How to Read Tibetan

The Genesis Reader
# Table of Contents

<table>
<thead>
<tr>
<th>Part One: The Story of Creation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Creation of the Universe</td>
<td>3</td>
</tr>
<tr>
<td>2. The Garden of Eden</td>
<td>20</td>
</tr>
<tr>
<td>3. Man Disobeys God's Command</td>
<td>28</td>
</tr>
<tr>
<td>4. The Story of Cain and Abel</td>
<td>39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part Two: God and the Great Flood</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Noah Prepares for the Flood</td>
<td>47</td>
</tr>
<tr>
<td>2. The Great Flood</td>
<td>53</td>
</tr>
<tr>
<td>3. The End of the Flood</td>
<td>62</td>
</tr>
<tr>
<td>4. God's Covenant</td>
<td>70</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part Three: The Story of Abraham</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God Gives Abram a Vision</td>
<td>77</td>
</tr>
<tr>
<td>2. God Gives Abram the Land of Canaan</td>
<td>80</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. The First Covenant Between God and Abram</td>
<td>82</td>
</tr>
<tr>
<td>4. The Second Covenant Between God and Abram</td>
<td>85</td>
</tr>
<tr>
<td>5. God Gives Abraham a Son</td>
<td>88</td>
</tr>
<tr>
<td>6. God Tests Abraham</td>
<td>90</td>
</tr>
</tbody>
</table>

**Appendix: The Eight Grammatical Cases**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Eight Grammatical Cases</td>
<td>97</td>
</tr>
</tbody>
</table>
How to Use This Book

*How to Read Tibetan: The Genesis Reader* is a companion volume to *How to Read Tibetan*, a basic Tibetan grammar text based on the life of Christ as found in the Gospel of Mark. The present book is intended to help students of Tibetan apply the reading skills gained in studying *How to Read Tibetan* to several short stories from the Book of Genesis. The focus is on practice rather than learning new material, so grammatical comments are kept to a minimum. This book may be used alone, or with a language helper.

Part One includes the Creation stories found in Genesis 1-4. This section features a complete interlinear text with grammatical particles identified in the places where they occur. There is a very brief review of the principles for reading found in *How to Read Tibetan*, followed by 'Study Points' on Hebrew terms, Tibetan collocations, grammar points, poetry, the literary technique of framing, metaphors, and rhetorical questions. The following abbreviations for particles are used in Part One:

- **s.p.** = 'subject' particle
- **q.p.** = question particle
- **s.t.** = sentence terminator particle
- **a.p.** = agentive (3rd case) particle

Part Two contains the story of Noah and the Ark. This section features a complete interlinear text, but grammatical particles are no longer identified in place. There are 'Study Points' on Tibetan sentence construction, logical units, perspective, the use of repetition in Hebrew and its translation into Tibetan, implicit information, and cultural symbols.

Part Three contains six short stories from the life of Abraham, including a complete interlinear text. An appendix lists the eight grammatical cases.

May God bless you as you study this book.

**Special Note:** The English 'back' translation accompanying the Tibetan text in this book was prepared to meet the needs of language students. It is a study tool, and it is not intended for comparison with standard English translations of Genesis.
The Story of Creation

The Creation of the Universe: Gen. 1:1-2.4a

Genesis 1.1

The Book of Genesis begins with one of the best-known verses in the Bible. As a review of the six-step method explained in How to Read Tibetan, we'll have a look at this verse in detail before going on to a more streamlined approach to the rest of the story.

How to Read a Tibetan Text:

Step 1. Get Acquainted with the Text
Step 2. Identify Key Words
Step 3. Watch the Punctuation
Step 4. Check the Shads
Step 5. Look for Particles and Give Them a Break
Step 6. Put the Meanings Together

Step 1. Get Acquainted with the Text: The first verse of the Book of Genesis states a theme of sublime magnificence in just 17 Tibetan syllables. To fully appreciate it, ask your language helper to read this entire section (Genesis 1:1 - 2:4a) to you aloud, several times if possible. Then read this brief sentence several times yourself. Try to get a feel for the rhythm of the words and listen carefully to their pronunciation.

Step 2. Identify Key Words: The best way to identify key words is to read the entire passage through, from 1:1 to 2:4a. If you do this, you'll find that the word བཏོང་མཁན་ (to set out, found, establish) occurs 4 times, suggesting that it is also important. Other words are repeated as well, but they do not occur in this verse.

Step 3. Watch the Punctuation: There are no foreign word markers or quotation marks.
Step 4. Check the न्त्र। There is only one punctuation mark in this verse, the *shad* which ends the line.

Step 5. Look for Particles and Give Them a Break: Identifying all the grammatical particles

<table>
<thead>
<tr>
<th>Unit</th>
<th>Particle Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. इच्छा</td>
<td>1. 7th (locative) case particle</td>
</tr>
<tr>
<td>2. धर्म</td>
<td>2. 3rd (agentive) case particle</td>
</tr>
<tr>
<td>3. इति</td>
<td>3. 7th (locative) case particle</td>
</tr>
<tr>
<td>4. न्त्रा</td>
<td>4. no case particles</td>
</tr>
</tbody>
</table>

Step 6. Put the Meanings Together:

<table>
<thead>
<tr>
<th>Unit</th>
<th>Unit Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. इच्छा</td>
<td>1. in / at the beginning</td>
</tr>
<tr>
<td></td>
<td>beginning - in/at</td>
</tr>
<tr>
<td>2. धर्म</td>
<td>2. God</td>
</tr>
<tr>
<td></td>
<td>God (agentive)</td>
</tr>
<tr>
<td>3. इति</td>
<td>3. the universe and in it</td>
</tr>
<tr>
<td></td>
<td>universe and it - in</td>
</tr>
<tr>
<td>4. न्त्रा</td>
<td>4. everything created / established</td>
</tr>
<tr>
<td></td>
<td>is all founded (past auxiliary)</td>
</tr>
</tbody>
</table>

Or, more fluently, 'In the beginning, God made the universe and all that is in it.' You may be wondering why the Tibetan text says 'the universe' when the English text says 'the heavens and the earth'. A literal translation of 'heavens and earth' would communicate the Tibetan meaning 'the sky and the ground' - which certainly lacks something of the majesty of the original, as well as being theologically inadequate.
Now that we have reviewed the method taught in *How to Read Tibetan*, we can go back to the shorter form of analysis presented there.

**Genesis 1.2**

The earth was formless and empty, and there was darkness upon the sea; and God's Spirit remained above the great waters.

**Study Points: 1) Formless and Empty:** The Tibetan word སྤེལ་ means the form or shape of something. In this sentence it is modified by གསུན་'without', to give the meaning 'formless'; which is further joined to the Tibetan word རྒྱུད་'empty' to give the meaning 'without form empty'. This is very close to the meaning of the underlying Hebrew phrase *tohu wa bohu*, meaning 'desolate, without form or structure, formless and empty'.  

**2) Spirit** The underlying Hebrew here is *ruach elohim*, which may mean 'spirit, wind, or breath' of God. Tibetan has no general term for spirit, and common substitutes for it cannot be used with verbs of motion such as 'hover, move'. Hence the back-translation 'God's Spirit (or spirit/will/mind/intention) was / remained above the great waters.'

**Genesis 1.3**

And God said, 'Let there be light,' and there was light.
Study Point: Introducer  How to Read Tibetan (7.2.8) discussed a category of
tibetan words called "introducers": words like however, but, then, and so on. This verse
begins with another common introducer which may be translated here simply as "and".

Genesis 1.4

God a.p. light that good was that seeing
dark from light separated

Genesis 1.4  God saw that the light was good, and separated the light from the darkness.

Genesis 1.5

God a.p. light's name to 'daytime' called darkness'
name to 'night' called night and day happened that
day first was (s.t.)

Genesis 1.5  God called the light 'day' and the darkness 'night'. There was evening and
daytime; the first day.

Study Point: Collocation  Most languages have words that are associated with one
another in a particular order. For example, most native English speakers would use the
phrase 'salt and pepper' rather than the reverse. Linguists say that these two words show
something called 'collocation'; that is, they tend to occur together in the same order each
time. Tibetan has many collocations, one of which is 'day and night'. In this
verse, the translators chose to violate that order and say 'night and day'. They did so
because the Hebrew text of this chapter repeats the phrase ('evening and morning') many
times; because the Jewish day began at sunset; and also to reinforce the theme that God's
creative actions bring the world from chaotic darkness into the light of ordered creation.
Genesis 1.6-7

And God said, 'Let there be an expanse in the midst of the waters, so that the waters may be divided in two parts; and an expanse appeared. God separated the waters below the expanse from the waters above it, and it was so.

Genesis 1.8

God named the expanse 'sky', and there was evening and daytime; the second day.

Study Point: Implied Verbal Function of Sentence Terminator Particles Notice that the interlinear translation of this verse ends with the words 'day second was'. If Tibetan sentences end with a main verb, where's the main verb in this verse? The answer is that the verb 'to be' is implied in all sentence terminator particles. This happens very frequently in written Tibetan, and you'll see other examples of it in this story.
**Genesis 1.9**

And God said, 'Let the waters under the sky be gathered together into one place, so that dry land may appear', and it was so.

**Study Point: Logical Marker**  How to Read Tibetan (7.2.7.2) introduced the logical markers and , both of which can be used to show the purpose for which something was done. Here a logical marker ends the phrase 'dry ground come' to give the meaning 'so that dry land may appear'.

**Genesis 1.10**

God called the dry land 'earth', and the waters that were gathered together into one place he called 'seas'. God saw that it was good.

**Study Point: A False**  We first met the seven la don particles as markers for the 2nd (objective), 4th (dative), and 7th (locative) grammatical cases, in which they are joined to nouns or noun phrases. In this verse we have a joined to the being verb , to make the short clause 'that it was good'.

a) that (thing) is good

b) that it is/was good
Here the བོ་ is not a la don particle, but an infinitive marker that makes a clause (b) out of what would otherwise be a complete sentence (a).

**Genesis 1.11**

And God a.p. vegetation earth on grow command seed having plants

and seed having fruit trees each kind according to grow

quote said so that like happened s.t.

**Genesis 1.11** And God said, 'Let vegetation appear on the earth: seed-bearing plants and fruit trees having seed-bearing fruit, according to their kinds'; and it was so.

**Study Point: Involuntary Commands** One of the fundamental distinctions of verbs in Tibetan is that of voluntary vs. involuntary verbs. In this verse, God gives a command for plants to arise or grow upon the earth. The verb 'to arise, to grow' is གྲེངས་ an intransitive, involuntary verb meaning 'to come into being, to arise, to be produced'. If a verb is involuntary (i.e. not under the subject's control), how can it be used as a command? This sentence uses the infinitive form གྲེངས་ together with the imperative form of the verb 'to do', plus a command particle to give weight and force to the statement. In this instance it is:

be born / infinitive imperative command particle
arise form form of 'do'

This translates the idea: 'Let vegetation appear on the earth.'
Genesis 1.12

And vegetation grew on the earth; seed-bearing plants and fruit trees having seed-bearing fruit, according to their kinds, and God saw that it was good.

Genesis 1.13

And there was evening and daytime; the third day.

Genesis 1.14

And God said, 'Let there be lights in the expanse of the sky to separate day and night, and by those lights seasons, days, and years may be known;
Study Point: Open List Particle In chapter eight of *How to Read Tibetan* (8.4) we learned about the list particles \( \text{R} \) and \( \text{?} \). The particle \( \text{R} \) is used to end a list of examples of some larger class, in this case, periods of time that may be calculated by looking at the sun, moon, or stars (e.g. Jewish religious festivals). The particle \( \text{?} \) is used to end a list of all members of a given set, as in verse 24 of this chapter.

### Genesis 1.15

```
and lights those sky in shining by earth on light shine command
```

quote said and that like happened s.t.

### Genesis 1.15

and by their shining in the sky let the earth be illuminated'; and it was so.

Study Point: Adverbials In chapter three of *How to Read Tibetan*, we met the adverbials, which are phrases often ending with \( \text{\textgreek{e}} \) or \( \text{\textgreek{d}} \) that tell us how, in what manner, or by what means something was done. In this verse, the phrase 'by means of shining in the sky' is an adverbial that shows us in what manner the earth is to be illuminated.

### Genesis 1.16

```
and lights those sky in shining by earth on light shine command
```

quote said and that like happened s.t.

God a.p. made lights big two s.p. day to rule in order to

greater and night to rule in order to smaller still stars

also made

### Genesis 1.16

The two great lights that God made were the greater to rule the day, and the lesser to rule the night; He also made the stars.
Genesis 1.17

God established them in the expanse of the sky to shine upon the earth.

Genesis 1.18

They were to rule the day and night, and to separate light and darkness. And God saw that it was good.

Genesis 1.19

And there was evening and daytime; the fourth day.
**Genesis 1.20**

And God said, 'Let various kinds of living creatures come into existence and fill the waters; and let different kinds of birds come into being and fly in expanse of the sky'.

**Genesis 1.21**

So God made the great creatures of the sea; and the various kinds of creatures that live in the water, and various kinds of birds each after their own kinds. God saw that it was good.
Genesis 1.22

God a.p. them to blessed after have descendants and
becoming many waters fill command birds increase command

quote said

Genesis 1.22  God blessed them and said, 'Have descendants and multiply and fill the seas; let the birds increase.'

Genesis 1.23

and night and day happened that s.p. day fifth was s.t.

Genesis 1.23  And there was evening and daytime; the fifth day.

Genesis 1.24

and God a.p. living things big and small each kind according to
earth on happen command cattle and insects wild animals etc.

quote said so

that like happened
Genesis 1.24  And God said, 'Let big and small creatures arise on the earth, according to their kinds. Let domestic animals 1 and insects 2 and wild animals according to their kinds come into being on the earth', and it was so.

Study Point: Animal Categories The ancient Hebrews divided the animal world into domestic animals (cows, sheep, goats, cattle), creeping things (snakes, lizards, reptiles, rodents, and small mammals) and 'beasts of the earth' (wild animals). This is a somewhat different system than Tibetans use, though there are some overlaps. Ask your language helper what terms Tibetans use for different kinds of animals. You can start with terms like རྡོ་རྗེའི་སྐད། སྐད་འདིའི་སྐད།. Some of these terms will appear again in the story of Noah and the Ark.

Genesis 1.25  God made large and small living things and cattle and creeping things according to their different kinds; and God saw that it was good.

Genesis 1.26  And God said, 'Let us make mankind, like our own form, to rule over the fish of the oceans, and the birds of the air, the domestic animals of the earth, and all creeping things'.

1 or 'livestock', or 'cattle'
2 or 'creeping things'
Genesis 1.27

God a.p. s.p. own to
Form/pattern doing male female both made s.t.
Male female both's form that s.p.
God Himself to form made s.t.

Genesis 1.27 God according to His own image made (man) both male and female; the form of both man and woman was according to God's own image.

Study Point: Poetry This is the first instance of poetry in the Old Testament, much of which is poetic in form. Tibetan poetry is not rhymed like English poetry, but it is distinguished by a fixed number of syllables in each line. This poem has seven syllables per line, though as few as one and as many as thirty or more are possible. Poetic lines are normally enclosed by a shad at the beginning and end of each line.

Genesis 1.28

and He a.p. them to blessed after your descendants many increase
and earth all on spread after ruling sea's fish and sky's birds
earth on existing living things all to rule command
quote said
The Story of Creation

**Genesis 1.28**  And God blessed them and said, 'Have many descendants and spread over the whole earth and subdue it; rule over the fish of the sea and the birds of the sky and all the living things of the earth.'

**Genesis 1.29**

- God a.p. Look! command I earth on seed bearing
- fruit plants all and seed having fruit trees all
- your food for gave quote said and

**Genesis 1.29**  And God said, 'See, I have given you all the plants yielding seed, and all the trees with seed in the fruit to you as food; and

**Genesis 1.30**

- and earth's animals and sky's birds, insects etc. all for
- plants' kinds all I a.p. them to food as gave s.t. quote said so
- that like happened.

**Genesis 1.30**  I have given all kinds of plants to the earth's animals and to the sky's birds and the insects for food', and it was so.
**Genesis 1.31**

God a.p. what made all to saw and very good was s.t.

and night and day happened that s.p. day sixth was s.t.

**Genesis 1.31** God saw that all he had made, and it was very good. And there was evening and daytime, the sixth day.

**Genesis 2.1**

So the universe and it in was all finished was s.t.

**Genesis 2.1** Thus the universe and all that is in it was finished.

**Study Point: Frames** This verse is a good example of a literary technique called framing (sometimes also called 'envelope'). Note how the phrase 'the universe and all that is in it' is repeated from verse 1. Identical words or phrases that occur before and after a story serve the same function as a frame around a picture, setting the story off from the material that surrounds it. Framing is very commonly used by the writers of both Old and New Testament books.

**Genesis 2.2**

God a.p. world in whatever was done finished after day

seventh on rested s.t.

**Genesis 2.2** On the seventh day - the day after God finished the universe and all that is in it - (He) rested.
Genesis 2.3

God a.p. day seventh that on special day to blessed

because day that on He a.p. did good work all finished after

resting was for / because

Genesis 2.3 God blessed the special seventh day, because on that day, having finished all the works he had done, He rested.

Study Point: Sequential Use of \( \text{ཞེས་} \) The use of this particle to mean 'after A happened, B occurred' was introduced in How to Read Tibetan (7.2.2). Such a construction always takes the past root of the main verb immediately preceding the particle \( \text{ཞེས་} \) . Here it is the past root of the verb \( \text{ལུན་} \) 'to accomplish'.

Genesis 2.4a

that s.p. universe making story is s.t.

Genesis 2.4a This is the story of the creation of the universe.
The Garden of Eden: Gen. 2:7-25

Genesis 2.7

then Yaweh God a.p. earth on dust from man s.p. making

his nostrils to life’s breath poured so man that life-having-one a

became s.t.

Genesis 2.7 Then Yaweh God made man from the dust of the ground; He put into his nostrils the breath of life, and man became a living being.

Genesis 2.8

Yaweh God a.p. east direction in being Eden called country in

garden a making He-made-man that garden that in put

Genesis 2.8 Then Yaweh God made a garden in a land called Eden in the East; He put in that garden the man He had made.

---

3 ‘Yaweh’ transliterates the Hebrew letters YHWH. This personal Name of God is retained in this translation to distinguish God from אלוהים.  

Genesis 2.9

Yaweh God made to grow from the ground in that garden different kinds of good fruit trees and made them bear various types of delicious fruits. In the middle of the garden He made to grow the Tree of Life and also the Tree of the Understanding of Good and Evil.

Genesis 2.10

From the land called Eden, a stream flowed through the garden, and after it emerged it became four rivers.

Study Point: The Verb 'To Run'  The Tibetan verb གཉེན་ is one of a number of verbs having both a transitive (takes an object) and intransitive (does not take an object) form. The transitive form of the verb means 'to make something go fast', e.g. an animal or a vehicle of some kind, as in 'He raced a horse'. The intransitive form means 'to flow, to circulate, to rush along', e.g. a river or stream, as in 'a stream flowed through the garden'. The verb roots of these two forms are quite similar and are often confused with each other.
The Story of Creation

Transitive
'race a yak'  
Intransitive
'river flows'  

**Genesis 2.11**

The name of the first is the Pishon, and it flows around the land called Havilah.

**Genesis 2.12**

In that place pure gold and rare perfume, and onyx are gotten.

**Genesis 2.13**

The name of the second is the Gihon; it flows around the land called Cush.
Genesis 2.14

The name of the third river is the Tigris; it flows east of the place called Asshur. The name of the fourth river is the Euphrates.

Genesis 2.15

Yaweh God put man in the Garden of Eden to cultivate it and keep it.

Genesis 2.16

Then Yaweh God said to the man, 'You may eat the fruit of all the trees in the garden,
Genesis 2.17

but good-evil understanding tree's fruit eat not allowed

if that eat if day that you die will certain is quote said

Genesis 2.17 however, you may not eat of the fruit of the Tree of the Knowledge of Good and Evil. If you eat it, on that day you will certainly die'.

Genesis 2.18

then Yaweh God a.p. man this alone stay if not good since

I a.p. he suitable helper a will make quote said

Genesis 2.18 Then Yaweh God said, 'Since it is not good if the man is alone, I will make a suitable helper for him'.

Genesis 2.19

Yaweh God a.p. earth on dust from animals all and

sky's birds all made they all's name how call see in order to

man that to lead after man the a.p. them to name called so

animal each to name each became s.t.
Genesis 2.19  Yaweh God made from the dust of the earth all the animals and all the birds of the sky. In order to see how he would name all of them, He led them to the man, and as the man named each of the animals, so each was named.

Genesis 2.20  The man named all the cattle, birds, and animals, but for himself there was found no suitable companion.

Study Point: Contracted Agentive Particle  Recall that agentive particles, all of which end in the letter,’, are attached to the ‘doer’ of an action. Here just the letter has been attached to the noun phrase ‘the man’ to make the agentive expression which shows that ‘the man’ is the doer of the action ‘named’.

Genesis 2.21  So Yaweh God caused a heavy sleep to fall upon the man. While he slept, God took out one of his ribs and closed the place with flesh.
Study Point: This word means the impression that is left behind by an event, for example, footprints left by walking, embers left by a fire, property left by someone who has died. Here the reference is to the wound left by God’s removal of the rib, which He ‘closed up with flesh’.

Genesis 2.22

Yaweh God a.p. rib that very woman a made after

man the towards led and

Genesis 2.22 From that rib, Yaweh God made a woman and brought her to the man, and

Genesis 2.23

called reason s.p.

she male from taken did for

quote said

Genesis 2.23 the man said, 'Now, this is the bone of my bones; and the flesh of my flesh, so she has been named woman, because she was taken out of man'. (Note that this is in verse form in Tibetan.)
**Genesis 2.24**

For this reason, a man leaves his own parents and comes together with his wife; and the two of them will become one flesh.

**Genesis 2.25**

Even though man and his woman were both naked, they were not ashamed.
The Story of Creation

Man Disobeys God's Command: Gen. 3:1-24

**Genesis 3.1**

And among all the animals Yaweh God had made, the snake was the most deceitful. He said to the woman, 'Has God really told you, 'Do not eat of the fruit of any of the trees in the garden?'

**Case Particle Review: 2nd (Objective) Case** In this sentence, the serpent speaks to the woman. The verb is 'said' and the object is 'the woman'. Recall that the objects of verbs of motion and speaking are in the 2nd or objective case, and they are marked by one of the seven case-marking *la don* particles. (*How to Read Tibetan 6.2.2*).

**Genesis 3.2**

The woman said to the snake, 'We may eat of fruit of all the trees in the garden,'
The Story of Creation

Case Particle Review: 3rd (Agentive) Case  In this sentence, the woman replies to the snake. The verb is 'said' (see verse 3) and the subject is 'the woman'. Recall that the subject or 'doer' of an action is in the agentive case, and must be marked by one of the five agentive case-marking particles (How to Read Tibetan 6.2.3).

Genesis 3.3

but garden's middle's tree fruit that we a.p. eat not allowed

hand even touch not allowed if we a.p. God's command to not obey if

we die will quote she a.p. said

Genesis 3.3  however, we are not allowed to eat of the fruit of the tree in the middle of the garden; nor even to touch it. If we disobey God, He said that we will die'.

Case Particle Review: 1st (Nominative) Case  In this sentence, the serpent says 'You (plural) will not die'. Note that the verb 'die' is intransitive (it can't take an object) and that 'you' is its subject. Recall that subjects of intransitive verbs are in the 1st or nominative case, which is unmarked by any case particles (How to Read Tibetan 6.2.1).

Genesis 3.4

snake a.p. woman to you die not will

Genesis 3.4  The snake said to the woman, 'You won't die,
The Story of Creation

**Genesis 3.5**

because you a.p. tree fruit that of eat if understanding

get and God like good evil knowing become that

God a.p. knows s.t.

**Genesis 3.5** because God knows that if you eat of that fruit, you will gain understanding, and becoming like God, you will know good and evil.

**Genesis 3.6**

then woman a.p. tree's fruit that to looking fruit good and
to eat delicious to see and understanding get for attract after

fruit that taking ate not only own husband also to gave after he a.p. also ate

**Genesis 3.6** Then the woman looked at the tree's fruit, and seeing that it was good and delicious to eat, and desirable for getting understanding, she took the fruit and not only ate some, but gave some to her husband, and he also ate it.

**Case Particle Review: 4th (Dative or Beneficial-Purposive) Case** In this sentence, the woman gives the forbidden fruit to her hapless husband. Recall that the verb 'to give' can have both a direct and an indirect object. In this case the direct object is the fruit and the indirect object is the husband. The indirect object is in the 4th or dative case, and so it is marked by one of the seven la don particles (How to Read Tibetan 6.2.4).
The Story of Creation

**Genesis 3.7**

Immediately they two to understanding got and themselves naked were knowing fig called tree's leaves joining

**Genesis 3.7** As soon as they ate it, they both received wisdom and knew that they were naked. They joined together leaves from the tree called 'fig' and made loincloths.

**Genesis 3.8**

evening's time at garden in Yaweh God coming sound hear after man the and his wife Yaweh God's presence from fled and garden's trees' middle in hid

**Genesis 3.8** In the evening, they heard the sound of Yaweh God approaching in the garden and the man and his wife both fled from Yaweh God's presence and hid among the trees of the garden.

**Case Particle Review: 7th (Locative) Case** In this sentence, the man and woman flee from God's presence and hide in the trees. In Tibetan, one of the seven la don particles is used to mark an object's location in space, an event's location in time, or to show possession of something. Here the la don particle ༽ shows the location of the hiding place in space: 'in the midst of the trees'; while the la don particle ༽ locates the fleeing in time: 'at evening' (*How to Read Tibetan 6.2.7*).
Genesis 3.9

but Yaweh God a.p. man the called and you where are q.p.

quote asked

Genesis 3.9  But Yaweh God called to the man and asked, 'Where are you?'.

Genesis 3.10

he a.p. answer in You coming sound hearing I afraid for

I naked was knowing hid quote said

Genesis 3.10  He answered, 'I heard the sound of your coming and I was afraid, because I knew that I was naked, and I hid.'

Genesis 3.11

you naked were quote who said q.p. you eat not allowed tree fruit from

eaten q.p. quote God a.p. question gave so

Genesis 3.11  'Who told you that you were naked? Have you eaten of the fruit that it is not permitted to eat?' God asked.
**Genesis 3.12**

“You gave me life companion woman a.p. tree fruit

I gave so I a.p. ate quote said

**Genesis 3.12** 'The woman companion that you gave me gave me the fruit, so I ate it', he answered.

**Genesis 3.13**

‘What is this that you have done? The woman said, 'The snake deceived me, so I ate the fruit.'
**Genesis 3.14**

Yaweh God a.p. snake to you a.p. evil deed that like did because
animals and wild animals all among you alone punished I have
now on you stomach by go must and for the rest of your life
dust eat will command particle

**Genesis 3.14** Yaweh God said to the snake, 'Because you have done this wicked thing, among all the domestic and wild animals, you alone I have punished. From now on you will have to go on your stomach, and your whole life you will eat dust.

**Genesis 3.15**

I a.p. you and woman two enemies will make your descendants and
her descendants between each other will hate and
He a.p. your head trample will and you a.p. His heel to

**Genesis 3.15** I will make you and the woman become enemies; your descendants and her descendants will hate one another. He will trample on your head and you will bite his heel.

---

4 Hebrew 'seed'
The Story of Creation

Genesis 3.16

Yaweh God a.p. woman to I your pregnancy difficulty and

birth suffering multiplying but you a.p. husband with

stay want to and he you to rule will

Genesis 3.16 Yaweh God said to the woman, 'I will greatly increase your trouble in pregnancy and your suffering at childbirth. However, you will still want to stay with your husband, and he will rule over you.'

Genesis 3.17

and God a.p. man that to you a.p. own life-companion's

word to listening I a.p. eat not allowed q.p. said tree fruit from

you a.p. ate because I a.p. your cultivation work difficult will make

field from harvest gather for for the rest of life you a.p. hard work do must

Genesis 3.17 And God said to the man, 'Since you listened to your wife, and ate of the fruit I told you not to eat, I will make your cultivation work difficult. In order to gather a harvest from the fields, for the rest of your life you will have to do hard work'.
**Genesis 3.18**

From the fields you will get thorns and weeds, and you will have to eat vegetables that have grown in the field.

**Genesis 3.19**

'Since you are made of dust, until you return to the dust you will have to do sweaty labor to get fruit from the ground. Since you were made from dust, in the end you shall become dust.'

**Genesis 3.20**

Then name Adam called man that a.p. own life companion's name Eve q.p. called because she s.p. people all's mother is because s.t.
Genesis 3.20  The man's name was called Adam, and he called his wife Eve, for she was the mother of all people.

Genesis 3.21  Yaweh God a.p. Adam and his life-companion to animal's skins' clothing made after they to dressed

Genesis 3.21  Yaweh God made for Adam and his wife clothing of animal skins, and clothed them.

Genesis 3.22  Then Yaweh God said, 'Behold, since the man knows good and evil and has become like us; so now he is not permitted to take the fruit of the tree of life, otherwise he will eat it and get boundless life.

Case Particle Review: 6th (Connective) Case  The connective or genitive case, in its simplest instance, is used to show possession, or that one thing is part of another. Here it shows the link between the tree and its fruit. (How to Read Tibetan 6.2.6).

5 Eve means 'living' or 'life'.

---

37
**Genesis 3.23**

Therefore Yaweh God a.p. earth from made man that

field work do for Eden's garden from outside put

**Genesis 3.23** So Yaweh God put out of the Garden of Eden the man he had made out of earth, to cultivate the land.

**Case Particle Review: 5th (Originative) Case** The originative case is used to show the origin or source of something, and also to compare one item with others in a class. This verse has two examples of the 5th case: 'from the earth' (the source or origin of man) and 'from the garden' (the origin of man's journey out of the garden). Note that each of the two alternative case particles 呼 and 呼 appears in these two examples (*How to Read Tibetan* 6.2.5).

**Genesis 3.24**

He a.p. man the driving out garden's inside life-having tree place to
guarding way guard for garden's east side at cherub called guards and
directions four to turning fire burning sword a put s.t.

**Genesis 3.24** He drove the man out, and to guard the way to the Tree of Life in the garden, to the east of the garden he set guards called Cherubim and a flaming sword which turned in all directions.

**Study Point: Cherubim** This word is the plural of a Hebrew masculine noun meaning a winged supernatural living creature with the body of a lion or bull, and the face of a man. The English word 'cherub', meaning a plump little angelic figure, is derived from this Hebrew word, but its meaning is remote from the Biblical sense of the term.
The Story of Cain and Abel: Genesis 4:1-16

Genesis 4.1

Now Adam knew his wife Eve, and so she became pregnant, and a son was born. She said, 'By Yaweh God's blessing I have had a son,' and she named the boy Cain.

Study Point: Past Tense Auxiliaries of Involuntary Verbs  Notice how Eve says, 'I had a son'. The verb छै is an involuntary verb meaning 'to be born'. Here Eve is speaking in the past tense, so she must use the first person, past tense auxiliary for involuntary verbs, namely छै, so she says छै छै छै छै छै छै छै छै छै छै

Even though she is speaking in the past tense, it would be ungrammatical for her to use the first person, past tense auxiliary for voluntary verbs, i.e. छै छै छै छै छै छै छै छै छै छै (see How to Read Tibetan, 4.5, for an explanation).
**Genesis 4.2**

then again she to son younger Abel being born; Abel a.p. shepherd did and Cain a.p. field work did

**Genesis 4.2** Then she had a younger son, Abel. Abel did shepherd's work, and Cain did field work.

**Genesis 4.3**

time some later Cain a.p. field's fruits from among

Yaweh God to offering a gave

**Genesis 4.3** Some time later, Cain gave an offering to Yaweh God from the fruit of the field.

**Genesis 4.4**

Abel a.p. sheep's before born from best's fat God to

offering as giving his offering to God pleased

**Genesis 4.4** Abel offered to God the best fat portions from the firstborn sheep, and God was pleased with his offering.
The Story of Creation

Genesis 4.5

but Cain's offering to God pleased not so

Genesis 4.5 But God was not pleased with Cain's offering, so he became very angry and his face was downcast.

Genesis 4.6

Yaweh God said to Cain, 'Why are you angry and looking displeased?

Genesis 4.7

if you a.p. deeds good do if I a.p. you certainly reject will not

but you a.p. deeds evil do if sin s.p. wolf a.p. lamb waits as

your side to waiting stay is it a.p. you to rule do wants though

you it to rule must
**Genesis 4.7** If you do well, I will certainly not reject you. But if you do evil, then as a wolf waits for a lamb, sin is waiting right beside you and wants you. Though it wants to rule over you, you must master it.

**Study Point: Biblical Metaphors** In this verse, the Hebrew text uses a figure of speech called a metaphor ('sin is lying in wait at your door') to show Cain's perilous spiritual position. The metaphor compares sin to a wild animal lying in ambush before it springs upon and devours its prey. Metaphors such as this one cannot always be translated literally if they are to be understood by their audience. A literal translation of the Hebrew text at this point would be meaningless to a Tibetan reader, so the translators chose to make this metaphor into a simile ('as a wolf waits for a lamb') that communicates the imminent danger of destruction by sin, even though the words 'wolf' and 'lamb' are not in the Hebrew. Even the most conservative and literal English Bible translations sometimes render Biblical metaphors in this way.

**Genesis 4.8**

then Cain a.p. own brother Abel to we field to go

quote saying field in Cain a.p. his brother Abel hit after killed

**Genesis 4.8** Then Cain said to his brother Abel, 'Let's go into the field'. In the field Cain attacked his brother Abel and killed him.

**Genesis 4.9**

that after Yaweh God a.p. Cain to your brother Abel

where is q.p. quote asked so its answer in he a.p.

I a.p. not know he where is or not watcher I am q.p. quote said
The Story of Creation

**Genesis 4.9** Then Yaweh God asked Cain, 'Where is your brother Abel?'; and he answered, 'I don't know. Am I his keeper?'

**Study Point: Rhetorical Questions** A rhetorical question is one that is asked for its effect, rather than to get an answer. Here Cain uses a rhetorical question in an attempt to resist God's inquiry into his brother's death. Notice how Cain uses the third person auxiliary ḥō instead of the first person auxiliary ḥō just as one would in the spoken language for this type of question.

**Genesis 4.10**

then Yaweh God a.p. you a.p. deed evil such why for did q.p.

your brother's blood a.p. earth above from I calling

**Genesis 4.10** Then Yaweh God said, 'Why have you done this evil deed? Your brother's blood is calling to me from the ground.

**Genesis 4.11**

therefore you to punishment a get worthy so from now on

you a.p. field work do not allowed because you a.p. killed

brother's blood that ground in soaked is because s.t.

**Genesis 4.11** Therefore since you are worthy of punishment, from now on you are not permitted to do field work, because the blood of the brother you killed is soaked in the ground.
**Genesis 4.12**

Even though you try to get fruit from the land, no fruit will grow. You will be homeless and remain wandering in the world.'

**Genesis 4.13**

Then Cain said to God, 'I cannot bear such a punishment;

**Genesis 4.14**

Look! Today you have driven me out from your presence and from the fields, and if I remain homelessly wandering the earth, whoever meets me will kill me.'
Genesis 4.15

But Yaweh God said, 'Not so! If another person kills you, the killer will be punished seven times over'. For this reason, God put a mark on him, so that another person would not kill him.

Genesis 4.16

Then Cain went out from before Yaweh God's presence and remained in the land of 'Wandering', east of Eden.

---

6 'Wandering' translates the Hebrew word 'Nod'.
Noah Prepares for the Flood

In Part One we reviewed the approach to reading that was taught in *How to Read Tibetan*, and we also reviewed the use of case marking particles. In Part Two, we will practice a slightly more natural form of reading in which the case particles are not marked.

**Genesis 6.5**

God world's peoples' behavior evil was and

their thoughts all always evil only were seeing

**Genesis 6.5** Yaweh God saw that the behavior of mankind on earth was evil, and all their thoughts were always evil only,

**Genesis 6.6**

He humanity making work to regret and mind very sad since

**Genesis 6.6** He regretted the work of making humanity and He was very sad, so
Genesis 6.7

"I made humanity and cattle, animals, insects, sky's birds etc. all because now my thoughts very regretful because these all world from.

I destroy will said'

Genesis 6.7 He said, 'Now because I deeply regret having made humanity and animals, insects, and birds, etc. I will destroy all of them from the world'.

Study Point: A Typical Tibetan Sentence: Verses 5, 6, and 7 are a good example of how a Tibetan sentence is typically formed. In this case, three reasons are given for God's decision to destroy the world:

1) The behavior of mankind was evil (verse 5);
2) All mankind's thoughts were always evil only (verse 5);
3) God regretted making these creatures (verse 6), which is both a consequence of the two reasons stated in verse 5 and itself a reason for His decision to destroy the world in verse 7.

This basic structure ('Because of A, B, and C, D happened) is very typical of Tibetan prose, and you will see many examples of this structure as you read further (e.g. verse13 below).

Genesis 6.8

But Yaweh God Noah to was pleased.

Genesis 6.8 But Yaweh God was pleased with Noah.
This Noah's story being Noah man honest a was and that time at being people among he alone faultless was God with associated / had a close relationship

This is the story of Noah. Noah was a man of honest heart, and among the people of that time only he was without fault. He had a close relationship with God.

Noah had three sons; their names were Shem and Ham and Japheth.

And in God's sight humanity had become totally corrupt and violence had spread everywhere, and
Genesis 6.12

Humanity did evil, so that God saw that the world was completely filled with evil deeds.

Genesis 6.13

He said to Noah, 'Since by means of the evil that humanity has done, violence has spread everywhere, behold, I will completely destroy the human race together with the world.'

Genesis 6.14

For yourself and your family, make a large wooden boat with rooms in it, and apply pitch inside and out.

---

7 The Heb. is lit. 'gopher' wood but the exact meaning of this term is unknown.
God and the Great Flood

**Genesis 6.15**

way of making boat's length meters 130 width meters 22 and height meters 13 having one make

**Genesis 6.15** Make the boat's length 130 meters, its width 22 meters, and its height 13 meters.⁸

**Genesis 6.16**

and boat on roof a covering roof and wall between meter half space put / leave boat's in deck/floor upper lower middle three make after boat's side in door a make

**Genesis 6.16** Cover the boat with a roof, ⁹ and between the roof and the side wall leave half a meter of space. Inside the boat, make lower, middle, and upper decks and in the side of the boat make a door.

---

⁸ The Heb. is literally 300 cubits long, 50 cubits wide, and 30 cubits high.
⁹ In Heb. the term is ambiguous and can also mean, 'make a window'.
**Genesis 6.17**

Look world in life's breath having animals all destroy in order to

**Genesis 6.18**

But you with covenant make will you and your wife and your sons 3 and their wives boat in enter will

**Genesis 6.19-20**

and they alive remain so that living things all and birds types all among male female both you with

**Genesis 6.19-20** and so that they may remain alive, take into the boat with you pairs of male and female from all kinds of living things and all kinds of large and small birds.
Genesis 6.21

God and the Great Flood

Genesis 6.21

And store up and take various kinds of food for them and also for you, [God] commanded.

Genesis 6.22

Noah did as God commanded.

Genesis 7.1

Then Yaweh God said to Noah, 'Since you alone are honest-hearted before me among this generation, you and your family go into the boat.'
God and the Great Flood

**Genesis 7.2-3**

So that all animals and all birds may remain alive in the earth, take from among every kind of clean 10 animal seven males and seven females, and from the unclean 11 kinds of animals a pair of males and females, and from the kinds of birds seven pairs of males and females.

---

**Study Point: Logical Units:** A look at the English words between the lines of Tibetan text in this verse gives the following sequence: 'living things all and birds kinds all earth on alive remain so that (purpose) God to offer worthy living things clean types all from male female 7 each (shad). How do you make sense of such seemingly random words? By dividing them into logical units. How to Learn Tibetan introduced the method of breaking a sentence apart by syntactic particles. When faced with longer texts like this one, it is helpful to break the text into larger logical units:

1) living things all and birds kinds all earth on alive remain so that (purpose)
2) God to offer worthy living things clean types all from male female 7 each (shad)

---

10 The Tib. is lit. 'clean animals that can be offered to God'.
11 The Tib. is lit. 'unclean animals that cannot be offered to God'.

---
3) God to offer unworthy living things unclean types from male female 2 each (shad)  
4) birds types from male female 7 each (no marker)  
5) take (main verb)  

Note that the first unit is a purpose statement marked by འབིང་།. The next two units are marked simply with a ། at the end of each unit, and the third unit ends just before the sentence's main verb. Splitting Tibetan sentences into larger logical units in this way can help you read even the longest strings of text.

**Genesis 7.4**  

from now days 7 later day night 40 up to I rain and  

flood great a make descend and I earth on made  

living things all will destroy said  

**Genesis 7.4** Seven days from now, for 40 days and nights, I will cause rain and a great flood; I will destroy all living things that I have made on the earth.'

**Genesis 7.5**  

Yaweh God's command as Noah accomplished (did)

**Genesis 7.5** Noah did as Yaweh God commanded.

**Genesis 7.6**  

And rain and flood came down when Noah age years  

600 reached was  

**Genesis 7.6** And when the rain and flood came, Noah was 600 years old.
God and the Great Flood

Genesis 7.7
In order to escape the flood, Noah and his wife and his three sons and their wives went into the boat.

Genesis 7.8-9
According to God's command, a male and a female from all kinds of animals and all kinds of clean and unclean birds went into the boat with Noah.

Genesis 7.10
Seven days later, the great flood came on the earth.

---

12 The Hebrew term refers to reptiles, small mammals, insects, 'creeping things' etc.
God and the Great Flood

Genesis 7.11
On the very day when Noah was 600 years, 2 months, and 17 days old, all the springs in the depths of the great ocean burst open, and all the floodgates of the sky also opened.

Genesis 7.12
Then the heavy rain began that would fall for forty days and nights.

Genesis 7.13
And on that very day Noah and his wife and his three sons Shem, Ham, and Japheth and their wives went into the boat.
God and the Great Flood

Genesis 7.14

They with beasts and cattle small living things

birds all's kinds each every boat into went

Genesis 7.14 With them went all kinds of beasts and cattle and creeping things and all kinds of large and small birds, all of them went into the boat according to their kinds.

Genesis 7.15

life breath having animals kinds all from male female each

Noah to arrived after boat into went

Genesis 7.15 Male and female of all kinds of animals having the breath of life each came to Noah and went into the boat.

Genesis 7.16

These all God's command as boat into went after

Yaweh God Noah behind boat's door closed

Genesis 7.16 After they all went into the boat in obedience to God's command, Yaweh God shut the boat's door behind Noah.
Genesis 7.17

And days 40 during flood great took place because water increasing deep became since boat water on floated

Genesis 7.17 And for 40 days, because of the great flood, the water rose and became deep, so that the boat floated on the water.

Genesis 7.18

water very increased since water higher & higher going boat continuously water on floated

Genesis 7.18 The waters greatly increased and rose very much. The boat drifted on the surface of the water.

Genesis 7.19

and the water very deep and wide became since sky's under being mountain high every water in sank

Genesis 7.19 And since the waters became so deep and wide, they covered all the high mountains under the sky, 13

Study Point: Perspective: The Hebrew source text says that the waters rose so much that they covered the mountains. In Tibetan it is more natural to say that the waters rose so

13 The Tib. is lit. 'all the high mountains sank under the waters'.
much that the mountain tops sank beneath the waters. The meaning is the same, the only difference is *perspective* - that is, the viewpoint from which a culture looks at events.

**Genesis 7.20**

The Heb. is lit. '15 cubits'.

**Genesis 7.21**

And all the animals, creeping things, wild animals, and birds, and all human beings on the earth died in the waters;

**Genesis 7.22**

In summary, all the animals on dry land that had the breath of life died.

**Genesis 7.23**

humanity all    Yaweh God    destroyed  However  boat in

14 The Heb. is lit. '15 cubits'.
Noah with were all alive remained

**Genesis 7.23** Yaweh God destroyed all the animals, birds and all living beings on the earth, and all of humanity. However, all who were with Noah in the boat remained alive.

**Study Point: Repetition:** The Bible very frequently uses repetition to emphasize crucial points. In this case, verse 21 tells us that all the classes of living creatures died. Verse 22 says 'all the animals on dry land that had the breath of life died'. Verse 23 says 'every living thing was destroyed'. The Hebrew text uses this threefold repetition to mark a major Biblical theme: the consequence of disobedience to God is death. In Tibetan, however, this type of repetition is perceived as clumsy and unnatural. Tibetan uses other, more explicit methods to emphasize an important point. As you read this story with friends, help them to understand that repetition is just a method that Hebrew uses to talk about what is important.

**Genesis 7.24**

and days 150 up to earth on water spread

**Genesis 7.24** The waters were spread over the earth for 150 days.
God and the Great Flood

The End of the Flood

**Genesis 8.1**

But God still remembered Noah and all those in the boat; He made a wind blow over the water on the earth, and not only was the water going down,

**Genesis 8.2**

the springs in the depths of the great ocean and the floodgates of the sky stopped and the violent rain ceased.

**Genesis 8.3**

During a hundred and fifty days the water slowly receded.

Genesis 8.1

**Genesis 8.2**

**Genesis 8.3**
**Genesis 8.4**

On the seventeenth day of the seventh month, the boat settled on the mountains of the land called Ararat.

**Genesis 8.5**

The water was going down, and on the first day of the tenth month, the peaks of the mountains appeared.

**Genesis 8.6**

After forty days Noah opened the boat's window, and

---

15 The Hebrew refers to a mountain range; the Tib. is 'mountain range' or 'line of hills'.
Genesis 8.7

raven a releasing earth not dry until back & forth
flew

Genesis 8.7 released a raven 16 which flew back and forth until the waters dried up from the earth.

Genesis 8.8

then again waters dry or not know for Noah dove a
sent after

Genesis 8.8 Then in order to know whether the waters had dried up or not, Noah sent out a dove. 17

Genesis 8.9

earth all on even yet water was since dove that to
sitting place not because boat to return after came and
Noah hand stretched after dove taking boat into put

Genesis 8.9 Because the water was still on all the earth, the dove did not find a place to settle, and returned to the boat. Noah reached out and took it and put it back in the boat.

---

16 A Tibetan raven or *pho rog.*
17 A dove or pigeon: Tibetan *phug ron*
Then again seven days later he again sent out a dove, and the dove returned in the evening, carrying a fresh olive leaf in its beak; from seeing this, Noah knew the waters had gone down.

Then again he waited seven days and sent out the dove; it did not return to him.
**Genesis 8.13**

When Noah was six hundred and one years, one month and one day old, and since the water had finished going down, Noah opened the roof of the boat, looked all around, and saw that the ground was drying out.

**Genesis 8.14**

On the 27th day of the second month, the ground was completely dry.

**Genesis 8.15**

Then God [said] to Noah,

**Genesis 8.16**

Now you and your wife your sons 3 and their wives

---

18 The phrase 'six hundred no ten one' means 601.
God and the Great Flood

Genesis 8.16  'Now you and your wife and your three sons and their wives come out of the boat.

Genesis 8.17

And you with was cattle and small living things birds all

and boat from out lead because they

descendants having greatly multiply after earth fill will in order to

commanded

Genesis 8.17  And lead out of the boat the animals and large and small birds and large and small living creatures who were with you in the boat, because they are to have many descendants, and increase in number and fill the earth', God commanded.

Genesis 8.18

Noah and his wife and his sons 3 and their wives

boat inside from came out and

Genesis 8.18  Noah and his wife and his three sons and their wives came out of the boat and
God and the Great Flood

**Genesis 8.19**

And cattle and small living things birds all each their own kinds

according to boat from went/came out

**Genesis 8.19** and all the animals and birds and large and small living creatures according to their kinds came out of the boat.

**Genesis 8.20**

Then Noah Yaweh God to in order to show reverence altar an made after

cattle and birds from type clean each one taking killed after

altar on burning offered

**Genesis 8.20** Then Noah, to show reverence to Yaweh God, built an altar; and from each clean type of animal and large and small birds took some and killed them and on the altar burned them and made an offering.

**Study Point: Implicit Information:** The Hebrews knew that making a burnt offering to God meant killing an animal and then burning its body. This information is *implicit* (known but not openly stated) in the Hebrew text. Tibetans are not familiar with burnt offerings of animals, and a literal translation might cause them to assume that the animal was burned alive - an extraordinarily cruel practice. To avoid wrong meaning, the Tibetan text above states explicitly that the animal was killed before being burnt.

**Genesis 8.21**

Offering this odor fragrant smelled after Yaweh God
beginning people small time from his thoughts evil are know

But from now on man's thoughts evil are even though I earth to

punishment will not do just now I them destroy like that from now on

animals all cut off will not

Genesis 8.21 Yaweh God smelled the fragrance of the offering and was pleased; He thought, 'I know that from the beginning, from birth, the thoughts of man's heart are evil, but from now on, even though man's heart is evil, I will not punish the earth. As I have just destroyed them now, from now on I will not cut off all living things.

Genesis 8.22

World end until

fields in seed sowing harvest gathering

heat & cold summer & winter seasons 4 and
day & night for etc. are not cut off

mind in think

Genesis 8.22 Until the end of the world; the sowing of seed in the fields and the gathering of the harvest; heat and cold, summer and winter, the four seasons; day and night etc. will not be cut off.'
God and the Great Flood

Study Point: Tibetan Verse: This brief verse is a typical Tibetan poem: four lines of seven syllables each. Try reading it with your language helper to get a sense of its rhythm.

Gesture Standing

God's Covenant

Genesis 9.1

And God blessed Noah and his sons: 'Have descendants, and your descendants will increase on / spread over the earth.

Genesis 9.2

And all kinds of great and small living things and birds and fish will be frightened of you. I will put them under your power.

Genesis 9.3

And as formerly I gave you vegetables to eat now...
Genesis 9.3  And as I previously gave you plants, now all the living things that move on the earth I give to you for food; they are all given to you as food.

Genesis 9.4  However, do not eat meat with blood in it, because life is in the blood.

Genesis 9.5  If one man kills another, I will punish him. If an animal kills a man, it also will be killed.
God and the Great Flood

**Genesis 9.6**

Because man is made according to God's own pattern, another one will kill the one who has killed him.

**Genesis 9.7**

Have many children, and have many descendants, and fill the earth.'

**Genesis 9.8**

And God said to Noah and his sons,

**Genesis 9.9**

Behold, I with you and your descendants
**Genesis 9.10**

you with being birds and cattle living creatures

boat inside from came out creatures all with

covenant make will

**Genesis 9.10** and with all the large and small birds and animals and living creatures that came with you out of the boat, and all the creatures on the earth I will make this covenant.

**Genesis 9.11**

From now on flood large by means of creatures all

will not destroy and earth again flood with will not destroy

This I you with made covenant is said

**Genesis 9.11** From now on, all creatures will not be destroyed with a great flood; nor will I destroy the earth by means of a flood. This is the covenant I make with you.'
**Genesis 9.12**

And God said 'The sign of the covenant with all the creatures that are with you and with all future generations is this:

**Genesis 9.13**

In the clouds of the sky I have put a rainbow. It is the sign of the covenant made between myself and the world.

**Study Point: Cultural Symbols:** In the Bible, the rainbow is a symbol of God's covenant promise to Noah, and as such is associated with hope and reassurance. The rainbow is also a frequent metaphor in Tibetan culture in general and in Tibetan Buddhism in particular. A Tibetan proverb states: 'Though it has the colors of the rainbow, it has no heart / substance / truth'. It is important to remember that symbols are not inherently cross cultural (i.e. they may not have the same meaning in every culture) and that we may need to explain their meaning.

**Genesis 9.14**

And I obscure when clouds in
And when clouds of the sky cover the earth, and I see the rainbow in the clouds,

You and creatures all flood with destroy not

covenant made that I remember will

I will remember the covenant made to you and all creatures not to destroy them by means of a flood.

Looking at the rainbow in the clouds, I, God, will remember the eternal promise/covenant to all the living creatures on earth.'
God and the Great Flood

**Genesis 9.17**

God said to Noah, 'This is the sign of covenant I made to humanity and all living beings.'
The Story of Abraham

God Gives Abram a Vision

**Genesis 12.1**

God Gives Abram a Vision

**Genesis 12.1** Yaweh God said to Abram, 'Now come out of your homeland and leave your relatives and go to the land I will show you.

**Genesis 12.2**

I will increase your descendants; they will become a great nation. So that you will become a blessing to others, I will bless you and you will become well known.

**Study Point: A Sign of God's Blessing:** The increase of life, or the multiplication of descendants, is a constantly repeated theme in Genesis. In 1.22 the animals are told to increase and in 1.28 man is told to do so. After the Flood, in 8.17 the animals are again told to increase, and in 9.1 man is again told to do so. Here also Abram is told to have descendants as a sign of God's favor. God's blessing is associated with increasing, abundant life - a major Biblical theme which begins in Genesis and continues right through to Revelation.
Genesis 12.3

Anyone you to peace gives if I also him to

peace will give and anyone you to curse if him to I also

punish will and you through world's peoples all

blessed will become said

Genesis 12.3 If anyone gives you peace, I also will give him peace, and if anyone curses you, I will also punish that one. And through you all the peoples of the world will be blessed.'

Genesis 12.4-5

Abram age seventy five reached when Yaweh God's word according to,

Abram and his wife Sarai Abram's relative's son Lot

so town Haran in having servants took after stored wealth

all carrying Haran city from coming out country Kanan to

went Kanan country in arrived when
**Genesis 12.4-5** When Abram was 75 years old, according to Yaweh God's command, he and his wife Sara, and his younger brother's son Lot came out from the city of Haran, taking the servants they had in Haran and all the wealth they had saved up, came out of Haran city and went to Canaan. When they arrived in Canaan,

**Genesis 12.6**

they country that through went and Shekem called holy place

there Moreh called oak big side of arrived

(time that during Kanan people also country that in living were)

**Genesis 12.6** they went through the country and came to the great oak tree of the one called Moreh at the holy place called Shekem. (At that time, the Canaanites also were living in that land.)

**Genesis 12.7**

Then Yaweh God Abram to appearing I your descendants to

country this give will said place that in Abram

vision giving Yaweh God to worship/honor do in order to

altar a built (by stacking) after

**Genesis 12.7** Then Yaweh God appeared to Abram and said 'I will give this land to your descendants'. At that place Abram made an altar in order to worship Yaweh God who had met him. After that,
Genesis 12.8

He went to the mountain district east of the town of Bethel, and pitched his tent in a location east of Bethel and west of the town of Ai. There again he made an altar and worshiped Yaweh God.

Genesis 13.14

After Lot separated from Abram, Yaweh God said to Abram, 'Look around in all four directions from the place where you are standing.
Genesis 13.15
All the lands you see I will give to you and your descendants; they will always be yours.

Genesis 13.16
Your descendants' numbers no one will be able to count, for I will make your descendants as many as the dust of the earth.

Genesis 13.17
Now go into all the land and look, for I will give you the whole land.'
Genesis 13.18 Then Abram took up his tent and went to the land of Hebron and remained at the oaks of Mamre; there he built an altar to Yaweh God.

Genesis 15.1 After that, in a vision, Yaweh God said to Abram, 'Abram, do not fear. Like a shield for protecting from all danger, guarding you I will give you a great gift.'
The Story of Abraham

Genesis 15.2 But Abram said, 'O Sovereign Yaweh God, since I have not even one child, your gift will be of no benefit to me. The one called Eliezer of the city of Damascus will be my only heir.

Genesis 15.3 Since you have given me no child, one among my servants will later become my heir.'

Genesis 15.4 But Yaweh God again said to Abram, 'The man called Eliezer will not become your heir, your own son shall be your heir.'
The Story of Abraham

**Genesis 15.5**

Yaweh God took him outside and said, 'Look at the sky, and if you can, count the stars. Your descendants will become as many as the stars'.

**Genesis 15.6**

Abram believed Yaweh God, and God accounted him as wholly clean.

---

"..."
The Story of Abraham

The Second Covenant Between God and Abram

Genesis 17.1

And when Abram was 99 years old, Yaweh God appeared to him, and said, 'I am the God who has all power. Always obey me, and be blameless.'

Genesis 17.2

I will make an agreement with you, and cause your descendants to increase greatly.'

Genesis 17.3

Abram prostrated himself in worship, and God (said)
The Story of Abraham

Genesis 17.4

"Behold, I will make you the father of many peoples. This is the agreement I have made with you.

Genesis 17.5

From now on you will not be called Abram; you will be called Abraham, for I will make you the father of many peoples.

Genesis 17.6

I will very greatly increase your descendants and they will become many nations. Kings will come from among your descendants.

Genesis 17.7

19 lit. 'ancestor'.

86
The Story of Abraham

and my eternal promise that you and your future descendants all with keep will and you and your descendants

Genesis 17.7 And I will keep my eternal agreement with you and all your future descendants; and I will be the God of you and all your descendants.

Genesis 17.8 And I will give the place where you are now living as a foreigner, the entire land of Canaan, to you and your descendants, as an eternal possession. And I will be the God of all your descendants.'

God Gives Abraham a Son
Genesis 21.1

Yahweh God said according to Abraham's wife Sarah to
care mercy thought because

Genesis 21.1 As Yahweh God said, he showed favor to Abraham's wife Sarah, and so

Genesis 21.2

she became after Abraham old man when

Genesis 21.2 she became pregnant; and when Abraham was old, at the time God had previously said, a son was born to Sarah.

Genesis 21.3

Abraham named the boy Isaac.

Genesis 21.4
Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'

and God word given according to Isaac day eight reached when

Abraham him to God gave covenant that

keeping mark a made

Genesis 21.4 And according to God's word, when Isaac was eight days old, Abraham circumcised him.

Genesis 21.5 When Isaac was born, Abraham was 100 years old.

Genesis 21.6 And Sarah said, 'By the birth of this child God has given me an occasion of joy and laughter; so those who hear about it will also laugh with me.'
God Tests Abraham

**Genesis 22.1**

After all these things, God, in order to test Abraham, said to him, 'Abraham!' He replied, 'Here I am', and

**Genesis 22.2**

God said to him, 'Now take your own only loved son Isaac and go to the country of Moriah. In order to worship me, on the mountain that I will show you, kill him and give him as a burnt offering.'

**Genesis 22.3**
The following day, Abraham got up early and cut the wood for the burnt offering, and then put a saddle on a donkey, and taking two servants and son Isaac, went out to the place God showed him.

On the third day, Abraham saw the place from a distance.

Then Abraham said to the servants, 'You wait here with the donkey. I and the boy will go over there and worship, and return to you.'
The Story of Abraham

Genesis 22.6 He made Isaac carry the wood for the burnt offering. Abraham carried the fire-embers and a knife. As the two of them went along together,

Genesis 22.7 Isaac said to Abraham, 'My father'; and Abraham answered, 'Here I am, my son.' Isaac asked, 'The wood, and the fire-embers are here, but where is the lamb for the burnt offering? And in answer,

Genesis 22.8 Abraham God Himself us for lamb a give will said and they two together went
**Genesis 22.8** Abraham said 'God Himself will give us a lamb.' And the two of them went on together.

**Genesis 22.9**

God showed place at arrived when Abraham.

there altar a made after it on top of firewood arranged after own son Isaac.

bound after firewood on top of put.

**Genesis 22.9** When they reached the place God shown them, Abraham made an altar there, arranged the firewood, and bound his son Isaac, and set him on top of the firewood of the altar.

**Genesis 22.10**

then Abraham son kill in order to knife a hand in took.

**Genesis 22.10** Then Abraham, in order to kill his son, took a knife in his hand,

**Genesis 22.11**

but Yaweh God's messenger a God's heaven from Abraham.

Abraham called and he I here am said after.

**Genesis 22.11** but from Yaweh God's heaven, His messenger called, 'Abraham, Abraham!' He said, 'Here I am', and

**Genesis 22.12**
Genesis 22.12 the messenger said, 'Don't touch the boy, or do any harm to him. Now for my sake you have not kept even your only son, now I know that you are one who truly obeys God.'

Genesis 22.13 And Abraham looked around and saw a ram whose horns were caught in a place where the bushes were thick. He took the sheep, and killed it in place of his own son, and gave it as a burnt offering.

Genesis 22.14 And Abraham place that's name to Yaweh God offering will give
Genesis 22.14 And Abraham called the name of that place 'Yaweh God will give the offering', so that up until today people say, 'On Yaweh God's mountain the offering will be given'.

Genesis 22.15 From Yaweh God's heaven, His messenger called to Abraham again,

Genesis 22.16 'Yaweh God Himself promises, 'Promising by my own name, seeing your faith like that, you didn't keep back even your only son,'
I will certainly bless your descendants, increasing them like the stars in the sky and the sand on the seashore; your descendants will get victory over their enemies.

Because you obeyed me, from your offspring all the peoples of the earth will get a blessing'.

Then Abraham went back to the two servants, and with them returned to his place at Beersheba and stayed there.
## Appendix

### The Eight Traditional Grammatical Cases or བོད་ཀྱི་རིག་ལྷག་

<table>
<thead>
<tr>
<th>English Name</th>
<th>Tibetan Name</th>
<th>Particles or དུས་བཞིན།</th>
<th>Number of Particles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nominative:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>none</td>
<td>0</td>
</tr>
<tr>
<td>2. Objective:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་རྙམ་</td>
<td>7</td>
</tr>
<tr>
<td>3. Agentive:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་འབྲི་བཞིན་</td>
<td>5</td>
</tr>
<tr>
<td>4. Dative:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་རྙམ་</td>
<td>7</td>
</tr>
<tr>
<td>5. Originative:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་རྙམ་</td>
<td>2</td>
</tr>
<tr>
<td>6. Connective:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་དངོས་</td>
<td>5</td>
</tr>
<tr>
<td>7. Locative:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་རྙམ་</td>
<td>7</td>
</tr>
<tr>
<td>8. Vocative:</td>
<td>བོད་ཀྱི་རིག་ལྷག་</td>
<td>སྟབས་བཞིན་དངོས་</td>
<td>2</td>
</tr>
</tbody>
</table>
Appendix