སློབ་ཚན་གཉིས་པ། – Lesson 2
ང་ཚོའི་སློབ་གྲྭ། – Our School

Objectives

1. **You will learn to talk in simple sentences about your school, class, classmates, teachers and Tibetan language learning experience.**

2. **You will identify the basis on which Tibetan and English grammar systems fundamentally differ: particles versus verbs.**

   a) You will become aware of the all-pervasive notions of "self and other," the duality of "direct versus inferential knowledge" and how these concepts affect the Tibetan way of thinking and talking.

   b) You will be able to conceptualize and actively use "to be" and "to have," including their specifically Tibetan connotations.

   c) You will learn of the existence of a more respectful language register and be able to use a handful of most popular honorific words.

DID YOU KNOW THAT...?

དགེ་རྒན།

When you say དགེ་རྒན་(teacher), you are
actually saying "old virtuous one."

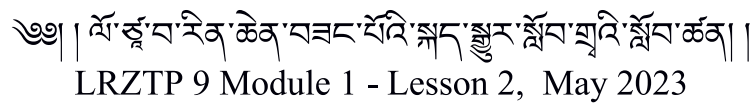དགེ་བ་ = virtue; རྒན་འཁོགས་ = old person.

སྐྱོད་ཚོལ།   ང་ཚོའི་སློབ་གྲྭ།

ཕྱེན་པ།   (ཁ་པར་ཐོག་ནས) ལི་ཏི་ལགས། ཁྱེད་རང་ད་ལྟ་ག་པར་ཡོད།

ལི་ཏི།   ང་སློབ་ཁང་ནང་ལ་ཡོད། ང་འཛིན་གྲོ་གཅིག་པ་མཉམ་དུ་ཡོད། ང་ཚོའི་སློབ་ཁང་གཙང་མ་ཡོད་རེད། མ་ཟད། སློབ་ཁང་ནང་ལ་ཅ་ལག་འདྲ་མི་འདྲ་མང་པོ་ཡོད་རེད།

ཕྱེན་པ།   ཨ་ལས། ཁྱེད་རང་ཚོའི་སློབ་ཁང་ནང་ལ་ཅ་ལག་ག་རེ་ག་རེ་ཡོད་རེད།

ལི་ཏི།   དེབ་དང་། ཅོག་ཙེ་དང་། རྐུབ་བཀྱག་དང་། གདན་དང་སྐུ་པར་ལ་སོགས་པ་མང་པོ་ཡོད་རེད།

ཕྱེན་པ།   ཨ་ནི་ཁྱེད་རང་ཚོའི་སློབ་ཁང་ལ་གློག་ཀླད་ཡོད་མ་རེད་པས།

ལི་ཏི།   ལགས་ཡོད་མ་རེད། ཡིན་ནའི་ང་ལ་གཅིག་ཡོད། དེའི་མིང་ལ་ཀུ་ཤུ་ཟུགས་ཙན་གྱི་གློག་ཀླད་ཟེར་གྱི་ཡོད་རེད། དེ་ཨ་རི་ནས་ཐོན་པ་རེད། གློག་ཀླད་དེ་ཡག་པོ་ཞེ་པོ་ཅིག་འདུག

ཕྱེན་པ།   ང་ལ་གློག་ཀླད་མེད། ཡིན་ནའི་ང་ཚོའི་ལས་ཁུངས་ལ་མང་པོ་འདུག དེ་ཚོ་ཕྱི་རྒྱལ་ནས་རེད། ཁྱེད་རང་ཚོའི་སློབ་ཁང་ནང་ལ་ནག་པང་འདུག་གས།

ལི་ཏི།   ང་ཚོའི་སློབ་ཁང་ནང་ལ་ནག་པང་ཆེན་པོ་གཅིག་འདུག ཡིན་ནའི་དཀར་པང་མི་འདུག

ཕྱེན་པ།   བོད་པའི་སློབ་གྲྭའི་སློབ་ཁང་མང་ཆེ་བའི་ནང་ལ་ནག་པང་ཡོད་རེད།   དཀར་པང་ཡོད་མ་རེད།

ལི་ཏི།   ང་ནག་པང་ལ་དགའ་པོ་ཡོད།

Dialogue   Our Classroom

Penpa   (*on the phone*) Lihi-la, where are you now?

Lihi: I am in the classroom. I am together with my classmates. Our classroom is clean and there are many different things in the classroom.

Penpa: Ah, I see. What [kind of] things are there in your classroom?

Lihi: There are many [things] – books, tables, chairs, rugs and photos, etc.

Penpa: And isn't there a computer in your classroom?

Lihi: No, there isn't. But I have one. It is called Apple. It is from America. This is a very good computer.

Penpa: I don't have a computer. But we have many in our office. They are from abroad. Is there a blackboard in your classroom?

Lihi: Yes, there is a big blackboard in our classroom. But there is no whiteboard.

Penpa: In Tibetan schools there are blackboards in most of the classrooms. There are no whiteboards.

Lihi: I like blackboards.

ང་ཚོའི་སློབ་གྲྭ།

Our School

ཚིག་གསར་དང་།

གནས་ཚུལ་འཕར་མ་བཅས།

Vocabulary

With Supplementary Information

མིང་ཚིག	Nouns
དཔེ་མཛོད་ཁང་།	library དཔེ་ = example, analogy, as in: དཔེ་ཆ་ = *pecha*, religious book, མཛོད་ = treasure, as in: མཛོན་པ་མཛོད་ = *Abhidharmakosha*, ཁང་ = house, as in: སློབ་ཁང་ = classroom
སློབ་གྲྭ།	school སློབ་ = བསླབ་ = to train, as in the phrase: ལྷག་པའི་བསླབ་པ་གསུམ་ – the three superior trainings (of discipline, concentration and insight)
སློབ་ཕྲུག	student (in a worldly sense) སློབ་ = བསླབ་ = to train; ཕྲུག = ཕྲུ་གུ་ = child
འཛིན་གྲྭ་གཅིག་པ།	classmate (syn: འཛིན་གྲོགས་ classmate) འཛིན་གྲྭ་ = class, གཅིག་པ་ = the same
སློབ་མ།	student of a lama (mostly), disciple སློབ་ = བསླབ་ = to train; མ་ turns it into a person
དགེ་རྒན།	teacher, professor དགེ་ = virtue; རྒན་ = old
རྒན་ལགས།	teacher, professor (H) རྒན་ = old, ལགས་ = Honorific marker (H) [marks politeness], as is used after names (སྨིན་པ་ལགས་) or in the expression, ལགས་སོ། = yes, so it is, very well

འཛིན་གྲྭ།	class, course
	འཛིན་ = to hold, to grasp; གྲྭ་ = house, corner, school
སློབ་ཁང་།	classroom
	སློབ་ = བསླབ་ = to train; ཁང་ = house, room, building, as in: ཟ་ཁང་ = restaurant, ཇ་ཁང་ = tea stall, དངུལ་ཁང་ = bank, སྨན་ཁང་ = hospital
དེབ།	book
ཕྱག་དེབ།	book (H)
	ཕྱག་(H) =honorific of: ལག་པ་ = hand; དེབ་ = book
དཔེ་ཆ།	religious book
སྦྱོང་དེབ།	exercise book, manual
	སྦྱོང་ = to learn, to train, as in: བློ་སྦྱོང་:*lojong*, mind training; དེབ་ = book
སློབ་དེབ།	manual
	སློབ་ = བསླབ་ = to train; དེབ་ = book
སྨྱུ་གུ།	pen
	སྨྱུ་གུ་ = bamboo = pen
ཕྱག་སྨྱུག	pen (H)
	ཕྱག་(H) = ལག་པ་ = hand; སྨྱུ་གུ་ = pen
ཞ་སྨྱུག	pencil
	ཞ་ཉེ་ = lead; graphite; སྨྱུག་ = pen
ནག་པང་།	blackboard
	ནག་ = ནག་པོ་ = black
དཀར་པང་།	whiteboard
	དཀར་ = དཀར་པོ་ = white, as in: ལྷག་དཀར་ = White Wednesday
ཅོག་ཙེ།	table
ཀུབ་བཀྱག	chair, also spelled: ཀུབ་ཀྱག་
	ཀུབ་ = bottom; བཀྱག་ = to lift up
གློག	light, electricity, lamp
	གློག as in: གློག་ཀླད་ = computer

སྐུ་པར།	photo, picture (H)
	སྐུ་ as in: སྐུ་གསུང་ཐུགས་ = body, speech and mind; སྐུ་གཟུགས་ = body; པར་ = photo, print
ནང་སྦྱོང་།	homework ནང་ = home, inside; སྦྱོང་ = to learn, to train
རང་སྦྱོང་།	self-study རང་ = oneself, self, as in: ཁྱེད་རང་ = you, yourself; སྦྱོང་ = to learn, to train
སློབ་ཚན།	lesson (of a textbook) སློབ་ = བསླབ་ = to train; ཚན་ = part, section
ཡིག་ཚད།	(written) exam, examination, test ཡིག་ = letter; ཚད་ = measurement
མཐོ་རིམ་སློབ་གྲྭ།	high school མཐོ་ = high; རིམ་ = stage, level, as in: སྒོམ་རིམ་ =*Stages of Meditation*, ལམ་རིམ་ = *Stages of the Path*; སློབ་གྲྭ་ = school
སློབ་གྲྭ་ཆེན་མོ།	university, college སློབ་གྲྭ་ = school; ཆེན་མོ་ = big, great
སློབ་སྦྱོང་།	studies, education སློབ་ = བསླབ་ = to train, སྦྱོང་ = to learn, to train
གློག་ཀླད།	computer གློག་ = electricity, light; ཀླད་ = ཀླད་པ་ = brain
དྲ་རྒྱ།	internet, also spelled: དྲྭ་རྒྱ་ (དྲ་ = net; རྒྱ་ = broad, wide, as in: རྒྱ་མཚོ་ = ocean
བྱ་ཚིག	**Verbs**
ཤེས་པ།	to know, to be aware of, to recognize (ཐ་མི་དད་པ།) as in: ཤེས་རབ་ = insight, wisdom
ད་གོ་བ།	to understand, to comprehend, to know (ཐ་མི་དད་པ།)

སློག་པ།	to read (aloud) (ཐ་དད་པ།) སློག as in: སྦྱོར་སློག = spelling aloud
ལྟ་བ།	to read (silently), to watch, to look at (ཐ་དད་པ།) ལྟ་བ = view, as in:རྟེན་འབྱུང་དང་། སྤྱོད་པ་འཚེ་མེད = View of dependent arising and conduct of non-violence
གཟིགས་པ།	to read, to look at, to buy (H) (ཐ་དད་པ་) and (ཐ་མི་དད་པ།) གཟིགས = to see, (H) as in: སྤྱན་རས་གཟིགས =Avalokiteshvara, Bodhisattva of Compassion
འབྲི་བ།	to write, to note down (ཐ་དད་པ།)
འཇུག་པ།	to enter, to enroll (ཐ་མི་དད་པ།)
འཐོན་པ།	to graduate, to leave, to emerge (ཐ་མི་དད་པ།)
བློ་འཛིན་བྱེད་པ།	to memorize (syn: བློ་ལ་འཛིན་པ་ and ངག་ཐོག་འཛིན་པ་, ངག་ལ་འཛིན་པ།)(ཐ་དད་པ་) བློ = mind, as in: བློ་སྦྱོང་ =lojong, mind training; བློ་བཟང་ = Lobsang; འཛིན་ = to hold, to grasp, བྱེད་པ་ = to do
སྦྱང་བ།	to learn (any skill, not only scholarly subjects) (ཐ་དད་པ།) སྦྱང་ = སྦྱོང་ = to learn, to train, as in: བློ་སྦྱོང་ lojong, mind training
ཉན་པ།	to listen to (ཐ་དད་པ།)
སློབ་པ།	to teach, to train, often pronounced: བསླབ་པ་(ཐ་དད་པ།) སློབ་ = to train, as in: ལྷག་པའི་བསླབ་པ་གསུམ་ = the three superior trainings
རྒྱན་ཚིག	**Adjectives**
ཡག་པོ།	good, well
ཆེན་པོ།	big, large
གསར་པ།	new, newly produced (གསར་ = new, as in: ལོ་གསར་ = Losar, New Year)
སྙིང་རྗེ་པོ།	nice, beautiful, pretty, cute (སྙིང་རྗེ་ = compassion)

ལས་སླ་པོ།	easy
དཀའ་ལས་ཁག་པོ།	difficult, hard, tough (syn: ཁག་པོ་) དཀའ་ལས་ = hardship, difficulty; ཁག་པོ་ = short form of: དཀའ་ལས་ཁག་པོ་
སྐྱིད་པོ།	nice, pleasant, happy (སྐྱིད་ = happy, as in the Tibetan name བདེ་སྐྱིད་ Dekyi; བདེ་བ་ = well-being; སྐྱིད་པོ་ = happiness)
སྙན་པོ།	interesting, pleasant to hear, good (སྙན་ = pleasant to hear, as in: སྙན་ངག་ = poetry, poem)
བརྩོན་འགྲུས་ཆེན་པོ།	diligent, hardworking, making a joyful effort བརྩོན་འགྲུས་ = diligence, which is the fourth of the six *paramitas* (ཕ་རོལ་ཏུ་ཕྱིན་པ་བཞི་པ་); བརྩོན་ = to endeavour, to make an effort; ཆེན་པོ་ = big, great

སྐད་ཆ་བཀོད་སྒྲིགས།	**Expressions**
དེ་/དེ་ཚོ་ག་པར་ཡོད་རེད།	Where is it? Where are they? ག་པར་ = where? ཡོད་རེད། = is, are?
དེ་གཡར་གནང་དང་།	Please lend…! གཡར་ = to lend, borrow; གནང་ = to do (H); དང་། = imperative marker
འདི་འགྲིག་གི་རེད་པས།	Is this OK? Is this fine? (འདི་ = this; འགྲིག་གི་རེད་པས། is it fine?)
ཚིག་ཕྱུག་པོ་བཟོ་ཤོག་ཨ།	Enrich your vocabs! Learn a variety of vocabulary! ཚིག་ = word, as in: ཚིག་གསར་ = vocabulary; ཕྱུག་པོ་ = rich, as in: དབང་ཕྱུག་ = Tib. name Wangchuk, also Lord Shiva; བཟོ་ = to make, ཤོག་ཨ། = imperative marker
གང་ཐུབ་ཐུབ།	I'll try my best, (I'll do) as much as I can, as much as possible གང་ = what (lit. Tibetan); ཐུབ་ = to be able to, as in: ཐུབ་བསྟན་ = Tib. name Thubten

ཚིག་སྒྲུབ་ཀྱི་དཔེར་བརྗོད་དང་བཤད་པ།

Expressions with Example Sentences

དཔེ་མཛོད་ཁང་ = library
   ཁྱེད་རང་གི་འཛིན་གྲྭ་**དཔེ་མཛོད་**ལ་ཡོད་རེད་པས། = Is your class at the library?

སློབ་གྲྭ་ = school
   ང་**སློབ་གྲྭ་**ལ་ཡོད། = I'm at school.

སློབ་ཕྲུག = student
   ང་**སློབ་ཕྲུག**ཡིན། = I'm a student.

འཛིན་གྲྭ་གཅིག་པ་ = classmate
   ངའི་**འཛིན་གྲྭ་གཅིག་པ་**དེ་ཚོ་ཡག་པོ་འདུག = My classmates are nice.

སློབ་མ་ = disciple, student of a lama
   རིན་པོ་ཆེ་ལ་**སློབ་མ་**མང་པོ་ཡོད་རེད། = Rinpoche has a lot of disciples.

དགེ་རྒན་ = teacher
   ཁོང་**དགེ་རྒན་**རེད། = (S)he is a teacher.

རྒན་ལགས་ = teacher (H)
   ཁོང་ང་ཚོའི་**རྒན་ལགས་**རེད། = (S)he is our teacher. (H)

འཛིན་གྲྭ་ = class
   ང་**འཛིན་གྲྭ་**ལ་ཡོད། = I'm in class.

སློབ་ཁང་ = classroom
   ང་ཚོ་སློབ་**ཁང་ནང་**ལ་ཡོད། = We are in the classroom.

དེབ་ = book
   ང་ལ་**དེབ་**མང་པོ་མེད། = I do not have a lot of books.

ཕྱག་དེབ་ = book (H)
   རྒན་ལགས་ལ་**ཕྱག་དེབ་**མི་འདུག = The teacher does not have a/any book(s).

དཔེ་ཆ་ = *pecha*, religious book
   ང་ལ་**དཔེ་ཆ་**གཉིས་ཡོད། = I have two religious books.

སྦྱོང་དེབ་ = exercise book, manual
   ང་ལ་**སྦྱོང་དེབ་**གསུམ་ཡོད། = I have three exercise books.

སློབ་དེབ་ = manual

ང་ལ་སློབ་དེབ་གཅིག་ཡོད། = I have one manual.

སྨྱུ་གུ་ = pen

སྨྱུ་གུ་འདི་ཡག་པོ་འདུག = This pen is good.

ཕྱག་སྨྱུག་ = pen (H)

དགེ་ལགས་ལ་ཕྱག་སྨྱུག་མང་པོ་ཡོད་མ་རེད། = (Our) teacher does not have many pens.

ཞ་སྨྱུག་ = pencil

ང་ལ་ཞ་སྨྱུག་གཅིག་གཡར་གནང་དང་། = Please lend me a pencil!

ནག་པང་ = blackboard

སློབ་ཁང་ནང་ལ་ནག་པང་ཅིག་(ཞིག)ཡོད་རེད། = There is a blackboard in the classroom.

དཀར་པང་ = whiteboard

སློབ་ཁང་ནང་ལ་དཀར་པང་ཡོད་མ་རེད། = There are no whiteboards in the classroom.

ཅོག་ཙེ་ = table

སློབ་ཁང་ནང་ལ་ཅོག་ཙེ་མང་པོ་འདུག = There are a lot of tables in the classroom.

ཀུབ་བཀྱག་ = chair

སློབ་ཁང་ནང་ལ་ཀུབ་ཀྱག་མང་པོ་འདུག = There are a lot of chairs in the classroom.

གློག་ = light, electricity, lamp

སློབ་ཁང་ནང་ལ་གློག་མི་འདུག = There is no electricity in the classroom.

སྐུ་པར་ = picture (H)

སློབ་ཁང་ནང་ལ་སྐུ་པར་ཁ་ཤས་ཡོད་རེད། = There are several pictures in the classroom.

ནང་སྦྱོང་ = homework

ང་ཚོ་ལ་ནང་སྦྱོང་མང་པོ་ཡོད། = We have a lot of homework.

རང་སྦྱོང་ = self-study

ང་ལ་རང་སྦྱོང་མང་པོ་ཡོད། = I have a lot of self-study.

སློབ་ཚན་ = lesson (of a textbook)

སློབ་ཚན་གཉིས་པ་ལས་སླ་པོ་འདུག = Lesson two is easy.

ཡིག་ཚད་ = (big) exam

ཡིག་ཚད་ཁག་པོ་འདུག = The exam is hard.

མཐོ་རིམ་སློབ་གྲྭ་ = university, college

ས་ར་སློབ་གྲྭ་མཐོ་རིམ་སློབ་གྲྭ་རེད། = Sarah school is a college.

སློབ་གྲྭ་ཆེན་མོ་ = academy, college

སློབ་གྲྭ་ཆེན་མོ་འདི་ཡག་པོ་ཡོད་རེད། = This academy is good.

སློབ་སྦྱོང་ = studies, education

ང་ཚོ་ཚང་མ་སློབ་སྦྱོང་ལ་དགའ་པོ་ཡོད། = We all like studies.

སློག་ཀླད་ = computer

ང་ལ་སློག་ཀླད་ཡག་པོ་གཅིག་ཡོད། = I have a good computer.

དྲ་རྒྱ་ = internet

ང་དྲ་རྒྱའི་ཐོག་ནས་བོད་སྐད་སྦྱོང་གི་ཡོད། = I learn Tibetan online.

ཤེས་པ་ = to know

ཁྱེད་རང་བོད་སྐད་ཤེས་ཀྱི་ཡོད་པས། = Do you know Tibetan language?

ཧ་གོ་བ་ = to understand, to comprehend

དགོངས་དག་ངས་ཧ་གོ་མ་སོང་། ཡང་བསྐྱར་གསུང་རོགས་གནང་། = I'm sorry, I did not understand. Could you please say it again!

ཀློག་པ་ = to read

ང་དེབ་ཀློག་གི་ཡོད། = I read books.

ལྟ་བ་ = to read (silently), to watch, to look at

ང་དེབ་ལྟ་གི་ཡོད། = I'm reading a book.

གཟིགས་པ་ = to read, to look at, to buy (H)

རྒན་ལགས་ཕྱག་དེབ་གཟིགས་ཀྱི་འདུག = (Our) teacher is reading a book (H).

འབྲི་བ་ = to write, to note down

ང་རང་སྦྱོང་འབྲི་གི་ཡོད། = I write (my) homework.

འཛུལ་བ་ = to enter, to enroll

ང་ཚོ་མཐོ་རིམ་སློབ་གྲྭ་ལ་འཛུལ་བ་ཡིན། = We have enrolled in university.

འཐོན་པ་ = to graduate, to leave

ང་ཚོ་སློབ་གྲྭ་ཆེན་མོ་ཐོན་མེད། = We have not graduated university.

བློ་འཛིན་བྱེད་པ་ = to memorize

ང་ཚོ་ཚིག་གསར་མང་པོ་བློ་འཛིན་བྱེད་ཀྱི་ཡོད། = We memorize a lot of vocabulary.

སྦྱང་བ་ = to learn

ང་ཚོ་བོད་སྐད་**སྦྱང་**གི་ཡོད། = We learn Tibetan language.

ཉན་པ་ = to listen

ང་ཚོ་གན་ལགས་ལ་**ཉན་**གྱི་ཡོད། = We listen to the teacher.

སློབ་པ་ = to teach, to train

གན་ལགས་ཀྱིས་བོད་ཡིག་བསླབ་(**སློབ་**) ཀྱི་འདུག = (Our) teacher teaches the class.

ཡག་པོ་ = good, well

སློབ་ཕྲུག་འདི་**ཡག་པོ་**འདུག = This student is good.

ཆེན་པོ་ = big, large

སློབ་གྲྭ་འདི་**ཆེན་པོ་**འདུག = This school is big.

གསར་པ་ = new, newly produced

ང་ཚོ་སློབ་ཕྲུག་**གསར་པ་**ཡིན། = We are new students.

སྙིང་རྗེ་པོ་ = nice, beautiful, pretty, cute

བུ་མོ་ཚང་མ་**སྙིང་རྗེ་པོ་**འདུག = All girls are beautiful.

ལས་ས་པོ་ = easy

སློབ་ཚན་གཉིས་པ་**ལས་ས་པོ་**འདུག = Lesson two is easy.

(དཀའ་ལས་) ཁག་པོ་ = difficult, hard, tough

བོད་སྐད་**དཀའ་ལས་ཁག་པོ་**འདུག = Tibetan language is hard.

སྐྱིད་པོ་ = nice, pleasant, happy

ང་ཚོ་**སྐྱིད་པོ་**འདུག = We are happy.

སྙན་པོ་ = interesting, pleasant to hear, good

གན་ལགས་(ཀྱི་)སྐད་**སྙན་པོ་**འདུག = (Our) teacher's voice is pleasant to hear.

བརྩོན་འགྲུས་ཆེན་པོ་ = diligent, hardworking

ང་ཚོ་ཚང་མ་**བརྩོན་འགྲུས་ཆེན་པོ་**ཡོད། = We are all hard working.

ག་པར་ཡོད་རེད། = Where is? Where are?

གཡར་གནང་དང་། = Could you please lend…!

འདི་འགྲིག་གི་རེད་པས། = Is this OK? Is this fine?

ཚིག་ཕྱུག་པོ་བཟོ་ཐུབ་ཨ། = Learn a variety of vocabulary!

གང་ཐུབ་ཐུབ། = I'll try my best.

ཉེར་མཁོའི་ཚིག་སྒྲུབ།
Phrasebook

སློབ་ཁང་ལ།   In the Classroom

དགོངས་དག ངས་ཧ་གོ་མ་སོང་།	I'm sorry, I didn't understand / I don't know.
ཡང་བསྐྱར་གསུང་རོགས་གནང་།	Please say that again!
ག་ལེར་གསུང་རོགས་གནང་།	Please speak slowly!
དབྱིན་ཇིའི་ནང་ལ་འདིའི་དོན་དག་ག་རེ་རེད།	What does this mean in English?
…བོད་སྐད་ལ་གང་འདྲས་ཟེར་ལབ་ཀྱི་རེད།	How do you say … in Tibetan?
ཚིག་གྲུབ་གཅིག་བཟོ་རོགས་གནང་།	Make a sentence, please!
སྐུ་མཁྱེན། ང་ལ་སྨྱུ་གུ་འདི་གཅིག་གཡར་དང་།	Lend me this pen for a second, please!
དེབ་ལ་གཟིགས་རོགས་གནང་།	Look in the book, please!
དཀར་པང་ལ་གཟིགས་རོགས་གནང་།	Look at the whiteboard, please!

ལམ་ཀ་ལ།   On the Road

ཁྱེད་རང་གིས་བོད་སྐད་ཡག་པོ་ཤེས་ཀྱི་/རྒྱག་གི་འདུག	You know, you speak Tibetan well.
མེད་མེད། ཤེས་ཀྱི་མེད།	No, I do not know.
ཁྱེད་རང་བོད་སྐད་ག་ནས་སྦྱངས་པ་ཡིན།	Where have you learned Tibetan?
ང་…ལ་སློབ་སྦྱོང་བྱེད་ཀྱི་ཡོད།	I'm studying at …
ཁྱེད་རང་གི་འཛིན་གྲྭ་ག་པར་ཡོད་རེད།	Where is your class?
ངའི་འཛིན་གྲྭ་…ལ་ཡོད་རེད།	My class is in …
ཁྱེད་རང་གི་རྒན་ལགས་སུ་རེད།	Who is your teacher? (H)
ངའི་རྒན་ལགས་རྒན་…རེད།	It is … (H)
བོད་སྐད་སྦྱངས་ནས་ག་ཚོད་ཕྱིན་སོང་།	How long have you been learning?
བདུན་ཕྲག་གསུམ།	Three weeks.
ད་ང་…ལ་འགྲོ་རན་སོང་།	It's time to go to …

THE MAIN PRINCIPLE OF THE TIBETAN LANGUAGE: བདག་གཞན་ = SELF AND OTHER

Introduction

Buddhist philosophy teaches the two-fold absence of a "self", namely the self of persons and the self of phenomena. Related to this, the whole Tibetan language, spoken as well as written, is pervaded by the principle of བདག་གཞན་, (lit. self and other).

Knowing this is therefore of great importance. Familiarity with this all-pervasive principle will allow the student to gain a thorough understanding of the subtlety and beauty of the Tibetan language and its grammar.

Compatibility

The grammatical principles of Tibetan and English are not fully compatible. Very basic sentences, such as "I have a book" (ང་ལ་དེབ་ཅིག་ཡོད།), have completely different structures in Tibetan and English. In order to understand fully the grammar of the Tibetan language, it is necessary to understand its grammatical principles on their own terms.

This textbook will use the Tibetan terms and categories as much as possible, but it will also use grammatical terms derived from Latin where necessary.

Tibetan is an extremely situation-based language. For example, the difference between direct (testimonial) and inferential knowledge is reflected in the choice of auxiliary that is used. No such distinction is made in English. It is important to get used to this idea from the very beginning. All the above principles can be understood from the example of the verb "to be."

THE VERB *TO BE*

Unlike in English, the different usages of the verb "to be" ("somebody" or "somewhere") are expressed in Tibetan by two different modes of the verb. (This is similar to Spanish, with "ser", "estar" and "haber".)

The first of these is described as "essential." It expresses the inherent or unchanging nature of something. For example:

ཁོང་བུ་རེད།   He **is** a boy.

The second usage is described as "existential." It expresses that something is somewhere at the moment of speech. For example:

ཁོང་བོད་ལ་**ཡོད་རེད།**   He **is** in Tibet.

When used with adjectives, the essential mode expresses the objective/inherent aspect, whereas the existential form expresses a quality. For example:

ཁང་པ་འདི་དཀར་པོ་རེད།   The house is white. (essential)
ཁང་པ་འདི་སྙིང་རྗེ་པོ་འདུག or: ཡོད་རེད།   The house is beautiful. (existential)

Thus, the "essential" is used to describe the gender, nationality, profession, etc. of someone or something whilst the "existential" is used to express a momentary place, state or quality.
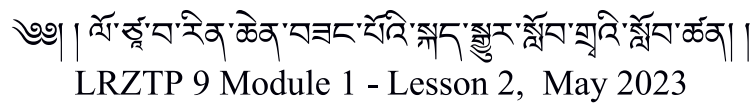
For later reference:

There are occasions where any of the four verbs – རེད།, ཡོད་རེད།, འདུག, ཡོད། – could apply in the same sentence, for example with adjectives:

བཀྲ་ཤིས་	མི་	ཡག་པོ་	རེད།
Tashi	person	good	is

Tashi is a good person.

བཀྲ་ཤིས་	མི་	ཡག་པོ་	ཡོད་རེད།
Tashi	person	good	is

Tashi is a good person.

བཀྲ་ཤིས་	མི་	ཡག་པོ་	འདུག
Tashi	person	good	is

Tashi is a good person.

བཀྲ་ཤིས་	མི་	ཡག་པོ་	ཡོད།
Tashi	person	good	is.

Tashi is a good person.

These four sentences can be translated identically into English. The differences are very subtle:

- The first example has a sense of Tashi's nature *being* good.
- The second suggests Tashi as *having* good qualities.
- The third expresses that the speaker is just discovering that Tashi is a good guy.
- The fourth emphasises the speaker's relationship to Tashi. The translation in this case could become: "Trust me, Tashi is a good guy," or "I know that Tashi is a good guy."

In terms of བདག and གཞན་ (self and other), the first three sentences relate to གཞན་ (other) – the differences of which will be elaborated upon later in this lesson. The last one, བཀྲ་ ཤིས་མི་ཡག་པོ་ཡོད། is of a particular interest. The speaker chooses to say ཡོད།, which pertains to བདག, to emphasise that (s)he is not talking about an objective fact but rather a personal point of view. This is why it can be translated as: "Trust me," "I know…" etc.

> At this early stage, you should just focus on the main usages of the two modes.

THE ESSENTIAL MODE

The forms related to self བདག are ཡིན། and its negation མིན.

The forms related to others གཞན་ are རེད། and its negation མ་རེད.

	Positive	Negative
བདག self	ཡིན་	མིན་
གཞན་ other	རེད་	མ་རེད་

Note: In Tibetan, the verb always appears at the end of the sentence.

Examples for the essential mode:

བདག: Self

ང་	སློབ་ཕྲུག་	**ཡིན།**
I	student	am.

I am (a) student.

ང་	དགེ་རྒན་	**མིན།**
I	teacher	am not.

I am not a/the teacher.

གཞན་: Other

ཁྱེད་རང་	ནང་པ་	**རེད།**
You	Buddhist	are.

You are (a) Buddhist.

ཁོང་	སློབ་ཕྲུག་	**མ་རེད།**
(S)he	student	not is.

(S)he is not a student.

བཀྲ་ཤིས་	བོད་པ་	**རེད།**
Tashi	Tibetan	is.

Tashi is (a) Tibetan.

འདི་	སྨྱུ་གུ་	**མ་རེད།**
This	pen	is not.

This is not a pen.

Extra grammar note

Even though these are the most frequently used combinations, it is not the case that ཡིན། and མིན། are essentially linked to the first person and རེད། and མ་རེད། to the second and third person. ཡིན། and མིན། are essentially linked to **བདག** and རེད། and མ་རེད། are associated with **གཞན**. Now, what does this mean? If you are stating something about yourself which others **གཞན** already know, you use the form linked to **གཞན**, namely རེད། For example:

ང	བོད་པ	མ་རེད།
I	Tibetan	am not.

(As you know) I am not Tibetan.

ང	ཁྱེད་རང་ཚོའི་དགེ་རྒན་	རེད།
I	your teacher	**am.**

(As you and everybody knows), I am your teacher.

The same is the case when reporting something about yourself or talking about yourself in a dream, movie, etc.

རྨི་ལམ	ནང་ལ	ང	རྒྱལ་པོ	རེད།
dream	in	I	king	am.

In the dream, I was a king.

The opposite applies if you'd like to emphasize the personal relationship to yourself – **བདག**. In this case you use ཡིན། when talking about someone else. For example:

ཀུན་ལགས་སུ་རེད།
Who is the Teacher?

ཀུན་ལགས་	སུ་	རེད།
Teacher	who	is?

Who is the teacher?

སློབ་ཕྲུག་	སུ་	རེད།
Student	who	is?

Who is the student?

You *may* have thought that the doggie is the student – but…

ཀུན་ལགས་	ཁྱི་འདི་	རེད།		ཁྱི་འདི་	ཀུན་ལགས་	རེད།
Teacher	this doggie	is.		This doggie	teacher	is.

The teacher is this doggie.   This doggie is the teacher.

སློབ་ཕྲུག་	ང་	རེད།		ང་	སློབ་ཕྲུག་	རེད།
Student	I	am.		I	student	am.

I am the student.   I am the student.

Other examples:

འདི་	ངའི་	སྨྱུ་གུ་	ཡིན།
This	my	pen	is!

This is *my* pen!

ཉི་མ་	ངའི་སྐྱེས་དམན་	ཡིན།
Nyima	my wife	is.

Nyima is my wife.

(A note on the above two usages: To speak about ownership in the context of བདག is a very strong expression and not often used except for maybe in the case a disagreement about what belongs to whom and other such instances. Also, we typically do not speak about others in the context of བདག, and if we do, it usually denotes a close relationship to and intimate knowledge of the other person such in the case of a mother and her young child or between spouses.)

In the example below, ཡིན་ is sometimes used to refer to one's *name* in the exile community:

ངའི་	མིང་ལ་	ལི་ཧི་	ཡིན།
my	name (as)	Lihi	is.

But in Tibet everybody says: ངའི་མིང་ལ་བཀྲ་ཤིས་ཟེར་གྱི་ཡོད། ("My name is called Tashi").
According to the context of བདག we can introduce ourselves as: ང་བཀྲ་ཤིས་ཡིན། ("I am Tashi") but it is better not to use it in most cases when introducing yourself.

For Your Later Reference Only…

Further Cases of Using ཡིན། to Make an Emphasis

When we give an order or express our opinion, we often use ཡིན། to emphasize that it is our own decision and choice. For example, His Holiness often says in the teachings:

ངའི་འཆར་གཞི་དེ་ཙམ་ཡིན་ད།

This is roughly my plan.

And (traditional) Tibetan teachers tend to say to their students:

མཉམ་དུ་ཡིན་ད།

(I order: Let us read/spell/recite this) together!

When somebody chooses you to do something, (s)he will point at you and say:

ཁྱེད་རང་ཡིན་ད།

(I decide that) you are (the one).

If you would like to emphasize your point of view, you would say:

འདི་ངའི་བསམ་ཚུལ་ཡིན་ད།

This is my opinion

ད་ག་རང་ཡིན་ད།

This is exactly it (what I mean to say).

The ད་ will formally be explained in a later lesson. It can be translated as an exclamation mark, or just emphasizer – and therefore often comes together with ཡིན།.

As a beginner, it is fine if you always use ཡིན་ when talking about yourself and རེད་ when talking about others. However, it is good if you are aware that the boundaries are actually more flexible than this. That said, choosing one or the other is not a random matter. There are particular situations where you'd choose to say རེད་ for yourself, such as when telling something others might or should know. If you wish to emphasize your relationship with somebody you do so by choosing ཡིན་ rather than རེད།

A propos the word "Verb": An Interesting Little Subtlety:

According to the Tibetan way of thinking and categorizing, "to be" and "to have" are *not* verbs. This concept is expressed in the word བྱ་ཚིག verb, which comes from བྱ་བ་ activity, action + ཚིག word. So, for Tibetans, a verb is a "word of action" and, therefore, "to be" and "to have" are not considered བྱ་ཚིག because there is no action involved.

THE EXISTENTIAL MODE

Applying the principles of བདག་གཞན་ to the verb "to be" in the existential mode:

- The forms related to བདག are: ཡོད། and its negation མེད།.

- In the case of གཞན་, the following distinction needs to be made:
  ○ If the speaker has direct (testimonial) knowledge of what he is saying, he uses འདུག and its negation མི་འདུག.
  ○ If he is stating something that he knows but does not have any direct experience of, then he uses ཡོད་རེད། and its negation ཡོད་མ་རེད།.

བདག	གཞན་
ཡོད། / མེད།	Inferential ཡོད་རེད། / ཡོད་མ་རེད། Testimonial འདུག / མི་འདུག

For example:

བདག self

ང་	ནང་	ལ་	ཡོད།
I	home	at	am.

I am at home.

Note: ལ་is the ལ་དོན་ particle (locative usage) which will be dealt with later in this lesson.

ང་	སློབ་གྲྭ་	ལ་	མེད།
I	school	at	am not.

I am not at school.

ང་	ཨ་རི་	ལ་	ཡོད།
I	America	in	am.

I am in America.

གཞན་ other

ཕྲུ་གུ་	ནང་	ལ་	འདུག
The child	home	at	is.

The child is at home (I saw him/her there.)

དགེ་རྒན་	སློབ་གྲྭ་	ལ་	མི་འདུག
The teacher	school	at	is not.

(I see that) the teacher is not at school.

ངའི་རོགས་པ་	སློབ་ཁང་	ལ་	འདུག
My friend	class room	in	is.

My friend is in the classroom (I see him/her).

བཀྲ་ཤིས་	བོད་	ལ་	ཡོད་རེད
Tashi	Tibet	in	is.

Tashi is in Tibet. (I know this, but haven't seen it for myself.)

བཀྲ་ཤིས་	བལ་ཡུལ་	ལ་	ཡོད་མ་རེད
Tashi	Nepal	in	is not.

Tashi is not in Nepal. (I know it, but haven't seen it for myself.)

ངའི་བླ་མ་	ངའི་ལུང་པ་	ལ་	ཡོད་རེད
My lama	my country	in	is.

My lama is in my country.

Extra grammar note

Just as with the essential mode, it is important to understand that ཡོད། and མེད། are essentially linked to འདུག. However, this should not lead to the conclusion that they are only used for the first person. You can also use ཡོད། for others if you would like to emphasize some insider knowledge or the relationship to yourself. For example:

ངའི་	ཕྲུ་གུ་	སློབ་གྲྭ་	ལ་	ཡོད།
My	child	school	at	is.

My child is at school. (I have my child at school.)

The usage of ཡོད། emphasizes the strong relationship to the speaker, which in spoken Tibetan is always related to འདུག.

"COMMON KNOWLEDGE" USAGE OF འདུག VERSUS ཡོད་རེད

When stating common knowledge or a general truth – for example about your own home country – even if (or because) you have seen it a hundred times, the testimonial form is not used:

ངའི་	ལུང་པ་	ལ་	གངས་རི་	ཡོད་རེད
My	country	in	snow mountains	there are.

There are snow mountains in my country.

Extra grammar note - for later reference

There are cases where you do have a direct experience which is also an essential quality of someone or something. In these situations, the two forms, རེད་ and འདུག are combined:

ཨ་ལས།	བཀྲ་ཤིས་	རེད་འདུག		སྒྲོལ་མ་	རེད་མི་འདུག
I see,	Tashi	it is.		Dolma	it is not.

I see, it is Tashi, not Dolma.

The རེད་ expresses the essential quality of being Tashi, whilst the འདུག expresses the direct experience of the speaker. Sometimes, in this context, བཞག is used instead of འདུག. The above two auxiliaries are very similar and almost interchangeable in this context.

ཨ་ལས།	ཞི་མི་	རེད་བཞག
I see	cat	it is.

I see, it is a cat.

SHORT INTRODUCTION TO THE USE OF PARTICLES IN TIBETAN LANGUAGE

སུམ་ཅུ་པ། *The Thirty Verses* by Thonmi Sambhota

If you are interested in investigating the particles in depth, please study Thonmi Sambhota's famous text, the སུམ་ཅུ་པ། *The Thirty Verses.* If the text seems illegible on its own, please consult one of its many commentaries – such as the ལེགས་བཤད་ལྗོན་དབང་། *The Tree of Excellent Explanation.*

ཕྲད་ Particles

These seemingly unimportant little syllables between words are actually crucial. They define the function and relationships of words within a sentence. The Tibetan word for "particle" is ཕྲད་, which means "to meet."

སྒྲ་ Sound

༡   འབྲེལ་སྒྲ་ connective particle

ཁྱེད་རང་གི་མིང་ལ་·····   you**r** name...

༢   བདག་སྒྲ་ personifying particle

བོད་པོད་པ་རེད། རྒྱ་གར་བ་མ་རེད། (S)he is Tibet**an**, (s)he is not India**n**.

༣   འབྱུང་ཁུངས་   source particle

ང་ཁ་ན་ཌ་ནས་ཡིན།   I'm **from** Canada.

༤   ལ་དོན་   *la don* particle (here used in its locative sense)

ང་སློབ་ཁང་ལ་ཡོད།   I'm **in** the class room.

༥   དགག་སྒྲ་ negation particle

ཁོང་དགེ་རྒན་མ་རེད།   (S)he is **not** a teacher.

The examples below show how it is only by applying a particle that we can tell the function of བོད་:

༡		བོད་	+ ཀྱི་	ནང་ཆོས་	Buddhism **of** Tibet, Tibet**an** Buddhism
༢	བཀྲ་ཤིས་	བོད་	+ པ་	རེད།	Tashi is Tibet**an**.
༣	པེན་པ་	བོད་	+ ནས་	རེད།	Penpa is **from** Tibet.
༤	ང་	བོད་	+ ལ་	མེད།	I am **not in** Tibet.

ཕྲད་གཞན་དབང་ཅན། and ཕྲད་རང་དབང་ཅན།
DEPENDENT AND INDEPENDENT PARTICLES

All particles fall into one or other of the following two categories – dependent and independent.

ཕྲད་གཞན་དབང་ཅན།   Dependent particles

Dependent refers to the fact that a single particle has various spellings which depend on the (gender of the) suffix of the preceding word. For example:

ཁྱེད་རང་གི་མིང་   you**r** name, name **of** you
བོད་ཀྱི་ནང་ཆོས་   Buddhism **of** Tibet

Both of these are the འབྲེལ་སྒྲ་ connective particle. They have the same name, the same function, the same use. It is just that, due to the different suffixes of the preceding word, the spelling differs.

ཕད་རང་དབང་ཅན། Independent particles

Likewise, the term *independent* expresses that the spelling of a particle does not vary regardless of the (gender of the) suffix of the preceding word. For example:

བཀྲ་ཤིས་བོད་པ་**མ**་རེད། Tashi is **not** Tibetan.
པེན་པ་རྒྱ་གར་བ་**མ**་རེད། Penpa is **not** Indian.

Even though the suffixes of the words བོད་**པ**་ and རྒྱ་གར་**བ**་ are *not* the same, the spelling of the དགག་སྒྲ་ negation particle remains the same. Bear in mind that particles (almost) always **follow** the word they specify or belong to.

The first particle ཕད་ introduced in this lesson is the ལ་དོན་particle, ལ་. Its range of different usages is extremely broad, but for the moment it is enough to understand the following:

- **The ལ་དོན་ particle** marks the place, aim, goal or recipient of an action or event.
- Whilst literary Tibetan makes use of seven different ལ་དོན་ particles, (སུ་, ར་, རུ་, ཏུ་, ན་,ལ་, དུ་), in colloquial it is mostly the ལ་ or ར་ that are used.

Marking the place (locative function of the ལ་དོན་):

ཕྲུ་གུ་   སློབ་གྲྭ་   **ལ་**   ཡོད་རེད།
kid   school   at   is.
The kid is at school.

The ལ་ in this sentence is specifying and clarifying the relationship between the two nouns (the child and the school). The child is located *at* school. It is safe to say that the most common translations of the ལ་དོན་are: "to", "at", "in", "for". It should be borne in mind, however, that there are also many other occasions and translations for the ལ་དོན་.

Additional note – for grammar enthusiasts:

Grammatically speaking, the particles, such as ལ་དོན་, indicate which case is used for a word or phrase. In terms of Latin grammar, the ལ་དོན་ marks the dative or object. Tibetan

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has its own unique system of "cases," namely the eight-fold རྣམ་དབྱེ་ division. Interestingly, the ལ་དོན་ particle is used for three of the eight divisions – the second, fourth and seventh. For a complete overview of the eight-fold རྣམ་དབྱེ་ division, please consult the appendix.

The ལ་དོན་ in its function with the verb *to have*:

The verb "to have" in Tibetan is the same as the verb "to be." The only difference is that, for the verb "to have", the "possessor" is marked with the particle ལ་.

ང་   ལ་   དེབ་   ཡོད།

This sentence construction clearly illustrates how there are times when the grammatical terms used in English do not apply in Tibetan. In an English sentence, the person is the subject and the thing possessed is the object. In Tibetan the possessor is marked with the particle ལ་ and is not the grammatical subject.

The forms and nuances relating to direct / testimonial versus inferential knowledge remain the same. For example:

ང་	ལ་	གྲོགས་པོ་	མང་པོ་	ཡོད།
me	by/at	friends	many	are/have

I have many friends.

ང་	ལ་	དངུལ་	མེད།
me	at/to	money	have not/is not

I do not have (any) money.

བཀྲ་ཤིས་	ལ་	སྨྱུ་གུ་	འདུག
Tashi	at/to	pen(s)	is/are

Tashi has a pen/pens. [Speaking from one's own experience of the fact.]

སྒྲོལ་མ་	ལ་	ཕྲུ་གུ་	མི་འདུག
Dolma	at/to	children	are not/has not

Dolma does not have children. [I have (just) seen this for myself.]

དགེ་རྒན་	ལ་	དེབ་	ཡོད་རེད།

| teacher | at/to | book | is/has |

The teacher has a book/books.

བཀྲ་ཤིས་	ལ་	དུས་ཚོད་	ཡོད་མ་རེད།
Tashi	at/to	time	is not/doesn't have

Tashi does not have time.

Note that the "possessor" can also be a place. In that case, the English translation can be changed into *there are*. For example:

བོད་	ལ་	གཡག་	ཡོད་རེད།
Tibet	in	yaks	there are/has.

There are yaks in Tibet. Or: Tibet has yaks.

Extra grammar note

Also in the existential context, འདུག can be placed to oneself, if the situation requires it. For example, the speaker is not sure whether or not he has brought a pen and so searches for it in his bag.

Depending on how the search ends, he will say:

ང་	ལ་	སྨྱུ་གུ་	འདུག
me	by	pen	is/have

(I see), I have a pen.

  or:

ང་	ལ་	སྨྱུ་གུ་	མེ་འདུག	དགོངས་དག
me	by	pen	is not/have not	Sorry!

Sorry, I don't have a pen.

In terms of the translation into English, there is no distinction between ང་ལ་སྨྱུ་གུ་ཡོད། and ང་ལ་སྨྱུ་གུ་འདུག། Both mean *I have a pen/pen.* However, in Tibetan there is a strict distinction between direct perception and inferential knowledge.

    Thus, འདུག is used for direct experience, for something we have just discovered – whether we are talking about ourselves or somebody else.

COMPLETE བདག་གཞན་ TABLE WITH EXAMPLES AND TRANSLATIONS

བདག Self	གཞན། Other
"Essential" ཡིན། མིན།	"Essential" རེད། མ་རེད།
"Existential" + Verb 'to Have' ཡོད། མེད།	"Existential" + Verb 'to Have' ཡོད་རེད། ཡོད་མ་རེད།
	"Existential" འདུག མི་འདུག

THE PHILOSOPHY BEHIND

བདག comes from the selflessness of a person: གང་ཟག་གི་བདག་མེད།

གཞན། comes from the selflessness of phenomena: ཆོས་ཀྱི་བདག་མེད།

There are certain *subtle* notions and reasons why you'd use གཞན་ for yourself and བདག་ for others. This is for a much more advanced stage of Tibetan language learners! For example:

ང་ཁྱེད་རང་ཚོའི་དགེ་རྒན་རེད།
དབང་མོ་ལགས་ངའི་གྲོགས་མོ་ཡིན།
ང་ལ་སྒོར་མོ་ཉི་ཤུ་འདུག

[As you all know,] I'm your teacher.
Wangmo-la is my friend.
Oh, [I just now see/realize,] I have 20 rupees/bucks.

བདག Self	གཞན། Other
"Essential" For nationalities, names, professions, etc. ང་(ཚོ་) + Noun/Adjective + ཡིན། / མིན། ང་ཨ་རི་ནས་**ཡིན།** I'm from America. ང་བོད་སྐད་སློབ་ཕྲུག་**ཡིན།** I'm a Tibetan language student. ང་ཚོ་ཤ་མེད་**མིན།** We're not vegetarian. ང་ཚོ་བོད་པ་**མིན།** We're not Tibetans.	**"Essential"** For nationalities, names, professions, etc. Person + Noun/Adjective + རེད། / མ་རེད། ཁོང་བོད་ནས་**རེད།** (S)he is from Tibet. བཀྲ་ཤིས་ལགས་ཤ་མེད་**རེད།** Tashi-la is vegetarian. ཁོང་ཚོ་བོད་པ་**མ་རེད།** They are not Tibetans.
"Existential" To Be in a Certain Place: ང་(ཚོ་) + Place + ལ་ + ཡོད། མེད། ང་རྒྱ་གར་ལ་**ཡོད།** I'm in India. ང་ཨ་རི་ལ་**མེད།** I'm not in America. ང་ཚོ་སློབ་ཁང་ནང་ལ་**ཡོད།** We are in the classroom. ཁྱེད་རང་ག་པར་**ཡོད།** Where are you?	**"Existential"** To Be in a Certain Place: Person + Place + ལ་ + ཡོད་རེད། ཡོད་མ་རེད། ཁོང་བོད་ལ་**ཡོད་རེད།** [I know that] (S)he is in Tibet. ཁོང་ཚོ་བལ་ཡུལ་ལ་ཡོད་མ་**རེད།** [I know that] They are not in Nepal. བཀྲ་ཤིས་ལགས་འཛིན་གྲྭ་ལ་ཡོད་**རེད།** [I know that] Tashi la is in class. **"Existential"** 👁 To Be in a Certain Place: Person + Place + ལ་ + འདུག /མི་འདུག ཁོང་ཚོ་རྒྱ་གར་ལ་**འདུག** [I see that] They are in India. སྒྲོལ་ལགས་སློབ་ཁང་ནང་ལ་**མི་འདུག** [I see that] Tara la is not in the classroom.

བདག Self	གཞན Other
"To have" ང་(ཚོ་) + ལ་ + Noun + ཡོད། མེད། ང་ལ་དེབ་ཡོད། I have a book/ books. ང་ཚོ་ལ་སྙུ་གུ་ཡོད། We have a pen / pens. ང་ལ་རང་སྦྱོང་མང་པོ་ཡོད། I have a lot of homework. ང་ཚོ་ལ་ཕྲུ་གུ་(ཕྲུ་གུ་)མེད། We do not have kids.	**"To have"** Person /Place + ལ་ + Noun + ཡོད་རེད། / ཡོད་མ་རེད། ཁོང་ལ་དེབ་ཡོད་རེད། (S)he has a book / books. ཁོང་ཚོ་ལ་ཕྲུ་གུ་ཡོད་མ་རེད། They do not have kids. བོད་ལ་གཡག་ཡོད་རེད། Tibet has yaks. / There are yaks in Tibet. ཨ་རི་ལ་བོད་པ་མང་པོ་ཡོད་རེད། America has a lot of Tibetans. / There are a lot of Tibetans in America.
	"To Have" 👁 Person/Place + ལ་ + Noun + འདུག / མི་འདུག ཁོང་ལ་དེབ་ཅིག་(ཞིག)འདུག He / She has a book/books. ཁོང་ཚོ་ལ་སྙུ་གུ་མི་འདུག They don't have pens. བལ་ཡུལ་ལ་དབྱིན་ཇི་མང་པོ་འདུག There are a lot of *injis* in Nepal. ང་ཚོའི་སློབ་ཁང་ནང་ལ་ཁྱི་མི་འདུག There is no dog in our classroom.

Test Yourself at the End of this Lesson:

- Am I able to describe in complete sentences my Tibetan language learning process and environment?

- Am I able to identify fundamental grammatical and conceptual differences between Tibetan and English and illustrate these differences with examples?