Prince Yunli
(1697-1738)
Manchu Statesman and Tibetan Buddhist

Vladimir L. Uspensky
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Habent sua fata libelli. "Books have destinies of their own." This Latin saying has been uttered so many times throughout the centuries that it has become a common-place which inspires no emotions in the reader. However, this phrase is given first so as to indicate the way that the later destinies of books can, to some extent, reveal the life stories of their former owners. In the present publication, this point is central.

When in the spring of 1992 I started cataloguing the Mongolian collection in the St. Petersburg (Leningrad) State University, I had already known for many years that there were present in the collection books which originated from the private library of Kengse qinwang, alias Yunli (1697–1738), the seventeenth son of the Kangxi Emperor. What I could not imagine was the scope and size of the collection. As I was turning the pages of hundreds of volumes, big and small, for many days and months, the prince’s library became familiar to me. There was no difficulty in identifying separate pages from this collection in the piles of centuries’ old damaged and incomplete manuscripts, or in putting together two or even more separate parts of a torn book, or separating what was an artificially compiled volume.

Amongst many others, two things impressed me greatly. The first was the fact that Prince Yunli himself composed works on Tibetan Buddhism. The second was the accident of the anniversary—the date of this publication, 1997, is exactly 300 years since his birth. Considering this as an auspicious coincidence, I decided to prepare a separate work about Yunli in order to commemorate his jubilee and pay tribute to his spiritual efforts—bearing in mind that such a work would not be an exhaustive monograph.

I may not need to point out that such diverse sources of inspiration inevitably formed this book into a mixture of Mongolian texts, bibliographical notes and fragments of historical research. Perhaps the available materials could have been moulded into a gripping work of fiction story: a Manchu prince gets acquainted with Tibetan esoteric teachings and rituals. He meets several teachers and performs many secret rites. Rivalry occurs between his Tibetan teachers; all means of war are used—sorcery, magic, etc. The prince goes to Tibet and meets the Dalai Lama himself; they establish profound spiritual friendship. The prince returns to Beijing and dies three years later.
Since this publication is a scholarly work, it is limited solely to the facts supported by written sources and is not supposed to be casually read but used by interested scholars. This book came into being as a “by-product” or a companion to the catalogue of the Mongolian collection which I am presently preparing for publication. It is based almost entirely on the sources written in Tibetan and Mongolian. Limitation of time did not allow me to make a thorough research and a translation of the Mongolian texts written by Prince Yunli. My own personal limitations prevented me from using Chinese materials. Despite these regrettable imperfections I have decided to present this publication to the critical eyes of scholars as many important facts and texts can now be made known, which have been hidden by the passing of three centuries.

This publication became possible through the assistance of several people residing in the different parts of the globe. The first person to be thanked is Professor Nakami Tatsuo (Tokyo). It would take a whole page to enumerate all the efforts, both scholarly and practical, which he had undertaken to make my humble work written and published. In short, without the assistance of Professor Nakami this book of mine would have not appeared. The second person who took deep concern in my work is Diana Cousens (Australia) who being a devout Buddhist and a profound scholar of Tibet, carefully corrected and re-corrected the draft version of my book not only in a limited capacity of a native English-speaker but as a competent practitioner. Also I am very grateful to Professor Christian Daniels (Tokyo) for checking my English and contributing valuable Sinological remarks, and Nina Raj (Tokyo) who patiently guided me in editorial techniques and worked to improved the appearance of my book. And the last but not the least to be thanked is Tamara Petrovna Deriagina, the curator of the manuscript division in the Oriental Department of the St. Petersburg University Library, who supported me during my work on the book treasures this library contains.

Finally, I also wish to express my thanks to the staff of the Institute for the Study of Languages and Cultures of Asia and Africa, in particular to Ms. Tanikawa Katsue, Mr. Sawada Hideo and Mr. Yoshizawa Seiichiro, for their kind support.
CHAPTER 1
MANCHU STATESMAN

HISTORICAL BACKGROUND

The years from 1630 to 1760 were very important for the history of Inner and East Asia, since the political events and social processes which took place in this span of time influenced greatly the peoples and countries in the region. It would not be an exaggeration to say that many of the national boundaries of the modern political map of Asia date back to this time. In these years of both hostile and peaceful interaction between peoples of different languages and historical and cultural backgrounds took place. It was also a period of severe struggle for the domination within similar ethnic and religious groups.

If the actions of the principle participants of the historical drama were to be described in a few words, it would be something like this. A new expansionist Manchu state appeared in North Eastern Asia and, headed by able rulers, expanded in all directions. At the same time Ming China became weak through inner instability and administrative inadequacy. The Qing Manchu Empire which was proclaimed in 1636, supplanted the Ming and had Beijing as its capital as early as 1644. The nomadic Mongols occupied immense areas which had not comprised a single state for centuries; portion by portion they were absorbed into the Qing Empire. Tibet, having once again become the source of religious inspiration for the Mongols, fell into dependency on their rulers: finally, Mongol control was substituted in a course of multi-partial struggle to the Manchu one. At this time Russia, spreading eastwards, reached the Pacific shores and the borders of the Qing Empire; in the “epilogue,” these two powers shared control over a greater part of the continent.

The Qing Empire in its earliest beginnings was a multinational state, its major components being the Manchus, the Mongols and the Chinese. In its ethnic origins, the Manchus were closely related to the Mongols; through intermarriages many Mongol princes became close relatives of the Manchu Emperor. At the same time, China, possessing no only enormous population, but also incomparable governmental structures and cultural traditions which could be dated back thousands of years, exerted great influence over all of its neighbours. Needless to say that the incorporation of
China into the Empire meant that it was neither possible to rule such a state in a traditional Manchu “riding and shooting” way, nor to invent some kind of an alternative to Chinese political thought. The only possible way for the Manchu rulers to exert control was to adopt Chinese governmental institutions as well as the cultural soil on which they evolved, including the Chinese language. This irresistible process lead to the Sinicization of the Imperial House and the upper strata of the Manchu society, despite attempts to preserve their Manchu identity. Yet in the 18th century the Qing Empire witnessed the flourishing of all the languages of the peoples which inhabited it.

**BIOGRAPHICAL DATA FROM CHINESE SOURCES**

The Emperor Kangxi (1654–1722), the father of Prince Yunli, reigned for 61 years. His life-long reign determined in many ways for the future of the Empire: in these years all of China including Taiwan was conquered; Outer Mongolia was annexed; border with Russia was first demarcated; political control over Tibet was established. Chinese art and literature flourished; the Buddhist Canon was printed in Beijing in Tibetan several times as well as once in Mongolian.

Behind the glory and splendour some personal facts should be recalled. The Emperor Kangxi was enthroned when he was only eight years old, and both his father, the Emperor Shunzhi (1638–1661) and mother, the Empress Xiaokang (1640–1663) died young. Court intrigues of the “elders” surrounded the orphan boy Emperor. The person who gave him the parental love he was deprived of was his grandmother, the Empress Xiaozhuang (1613–1688), originally a Mongolian princess of the Qorčin ayimay and a descendant of Qabutu Qasar, the younger brother of Činggis Qayan. Besides teaching the boy worldly wisdom and undertaking court intrigues for the benefit of her grandson, she took care of his spiritual progress. Later, in 1683 the Emperor and his grandmother made a pilgrimage to the Wutaishan Mountains in the Shanxi province. This place was regarded as an abode of bodhisattva Mañjunātipati, and in the view of the Tibetans and the Mongols, was the most sacred place in China. The Emperor Kangxi carried through the whole of his life an unfading image of his grandmother, who appeared in his dreams at night, and whose words and precepts he recollected when instructing his children in the year of his own death.

The Emperor was much eulogized and even recommended as a model for European monarchs by the Jesuits present at his court. Here is his verbal portrait by one of them: “He was something above the middle stature, more corpulent than what in Europe we reckon handsome; yet somewhat more slender than a Chinese would wish to be: full visaged, disfigured with small pox, had a broad forehead, little eyes, and a small nose after the Chinese fashion: his mouth was well made, and the lower part of his face very agreeable.”

The Emperor Kangxi had forty consorts who bore him thirty-six sons and twenty daughters, of which twenty-four are ranked in imperial genealogies. The mother of Yunli was a Manchu woman of low birth; her personal name is unknown. Her father’s name was Chen Ximin, he was a bond servant (Chin. baoyi) bannerman of the Imperial Household Department. He belonged to the Manchu Yellow Bordered Banner. In the fifty-seventh year of Kangxi’s reign the mother of Yunli received the rank of pinyu—
imperial wife of the third rank (traditionally, there were nine wives of this rank). In the fourth year of his reign the Yongzheng Emperor bestowed on her honorific title Huangkao qinfei—"the imperial concubine who served my late father." In 1736 on the occasion of the enthronement of the Qianlong Emperor she was given the title taifei—"mother of a prince."

Prince Yunli was born on the second day of the third month of the thirty-sixth year of the Emperor Kangxi's reign in the hour of the tiger, which corresponds to the time between 3:00 and 5:00 in the morning of March 24, 1697. His original name was Yinli; the names of all the sons of the Kangxi Emperor had the character yin as their first part. When one of the brothers became the Emperor, in accordance with ancient Chinese tradition the use of this character became taboo, and thus the first character of all the brothers' names was changed to yun. Since during his mature years and in the course of various activities described in this book he used the name Yunli, it is this name which is used through the present publication. At the age of nine, in the forty-fourth year of his father's reign (1705) he travelled to Mongolia (lit., the "territory beyond the Great Wall," Chin. Saiwai).

Several of the brothers wished to succeed their father as the Emperor; the factions supporting one or another pretender were struggling unceasingly. The Emperor himself added fuel to this struggle by appointing and then dismissing the heir-apparent. In 1715 Yunli with several of his brothers who accompanied the Emperor to his resort at the hot-springs near Beijing, listened to his father's denouncement of the behaviour of an absent contender to the throne. Since the Emperor did not clarify whom he nominated as his successor to the last minutes of his life, the accession to the throne of the fourth son Yinzhen as the Emperor Yongzheng brought no immediate cessation of the struggle. Yunli joined the faction supporting the fourth prince, and since it was this faction which was the successful one, during the period of his brother's reign (1723-1735) he was appointed to several high positions and was promoted to the highest ranks.

The Yongzheng Emperor was successful in establishing firm rule; his inner court (Chin. neuting) which consisted of the Emperor surrounded by his closest functionaries, was "reshaped to facilitate strenuous imperial intervention in governing". The Emperor was especially concerned to be informed about the developments in his country. In order to hear and see everything happening around, he introduced the system of submitting secret palace memorials (Chin. mizou). The highest bureaucracy under his reign tended to form a group of persons linked to the Emperor through personal relations; this was the machinery of Yongzheng's personal power. Prince Yunli was one of those "select" few who was close to the Yongzheng Emperor during all the thirteen years of his reign. The length of his service on some of his posts is not always clear.

In the fourth month of the first year of the Yongzheng Emperor (1723) he was appointed the head of the Department of Tributary Territories (Chin. Lifanyuan) through which Mongolia and Tibet were administered; it also served as the Ministry of Foreign Affairs since the relations with all the neighbouring and distant countries were based at that time on the principle of universal suzerainty of the Middle Kingdom. The same year Yunli received the title of Guo junwng (the second of the six highest titles under the Qing dynasty). "Guo," which corresponds to Manchu "Kengse," means "resolute; determined; decisive." Under this honorific title in its Manchu form, Yunli is known in all Mongolian and Tibetan written sources.
In the second month of the sixth year of the Yongzheng Emperor (1728), in recognition of his self-sacrificing efforts and loyalty, Yunli receive the title *heshuo Guo qinwang* (Manchu, Mong. qoioi čin wang)—the highest title. In fact, Yunli started to receive the salary of a *qinwang* three years earlier. In the seventh month of the next year (1729), he was appointed the superintendent of the Board of Works (Chin. *Gongbu*). In the eighth month of the next year Yunli was appointed the superintendent of the Board of Revenue’s Three Treasuries (Chin. *Hubu sanku*; namely of silver, brocade and paints). The problem of finance, as always and everywhere, was very tense in the days of the Yongzheng Emperor. In particular, the military campaign against the Jungar (Jegūn yar) Mongols in distant and hardly accessible areas, demanded great expenditure.

Promotions followed one another: in the eighth month of the eleventh year of Yongzheng’s reign (1733), Yunli was put in charge of the Imperial Clan Court (Chin. *Zongling*); this post was reserved exclusively for the Emperor’s closest relatives. Two months later he was appointed the superintendent of the Board of Revenue. In the seventh month of the twelfth year of Yongzheng’s reign (1734), Yunli was sent to Tibet to meet the Seventh Dalai Lama, who at that time resided in mGar-thar, to announce to him the imperial decree allowing him to return to Lhasa. On his way back Yunli inspected fortified garrisons, and returned to Beijing only in the fourth month of the next year.

In 1734 the uprising of the Miao people against the Chinese exploded in the southern province of Guizhou. The Miao offered embittered resistance to the troops sent against them; many Miao killed their wives and children and then went to fight the punitive armies without looking back. The Emperor himself was very much concerned about the situation; he established the Council for the Miao-inhabited areas, which was in charge of the military policy to counter the uprising. This council, which existed for about a year, was headed by Yunli.  

The Emperor Yongzheng died in October 1735. Following his death a council to assist the new Emperor was set for the mourning period. This council, headed by Yunlu (1695–1767), the sixteenth prince, consisted of four persons — Yunli was one of them. In fact, he was a member of this council for only three months. The same year he was again put in charge of the Imperial Clan Court (for two weeks only) and appointed as superintendent of the Board of Punishments (Chin. *Xingbu*). In order to improve tax-collection, Yunli made an inspection trip to the Southern provinces of the country. At this time Yunli received double the salary of a *qinwang*. On the twelfth day of first month of the first year of the Emperor Qianlong’s reign, for the period of the Emperor’s visit to the tomb of his deceased father, Yunli was appointed the Head of the Council of Princes and High Officials left in the Capital. Yunli received the privilege of showing his homage to the Emperor on a reduced scale. But this year was the last in his political career: due to poor health, on the seventh day of the ninth month of the first year of the Emperor Qianlong’s reign (1736), he was relieved from all his administrative posts.

Poor health does not seem to be just a pretext in this case. In the beginning of the third year of the Emperor Qianlong’s reign (1738), his condition became very serious; the Emperor displayed concern for him and sent doctors and nobles to inquire about his health. When Yunli felt a little better, he was brought to a villa near Beijing. He expressed hope to see the Emperor in the future, but in the hour of the bull on the
second day of the second month (March 21, 1738; from 1 till 3 A.M.) Yunli died. The Emperor, when informed about his death, expressed his great sorrow and ordered two princes to arrange a memorial service for him. Privately the Emperor visited the palace of the deceased and made an offering (Chin. dian) for his family. Next day the Emperor attended in person the memorial service for Yunli, and bestowed on him the posthumous title Yi ("decisive"). Since Yunli had no son, a problem about the inheritance of his title and palace was discussed by the top court authorities. Finally, the Emperor appointed the sixth son of the late Yongzheng Emperor as the heir to Yunli. The mother of Yunli, posthumously Guoyi qinwang, died at the end of the eighteenth year of Qianlong's reign (1754), having outlived her only son by sixteen years.

MISSION TO TIBET

The fifty years which followed the long-concealed death of the Fifth Dalai Lama in 1682 were very turbulent years of Tibetan history. Struggle among different factions of the Mongol and Tibetan chieftains and incursions by Sino-Manchu armies shaped the historical scene of Tibet at that time. It was quite natural that the election of a new Dalai Lama after the somewhat mysterious death of the young Sixth Dalai Lama would not be a smooth one. Two factions of the Mongols were each supporting their own candidates as the only true incarnation. Finally, the Emperor Kangxi decided to support sKal-bzang rgya-mtsho (1708–1757), the protégé of the Kuku-nor (Köke Na'yur; Chin. Qinghai) Mongols. In 1720 Sino-Manchu armies invaded Tibet to drive away West Mongol QoSiyut tribe headed by Lha-bzang Qan. The Qosiyuts were defeated, and sKal-bzang rgya-mtsho was brought to Lhasa and installed on his throne in the Potala palace. Several years later a power struggle between the Tibetan chieftains lead to open warfare, and continuing to stay in Lhasa was seen dangerous for the Dalai Lama's life. So he left Lhasa and resided under the imperial order in Taining (Tib. mGar-thar) where a monastery was built for him. The Chinese name for this monastery is Huiyuanrniao, while the Tibetan name is dGa'-ldan-dgon. As the power struggle in Tibet ended with a victory of the pro-Manchu chieftain Pho-lha-nas, and different menaces to the Dalai Lama's life were removed, there was no longer any need for him to be banned from Tibet proper. So the Emperor decided to send his brother, Prince Yunli, to the Dalai Lama to notify him of the imperial consent to his return to Tibet. On the fifth day of the tenth month of the twelfth year of the Emperor Yongzheng's reign (1734), a big party headed by Prince Yunli accompanied by the eighteen years old ICang-skya qutuytu Rol-pa'i rdo-rje (1717–1786), started out from Beijing for Taining. A big congregation of lamas residing in Beijing, headed by the spiritual enemy of Yunli, Thu'u-bkwan Ngag-dbang chos-kyi rgya-mtsho, as well as secular officials came out to wish them a lucky journey and to escort them for some distance. This journey took more than two months, and finally on the twenty-third day of the twelfth month (January 16, 1735) Yunli met the Dalai Lama and announced the imperial decree. This ceremony was vividly described in several Tibetan historical accounts. Firstly, from the Manchu-Chinese side, marched the orchestra playing Chinese music; then in the middle of the line of horsemen the imperial order was carried. These were followed by Prince Yunli, the ICang-skya qutuytu and amban Neige accompanied by six aides and
many officials of lower rank. Soldiers with flying banners brought up the rear of the procession. From the Tibetan side they were met from a long distance by a big procession of monks from two grwa-tshangs carrying offerings. They were followed by Zhwa-lu mkhan-po, lamas from the Se-ra and ‘Bras-spungs monasteries, the Dalai Lama’s father and the Tibetan chieftain sDing-chen-nas. Trumpets and drums were brought into the temple for the music together with religious offerings and other important things. Outside of the monastery walls everybody dismounted from their carriages, and when the imperial decree was carried through the gate, the Dalai Lama was accompanied by mkhan-po Ngag-dbang chos-idan, his teacher. They entered the big congregation hall of the temple, and the Dalai Lama was placed in the centre while Yunli and the lCang-skya qutuytu were standing on his right and left sides respectively.

During the announcement of the imperial decree “unimaginable” (Mong. sedkijü güičesi ügei) gifts were bestowed on the Dalai Lama. Yunli presented him a qaday (a kind of ceremonial scarf), and received from the Dalai Lama a qaday in return; the young lCang-skya qutuytu for his qada y received a blessing by hand (Mong. mutur-un adis). This was followed by a great banquet funded from the imperial treasury. The next day the Dalai Lama held a Tibetan-style reception for Yunli and his party.¹⁰

The Dalai Lama eulogized the prince with the following words:

“May the body and life span of the high prince Kengse qinwang be firm—[he who is] the true light of Mañjughoṣa; who in the time of the present kalpa, in accordance with what was pre-ordained, received power on earth and became the lord of people. By the power of the destiny [that was] given by heaven, [he was able to] spread his power widely, [and his] deeds [included those] of the Dharma and the State. [He is] the great being who ascended the high place of two accumulations, who possesses the nature grown out of good deeds performed for the benefit of others!”¹¹

An extraordinary thing occurred when it was found out that in this particular year, according to the Tibetan calendar there was an additional lunar month (eighth), while in the Chinese there was not. Yunli ordered that all the official calculations should be done according to the Chinese calendar.¹² On the New Year according to the Chinese calendar (January 24, 1735), Yunli made a great reception attended by the Dalai Lama and 1,800 monks as well as 118 local chieftains. Yunli stayed in Taining for about two months, often meeting the Dalai Lama and having religious discourses with him. Many official receptions on a smaller scale also took place. Soon after the Tibetan New Year, on the third day of the second month of the thirteenth year of Yongzheng’s reign (February 25, 1735), Yunli left Taining. While he was on the road, he received a message from the Dalai Lama containing a letter, a qaday and a maṇḍala, as well as a work on the guru-yoga composed at the request of Yunli. The Dalai Lama himself returned to Lhasa accompanied by his retinue and the lCang-skya qutuytu, as the Emperor’s representative. During his mission to Tibet Yunli kept a diary in Chinese in which he recorded briefly the events of each day (if no events, what the weather was). Fortunately, this diary has survived and was published twice in this century under the title Xizang riji (“Tibetan Diary”).¹³
The relations established between the prince and the Dalai Lama continued after they parted. In 1736 the Dalai Lama received from Yunli pearl rosaries and a “letter with a prayer of powerful affection” (Tib. gdung shugs drag pos gsol ‘debs kyi zhu yig; Mong. qataγa ku’chutu engkerekui-her jalbarixan ayilaqal bičig-lüge . . .).14

When the news of Prince Yunli’s death reached Lhasa, “according to his own testament, [the Dalai Lama] diligently made prayers to each of more than fifty images which [Yunli] had presented to him: to the wonderful images of the sixteen sthaviras on each step of the small temple made of ivory, and to the thirty-five Buddhas [of the confession described in the Triskandhaka-sūtra (Peking Cat., No. 950)].”15

Regarding the prayers to the sixteen sthaviras (i.e., the most devout disciples of Buddha), these must have been based on the special ritual for worshipping them according to the Fifth Dalai Lama. The work by the Fifth Dalai Lama devoted to it entitled ཡིཉི་ཨི་ཨོ་སོ་ བོད་པ་སོབ་ཕ་ རིམ་གྲངས་པ་དང་། was printed in Beijing in 1731.16 Such is the outline of the official activities of Prince Yunli. It is obvious that he was one of the highest and most powerful functionaries during the reign of the Yongzheng Emperor. The record of his deeds would be incomplete if it is not mentioned that he was also a Chinese writer.17 Also in his capacity as the superintendent of the Board of Works, in 1734 he supervised the edition of the voluminous illustrated technical treatise Gongcheng zuofa (“The Methods of the Building Works”).18

The deeds of Yunli as statesman were important during the days of his life;19 but it was his extraordinary collection of books that endured, and endowed his name with historical significance.
There is nothing very surprising about the fact that in the 18th century a Manchu nobleman became extremely interested in Tibetan Buddhism, as it was already thriving in Beijing at that time. Many hundreds of Mongol lamas resided in the monasteries and temples of the capital. Over the decades, the number of temples increased in Beijing and its surrounding area until the death of the Emperor Qianlong. According to legislation, top-ranking Mongolian lamas were required to visit the royal court annually, and to arrive no later than the beginning of the twelfth month so as to conduct uninterrupted services for the Emperor's longevity. In the days of the Qing dynasty Beijing became one of the major centres of Tibetan Buddhism. Books in Tibetan and Mongolian were printed in astonishing quantities while at the same time Buddhist images were produced in local workshops. In fact, nearly all Mongolian language books which were printed as xylographs—apart from those printed in Russia by the Buriats—were printed in Beijing.

All the various Tibetan Buddhist establishments were regulated by the legislation approved by the Emperor himself. Lamas of the capital city were administered through the Department of Tributary Territories (while Chinese Buddhist monks, heshangs, were administered through the Board of Rites, Libu) which appointed the head (Mong. terigün; Chin. da) ruling (Mong. Ḥasag melag) lama. The position of the terigün Ḥasag melag lama was mostly (though not always) occupied in the 18th and 19th centuries by successive incarnations of Icang-skya qutuytu.

It has commonly been observed that the Manchu Emperors were patronizing Tibetan Buddhism for political reasons, so as to secure the loyalty of their Mongol subjects. While this may be an undeniable fact, this is not an exhaustive explanation of their special attitude towards Tibetan Buddhism. The ruling dynasty was not completely Sinicized, and Tibetan Buddhism was not regarded as something foreign to the Manchus, on the contrary, it was practiced by members of the imperial family as well as by common Manchus. The Emperors were treated by Tibetan Buddhist clergy as an
earthly incarnations of bodhisattva Mañjūśrī, and the Emperors were pleased to be considered in this way.

In the 17th and early 18th centuries Tibet experienced a period of political turmoil and unprecedented intellectual achievement. The “Great” Fifth Dalai Lama Ngag-dbang blo-bzang rgya-mtsho (1617–1682) who was renowned for both intellectual and practical power, brought into his circle Tibet’s brightest minds—from inspired gter-stons (finders of hidden texts) to tribal chieftains. In this time the Potala palace was built and important illuminated manuscripts were committed to paper, such as the Illustrated Encyclopaedia of the Tibetan Medicine and the Secret Visionary Autobiography of the Fifth Dalai Lama. These two outstanding works have only recently been recovered by modern Tibetology. Moreover there were many other important—if unilluminated—texts written and printed in this period.

The memory of the personality of the Fifth Dalai Lama still dominated the Tibetan religious and political worlds for many years after his death, and it was this image of Tibetan Buddhism which inspired Yunli in his religious quest.

As it is obvious from the first chapter, the official Chinese historical records completely ignore Yunli’s activities as a Tibetan Buddhist. This is not surprising for the scholar of the subject: the difference between the Chinese/Manchu sources and the Tibetan/Mongolian ones lies not only in the area of language, but in the basic approaches of their compilers towards Tibetan Buddhism. From the standpoint of Chinese political theory, Tibetan (and not only Tibetan) Buddhism was a non-orthodox doctrine, and the Emperor’s actions towards “barbarian priests” were exclusively aimed at establishing a proper world-order and pacification of the Empire’s remote areas. Even the Emperor’s actions surpassing these ideological limits were ignored by the chroniclers of the period; and these historians would certainly not record the unorthodox actions of a prince. Tibetan and Mongolian sources are much more informative in this respect, but in many cases they lack the precision and formal manner of the Chinese ones. However, we can reconstruct the activities of Yunli as a Tibetan Buddhist from the evidence scattered in various sources in Tibetan and Mongolian texts, in the colophons of Buddhist works as well as from the vast scope of his library. a portion of which has survived to this day. All these sources provide enough evidence to draw a more or less probable picture of Yunli’s activities, but new sources, if discovered, could contribute usefully to the present study.

The fragmentary information about Yunli which is given below is arranged in more or less chronological order.

In the Biography of Thu’u-bkwan Ngag-dbang chos-kyi rgya-mtsho (1680–1735), who was the head lama of Beijing from 1715 to his death, is found the following story:

The seventeenth prince was named Kengse qinwang and he had great expertise in religious scriptures as well as a great affection for the Old School (rNing-ma). Through various intrigues he hoped [to destroy] the dGe-lugs School, so that it would ultimately vanish. Having asked the Emperor’s [permission], he invited to Beijing from Central Tibet two lamas: [one of] the Red Hat, [the other of] the Black Hat lineages, who were more experienced in the teachings of the rNing-ma-pa than that of their own Karma-pa School. The master [Thu’u-bkwan] was famed for performing rituals for the propitiation of Dam-can chos-kyi rgyal-po.
and for performing different kinds of exorcism. Anyway, soon one of the two lamas arrived at Siling, the other—at Sinanfu. At that time in the dreams of that master [Thu’u-bkwan], [the deity] Dam-can chos-kyi rgyal-po clearly appeared as the sign of the ritual having been accomplished. When both the lamas reached Beijing, together with the very powerful prince they could invoke great harm on the Doctrine of the Mount dGe-Ldanan-pa [= dGe-lugs-pa]. At that time only this lama [Thu’u-bkwan] was holding in his hands the life of the dGe-lugs-pa teaching. By this action he made glad the undaunted adherents of the Mount dGe-Ldanan-pa.¹

Another variant of this story is found in the Biography of lCang-skya Rol-pa’i rdo-rje. Noteworthy is the fact that the both biographies quoted were written by the next incarnation of Thu’u-bkwan rin-po-che, Blo-bzang chos-kyi rgya-mtsho (1736–1802) celebrated for his $’waemergency (“The Book of Tenets, Entitled ‘The Crystal Mirror’”).

Once the very powerful seventeenth prince, having received the Emperor’s permission, invited to Beijing two lamas of the Karma-pa School: one of the Black Hat, the other of the Red Hat [Lineage]. When both arrived in Beijing, the Emperor showed his favour [towards them], and this could have caused a great harm to our [dGe-lugs-pa] Doctrine. Being very anxious about this, Thu’u-bkwan [rin-po-che] performed some very strong rites of rim-gro and exorcism. The incarnation of [lCang-skya] rin-po-che performed rites for the exhortation of Dam-can chos-kyi rgyal-po and made a bali-offering to him. When they performed all these [actions], the two lamas passed away on the half-way.*

The last phrase is obscure in both Tibetan original (bla ma de giis lam bar du gshegs) and its Mongolian translation (tere qoyar blam-a ja’urja jam-dur a’inarbai) most probably means “the two lamas died.” The fact it was Dam-can chos-kyi rgyal-po (Skt. Samayi Dharmarāja = Yama; Mong. Erlig nom-un qayan)—the Lord of the Dead—who was so persistently addressed by Thu’u-bkwan rin-po-che in connection with the two Karma-pa lamas also leaves little doubt of his purposes and intentions.

Though they are not mentioned by name, it turns out that the names and even the biographies of the two unfortunate Karma-pa lamas can be retrieved. They were the twelfth (“Black Hat”) Karma-pa Byang-chub rdo-rje (1703–1732) and the eighth Zhwa-dmar (“Red Hat”) Karma-pa dPal-chen chos-kyi don-grub (1695–1732).

Both lamas were good friends. Together they made a pilgrimage to Nepal and Northern India visiting many Buddhist holy sites including Bodhnath Stupa and Kuśinagara. Everywhere they were received with honour by local rulers. During this pilgrimage both received invitations to visit China. Since their original Tibetan biographies are unavailable to me, I would like to quote the book by Nic Douglas and Meryl White:

Karma-pa and Shamar Tulku [= Zhwa-dmar sprul-sku] left Tsurphu on the thirteenth day of the third month of the female wood snake year (1725) and
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travelled through Khams and North Eastern Tibet, visiting many temples and monasteries on the way to China. Passing through numerous provinces they reached Sing Chi-ew, where they visited temples of Avalokiteshwaru and the Goddess Tara. They performed many rites, giving special instructions to their disciples, saying that they should try their utmost to propagate the Dharma in the difficult times. This was a period of great religious discrimination. [Emphasis added.] Karma-pa and Shamar Tulku considered it more favourable for them to leave their bodies and reincarnate.

Karma-pa sent a letter of prediction to Situ Tulku [= Si-tu sprul-skhu] and on the thirtieth day of the tenth month of the water rat year (1732), early in the morning of the new moon, he passed away. Shamar Tulku followed him two days later, amidst many omens.\

This simultaneous death in China of two eminent incarnated lamas of the Karma bkKa'-brgyud School could have been a misfortune and a mere coincidence had their removal from the capital of the Empire not been so strongly desired by the dGe-lugs-pa leadership of the Beijing Buddhist hierarchy.

What was meant by the words “great religious discrimination”? It is most probable that this was an episode in the struggle for the domination among Tibetan Buddhist schools. The Karma-pa—dGe-lugs-pa controversy, initially reflecting political rivalry between the rulers of dBus and gTsang provinces of Tibet, turned into an open warfare in the 17th century, each side making alliances with different groups of Mongols. Though the supporters of the Karma-pa (or, more precisely, chieftains waving the banners of Karma-pa) were defeated in 1642 by GuSi-qan, the events of the early 18th century showed that the need to defend the dGe-lugs-pa’s domination was on the agenda. Incarnate lamas were fond of recollecting deeds of their past and their former lives. The Karma-pa School was famous for establishing good relations with the Emperors of the Mongol Yuan dynasty (1260–1367) and maintained its position at the imperial court despite strong opposition of the then dominant Sa-skya-pa School. After the fall of the Mongol dynasty, the Karma-pa hierarchs maintained relations with the Emperors of the Chinese Ming dynasty. It may be noted that the 18th and 19th century dGe-lugs-pa historiography which describes the rivalry between the Sa-skya-pa and the Karma-pa schools at the Yuan court, is unconditionally anti-Karma-pa.\

lCang-skya quturtyu Rol-pa'i rdo-rje, who was brought to Beijing in 1724 when he was eight years old, was settled in the Songzusi Monastery. The boy studied Buddhist topics under the guidance of Beijing lamas; he even studied some subjects together with the fourth son of the Emperor—who was to be the future Emperor Qianlong. As one may see from the next quotation, which is taken from the same Biography of lCang-skya Rol-pa'i rdo-rje, struggle for exercising dominant influence over the young incarnated lama began early in his life.

Once [Thu'u-bkwan rin-po-che] forwarded to the Emperor a petition requesting him to invite to Beijing Blo-bzang bstan-pa'i ni-ma, the incarnation of khri-chen Blo-gros rgya-mtsho (famous as the true incarnation of the Victorious Tsong-kha-pa), who was a superior person possessing both wisdom and siddhi, who had [in his previous lives] many teacher-disciple connections [with lCang-skya]. so
that the latter could receive from him consecrations and listen to religious precepts. But the very powerful seventeenth prince was engaged in many intrigues and frequently invited to Beijing the so-called bKa’-’gyur-pa and the so-called Nom-un qan, who came as a [Tibetan] doctor, and he wanted to make [one of these two] the teacher of the incarnation [of lCang-skyar gtsug-lugs]; the latter could receive from him consecrations and listen to religious precepts. But the very powerful seventeenth prince was engaged in many intrigues and frequently invited to Beijing the so-called bKa’-’gyur-pa and the so-called Nom-un qan, who came as a [Tibetan] doctor, and he wanted to make [one of these two] the teacher of the incarnation [of lCang-skyar gtsug-lugs].

The reason for this was [as follows]. As the seventeenth prince was very powerful and was very affectionate towards the rNing-ma-pa teachings, he himself listened to many of the rNing-ma-pa teachings and showed them to others. Because the two [above-mentioned] lamas were very skillful in imitating the movements of harlot’s dances, they established a habit to hear from him the rNing-ma-pa teachings, and [in this way, all three] united their thoughts and actions. Thus [they hoped] that if one of them becomes the teacher of lCang-skyar rin-po-che, the latter will gradually become an adept of the rNing-ma-pa School.

Having become aware of this, Thu’u-bkwan rin-po-che began to persuade lCang-skyar rin-po-che [as well as] the dka’-chen Shes[-rab] dar[-rgyas] and others that he [lCang-skyar rin-po-che] should not listen the Doctrine from any of these two [lamas]. So [lCang-skyar rin-po-che] did not listen to the Doctrine at all. But according to the Emperor’s order, bKa’-’gyur-pa had to stay for some time in Beijing and to suffer from the summer heat; the other [lama] had to return [home] quickly.5

It should be stressed that all the three above-cited passages were written by one in the lineage of Thu’u-bkwan rin-po-che, who narrated events which had happened before his own birth, therefore he expresses all the hatred and hostility towards the people thus treated by his predecessor. While the attitude of Thu’u-bkwan Blo-bzang chos-kyi rgya-mtsho towards Prince Yunli became obvious from the first quotation, the disdainful treatment of bKa’-’gyur-pa requires historical justification.

bKa’-’gyur-pa nom-un qan Blo-bzang tshul-khrims, alias Erdeni mergen chos-rje, was one of the most educated and respected Mongol lamas of the early 18th century. He was one of the chief participants in the special commission for printing of the revised translation of the Mongolian bKa’-’gyur in 1717. This bKa’-’gyur was printed in Beijing in 108 volumes in 1718-1720.6 As an acknowledgement of his participation in this work he received from the Emperor the title bKa’-’gyur-pa. The gsung-'bum of bKa’-’gyur-pa numbers six volumes mainly containing small works on various rituals.7

Several of his works were written at the request of Yunli. This is the bKa’-’gyur-pa, together with its Mongolian translation entitled Sudur-un jäang üüle küsel-i qangyai ci erketü-yin qayen-aça onçoñoi kereglegsen čintamani-yin giriiken kemegdeki orosiba.9 In this work the bKa’-’gyur-pa called Yunli “broadly intelligent in all religious ways of the New and the Old [Schools] qosoi Kengse qinwang, alias Guru-rtsal” (gsar rṇing chos tshul mtha’ dag la/ blo yangs ho shos kheng ze chin wang gang/ gu ru rtsal ...). Yunli personally wrote a postscript for this edition.
This postscript is very important for understanding the basic approach of Yunli towards “sutra-style” and “tantra-style” Buddhist practices.

Oh, in order to cross the great ocean one should use a ship; now, to attain enlightenment, the words [of Buddha] and their explanations [by the sages serve as] the ship. Even if there is a ship, it can be only lead by the captain; likewise, one should rely on the precepts of his teacher. Atiśa said: “In order to bring great avail to oneself and to others, one should have at once [both] pure views and pure living; it is not possible to preach possessing only one [of these two].” Thus views and living are the guide on the path [to enlightenment].

Also it is said that if someone is assiduously striving for virtue day and night with his mind, speech and body (sgo gsum), but does not know how to strive for accomplished enlightenment, [those deeds] will be exhausted by mental distraction. It is explained in many sūtras about the power of prayer (smon lam). But what shall I say about modern practitioners? For the most part, they do not generate [in themselves] even a bit of compassion, and they do not know even by name cause and effect, or the six pāramitās. At the same time they are ringing ritual bells, saying: “It is the Vajrayāna—the quick path [to enlightenment]!” Entertaining themselves with conjurers and fools they are making friendships, and by the pretext of curing illnesses and averting misfortunes from some [people who] are lacking faith, they lower themselves to vile fortune-telling and perform ritual songs like the Bon-pos (bon ltar gyer ba rang byed). By calling this “accumulation of merit,” they bind up heavy loads which are difficult to carry; this is equal to pouring nectar into unclean vessels. Some of them, very proud of being tantrists (sgags pa) say with unbelief: “Practising the way of Mahāyāna sūtras you will not attain enlightenment during many kalpas! [Vajrayāna] is the way to attain enlightenment in one life-time!” Saying this they do not understand a single sloka of the Prajñāpāramitā sūtra, with pretension call things which are existent (dngos) an illusion, and while being lustful towards erotic images (mtshan ma'i gzugs brpañ) utter: “Its essence is voidness!” In telling lies they are really fearless!

This is what lord Tsong-kha-pa said: “In this manner, in the two superior paths of the Great Vehicle of Cause and the [Great Vehicle] of Effect it is necessary to [first] generate in some way the ordinary path (thun mong lam), then, leaning on the guidance of a preceptor, to enter the great ocean of tantras leaning on perfect instructions. This is the same as completing the conditions [of a human being] (dal 'byor).” In accordance with this, many sages and siddhas in their precepts [stated] that without purifying oneself on the ordinary path, it is not possible to enter the path of Mantrayāna. That is why one should keep for a witness one’s own mind (sems).

This passage shows that Yunli had a very reasonable approach to Buddhist esoteric practices; moreover, he was not unique in criticism of false tantrists. In any case, he exhibits himself in a different way than one could imagine after reading the writings about him by Thu'u-bkwan rin-po-che. In the very end of this colophon, speaking about the edition of this book, Yunli called bKa'-gyur-pa no-min-han the “propagator of the
Doctrine” and his teacher (rang gi slob dpon bstan pa rgyas byed bKa’-gyur pa no min han).

The activities of bKa’-gyur-pa were not limited to only writing and praying; he was participating in political affairs also. Under the imperial order, in 1720 together with Thu’u-bkwan rin-po-che(!) he escorted the Seventh Dalai Lama to Lhasa. He was also most active in persuading the Emperor to bring to Beijing the new incarnation of lCang-skya qutuytu in 1724. After the death of lCang-skya Ngag-dbang chos-ldan (1642–1714), his new incarnation, Rol-pa’i rdo-rje, stayed in Amdo and barely survived the massacre and devastation made there by the Manchu army in 1723–24. In 1724 the chief lamas residing in Beijing submitted a memorial to the Emperor Yongzheng requesting his permission to bring the young incarnation to the capital. The name of bKal’-gyur-pa was the first among the petitioners, preceding that of Thu’u-bkwan rin-po-che. Though the Emperor was somewhat displeased by submitting the memorial directly to him and not acting through the Lifanyuan, the eight years old lCang-skya qutuytu was installed in Beijing the same year.

Successive incarnations of bKa’-gyur-pas resided in Dolon Nor (Doloyan Nayur) until the mid-20th century; the last of them became famous as a politician.

Fortunately, a kind of manifesto of this spiritual group entitled (this shortened title is given according to its first words) is found in the gsung-’bum of bKa’-gyur-pa Blo-bzang tshul-khrims. Though several passages of the text are rather ambiguous, I dare to present its complete prose translation (in several cases, tentative) since it contains precious information about the doctrinal approaches of Yunli and his like minded persons.

It is wonderful how the lotus-gardens of the New and the Old [Schools] at once become abundant, when rises the sun of rTa-mchog rol-pa—the god of Padma’s speech who was subdued when the Lord of Paradise, Thugs-rje kun-gsal, came [to this world]!

[It is] understandable that a swarm of fortunate bees whose buzzing is heard while both their wings—of speech and of intellect—are moving, has a custom to consume whatever abundance [is available], initially without any biased preference.

The demon of [wrong] deviation is suppressing with the burden of sin of supporting [exclusively] the teaching of the New or of the Old [Schools] those people, who [although] wish to master themselves [by obtaining noble qualities], are [instead] idly wandering in the town of passionate attachment, because [in fact] they are greatly contaminated with degeneration.

It is preached in the original sermons of authoritative sages that it is certain that [those who] listen, think about and concentrate their minds on the profound teaching of the faultlessly earlier translated [tantras] of the rNyng-ma-[pa School], would obtain the capability to miraculously realize their own essential nature.

Purifying good propensities [developed] in former lives [lead to the acquisition of] inborn power, which, once expanded [through practice] in all the systems of
Mahamudra, [causes] one to be primordially separated from the three places of rebirth.

The prince, adorned with power and wealth, possesses the natural disposition of King Garuda who has two wings of the two-fold yoga, and leads on the immortal path of the Great Perfection's (rdzogs chen) heavenly expanse.

Of all the yi-dams, rTa-mchog rol-pa gsang-sgrub, famous from the cycle of speeches of Padma[sambhava], is the nectar of immortality—the essence of [the incarnation of] Amitabha—Padmasambhava's mind.

I, bKa'-'gyur-pa, wrote this according to the words of prince Kengse-wang, who, by the power of his mindfulness, adheres to the centre in his opinions, [and who is also] called Buddha-guru-rtsal, [and he] removes rust from the amalgam of the New and Old [Schools] and reconciles controversies.

Let by the virtue [of this composition] the ancestral authorities of both religious schools be forever reconciled, and the New and the Old Teachings spread to [all] ten directions, and all sentient beings enjoy peace and tranquillity!"
May the congregation of strong and powerful Mañjurśrī—killer of Yama, quickly eradicating all karmas Jñāna-Mahākāla, oath-bound Yama, queen Pārvati (dMag-zor-ma) and other protective deities dispel [all the existing] obstacles for his long life!

Let all wishes, all religious and state deeds of the seventeenth son of heart of the Sovereign of people—Mañjurśrī in human appearance, unobstructedly spread in all directions at [any] time!

Uṣṇīṣavijayā was regarded as the deity who could give the power to resist death, while Cintāmanicakra-Avalokiteśvara bestowed the life span. Mañjurśrī in his wrathful form of Yamantaka defeated Yama, the lord of the dead, and the fact that Yunli was regarded as the heart-son (or mind; Tib. thugs) of Mañjurśrī, is mentioned very clearly.

Having arrived in Beijing in 1734 as the teacher (Tib. yongs-'dzin) of lCang-skya qutuytu, Galdan širegetū qutuytu Blo-bzang bstan-pa'i ni-ma (1689–1762), received warm welcome from the Emperor and Manchu and Mongol nobles, including Prince Yunli. Here are some facts extracted from the Biography of Galdan širegetū qutuytu written by the Seventh Dalai Lama. After Galdan širegetū qutuytu arrived in Beijing, he was received by the Emperor, and given many generous gifts by his Beijing worshippers.

One day [the Emperor] having appointed lCang-skya rin-po-che and the seventeenth prince Kengse qinwang as translators, asked [Galdan širegetū qutuytu] many questions concerning Buddhist doctrine. Being much satisfied with his answers, [the Emperor] ordered: “Lama! I bestow on you the title of chanshi [—the “teacher of dhyāna”] because your noble qualities (yon tan) are good and I like you very much, though there is no precedent [to give this title] to anyone other than those who are in my permanent retinue.”

The Emperor also made an order allowing [Galdan širegetū qutuytu] to come on horse and by carriage up to the gates of his royal palace. On the thirteenth day of the eleventh month, when Galdan širegetū qutuytu was residing in the Tibetan Buddhist Temple [Tib. Bod chos lha khang; Mong. Tobed nom-un süm-e] he was delivered the seal of chan-shi, the [certificate] for this title and other things by aliqan amban Seng[-ge] who headed [the delegation] of more than thirty dignitaries. The wife of the seventeenth prince arranged most of the preparations, and organized the banquet at which the aliqan amban was presented with three saddled horses, as well as presents which were distributed to other people according to their position.”

Three facts can be traced from this passage: 1) that Yunli knew well not only written but also spoken Tibetan; 2) that his wife also took part in his Buddhist pursuits and 3) that from the very arrival of Galdan širegetū qutuytu to Beijing there was no hostility towards him on the part of Yunli, as one could judge from the above-cited passages by Thu'u-bkwan rin-po-che.

Soon after this Yunli and lCang-skya qutuytu went on a mission to Tibet, and during this time Thu'u-bkwan rin-po-che died. Upon his return to Beijing in 1735 Yunli maintained close contacts with Galdan širegetū qutuytu. In the twenty-fifth day of the
eleventh additional month of the same year a big service for the longevity of Galdan širegetū qutuytu was conducted in the Sandalwood Buddha Temple (Chin. Zhantansi; Mong. Jandan juu) and the twelfth, the sixteenth, the seventeenth princes, together with others of the royal family, made generous offerings. The last story about Yunli found in the Biography of Galdan širegetū qutuytu is as follows.

In the fire dragon year [1736] [Galdan širegetū qutuytu] bestowed abhiśeka on the seventeenth prince to [practise sādhanas of] Hevajra and Vajrārāhī, and also gave him brief instructions on [how to practise the sādhanas of] Mahākāla and Yamāntaka. dGe-long bSton-'dzin from Uriyangqan asked the master to perform for him the ritual of ma ni bum. In accordance [with this request] they arranged [the place for the ritual] in the Xifantang Temple, where [Galdan širegetū qutuytu] acted as the rdo-rje slob-dpon. At the time that the seventeenth prince came to meet him, he saw that a rainbow appeared over the house in which [the ritual] was being performed. Great faith grew [in the prince’s heart], and he attended the ceremonial congregation until it dispersed, and then he made donations of silver and other things. Then the prince provided an allowance for that temple, and when the ma ni bum ritual was performed, miraculous signs appeared in the same way as before. For this reason the prince, after performing the ma ni [bum ritual], made a vow to recite ma ni uninteruptedly, and, upon receiving abhiśeka of rGyal-ba rgya-mtsho [= Red Avalokiteśvara], made him his tutelary deity [Tib. thugs-dam].

The evidence in this passage of these events is supported by the fact of the existence of the works on the above-mentioned subjects written by Galdan širegetū qutuytu at the request of Yunli (they will be discussed later in this chapter).

In accordance with the imperial order, Sum-pa mkhan-po Ye-shes dpal-'byor (1704–1788)—a disciple of Thu'u-bkwan Ngag-dbang chos-kyi rgya-mtsho, and a future celebrated author of the historical work 5. 4, 24, 43 arrived in Beijing in 1737. His task was to revise books printed in Beijing in Tibetan. Almost immediately upon his arrival in the capital he had a dispute with Prince Yunli. This is how he recorded it in his Autobiography.

Then, since the Emperor was young, I was summoned to the office of the great seventeenth prince who was the head of the Mongol jurgan [=the Department of Tributary Territories], and introduced myself [to him]. [The prince asked:] “Do you know the rNing-ma-pa teaching?”—“I have not studied it.”—“If so, start studying it now!”—“I shall not study it.” [The prince] was a little unhappy about this answer.19

Some time later:

In this manner, the seventeenth prince summoned me three times to his office, saying: “As we have many books of the rNing-ma-pa tradition, study them!” But
because I never listened to these words, [the prince] became displeased with me. [On his order] I was moved to Ta-wang-si, the temple of Yu qinwang, a son of Ta-wang, the alms-giver of the former Sum-pa zhabs-drung; there I got the rank of da lama.  

On the same page Sum-pa mkhan-po wrote that in the Yellow Temple (Tib. Iha-khang ser-po; built especially for the visit of the Fifth Dalai Lama to Beijing) he received the allowance of a Chinese abbot (mkhan-po). He also wrote that according to the Emperor’s order, his allowance was fixed like that of Galdan širegetű qutuytu; so his financial loss was very appreciable, and the whole story sounds like a disclosure of the abuse of his position by Yunli in the days of the Emperor’s youth. It is a little bit strange that Yunli is called in this narration the head (Tib. spyi don shes pa’i gtso bo) of the Department of Tributary Territories, when officially he did not already held this position in 1737; it seems, that at that time he was the chief authority in Beijing on matters concerning Tibet and Tibetan Buddhism.

It is obvious from these passages selected from different historical texts that the common struggle for power, influence, rank and titles among the Tibetan Buddhist hierarchs residing in Beijing was in full swing in the first half of the 18th century. Its only Buddhist characteristic was in the verbal justification of their actions. To some extent, this struggle reflected the political and religious struggle in Tibet proper and other areas where Tibetan Buddhism was spread. At the same time, this power struggle inside the Beijing centre of Tibetan Buddhism went on by itself and, as it involved high ranking people, including the Emperor himself, influenced the situation in Tibet. For example, it is hitherto unclear as to who in Beijing was behind the Emperor’s decree of 1726 which sharply restricted the activities of the rNing-ma-pa School in Tibet proper, and ordered those who wished to become monks to enter only dGe-lugs-pa monasteries.  

As can be seen from these accounts, Prince Yunli was one of the most important participants in the inner life of Tibetan Buddhism in Empire’s capital in this period.

SPIRITUAL ACCOMPLISHMENTS

Yunli had three religious names. The first one, which was widely used by him and even engraved on one of his seals, was a Sanskrit-Tibetan combination, Buddha-guru-rtsal. Tibetan rtsal (Mong. equivalent ide) means “power; dexterity; energy; immanent and free activity”; this is a typical name of an initiated practitioner of the rNing-ma-pa teachings (for example, one of the Fifth Dalai Lama’s esoteric names was Zil-gnon bzhad-pa’i-rtsal). This was the basic religious name of Yunli; he used it to sign his works and put in the colophons of the books he published. It can be translated as the “power of the Buddha and the teacher [Padmasambhava].”

The second name, Blo-bzang dbang-rgyal rdo-rje, occurs only once: in the colophon of the work entitled in Mongolian. Bodisadu-a-yin sanvar-i bariyaad sayṣahad-un čoʒa-yi omyata ariyan boljan uiledkii yosun-i sayiturm nomlan bodi-yin jool mör kemekő orosiba (SPBUL, Mong. D 54) which is a translation of the work by Tsong-
According to the colophon (f. 128a:38-47), this work was translated by the order of “a son of the high Emperor—the true incarnation of Mañjusrī, the seventeenth prince Blo-bzang dbang-rgyal rdo-rje, who is an expert in the two principles.” The translator was bandida mergen gusi Ngagvанг-lubjang (< Tib. Ngag-dbang blo-bzang), the proof-reader of the translation was smonlam rabčamba Stančin-gragba (Tib. smon-lam rab-byams-pa bsTan-dzin grags-pa).

The third name, which looks in Mongolian transliteration as Amôga-baçar, being Sanskrit Amoghavajra, is itself the equivalent of Tibetan Don-yod rdo-rje. This name occurs thrice in the colophons of the works by bKa’-gyur-pa nom-un qan. The first of these texts is Blam-a yôga qamuy sidhi yaruči kemegdeki orosiba (SPBUL, Mong. C 74), a work on guruyoga. Its Tibetan original is entitled རུས་རྒྱལ་མ། སྤྱི་སློབ་ཅུག་ལྡེ། It is interesting enough that in the colophon of the Tibetan original Yunli is mentioned just as “prince (rgyal-sras) Don-yod rdo-rje”, while in the Mongolian translation his title Kengse qinwang is also given, thereby leaving no doubt about who this prince was.

The other text is the Mančusiri-yin nom-un ayimalay-ača dörben üile-yin dotoraki erke-yin üile-yin nasun-u bütügel amin-u žrükem kemegdēk orosiba (SPBUL, Mong. C 85). This is instructions on longevity rites according to empowerment ritual as contained in the ཤུགས་བུད་་བོ་སྐྲུགས་ཅིག with a collection of precepts said to be obtained from Mañjusrī himself by bla-ma dbu-ma-pa dpA’-bo rdo-rje and transmitted to Tsong-kha-pa. I was unable to locate its Tibetan original in the gsung-'bum of bKa’-gyur-pa nom-un qan.

The third work entitled སྐྲས་དེ་བཤད་པོ་ལྟར་པོ་སྗེས་བཅོད་པ་གཙི་བོ་མ་མཚོ་ན་རི་ཐོག་ཅིག is a prayer to yakṣas Dreg-pa lcam-srung and his retinue. In the colophon bKa’-gyur-pa nom-un qan wrote that he composed it by the order of the seventeenth prince Don-yod rdo-rje. It has already been mentioned that Yunli received many “empowerments” (abhiṣeka) for performing sādhanas and other esoteric rites. It remains unclear as to who were his preceptors in the rNing-ma-pa teachings; one of them must have given him the name he liked that much: Buddha-guru-rtsal. Colophons of several works from his private library of Mongolian books, as well as their Tibetan originals, say that a particular work was written at the request and for the practice of Prince Yunli since he had obtained the corresponding initiations. Here is a list of these works and initiations, arranged in more or less chronological order.

1. Initiation to the practice of gCod (a meditative technique aimed at cutting attachment to self). A large collection of texts on the gcod practice in Mongolian translation bearing the prints of Yunli’s seals (SPBUL, Mong. D 93) has two types of colophons at the end of each separate work. Both say that the seventeenth prince, having received the corresponding initiations, ordered many translators and scribes to translate and to copy these works. One type of colophons say that it was when he was twenty-six years old; the other—when he was twenty-eight. There is no reason to doubt these colophons; Yunli must have studied the gcod practices for several years.
2. A work by a certain ayay-a tegimlig Buddha-radna (= Tib. Sangs-rgyas rin-chen dge-slong) entitled Qara nomin [?] negürüsün önggetü ökin tngri-dür baling ergüükü orosiba (SPBUL, Mong. C 175), being an instruction on balti-offering to “Black-aquamarine-coal colour” Devi, contains a Mongolian colophon (f. 21a:11-21). It says that this book was translated and copied for the practice of Yunli when he was 26 years old, after he received the corresponding initiation.

3. The colophon (f. 5a:5-13) of the work entitled Ulayan arslan terigutu dagini-yin büütgel-un ar-y-a (SPBUL, Mong. C 221), being a sādhana of Red Lion-headed Dākini (Tib. Seng gdong-ma dmar-mo; Skt. Raktā Śīmavāktrā), says that Yunli, having obtained the initiation, ordered that it be translated and copied for the purpose of practicing.

4. The colophon (ff. 13a:25-13b) of the work entitled Tegiis c’oytu &rig-iin qatapr qatun eke-yin büütgel-un ar-y-a kiegsen egerel qangyæ¢i çandamani [1] erdeni kemegdeku orosiba, being directions for the sādhana of dMag-zor-ma (Skt. Pārvati), says that it was written by a certain Ngag-dbang ye-shes rgya-mtso by the order of Yunli. The latter is styled as a arbis-i baric-yic'i buddha guru rcal (= Tib. rig'-dzin Buddha-guru-rtsal), i.e., bearing an epithet of a very high learned lama.

5. Thu’u-bkwan Ngag-dbang chos-kyi rgya-mtsho, despite his obvious hostility towards Yunli, wrote for him an abhisamaya of Vajrapīṇi with three faces and six hands, entitled Its Mongolian translation is also available among the books from the library of Yunli: Čoytu včir-bani yurban niyor jirguyan yar-tu-yin ile onol orosiba (SPBUL, Mong. C 182).

6. During their meeting in mGar-thar in 1734/35, the Seventh Dalai Lama wrote a sādhana of Vajrabhairava-Ekavira to be practiced by Yunli, entitled Its Mongolian translation is also available among the books from the library of Yunli: Čoytu včir-bani yurban niyor jirguyan yar-tu-yin ile onol orosiba (SPBUL, Mong. C 182).

7. At the request of Yunli, the Seventh Dalai Lama also wrote in mGar-thar instructions for a longevity rite according to Amitāyus, entitled Upon his return to Beijing Yunli printed this work together with the Mongolian translation entitled Blama-yin takil-un fang üile sayin čiyuljan-u rasiyan quran-i baŋyæ¢i kemegdeku orosiba.

8. The third work written for the practice of Yunli by the Seventh Dalai Lama in mGar-thar is the an instruction for the ritual of veneration of the spiritual preceptor (Skt. guru-puja-vidhi). Upon his return to Beijing Yunli printed this work together with the Mongolian translation entitled Blama-yin takil-un fang üile sayin čiyuljan-u rasiyan quran-i baŋyæ¢i kemegdeku orosiba.

9. Several initiations bestowed on Prince Yunli by Galdan širegetü qutuytu Blo-bzang bstan-pa’i ni-ma have already been mentioned. The written instructions on some of them have been preserved in the gsung’ bum of Galdan širegetü qutuytu, as well as in the Mongolian translations.

9.1. Instructions the sādhanas of Hevajra are contained in the work entitled
9.2. Instructions for the *sādhana* of Vajravārāhī are contained in the work *Tib.* Its Mongolian translation is also available among the books from the library of Yunli: *Yeke amuñgulang maši delgeregči kemegdeči včir yaqai eke-yin büügel orosiba* (SPBUL, Mong. C 60).

9.3. A work entitled *Včir yaqai eke-yi büügeči arγ-a yeke jirγulang delgeregšen-ü emün-e-yin egüškel orosiba* (SPBUL, Mong. C 66), being instructions on the realization of the deity in front of the practitioner (Tib. *mdun bskyed*) during performing of the *sādhanā* of Vajravāraṇī, seems to have been preserved only in Mongolian translation. In the colophon (ff. 8b-9a), Galdan širegetü qutuytu eulogized Yunli in the following words: "*Qošoi Kengse qinwang,* the seventeenth son of the very merciful Mañjūsrī Emperor, who, through the force of merits acquired over many lifetimes of pure karmic actions, became very wise in the science of scriptures, never fails to hoist the white umbrella of two principles [which were established by] Mañjūsrī Emperors as [high as] the top of the world" (olan töröl-degen sayin uiles-tür suduluvsan abiyas-un kučun-iyer esi uqayan-u erdem-iyer asuru mergejiged: mancuširi degedü eđed-ün qoos yosun-u čaγan sikuγ-i sansar-un üñigir kürtele ergûkûi-dür keñiy-e ču ülu suladuγed: mancuširi yeke örhoγyi-tü quvantdi-yin arban doloduγar qan kòbegün qošoi kengse čin vang-un...).

It goes without saying that the other books from the library of Yunli were used by him in his daily religious practice. Some books show considerable wear from constant use; but now we can only guess who was reading them so assiduously.

What concerns personal religious preferences, since Yunli was a secular person of a very high position, he himself did not feel bound by strict sectarian allegiances and freely roamed in the treasure-houses of Tibetan Buddhist teachings. As Yunli himself wrote in the postscript to the compilation of texts he made, he “respected all the nine vehicles”, i.e., the teaching of Buddhism from Śrāvakayāna to Ati-yoga-tantra.

**BUDDHIST WRITER**

At the St. Petersburg University Library there are kept two manuscripts, the colophons of which name Prince Yunli himself as their author. These two are called hereafter as Text 1 and Text 2. It should be noted that these two texts are the original works written by Yunli, not just mere compilations. According to the Tibetan tradition, these books are based on authoritative texts written by his predecessors. The Buddhist works by Yunli are a valuable example of cultural diversity of 18th-century Qing Empire and show the dexterity of the Manchu imperial family in Tibetan Buddhism.

1. **Text 1.** Untitled, call number Mong. C 370. Ff. 1–41b; 44.4 × 9.3 cm; 22 lines on page. Ff. 38–41 are damaged, some portions of the text are lost. This manuscript is a draft copy of the work written rather carelessly by different scribes; especially careless is the punctuation. Many misspellings occur on the pages; e.g. f. 8a: 10 amitan-u qumq-a “the vessel of sentient beings”, while the spelling should be *amtatan-u qumq-a* “the vessel [containing three] sweet things.”
This work contains instructions for the ritual of consecration of images (Skt. \textit{pratish\text{"}h\text{"}a}; Tib. \textit{rab gnas}; Mong. \textit{sayitur orosiyulqu}). It is based on a very detailed exposition of all kinds of this ritual by Padma \textquotesingle{phrin-las entitled \textit{Dzogchen drigung yuan} \textit{rgyans bde} \textit{cent dam}. \textit{Rub gnus}; \textit{Sayitulqu form} \textit{Purtig}).

While the book by Padma \textquotesingle{phrin-las contains a lot of quotations from Tibetan authors and canonical works and many explanations concerning particular details, Yunli limited his work to exposition of a middle-size (Tib. \textit{bring ba}) rite. As he wrote in the colophon, his intention was to spread the ritual in China and to simplify it so that even a little child could understand it (f. 41a). He wrote in the introductory prayer:

\begin{quote}
Let the Guardians of Dharma, who are an inexhaustible depository filled with the rain of immeasurable secret nectar, [which falls] from the gathered clouds of every aspect of compassion, you, having accepted the faith of my mind, please approve this short text which revises the ritual of consecration of the receptacle of [the Buddha's] Body, Speech and Mind!
\end{quote}

The purpose of every consecration rite of a Buddhist image is to transform the hand-made representation from being an idol devoid of feeling and understanding into an animated being which can be addressed for spiritual communication with the deity it portrays. A correspondent deity enters the image and remains there, if a ritual of inviting it is accomplished in a proper way. In brief, this rite consists of purifying the image, i.e., making different ablutions, and driving away from it local malevolent spirits; the evocation of the deity through reciting mantras; the making of different offerings to the deity and the prayer to the deity now residing in the image.

The rite begins with the three steps: self-transformation into a divine being through visualization (Tib. \textit{bdag bskyed}); the creation of the deity in front of the practitioner (Tib. \textit{mdun bskyed}) and evocation of deities for the consecration of the water in the vessel (Mong. \textit{qumq\text{"}a-yin urily\text{"}a}; Tib. \textit{bum bzlas}). The aim of the latter is “to make the water in the vessels capable of removing the dirt from the [consecrated] image” (f. 8a:20-21). The vessels are divided into “deity vessels” (Mong. \textit{burqan-u qumq\text{"}a}; ff. 4a:18 - 7b:20) and “ablution vessels” (Mong. \textit{ukiyal-un qumq\text{"}a}; Tib. \textit{khrus bum}; ff. 7b:20-8a:18).

The five Tathāgatas (in the \textit{yab-yum} form with their retinues) who are invited to enter the vessels are:

- Buddha thod-phreng-rtsal (Vairocana) in the middle;
- rDo-rje thod-phreng-rtsal (Aksobhya) in the East;
- Ratna thod-phreng-rtsal (Ratnasambhava) in the South;
- Padma thod-phreng-rtsal (Amitãbha) in the West;
- Karma thod-phreng-rtsal (Amoghasiddhi) in the North.

There are eight “ablution vessels” used in the rite: the action vessel, one with aromatic things, one with sweet things, one with curds, one with rice, one with grain, one with fried rice and one with precious things.

The image should be purified from hampering malevolent spirits (Mong. \textit{todqar}; Tib. \textit{bgegs}; ff. 8b:18–10b:3) and from defilements (Mong. \textit{kilinci\text{"}a}; Tib. \textit{sdig pa}; ff. 10b:3–12a:16). There are three ways to expel malevolent spirits: peaceful, wrathful and a
jñānasattva) and then to transform into a “being evoked through vow” (Mong. tangyari-y-tan; Tib. dam tshig sms dpa’; Skt. samayasattva).

These are followed with the ablution ritual (ff. 12b–15b:14) in which six defilements are washed away with the water in the vessels taking the qualities of each of the six pāramitās (perfections):

1. water from the vessel with curds acquired the quality of the pāramitā of generosity, thus washing away parsimony;
2. the one with rice acquired the quality of the pāramitā of morality, thus washing away the defilement of carelessness;
3. the one with grain acquired the quality of the pāramitā of patience, thus washing away the defilement of wrath;
4. the one with fried rice acquired the quality of the pāramitā of effort, thus washing away the defilement of sloth;
5. the one with medicines acquired the quality of the pāramitā of meditation, thus washing away the defilement of distraction;
6. the one with precious things acquired the quality of the pāramitā of wisdom, thus washing away the defilement of ignorance.

The ablution is ended with a prayer (ff. 15b:14–16b:7), and then begins the proper rite of invitation of the deities to the receptacle (Mong. situgen-e egiskekii; Tib. rten bskyed; ff. 16b:7–23a:7). Among the invited are Buddha Śākyamuni, the Five Tathāgatas and others. When those are entering the image as the “enlightened awareness beings”, they are followed by malevolent spirits, and it is very important not to let the latter enter the image (ff. 19a:12–19b:8). The performance of many mudras, prayers and purifications makes the enlightened awareness beings identical with the being who took the vow; that is, the deity vows to reside in the image. Different parts of the image are marked with different symbols and mantras so that the deity could enter it in a proper way. Then several empowerments are bestowed: of the body, of mind, of noble qualities, of speech, of the enlightened awareness being, of incarnation, of actions. After this the offerings of medicine, blood (rakta) and a bali is made accompanied by music and chanting.

Then is performed the “eye-opening ritual” (Mong. nidun negekii; Tib. spyan dbye; ff. 23a:7–23b:17), followed by a prayer to the deity asking him to reside firmly in the image, accompanied with various offerings (ff. 23b:17–25b:3). The major section of the remaining part of the text is devoted to the enumeration of various offerings to be made while chanting hymns and reciting prayers. These are the offering of the “Eight auspicious emblems” (Tib. bkra shis rtags brgyad), of the “Seven precious things” (Tib. rin po che sna bdum), of the attributes of wrathful deities (Mong. kilingten-u keregten), and many others.

Then comes the blessing of the image by scattering flowers empowered by the “verse of dependent origination” (Tib. ye dharma) and magic syllables. For this purpose the verse and the syllables are written on the mirror with some aromatic stuff, and then washed away with aromatic water into which flowers are put (ff. 34b:4–35a:5). While scattering the flowers a long benediction is pronounced. Then the guardians of the Dharma and the alms-givers are commissioned to guard the image while malevolent spirits are ordered not to approach it. Thus consecrated image is eulogized and is offered the “Eight auspicious objects” (Tib. bkra shis rdzas brgyad) in the way they were once offered to
and the syllables are written on the mirror with some aromatic stuff, and then washed away with aromatic water into which flowers are put (ff. 34b:4–35a:5). While scattering the flowers a long benediction is pronounced. Then the guardians of the Dharma and the alms-givers are commissioned to guard the image while malevolent spirits are ordered not to approach it. Thus consecrated image is eulogized and is offered the “Eight auspicious objects” (Tib. bkra shis rdzas brgyad) in the way they were once offered to Buddha Śākyamuni (ff. 38a:11–39b:5). The final element of the ceremony is the prayer for universal prosperity and for the attaining of enlightenment by all the sentient beings. The instructions for the rab-gnas written by Yunli are typical of the tantric style consecrations of images.

Several Tibetan words and names which occur in the text in Mongolian transliteration are not easily recoverable. For this reason, the notes are inserted into the transliteration, and the Tibetan original words are given below. What concerns dhāranis, in principle, they are recoverable from the text by Padma ‘phrin-las. Two examples of these recovered original dhāranis are also given.

F. 2a ‘rje btsun rig ‘dzin pa’da phrin pa; f. 3a rnam rgyal bum pa; f. 3b rig pa ‘dzin pa’i dngos grub sgrub pa; f. 8b ‘chos dbyings rang grol; f. 10a yongs ‘du; f. 13a bla bri; f. 13b ‘Om sarva tathāgata abhiṣeka samaya śrīye hūṃ; f. 13b ‘Om sarva tathāgata kāya biśodhane svāhā; f. 25a sil sāhan; f. 39b skar rgyal; 2’li khri.

Text 2. Tungṣalay sim-e tataxči ayusi-yin egüden-ece hatuda sayulغا-yin fang uile ürgülfiide keregtü nemelge—“The Longevity Ritual Relying On Amitāyus Sipping Clear Nectar, Entitled ‘A Supplement Which is Always Necessary’.” Manuscript; ff. 1–10a; 36.6 × 8.7 (31.7 × 6.6) cm; 35 lines; call number Mong. C 84. This is a final copy of the text written in a very small letters, some lines are written with red ink; Tibetan glosses are provided for the dhāranis and Tibetan personal names. In the very beginning of his work Yunli wrote that his purpose was “not to forget the instructions for the death averting rite”. In the colophon he wrote that his composition was based on the 16th chapter of the Fifth Dalai Lama’s “Secret Visionary Autobiography”, namely the “Secret Visionary Autobiography”. Two other works concerning longevity (or, “life-empowerment”) rite addressed to Amitāyus—the Longevity Buddha in its form of the one “Sipping the Clear Nectar” (Skt. Aparimitāyus-amṛtasāyana; Tib. Tshe-dpag-med dwangs-ma bcud-’dren) were written by the Fifth Dalai Lama:

1. The work by Yunli bears almost the same, slightly abridged title.

2. These two works are found in the second part (“Son”) of the “Secret Visionary Autobiography.” Also, a picture depicting the objects required for the correct practice of this ritual is found in the volume of illustrations attached to the “Secret Visionary Autobiography.”

The Mongolian translation of a short prayer to Amitāyus Sipping Clear Nectar written by Padma ‘phrin-las, who was one of the principal disciples of the Fifth Dalai
Lama, is found among the manuscripts from the library of Yunli which are now kept at Cambridge University.⁷

An elucidation of this ritual by Blo-bzang bstan-'dzin mthu-stobs entitled བློ་བཟང་བསྟན་འཛིན་མཐུ་བཟོས is attached to the St. Petersburg Manuscript of the “Secret Visionary Autobiography.”¹⁸

A typical rNing-ma-pa-style longevity ritual is described in the work by Yunli. It should be noted that Padmasambhava, the patron of this school, was regarded as the incarnation of Buddha Amitabha and thus was especially associated with the Buddha of longevity. Since different kinds of longevity rite were described in great detail in many a scholarly work, here is only a brief outline of the work by Yunli.⁹

First having prepared the appropriate articles for the “expanded” (Tib. rgyas) version of the ritual, which are a picture of mandala, a thread, longevity wine, longevity pills, arrow, silk tissues, several kinds of bali, etc., the officiating lama makes a prayer to Amitāyus to grant him power (ff. 1a:19–2a:12), then he takes Refuge (f. 2a:13–26) and arouses bodhicitta motivation in himself (ff. 2a:26–2b:2). Having assumed the identity of Hayagriva, the officiant drives away malevolent spirits who steal the elixir of life (f. 2b:2–14), and in this new capacity makes prayers to the lineage of the rNing-ma-pa teachers, from Buddha Samantabhadra to (ff. 2b:14–3b:28) to gTer-bdag gling-pa (1646–1714). After blessing of the life-stuff and the bali, the five Tathāgatas (in the form of “those having power of scull-rosaries”) are evoked (ff. 3b:29–5b:20). This is followed by the most important act of the rite: transference of the water in the vessel into the life-elixir (ff. 5b:20–7a:16).

In the course of various actions and evocations, the nectar which is accumulated in the Buddha (i.e., the officiant lama) passes through the inner channels of his body mixing with the water in the vessel, turning it into the elixir of immortality. This is followed by long evoking of life, at the end of which the silk tissue covering the vessel is pierced with the ritual arrow, thus opening the gate for the arrival of life power. The longevity wine and longevity pills are offered to the long life deities; then the life-power received is strengthened by the offering of the arrow adorned with silk tissue. All the rest of the text is devoted to the descriptions of various offerings (“Eight auspicious emblems,” “Seven precious things,” etc.) and hymns and prayers.

It is very likely that Yunli was so very interested in longevity rites because of his poor health which considerably shortened his life-span.

In the transliteration of the text the words written in the original in red are printed in bold letters.
CHAPTER 3
BIBLIOPHILE AND PUBLISHER

FRAGMENTS OF THE LIBRARY

In 1840 a new, twelfth Russian Ecclesiastical mission arrived in Beijing, where it replaced the staff of the previous mission. At those days the capital of the Middle Kingdom was not an easy place for the Europeans to visit, and the Russian government used the unique opportunity of possessing a permanent representation there to collect all sorts of information about its great and enigmatic neighbour. That is why, together with clerics (of whom many became outstanding scholars), these missions included natural scientists, physicians, Orientalists, botanists and others. A twenty-two years old graduate of the Imperial Kazan University, Vassily Vassiliev, entered Beijing with the twelfth mission to stay in Beijing for ten long years. The young scholar has been already noticed for his “Magister’s thesis” entitled “About the Foundations of Buddhist Philosophy.” Ten years of studies in Beijing made Vassiliev an Orientalist of a still unequalled scope and ability to use source materials in several languages. This reputation particularly refers to Russian Buddhist studies, of which he is the founding father. One of his tasks in Beijing was to collect books in Chinese, Manchu, Mongolian and Tibetan. As a result of his pursuits, a big library was brought to his Alma Mater—the Kazan University. Introducing this collection, Vassiliev in his article “About Some Books in the Library of the Kazan University Relating to the History of Buddhism” wrote the following piece:

Of course, in all the domains of the Chinese Empire, not only in the rest of the world, it is no longer possible to find the manuscripts in the Mongolian language which are kept in our library. One of the Qianlong Emperor’s sons who must have been a zealous Buddhist not wishing to undertake difficult work of learning the Tibetan language, still wanted to have religious treatises in the Mongolian language which was familiar to him, and so he employed lamas to translate them. This entire collection of manuscripts has become ours. One can marvel at their beauty and appreciate their rarity; but how can this matter when the major part of them consists of mystical writings? Only a history of Buddhism in Tibet, three volumes of *bsTan-'gyur* and biographies of several lamas, justify with their contents the rest.
In 1855 the Oriental department was moved from Kazan to the St. Petersburg University, and since that time the books which Vassiliev brought from China have been kept there. In his article “A Note on Oriental Books in the St. Petersburg University” Vassiliev wrote again about the collection of Mongolian books which he had brought from Beijing, comparing them with those which were brought by his predecessor and teacher Prof. J.M. Kowalewski in 1829–33:

There is no doubt that Mr. Kowalewski has exhausted all the reserves of Mongolian books (at least, printed ones), so that painstakingly trying to buy in Beijing book-stores something adding to it, we could find no more than three or four items. Despite this, we do not think that book treasures which we ourselves brought from Beijing are inferior to those previously acquired. [...] However, had the same manuscripts which we acquired in Beijing been preserved in our Transbaikalia area, they would have not been available to Mr. Kowalewski since our Buriats would not agree to let them out of their hands. Moreover, there are many secret works among them which a pious lama will never show to an ignoramus; these are books narrating of exorcisms. We do not ascribe any importance to their contents or mystery, but being bibliographical rarities they are the only ones not only in Europe but in the whole world. The seal of the Emperor’s seventeenth son on every cover page clearly shows who was their original owner. Occurring corrections attest to the fact that these were especially requested translations made for such an important person and, probably were copied by no-one. It seems that even all the other manuscripts on which the above-mentioned seal does not occur, were brought to me from the same princely palace. Among them are found many important works, or, more precisely, translations from Tibetan …

It is clear now that these are the books from the private library of Prince Yunli, whom Vassiliev at first took mistakenly for a son of the Qianlong Emperor. Highly sceptical approach of the scholar towards esoteric Buddhist texts reflects the prevalent in the 19th century (and not overcome even nowadays) opinion that Tibetan Buddhism is a distortion of some “true Buddhism”. As for the works mentioned in the articles, they can be identified.

1. “A history of Buddhism in Tibet.” This is the work entitled ཞརག་བདེ་གནོན་པ་ རྒྱལ་མཚན (SPBUL. Mong. E 62) which is, the Mongolian translation of ཉོན་མཆོག་ལམ་ཐོབ་བྱུང་གོ་ཅེས་པའི་སྒོ་མཚོ་ (Tib. rdo-rje-lha-ba). This history of the bKa'-gdams-pa School was written in 1494 by Las-chen Kun-dga' rgyal-mtshan; its xylographical edition made by the order of the Fifth Dalai Lama in Lhasa served as the original for the Mongolian translation.

2. “Three volumes of bsTan-'gyur.” These are Mongolian translations (some of these volumes are damaged and incomplete) of the volumes 28, 30 and 61 (SPBUL. call numbers respectively Mong. E 61; Mong. F 1; Mong. E 15) of the section “Commentary to the Sūtras” (Tib. mdo 'grel) in the Beijing edition of the Tibetan bsTan-'gyur. The very fact of existence of these volumes puts some questions concerning the history of the Mongolian bsTan-'gyur.

It is a well-know and an indisputable fact that the bsTan-'gyur was translated into Mongolian and printed in Beijing under the order of the Qianlong Emperor in 1742–
1749. As a preparatory step for this work a dictionary of Buddhist terms entitled *Merget yurqu-yin oron* was compiled by Galdan Bło-bzang bstan-pa’i ni-ma and his disciple lCang-skya Rol-pa’i rdo-rje in 1741–1742.

This dictionary was translated by a large group of learned lamas, and this terminology was laid as the basis of the translation. While the Mongolian *bsTan-‘gyur* became such a rare thing that even its existence was questioned as late as in the early 20th century, the terminological dictionary became very popular among lamas and scholars. Since Yunli died three years before the terminological dictionary was even compiled, the volumes from his collection are witnesses of the fact that the work on translating of the *bsTan-‘gyur* into Mongolian began earlier than 1741. In summer 1990 I had a chance to see the corresponding volume 30 of the Mongolian printed *bsTan-‘gyur* in the Library of Inner Mongolia in Kókeqota, and to copy with hand the opening work of the volume, Nāgārjuna’s *Bhāvanākrama* (Peking Cat., No. 5304). The collation of the text with the manuscript sealed by Yunli showed that these two entirely different translations. There are good reasons to suppose that Yunli had an intention to see the entire *bsTan-‘gyur* translated into Mongolian.

Vassiliev also brought from Beijing a manuscript copy of the *Mahāvyutpatti* (Peking Cat. 5832)—a Sanskrit-Tibetan-Mongolian-Chinese dictionary of Buddhist terminology (SPBUL, Plg. 62). He wrote that it belonged to a certain “Yu daren” (i.e., “high official named Yu”), and was acquired after the death of the latter.1 Judging from the writing style and page design, it is possible to assert definitely that this *Mahāvyutpatti* belongs to the books from the collection of Yunli. This is a draft copy bearing many corrections (some of its passages are really impressive: an unknown firm hand made corrections in all four languages simultaneously!) Mongolian Buddhist terminology contained therein differs from that in the *Mahāvyutpatti* in the printed Mongolian *bsTan-‘gyur*. Originally this dictionary was used by Tibetan translators from Sanskrit. It might be possible that this manuscript *Mahāvyutpatti* was designed as terminological base for the Mongolian translation of the *bsTan-‘gyur* planned by Yunli.

Though Vassiliev’s article with the information about the acquisition of the manuscript of the quadrilingual *Mahāvyutpatti* was published in Russian and in German as early as 1855, even the very modern scholarship is unaware of this fact. This is what a most recent researcher of the *Mahāvyutpatti*—Alice Sárközi—wrote about the origin of the St. Petersburg manuscript:

The present publication is based on a manuscript version of the *Mahāvyutpatti* (*Iljel-i ilete uqayhüm üilediçi-yin jerge delgeregülün sudur orosiba*) preserved in St. Petersburg (No. 25147 LOIVAN) [...] The colophon of the work gives only the usual praising words of Buddha, there is no mention of the compiler, translator or donator of the work, or of the place and the date of the edition. Speaking about the encyclopaedia, Kowalewski mentions that in 1853 the Russian mission in Peking reported its existence. This may suggest that the manuscript in question was prepared in Peking.1

It is clear that by 1853 the dictionary had already been brought to the city of Kazan, and J.M. Kowalewski, who at that time headed the Department of History and Philology of
the Kazan University, did not need to get information about the book from such a distant place as Beijing. Two more points in A. Sárákózi’s preface should be clarified. First, the real Mongolian title of the manuscript Mahāvīryutpatti is the Iŋul-i onon yulun үлэдүүгч үй delgerэлүүгч үй sudur orosiba; the initial title, crossed out by a proof reader was the Iŋul-i yekede onon үлэдүүгч үй orosiba. Secondly, the call number in the parenthesis is very amusing, since “25147” is the number under which the book was carried from Kazan to St. Petersburg in 1855, and the abbreviation “LOIVAN” is a common abbreviation for the Leningrad Branch of the Institute of Oriental Studies of the Academy of Sciences of the USSR, where this book has never been kept.

Also, among Vassiliev’s Mongolian books there is the Mongolian part of the four-language catalogue of the Beijing edition of the Tibetan bsTan-’gyur of 1724; it bears manuscript titles written by hand seen on the manuscripts of Yunli, and manuscript remarks are found within the catalogue itself. This book could also be related to the preparation of the Mongolian bsTan-’gyur.

3. “Biographies of several lamas.” There is a good number of Mongolian translations of some rather rare Tibetan biographies in Vassiliev’s collection. Especially noteworthy are:

3.1. Gélung badm-a ’phrin las öber-un domor-yin ugülegsen čayan holor toli orosiba (SPBUL, Mong. D 42), which is the autobiography of rgi-’dzin Padma ’phrin-las (1641–1717), reaching up to the usun ere bačin jil (A.D. 1692).

3.2. Qurlangqu sudur-un abisig-un ündüsün blam-a-nar-un čiday nayiqamsišt’u süsüg-un erke, being the translation of the Ḳḷaṅkṣṭ’u Ṭhān-ba (SPBUL, Mong. D 45). This is a collection of biographies of lamas who transmitted the ’Dus pa mdo, the chief rNing-ma-pa tantra of the Anuyoga tantra class.

3.3. A short biography of Mar-pa lotsāva (1012–1097) written by his famous disciple Mi-la ras-pa (SPBUL, Mong. D 39; cover page damaged, title missing).


3.4.1. Yeke siditu ḡarm-a bačar-un čadig oboy iŋyaŋ-un üg selte orosiba (SPBUL, Mong. D 116).

3.4.2. Lhô-brag-pa včir-bani-yin ’bum farliy rasiyan erike blam-a las-či dorj-i-yin yadaŋadu yeke čadig orosiba (SPBUL, Mong. D 52).

3.4.3. Fadayaŋdul dumdadu čadig orosiba (SPBUL, Mong. D 24).

There are also some biographies of Tsong-kha-pa and Panchen Lamas; but the one of superior importance is the “Secret [lit. Sealed] Visionary Autobiography” of the Fifth Dalai Lama.

The Mongolian translation of the “Secret Visionary Autobiography” was kept in a bundle of more than three hundred manuscripts for a long time (its old catalogue number is Q 429). In the early 1930s this bundle was separated in a rather clumsy way, and now all the chapters of this work are kept in different places under different catalogue numbers. This Autobiography consists of three parts: “Mother” (Tib. ma) being descriptions of the Dalai Lama’s visions; “Son” (Tib. bu) being instructions for secret rituals; collection of illustrations for proper ritual performance.5
It was the Mongolian translation of the first twenty-five chapters of the "Mother" division which are kept in the St. Petersburg University Library. Only the thirteenth chapter and some folios in the other chapters are missing. The "Son" section (Mong. tamar-a-tu kobegii-ii biciig) was also known to Yunli, since he mentioned it in instructions on the longevity rite which he composed himself, and since some of the works from the "Son" section are found among his books at the Cambridge University. One of the works kept in Cambridge can be definitely identified, namely Angyarqai veir tamar-a-tu-yin dotoraki veir sula yahdal-tu-yin jang iitle badarangyni oytaryin-yin ayungya orosiba being the translation of the 3 -a&q~~~~iS<~nr-Eiq~~~~~ga44~4~~$44q~zz~~~~~~q.9~qnlnlq4w~2qnlnl~~ (No. 8 in the "Son" section according to the St. Petersburg manuscript of the Autobiography).

Two translations were produced quite separately from each other. In one the word rgya ("seal") of the titles is translated as temdeg, in the other as tamar-a. Two different Mongolian translations of the tenth chapter are available. In most cases, Tibetan glosses are given for proper names occurring in the text.

A brief examination of the text showed that it is written in a very clear, classical Mongolian, and it can serve as an unequalled means for a better understanding of the Tibetan original. Any thorough study of the Autobiography cannot ignore this translation which was done relatively closely to the date of the composition of the original.

This table shows the original sequence of chapters in the "Secret Visionary Autobiography," together with their call numbers (SPBUL).

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<th>Chapter</th>
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<td>Mong. D 145</td>
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<td>25</td>
<td>Mong. D 114</td>
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Besides the newly made translations, Yunli collected also older Mongolian translations of Tibetan Buddhist works, some of them dating back to the days of the Yuan dynasty. The most famous example of such work is, of course, the "Twelve Deeds of Buddha" (Mong
Arban qoyar jokiyangui orosiba; SPBUL, Mong. E 13) by Chos-kyi 'od-zer. This work is an 18th century illustrated copy of an earlier Mongolian text. It was studied and published by N. Poppe. The latter wrote on the origin of the manuscript:

It was brought by the well-known Mongolist, Professor A.M. Pozdneev, from Mongolia, most probably from Inner Mongolia. As stated above, the original translation dates from the XIV century. The manuscript, however, is a copy of the XVII century. [...] The author of these lines prepared the text for publication in original Mongolian script and transcription as long ago as in 1923.... The author of these lines dedicates his work to the Leningrad University... The author studied at that University, received there his learned degree, and during many years used its unsurpassed library.  

"The author of these lines" should not have declared his long lasting affiliation to the Leningrad University; in which case his ignorance concerning the origin of this book might have had an excuse. The front cover bears an impression of the biggest seal of Yunli. Moreover, it is marked by Vassiliev as item number 731. and it has also the inventory number 25342 under which it was shipped from the Kazan University to St. Petersburg.

The St. Petersburg manuscript is the second (Mong. nögüge) part of the original, which seems to have originally consisted of three parts. According to the information of the late Mongolian academician Ts. Damdinsüürung, another part of the same work is found in Beijing. This manuscript contains a colophon saying that it was translated by Bandida guuši, i.e., Kun-dga’ 'od-zer, the editor-in-chief of the commission which was translating the bKa’-gyur into Mongolian in 1628–1629.  

Another interesting example of older translations is the Mongolian translation of the 'Phags-pa bla-ma Blo-gros gryal-mtshan (1235-1280), entitled Turban sanvar-i sayitur ilyaqi kemegdeku: nom kiged nom busu-yi teyin büged sayitur ilyaqi sastir orosiba (SPBUL, Mong. D 53). It was translated by the order of Qutuy-tu Dayiming Sasin [an obvious misspelling for Sečen—V.U.] Činggis Qayan, i.e., Ligdan Qayan (1604–1634) by the same Gúngga-odčir (< Tib. Kun-dga’ ‘od-zer).

These two are not the only later copies of earlier Mongolian manuscripts. A not so luxuriously illustrated but no less important work dating back from the 14th or even late 13th centuries is the Medegdeg'in-i belgetey-e gevigüülügči ner-e-tü sastir (SPBUL, Mong. C 64), being the Mongolian translation of a text-book of Tibetan Buddhism written by 'Phags-pa bla-ma Blo-gros gryal-mtshan (1235–1280) in 1278 for prince Činggim (1243–1286). Qubilai Qayan’s heir-apparent. Its Tibetan title is ཨེས་གྲུབ་ནུ་ལེགས་པའི་དབང་ལྟེགས་ཀྱི་གེ་བོད་ལོག་ཆེ་; it was also translated into Chinese in the early 14th century and incorporated into the Chinese Tripitaka under the title Zhängsuozhi lún (Taishō edition of the Chinese Tripitaka. No. 1645).

The text of the "Explanation of the Knowable" was copied for Yunli in the 1720s or 1730s. But the book which served as the original must have been a very old one, most probably dating from the times of the Yuan dynasty. The very archaic language of the text
is the main witness to this fact; the later copyist in many cases failed to understand the original. This text is an unrivalled source for studying the ancient Mongolian and especially, the early Mongolian Buddhist terminology. The latter shows the strong influence of the Uighur language.

Many other interesting works are found among the Mongolian books which belonged to Prince Yunli. Among them there are Ning-ma tantras, works on the Ning-ma-pa teachings by the Fifth Dalai Lama, various works on Buddhist ritual, gsung-bums of Las-kyi rdo-rje, dben-sa-pa Blo-bzang don-grub (1505–1566), mKhas-grub Sangs-rgyas ye-shes (1525–1590).

Some of those books are masterpieces of Mongolian calligraphy; the others can serve as valuable sources for the study of the work of Mongolian translators and copyists since they exist in both draft and final versions.

It is not only the St. Petersburg University which possesses the books from the private library of Prince Yunli. In 1944 Walther Heissig purchased in a book-shop in Beijing a bundle of manuscripts from the library of Prince Yunli numbering 1158 pages. There are altogether 148 separate small works and some unidentified fragments, and in the colophon of one of them it says that it was translated by the order of Khengse qinwang Buddha-guru-rtsal, the seventeenth son of the Mahājñūnī Emperor. These works constitute two cycles of sādhanas and esoteric rituals of the Ning-ma-pa School. Though I have never seen those manuscript, their description by Prof. Heissig ("Schrifspiegel mit roter Doppellinie umrandet. Zierliche, deutlich kalligraphierte Schrift, Kalamus, schwarz auf festem, leicht vergilbtem Papier") stands for the fact that they are of the same origin, as those kept in the St. Petersburg State University. The manuscripts brought to Germany by Prof. Heissig are kept in the Westdeutsche Bibliothek in Marburg. Some of these texts are also available in St. Petersburg. For example, an incomplete work entitled Qamuy sayibar odussyad-un quriyangyin bisiyal-un temdeg gegen jula orosibai is also available in St. Petersburg (SPBUL, Mong. C 59). Both manuscripts are marked with letter sa (Tibetan number for 28); the St. Petersburg manuscript also has a colophon identical with the one found in one of the German manuscripts.

Another portion of the books which once belonged to Yunli is kept in his home-town of Beijing, in the Library of the Summer Palace Museum. We know about this because Indian Professor Raghu Vira, during his visit to China in 1955, microfilmed 49 of those texts. In 1982 his son, Professor Lokesh Chandra, published photocopies of these texts in the Šata-piṣṭaka Series. These texts bear slips in Manchu saying that they were checked by order of the Emperor in 1743—Manchu and Chinese titles were also added at that time. These texts have already attracted the attention of scholars as the Mongolian translations of canonical works found among them differ from those contained in the printed Mongolian bkA'-gyur. The book design and especially the handwriting styles of the scribes are identical with the books kept in the St. Petersburg State University.

For example, text No. 3 of those published by Lokesh Chandra is a Mongolian translation of the Mahājñūnī-nāma-saṅgīti (Peking Cat., No. 1; Ligeti 1944, No. 1; Kasyanenko 1993, No. 1). Among the books in the St. Petersburg State University Library (Mong. D 329 and Mong. D 336; two volumes) is the Mongolian translation of the commentary on this text by dGe-'dun rgya-mtsho (1476–1542) entitled 1
The design of the Beijing and St. Petersburg manuscripts is the same: a butterfly-style book written by the same hand; originally, they must have been kept as a set.

Thirty-five manuscripts (one of them in Tibetan) in 389 folios which originated from the private library of Yunli, are kept at present in the Cambridge University Library in Great Britain. They were described by Prof. Charles Bawden. These manuscripts were formerly in the possession of Sir James Haldane Steward Lockhart. The books bear three of the four seals of Yunli; as always, the books which have the largest seal on their covers also bear the seal with the name Buddha-guru-rtsal and the one with the inscription in the square script. Especially noteworthy are the books relating to the Fifth Dalai Lama’s “Secret Visionary Autobiography” (Nos. 3, 4, 7 and 11 of Bawden’s catalogue). These were written by the Dalai Lama himself and contain personal explanations of the rituals described in his record of visions. It should be remarked that the author’s name in some other texts given as “Canhur-un bandi”. This is, of course, also one of the Fifth Dalai Lama’s favourite names— Za-hor bande. Some of these texts, as in the case of Hessig’s collection, are the same as that are in the St. Petersburg University; e.g., the first number in Bawden’s list, the Neng niyuca doysin eke-yin baling qariyl-un yosun-i ney-ilegülügsen ungsilya orosiba, is also found in St. Petersburg (SPBUL, Mong. C 116). This work was written by Ngag-dbang klu-grub and is based on the precepts of the Fifth Dalai Lama.

A very important text from the Cambridge University is the compilation of fragments from various texts being a sādhana of rTa-mgrin gsang-sgrub. This compilation was made by Yunli himself and translated into Mongolian by bKa’-gyur-pa. This compilation is based upon the work entitled in Mongolian as Üfeskülen-tü erdeni-yin sigidkege by rig-’dzin ’Jam-dbyangs grags-pa.13

The original library of Yunli must have been an enormous one. A question arises: where are the Tibetan originals of all those Mongolian translations? What happened to the big collection of the rNing-ma-pa books which Sum-pa mkhan-po refused to study? Judging from the Mongolian translations which usually reproduce the original Tibetan colophons, Yunli must have had a very big, if not complete collection of Tibetan xylographs, printed on the initiative of the Fifth Dalai Lama on both dGe-lugs-pa and rNing-ma-pa subjects. A modern Tibetologist can only hope that it has not disappeared entirely into the abyss of history.

PUBLISHER

Some of the publications sponsored and initiated by Yunli have already been mentioned in connection with his Buddhist initiations; some still need a more detailed review. All the books in Tibetan and Mongolian sponsored by Yunli were printed in Beijing.

1. Xylographical edition of a well-known Tibetan-Mongolian learners’ versed dictionary, commonly known as Töbed üge kilhar surqu bičig.14

This dictionary was compiled by a group of Mongolian learned lamas and secular scholars headed by the famous polymath gong mGon-po-skyabs. Some years after the first printing two supplements were attached to the main body of the dictionary, and in
this form it became well-known. These supplements follow the initially last pages saying that it was sponsored by the head of the Department of Tributary Territories—Qoşoi Kengse qinwang. A unique copy of the dictionary is found in the St. Petersburg University Library (Plg. 98). It is bound in yellow silk and bears on the cover only a Chinese hand-written title: *Xifan zihui*. Very clearly printed on a high-quality white paper, it also has Manchu and Chinese equivalents of all the entries finely written by the hand of an unknown calligrapher. This copy has no later supplements which means that it is from the initial printing sponsored by Yunli. This could have been the personal dictionary of the prince. The St. Petersburg Branch of the Institute of Oriental Studies possesses another copy of this first edition (Tib. A 4415) which also has five pages of Tibetan verse by *gong mGon-po-skyabs*—the chief compiler of the dictionary.

2. Yunli sponsored a bilingual Tibetan-Mongolian edition of a *gter-ma* text which was very popular in Tibet and widely used in religious practice, known by its shortened title *kunlun gyi msnyen*.

This butterfly-style book in 90 pages has a portrait of Padmasambava on the first page (the St. Petersburg Branch of the Institute of Oriental Studies, call number Tib. A 4473; cover-page with the title is not preserved) and has a colophon (ff. 89b–90a) saying that, “it was printed in order to enlarge religious charity by Kengse qinwang, whose religious name is Buddha-guru-rtsal, and who studies in the libraries. By the virtue [of publishing this book] may the Dharmarāja Emperor enjoy longevity and may the banner of the Dharma be raised to the world’s highest point, and by this blessing may the Dharma and the State exist forever, and may peaceful prosperity spread in all directions!” Each sentence in this versed colophon begins with the word *chos*—“Dhanna”:

The original of the Mongolian translation and Beijing xylograph was the Tibetan edition printed in the bsKal-lidan phun-tshogs-gling Monastery, in which the colophon was written by the Fifth Dalai Lama (which is also reproduced).

3. Yunli sponsored separate editions in Tibetan and in Mongolian of the canonical work devoted to the worship of the seven Medicine Buddhas, *qutu-tu doloya* (Peking Cat. No. 135; Ligeti No. 135; Kasyanenko No. 132). Its Mongolian title is the *Qutu-tu doloya tegunčilen iregsed-ün erten-ü irüger-ün delger-enggui ilyal nereti yeke kölgen sudur*. The titles on the covers are given as *kunlun gyi msnyen* or *Naimanjbyutu sudur orobiba*. These two small sized editions can serve as a good example of the fact that almost every Mongolian xylograph printed in Beijing had a Tibetan “twin brother.” Xylographs in Tibetan largely outnumbered those in Mongolian
because the main consumers of books were Mongolian lamas who exclusively used Tibetan language for their religious services and studies. Mongolian Buddhist works, which are almost all translations from Tibetan, were usually printed in Beijing simultaneously with their Tibetan originals. In later centuries these works were separated by linguistic principle, and consequently modern scholars have studied them separately. Originally, these editions usually had the same illustrations, colophons and book design, and were sponsored by the same persons. In some cases Mongolian editions were printed in a more beautiful fashion. Yunli mentioned this sutra in his postscript to the work by bKa'-gyur-pa, the (see the previous chapter).

4. Yunli published (keb-tur çoycalusyan) the Mongolian translation of the Vi-malakirti-nirdesa-sutra (Tib. དི་བུར་པོ་བོད་དད་, Peking Cat. No. 843) entitled Qutuy-tu kkir ügei adalsiyisan-i uqayulqui neretü yeke kölgen sudur kemekü orosiba (Ligeti No. 932; Kasyanenko No. 734). The only known copy is kept at the SPBUL (Mong. D 70).

5. A bilingual Tibetan-Mongolian edition of a ritual work by the Fifth Dalai Lama entitled / Mongolian title Tabun yeke qayan-dur öcig takil ergükü yosun-u üles türidkel ügei včir-un iraγu egesig kemeg-deki orosiba was published (keb-tur büütgebei) by Yunli.

6. Another bilingual Tibetan-Mongolian edition of a work by the Fifth Dalai Lama, the (Mong. Sačca deledk-yi todadqayei buyan jibqulangtay-a büütügsen concerning the worship of Buddhist images made of clay, was printed (spar tu bsgrubs) by Yunli.

7. Yunli initiated the Mongolian translation of the extract from Aša’s life-story, which narrates his Buddhist activities in India and his missionary travel to the country of gSer-gling, entitled Jiu atisa enedkeg-eče kerkiyja sasin delgeregSen ba: altan tiib-tür odıyus-an-u tyyuşi orosiba. The Tibetan Lhasa edition printed in the dGa’-ldan phun-tshogs-gling Monastery served as the original for the Mongolian translation. The Tibetan title of the original, which is given in Mongolian transliteration at the beginning of the text is the .

8. In the collection of the St. Petersburg University (Mong. D 56) there is a manuscript copy of a xylograph, or a draft copy of an incomplete or unknown edition of the Mongolian translation of the by Thogs-med bzang-po (1295–1368) entitled laγus-n-ü köbegün dürbel ügei sayin çoytu her jokiyas-an oyun sudulqu doloγan udχ-a-tu orosibai. Its colophon says that it was published by Yunli (qośoi kengse čin vang tumual arilγas sedkil-iyer ene metü keb-tür seyilgeγsen-ü buyan-iyar:....). The Tibetan Lhasa edition, printed in the dGa’-ldan phun-tshogs-gling Monastery, served as the original for the Mongolian translation; the original colophon by the Fifth Dalai Lama is
also translated. Since this book originates from the private library of Yunli, it could have been a draft copy which was to be printed later.

9. According to an oral communication of Prof. Rinchinsambuugiin Otgonbaatar, there is kept in his private library in Ulaanbaatar (Mongolia), a copy of a bilingual Tibetan-Mongolian Beijing xylograph printed by Yunli. Its Mongolian title is Mani-yin būtigel-un ary-a-yin gün ubadis-un tayilburi. This is the text with interlinear commentaries of the work by the First Je-btsun dam-pa qutuytu Blo-bzang bstan-pa'i rgyal-mtshan (1635–1722) entitled བི་ལོ་ཤིག་དབང་ཕྲག་ རྒྱལ་མཚན་ (Instructions for the mani ri lu ritual of consecration of medical pills).

TIBETAN SEALS

The books from the private library of Prince Yunli bear imprints of four kinds of his seals with inscription in Tibetan. Needless to say, these Tibetan seals were not his official ones; more properly they can be called his ex libris for the Mongol-Tibetan section of his library. The first three seals were described by Charles Bawden. It should be noted that usually these three occur together; if the cover of a book was stamped with the first and the largest seal, its last page must by necessity bear prints of the second and third. My personal impression is that in most cases the final copies of the manuscripts were marked in this manner. The fourth seal occurs only on the front pages and is never accompanied by any other seal. It seems that only draft copies of manuscripts were marked with this seal.

Seal 1

Legend: 'Jam dbyangs brtse chen rgyal po'i sras bdu pa kheng ze wang gi tham ka
Translation: “Seal of Khengse wang, the seventeenth son of the very merciful Mañjurśri Emperor.”
Size: ca. 6.3 × 6.3 cm
Seal 2

Legend: *Bud dha gu ru rtsal*
Size: ca. 3.0 × 3.0 cm

Seal 3

Legend: *Kheng ze wang gi rtags*
Translation: "Seal of Kengse wang."
Script: Phags-pa [square].
Size: ca. 2.8 × 3.7 cm

Seal 4

Legend: *Kheng ze chin wang gi tham ka*
Translation: "Seal of Kengse qinwang."
Size: ca. 2.8 × 3.7 cm
NOTES

Chapter 1

2 The information concerning the mother of Yunli is taken exclusively from QLSL, vol. 1, f. 100a.
3 Wu, 1979, p. 163.
5 Han da cidian, p. 920a
8 The information concerning state activities of Yunli is taken from: QSG, vol. 10, pp. 7840–41; QHSSP, pp. 142–43; QLSL, vol. 2, pp. 1021; 1037–38; Bartlett, 1991. passim (his name is spelled Yinli in this work).
9 Sino-Tibetan relations in the 17th and the 18th centuries are studied in detail in Ahmad, 1970; Martynov, 1978; Petech, 1972.
10 Narrations about this ceremony extracted from different sources in Tibetan and in Mongolian are published in Kämpfe, 1976, pp. 72–75.
11 Mon iam, ff. 23b:2–24a:5.
12 This lead to a mistake in Petech, 1972, p. 174, who wrote that the ceremony of announcing the imperial decree took place on December 17, 1734, i.e., one month earlier than it really happened.
14 BSDLT, f. 199a:3; BSDLM, vol. 1, f. 141b. Such “presents were repeated rather frequently in the following years; it seems that real friendship had sprung up between the prince and the Dalai Lama during the former’s visit to mGar-t’ar” (Petech. 1972, p.176).
15 BSDLT, f. 247b:3–4; BSDLM, vol. 1. f. 305b.
16 Tohoku Cat., No. 5645; a copy of this edition is kept in the Tibetan collection of the St. Petersburg Branch of the Institute of Oriental Studies, call number A 15752.
17 QHSSP, p. 143.
18 Catalogue, p. 331, No. 1058.
19 Several of secret palace memorials in Manchu and Chinese submitted by Yunli (in some cases together with other functionaries) were published in GZD: vol. 25, pp. 235–37; 246–48 (partially translated in Bartlett, 1991, p. 124); vol. 31, pp. 683–86; 696–706; 780–91.

Chapter 2

2 JQNT, f. 88b:2–5; JQNM, f. 74a.
4 For example, in the biography of the Third I Cang-skya qutuytu which contains an extensive narration about the history of Buddhism in Mongolia and Tibet: JQ3N, f. 35a.b.
5 JQNT, ff. 94a:5–95a:1; JQNM, ff. 79b–80a
6 Ligeti, 1944, p. 339.
The catalogue of this gsung-’bum is found in CS, pp. 119–35. Recently a photocopy of this extremely rare gsung-’bum was printed in China in YC, vols. 37–39.


Petech, 1972, p. 72.


YC, vol. 37, p. 43.

For his biography see Yontan, 1994, pp. 985–86.

GSNT, f. 35a:2–6; GSNM, f. 57a.

GSNT, f. 36a:5–6; GSNM, f. 58b.

This is obviously the Chinese name of the above-mentioned Tibetan Buddhist Temple.

GSNT, f. 36b:1–3; GSNM, ff. 58b–59a.

SKA, f. 80b.

Ibid., f. 81a.


Taube, 1966, No. 886.

Ibid., No. 927.

Ibid., No. 1020.

Ibid., No. 1327.

Heissig, 1954, No. 85.

Taube, 1966, No. 969.

Ibid., No. 941.

This text is reproduced in Pema Choden, 1973, pp. 1–285.

Klaus, 1982, pp. 30–31. Thod-phreng-rtsal ("The One having power of scull-rosaries") is a secret name of Padmasambhava.

For the descriptions of the rab-gnas ritual see Baradiin, 1924; David-Neel, 1945; Bentor, 1992; Bentor, 1995.


Ibid., pp. 61:1; 82:3.


Karmay, 1988, pl. No. 17.


For example, in Waddell, 1972, pp. 444–48; Lessing, 1957; Samuel, 1993, pp. 260–65 (also has references to other works describing longevity rites).

Chapter 3

Vassiliev, 1855, pp. 4–5.

Vassiliev, 1857, p. 309.


The author of the present book has prepared this text for publication.


Heissig, 1961, No. 393/28a.

Lokesh Chandra, 1982.

Bawden, 1957, p. 152.

Ibid., pp. 153–54, No. 5.

Heissig, 1954, No. 88; labels with title glued to various copies differ from one another.

This text was reproduced in Lokesh Chandra, 1980, vol. 8, pp. 3180–268. For the information about this text which was very important in the rNing-ma-pa tradition, see Eimer and Tsering, 1976; Houston, 1975; Schwieger, 1988.
17 Heissig, 1954, No. 89; Tohoku Cat., No. 5625/8.
18 Taube, 1966, No. 2587.
19 Heissig, 1954, No. 91.
## INDEX OF TIBETAN AND MONGOLIAN WORKS

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LIST OF CHINESE NAMES AND TERMS

baoyi 包衣
cianshi 悫師
Chen Ximin 陳希閔
da 達
dian 坤
gong 公
Gongbu 工部
Gongcheng zuofa 工程做法
Guizhou 貴州
Guo 果
Guoyi qinwang 果毅親王
heshang 和尚
heshuo qinwang 和碩親王
Huangkao qinfei 皇考勤妃
Hubu sanku 户部三庫
Huiyuanmiao 惠遠廟
junwang 郡王
Kangxi 康熙
Libu 禮部
Lifanyuan 理藩院
Miao 苗
Ming 明
mizou 密奏
neiting 内廷
pinyu 嫔御
Qianlong 乾隆
Qing 清
Qinghai 青海
Saiwai 塞外
Shanxi 山西
Shunzhı 順治
Siling see Xining
Songzhusi 嵩祝寺
taifei 太妃
Taining 泰寧
Wutaishan 五臺山
Xiaokang 孝康
Xiaozhuang 孝莊
Xifan zihui 西番字彙
Xifantang 西番堂
Xingbu 刑部
Xining 西寧
Xizang riji 西藏日記
Yi 毅
Yinli 胤禮
Yinzhen 胤禎
Yongzheng 督正
Yuan 元
Yu daren 禹(?大人
Yugong xuehui 禹贡学会

Yunli 允禮
Zhangsuozhi lun 彰所知論
Zhantansi 府檀寺
Zongling 宗令
BIBLIOGRAPHY

ABBREVIATIONS OF THE TITLES OF SERIALS AND INSTITUTIONS

IATS—International Association for Tibetan Studies
JRAS—Journal of the Royal Asiatic Society
JWCBRS-A—Journal of the West China Border Research Society, series A
SP—Sata-pitaka Series
SPBUL—The Library of the Oriental Department of the St. Petersburg State University
ZAS—Zentralasiatische Studien


Houston, G.W. 1975. *gSol 'debs bsam lhun 'grub ma: The Supplication for natural Desires to be granted*. *ZAS*, Bd. 9, pp. 7–22.


QHSSP. Qing huangshi sibu 清皇室四譜 (Four genealogies of the Qing imperial family: emperors, consorts, princes, princesses). Compiled by Tang Bangzhi 唐邦治. Shanghai, 1923.

QLCG. Qing liuzhao houfei zhuyao 清列朝后妃傳稿 (Draft biographies of Qing-dynasty empresses and consorts). Compiled by Zhang Caitian 張采田. S.I., 1929.

QLSL. Dai Qing Gaozong chun (Qianlong) huangdi shilu 大清高宗純(乾隆)皇帝實錄 (The Veritable Records of the Qing Dynasty; the Reign of Qianlong). Vol. 2. Taipei: Huawen shu ju zong, 1969 (reprinted).


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JQNT. Mon lam. The Seventh Dalai Lama sKal-bzang rgya-mtsho. (His gsung-’bum, Beijing edition, vol. 5).


YC. Vol. 1-82. Tianjin, s.a.
TRANSLITERATION OF THE TEXTS
WRITTEN BY YUNLI
f. 1b
1 namo guru buddha ya: nom-un bey-e
2 tuyurbin-un kijayar-aça anggijirayad
3 mön čınar uyuyata arilysan yegüldü
4 ügei oytaryu-tur tabun mayad
5 tegüsügüsen tegüs jiryalang-un bey-e
6 amurlingyui kilingten-u dayuryan büjğ
7 nigüleskü-yin edur boluyu-chi: olan
8 olan jul nomuyadqaydayun-u oyun-u
9 lingqu-a-yi inyeleg-i qubilyan-u
10 bey-e terigüten: jayun-a-bar ugei
11 sansar nirvan-u yayčakü nıdın degedü
12 -yin kıl-un lingqu-a-tur söгадümmü:
13 alın-u nigüleskü-yin ısın bariyçü
14 nigüsünen-ečçe: ması niyuuça čaylaşı ügei
15 rasiyan qur-a-yin urusqal döğürgüsen
16 barasi ügei sang: minu oyun-u süşüg
17 durasilun niyur-tur uiled: toytaysan-
18 -aça: bey-e jarliy sedkil-Ün sitügen sayitur
19 oroshiyulquyy-yin jang üile-yi
20 ariyudqan: töbičiyin tedüiken-i bičikü-
21 -dür nom-un sakiyulysun-nuyud bosoyi
22 öggün soyruq-a: ende bey-e jarliy

f. 2a
1 sedkil-un sitügen-dür sayitur
2 oroshiyulqu yosun 'getülgehçi
3 arbis bariyçi badım-a ǧarm-a-yin1
4 jokiyavasın sayitur oroshiyulqu
5 yurban uiledkü-eče dumdadu
6 uiledbüri nomlal-aça üdesi
7 mandal-un kereg-ten-nügüd-i
8 sayitur güičegen uiledüged
9 manayar erte bošçu öber-tür
10 egüskekü emüne egüskekü qumqan
11 yurbayula-yi jang üile-yin
12 yosuyar uiledüged sitügen
13 ariliyauq-y-aça ečüs kürtele
14 delgerenggü metü edür jang üile-yi
15 büütügel-i angqar-un aburydaqü
16 kemegsen metü amur bolyan jokiyaquí
17 anu emüne egüskekü mandal-un
18 jang üile ali nigen-i jemseg-
19 -nügüd-i čiqula beledčü tuyurbin
20 üiledüşün: tegüs čuytu ša šgi-a
21 ba-yin savitur oroshiyulquyy-yin
22 udq-a-yi todoryuluysan metü

f. 2b
1 bügêsü burqan-u qumq-a-yi tabun ba nigen
2 üiledkü kemen nomlaysan-u tula qarsi ülü
3 bolqu büged şabalab eriketuyin tabun
4 burqan ber qumq-a bolbasu ber: ende
5 öber-ün yosun metü nigen-dür üiledkü
6 kemen nomlaysan čilen usniq-a-yin qumq- a-yi
7 binçalaga-bar küşübčilen boluyad: tabun
8 ijayur-tu-yin belge labai včir tarni-yin
9 atasun-iyar amasar čimesgen-lüge selte-yin
10 dotor-a: yurbu,qubi-yin qoyar-i sayin
11 ünür-tüs usun-iyar dçürģeţu qumq-a-
12 -yin qorin tabun ed čimeg-lüge
13 savitur tegüşkeged: qamuy uiles-ün
14 qumq-a-yi elde bčir-iyar čimesgen nigen
15 kiged: ukiyal-un naiman qumqan-dur
16 unür-un qumq-a: amtan-un qumq-a taray-un
17 qumq-a: tuturyun-u qumq-a: üres-un qumq-a:
18 qayuruysan üres-un qumq-a: erdeni-yin
19 qumq-a: büged naiman buyu: ese oldabasu
20 tedeger bügüde-yi nigen-dür quriyaju
21 beleddekü: qamiy-a beledkü anu niyuuça
22 turni meti-de včir-tu baysi-yin emüne

f. 3a
1 buyu ukiyal-un yandar-tur beledun üiled
2 kemen nomlabasu ber: ide imayta øber-un
3 yosun-u dayan ülikü-dür 'uṣniq-a-yin
4 qumq-a-yi mandal-un degere-e: üiles-un
5 qumq-a-yi umar-a örne: ukiyal-un qumq-a-yi
6 emüne beleddükü: kkr ukiyauqumi qumq-a-yi
7 -nurud-un amasar-i kujgüün-i bọyaqui-
8 -ača busu burqan-u belges kiged labai
9 včir teriğuten kereg ügei bolai: yayun-un
10 tula kemebesü burqan eguskekü jang üile
11 ügey-yin tula bolai: busu bāysi-
12 -dur čiqla kereğlekü edelge včir qumq-a
13 damaru ukiyal-un bus toli teriğuten
14 kiged: baysi ču ?tejigen arilhaqui-luy-a
15 tegüşüşgeger titim kiged 'tqoryوجبči
16 teriğuten-ü čimeg-iyer čimejü amitan-u
17 ülemli öröṣyenggüi sanayan-luy-a
18 tegüşüşgeger sayiju üileddükü büged
19 tedeger-i sayitür beled: kemeğki-ber
20 udq-a-yi üjigül-ün baribai: qoyaduyar
21 über-tür eguskekü inu basi niyucha
22 Jirüken-u bütüge yurban jüll mandal-un

f. 3b
1 jang üile ali ču bolqu-yin ba: ülemji
2 jabaqa erketü tabun ijačur-tu-yin
3 qumqan-ü eguskel-lüge baridilysan erke-tü
4 'uqayan bariyĩi ńrub sğub'-i üiledkü
5 masi jokistai bolai: mandal-un mon kū jang
6 üile-eče urida humun kemen ügulekü-yin
7 qoyosun-u ayar-tur nigen qubi talbi:
8 tendege idam burqan-ü omyö-luy-a
9 tegüşüşgeger kemegsen metü über-iyen
10 yayča bayatur ba ali nigen burqan-ū
11 yọga-bar dutayud-i üldedeg:
12 namančilik üileddeki: tendege uridu
13 ayiladqal üjekü anu: čm kêtürkei
14 bolusyan tegsi činar-un blam-a včir
15 dhar-a: ilayuysan sayiayar odusyan
16 idam amurlingyui kilingten selte: qoličal
17 ügei arban jug-tur sayuşad
18 qočorli ügei ayilad: biber sedkil
19 eguskeged sayitur orosiyul-un kereğlemüi:
20 alimad arban jüg-ün yurban čay-un
21 amitan-u itegel: ilayuysan sayiayar
22 odusyan-u qočorli ügei quriyangyui

f. 4a
1 quriyangyui jariqy: medeekü enerekü kiged
2 belge bilig gamuy-a tegüşsingular sedkil:
3 dörben simnus-un bəyildiyun-ača qočorli
4 ügei teyin büged ilayuysan: yajaran kiged
5 mör-un činadayar kürün gamuy-a
6 turyulyud: buyan belge bilig-un dala
7 oyuyata tegüşsingular: yurban bey-e
8 belge bilig blam-a amitan-u itegel: masi
9-arilysan amurlingyui kilingten idam
10 nom-un sakiysulun-nuyud: ene oron-i
11 niquleskü-ber adistidlan soyurq-a:
12 kemen yurban-da ügüle: tendeče
13 adistid bayulyan takil-un ed-i
14 adislayad: über-tür eguske
15 kemegsen-ü udq-a bolai: qumqan-u ungsly-a
16 kemegsen inu burqan-ü qumq-a kiged
17 ukiyali-ün qumq-a qoyar-ača: urida
18 burqan-ü qumq-a eguskekü inu bāysi
19 über-iyen yayça amabar öm
20 sŏbhau-a sudha-a sarva dharm-a
21 sŏbha-a biṣuddha na ham: tere
22 ilayuysan qumq-a egün-e üuli

f. 4b
1 joriydaqu büged qoyosun kü b{l}otuyai:
2 qoyosun-u ayar-tur čyan bhrum
3 üṣug nigen gerel bolun qayilulysan-
4 -ača bolysan tabun jüll erdem-ber
5 bütyüş qumq-a tögerig boluyad
6 'uyulysan ayrü kebeli-tü unjilyulysan
7 qoisyutu: narun kujgügi: urbayulysan
8 amars-tu: ādayadu düri inu qumq-a
9 dotor-a inu burqan-ū mandal gerel masi
10 badaraysan teyin ilayuysan qumqan-u
dotora
11 öm humum dram hrii: a-a: mum
12 lam mam si-am dam: oyuyata bolusyan-
13 -ača tabun ijačur-tu töd pring
14 durna Buddha töd pring rčal ečiige eke
15 dorona bacar töd pring rčal ečiige eke:
16 emūn-e radn-a töd pring rčal ečiige eke:
17 örūn-e radn-a töd pring rčal ečiige eke
18 eke: umar-a garm-a töd pring rčal
19 ečiige eke bugûdeger qoyar ügei
20 čenggel-ün yosuyar orosiyun kiib
21 kiged yasun čimeg-iyer čimegmen:
22 erdenis-ün titim-tü: lagsan nayiraɣ
f. 5a
1 todorqai tegus orosiyusan-u nokúd inu
2 sadu-a kiged: eke sadu-a terigüten yurban
3 undúsün-u burgaq-un ciýulyan bügüdeger
4 günjid-ün toyorçay-un anu negegsen
5 metü todarqai bolbai: kemen ügüleșen-u
6 ečis-tür: bügüdeger nigen qoyolai-bar
7 qoyosun-u ayar-tur qumq-a orosiqu
8 debisker tegin-ün deger-e subud metti
9 čayan brum üsus: tere gerel bolun
10 qayiluysan-a tabun juil erdeni
11 tegusugsen qumq-a togerig boluyad
12 oyiluysan anu kebeli-tii unjiyuluysan
13 qosiyu-tu tegus yandar-tai
14 qoyosun-u ayar-tur qumq-a orosiqu
15 debisker tegin-ün deger-e subud metti
16 čayan brum üsus: tere gerel bolun
17 tegusugsen qumq-a togerig boluyad
18 oyiluysan anu kebeli-tii unjiyuluysan
19 tegusugsen qumq-a togerig boluyad
20 oyiluysan anu kebeli-tii unjiyuluysan
21 tegusugsen qumq-a togerig boluyad
22 oyiluysan anu kebeli-tii unjiyuluysan
23 tegusugsen qumq-a togerig boluyad
24 oyiluysan anu kebeli-tii unjiyuluysan
25 tegusugsen qumq-a togerig boluyad
26 oyiluysan anu kebeli-tii unjiyuluysan
27 tegusugsen qumq-a togerig boluyad
28 oyiluysan anu kebeli-tii unjiyuluysan
29 tegusugsen qumq-a togerig boluyad
30 oyiluysan anu kebeli-tii unjiyuluysan
31 tegusugsen qumq-a togerig boluyad
32 oyiluysan anu kebeli-tii unjiyuluysan
33 tegusugsen qumq-a togerig boluyad
34 oyiluysan anu kebeli-tii unjiyuluysan
35 tegusugsen qumq-a togerig boluyad
36 oyiluysan anu kebeli-tii unjiyuluysan
37 tegusugsen qumq-a togerig boluyad
38 oyiluysan anu kebeli-tii unjiyuluysan
39 tegusugsen qumq-a togerig boluyad
40 oyiluysan anu kebeli-tii unjiyuluysan
41 tegusugsen qumq-a togerig boluyad
42 oyiluysan anu kebeli-tii unjiyuluysan
43 tegusugsen qumq-a togerig boluyad
44 oyiluysan anu kebeli-tii unjiyuluysan
45 tegusugsen qumq-a togerig boluyad
46 oyiluysan anu kebeli-tii unjiyuluysan
47 tegusugsen qumq-a togerig boluyad
48 oyiluysan anu kebeli-tii unjiyuluysan
49 tegusugsen qumq-a togerig boluyad
50 oyiluysan anu kebeli-tii unjiyuluysan
51 tegusugsen qumq-a togerig boluyad
52 oyiluysan anu kebeli-tii unjiyuluysan
53 tegusugsen qumq-a togerig boluyad
54 oyiluysan anu kebeli-tii unjiyuluysan
55 tegusugsen qumq-a togerig boluyad
56 oyiluysan anu kebeli-tii unjiyuluysan
57 tegusugsen qumq-a togerig boluyad
58 oyiluysan anu kebeli-tii unjiyuluysan
59 tegusugsen qumq-a togerig boluyad
60 oyiluysan anu kebeli-tii unjiyuluysan
f. 5b
1 todorayulqu inu: erkin-u oroi-dur
2 naran saran badm-a-yin deger-e:
3 jugkiged dunnda tabuyula uyuyata
4 tedaayulqu inu: erkin-u oroi-dur
5 buddha tód pring rcal kókemduge
6 qar-a onggetei qoyar yar-iyar
dur kurdun saran-u deger-e
7 qongq-a bariysan: jegunober-tur
8 kujugun-e boyodal iyalbaravaras
9 kokemduge huum: dorona huum
10 bacar téd pring rcal
11 onggetei qoyar yar-iyar
12 qongq-a bariysan:
13 jękiged yasun Eimeg
14 erdenisi-un
dur kurdun saran-u deger-e
15 csayiluysan anu kebeli-tii unjiyuluysan
16 tegusugsen qumq-a togerig boluyad
17 oyiluysan anu kebeli-tii unjiyuluysan
18 tegusugsen qumq-a togerig boluyad
19 oyiluysan anu kebeli-tii unjiyuluysan
20 tegusugsen qumq-a togerig boluyad
21 oyiluysan anu kebeli-tii unjiyuluysan
22 tegusugsen qumq-a togerig boluyad
23 oyiluysan anu kebeli-tii unjiyuluysan
24 tegusugsen qumq-a togerig boluyad
25 oyiluysan anu kebeli-tii unjiyuluysan
26 tegusugsen qumq-a togerig boluyad
27 oyiluysan anu kebeli-tii unjiyuluysan
28 tegusugsen qumq-a togerig boluyad
29 oyiluysan anu kebeli-tii unjiyuluysan
30 tegusugsen qumq-a togerig boluyad
31 oyiluysan anu kebeli-tii unjiyuluysan
32 tegusugsen qumq-a togerig boluyad
33 oyiluysan anu kebeli-tii unjiyuluysan
34 tegusugsen qumq-a togerig boluyad
35 oyiluysan anu kebeli-tii unjiyuluysan
36 tegusugsen qumq-a togerig boluyad
37 oyiluysan anu kebeli-tii unjiyuluysan
38 tegusugsen qumq-a togerig boluyad
39 oyiluysan anu kebeli-tii unjiyuluysan
40 tegusugsen qumq-a togerig boluyad
41 oyiluysan anu kebeli-tii unjiyuluysan
42 tegusugsen qumq-a togerig boluyad
43 oyiluysan anu kebeli-tii unjiyuluysan
44 tegusugsen qumq-a togerig boluyad
45 oyiluysan anu kebeli-tii unjiyuluysan
46 tegusugsen qumq-a togerig boluyad
47 oyiluysan anu kebeli-tii unjiyuluysan
48 tegusugsen qumq-a togerig boluyad
49 oyiluysan anu kebeli-tii unjiyuluysan
50 tegusugsen qumq-a togerig boluyad
51 oyiluysan anu kebeli-tii unjiyuluysan

f. 6a
1 önggetei umar-a a-a:-ää garm-a
2 tód pring rcal nöoyan önggetei:
3 qoyar yar-iyar ilü qonq-a bariysan:
4 jegün öber-tür dam-ača dari eke
5 margad önggetei: ččige eke qoyar ügei
6 kiib kiged yasun ččime erdeni-sun
7 titimlegsen kiged nayiray tegusügsen
8 öber öber-un iýayur-un sadu-a kiged
9 eke sadu-a-nuyud-i: gerel-un yosuyar
10 nigen gš-an a-sedkin eguskuşeged: mangal-i
11 dur kürdun saran-u deger-e ččayan
12 öm üsus: qoyolai-dur ulayan
13 usun-ača törogči-yin dundu a-a:
14 jirükén-dür biiduri-a-yin önggetü
15 jayalmay-yin küssiün-dür naran mandal
16 kókemduge huum todorayulsan-ača gerel
17 toyolasi ügei arban jüg-ün orod-
18 tur sačurayad huum erçe nögčiğen
19 ččay-daki galab-un angqan-dur: bukun-ü
20 sitügen jasaday ügei saran delgergegsen
21 bey-e-tü: itegel angqan-u burgan
22 yeqiðük ügei gerel-tü: iýayur-un

f. 6b
1 ejen ilayyulan tegus çöyü včir-dara
2 tabun iýayur-tu amurlingyi kilington
3 burgaq-un ciýulyan jibqulang-tay-a
4 bütügsen rasiyan-u bilda-dari-nuyud:
5 aganista-yin nom-un tób degedü ordu
6 qarsi-ača: ene degedü oron-daki
7 bütügel-un ed-i adistidlan soyurq-a:
8 öm bacar samay-a ça ça: huum
9 baṃ ho: kemeküi-ber jahayad: bacar
10 guru tendečä dabtan ungsiðiqi tarni
11 inu: öm a-a: huum bacar guru
12 badm-a siddhi huum: kemen dabtan
13 uriyad sedkikii inu: öber-un jirükén-
14 -čče gerel yaruyad: qumq-a-yin burgan-u
15 ciýulyan-nuyud-un jirükén-dür
16 tusču: sedkil-un undúsün-i duradqan
17 tedeger-un bey-e jarlı jirükén-ečč
18 gerel yaruyad: arban jüg-ün burgan
19 bödi-sadam-ur-un nigušeküyi-yin
20 adistid-nuyud-i quriyayad bey-e-
21 dur singgegsen-ečč sitügen burgaq
22 bey-e-yin qubi bügüde-ečč rasiyan-u

f. 7a
1 urusqal bayuqui boluysan-i sedkijü nigen
2 ayui yeke kebeli-tü ?unçiyusan: qosiyu-tu
3 narin küjügütü urbayuluysan amasar-tu
4 yadayatu dürü inu qumq-a dotar-a
5 inu tus tus-un ed-iyer ?dügürüseng
6 bolbar: kemen üguleged: angqan-u qumqan-
7 eldeb ünür-tür jorjü: Ôm sarva
8 datağada ğândhi sa-a buçuça mêga samudr-
9 sparän-a sa ma huum: tende cleric ce lérgeber
10 amitan-u qumqan-a dî ma dhu: tarar-un
11 qumqan-da-a dî: udq-a-yi todorayulqui-
12 -dur nam-a kemekü bii: tuturyan-u qumqan-a
13 ba la: ures-un qumqan-a bru hi:
14 qayürüysan tuturyan-u qumqan-a larça:
15 em-un qumqan-a Ôn sa dhi: erdeni-yin
16 qumqan mani kemekü terügüten ayaţi-luy-
17 selte olan çöken-i uçar-luy-a
18 barïldulyul uridiçaqui: tere metü
19 tus tus-un ed qayülüşan-aça boluysan
20 qumqan-u usun-iyar sitülen-ü kîr-i
21 arîlyaqu-yin kûcûn-lüge tegülder boluysan:

f. 7b
1 basa qamuy üiles-ün qumq-a-yi ariyulan
2 arîlyaad burqad-i egüsekü-yin yosun
3 inu uridu-luy-a adali teđeber bügüde-yi
4 öçiiken kilinglegsen-ü yosuyar
todorayulju
5 jalayad takin maýaţi urîly-a sedêlîge-
6 nûgüd uridu-luy-a adali: urîqu nîyûça
7 taru inu: ôm a-a: huum baçar
8 guru badrn-a tîd prîng rçal baçar
9 samay-a ga: siddhi bala huum a-a:
10 kemen uruyad takin maýayasan-ü eçüs-
11 tür: hô: kilingten-u qayan qumq-a-
12 -yin sim-e-lüge te quyusengen: ese arîlyusan
13 kîr-i arîlyaqu-yin tula: bele bilig-
14 -ten burqad-un çiûlyan raisiyan bolun
15 qayîlju: kücûn teğüs sanayan sayitur
16 teğüsük boluyai: kemen burqad-un
17 çiûlyan qayiluyad qumq-a-yin
18 sim-e boluysan-i sedêkûi inu qumq-a-
19 -yen burqad-i egûsekü-yin jërge
20 bolai: qoyaduyar ukiyal-un qumq-a
21 egûseküi inu: ariyulan arîlyaqudaqui:
22 qoyosun-u aya-aça eldeb erdenis-iyer
todorayulju

f. 8b
1 kemekü anu qumq-a-yin urîly-a kemekû-yin
2 udq-a bolai: edeger-ûn erdenis adali
3 busu olan bolbaçu egûn-i getülçeğçi
4 kûrdûn-i itegel ‘ôcôs dbyîngs ranggrûl’
5 jërly-un ürgüjîlîl bayaר sul ügeçû-e
6 nayirayuluysan môn boluysan: udq-a
todorayuluysan metü ülelbigesî ber
7 qarsi gem üge kenen onoýdaqui:
8 tendeçe emûne egûseküî mandal-un
9 õange uile-ûn çiûlyan değeçi
10 ergûkü kîged yurbar anûnduñ-u
11 bütügeçsen-ü qoyina sayitur orosiyulqu-
12 -yin yange uile-ûr orayuldaqui tere
13 basa angqan-der sitügen-i ariyään
14 ukîyan arçüqu kîged kemen nolmaçsan-
15 -aça: sitügen arîlyaqui-dur qoyar
16 büged todçar kîged kilinçes-i
17 arîlyaqu bolai: urîdu-da yurbar
18 udq-a: amurlingyu-bar arîlyaqu
20 kîged dosîn-iyar arîlyaqu ba:
21 amurlingyu dosîn ûranîlan
22 arîlyaqu bolai: urîdu inu: şîgu ku

f. 8a
1 butügesen qumq-a tøgerig dûri-tü
f. 9a
1 todqar-tur joriyad: őm nam-a
2 sarva da ta-á ga da bhiö: biö
3 mokibhay-a sarva dadkang udgadi
4 sparan-a hi mam őa na kam gri
5 ha nê dam ba lingda ka-a hi suvën
6 ha-a. kemen yurb-an-ta üguleged:
7 sitügen-i yurban-ta eriküllkü inu
8 amurlungyil bolai: qoyuyar ed inu
9 ding lô kiged çangbo bolai: amurlungyil
10 dörben huum-du tami inu: őm
11 sumbani sambhani huum: griañ-an-griañ-an
12 huum: griañ-an-a pa ja griañ-an ba-a
13 ja huum: a na ja hó: bhagavan-a
14 bidi-a raça huum bad: çingbo jam-un
15 kûnesün kiged dinglô edür todqar-un
16 nidün soqor-tur sitügen büged môr-un
17 jula bolai kemen nomlabai: kemen doysin
18 büged amurlungyil doysin jarimdyu
19 kemekü boluyan bolai: yutayar doysin-
20 -iya arilayqui inu todqar-un
21 baling adislan ünen-i ügulejë: edüge
22 ende amitan-i ibegegëi sayibar oduysan-u

f. 10a
1 tegüşügisen erketen-ü qayan bolai:
2 amitan-u itegel sayibar oduysan-u
3 bey-e jarlıy sedkil-un sitügen-e:
4 sayitur osorisyulquí uile üiledkü-
5 dur: jedkerlegçi mayri sanay-a-tan
6 todqar-un jul-nügüd: ende nigen
7 gsan-a sayul ügegy-e busud-a
8 odoytun: kirbe ülu oddun-u
9 alimad sayuq bolbasu: kilingten-ü
10 qayan minu jarlıy-aça dabaycid-i:
11 tobray toyos-un talq-a meti bolyan
12 üiledümü: őm badma dagrid maha-a
13 grôdha hayangrü-a hulu hulu huum
14 pad: ja ma ça du na-á őa bu dri
15 ragdë yag-a di bami sarva duydam
16 maray-a pad: kemekü silüg-üd-i
17 ügulegedekü: egesig çinggel-lüge selte-
18 -ber bolqu büged: gugul-iyar odu
19 'yôngs tun' terigüen-iyer januyad:
20 çañ ?ragn-lüge selte-ber çinaysi
21 üle: sakiqu kûndü-i bisily-a:
22 unlemküü-dür qoyar barquy-aça

f. 9b
1 bey-e jarlıy sedkil-un sitügen-e
2 sayitur osorisyul-un üiledkü-dür
3 jekderlegçi ata todqar bügüde
4 kemekü terigüen-i ungsiqu bolumui:
5 hrió: bi kemebesü jerge çoytu
6 badm-a hêruga-yin sedkil-eçö
7 qubilyusen erketen-ü qayan qayangrü-a
8 kilingten-ü qayan bügüde-yin elçi
9 bolai: ohi-daki badarangyil morin-u
10 terigün yurb-an-ta inçayansan-
11 iyaar: sansar-un üyüsür yirtinci-
12 -eçö dorosy çicirramu: jabsar-
13 -tur hrió-yin doysin qatuuy
14 díajun-iyar: asuri yagsa mangyus
15 bügüde ilayumui: door-a-du kōl-
16 -iyen bujiglen dabsiju çënggegesen-
17 -iyer: deleke yaqar dalai bügüde
18 dolgisen ködelümü: bey-e-eçö
19 galab-un ecüs çay-daki yał
20 badarayans-iyar üjegdegün sansar-un
21 omyo-tan bügüde tobray bolun
22 tülegdemü: huum bi kemebesü kücün

f. 10b
1 anggijiraysan vëçir metü diyan-u ayarı-
2 -tur tegis ayulu-un arily-a angqan
3 iyu bolai: qoyuadyar kilinçe arilayqui
4 iyu barayun-a yal jegen-e usun
5 doloyan dil kemegsen urida dil-dür
6 jorijü: ober jirüken-deki huym-
7 -aça gerel yaruyad orçîlan-un töröl
8 tutum-dür terigüesi ugei-eçö
9 qurivaysan kilinçe tüdker kiged
10 ilangyuy-a qoor üiledüçëi ata
11 todqar bügüde-yi tolin-dür ayar
12 ülyogensen metü: qurivayad jirüken-
13 deki qar-a úsûg-un dûri-ber
14 bolju tegün-ü ayimay taçiyangyuy-
15 -aça boluyan bügüde sibayun-u
16 dûri-ber urin-aça boluyan
17 bügüde moyay-yin dûri-ber:
18 mungqay-aça boluyan bügüde
19 yaqay-yin dûri-ber: jasaysan-u
20 od ügei bügüde-yi srig ba
21 ra ca-yin dûri-ber irejü
22 dil-dûr singgebei: kemen öglige
23 takil-çin bügüdeger barayun
f. 11a
1 ner-ᵉ ügel quruyun-iyar jegün
2 qabar-un nüken-i böglü barayun
3 dil-dür kii üly-e: tendeče tere
4 dil-i barayun-daki yal-dür tule:
5 jegün-deki usun-a oýur: barayun-u
6 yal-i vëir raga bolvan egiške:
7 sôbhâa-u ber arilyan: qoyosun-u
8 ayar-tur amurlinguy-yin tuly-a:
9 tögeri çâyan önggeti(5,11),(993,991) kôbege amasar-
10 -lyu-sa nelamuy lagšân oýyata
11 tegsusügsen: terigün-✉ dumda-ban-ača
12 badma kiged ram-ača naran mandal-un
13 deger-e huum-ača boluysan ilâju
14 tegsü nöggiscen čörtu idegie
15 vëir ra-ga kôkemdëgü öngge-tü:
16 nigen niyur qoyar yar-tu vëir kiged
17 qongq-a jirüken tus solbîcâyyl-un
18 barisyan: taban qokimai toloyai-bar
19 titim-tü: tabin noyiyan čisun
20 čuburisyan toloyai-bar erikelegsen.
21 jirüyan mutur-iyar čîmen belge
22 bilig-✉ yal badaraysan-u dumda

f. 11b
1 sauyus-un jirüken-deki huum-ača gerel
2 yaruyad idegči vëir ra-ga-yin
3 burqad-un čiyulîyan-✐ burqan kiged
4 bôdi-sadu-a-nar-un čiyulîyan-iyar
5 kürîyelgesen-i jalâju bacar sa ma ca:
6 ça huum bam hô: badma gimalay
7 sôdm. jiči basa abisig-un tabun
8 iyâyr-tu burqan-nügûd selte-yi
9 jalâju iregül-un: abisig ogčü: bey-e
10 dugürged kki-nügûd arilju: ülegsen
11 usun deger-e toytaysan-ača agçõbhi-i
12 ber titim bolbâi: bacar ra-ãa
13 sabari var-a argham terigüen-iyer
14 taki: vëir agçõbhi-a yeke belge
15 bilig vëir-un degedu tib yeke mergen:
16 vëir yurbân degedu yurbân mandal: vëir
17 ra-ãa-dur mögüün maytamui: ilâju
18 tegsü nöggîcsen čörtu idegie vëir
19 ra-ãa öber busud oytaryui-luy-a
20 sača qamyq amitan-u kîlinče tüückeri
21 büçëde-yi arilyan jokîyan soyurq-a
22 ôm bacar ra ga ka ka-ãa hi
23 ka-ãa hi sarva ba-a bam ha na

f. 12a
1 bhasming guru yê suvên ha-ãa kemen mutur-
2 -lyy-ãa selte barayun-u tere yal-i vëir
3 ra-ãa bolun todoraysan-u aman-dur takil-
4 ed bolvan joriýu jegün yar-iyar ergü:
5 jegün usun-i yeke dalai bolvan sedkîjü
6 barayun yar-iyar saçu: tendeče jiči
7 basa öçula edlekü tabun-iyar takiyad:
8 vëir agçõbhi-a terigüen nigen silüg ba:
9 ken-✉ niğüleskü-yin yal-ûn čoyča
10 badaraysan-u
tob: tačiyanqy y terigüen gem-✉n tülegen
11 bügüde-♫ tëleča bûr-ûn: yeke amuyulang
12 belge bilig gegen-i delgeregül-✉ üledeğči;
13 vëir ra-ga-yin ölmèi-dür maytan
14 mörgümü: belge bilig-ten-i ögede bolyan
15 tangaryar-tan-ã- îber-tür quiy-q-a: buyan-
16 -iyar irüge: teggün-e egüni ber aman-a
17 ergükuči čay-tur činar inu tüükder
18 arîyaqu-yin sitügen düri inu takil-un
19 ed bolvan sedkîjü ergüdekkü: edeger-e
20 ülu meden ese gütegesen-i quriyangyulq
21 üleadçuy-♫ učir-tur yal-un čoyča
22 kiged dalai bolvan sedkîjü tülebesę ber

f. 12b
1 qarsi ügel bolai: tedeger-✉n jerge inu
2 sitügün arîyaqu büged endegürrel üegûy-e
3 ünker delgerenggui üüzligülsen bolai:
4 tabdayar ukiyul-✉n jerge anu: jasaqu
5 terigüen-e burtay-un kquir-nüyud-i
6 ukiyaqu keregtü mûn-û tula: tegün-e
7 basa bodatai ukiyaqu-nüyud-i ukiyaqu:
8 ukiyaqu ülu bolqu-nüyud-i tolın-u
9 dotar-ãa öngge dürüs oruyulju: angq-a
10 qaučin sitügen-dür üle-ûn qumq-a
11 baríju: ilâju tegus nöggîcüsen tegünčilen
12 iregseen dayini daruysan ünen tegüs
13 turyulysan burqan uqayan kiged kül
14 tegulder sayıbar oduysan yirtınču-yi
15 medegči törlökiten-i nomoyadqan
16 jiluyadyûçy deger-.'< ügel tngi kiged
17 kümün-nügûd-un byays egün-e edleküi-
18 -üge tegsusügsen ëne ukiyal-ì ergün
19 üledeumü: ukiyal-un bavising masi
20 sayıqan ünür-tü: čardaysan
21 bolor-un yajar delekei todarqai
22 sündeglsen: erdeni-yin badaraysan
23 bayana sedkil-dür jokistu: subud

f. 13a
1 gerel toytaysan blabri'1 tataysan tégün-e:
2 kemekü silüg-i ügüle: ene kemebesü
degedü
3 ukiyeal çoq tegeldür: nigungeskuy-yin usun
4 inu tenggeçel ügei: adistid belge
5 bilig-ün usun-iyar: sayin ukiyeal
6 jokiyayad bey-e-ya ukiyeamui: kemen ügüle:
7 sumbür ayula metu ujesküleng-tü degedü
8 erdem-ündümeg tegüsüüs: taksahdyaq-yin
9 oron burqan erdeni-dür: biber ene ukiyeal-i
10 ölçümü: kemen oçi amlayasan bey-e
11 ukiyeayad: yambarçilän médüleqeg
12 saça: tngri-ner-ün ukiyeal ergüsün
13 čilen: tngri-ya usun ariyün-
14 -iyar tegünqilên biber bey-e-ya
15 ukiyeal ergümü: ene inu degedü
16 ukiyeal çoq tegeldür: nigungeskuy-yin
17 usun inu tenggeçel ügei: adistid
18 belge bilig-ün usun-iyar: sayin
19 ukiyeal jokiyayad bey-e-ya ukiyeamui:
20 tegünçilen iręgən ba tegün-ü köbğedü-
21-tür: olan erdeni qumq-a-ya küşis-ün
22 usun: duran-a jokistu-bar sayitur

f. 13b
1 dügürgüsün-iyer dayan ba: olan
2 kögil sente-ber ukiyeal ergümü:
3 Ṛm sarva tadağida abhisida
4 samay-a şiri yë huum: tederger-ün
5 bey-e-ya saçaçalsi ügei tory-a-
6 ariyün büged sayin ünür qaldayän-
7 -iyar arçin uledümü: öm huum
8 dram hrii: a-a ğa ya bissudanay-a
9 suvën ha-a: kemen silüg tarmi sente-
10 ber bey-e-ya arçiqi bolar: tendeče
11 sin-e sitügen-e ukiyeal üjeküi inu:
12 Ṛm sarva dat naprawdę ğa ya bisudha-a
13 ne suvën ha-a kemen günjïd-ün
14 tosun-i turki: basa jiijurmal-i
15 alimad degedü tarmi-yi unsgis: tendeče
16 ünür-ün qumq-a-dur: ene inu
17 degedü ukiyeal-ün çoq-lûy-a
18 tegeldür: nigungeskuy-yin usun inu
19 tenggeçel ügei: adistid belge
20 bilig-ün usun-iyar: sayin ukiyeal
21 Jokiyayad bey-e-ya ukiyeamui: öm

f. 14a
1 teđerger-un bey-e-ya saçalaşı ügei
2 tory-a-: ariyün büged sayin
3 ünür qaldayän-iyar arçimü:
4 Ṛm dram hrii: ağay-a
5 bissudany-a suvën ha-a: kürtele
6 ügüle: basa uridu metu tarmi-ya
7 unsgis: qoyar ed oroq diyotu
8 bügüd-dür adalı: yur'an amantau-
9 -ya qumq-a-ya: yambarçilän törğed
10 saça: tngri-ner ber ergüsün metu
11 tngris-ün ariyün usun-iyar:
12 tegünqilên biber ukiyeal ergümü: öm
13 saru-a datagaða bri la dhu sna na
14 buuca mëqa samud-a sparan-a
15 samay-a huum: segül-dür bey-e
16 arçiqi ğu uridu metu tegünqilên
17 tary-an qumq-a-dur: ene inu
18 oglige-yın mın činar-tu usun:
19 qarum-un kkir-i arilyan uleđuğë:
20 ukiyeamur-un ünür-iyer sayitur
21 qaldaydyašan usun: sayin ukiyeal
22 jokiyayad morgün sogudümü: öm
23 saru-a da-tagada dadi sna na buuca
24 mëqa samud-a sparan-a samay-a huum:

f. 14b
1 ür-e-ya qumq-a-dur ene inu şayşabad-un
2 mın činar-tu usun: čalay-yin kkir-i
3 arilyan uleđuğë: şayşabad unur-
4 -iyer sayitur qaldaydyan usun: sayin
5 ukiyeal jokiyayad morgün sogudümü:
6 Ṛm saru-a datagaða pa la sna na
7 buuca mëqa samud-a sparan-a
8 samay-a huum: tariyan-u qumq-a-
9 -dur ene inu külüçenggü-yin
10 mın činar-tu usun: kiling-ün
11 kkir-i arilyan uleđuğë asaral-un
12 ünür-iyer sayitur qaldaysan
13 usun: sayin ukiyeal jokiyayad morgün
14 sogudümü: öm saru-a datagaða
15 buhru hi sna na buuca mëqa
16 samud-a sparan-a samay-a huum:
17 qayuruysan tutury-a-ya qumq-a-dur
18 ene inu kičiyenggü-yin mın činar-tu
19 usun: jaliqay-yin kkir-i arilyan
20 üleđuğë: kičiyenggü-yin ünür
f. 15a
1 em-un qumq-a-dur: ene inu samadi-
2 -yin mën činar-tu usun: alayals-un
3 kkı-r arılyan üzeldügü: diyan únur-
4 -iyer sayitur qaldaydaysan usun:
5 sayin ukiyal jokiyad mörgün
6 sögdümüei: öm saru-a datagada
7 u kiyal jokiyayad morgun
8 samudr-a sparan-a samay-a huum:
9 erdeni-yin qumq-a-dur: ene inu
10 bilig-un mön činar-tu usun:
11 mungqaral-un kkı-r arılyan üzeldügü:
12 bilig-un únır-iyer sayitür
13 qaldaydaysan usun: sayin ukiyal
14 jokiyayad mörgün sögdümüei: öm
15 saru-a datagada mani sna na buuça
16 mégha samudr-a sparan-a samay-a
17 huum: basa qangyan-u qumq-a-yi
18 takiju jiryuyan mören-ü ukiyal
19 üzeldüged: jiryuyan kkı arılyan
20 jokiyaqu: ayuu yeke jiryuyan
21 erdem-lüge tegüsügsen-iyer sayin
22 ukiyal jokiyayad mörgün maytamiui:
23 öm saru-a datagada abhi ?si ğađa

f. 15b
1 samay-a şrī huum sümber ayula metü
2 üjeskileng-tü: degedü erdem-ün čimeg-
3 tegüsüksen: takiydaqu-yin oron burqan
4 erdeni-dür: biber ene ukiyal-i ergün
5 üzeldümem: öm saru-a datagada
6 abhişiğada samay-a şrī a-a: huum
7 suvė ha-a: mungqay-i darūyi naran
8 büged: sansan-ün ebendid-i arılyayi
9 em: ene degedü nom erdeni-dür.
10 biber ukıyayal ergümüei: öm saru-a
11 datagada abhişiğada samay-a şrī a-a:
12 huum: kemekü üge-yin jabsar-nuyud-un
13 ?-sun-un jabsar-tur tami selte
14 ukiyal-i ergü: irügel inu: masi arilüysan
15 üjeju ganusi ügei degedü bey-e-dür:
16 yayıqamsiγ gem-ečqe qayacaysan oytarųi-
17 daki gegen naran metü: nom-un bey-e-dür
18 busu čimeg kereğ ügei bügêtele:
19 takin kündülekü-yin usun-u tedüyiken-e:
20 sun kiged em kůjį qoliysan ariyun
21 usun-iyar: amitan-u bey-e sedkil-un
22 Jobalang kiged ebédeči arilłu: čiqla

f. 16a
1 gem-ečqe anggijiraysan amitan-u duran-
2 -dur jokistu degedü boyda-yin bey-e-yi
3 olgu minu boltyai: öm huum
4 dram hirii: a-a: oom saru-a
5 datagada ğay-a bišuddhanay-a suvė
6 ha-a: yurban minglyan qotala-dür
7 degedü únır angkilysan: degedü
8 únır-iyer erketu čiдаčį-yi nuyud-un
9 bey-e-yi bolýamal alan-i arčin
10 surqışen metü: badarangyui gerel-tü
11 tedeger-i ürürımüei: öm baćar
12 ǧādi suvėn ha-a: tendče tegün-e
13 sayitur qubilaysan məsi sayıqan únur-
14 -tı degedü qubčad-i ergümüei: nimgen
15 boluyad jögelen elde bey suqabč
16 ba: jayın toytan tegün-lüge
17 tedeger-i ergümüei: öm a-a: baćar
18 vasuri suvėn ha-a: sayıbar oduysan-u
19 degedü bey-e belge ülıger: erdeni gerel
20 badaraysan-iyar bey-e čimegęd: bodi
21 jüg-un čimeg-iyer üjeskülgü-tü
22 bolbaçu yirtincų-yin ergül kündülel-un

f. 16b
1 yosuyar: erdenis erike sondur suybći
2 kiged: ilangquy-a degedü čimeg-ün
3 manglay-yi ergüsge-iyer: bodi jüg-ün
4 čimeg-lüge tegüsčü bür-ün: tengsel
5 ügei kölegen-e orosiqi boltyai:
6 oom baćar avaranua vabugini suvėn
7 ha-a: sitügen-e eguskekü inu: ülele
8 -yin tami-bar ülee sōbhu-a-bar
9 arily-a: qoyosun-u ayar-ača bama-
10 ača badm-a-iyar deger-e kilingten-e
11 ram-ača naran: amurlinyui-dur a-a-
12 -ača saran teriguten vćir debisketer
13 degér-e tusburi-yin körıngge-ečę
14 mutur-un belge körıngge-ber belgetu
15 uruyata buluysan-ača: čiдаčį-yin
16 erketi ba iayuyasen tabun iayyur-
17 -tu teriguten tusburi-yin önggetu
18 mutur-un belge yambar metü düriber
19 bolba: ülu taniq dursu
20 körö-g-tur ariylan arilyan:
21 qoyosun-u ayar-tur huum-ača
22 vērī huum-iyar belgeten oyuyata
23 boluyan-aça yeke vērī dhar-a

f. 17a
1 kōke ōnggetū nigen niyur qoyar mutur-
2 -iye vērī kiged qongq-a bariysayar:
3 vērī činar-un erketū eke-lūge
4 ebūcēldūgen: erdeni-yn čimeg kiged
5 kiib-ın qubcasu-tu: kōl-i vērī-un
6 Jabilal-iyar sauyuyasan: kemen vērī
7 dar-a bolyan ēgūske: sauy Jariy-
8 -nuyud-i ariyulan ariyuyan qoyosun-u
9 ayard-tur hrii-ača lingqu-a hrii-
10 -ber belgeten oyuyata boluyan-aça
11 abida ulayan ōnggetū nigen niyur
12 qoyar yar-iyar lingqu-a kiged qongq-a
13 bariysayar čayan debel-eki eke-lūge
14 ebūcēldūgen erdeni-yn čimeg kiged
15 kemeky-ēče: sauyuyasan: kemen abida
16 bolyan ēgūske: suburyan kiged buqar
17 keyid-i ariyulan ariyuyan qoyosun
18 ayard-tur bhrum-ača kūrdun
19 bhrum-iyar belgeten oyuyata
20 boluyan-aça čayan biirōcān-a
21 nigen niyur qoyar yar-iyar kūrdun
22 kiged qongq-a bariysayar lōcāni eke-
23 -lūge ebūcēldūgen: erdeni-yn čimeg

f. 17b
1 kiged: kemeky-ēče: sauyuyasan: kemen
2 biirōcān-a bolyan ēgūske: Jalan
3 iregūkī inu: tedeger-un yurbān
4 oron-ača gerel yaruyad jalaļju
5 iregūbī čemen sedkiged: ām a
6 mari da u ra ga a bhismē huum:
7 ōm bačar samay-ā ca: ca: ōm
8 ilaju tegūs nōgēgīsen tegūnčīlen iegsēn
9 dayūni daryūsan ānen tegūs tuyulūysan
10 šagimuni burqan teriģūten arban
11 jūg-ūn yurbān čay-tur sauyuyasan
12 tegūnčīlen iegsēn dayūni daryūsan
13 ānen tegūs tuyulūysan burqan kiged:
14 bodisadu-a-nar-un čiyulan-yuy-a
15 selte būged namāyai ayīladd-un
16 soyurq-a: tedeger-un yeke nīgūleskū
17 kiged adistid sedkīsī iegsē:
18 boluyad amitan-un tulada ilyal-
19 -dur irüger jokiyal-ača jalaļju:
20 eyīmū nereči teriģūten olan
21 amitan-i aburaqy-yin tulada itegel
22 bolun soyurqayad: jalaļ očikū-
23 -dur takil-un čiyulan nayarayuluysan

f. 18a
1 ordu qarsy-in ēne yeke mandal-
2 -dur őgēde boluyad debisker-tūr
3 sayun yeke jokiyal-i uiledūn
4 kerkibesī ber adistidlan soyurq-a:
5 tendečē kūģis kiged olan kōgīm-
6 -lūge selte: ōm jūg čay bugūdede
7 aysan yurbān itegel-un
8 jariy-ī kūliyegić selte nīsvanis-tu
9 amitan-i medekāi ēnerkīi-ber sayitūr
10 ayaladuyad: čaylāsi ūgei oron-
11 -ača dūrbel ūgei qubīlyan-iyār:
12 ?endeg ariyun takil-un egūl-un
13 dalay-yin dumda sayun soyurq-a:
14 arban jūg-ūn ilayūysan kōbegūn
15 selte bugūde kiged: biliq-ūn
16 yali-i badarayul-un nīsvanis-un dalay-īy
17 sīrīkūgūgę: teyin tonīluyad
18 buyan-un tarīylang-un jariy-i
19 kūliyegić: arban jūg-ūn sirvang-un
20 quvaray-ud sayun amui j-a: āsān-i
21 delgeregūlkū-yin tulada urībasu
22 ele: amitan-un tusa-yin tulada

f. 18b
1 takisuyai iren soyurq-a: qoçołri
2 ūgei amitan bugūde-yin itegel
3 boluyad simnus-un āyimay omög
4 selte tesdesi ľege-yi darun
5 jokiyāyici: boyda-nuyud-i
6 qoçołri ūgei ēneker ayaladuyći
7 boluyan: ilaju tegūs nokūr selte
8 ēne oron-a āčiran soyurq-a::
9 ilaju tegūs olan totalāsi ľege ɟalab-
10 -tur amitan-i nīgūleskū-yin tula otōsīyen-
11 -iye ľege sudulūysan: āyui yeke irührung-
12 joriy sanayan oyūyata burīdēcu činu
13 tayalaysan amitan-u tusa uïledkū čay
14 eduge mēn bülgē teyimū-yin tula
15 nom-un ayard-aka ľebeben bürgūsen
16 qarsy-ača eldebr qubīlyan ba
17 adis-ī üçjugūlgęsger: kijayalal ūgei
18 amitan-u čiyulan-i getulękū-yin
19 tulada: oyūyata arilūysan nokīd-lūge selte
20 āčiran soyurq-ā:: qamuy nom-nuyud-un
21 erketū manglai: bolylamalt-ū ongge
22 metē bugū: naran-ača üleğiū
TRANSLITERATION

23 yeke sìr jìqìlàng-tù: sìsìg-
24 -iyer ende jìlàn uìlèdsùgì: amùrlìngyüi

f. 19a
1 bugèd yeke nìgùlèsìkù-tù: úsqàl nomuqàn
2 sumàdì-yìn yàjàr-a sàyuysàn: nom kìged
3 belìge bilìg tàçìnyàl-açà qìyàcàyàsàn: bùkùn-è
4 baràyàdàsi úgùi ìçáì degàlì: tìngì-ìrì
5 inàsìi ìrì delekèy-yìn eđèd tìngì-ù
6 ìçàìyì cìådègù dòròlkòtì qàmù-yì ìmedègècì:
7 mòsi sàyuìn buyàn-ìyàr egùdùgùsèn dùrsù
8 ìnu: takìl-un èné oròn-a ìren sòyuq-rì-a
9 ènè bugèd dùrsì-lùgù qamtùda amìtàn-ù
10 tùsà-yìn tìlà sàyuỳàd èbedèén úgùi
11 nasùn èrì keke kìged: dègedù nòkùd-ì
12 sàyìtùr òggùn sòyuq-rì-a: qòyìn-açà
daàyansàn
13 tòdqàr-ì ìlèdekù inù: nàmò gòtùlègècì
14 ènùdsùn sèlèt-yìn tègùs çòyùtù dègedù
15 blàm-a-nàr-un ènèn jàrlìyì bà: bùràñ-ù
16 ènèn jàrlìyì bà: tegùnùcìlèn èrìgèn kìged.
17 vèìr bà: èrèdèn lìngqu-a: ìùlè-yìn ìjàyùr-
18 -tan-lù-yì jìrùkèn kìged: mútùr nìyuçà
19 tarmì qùçàyàn tarmì-yìn ìlyàl-tù qàmùy
20 bùràqùd-un ènèn jàrlìyì bà: yeke çòyùtù
21 vèìr yàçàsùn bùràqùn-ù çìùlyùn-nùgùd-ù
22 ènèn jàrlìyì bà: dègedù tègùs çòyùtù
23 ítegek nòm-i tèdkùn sàkiçìèd-ùn ènèn

f. 19b
1 jàrlìyì bà ènèn-ù ìdùstìd-ìyàr
2 belìge bilìg-ùn sàdù-à-yìn
3 qòyìn-açà dààyansàn sàyìbàr oduyànsù-ù
4 jàrlìyì sèdkìl-ùn sìtùgèn-ù sàyìtùr
5 orosìyìlùqù bà: dègedù ìmùryùlùng
6 oròn-a jèdkèrìdùgècì tòdqàr-ùn
7 çìùlyùn alìmad bùgùdè èndè
8 orosìyìl ògùi òdòròtùn: kì li ya
9 ba sùmbhà nì: tèndèèç sàyìtùr
10 oròsìyìlùн uìlèdkì-yìn
11 sìtùgèn-ù tàniqù bùràqùn-
12 -nùgùd-ùn mànàlìl-ùn jàng
13 ìùlè-èèç jàlàlì-à-yì ènè
14 ìùcìr-tùr uìlèd: sùmbhà nì
15 bìr belìgè bilìgèn-ù qòyìn-açà
16 dààyansàn dùtayùn-ìlùd: vèìr
17 ìqù-a mùtùr-ìyàr: òm àm kù ñà
18 òa: kènèkùi-ìrì belìgè bilìgèn-ù
19 jàlà: vèìr sèlm-è mùtùr-ìyàr
20 hùum këmèn belìgè bilìgèn-ì òrùyùl:

21 vèìr tèmùr ñìdàr mùtùr-ìyàr òm
22 bàçàr sbòdà bàm këmèn ìgùlèged
23 qòyàr ògùtì bòlàñ sèdkì: vèìr qòŋqò-a
24 -ìyàr

f. 20a
1 bàçàr-a bi ñà ñò: këmèn tèrè
2 tàngyàrrì-yìn bèlìgè bilìg-ten-ù ìmòñ
3 ÷ìñàr bòlàñ bàyàsùyàd ìrèkèr bèlùysàn-ì
4 sèdkìjù: ì a: yamùràçìlàn ðèser òòòl
5 mòdùn-à: sàçálàl ògùì qùbiyìñ ìyè-è
qùbìlùn
6 sàyuỳàd: amìtàn-ì jìrålàng-ðùr
7 jòkìyàsàn mètù: blàm-a ùqàyàn bàriyìçì
8 bátùda sàyuìn sòyuq-rì-a: yamùrà mètù:
9 bòdì sàdù-à màhà-à mày-a-yìn ìmài-
10 -tùr òjjìe-ò-yè-è oòrósiyàn mètù:
11 kòròg ìyè-èlùgì iyàl ìyègúy-è:
12 kìjìe òrìçìłàn qòyònùñ bòlùy-à
13 ínàrù: bùràqùn-nùgùd bátùda sàyuìn sòyuq-r-
14 à:
15 bòdÌçì dìgùlèsìkùò tègùsùgùsèn-ìyèr: ínù
16 ènèò takìl òglìgè-yì ìmàsùyàn: bì kìged
17 amìtàn-ù tìsà-yìn tìlùdà: ìyàlì çìqùlà
18 òrósiyìn ayìlàdùyàd ñìgùlèsì-ùn ìdùstàd- [!]
19 løjù bùrùn: ènè bugèd sàyuìn sòyuq-rà:
20 òm bàçàr sàmà-yà ìðìù bàçàr këmèn
21 oròsìyìlùn-ùn òòì: ìdègèr sìtùgèn-ù
22 ìorù-dùr òàyàn kùrdùn-ù ìmì-yàr
23 bélègù: qòyòlài-dùr ìlùyàn lìngqu-a-bar
24 -ìyàr bélègù tìjùkèn-ùr kòkè vèìr hùmu-

f. 20b
1 bélègèr: òm ílàyùysàn kòbègùn
2 selètè bùgùdè-yìn: ìyè-ènù: làsàn
3 kìged nàyìríaq tègùsùgùsèn vèìr kùrdùn:
4 òm ìyè-è-yìn oròn bòlàñ bélòdëmùì:
5 òm ñà mà: sàrva dà tà tà-a ìgà
6 òa dà-a yà bàçàr-a sòbhù-a
7 ìmàdà gò ?kì hìm bàdàm-a-yìn
8 bélègèr: a-a: ílàyùysàn kòbègùn
9 selètè bùgùdè-yìn jàrlìyì jìràn ìyè-sù-tù
10 esçu-à-yìn ègesìg: tòòðìkèl ògùì
ti
11 vèìr bàdàm-a a-a: jàrlìyì-ùn oròn-a
12 bélòdëmùì: òm ñà mà: sàrva dà
13 tà-a ìgà dà và-a gà bàçàr
14 sòbhàu-a adìma gò ?kì hìm: tábùn
f. 21a
1 daruysan üneker turyulysan burqan
2 uqayan kiged kól tegülde: sayibar
3 oduysan: yirtiňů-ü medegi töröl-
4 -kiten-i nomuyadqan jiluyadyürči: deger-e
5 ügei: tngri kiged kümün-nügød-ün
6 bagsi tegün-e edlekûjü-tegısıüsçen
7 eni ukayal-i üjen uiledümüi:
8 ukiyaqui ger inu kemekü-yi ügûle:
9 jalbarqui inu: bûdi vërx burqan-dur:
10 takil ölgîe kerkijü uiledüsçen metü:
11 ?namai-bar aburan tusalaquy-yin tulada
12 oytarya-yin vërx-i edüge nudur
13 soýurq-a: tendeçe usniq-a-yin qumq-a-üy
14 bargiu: huum yurbân çay-un burqad
15 bügüde-yin: bey-e inu töröküi üküküi
16 qurquq qayacaqqui ügei: yegükkel ügei
17 ulû edereküi belge bilig-ün bey-e:
18 burqan-u bey-e-yin abisig bolai:
19 bey-e-yin degedü abisig orosiqü
20 boltuyai: öm a-a: buddha ga-a
21 la ša-a bhi ?gi fitça öm:
22 hô: bey-e tangyariy-un belge bilig-
23 -ten qoyar ügei boluyan-a jüçü basa
24 bey-e belge bilig sadu-a-yin abisig

f. 21b
1 öggüüsken-iyer nom-ün ayar-un belge
2 bilig iletê bolju börün:
3 yabûryn qamuy amitan-u tusa-üy
4 çaylasî ügei jokiyân üjegülkü
5 boltuyai: öm dumdadu ölżei
6 qutuy-un tusa-tu tngri kemekü
7 silüg-i ügûle: huum yurbân
8 çay-un burqad bügüde-yin: sedkil
9 mu ködelüsü ügei todroqai tungsalaý:
10 öber-ün üjegdel yeke belge bilig-ün
11 ayar: öber-iyen getüüsçen sedkil-ün
12 abisig öggüüsken-iyer: sedkil-ün
13 degedü abisig-i olqu boltuyai:
14 huum bacar ga-a la ša ?abri
15 ş-y fitça huum: hô: sedkil
16 tangyariy belge bilig qoyar ügei
17 boluyan-a jüçü basa sedkil belge
18 bilig saduva-yin abisig öggüüsken-
19 -iyer toli metü belge bilig ilete
20 bolju: börün: amitan tusa-üy
21 çašlasî ügei jokiyân ületügei:
22 dor-on-a jüg-deki ölçei qutuy-un
23 tngri x x x: huum yurbân çay-un
24 burqad bügüde-yin ertên çüntamani erdeni:

f. 22a
1 kereglen küsegsen bügüde-yarqu-yin oron:
2 delgerengü belge bilig-ün abisig
3 öggüüsken-iyer: erdem-ün degedü abisig-i
4 olqu boltuyai: dr-am radn-a ga-a
5 la ša a bhi şînçça dr-am: hô:
6 erdem tangyariy belge bilig qoyar ügei
7 boluyan-a jüçü basa erdem belge bilig
8 saduva-yin abisig öggüüsken-iyer:
9 tegsi çinar-un belge bilig ilete bolju
10 börün: amitan-u tusa-üy çašlasî ügei
11 jokiyân ületügei: emûne jüg-deki ölçei
12 qutuy-un tusatu tngri x x x: yurbân çay-un
13 burqad bügüde-yin jariñy inu tûñdkel
14 ügei yeke iaray ayavlý: barímâ ügei
15 ese taçiyaysan badm-a-ün dayun: sayibar
16 oduysan-u jariñy-un abisig öggüüsken-
17 -iyer: jariñy-un degedü abisig-i olqu
18 boltuyai: hrii: badm-a-ga-a la ša
19 abhïsica hrii: hô jariñy tangyariy
20 belge bilig qoyar ügei boluyan jariñy
21 belge bilig saduva-yin abisig öggüüsken-
22 -iyer öber-e öber-e onoqui belge
23 bilig ilete bolyajü börün: yabûryn-u
24 tusa-üy çašlasî ügei jokiyân ületügei:

f. 22b
1 örune jüg-deki x x x: huum yurbân
2 çay-un burqad bügüde-yin: jokiyal üles
3 sedkisi ügei belge bilig üles bügüsen-ü
4 kûçütu: nigûléskü qubolyan-u abisig-üy
5 öggüüsken-iyer: üles-un degedü abisig-üy
6 olqu boltuyai: a-a: garm-a-ga-a la
7 ša-a jabi şînçça a-a: hô üles
8 tanyariy belge bilig qoyar ügei boluysan-a
9 jichi basa üiles belge bilig-i ilete
10 bolşuyu bürün: yabuyun amitan-u tusa-yi
11 čaylası ügei jokiyayad bododqaqu
12 boltuyai: umar-a öljei qutuy-un tusatu
13 tngri ••• nom-un bey-e oytaryi metu
14 iyal ügei bolbasu ber ••• takil-nuyud
15 undusün jabsar-un čay-un takil
16 asidalça ba: em ragda baling yurban-i-
17 adisla: masi ketürkei dalat metu
18 čaylası ügei oron-dur: tabiy usun
19 keduü činegẹn büküi ele: bi bisirel-iyer
20 belleddiğen egün-i: blam-a idam yurban
21 erdeni: burqan bodisig-nugud selte-
22 -dur ergümü: ali amur-iyar joyoylayad:
23 degedu yeri-yin sidi-yi öggün soyurq-a:
24 terigüten-iyer qoyar usu čiquala

f. 23a
1 edelekü kóg dayun-i ergü: em ragda
2 baling-yi yool metü ergü: aqçobi vėir
3 yeke belge bilig: vėir ajar inu
4 yeke mergen: yurban degedu vėir anu
5 yurban mandal nıyuča egesig-tür mörgümü:
6 kemen yerü mayta: tus-un maytáyal-i
7 üiled: nidün negeküi inu: altan
8 qadquyur-iyar mandal-ača toysotu
9 buduy öčüken abču nidün-ü tus-tur
10 sürčisün: öm sayyar odyruyan
11 burqan noktur selte ber: gem-eče
12 anggiyraıys belge bilig-ün nidün
13 tegusbesü ber süssig-iyer ilayyuysan-u
14 nidü-un negesgen-iyer: qamy amitan
15 burqan-u nidün-lüge teguskü boltuyai:
16 öm baçar çangsu sanmana çangsu
17 bıšo da na ye süve ha-a:
18 öm a-a baçar dring huum huum
19 vėir tar-a-eçige eke oyuyata
20 boluysan-ača: blam-a: burqan: bodisung
21 siravang bratagbad nom-un sakiyulysan-u
22 bey-e jirim-cal: kümek meljįy-e ba
23 belge činar oyuyata tegusuşan bolbai:
24 öm a-a: a-a: ro ling a-a:

f. 23b
1 ?tebeder nökud abida eçige eke
2 qayıulysan-ača boluysan esi onol-un
3 nom erdeni egesig yeğiyulugüci üsüg-ün
4 düri ?tebeder dürüş-ber bolbai: sayin
5 qarsi ?tön-an terigüten nöküd
6 öm a çi a çing öm huum
7 bıırçan-a eçige eke qayıulysan-ača
8 boluysan ober ober-un düribor bolbai:
9 tede bugide bi ba oğlige-yin ejen
10 ba qamy amitan-u mörgül-ün oron
11 takil-un sitügen buyan qurıyaq degedu
12 çoy iğel bolju: içi jögelen:
13 adistid yeke tayaldaqab abural-un
14 kćün-lüge teguskü bolbai: nom-un
15 sakiyulysun ber şasin-i sakiqu ayu-a
16 kćün čidal-luy-a teguskü bolbai:
17 batuda orosyul-un ?očküi inu:
18 arban jüg-tür sayyuysam qamy
19 burqad kiged bōdi saduva-nar bide
20 bükün-i ayılad-un soyurq-a: kejį-y-e
21 oytaryuy-in kiýajar-luy-a saça
22 amitan-u oron-nuyud ulu orosisi
23 nırvan-u yajar-tur ese ayuluy-a
24 inaru taçiyanat nirvan ulu bolun
25 sayın soyurq-a: ilyabasu ber edeger

f. 24a
1 bey-e jarlıy sedkil-ün sitügen-e yajar
2 usun yal key-yn yoor-iyar ese
3 ebderge inaru taçiyanat amitan-u tusa-yi
4 čaylași ügei jokiyayad batuda sayun
5 soyurq-a: kejį-y-e yal kiged usun-
6 -luy-a: kei-ber galab ebderge inaru
7 ilajü tegus či inu sayjuju bür-ün:
8 teyin qamy amitan-u tusa-yi bıtügen
9 jokiy-a: öm sayyar odyruyan qamyu-a
10 sayın öçigens-iyer öljei-tü metü
11 ilayyuysan nökür selte edėye nada
12 sayın amuyulang boltuyai: maŋu buruuyu
13 kilincęs-ün čiýulyn-nuyud-i daruju
14 bür-ün: ilayyuysan-u kőbegünün ijarur
15 barįjyi-yin čiýulyn-nuyud arbid-un
16 degeredeg: niýur-i üçegens-ü
17 tedüyken-iyer degedu amuyulang-i
18 olju bür-ün: naran metü dulayän
19 saran metü gegegen boluyad: bi kiged
20 amitan-tur dulayän niýur-iyan yekede
21 oğçu bür-ün: galab-un ečüs-tür
22 kırdın sayın soyurq-a: öm ene
23 körög bey-e-lüge qamtu nigen •••
24 nom-un tulada bükün-u mandal-tur:
25 tegus čoytu ariluysan debiskeri-beledun

f. 24b
1 ködelüsi ügei diyan-i tegsi ayuluady:
f. 25b
1 edeger-iyer: ene oron ba kijayalal ügei
2 orod-nuyud-i: dugürgejü ilaju tegüs
3 nokur selte-dür ergümü şabda uba radna:
4 ölje-tü naiman belge-yan takil inu:
5 tngri-yin erketü tngri busu-yin
6 barylduyn-aça ilayuyyan čay-tur:
7 naiman ölje-tü tngriş-ün okid-iyer
8 takydaqy čilen: burqan-nuyud kiged
9 bodisng-nar búkün-i: naiman ölje-tü
10 belges-iyer takin üledümü: ?manngilig
11 asta bhi-a: itegel yekе nıgulesküi
12 tegülder: üjegülügcü qamuy-i medegçi:
13 buyan erdem-ün dalai bolusyan tegünčilen
14 ireg scen-dür morgümü: ariluyyan-iyar
15 tačiýangyuu-aça anggiýirayyan: buyan-
16 iyar mayui juyayana-aça getulüged:
17 imayta unemlekuy-yan degedu bolusyan:
18 amroluyyan nom-du morgümü: tonilju
19 bür-ün tonilqu-yin mó-i ču
20 üjegülügcü: surtayun-nuyud-tur
21 saytirur bisireği: orod-ün degedü
22 erdem-üge tegülder: bursang
23 quvaray-ud-tur morgümü: erkin
24 burqan-ud morgümü: aburayçi nom-dur

f. 26a
1 morgümü: yeki quvaray-ud-tur morgümü:
2 yurban erdeni-dür nasuda bisiren
3 morgümü: eldebad-a saran mandal-un
4 deger-e: elde erdeni-yin jüul-eče
5 butüges: qubilyan subury-a eldeb
6 čimeg-iyer üjesküleng-tü: nom-un
7 key-e-yin činar čimadur morgümü: nom-un
8 bey-e oxtaruyutu meti bolbaču: dürsün
9 bey-e solongy-a meti über-e ober-e
10 todoraysan: ary-a bilig-ün degedü
11 erke-yi oluyan: sayibar oduysan
12 tabun iyajur-tuda morgümü:
13 yirtını-ü yi urudiyüci erkin ayuşi:
14 čay busu ukul-i qočorli ügei ebeden
15 üleldügiçi: itegel üğegü jobalang-tu
16 bolusýad-un abural: čayläsi ügei
17 nasutu burqan-a morgümü: nıgulesküi-
18 -ber amitam-un tusa üleldügiçi ilaju
19 tegüs nöçgכסen: ner-e-yin tedüyken-i
20 sonusuyan-iyar mayui juyayana-un
21 jobalang-yi arilayçyi: yurban qoor-a-
22 -yin ebedêni-anayâçi otači burqan
23 biiduri-a-yin gerel-tuda morgümü:
24 jögelən egeşiktü: vərəbəni: qomsim

f. 26b
1 bodisung: yəjər-un jirük: təudker-ı
2 teyin büged ərilyəy: əyətəy-ı
3 jirük: mayidari: samandabadar-ə: əqula
4 naiman yeke kőbegün-dür mörgümü: aqəbi
5 vər yeke belge bilig: vər ayaq anu
6 yeke merjen: yurban degli vər
7 inu yurban mandal: n理性 egešig-tür
8 mörgümü: bürəcan-ə yeke ariyu:n
9 amurlingyi vər yeke bayasqulang:
10 öberçilen gegen gerel degedü-ı
11 degedü: əjıgılğuchi vər-tur
12 mörgümü: erdəni qayan masıda gün:
13 vər əyətəy metu kır vəgi:
14 öber-ıyen arlıysan qalayalal vəgi:
15 vər bey-e-dür mörgümü:: vər
16 çaylaşi vəgi yeke qayan:
17 adaq vəgi otəryəyi
18 vər barıy: taçiyangyuy-ı
19 bəramid-i otəysan: vər
20 jarlıy-tur mörgümü:: tusa təvər
21 turyulysan burqan: qamuy sanayı-ı
22 bürədkeği: ariyu:n món çınar-ağa bolysan:
23 vər sadu-a-dür mörgümü:: ilyal-tu əqula
24 kereğten-i ergüküi inu:

f. 27a
1 delgerengüi mandr nigen ergüsən-ı
2 qoyina:
3 huüm dörben tib-tib sümbar ayula
4 tabun küseğün: naiman ölje-ti ed kige
5 naiman belges teğüsğen: üjeskülęng-tu
6 onor yajar-i ergüṣən-ıyər: burqan-u oron-i
7 qaıyan amuryulang edlekü boltuyai: öm
8 ıbfar ri ki a-a: suva hə-a: ukiyal
9 ıledüged: huüm qamuy amitan-u kır-kir
10 arilya-xyin tula: sayın tüner-tu usun-
11 -iyar burqan-u bey-e ukiyaysan-ıyər:
12 iaryəysan-u
13 çoy jibqulang kijayalal vəge boluyad:
14 amitan qoyar tūdker-eçe anggıjirıaq
15 öm bașar ghanti a-a: huüm suva hə-a:
16 iaryəysan sayıbar oduysad nökər selte-dür:
17 jögelən qulamaqand sedkil-dür jokistu tngri-
18 toryan-i: qamuy öngəe todorqai egən-ı
19 ergüsən-ıyər: qamuy amitan çoy
20 -lyu-a tegıskü boltuyai: öm bəçər bi
21 suva də a-a: huüm suva hə-a orčılang-un
22 ger-i tebıçəns degedü bey-e-dür: sedkıl-
23 jokistu kır vəgi tngri-ıyın toryan: al sir-a
24 duvaça egüni ergüsən-ıyər: qamuy amitan
degedü

f. 27b
1 töö yosun-i olqu boltuyai: öm bəçər
2 vasırd-a a-a: huüm suva hə-a: huüm
3 sayıbar oduysan-u degedü bey-e jarlıy
4 jirük-en:
5 -dür: çəburil vəgi erdən-dür erkesil-i
6 oduysan:
7 çaylaşi vəgi ene küseğün erdem ergüsən-
8 -ıyər:
9 qamuy amitan düsübür-dür erdem qotala
tegıskü
10 boltuyai: öm bəçər samanta sarva badr-a
11 a-a: sayıbar oduysan-u degedü bey-e
12 jarlıy-dür: qaıyan-a jarıay-a-tu doloyan
13 erdəni ergüsən-ıyər: qamuy amitan küçün-
14 -lude
15 tegülər bolju bür-ın: kürdün orçiyuluyčı
16 qaıyan bolju boltuyai: öm bəçər ma hə-a
17 şabda radna buuçça mə a-a: huüm suva
18 hə-a: sayıbar oduysan-u degedü bey-e jarlıy
19 jirük-en: küsəl-i qangyayči čıtamani
20 erdeni:
21 erdenis-ın çoyça egüni ergüsən-ıyər:
22 qamuy
23 amitan barasi vəgi sang-i edlekü boltuyai:
24 öm sarva radna buuçça a-a: huüm suva
25 hə-a: huüm sayıbar oduysan-u degedü
26 bey-e jarlıy jirük en otəryəyi ması tegisi
27 čınar-tu bůgetele: tabun bulg bulb tabun
28 jirük-en i ergüsən-ıyər: qamuy amitan
belges

f. 28a
1 uliger bugüde tegüskü boltuyai: öm sarva
2 bəncă garbača ra ra na a-a: huüm suva
3 hə-a: huüm sayıbar oduysan-u degedü bey-
4 jarlıy jirük qamuy-a tçemel sükər kige
5 duvaça ba: bivan kəğlim-ən əliyə-din-i ergüşen-
6 -iýer: qamuy amitan burqan-i olqu boltyayi:
7 qamuy amitan burqan-i olqu boltyayi:
8 omm baça r ma-ha sarva buçuca mə gha a-a:
9 huum süva ha-a: huum sayibar oduysan-ı degedü
10 bey-e-jarlıy jirük-endür edlekiy quriçal uguęi
11 bügesti ber: küseğin-ı ededegęniy egünü
12 -iýer: qamuy amitan diyan-ı idegen-lůge
13 tegęs personelıboltyayi: omm baça gə na ćagralı-
14 buçuca a-a: huum suvén ha-a: tegęs
15 jiryalang-ı un
16 bey-e-tů sitüg-en: huum blam-a tegęs
17 jiryalang-ı un
18 bey-e-tů bódhi saduva-yın: oro-daki
19 şangbu-tú
20 kökbur t usun-en: ukiyan samalaqın ₁uńru-tů
21 em-₀-₀-₀ ergüşen-iýer: qamuy amitan
22 yurban
23 bey-e-ye olqu boltyayi: omm baça ba-a la
24 suvé dha ya a-a: huum suvé ha-a: huum
25 blam-a tegęs jiryalang-ı un bey-e-tů
26 bodisung-un:
27 ćikur ugei śayšab-₀-un sayin qabar-ı
distedikui
28 süsüg-iýer arćiysan-₀-iýer: qamuy amitan
29 degedü

f. 28b
1 belge bilig-i olqu boltyayi: omm baça
2 ro ma dha ra na a-a: huum suvén ha-a:
3 huum blam-a tegęs jiryalang-ı un bey-e-tů
4 bodisung-un: ilayyusun-ı döćin sayin
5 sadun-ı:
6 süsüg sedel sigećilegesen-iýer: qamuy
7 amitan
8 esrůn-₀-₀ esegis-i olqu boltyayı: omm
9 sarva dăng şů dha ya a-a: huum su-vén ha-
10 a:
11 huum blam-a tegęs jiryalang-ı un bey-e-tů
12 bodisung-un orčišan-₀-ağa ńogęsigen
13 qamuy
14 nom-i sonusqu boluyan: dayan bariyčin-ı
15 qayan
16 degedü čikin-₀: ene altan oyučilayur-ı
17 ergüşen-
18 -iýer: qamuy amitan nom-un dayun-i olqu
19 boltay í: omm baça r garb şů dha ya a-a:
20 huum suvén ha-a: huum blam-a tegęs
21 jiryalang-ı un
22 bey-e-bodisung-un qamuy-a naviraqu
23 ber: süsüg-iýer kelen-ı
24 qusuqur-ı ergüşen-iýer. qamuy amitan
25 uğulekuy-
26 -yın degedü-yı olqu boltyayi: omm baça dı
27 bi-a mu ga-a ya a-a: huum suvén ha-a:
28 huum blam-a tegęs jiryalang-ı un beytey
29 bodisung-un bey-e qamuy lagsan navira-
30 -lůy-ə
31 ćegęsbesi ber: ćjeskułem-tu enc erdeni

f. 29a
1 čimęg-₀ ergüşen-iýer: qamuy amitan lagsan
2 navira putııu tegęs boltyayi: omm baça
3 radna a langga ra buçuca a-a: huum suvén
4 ha-a:
5 huum blam-a tegęs jiryalang-ı un bey-e-tů
6 bodisung-un: jiryuyan baramid qotala
7 tegęsüşen:
8 ćen erdeni jiryuyan čimęg-₀ ergüşen-iýer
9 qamuy
10 amitan jiryuyan baramid-₀ olqu boltyayı:
11 omm baça
12 radna sa da a langga ra buçuca a-a: huum
13 suvén ha-a: huum blam-a tegęs jiryalang-
14 -ı un
15 bey-e-tů bodisung-un: qamuy-aça mși
16 ćjeskułem-tu erdem: vćir qong-a egünü
17 ergüşen-iýer. qamuy amitan čey
18 jiryuyan-
19 -lůy-₀ tegęs boltyayi: omm baça
20 ghańdi a-a: huum blam-a tegęs jiryalang-ı un
21 bey-e-tů bodisung-un: mși ćjeskułem tıtı
22 ergęsigen-iýer oytaryuy-₀-aça
23 amitan qočorli ugei: āry-₀-a bilig ?olal
24 ugei udq-a onqu boltyayı: omm baça
25 ariy-a lam pu dha ra a-a: huum suvé
26 ha-a: huum blam-a tegęs jiryalang-ı un bey-
27 e-tů
28 bodisung-un: kűçin tegęsüşen arslan jayan
29 tabçaŋ: badma naran saran sayurrence
30 ergüşen-iýer

f. 29b
1 yeguđkel ugei tlb udq-a onqu boltyayı:
2 omm
3 baça r radna bańça-a pa na ye huum suvē
ha-a:
3 huum blam-a tegüs jiryalang-un bey-e-tü
4 bodisug-un: qamuy-a tügemel sikür kiged
5 qubilyan bey-e-tü sitügen-e ergükü inu:
6 huum blam-a qubilyan bey-e-tü nokür selte-yn
7 terigün-deki dürürçay şangqu gem-e-e anggijiraysan
8 bügesü ber: gergei-ten-ü yosun-i tebüçigen-ü
9 tula üsün-ü kitury-a egüni: ergüçsen-iyer
10 qamuy amitan gem-e-e anggijirayqu: boltuyai:
11 ôm baçar ga ça mu la a-a: huum suvên ha-a:
12 huum blam-a qubilyan bey-e-tü nokür selte-yn:
13 yar kól-ün jes önggetü kimusun: orçilang-un
14 nisvanis-tu gem-e-e anggijiraysan bügesü ber:
15 süşüg-iyer ene tayariyur-i ergüçsen-iyer:
16 qamuy amitan lagsan näyiray-luy-a téguskü
17 boltuyai: ôm baçar na ga çacê da
18 huum suvên ha-a: huum blam-a qubilyan
19 bey-e-tü nokür selte-yn: orçilang-un ger-i
20 tebüçigen degedü bey-e-dür: kemen qubçad
21 ergükü uridu-luy-a adali: huum blam-a
22 qubilyan bey-e-tü nokür selte-dür: qamuy-a

f. 30b
1 ha-a: huum blam-a rudr-a-yin arasan-i
2 adagavandi-yin töb-luy-a saça egüni ergüçsen-
3 -iyer: qamuy amitan-u urin arîlqu boltuyai:
ôm
4 baçar ni ra vasdr-a buça huum suvên ha-a:
5 huum blam-a yekê çoytu nokür selte-dür:
6 ariyatan bars-un arasan çisun dusul-tu:
7 egulen metü neyılıçegen egüni ergüçsen-
8 -iyer: qamuy
9 amitan-u omoj arîlqu boltuyai: ôm baçar
10 bi-a ki-a vasdr-a buu huum suvên ha-a: huum
11 blam-a yekê çoytu nokür selte-dür: simnus ba
12 ru dr-a-yin jirüken-ü çisun kiged: jirüyan
13 amitan getulgeçsen ragda-yin: dusul-iyar
14 teç仞ganyur-i arîlqu boltuyai: ôm baçar ma
15 ha-a ragda dvi buu huum suvên ha-a: huum
16 blam-a yekê çoytu nokür selte-dür: yurban
17 oron-u sim-e quriyaysan yekê üegün kiged:
18 tøndorqay çayan tolbolan sürçigen egüni
19 ergüçsen-iyer: qamuy amitan-u buruyu
20 arîlqu boltuyai: ôm baçar maha-a su ba
21 dvi la buu huum suvên ha-a: huum blam-a
22 yekê çoytu nokür selte-dür: yurban

f. 31a
1 sansar-un qamuy amitan-i tülegsen: yekê
2 ünesün-i to[l]bolan sürçiju ergüçsen-iyer: qamuy
3 amitan-u ayidangyui arıqlu boltuyai: öm
4 baçar maha-a bha smêva dî la buuça huum suvên
5 ha-a: huum blam-a yekê çôytu nökür selte-
dûr.
6 kebeli-ber yabuyçi eldeb jûl ?mayay-yin ayıma'y.
7 erkiçên badaraysan egûni ergüşen-iyer: qamuy
8 amitan sansar-un sinul-aça anggiţiraq boltuyai:
9 öm baçar na-a âga-a am ga ra buuça huum
10 suvên ha-a: huum blam-a yekê çôytu nökür
11 selte-
dûr. kkir ụgei badma-dira-yin sayûrin:
12 badarangyui
13 jibqulang-tu: egûni ergüşen-iyer: qamuy
14 amitan
15 degedu oron-i olqu boltuyai: öm bajar a-a
16 sa na badma dira a-a: huum suvên ha-a:
17 huum blam-a yekê çôytu nökür selte-dûr:
18 mûn
19 çinar gegegen belge bilig-ûn jula-yi: ãalab-
20 al-un çôytâ metû egûni ergüşen-iyer:
21 qamuy
22 amitan-u nisvanis bûgûde-yi tûlekçü
23 boltuyai:
24 öm baçar çûna na ãki-a la buuça huum
25 suvên
26 ha-a: huum blam-a yekê çôytu nökür selte-
dûr:
27 rasiyan em kigej ragda ba: sayûn baling-un
28 çîyûlyan egûni ergüşen-iyer: qamuy
29 amitan

f. 31b
1 qoyar çîyûlyan-u eçüs-tür kürkî boltuyai:
2 öm baçar bañça ragda balinda âga na
3 çag-ara buuça huum suvên ha-a: huum
4 blam-a yekê çôytu nökûr selte-dûr: çîmûgen
5 biriy-ê ãabalê kengkerê terigüen:
6 kogîm-ûn
7 dayûn egûni ergüşen-iyer: qamuy amitan
8 nom-un dayûn-iyar ?qangu boltuyai: öm
9 baçar dharma sêbda buuça a-a: huum
10 jarliy-un sitügen kereg-ten-i ergûkûi îmu:
11 huum sedkil-dûr Jokistai ûjesküleng-tû
12 erdeni siregen: arslan jayan-iyar sayitur
13 ergüşen masi ûjesküleng-tû sayûn toryan
14 çimeq-i ergüşen-iyer: qamuy amitan vêr-
15-un
16 sayûri olqu boltuyai: öm baçar na pa
17 na bañça li ga radna a lam ãa ra buu
18 haum suvên ha-a: huum kkir ụgei sayin
19 edûgbûri-tu bancali: solongy-a metû
20 miriyaletan kurûlêçebus amûyûang-tu
21 erdeni
22 sayûn qubçad egûni ergüşen-iyer: qamuy
23 amitan külîçengguy-yin kûçun-lûge
tegûlder
24 boltuyai: öm baçar bañça li ãa buuça
25 huum suvên ha-a: huum arî-a bilig ilyal
26

f. 32a
1 ügei qooslant orûsyan: olan erdenis-iyer:
2 ûjeskülengetey-e jokîrayyan: sedkil-dûr
3 jokistu ene qabtasun-i ergüşen-iyer:
4 qamuy
5 amitan arî-a bilig qooslant oroqu boltuyai:
6 öm baçar suri-a ãand-a huum suvên ha-a:
7 olan üjegdebesû ber nigen bolûsyan: qâcad
8 mûr kogûn ãûkû terigüsen: eni erdeni
9 uryasun-i ergüşen-iyer: sansar nirvan ilyal
10 ügei udqa-a oroqu boltuyai: öm baçar
11 buu si-a huum suvên ha-a: huum eldeb
12 ayar medegûn ilyal ügei: masi ûjesküleng
13 sedkil-dûr jokistu ulisî ügei qarsi:
14 erdeni ger egûn-i ergüşen-iyer qamuy
15 amitan
16 sayûn ger-i olqu boltuyai: öm bajar
17 a mê ya ca du ra mança la buu huum suvên
18 ha-a: huum ãayun amta terigüsen idegen:
19 tabun kusgûn edljudegûn-iyer: qamuy
20 amitan
21 diyan-u idegen-lûge terigûski boltuyai:
22 öm bajar nevé vi di-a a-a: huum
23 suvên ha-a: qamuy-a tûgemel sîkur kigej
24 dhû-a ça ba: badan kogîm terigüen: olan
25 27 cenggelêkûy-yin çîyûlyan-i ergüşen-iyer:

f. 32b
1 qamuy amitan sayûn ûlder-i olqu boltuyai:
2 öm bajar sêbda buuça a-a: huum suvên
3 ha-a: huum sayîbar oduysan-u sedkil-ûn
4 sitügen
5 subûrjan-a: ulû suidkü bûdhi modun-u:
5 ence yool modun-i ergüsgen-iyer: qamuy
6 amitan arban kučătı-yin qutuy-i olqu
7 boluyay: ḍım baçaɾ čidda bhrigas buçuça
8 a-a: huum suvën ha-a: huum sayıbar
9 oduysan-u sedkil-ün sitügen suburyan:
10 kučün kiged duradqui oyir-a ayuϠqui
11 terigüten: nom-un kurdun egüni ergüsgen-
12 -iyer: qamuy amitan ese qolčalduyan
13 kučün-lige tegųsku boluyay: ḍım baçaɾ
14 dharma çag-a buçuça a-a: huum suvën ha-
15 huum sayıbar oduysan-u sedkil-ün sitügen-
16 suburyan:
17 16 suburyan: sedkil-dür jokistu tabun öŋge
18 kiib-un: masi ujeskuleŋ-tu ene
19 čörban-i ergüsgen-iyer: qamuy amitan qoyar
20 čiyulyan-i tegüskekə boluyay: ḍım baçaɾ
21 baŋça bhad-a a lam ga ra vadsr-a buuça a
22 a-a: huum suvën ha-a: huum sayıbar
23 oduysan-u sedkil-ün sitügen-ũ suburyan qamuy-

f. 33a
1 -aça ujesküleŋ-tü erdeni ončilan-a: altan
2 qong-a-luy-a egüni ergüsgen-iyer: qamuy
3 amitan
4 irayu dayursiqi egesig ñarlıy-i olqu
5 boluyay: ḍım baçaɾ ba dam dharma ghanɾe
6 a-a huum: huum sayıbar oduysan-u sedkil-
7 -ûn 6 sitügen-ũ suburyan: sedkil-dür jokistu masi
8 ujeskuleŋ
9 öŋge-lige tegüsügen: ilu suidkü ene
10 dhu-a ça-yi ergüsgen-iyer: qamuy amitan
11 dörben simnus-i ilyaq boluyay: ḍım
12 baçaɾ dhu-a ça a-a: huum suvën ha-a:
13 huum sayıbar oduysan-u sedkil-ün sitügen
14 suburyan: mingyan-i gesitu [] kurdun toor-
15 tu 13 öljei-tü altan sikür egüni ergüsgen-iyer:
16 nom-un qayan amitan-u abural bolqu
17 boluyay:
18 ḍım baçaɾ ça dr-am suvën ha-a: huum
19 sayıbar oduysan-u sedkil-ün sitügen-ũ
20 suburyan: udumbar-a terigüten čęcęg-un
21 jüil öŋge unür tegüsügen erikes-i
22 ergüsgen-
23 -iyer: qamuy amitan lagsan nayıray-luy-a
24 tegųsku boluyay: ḍım baçaɾ busbi ma-a
25 la buçuça a-a: huum suvën ha-a: huum
26 sayıbar oduysan-u sedkil-ün sitügen-ũ
27 suburyan:

f. 33b
1 altan mönggüi masi erdeni oki erdenis-ũn
2 čoγça egüni ergüsgen-iyer: ober-iyen
3 uqayyan
4 belge bilig-i onqu boluyay: ḍım baçaɾ
5 radna usniq-a a-a: huum suvën ha-a:
6 huum sayıbar oduysan-u sedkil-ün sitügen-
7 -ũ suburyan: kučün tegüsügen arsλan jayan
8 terigüten: badma naran saran sayurin-i
9 ergüsgen-
10 -iyer urbal üγei tōb-ũn udq-a-yi onqu
11 boluyay: ḍım baçaɾ sing ha hanadi ghö da
12 bagsi radna badna suri-a candr-a a sa na
13 a-a:
14 huum suvën ha-a: huum sayıbar oduysan-u
15 sedkil-ũn sitügen-ũ suburyan: jayun amtan
16 tegüsügen tngi-yin idegen kusekui
17 edeldegün-ũ čiyulyan-i ergüsgen-iyer:
18 amiduraq boluyay: ḍım bajar év vi
19 6 di-a a-a: huum suvën ha-a: huum
20 sayıbar oduysan-u sedkil-ũn sitügen-ũ
21 suburyan: kiged kğlíjm ba: kengkerge
22 kiged
23 çangdęu sěl sñaŋ ba: labai kiged čiγügen
24 buryen-ũ čiyulyan-i ergüsgen-iyer degedü
25 21 sidi-yi oloq boluyay: ḍım bajar şabda
26 sarva buçuça a-a: huum suvën ha-a:

f. 34a
1 bsös bu ergükü : amrita-bar üle:
2 bhrum-aça erdeni-yin saba terigüten-iyer
3 adislaqu ba: oyṭrayu-yin sang-un tarni
4 ba məd-a namo sarva datasda bhiə
5 terigüten-iůğle: dəɾsq duyn unür
6 kürtekü tegüsügen: erkim boluyan
7 degedü
8 idegen egüni: biber süsül-ũn ergümu:
9 ali amur-iyer jöyoyolu sovrq-a: ḍım
10 dibi-a nasi samadhi daia-a brasja ye suvən
11 huum aya amta tegüler aman-u idegen
12 sedkil buliyayaq metu: sayıtur
13 nayırulysan
14 egün iylayusad kobégüd selte-dür: süşig-
15 -iyer ergüsgen-iyer edeger amitan bükün:
16 učir al tegüler diyan-u idegen-i edlekü
15 boltuyai: ilâyışasd ber simüns-i tecere bodi-
16 -dưr burqan bolusyun büged burqan-u bey-
17 -e-
18 -dưr olûskû umtayasqu ăi vege bolbaçu:
19 ba burin buyan-u tariylang boluqyu-yin
20 tula: čab joyoy nayirayuluysan egûnî
21 ergûseng-iyer: çay bükün-e buyan-u tariyân
22 delgeren öüşged: sôkavadi-dur lingqu-a-
22 -aça tôrögèd: diyan-u nom-un ayar-un

f. 34b
1 idegen-i edleku boltuyai: öm sarva
2 da ta ănga da badim bradî çaça ye a-a:
3 huum öm ?bajor dambulayê a-a: huum:
4 oljê-tû sayitur orosiyuluq-yin kergeten-i
5 ergûkû inü: erdeni saba-yi aryyûn arbaï-
6 -bar dûgürgegesen-û deger-e tolin-dur sayin
7 unûr-ten-iyer egessig gejyûlûgüç kiged:
8 yeđharma-yi biçîjû emûne inu talûyad:
9 tarni-yin utasun jegûkû-dur sedikkû inu:
10 emûne-deki saran mandal tarmi-yin erike-
11 -lûge
12 selte-êçe gerel yarûyad: qamûy burqad-un
13 sedikl-ûn ündüsün-i duradqan: inaşî
14 quriyajû adistid-nûyud ër-e üşûg-ûn
15 dûrbir irjeç tolin-dur singgebei: kemen
16 sedikgêd egessig gejîyûlûgüç: ye dharma-yi
17 subr-a disûb-nûyud-i ali olan ügelûged:
18 kijâyar-i sitûygen ali bûkûy-yin jîruken-
19 -êçe üles üledêkû tarmi-yin utasun
20 jegûçen-û üjûgûr-i baysi bariçu: tus
21 tus-un ündûsun tarmi ügelûged: têndeçe
22 tolin-daki ër-e üşûg-nûgûd-i sayîn
22 unûr-ten-û usun-iyar ukiyayad:

f. 35a
1 čêçeg-tûr qolîju: emûne-deki saran mandal
2 tarmi-yin erike-lûge selte gerel bolun
3 qayilyayad čêçeg-tûr singgebei kemen
4 ügelûged: téc čêçeg-i saçuyad
5 delgerengûgû
geljey-yi üileddekiû: qotala bûrûdûgen
6 alant-u
7 ayula metû: yurbu yirtinçê-yin itegel
8 yurbu kquir-i tebêçgen: burçan
9 delgerengûgyû-e
10 negeçen linqu-a-yin tala metû niidûtu:
11 metû ber ene edûr-ten-tûr amûrîlûqûlû
12 qutuy orosiyûyai: tegûnû çiçula
11 üjûgûlûqen manglai degedû kötelbûri

üşe:
12 yurbu yirtinçê-tûr aldrasân kûmûn
13 kiged tngri-dûr takiydayasân: nom-un
dergedu
14 yüsîn torolki-în amûrîlîyûlyêçi
15 tere ber ene-dûr tan-dûr amûrîlîyûlû
16 qutuy orosiyûyai: degedu quvàray nom
17 tegûlder sonusuyasân-û oljôi ber bavan
18 kûmûn kiged tngri ba tngri busû-yin takil-i
19 oron: çiyûlyan-û degedû içîgûr-i medegêçi
20 çooy-un sitçègen: tere ber ene edûr-ten-dûr
21 amûrîlîyûlû qutuy orosiyûyai: yeke-yan
22 yeke tçensel ügeh degedu üjûgûlûgûçê:

f. 35b
1 nom-un ejen naran metû ilâyışasen-u
2 adistisid-
3 -iyar: simsun kiged todçar-un avìmay
4 qorolaqu
5 dayis윤-i amûrîlayad: egenege ëçoy toytayad
6 edûr söni oljôi qutuy orosiyûyai: nom-un
7 çinar ünen degedu tçensel ügeh nom:
dergedu
8 nom rasiyan-un ünen adistis-iyar: gem
9 aldan-aça anggîrayad buyan-u çiyûlyan
10 tevin
8 arbiqûju: egenege ëçoy toytayad edûr söni
9 oljôi qutuy orosiyûyai: quvaray erdeni
10 erdem-un ëçoy badaráyasen ilâyışasen-u
11 kûçegen tusa üledûgen ünen-un adistis-
12 -iyar: nisvanis-un jobalang-tu enelge-yn
13 dayisun amûrîlayad: egenege ëçoy toytayad
14 edûr söni oljôi qutuy orosiyûyai:
15 alimad amitan yabûyun ülu yabûyad:
16 tedeger bûkûn ende amûrídûqu: degedû
17 baysi tngri kûmûn-û takil-un oron: burqan-
18 dur
18 mörgûmûü edûge ende sayin amûryûlang
19 boltoyu:
20 alimad amitan yabûyad ülu yabûyad:
20 tedeger bûkûn ende amûrîjuyayai:
21 -taçiyanguyû-
21 -aça qayaçayasen amûrlînguyî tngri kûmûn-
22 takiydayçi: nom-dur mörgûmûü edûge ende

f. 36a
1 sayin amûryûlang boltoyu:
2 alimad amitan
3 yabûyun ülu yabûyud: tedeger bûkûn
3 ende amûrîjuyayai: çiyûlyan-u degedû
4 tngri kûmûn-e takiydayçi: quvayar-tur
5 mörgümü edüge ende sayin amuyulang
6 boltuyai: edür sayin jiryalang söni sayin
7 jiryalang: edür-un düli-tür jiryalang
8 edür söni bukuy-e sayin jiryalang-tu
9 bolgu: yurban erdeni-yin öljej
10 qutuy orosituyai: nasuda sayin
11 jiryalang-tu-yi: tegüs çöytu blam-a
12 ber edüge nada ogó: yidam burqan ber
13 edüge nada ogó: yurban erdeni beri
14 edüge nada ogó: delekey-yin ejed ber edüge
15 nada ogó: alimad bodinar nada irekı
16 bolju: yajar ba kerbe gegen jabsar-tur
17 orosibasu ber: bükü törölkiten-nügüd
18 nasuda asaryun: edür söni nom-iyar
19 yabuqu boltuyai: nada ilayysan:
20 dayisun-aça ilayysan ünen alin-iyar:
21 masi ünen nomlayad qudal ügeği: ünen

f. 36b
1 tegüber edüge ende sayin jiryalang
2 boltuyai: tede bügün yeken ayul-aça
3 getülkü boltuyai: edüge nada yögaçari
4 ba börün baysi şabi nökür selte bügüdeger
5 naran ba: saran: gray rahqu-yin qoor-aça
6 getülüsün metu simnu ba tebşidgedü ulü
7 Jokilduq jüg-nügüd-ece ilaju masi
8 öljej-tü boltuyai: çay-a çay-a
9 suçay-a: kemen silüg buri-yin jabsar-tur
10 kóg dayun-luy-a selte olje-yi ügüle:
11 nom-un sakiyulsun-i jakirqu inu: vêr-tu
12 baysi tede sakiyulsun-u terigün-e vêr
13 talbiqi yosuyar üledün: om maha-a
14 sa ma ya ha na humad bad: kemen
tangyariy-
15 -tur nasulyan üledüged: hó: biber
16 masi sayitur orosiyulysan ene sitügen-i
17 çiber sayitur sakin üled: bi ba öglige-
18 -yin ejen-i sakiyad: qamuy sanaysan-i çiber
19 butugetüge: kemen nom-un sakiyulsun-i
20 yurbanda jakir: blam-a yidam nökür selte
21 ayhilç-un soyuyq-a: biber qamuy amitan-i
22 tusalar-a: burqan-u sasin-i delgeregülkü-
yin
23 tulada: bey-e jirliy sedkil-ün sitügen-e

f. 37a
1 sayitur orosiyuluyad: mandal-un burqan-i
2 jalsarian-iyar: bi kiged öglige-yin
3 ejen nökür selte kiged: yabuyun qamuy
4 amitan bügüde-de: dörben jül üles-un
5 qubi olyayad: degedü sidi-yi önggün [!]  6 soyuyq-a: kemen sidi abudyaqu: sitügen-e
7 öglige-yin ejen-i jakirqu inu:
8 öglige-yin ejed-i dayudayad debisker-
9 -tür sayulayi takiyad: hö: çi
10 qamuy amitan-u tusa-yin tula-da:
11 nadur sayitür Jalsarian üledüdügen:
12 sayitur odusyan-u bey-e jirliy sedkil-un
13 ene sitügen-i: bi yambar metü beri
14 yosuyar: masi sayitur orosiyulun-
15 dayşubai: çi bayasun bisireged
16 jôbsiyekü ber: qamuy çay-tur yeken
17 takil-i: tasural ügegü-e takin
18 üiled: öm bacar maha-a bodi na
19 a di bu hö: sa ma ya sdu-am:
20 jiçi basa eyn kemen çinu Jalsarisyän
21 sayitur orosiyulquy-yi bi sayitur
22 üiledü dayşubai: çi ene sitügen-i
23 ayui yeken takil-iyar çay ürgüljide

f. 37b
1 takiqui kiged: ilangyui dolyan
2 qonoy boltala takil-un egulen-iyer
3 bayasqan üiled: kemen jakirkaq
4 bolai: getülgeçë ijayur selte-yin
5 tegüs çoytu degedü blam-a-nar-un
6 ünen jirliy ba: burqan-u
7 ünen jirliy ba: nom-un ünen jirliy
8 ba: bursang quvaray-un ünen jirliy
9 ba: tegünçilen iregsen kiged: vêr
10 ba erdeni linqu-a: üile-yin
11 ijayur-tan-luy-a: jirükun kiged:
12 mutur niýça tarmi: uqayan tarni-
13 -yan ilyal-tu qamuy burqad-un
14 ünen jirliy ba: yeken çoytu vêr
15 yadasun-u burqan-u çiyulyan-nuyud-un
16 ünen jirliy ba: degedü tegüs çoytu
17 tigel nom-i tekün sakiyéid-un
18 ünen jirliy ba: ünen-i
19 adistid-iyar: sayitür
20 orosiyulysan sitügen ba öglige-
21 -yin ejen nökür selte-yi öljej-
22 -tü bolguq-dur jekerdikuy-e
23 tuyurbişçi todqar-un çiyulyan

f. 38a
1 bügüde ene yasar-ud-tur orosil ugei
2 busud-a odoytan: tarmi uriyad
3 todqar ulde: üile-yin tami-bar
4 ariyulan arily-a: qoyosun-u ayar-
5 -aça mam-aça boluyuš naiman ed:
6 bey-e jerliy sedkil-un sitügen-nugud-un
7 adistid ba: ba börin baysi šabi-
8 -bar erkelegen samuy amitan nasun ba:
9 buyan çoq uçaral sansar nirvan-u
10 sayın iıyulyan bugude-yi delgeregülkül
11 čidal-luy-a tegüsči boluyai: tendežč
12 erte ilažu tegüs nøgçigen tegünčilen
13 irlgen dayini daruysun üneker
14 turyuluyan sigümni burqan-dur onges-un
15 gerel-tei ökin tngri toli barıysın-i
16 oljei qutuy-un ed bolıyan
17 adistilaysan metë: eduge ende bide
18 [bay]si šabı öğlige-yin ejed nokur
19 selte bugude toli-yin ed-tür sitju:u
20 oljei qutuy orosıq boluyai:
21 hrii: toli kemebeși belge bilig-un
22 yeke dalai: üjegdegün qoyosun ması

f. 38b
1 todorqai oljei-tü ed ması ariluyušan
2 belge bilig-i onoqu boluyušan
3 tere oljei qutuy-iyar sayın amuyulang
4 boluyai: öm subra-d isub bäjar
5 mangga la guru ye suvên ha-a:
6 erte ilažu tegüs nøgçigen tegünčilen
7 irlgen dayini daruysun üneker
8 turyuluyan sigümni burqan-dur: ed
9 sakiyči yeke jayan givang terigüten
10 uridu-luy-a adalı: givang kemebešu
11 yurban qoor-a-yin ebëdčin-i daruči
12 em: belge bilig kücütü boluyušan
13 oljei-tü ed: mısnavı-un ebëdčin
14 bugude-eče anıgılısraysan: tere
15 oljei qutuy-iyar sayın amuyulang
16 boluyai: öm subra-d isub bäjar:
17 mangga la guru ye suvên ha-a:
18 tariyayun-u [1] ökin sayın törültiku
19 neretü taray barıju uridu-luy-a
20 adali: taray kemebešü edledegüün jirükün-ü
21 sitügen: samuy erdem tegüsügen oljeı-
22 -tü ed: ması ariluyušan nom-i edlegesn

f. 39a
1 tere oljei qutuy-iyar sayın
2 amuyulang boluyai: öm subra-a
3 isub bäjar mangga la guru ye
4 suvên ha-a: ebësun qidaluyči-yin
5 kобрug mangga neretü duru-a ebësun:
6 barıju uridu-luy-a adali: toru-a
7 kemebeşı nasun-i aridqayči ukul ugei
8 včir-un kćuçun tegüsügen oljeı-tü
9 ed: otelün munuqqu ugei čoi-luy-a
10 tegüsügen: tere oljei qutuy-iyar
11 sayın amuyulang boluyai: öm
12 subra-d isub bäcaal mangala guru ye
13 suvên ha-a: esru-a trgi biru-lu
14 jirmis barıju uridu-luy-a adali:
15 bilu-a kemebešü siltayan nokučel ür-e-
16 -lude tegülder: yirtınči-eče nøgçigen
17 oljeı-tü ed: degedu bödhi qutuy-un
18 jirükün boluyušan: tere oljei qutuy
19 [...] öki sayın amuyulang boluyai: öm
20 [subra-j]a isub bäjar mangga la guru
21 yе suvên ha-a: trgris-un erketü
22 qormusda jöbisyerku orongqitu čayan
23 labai barıju: uridu-luy-a adali:

f. 39b
1 labai kemebešu nom-un yeke dayun-i
2 dayurisqayči: belge bilig čuburil ugei
3 boluyušan oljei-tü ed: qamuy nom-ud-i
4 endegürel ugei ujügülügsen: tere oljeı
5 qutuy-iyar sayın amuyulang boluyai:
6 öm subra-d isub bäçar mangga la
7 guru ye suvên ha-a: sgarčal
8 neretü biraman lıkrı barıju: uridu-
9 -luy-a adali: likı kemebešu erke-
10 -yin mın činar-tu: qamuy nom-ud-i
11 erkedegen qurıyasın oljeı-tü ed:
12 nom-un törö čing batu boluyušan:
13 tere oljei qutuy-iyar sayın amuyulang
14 boluyai: öm subra-d isub bäçar
15 mangga la guru ye suvên ha-a:
16 niyçaus-un ejen včirbani čayan giči
17 barıju uridu-luy-a adali čayan
18 giči kemebešü včir-un ijažtur-tu
19 qamuy todqar-i daruysan oljeı-[yın]
20 ed: ary-a küčun qotala [...] 
21 boluyušan tere oljei qutuy-iyar sayın
22 amuyulang boluyai: öm sub-ra-a
23 isub bäçar mangala guru ye suvên ha-a:

f. 40a
1 ba börin öğlige-yin ejen nokur
2 selte qočorlı ugei yaburad qamuy
3 amitan-u: sanayışan bugude sayitür
4 tegüsči börün: oljei qutuy qotala
5 tegüsči boluyai: jıči basa sitügen-e
6 takil maťayal üledüged: ülemçide
7 orosiyul-un uiledkui anu: namö
8 buddha ye: burqan-u ünen jarliy
9 ba: nom-un ünen jarliy ba:
10 quvaray-ud-un ünen jarliy ba:
11 blam-a-yin ünen jarliy ba: idam
12 burqad-un ünen jarliy ba:
13 niyucu tami uqayan tami
14 toytayal tami jiriken sanalya-a masi
15 ariluyad-un ünen jarliy ba:
16 situn barilden bolusyan-u ünen-dür
17 situju takil maytayal bisliyay
18 uriqui teriguten-u eguden-eçe
19 sayitur orosiyul-un üile [...] 
20 sayibar oduysan-u bey-e [Jarliy]
21 sedkil-uń sitügen [...] 
22 -eçec bariju kejijy-e orcilang
23 qoyosun boloy-a inaru bi kiged

f. 40b
1 ölgile-yin ejen ba: qamuy
2 amitan-u morgul-ün sitügen takil-un
3 oron buyan quruyaqu-yin tariyalang
4 kiged çoy itegel bolju buged-i
5 dulayah niyur-iyun yeke
6 ögce amitan-i aburaqu-yin
7 kująin çoy jibqyalang-luy-a
8 tegusku boluyay: kemen yurban-da
9 igule: buyan-iyan tuyuloysan
10 bődhi qutuqy-tur irügeküi inu: 
11 è ma ho: óber busud-un
12 yurban çay-tur quriyaysan: buyan
13 oytaryui metü oyuyata tugemel
14 boluyad: sansan-ün jobalang qoçołri
15 ügei amurliqu kiged: sayibar oduysan-u
16 šasın arban jüg-tür delgerkë
17 boluyay: ölgile-yin ejen terigulen
18 bugede ıru tuvalay ededuçin
19 [...]ın tod ağır ügei engke amur
20 [...] tegusün: nokür kiged
21 [...]-yïar čiqlula amidurayad
22 nasuda sonusqu sedikku bisliyayqu
23 delgerek boluyay: bey-e Jarliy

f. 41a
1 sedkil-ün sitügen orosin delgerekº
2 boluyad: önide aqii učur-tur engke amur
3 qotala tegüsçü: sedkil bayasquq tungyalagy
4 çoy-tur masida barilden: qamuy-a kusegson
5 kereg bügüde bütükü boluyay: baTURN
6 nokur-lugu selte: qamuy töröl tutum-dur.
7 jayur ündisin öngge sayin kiged nasun
8 buynan kučun-lugu tegésün: ed tavar erke
9 aldar tegüsçü: ülí jokiduqu ejder
10 bügüde amurliyad: amitan-u egerel bükün-i
11 qangayjuTURN: türgen-e burqan- u
12 qutuqy-i olqu boluyay: segül-ün jang
13 üile čiyulyan čengge: ulagsan-i [!] öğ: 
14 emün-e eguskel ačirayul olj içegle:
15 kemen getülgegei arbis barıyçi badma
16 garm-a boyda jokiyaysan bey-e Jarliy
17 sedkil-ün sitügen-dür sayitur orosiyulqu
18 [d]andaris-un uqd-a-yin dalay-aça duñadu
19 [?]jang] üile yosin maha-a çina oron
20 [?]dur ... juyuluq-yin tuva gegen dalal
21 [...] nilq-a-dur amur kibar
22 bolyan budha guru rcal nayirayulbain:
23 yaqıqamsi jokiyal bey-e Jarliy

f. 41b
1 sedkil-ün sitügen terigüten: oçigsen
2 sonusuyan duraduqan [!] kürülçeğsen
3 tedüyken-c yabiy-a-tu bolyan,
4 adislaqy egülen nasuda sidi-yin
5 qura oruyulu: teyin jüg
6 çay aqü üyes-tü oyuyata
7 tugemel boluyay:···
f. 1a Tungyalay sim-e tatayçi ayusı-yin egüden-eče batuda sayulyaqu-yin jang uile uğüljide keregüt nemelge

f. 1b
1 nam-a: badm-a garay-a: tabun belge bilig-ün
2 gerel qormusta-yin numun jiruy-tu öngge:
3 badm-a gabala eriketü tabun ijayur-tu bol-un
4 uryuysan-dur sitüged ükül geuy-yi
5 bütügekü-yin jang üile-yin yar-tur
6 abqu-yi umartayujai kemen ekilejü biieńgüe
7 tere çu blam-a aymay-un noyan terigüen
8 degedü dooradu törolkiten-dür batuda
9 orosiylqu-yi abquy-a kilbar bolhabasun:
10 yandar-un deger-e naiman talatu lingqu-a-yin
11 dumda sim-e tegülder qumq-a amsar-un
12 çimeg-ün Jabsar-a delgeregülkük-y e durasibusu
13 çaglı kigli bariqui utasun bararyun
14 Jegün eteged-tür nasun-u arikı: nasun-u
15 riu: kib-tür sumun: nigen ulayan
16 mösükil baling: dörben üile-yin ‘brang
17 rygas:: arban qoyar sansar kiged todqar-un
18 baling-luy-a selte-yi yar-un ablub-a çilen
19 Jasan: ündüsun jialbaril anu: qamuy
20 ilayuysad-ud môn çinar dalay-aça
21 törögsen vır anu: tungyalay sim-e-yi
22 tatayçi ükül ügei burqan-u bey-e
23 töd pring tabun ijayur-tu
24 selte burqan-u çiyulyan-dür

f. 2a
1 jialbarimui x: arbis baricyçi blam-a
2 bükün-e sayin vır dhar-a: badm-a
3 sambha-a-yin üile-yi delgeregülgücü
4 itegel: yurban tegusüsgen vır baricyçi
5 blam-a-yin olmee-dür: jialbarimui x:
6 tere metü abural-un oron-nuyud-
7 -tur jialbarysan küçün-iyer: ükül-un
8 ejen simmus-un avimay-un dayisun-
9 -aça teyin ilayad: ükül ügei
10 belge bilig vır-un nasun bütüged
11 nasun-u erketu arbis baricyçi-yin
12 degedü qutuy-i olqı boltyaia: itegel
13 yabyuylqu anu: huum törolki obesüben
14 bütüsgen bey-e-tü: yeke gegen gerel-ün
15 tayalal-tu: nguleksuy-yin erkeber
16 amitan-u tusa üledügüc: blam-a-
17 -nuyud-tur itegemüi: obesüben
18 belge bilig uryuysan bey-e-tü:
19 qayaçal ügei nigen üjügür-tü tayalal-
20 -tu: adistilayad jekder-i arilyacyi
21 idam burqan-dur itegemüi: tangyaryi
22 teyin büged arilysan bey-e-tü
23 nigulesün asaraqu tayjalal-tu: sayin
24 may-yin iyyal iylyan sidi oğgøjği
25 dakinis-un čiyulun-dur iğemümi:
26 kemen yurbanta ügüle: sedkil egüskėkü
anu:
27 erte-eče quiryaysan kilinče
28 tüdker-iwen namančilamü: amitan-u
29 tusa-dur burqan-u qutury olquy-a
30 sedkimü: kusekü bődi sedkil
31 egüskeğed: amitan-i oyuyata
32 bolbasuryalqy-yin tula: niyça
33 tami-yin yabudal-i ayui yekede
34 eden: unemlekü tuyurüb anggijiray san
35 bődi sedkil: törölki kijayar-äça

f. 2b
1 qayačaysan gegen qoyosun-i bisilyamü:
2 kemen yurbanta ügüle: hriri: ober-
3 -iwen qayanggiru-a bariy-a barin
4 Jayidqmo mutur jokiyasun-u: jirukn-
5 -eče qubilyan kilingten ba meše
6 yal-un čoča-bar: nasun amin-i
7 buliychi ata todqar bhtinar-i:
8 kijayar-a üldedged vêr sakiyan-u ger
9 bolbài: ōm başar şrođha ha ya
10 ǧiri-a hulu hulu hum pad: qoor
11 üldedged bhtinar ucaday-a pad:
12 ōm başar çag-a çola ram hum
13 bhrum humum: kemen todqar-i üldedged
14 sakiyan kürđün-i bisily-a: ōm a-a:
15 huum: ōm başar guru badm-a a-a
16 yur ča-a na sarva siddhi ni bhrum
17 huum ca: başar ayuşı süwen ha-a:
18 aganista-yin nom-un ayar-un ordu
19 qarsi-aça gegen belge bilig Beyguylüğnes:
20 gundu bçăngbō-yin čay-tur kürbėi:
21 ükul ügei nasun-u sidis-i öggün
22 soyurq-a: ōm x: badm-a erketi-yin
23 ulus oron-aça: belge bilig yeke
24 belge bilig yarqu-yin oron:
25 amidiu-a-yin čay-tur kürbėi: ükul
26 ügei nasun-u sidis-i öggün soyurq-a:
27 ōm x: sugavati-yin ulus oron-aça
28 ükul ügei erketi ŭngri-yin blam-a
29 itegel ayusı-yin čay-tur kürbėi:
30 ükul ügei nasun-u sidis-i öggün
31 soyurq-a: ōm x: cambutib-un naimen
32 oron-aça: tegüs čoytu burqan
33 linggu-aça törögse: badm-a
34 ñyung gnas-yin čay-tur kürbėi:
35 ükul ügei nasun-u sidis-i öggün

f. 3a
1 soyurq-a: ōm x: uqayan-i bariyči
2 nasun-u oron-aça: yurban jül
3 uqayan ariyän ariluyansan buyu:
4 badm-a sambhau-a-yin čay-tur kürbėi:
5 ükul ügei nasun-u sidis-i öggün
6 soyurq-a: ōm x: uqayan-i bariyči
7 nasun-u oron-aça: mergen yeke
8 yelvi qubiyan-i bariyči: tegüs oyutu
9 möğıs srid-un čay-tur kürbėi:
10 ükul ügei nasun-u sidis-i öggün
11 soyurq-a: ōm x: uqayan-i bariyči
12 nasun-u oron-aça: kürdün
13 orçiyulyči yeke kücüutf: badm-a
14 qayan-u čay-tur kürbėi: ükul ügei
15 nasun-u sidis-i öggün soyurq-a:
16 ōm x: uqayan-i bariyči nasun-u
17 oron-aça: yeke ǧidäyči tegϋlder
18 yeke ǧidäyči: saki-a sëngge-yan
19 čay-tur kürbėi: ükul ügei nasun-u
20 sidis-i öggün soyurq-a: ōm x:
21 uqayan-i bariyči nasun-u oron-
22 -aça: manduqui naran-u mandal metü
23 ujeskėleng: naran-u gerel-un čay-
24 -tur kürbėi: ükul ügei nasun-u
25 sidis-i öggün soyurq-a: ōm x:
26 uqayan-i bariyči nasun-u oron-
27 aça bi ügei arslan-u dajun-
28 -luy-a tegϋlder: sëngge sgr-a sgrös-un
29 čay-tur kürbėi: ükul ügei nasun-u
30 sidis-i öggün soyurq-a: ōm x:
31 uqayan-i bariyči nasun-u oron-
32 -aça: vêr ayulyulči ayuyul-un
33 üledgedi: rdô rçe gɾolód-un
34 čay-tur kürbėi: ükul ügei nasun-u
35 sidis-i öggün soyurq-a: ōm a-a:

f. 3b
1 huum: ōm başar guru badm-a a-a
2 yur ča-a na sarva siddhi ni
3 bhrum huum ca: başar ayuşı
4 süva ha-a: uqayan-i bariyči
5 nasun-u oron-aça: nom-un
6 ayar-un ǧejugel barası ügei
7 dagini møç rgiyal-un čay-tur
8 kürbėi: ükul ügei nasun-u sidis-i
9 öggün soyurq-a: ōm x: uqayan-i
10 bariyči nasun-u oron-aça:
11 tabun burqan-u món çınar titim-
12 -tu çil gön bind rçal-un çay-
13 -turf kürbe: üküül ügei nasun-u
14 sidis-i öggün soyrquq-a: öm:x
15 uçay-an-barýçïi nasun-u oron-
16 -aça bilig belge bilig-un yek-yal:
17 badm-a 'prin las-yin çay-tur
18 kürbe: üküül ügei nasun-u sidis-i
19 öggün soyrquq-a: öm:x: uçay-an-i
20 barýçïi nasun-u oron-aça
21 amutan-u jula belge bilig-un jula
22 şirdags glingba-yin çay-tur kürbe:
23 ukul ügei nasun-u sidis-i öggün
24 soyrquq-a: öm:x: uçay-an-i barýçïi
25 nasun-u oron-aça: yek-y mandal-
26 ayuda bui nasun-u burqad-un
27 çiyulyan-u çay-tur kürbe: üküül
28 ügei nasun-u sidis-i öggün soyrquq-a::
29 adistid bayulyaqi inu: hrii: nom-un
30 ayar teyn arilyusyq qota mandal-
31 -aça: çaylaši ügei nasun-u itegel
32 burqad-un çiyulyan-nuyud: ene
33 degedü oron-dur ajirayad yeke
34 abisig ög: adistid bayulyayad
35 sidis-i qoçorli ügey-e qayirala: öm

f. 4a
1 a-a: huum öm baçar guru badm-a
2 a-a yur çña-a na samay-a abhi
3 šay-a a-a a: kemen adistid bayuly-a:
4 hrii: üküül ügei arbis barýçïi-yin
5 mandal bütügel-un ed: yadayadu dotoy-a-
6 -du nüyça öbesüben bolusyas
7 takil-nuyud-un bujar burtay
8 buruyu endegürél gem-un çiyulyan-
9 -nuyud bükün-i: belge bilig-un
10 yurban usüg-iyer arıyulan
11 adislamui:: ram yam kam öm a-a:
12 huum mah-a paça amrita huum
13 hrii: ub: maha-a balingda huum
14 maha-a ragda huum öm argha
15 a-a: huum öm busbi a-a: huum
16 öm dhube a-a: huum: öm
17 álögö a-a: öm ãndehê
18 a-a: huum: öm nivad-i a-a:
19 huum: öm sabda a-a: huum
20 nasun-u ed takil baling-luy-a selte-yi
21 adisla öm sôbhu-a suddha
22 saru-a dharma sôbhu-a šudderò
23 ham: barimta ügei qoyosun-un ayar-
24 -aça usun-aça kögesün
25 çûburığûdugsen metü: lingqu-a-yin
26 mod delgergesen deger-e: saran-u
27 mandal delger saran-a: öbesüben
28 bolusyan badm-a ayusi çayan: tegüs
29 jiryalang-un bey-e-yin çimeg-tü:
30 barayun yar-tayan altan vêir
31 kigej jegün-degen üküül ügei
32 nasun-u qumq-a-yi bariyad: eke-
33 -yin kûjûgun-eçê teberigsen
34 ebû-tür belge bilig-un daginis-un

f. 4b
1 manglay: manlara-ü çayan debel-tü
2 eke ulayan öngyet arban
3 jirîyan nasutu-yin düriteit:: köke
4 înu bômbergü bûged bhağa delgergesen:
5 barayun yar-tayan badm-a sim-e-ber
6 dûgürgegsen gabadala bariyad
7 eçige-lüge ebûcêgsen: niçûgin büged
8 usûn-îyen sandaryulyusyan yûngini-
9 -yin çimeg yasun çimeg-iyer
10 gegelegseng: qoyalyula çu solongy-a
11 gerel-un ger-un duma: vêir lingqu-a-
12 -yin jalarli-ürger sayûysan: yurban
13 sudasun kigej tabun kûrdûn
14 tegüsysuclé: oroî yek-e jiryalang-un
15 kûrdûn-ü duma: arbis barîçê buddha
16 tôd ‘prin rçal: çayan öngyetü
17 nigen niyur qoyar yar-tai: niyuça
18 debel çars-a debeger malay-a emûsügsen:
19 kûrdûn qumq-a bariyad eke-yi
20 teberigsen: manlarau-a buddha lôçani
21 kûrdûn gabadala bariyisar teberigsen
22 qoyolai tegûs jiryalang-un kûrdûn-û
23 dumal: arbis barîçê badm-a tôd
24 ‘prin rçal: ulayan öngyetü nigen
25 niyur qoyar yar-tai: niyuça debel
26 çars-a debeger malay-a emûsügsen:
27 badm-a qumq-a bariyad eke-yi teberigsen
28 ša-a gi-a qatun çayan debel-tü:
29 badm-a gabala bariyisar teberigsen
30 jirûken nom-ûn kûrdûn-û dumal:
31 arbis barîçê vêir tôd ‘prin rçal::
32 köke öngyetü nigen niyur qoyar yar-
33 -tai: niyuça debel çars-a debeger
34 malay-a emûsügsen: vêir qumq-a
35 bariyad eke-yi teberigsen: belge
f. 5a
1 bilig ilayıysan dalai mamagı:: vėč
2 gabala bariysayar teberişen:
3 kuilisun-deki qubilyan kürdün-ü
4 dumda: arbis bariyci radn-a tød
5 'pring rçal. sir-a öngütü nigen
6 niyur qoyar yar-tai:: niyuça debel
7 ğar-a derberger malay-a emüzügsen:
8 erdeni qumq-a bariyad eke-yi
9 teberişen: rasiyan sidi erdeni
10 getülçeği eke: erdeni gabala bariysayar
11 teberişen: niyuça oron-ü
12 amuyulang-yi tedkügü kürdün-ü dumda
13 abbis bariyci garm-a tød 'pring
14 rçal noyurun öngütü nigen nigür
15 qoyar yar-tai: niyuça debel ğar-a
16 derberger malay-a emüzügsen:: jalaymai
17 qumq-a bariyad eke-yi teberişen:
18 oljei tataçyı tângaryrr getülçeği
19 eke: jalaymai gabala bariysayar
20 teberişen: eke-nuyud [1] niçüğun
21 usün-iyan sandarayülüysen:: yasun
22 çimeg-iyer ider bey-eyi kekelesen:
23 üjesüüleng sayiqan jiryal egüskekü
24 bayidal-tu: èçige eke vèçr badm-a-yin:
25 jabilal-yor solongy-a german-un tob-
26 -tùr sayyusen:: jalaqi kiged takil
maytalay
27 inu: hrii: ober-ün çinar teyin
28 arilıyusen onor-aça: badm-a gabala
29 eriketi nasun-u erketü kükütü: ende
30 ajirayaed ilyal ügei sayyuytun:
31 yurban egüden-i bişirley-iyer mörgüged:
32 yadadaydu dotoyadu niyuça takil egümü:
33 degedü kiged yerü-yin sidis-i öggün
34 souyurq-a:: ɔm baçar guru badm-a a-a

f. 5b
1 yur çña-a na sabari var-a baçar
2 samaça: ca: huum bam hò:
3 ɔm baçar guru badm-a a-a yur
4 çña-a na arham buça huum:
5 sabda buça huum kürtele kiged
6 kijayalyası ügei gegen ayusi itegel:
7 badm-a sambhaa-a belge tegüder tabun
8 mudr-a eke: ijayur-ün blam-a
9 mandal-un burqan-u çiçylyan-dur:
10 em-ün takil ergümü abisig kiged
11 sidis-i öggün souyurq-a: ɔm baçar
12 guru badm-a a-a yur çña-a na
13 maha-a pañca ka-a hi: maha-a
14 balingda ka hi maha-a ragda ka-a
15 hi: hrii: duraduyan tedüyken-
16 -iyer erlig simnas-i ügei bolayği
17 badm-a sambhaa-a ayusi: ɛ vam
18 qoslan orörü burqad-un
19 çìiyûlan-dur: bey-c kelen sedkil-
20 -iyer susul-un mörgümü: urily-a anu:
21 nasun iregülük selbide kiged: ilangyuy-
22 qaâyal-a-nuyud-i yoolcilan üiledüged:
23 ɔm baçar guru badm-a a-a yur
24 çña-a na sarva saddhi ni bhrum huum
25 çà baçar ayuşi süva ha-a: kemen
26 uri: qumq-a büütügekü inu suvabhaa-
27 urily-a: qoyosun-u ayar-aça çayañ
28 bhrum-aça ayui yeko çayañ qumq-a-
29 -yin dotor-a barm-aça badm-a kemeküy-
30 -eçe burqan-i egükse: jalayu takil
maytalay-i
31 üile-yin yool metü üiled: tarni uriqui
32 inu:
33 ober-tür egüskegänş ü jirüken-eçe
34 tarni-yin erike toytayal-un utasun-iyar
35 umamîlan: tabun oron-u burqad-un
36 sedkil-i duraduyan-iyar: gerel-ün

f. 6a
1 saçulal quriyal üiled: burqan-u bey-e-
2 -yin dotor-a dügürgüsen rasiyan
3 büggüde: sir-a usün-ü süber ɤarču:
4 qumq-a-yin usun-luy-ä neyilen
5 buçalayad: kökeregen rasiyan-u
6 çâyibur ulayan öngütü: tüsürke-ber
7 nasun simes-i iregülfi: burqan-u
8 jirüken-dür: singükü-lüge: nasun-u
9 ed-nuyud-tur [1] çu singggesen-iyer
10 ükül ügei rasiyan bolbâi kemen
11 sedêkdekü: nasun-i iregülük anu huum
12 ilaçu tegüs itegel belge bilig-ün
13 ayusi: tabun maqabud-tur erke
14 ortçiyulyçy ökin ingris-uni
15 çifyulyan: yöçaçari minu nasun
16 kiged kesig-i nemegülügtün:: deger-e
17 door-a arban saba yirtüncü-
18 -dür: saçurayyan kiged dügürgüsken
19 ovluyusun nasun-i iregülügtün:
20 naîman mîngyan toyatan toqkar-un
21 çìiyûlan-nuyud-bar: qulayûysan
22 boluyan kiged Jayilaysan nasun-i
23 iregülügtün: maqabud-un dayisun
24 erlig kimuraysan üiles-un barildul-
25 -yär: ebdegens kiged baraysan
26 saçuraysan nasun-i selbügtün:
27 genedte soçiysan ayuyusan
28 üküküngsen-iyer: neyilüsgen nasun
29 kiged buyayni nemegülügtün:
30 nasun-i iregül-ün kesig-i ibegögści
31 sidi-yi nadur öggün soyurq:a
32 tabun maqabud tabun gerel
33 badaraysan nasun-u sim-e qurijaju
34 ükul ügei nasun-u sidi-yi nadur
35 öggün soyurq-a: a-a yur çña-a

35 çinamani erdeni-ber: çinadu dayisun-u

f. 7a
1 ayimay-i daruqui metü: obesüben
2 bütyügsen nasun erke uqayani-i
3 bariyçi-dur: nasun-u rilu egün-i
4 ergüsgen-iyer: daysun toqad-ün
5 ayimay-i daruqui sidis bütükü boltuyaii::
6 nasuni-i niyun bekilekü anu: huum ükul
7 ügei nasun-u mün çinar anu:
8 tabun belge bilig-ün mün çinar
9 buyu: tungalay gegen tabun gerel-
10 -luge selte: kümün-ü nasun anu
11 tosulay möküril: jirüken-dür
12 belge bilig saduva-yin jirüken
13 töb-tür niyun üiledümü:
14 sedskisi ügei qoyosun çinar-un
15 quway-tur: ken ber qoorlan
16 üiledkü busu: kemen qoyosun-u ayar-
17 -tur nigen öy-e ayulaydaq kemen kiib-
18 -tü sumun-i ergüged nasun-i niyun
19 üiledı: 'brang rgiasad-nuyud-i jirgeber
20 ergüjiü bür-ün: jibqualg-tay-a
21 bütyügsen nasun-u erketü arbis
22 bariyçi-dur: erke-yin brang rgias
23 egün-i ergügsen-iyer: orčıläng
24 nöğčieng-un qočorli ügei qotala
25 tegügsen-un: erke-yi qoriiyad
26 üilen bütükü boltuyaii:: jibqualg-
27 -tay-a bütyügsen nasun-u erketü
28 arbis bariyçi-dur: doysin-u
29 'brang rgias egün-i ergügsen-iyer:
30 buruyu udur tidyči dayisun
31 toqdar-i écülügedeg: doysin-u
32 üiles bütükü boltuyaii:: jibqualg-
33 -tay-a bütyügsen nasun-u erketü
34 arbis-dur: amurlingyi 'brang rgias
35 egün-i ergügsen-iyer: qoyar tüdiker

f. 7b
1 ebeden atı jedker bükün:
2 amurlingyi-un üiles bütükü boltuyaii::
3 jibqualg-tay-a bütyügsen nasun-u
4 erketü arbis bariyći-dur: delgerenggüi
5 'bras rgias egün-i ergügsen-iyer
6 esi uqayani nasun cóy byuyn
7 terügüen: delgregkü-yin üiles
8 bütükü boltuyaii: öljei qutuy-un
9 naiman temdeg-üd-i ulam jerge-bär
10 ergükü
10 anu: sıkur kiged altan jiraysun
11 sayin qumq-a: lingqu-a-yn
12 čayan labai čoytu jiruqai: duvaça
13 kurdun egün-i ergüsen-i-yer: 14 qamuy qumun-c öljey qutuy
15 orosituyai:: kemekü kiged qan törö-
16 -yan doloyan erdeni ergükü anu: hrii:
17 nom-un kurdun-i ergükülgüchi kurdun
18 erdeni kereklen küşegiis-i qangayği
19 čintamani erdeni: arban baramid
20 tegüşüşen qatun erdeni: qan
21 törö-yi sayitur nemegülüşçi tüşimel
22 erdeni: simnus-un aiyimay-ı ebdeği
23 yaran erdeni: orčalang-un çinadus-i
24 getulgeği morin erdeni: nivsanis-un
25 bayılduyan-i qarqırluşunc čirık-ıin
26 noyan erdeni: doloyan erdeni-yi
27 tegüşken takil ergumun:: öljeyi
28 qutuy-an naiman ed-i ergükü anu: hrii:
29 tooqar-i daruyiı butüül-ıin ed-ıin
30 giği: erdem-ud-i delgeregülgüchi
31 degedu ed bilu-a: ata jeker-
32 -eče ibegęşi duru-a ebesün:
33 amitan-i erkeber qurîaych-i degedu
34 qonda: nivsanis-un ebdećin-ı
35 arîlayçiı givang em: erketen-i

f. 8b
1 yasun čoyças-i tobray boluyabai:
2 olm bačar gröddha ha ya gũra-a
3 qoor öğgüçi şa dram maray-a
4 pad: kemen getülge: olm bačar guru
5 badm-a a-a yur çına-a na maha-a
6 mansa ragda grım ardi ka-a hi:
7 ülbüri anu: aysü itegel nokür selte:
8 degedu nom-un sakıylusun-nuyud:
9 naiman yeke tngri: naiman yeke luus:
10 naiman yeke ğrây kiged naiman
11 yağsa ba dörben maqarana kiged
12 arban jüg-i sakiyçi qorin naiman
13 odun kiged hariga ba bançiğa:
14 buliyçi eke kobegün selte ba: tegüs
15 čoytu itegel egeçi degiü ba: tngri
16 kiged asuri gınari gardari yagš-a
17 budinar kiged: tngri ragš-a naiman
18 ayimay bügüide-dür takil öglige-yin
19 ene baling-yi öggümüi: kere küsgesen
20 bügüide-yi qotala tegüşkegeg
21 yambar čiçaqüi üiles-iüiled
22 balingda buçuca hó: tendeče şasın-i
23 teďköği eke anu: hıum asuri-yin
24 qada-yin kondei-dür: urqian badm-a
25 sambah-a-yin nidın-ı ide
26 tangayariyen aman abuyusan: töbed
27 oron-u arban qoyar suvarasuvadi
28 kiged: yabdayadu baling-dür erkesikü
29 aman abuyusan: Jarlıq-yin ene
30 baling-yi joyoylayad: sinusun-un
31 kükün-i nomuyadqan arban onor-i
32 getülge: yamsiy-i külged sim-e
33 üres-i nemegül: čirig-ın omög-i
34 kemelini mese-yin újguur-i sintal:
35 Jakiruyan üiles-i bütügen soyurq-a:

f. 9a
1 ma ma-a: ka ka-a: la la-a: lè
2 lè: da da-a: dè dèè: ma ha-a
3 mam sa ragda bañaça amrata ka-a
4 hi: ram yam kam ôm a-a:
5 huum: yurbanta ôgülê: ôm baçar
6 şuru badm-a a-a yur çâ-a na
7 argham buuça huum-aça šabta
8 buuça huum kürtele taki: kijayalasi
9 ügei gegen ayusi itegel: badm-a
10 sambhau-a belge tegülder tabun
11 mudr-a eke: ijiyar-un blam-a
12 mandal-un burqan-u çiyulyun-dur:
13 em-un takil ergüümü abisig kiged
14 sidis-i öggun soyurq-a: ôm
15 baçar şuru badm-a a-a yur çâ-a
16 na ma ha-a baçiç ka-a hi: ma
17 ha a balingda ka-a hi: ma ha-a
18 ragda ka-a hi: hrii: duraduysan
19 teduiken-iyer erliq simnus-i:
20 ügei bolyaççi badm-a sambhau-a
21 ayusi ê vam qooslun orqoi
22 burqad-un çiyulyun-dur: bey-e
23 kelen sedkil-iyer bisiren morgümü:
24 jayun üstig terigüten-iyer ülegen
25 todaysan-i güiége: ese oluysan
26 terigüten-iyer küličel ögüi: ata
27 dürsun-lüge kemeküy-êçè degedü
28 sidis-i nadur öggun soyurq-a:
29 subr-a düşb baçar yè suvè
30 ha-a: -bar batuda orosciyl: çiçula
31 quiriaqu anu: sabu sim-e bügüde
32 tabun gerel-un tób-ür
33 singgeged: tere ku kürdun kiged
34 nokud chu erkin-dur singgebe
35 erkin inu joriysi ügei qoyosun

f. 9b
1 ayar-ača: jiči basa solongy-a
2 metü todarqai bolbai: irüger anu:
3 ene buyan-iyer oytaryui-luy-a
4 saçayu qamuy amitan-u: qoyar
5 tuidker ba tegün-iü ur-e
6 qoçörli ügei bügüde ariluyad:
7 itegel ayusi-yin qutuy-i ilete
8 bolyayad: ober busud-un qoyar
9 tusa qoçörli ügei butükü boltuqai:
10 öljei qutuy inu: nom-un bey-e-tu
11 abida ba tegüs jiryalan-un
12 bey-e-tu ayusi qubilyan-u degedü
13 bey-e badm-a sambhau-a büged:
14 yurbar bey-e ileal ügei kijayalasi
15 ügei nasutu-yin öljei qutuy
16 jüg čay bukun-e tégemel
17 boltyaï: qotala tegüsçegen-e
18 erkesigen altan ayulan-dur
19 adali: yurbar yirtincü-yin itegel
20 yurbar kkir-i tebçigen: burqan
21 inu lingu-a-yin nabcı delgeregson
22 metü niðun-i oluysan: ene inu
23 yirtincü-yin buyan-tu angq-a
24 öljei qutuy bolai: tegüber çiçula
25 üjügülegsen-u degedü masi ulü
26 ködülüççi: yurbar yirtincü-dur
27 aldarsiyad tngri kümün-e
28 takrydaysan: degedü nom yerü
29 törölkiten bügüde-yi amurliyülüçyi:
30 ene inu yirtincü-yin buyan-tu
31 qoyaduyar öljei qutuy bolai:
32 degedü qutuy tegülder nom-tu
33 sonusqü öljei qutuy-iyar
34 ergüçigen: kümün kiged tngri
35 ba asuri-nar-un takil-un oron

f. 10a
1 çiyulyun-u degedü içigüri medekü
2 kiged çö-yun sitügen: ene
3 inu yirtincü-yin buyan-tu
4 yutayar öljei qutuy bolai: kemekü
5 terigüten-iyer čëçeg ba: čënggilčekü-
6 bükün-e tégemel bolyaydaquí: šasín-u
7 bariči vëčir-a dhar-a tabdayar
8 tamy-a nom bhrum belgetü dotor-a
9 sim-e-yi tatayči ayusi-yin ayimay-ača
10 jiči batuda orosiyulqü jang üle
11 jokiyasan-u yool-i dayaju ober busud
12 aman-dur ungsiqui-du amur-un tula
13 quyilayunlun buddha guru rçal biber
14 bičibei::
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