

Prince Yunli (1697-1738)

Manchu Statesman and Tibetan Buddhist

Vladimir L. Uspensky



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[Uspenski]

INSTITUTE FOR THE STUDY OF LANGUAGES
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P R E F A C E

Habent sua fata libelli. “Books have destinies of their own.” This Latin saying have 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 not 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 led 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 Qorčīn *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 Mañjurī, 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.”¹

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."²

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.³ 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. *neiting*) which consisted of the Emperor surrounded by his closest functionaries, was "reshaped to facilitate strenuous imperial intervention in governing".⁴ 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 junwang* (the second of the six highest titles under the Qing dynasty). "Guo," which corresponds to Manchu "Kengse," means "resolute; determined; decisive."⁵ 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. *qoṣoi 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 (ᠵᡆᡵᡳᠩ ᠶᠠᠷ) 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.⁶

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 Yunli (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.⁷ 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.⁸

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 Nayur; Chin. Qinghai) Mongols. In 1720 Sino-Manchu armies invaded Tibet to drive away West Mongol Qošiγut 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 Huiyuanmiao, 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.⁹

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 lCang-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 lCang-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-ldan, 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-skyā qutuytu were standing on his right and left sides respectively. During the announcement of the imperial decree "unimaginable" (Mong. *sedkiĵū gūičesi 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-skyā qutuytu for his *qaday* 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 *maṅḍala*, 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-skyā 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. *qatayū küčütü engkereküi-ber jalbariγsan ayiladqal 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 གནས་བརྟན་ཆེན་པོ་བརྟུ་དུག་གི་མཚོན་པ་རྒྱལ་བསྐྱུན་འཇོག་མེད་ཅོར་བུ། 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.

CHAPTER 2

TIBETAN BUDDHIST

EVIDENCE AND FACTS

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. *jasay*) lama. The position of the *terigün jasay 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 Mañjuśrī, 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 (rÑing-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 rÑing-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-ldan-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-ldan-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 ལྷུབ་མཐའ་ཤེལ་གྱི་མེ་ལོང་། (“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.²

The last phrase is obscure in both Tibetan original (*bla ma de gñis lam bar du gshegs*) and its Mongolian translation (*tere qoyar blam-a jāyura jām-dur ajīrabai*) most probably means “the two lamas died.” The fact it was Dam-can chos-kyi rgyal-po (Skt. Samayī 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 Stūpa 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

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 *Avalokiteshwara* 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-sku] 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.³

This simultaneous death in China of two eminent incarnated lamas of the Karma bKa'-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 Guši-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-skyapa 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-skyapa and the Karma-pa schools at the Yuan court, is unconditionally anti-Karma-pa.⁴

lCang-skyapa qutuytu 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-skyapa 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 ñi-ma, the incarnation of *khri-chen* Blo-gros rgya-mtsho (famous as the true incarnation of the Victorious Tsongkha-pa), who was a superior person possessing both wisdom and *siddhi*, who had [in his previous lives] many teacher-disciple connections [with lCang-skyapa], 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-skya qutuytu].

The reason for this was [as follows]. As the seventeenth prince was very powerful and was very affectionate towards the rÑing-ma-pa teachings, he himself listened to many of the rÑing-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 rÑing-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-skya rin-po-che, the latter will gradually become an adept of the rÑing-ma-pa School.

Having become aware of this, Thu'u-bkwan rin-po-che began to persuade lCang-skya rin-po-che [as well as] the *dka'-chen* Shes[-rab] dar[-rgyas] and others that he [lCang-skya rin-po-che] should not listen the Doctrine from any of these two [lamas]. So [lCang-skya 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 མདོ་ཚོག་ཡིད་བཞིན་དབང་གི་རྒྱལ་པོའི་བྱམ་བཤོལ་ཐོན་བྱའི་སྒྲིབ་པོ།—a compilation of the “sūtra-style” small prayers to Eight Healing Buddhas scattered in the famous work by the Fifth Dalai Lama entitled བདེར་གསེགས་བདུན་གྱི་མཚོན་པའི་ཚོག་སྒྲིགས་ཡིད་བཞིན་དབང་རྒྱལ།⁸ Later Yunli published this work of the bKa'-'gyur-pa, together with its Mongolian translation entitled *Sudur-un jang üile küsel-i qangγayçi erketü-yin qayan-ača ončoγui kereglegsen čintamani-yin jürüken kemegdekü orosiba*.⁹ In this work the bKa'-'gyur-pa called Yunli “broadly intelligent in all religious ways of the New and the Old [Schools] qoṣoi Kengse qinwang, *alias* Guru-rtsal” (*gsar rñing 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 “sūtra-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 (*sngags 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 *śloka* 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 brñan*) 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 Mantra[yāna]. 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.¹⁰ He was also most active in persuading the Emperor to bring to Beijing the new incarnation of ICang-skya qutuytu in 1724. After the death of ICang-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 bKa'-'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 ICang-skya qutuytu was installed in Beijing the same year.¹¹

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 བདེ་ལྷན་མ། (this shortened title is given according to its first words) is found in the *gsung-'bum* of bKa'-'gyur-pa Blo-bzang tshul-khrims.¹² 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 rNying-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-rtal, [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!"

It is possible to conclude from this text that Yunli had rTa-mchog rol-pa gsang-sgrub, i.e., a form of Hayagrīva for his *yi-dam* (patron deity). It is also clear that Yunli and his Buddhist associates maintained that the teachings of both the dGe-lugs-pa (the New School) and the rÑing-ma-pa (the Old School) were equally correct and had no superiority one over another. This doctrinal syncretism within Tibetan Buddhism is a forerunner of the 19th century *ris-med* ("impartial; universalistic") movement. While in the 1730s a movement of that kind, especially when supported by a brother of the Emperor, could lead to changes in the balance of influence among different Tibetan Buddhist schools, the map of their domination in the 19th century was drawn already rather precisely, and no intellectual movement could change them from the inside of Tibet. The domination of the Sa-skya-pa School in the 13th and 14th centuries, and the ascension of the dGe-lugs-pa School in the 17th century, primarily as the result of the Mongol support and intervention, have served as a very convincing example of how crucial may be the support of a foreign power for Tibetan religious matters. From this fact results the hostile attitude of some dGe-lugs-pa hierarchs towards Yunli and his Buddhist studies.

bKa'-'gyur-pa Blo-bzang tshul-khrims wrote a big and moving prayer for the longevity of Prince Yunli.¹⁵ He wrote in it:

The Lord of heaven Uṣṇīṣavijayā, Cintāmaṇicakra and all the gods of life, bestow on the superior seventeenth son of Mañjurśrī-Emperor good immortality, and give him supportive power to accomplish his intended deeds!

Let be long-standing for the well-being of the Religion and the sentient beings he, who became unlimitedly knowledgeable about all the ways of Dharma by the force of collection of good karma as in his many previous lives he exercised the way of life of a holy person!

By power of very strong wishes of all hearts we pray for the longevity of the noble prince, who was born in the grateful Royal House [firm] as the *sāla*[-tree], in order to raise the banner of the Yellow Doctrine!

May the congregation of strong and powerful Mañjurśrī—killer of Yama, quickly eradicating all karmas Jñāna-Mahākāla, oath-bound Yama, queen Pārvatī (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 Yamāntaka 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 širegetü qutuytu Blo-bzang bstan-pa'i ñi-ma (1689–1762),¹⁴ received warm welcome from the Emperor and Manchu and Mongol nobles, including Prince Yunli. Here are some facts extracted from the Biography of Galdan širegetü qutuytu written by the Seventh Dalai Lama. After Galdan širegetü 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 širegetü 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 širegetü 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 širegetü qutuytu was residing in the Tibetan Buddhist Temple [Tib. Bod chos lha khang; Mong. Töbed 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.”¹⁵ 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 širegetü 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 širegetü qutuytu. In the twenty-fifth day of the

eleventh additional month of the same year a big service for the longevity of Galdan širegetü qutuytu was conducted in the Sandalwood Buddha Temple (Chin. Zhantansi; Mong. Jāndan jūu) and the twelfth, the sixteenth, the seventeenth princes, together with others of the royal family, made generous offerings.¹⁶ The last story about Yunli found in the Biography of Galdan širegetü qutuytu is as follows.

In the fire dragon year [1736] [Galdan širegetü qutuytu] bestowed *abhiṣeka* on the seventeenth prince to [practicise *sādhana*s of] Hevajra and Vajravārāhī, and also gave him brief instructions on [how to practicise the *sādhana*s of] Mahākāla and Yamāntaka. *dGe-slong* bsTan-'dzin from Uriyangqan asked the master to perform for him the ritual of *ma ṇi bum*. In accordance [with this request] they arranged [the place for the ritual] in the Xifantang Temple,¹⁷ where [Galdan širegetü 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 ṇi bum* ritual was performed, miraculous signs appeared in the same way as before. For this reason the prince, after performing the *ma ṇi* [*bum* ritual], made a vow to recite *ma ṇi* uninterruptedly, and, upon receiving *abhiṣeka* of rGyal-ba rgya-mtsho [= Red Avalokiteśvara], made him his tutelary deity [Tib. *thugs-dam*].¹⁸

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 širegetü 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 རྒྱལ་པོ་བཟུང་པའི་ལོ་རྒྱུས་ལོ་རྒྱུས་ལོ་རྒྱུས་, 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 Mongyol jurgan [=the Department of Tributary Territories], and introduced myself [to him]. [The prince asked:] “Do you know the rÑing-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 rÑing-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*.²⁰

On the same page Sum-pa mkhan-po wrote that in the Yellow Temple (Tib. lha-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 širegetü qutuγtu; 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 rÑing-ma-pa School in Tibet proper, and ordered those who wished to become monks to enter only dGe-lugs-pa monasteries.²¹

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 rÑing-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 bariγad saγšabad-un čoγča-yi oγuγata ariγun bolγan üiledküi yosun-i sayitur nomlan bodi-yin γool mör kemekü orosiba* (SPBUL, Mong. D 54) which is a translation of the work by Tsong-

kha-pa བྱང་རྒྱལ་སེམས་དཔའི་རྒྱལ་བྱི་རྣམ་བཤད་བྱང་རྒྱལ་གཞུང་ལམ། (Peking Cat., No. 6145). 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 Mañjurśrī, the seventeenth prince Blo-bzang dbang-rgyal rdo-rje, who is an expert in the two principles.” The translator was *bandida mergen gusi* Ngagvang-lubjang (< Tib. Ngag-dbang blo-bzang), the proof-reader of the translation was *smonlam rabčumba* 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 yôgā qamuy sidhi yuruyçi kemegdekü orosiba* (SPBUL, Mong. C 74), a work on *guruyoga*. Its Tibetan original is entitled ལྷ་མའི་རྣལ་འབྱོར་དངོས་གྲུབ་ཀྱན་འབྱུང་། 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 *Mançusiri-yin nom-un ayimaγ-ača dörben üile-yin dotoraki erke-yin üile-yin nasun-u бүтүгел амин-у жірүкен кемегдекү orosiba* (SPBUL, Mong. C 85). This is instructions on longevity rites according to empowerment ritual as contained in the འཇམ་དབྱངས་ཚཱ་ལྷོར།, a collection of precepts said to be obtained from Mañjurśrī 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 གཞོན་སྤྱིན་དྲེག་པ་ལྷ་མ་སྲིང་འཁོར་བཅས་བསྐྱེལ། 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.²²

It has already been mentioned that Yunli received many “empowerments” (*abhiṣeka*) for performing *sādhana*s and other esoteric rites. It remains unclear as to who were his preceptors in the rÑing-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 ergüküi orosiba* (SPBUL, Mong. C 175), being an instruction on *bali*-offering to “Black-aquamarine-coal colour” Devī, 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 terigütü dagini-yin bütügel-ün ary-a* (SPBUL, Mong. C 221), being a *sādhana* of Red Lion-headed Dākinī (Tib. Seng gdong-ma dmar-mo; Skt. Rakta Siṃhavaktrā), 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 *Tegüs čoytu čirig-ün qatayur qatun eke-yin bütügel-ün ary-a küseksen egerel qangyayči çandamani* [!] *erdeni kemegdekü orosiba*, being directions for the *sādhana* of dMag-zor-ma (Skt. Pārvatī), 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 bariyči buddha guru rçal* (= 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 Vajrapāṇi with three faces and six hands, entitled དཔལ་ཕྱག་ན་རྗེ་རྣམ་གསུམ་ཕྱག་དྲུག་པའི་མངོན་རྟོགས།²³ Its Mongolian translation is also available among the books from the library of Yunli: *Čoytu včir-bani yurban ni yur jir yuyan yar-tu-yin ile onol orosiba* (SPBUL, Mong. C 182).

In sGar-thog Thu'u-bkwan rin-po-che also wrote a very small untitled prayer for Yunli (Taube 1966, No. 1800).

6. During their meeting in mGar-thar in 1734/35, the Seventh Dalai Lama wrote a *sādhana* of Vajrabhairava-Ekavīra to be practiced by Yunli, entitled དཔལ་རྗེ་རྗེ་འཇིགས་བྱེད་ དཔལ་བོ་གཅིག་པའི་སྐབ་ཐབས་བདུད་ལས་རྣམ་པར་རྒྱལ་བའི་རྩ་སྒྲ།²⁴

7. At the request of Yunli, the Seventh Dalai Lama also wrote in mGar-thar instructions for a longevity rite according to Amitāyus, entitled མགོན་ཆེ་དཔག་མེད་པར་བརྟེན་ པའི་ཆེ་འི་དངོས་གྲུབ་སྐབ་ཐབས་མི་འགྱུར་རྗེ་རྗེ་འོག་ཟ།²⁵

8. The third work written for the practice of Yunli by the Seventh Dalai Lama in mGar-thar is the ལྷ་མ་མཚོ་དཔའི་ཚོག་ལེགས་ཚོགས་བདུད་རྩི་ཆར་འབེབས།,²⁶ an instruction for the ritual of veneration of the spiritual preceptor (Skt. *guru-pūjā-vidhi*). Upon his return to Beijing Yunli printed this work together with the Mongolian translation entitled *Blam-a-yin takil-un jang üile sayin čiyulyan-u rasiyan quran-i bayulyayči kemegdekü orosiba*.²⁷

9. Several initiations bestowed on Prince Yunli by Galdan širegetü qutuytu Blo-bzang bstan-pa'i ñi-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 *sādhana* of Hevajra are contained in the work entitled ཀྱི་རྩོར་གྱི་སྐབ་ ཐབས་གསང་ཆེན་ལྷུང་ལམ།²⁸

9.2. Instructions for the *sādhana* of Vajravārāhī are contained in the work རྩོམ་པལ་མཛོད་ལྷན་པུས་པའི་ཆོད་རབ་རྒྱལ།²⁹ Its Mongolian translation is also available among the books from the library of Yunli: *Yeke amuṣulang maši delgeregčī kemegdekü včir yaqai eke-yin бүтүгел оросиба* (SPBUL, Mong. C 60).

9.3. A work entitled *Včir yaqai eke-yi бүтүгекү арга yeke jīryalang delgeregsen-ü emün-e-yin egüskel оросиба* (SPBUL, Mong. C 66), being instructions on the realization of the deity in front of the practitioner (Tib. *mdun bskyed*) during performing of the *sādhana* of Vajravārāhī, seems to have been preserved only in Mongolian translation. In the colophon (ff. 8b-9a), Galdan širegetü qutuṣtu eulogized Yunli in the following words: “*Qošoi Kengse qinwang*, the seventeenth son of the very merciful Mañjurśī 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] Mañjurśī Emperors as [high as] the top of the world” (*olan töröl-degen sayin üiles-tür suduluṣan abiyas-un küčün-iyer esi uqayan-u erdem-iyer asuru mergejged: mançuširi degedü ejed-ün qoos yosun-u čayan sikür-i sansar-un üjügür kürtele ergüküi-dür kejy-e ču ülü suladuṣči: mançuširi yeke örösiyel-tü quvangdi-yin arban doloduṣar qan köbegün 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. *pratiṣṭhā*; Tib. *rab gnas*; Mong. *sayitur orosiyulqu*). It is based on a very detailed exposition of all kinds of this ritual by Padma ‘phrin-las entitled རབ་ཏུ་གནས་པའི་རྒྱལ་པར་ རེས་པ་རྒྱུད་དོན་རྒྱ་མཚོ་གསལ་བར་བྱེད་པ་ནོར་བུའི་སྒྲིང་པོ།³⁰

While the book by Padma ‘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. ‘*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:

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!

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. *bdag bskyed*); the creation of the deity in front of the practitioner (Tib. *mdun bskyed*) and evocation of deities for the consecration of the water in the vessel (Mong. *qumq-a-yin urily-a*; Tib. *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. *burqan-u qumq-a*; ff. 4a:18 - 7b:20) and “ablution vessels” (Mong. *ukiyal-un qumq-a*; Tib. *khrus bum*; ff. 7b:20-8a:18).

The five Tathāgatas (in the *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 (Akṣobhya) in the East;
- Ratna thod-phreng-rtsal (Ratnasambhava) in the South;
- Padma thod-phreng-rtsal (Amitābha) in the West;
- Karma thod-phreng-rtsal (Amoghasiddhi) in the North.³¹

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. *todqar*; Tib. *bgegs*; ff. 8b:18–10b:3) and from defilements (Mong. *kilinče*; Tib. *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. *tangyariy-tan*; Tib. *dam tshig sems 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. *sitügen-e egüskeküi*; Tib. *rten bskyed*; ff. 16b:7–23a:7). Among the invited are Buddha Śakyamuni, 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. *nidün negeküi*; Tib. *spyān 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 bdun*), of the attributes of wrathful deities (Mong. *kilingten-ü 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.³²

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 *dharanis*, in principle, they are recoverable from the text by Padma ‘phrin-las. Two examples of these recovered original *dharanis* are also given.

F. 2a ¹= Tib. *rje btsun rig ‘dzin padma ‘phrin las*; f. 3a ¹= Tib. *rnam rgyal bum pa*; f. 3b ¹*rig pa ‘dzin pa ‘i dngos grub sgrub pa*; f. 8b ¹*chos dbyings rang grol*; f. 10a ¹*‘yongs ‘du*; f. 13a ¹*bla bri*; f. 13b ¹*Oṃ sarva tathāgata abhiṣeka samaya śrīye hūṃ*; ³³ f. 13b ²⁻²*Oṃ sarva tathāgata kāya bisōdhane svāhā*; ³⁴ f. 25a ¹*sil sñan*; ²⁻²*pheb rdob*; f. 39b ¹*skar rgyal*; ²*li khri*.

Text 2. *Tungyalay sim-e tataγči ayusi-yin egüden-eče batuda sayulγaqu-yin jāng üile ürgüljide 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 *dharanis* 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 ལྷོ་མཚན་རྫོགས་ཀྱི་འཕེལ་སྐྱོད་ལཱ་ལོ་སྒྲིག་པའི་རྒྱ་མཚན།. 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. ཚེད་པག་མེད་དྲངས་མ་བརྩུད་འདྲེན་གྱི་སྒྲོ་ནས་གཟུངས་རྩེད་བརྩན་བཞུགས་གྱི་ཚོག་བསྐྱེགས་དང་གང་རྒྱུ་གྱི་རྣམ་འབྲུར་ལ་དགོས་པའི་ལྷན་ཐབས། The work by Yunli bears almost the same, slightly abridged title.
2. ཚེད་པག་མེད་དྲངས་མ་བརྩུད་འདྲེན་གྱི་བསྐྱེན་ཡིག་འཆི་མེད་གྲུབ་པའི་བརྩུད་ལཱ་ན།

These two works are found in the second part (“Son”) of the “Secret Visionary Autobiography.”³⁵ 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.”³⁶

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.³⁷

An elucidation of this ritual by Blo-bzang bstan-'dzin mthu-stobs entitled ཚེདཔག་མེད་ དྲམ་མ་བུ་འདྲེན་གྱི་སྤྲིན་གྱེད་དབང་གི་ཚོག་ཚེ་བུ་བདུན་རྩེ་འབེབས་པའི་སྤྲིན་ཕུང་། is attached to the St. Petersburg Manuscript of the “Secret Visionary Autobiography.”³⁸

A typical rÑing-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.³⁹

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 Hayagrīva, 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 rÑing-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.¹

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 ...²

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 *Ĵarliy ubadis-un tuyuĵi ĵarliy ubadis-un nom-un yaruly-a todorayuluyĉi ĵula kemegdekü orosibai* (SPBUL, Mong. E 62] which is the Mongolian translation of the བཀའ་གདམས་ཀྱི་རྣམ་པར་ཐར་པ་བཀའ་གདམས་ཚུལ་ལྟར་གསལ་བའི་སྒྲིན་མ། 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 མཁའ་མཚན་འབྲུག་གཞི་ལྷན་གྱི་འཇུག་པའི་མཁའ་མཚན་གྱི་འཇུག་། / *Merged yarqu-yin oron* was compiled by Galdan širegetü qutuytu Blozang bstan-pa'i ñi-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 Kökeqota, 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 *Mahāvvyutpatti* (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.³ Judging from the writing style and page design, it is possible to assert definitely that this *Mahāvvyutpatti* 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 *Mahāvvyutpatti* in the printed Mongolian *bsTan-'gyur*. Originally this dictionary was used by Tibetan translators from Sanskrit. It might be possible that this manuscript *Mahāvvyutpatti* 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 *Mahāvvyutpatti* 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 *Mahāvvyutpatti*—Alice Sárközi—wrote about the origin of the St. Petersburg manuscript:

The present publication is based on a manuscript version of the *Mahāvvyutpatti* (*Ilyal-i ilete uqayulun üiledügči-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.⁴

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. Sárközi's preface should be clarified. First, the real Mongolian title of the manuscript *Mahāvīyutpatti* is the *Ilḡul-i onoyulun üiledügčī-yi delgeregüügčī sudur orosiba*; the initial title, crossed out by a proof reader was the *Ilḡul-i yekede onon üiledügčī 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. *Gelüng badm-a 'prin las öber-ün domoy-yin ügüleksen čaḡan bolor toli orosiba* (SPBUL, Mong. D 42), which is the autobiography of *rig-'dzin Padma 'phrin-las* (1641–1717), reaching up to the *usun ere bačın jıl* (A.D. 1692).

3.2. *Quriyangyui sudur-un abisig-un ündüsün blam-a-nar-un čiday ḡayiqamsiḡu süsüg-ün erke*, being the translation of the བཀའ་མཁོད་དབང་གི་བླ་མའི་རྣམ་ཐར། by Padma 'phrin-las (SPBUL, Mong. D 45). This is a collection of biographies of lamas who transmitted the *Dus pa mdo*, the chief rÑing-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. Three autobiographies of Lho-brag grub-chen Las-kyi rdo-rje, alias Nam-mka' rgyal-mtshan (1326–1401):

3.4.1. *Yeke sidityü ḡarm-a bačar-un čadig oboḡ iḡayur-un üg selte orosiba* (SPBUL, Mong. D 116).

3.4.2. *Lhō-brag-pa včir-bani-yin 'büm jārliy rasiyan erike blam-a las-čī dorjī-yin ḡadaḡadu yeke čadig orosiba* (SPBUL, Mong. D 52).

3.4.3. *Gadaḡadu 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" (རྣམ་ཐར་གྱི་ཕྱོད་པོ།) 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. *tamay-a-tu köbegün-ü bicig*) 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 včir tamay-a-tu-yin dotoraki včir sula yabudal-tu-yin ŋang iiile badarangyui oytaryuy-yin ayungya orosiba* being the translation of the ལྷ་མཚན་རྫོག་པའི་ལྷ་མཚན་པོ་འཇམ་མཉམ་གྱི་ཆོས་བསྐྱེད་ལས་གནས་ལུགས་འབར་བ། (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 *tamay-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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| 1. འཁོར་ལོ་རི་ཀྱུ་ཙན། Mong. D 146 | 14. རིགས་གསུམ་མཚན་མའི་ཀྱུ་ཙན། Mong. D 120 |
| 2. ལྷེ་མིག་གི་ཀྱུ་ཙན། Mong. D 141 | 15. ཡིད་བཞིན་དབང་ཀྱུ་ཙན། Mong. D 134 |
| 3. སྤྱིང་གི་ཀྱུ་ཙན། Mong. D 140 | 16. ལྷ་མཚན་རྫོག་པའི་ལྷ་མཚན་པོ་འཇམ་མཉམ་གྱི་ཆོས་བསྐྱེད་ལས་གནས་ལུགས་འབར་བ། Mong. D 115 |
| 4. རྫོག་པའི་ཀྱུ་ཙན། Mong. D 144 | 17. ལུགས་སྤྱིག་ཚེ་ཀྱུ་ཙན། Mong. D 136 |
| 5. བུམ་པའི་ཀྱུ་ཙན། Mong. D 143 | 18. རྩ་ལལ་ཡིད་བཞིན་ཀྱུ་ཙན། Mong. D 137 |
| 6. རྣོ་བུ་ལི་ཀྱུ་ཙན། Mong. C 368 | 19. དཔལ་གྱི་བེདུ་ལི་ཀྱུ་ཙན། Mong. D 150 |
| 7. རལ་གྱི་ལི་ཀྱུ་ཙན། Mong. D 121 | 20. ལྷ་མཚན་པོ་འཇམ་མཉམ་གྱི་ཀྱུ་ཙན། Mong. C 267 |
| 8. ཉི་ཟླ་ལི་ཀྱུ་ཙན། Mong. D 127 | 21. པད་དཀར་ཀྱུ་ཙན། Mong. C 222 |
| 9. ཀྱི་ལ་ཡའི་ཀྱུ་ཙན། Mong. D 126 | 22. གཏུགས་དཀར་ཀྱུ་ཙན། Mong. D 135 |
| 10. སྤྱིག་པའི་ཀྱུ་ཙན། Mong. D 124; D 125 | 23. ཆོས་དྲང་གལས་འབྱིལ་ཀྱུ་ཙན། Mong. D 138 |
| 11. གྱི་གུག་ཐོད་ཁག་ཟུང་འདྲུག་ཀྱུ་ཙན། Mong. D 123 | 24. གསེར་ཉ་ལི་ཀྱུ་ཙན། Mong. D 145 |
| 12. ལ་མ་དུ་ཏི་ལི་ཀྱུ་ཙན། Mong. D 122 | 25. ཀྱུ་ལ་མཚན་གྱི་ཀྱུ་ཙན། Mong. D 114 |
| 13. ཉི་ཟླ་འབྲོལ་ཀྱུ་ཙན། Missing | |

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 jökiyangyui 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.⁶

“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.Damdinsürüng, 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 1628–1629.⁷

Another interesting example of older translations is the Mongolian translation of the ལྷོ་མ་པ་གསུམ་གྱི་རབ་རྩུང་བྲེ་བ།, a work by Sa-skya paṇḍita Kun-dga' rgyal-mtshan (1182–1251), entitled *Furban sanvar-i sayitur iyaqui kemegdekü: nom kiged nom busu-yi teyin büged sayitur iyaγči 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 Gūngga-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 *Medegdegün-i belgetey-e geyigülügči ner-e-tü šastir* (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 Činggisim (1243–1286), Qubilai Qayan's heir-apparent. Its Tibetan title is ཞེས་བྲུ་རབ་རྩུང་གསལ་བ།, it was also translated into Chinese in the early 14th century and incorporated into the Chinese Tripitaka under the title *Zhangsuozhi lun* (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.⁸

Many other interesting works are found among the Mongolian books which belonged to Prince Yunli. Among them there rÑing-ma tantras, works on the rÑing-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 Mañjuśrī Emperor.⁹ These works constitute two cycles of *sādhana*s and esoteric rituals of the rÑing-ma-pa School. Though I have never seen those manuscript, their description by Prof. Heissig (“Schriftspiegel 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 oduysad-un quriyanggyu-yin bisilyal-un temdeg gegen ĵula orosibai*¹⁰ 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 Śata-piṭaka Series.¹¹ 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 *Mañjuśrī-nāma-saṃgīti* (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 མཚན་ཡང་དག་པར་བརྗོད་

པའི་ཀུ་ཚེར་བཤད་པ་དོ་རྗེའི་རྣམ་འབྲུར་གྱི་དེ་ལོ་ན་ཉིད་སྤང་བར་བྱེད་པའི་ཉི་མ་ཚེན་པོ། 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.¹² 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 niyuča doysin eke-yin baling qariyul-un yosun-i ney-ilegülgönsen 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 *Üjesküleng-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 rÑing-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 rÑing-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 བོད་ཀྱི་བརྗེ་ཡིག་རྟོགས་པར་སྒྲ་བ། / *Töbed üge kilbar 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—Qoṣoi 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 གསོལ་འདེབས་ལེན་བདུན་མ།

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*—“Dharma”:

ཚོས་དབྱིངས་དང་ལས་མི་སང་སྐྱེ་མའི་འཕྲུལ།
 ཚོས་ཉིང་དགྱིལ་འཁོར་ཆེན་པོའི་གསོལ་འདེབས་འདི།
 ཚོས་མཛོད་རྗེས་སློབ་ཁེང་ཟེ་ཕྱིན་ལང་གང།
 ཚོས་མཚན་བྱང་ཏྲ་གུ་རུ་ཙུལ་ཞེས་བྱས།
 ཚོས་སྦྱིན་སྦྲེལ་ཕྱིར་པར་དུ་བསྐྱབས་པའི་དགེས།
 ཚོས་རྒྱལ་གོང་མ་ཆེན་པོའི་ཞབས་བསྟན་ཅིང།
 ཚོས་རྒྱན་གྱིང་ཅེར་བསྐྱེདས་པའི་བཀྲ་ཤིས་ཀྱིས།
 ཚོས་སྲིད་རྟག་གནས་ཕྱོགས་ཀྱན་བདེ་ལེགས་ཤོག།

The original of the Mongolian translation and Beijing xylograph was the Tibetan edition printed in the bsKal-Idan phun-tshogs-gling Monastery, in which the colophon was written by the Fifth Dalai Lama (which is also reproduced).¹⁵

3. Yunli sponsored separate editions in Tibetan and in Mongolian of the canonical work devoted to the worship of the seven Medicine Buddhas, དེ་བཞིན་གཤེགས་པ་བདུན་གྱི་སྦྱོན་ལམ་གྱི་ཁྲུང་པར་རྒྱས་པ། (Peking Cat. No. 135; Ligeti No. 135; Kasyanenko No. 132). Its Mongolian title is the *Qutuy-tu doloyan tegünčilen iregsed-ün erten-ü irüger-ün delger-enggüi ilyal neretü yeke kölgen sudur*. The titles on the covers are given as མདོ་སྦྲེ་བརྒྱད་བརྒྱ་
 ཕ།/ *Naiman jaγutu sudur orobiba*.¹⁶ 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 sūtra in his postscript to the work by bKa'-'gyur-pa, the མདོ་ཚོག་ཡིད་བཞིན་དབང་གི་རྒྱལ་པོའི་བྱུར་བཀོལ་ནོར་བུའི་སྣོད་པོ། (see the previous chapter).

4. Yunli published (*keb-tür čoyčaluγsan*) the Mongolian translation of the *Vimalakīrti-nirdeśa-sūtra* (Tib. སྤྱི་མཐེང་པར་གྲགས་པས་བསྟན་པ།, Peking Cat. No. 843) entitled *Qutuy-tu kkir ügei aldarsiγsan-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 རྒྱལ་པོ་ཚེན་པོ་སྤེལ་ལ་གསོལ་མཚོད་འབྲུལ་རྩལ་འཕྱིན་ལས་འགགས་མེད་རོ་རྗེའི་སྣོད་དབྱངས།/Mongolian title *Tabun yeke qayan-dur öcig takil ergüküi yosun-u üiles türidkel ügei včir-un irayu egesig kemegdekü orosiba* was published (*keb-tür bütügebei*) by Yunli.¹⁷

6. Another bilingual Tibetan-Mongolian edition of a work by the Fifth Dalai Lama, the མཚམས་འདེབས་པའི་གསལ་བྱེད་ལེགས་ཚོགས་ལྷན་གྲུབ།/ Mong. *Saçça deledkü-yi todadqayçi buyan jıbqulangtay-a bütügsen* concerning the worship of Buddhist images made of clay, was printed (*spar tu bsgrubs*) by Yunli.¹⁸

7. Yunli initiated the Mongolian translation of the extract from Atiśa's life-story, which narrates his Buddhist activities in India and his missionary travel to the country of gSer-gling, entitled *Juu atiśa enedkeg-eče kerkijü sasin delgeregsen ba: altan tiib-tür oduγsan-u tuyujı orosiba*.¹⁹ The Tibetan Lhasa edition printed in the dGa'-ldan phuntshogs-gling Monastery served 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 ལྷོ་མའི་ཡོན་ཏན་ཚོས་གྱི་འབྲུང་གནས།.

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 ལྷོ་སྤྱིང་དོན་བདུན་མ། by Thogs-med bzang-po (1295–1368) entitled *Ilayγsan-u köbegün dürbel ügei sayin čoytu ber jökiyaysan oyun sudulqui doloγan udq-a-tu orosibai*. Its colophon says that it was published by Yunli (*qoşoi kengse čin vang tunumal ariluγsan sedkil-iyer ene metü keb-tür seyilgegsen-ü buyan-iyar...*). The Tibetan Lhasa edition, printed in the dGa'-ldan phuntshogs-gling Monastery, served as the original for the Mongolian translation; the original colophon by the Fifth Dalai Lama is

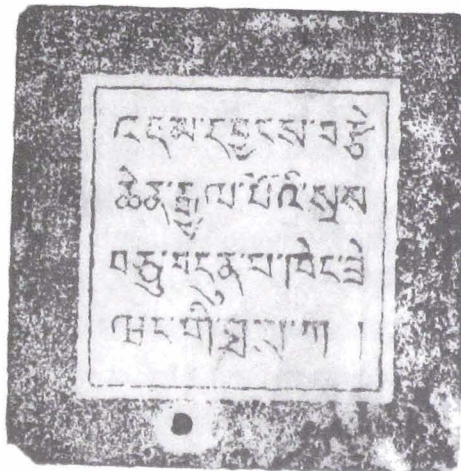
also translated. Since this book originates from the private library of Yunli, it could have been a draft copy which was to be printed later.

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 bütügel-ün ary-a-yin gün ubadis-un tayilburi*. This is the text with interlinear commentaries of the work by the First rJe-btsun dam-pa qutuytu Blo-bzang bstan-pa'i rgyal-mtshan (1635–1722) entitled མཆོད་སྒྲུབ་ཐབས་ཟབ་མོ། (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.²⁰ 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



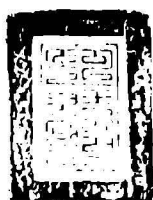
Legend: *'Jam dbyangs brtse chen rgyal po'i sras bcu bdun pa kheng ze wang gi tham ka*
 Translation: "Seal of Khengse wang, the seventeenth son of the very merciful Mañjurśrī Emperor."

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

- ¹ Douglas and White, 1993, p. 1710.
- ² The information concerning the mother of Yunli is taken exclusively from QLSL, vol. 1, f. 100a.
- ³ Wu, 1979, p. 163.
- ⁴ Bartlett, 1991, p. 134.
- ⁵ *Man Han da cidian*, p. 920a
- ⁶ Lombard-Salmon, 1972, pp. 236–39; Bartlett 1991, pp.121, 143.
- ⁷ Bartlett, 1991, pp. 139–47.
- 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 lam*, ff. 23b:2–24a:5.
- ¹² This led 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.
- ¹³ Published in 1937 by Yugong xuehui. Reprinted in Taipei in 1976.
- 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

- ¹ TN, ff. 34a:6–34b:6.
- ² JQNT, f. 88b:2–5; JQNM, f. 74a.
- ³ Douglas and White, 1976, pp. 93–93, 149–50.
- ⁴ For example, in the biography of the Third ICang-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.

- ⁷ 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.
- ⁸ Tohoku Cat., No. 5644.
- ⁹ Heissig, 1954, No. 92. The Tibeto–Mongolian edition of this text is reproduced in Lokesh Chandra, 1980, vol. 7, pp. 2497–2717. The translated postscript by Yunli corresponds to pp.2708:2–2716:1.
- ¹⁰ Petech, 1972, p. 72.
- ¹¹ Weiers, 1988, pp. 122–25.
- ¹² YC, vol. 38, p. 62.
- ¹³ YC, vol. 37, p. 43.
- ¹⁴ For his biography see Yontan, 1994, pp. 985–86.
- ¹⁵ GSNT, f. 35a:2–6; GSNM, f. 57a.
- ¹⁶ GSNT, f. 36a:5–6; GSNM, f. 58b.
- ¹⁷ This is obviously the Chinese name of the above-mentioned Tibetan Buddhist Temple.
- ¹⁸ GSNT, f. 36b:1–3; GSNM, ff. 58b–59a.
- ¹⁹ SKA, f. 80b.
- ²⁰ *Ibid.*, f. 81a.
- ²¹ Petech, 1972, pp. 105–09.
- ²² YC, vol. 38, p. 61.
- ²³ Taube, 1966, No. 886.
- ²⁴ *Ibid.*, No. 927.
- ²⁵ *Ibid.*, No. 1020.
- ²⁶ *Ibid.*, No. 1327.
- ²⁷ Heissig, 1954, No. 85.
- ²⁸ Taube, 1966, No.969.
- ²⁹ *Ibid.*, No. 941.
- ³⁰ This text is reproduced in Pema Choden, 1973, pp. 1–285.
- ³¹ Klaus, 1982, pp. 30–31. Thod-phreng-rtsal ('The One having power of scull-rosaries') is a secret name of Padmasambhava.
- ³² For the descriptions of the *rab-gnas* ritual see Baradiin, 1924; David-Neel, 1945; Bentor, 1992; Bentor, 1995.
- ³³ Pema Choden, 1973, p. 61:5.
- ³⁴ *Ibid.*, pp. 61:1; 82:3.
- ³⁵ Uspensky, 1996, p. 56, Nos. 13, 14.
- ³⁶ Karmay, 1988, pl. No. 17.
- ³⁷ Bawden, 1957, p. 154, No. 8.
- ³⁸ Uspensky, 1996, p.58, No. 14.
- ³⁹ 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

- ¹ Vassiliev, 1855, pp. 4–5.
- ² Vassiliev, 1857, p. 309.
- ³ Vassiliev, 1855, pp. 30–31.
- ⁴ Sárközi, 1995, p. vii.
- ⁵ Uspensky, 1966, pp. 54–59.
- ⁶ Poppe, 1967, p. 19.
- ⁷ Tserensodnom, 1969, pp. 47–48.
- ⁸ The author of the present book has prepared this text for publication.
- ⁹ Heissig, 1954, p. 77, n. 10; Heissig, 1961, p. 218, No. 393.
- ¹⁰ Heissig, 1961, No. 393/28a.
- ¹¹ Lokesh Chandra, 1982.
- ¹² Bawden, 1957, p. 152.
- ¹³ *Ibid.*, pp. 153–54, No. 5.
- ¹⁴ Heissig, 1954, No. 88; labels with title glued to various copies differ from one another.
- ¹⁵ 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 rÑing-ma-pa tradition, see Eimer and Tsering, 1976; Houston, 1975; Schwieger, 1988.

¹⁶ Heissig, 1954 No. 90; Taube, 1966 No. 232.

¹⁷ Heissig, 1954, No. 89; Tohoku Cat., No. 5625/8.

¹⁸ Taube, 1966, No. 2587.

¹⁹ Heissig, 1954, No. 91.

²⁰ Bawden, 1957, pp. 159–60.

INDEX OF TIBETAN AND MONGOLIAN WORKS

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LIST OF CHINESE NAMES AND TERMS

| | |
|-----------------------------|--------------------------|
| <i>baoyi</i> 包衣 | <i>neiting</i> 內廷 |
| <i>chanshi</i> 禪師 | <i>pinyu</i> 嬪御 |
| Chen Ximin 陳希閔 | Qianlong 乾隆 |
| <i>da</i> 達 | Qing 清 |
| <i>dian</i> 奠 | Qinghai 青海 |
| <i>gong</i> 公 | Saiwai 塞外 |
| <i>Gongbu</i> 工部 | Shanxi 山西 |
| <i>Gongcheng zuofa</i> 工程做法 | Shunzhi 順治 |
| Guizhou 貴州 | Siling <i>see</i> Xining |
| Guo 果 | Songzhusi 嵩祝寺 |
| <i>Guoyi qinwang</i> 果毅親王 | <i>taifei</i> 太妃 |
| <i>heshang</i> 和尚 | Taining 泰甯 |
| <i>heshuo qinwang</i> 和碩親王 | Wutaishan 五臺山 |
| Huangkao <i>qinfei</i> 皇考勤妃 | Xiaokang 孝康 |
| <i>Hubu sanku</i> 戶部三庫 | Xiaozhuang 孝莊 |
| Huiyuanmiao 惠遠廟 | <i>Xifan zihui</i> 西番字彙 |
| <i>junwang</i> 郡王 | Xifantang 西番堂 |
| Kangxi 康熙 | <i>Xingbu</i> 刑部 |
| <i>Libu</i> 禮部 | Xining 西寧 |
| <i>Lifanyuan</i> 理藩院 | Xizang riji 西藏日記 |
| Miao 苗 | Yi 毅 |
| Ming 明 | Yinli 胤禮 |
| <i>mizou</i> 密奏 | Yinzhen 胤禛 |

Yongzheng 雍正

Yuan 元

Yu daren 禹(?)大人

Yugong xuehui 禹貢學會

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ABBREVIATIONS OF THE TITLES OF SERIALS AND INSTITUTIONS

IATS—International Association for Tibetan Studies

JRAS—Journal of the Royal Asiatic Society

JWCBS-A—Journal of the West China Border Research Society, series A

ŚP - Śata-piṭaka Series

SPBUL—The Library of the Oriental Department of the St. Petersburg State University

ZAS—Zentralasiatische Studien

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TRANSLITERATION OF THE TEXTS
WRITTEN BY YUNLI

TEXT 1

f. 1b

- 1 namô guru buddha ya: nom-un bey-e
- 2 tuyurbil-un kiĵayar-aça anggiĵirayad
- 3 mön çinar uyuyata ariluysan yegüdkel
- 4 ügei oytaryui-tur tabun mayad
- 5 tegüsüsen tegüs ĵiryalang-un bey-e
- 6 amurlingyui kilingten-ü dayuriyan büĵig
- 7 nigüleskü-yin edür bolıyayçı-bar: olan
- 8 olan ĵüil nomuyadqaydayun-u oyun-u
- 9 lingqu-a-yi iniyelegçi qubilyan-u
- 10 bey-e terigüten: ĵayun-a-bar uryuqi
- 11 sansar nirvan-u yayçakü nidün degedü
blam-a-
- 12 -yin köl-ün lingqu-a-tur sögüdümü:
- 13 alin-u nigüleskü-yin üsün bariyçi
- 14 nigügsen-eçe: masi niyuça çaylasi ügei
- 15 rasiyan qur-a-yin urusqal döğürügsen
- 16 barasi ügei sang: minu oyun-u süsüg
- 17 durasilun niyur-tur üiled: toytaysan-
- 18 -aça: bey-e ĵarliy sedkil-ün sitügen sayitur
- 19 oroyusiyulquy-yin ĵang üile-yi
- 20 ariyudqan: tobçi-yin tedüiken-i biçiküi-
- 21 -dür nom-un sakiyulsun-nuyud bosoy-i
- 22 öggün soyurq-a: ende bey-e ĵarliy

f. 2a

- 1 sedkil-ün sitügen-dür sayitur
- 2 orosiyulqu yosun ¹getülgegçi
- 3 arbis bariyçi badm-a ĵarm-a-yin¹
- 4 ĵokiyaysan sayitur orosiyulqu
- 5 yurban üiledküy-eçe dumdadu
- 6 üiledbüri nomlal-aça üdesi
- 7 mandal-un kereg-ten-nügüd-i
- 8 sayitur güiçegen üiledüged:
- 9 manayar erte bosçu öber-tür
- 10 egüskeküi emüne egüskeküi qumqan

- 11 yurbayula-yi ĵang üile-yin
- 12 yosuyar üiledüged sitügen
- 13 arilyaquy-aça eçüs kürtele
- 14 delgerenggüi metü edür ĵang üile-yi
- 15 bütügel-i angqar-un abuydaqui:
- 16 kemegsen metü amur bolıyan ĵokiyaqui
- 17 anu: emüne egüskeküi mandal-un
- 18 ĵang üile ali nigen-i ĵemseg-
- 19 -nügüd-i çiqula beledcü tuyurbın
- 20 üiledüsün: tegüs çoytu ŝa ŝgi-a
- 21 ba-yin sayitur orosiyulquy-yin
- 22 udq-a-yi todoryuluysan metü

f. 2b

- 1 bügesü burqan-u qumq-a-yi tabun ba nigen
- 2 üiledkü kemen nomlaysan-u tula qarsi ülü
- 3 bolqu büged ğabala eriketü-yin tabun
- 4 burqan ber qumq-a bolbasu ber: ende
- 5 öber-ün yosun metü nigen-dür üiledkü
- 6 kemen nomlaysan çilen usniq-a-yin qumq-
a-yi
- 7 binçaliga-bar küçübçilen boluyad: tabun
- 8 iĵayur-tu-yin belges labai vçir tarni-yin
- 9 utasun-iyar amasar çimegsen-lüge selte-yin
- 10 dotor-a: yurban qubi-yin qoyar-i sayin
- 11 ünür-tü usun-iyar düğürgeĵü qumq-a-
- 12 -yin qorin tabun ed çimeg-lüge
- 13 sayitur tegüskeged: qamuy üiles-ün
- 14 qumq-a-yi eldeb vçir-iyar çimegsen nigen
- 15 kiged: ukiyal-un naiman qumqan-dur
- 16 ünür-ün qumq-a: amtan-u qumq-a taray-un
- 17 qumq-a: tuturyan-u qumq-a: üres-ün qumq-a:
- 18 qayuruysan üres-ün qumq-a: erdeni-yin
- 19 qumq-a: büged naiman buyu: ese oldabasu
- 20 tedeger büğüde-yi nigen-dür quriyaĵu
- 21 beleddeküi: qamiy-a beledküi anu niyuça

22 tarni metü-de včir-tu baysi-yin emüne

f. 3a

1 buyu ukiyal-un yandar-tur beledün üiled
 2 kemen nomlabasu ber: ide imayta öber-ün
 3 yosun-u dayan üliküi-dür 'uşniq-a-yin
 4 qumq-a-yi¹ mandal-un deger-e: üiles-ün
 5 qumq-a-yi umar-a örüne: ukiyal-un qumq-a-yi
 6 emüne beledüküi: kkir ukiyaqui qumq-a-
 7 -nuşud-un amasar-i küjügün-i boyuqui-
 8 -ača busu burqan-u belges kiged labai
 9 včir terigüten kereg ügei bolai: yayun-u
 10 tula kemebesü burqan egüskeküi jang üile
 11 ügey-yin tula bolai: busu basa baysi-
 12 -dur čiqula keregleküi edelge včir qumq-a
 13 damaru ukiyal-un büs toli terigüten
 14 kiged: baysi ču ?tejigen arilyaqui-luy-a
 15 tegüsügseger titim kiged ?qoryobči
 16 terigüten-ü čimeg-iyer čimeju amitan-u
 17 ülemji örösiyenggüi sanayan-luy-a
 18 tegüsügseger sayuju üiledüküi büged
 19 tedeger-i sayitur beled: kemeküi-ber
 20 udq-a-yi üjügül-ün baribai: qoyaduyar
 21 öber-tür egüskeküi inu basa niyuča
 22 jirüken-ü bütügel yurban jüil mandal-un

f. 3b

1 jang üile ali ču bolqu-yin ba: ülemji
 2 ğabala eriketü tabun ijayur-tu-yin
 3 qumqan-u egüskel-lüge barilduysan erke-tü
 4 'uqayan bariyči ğrub sğub-i¹ üiledküi
 5 masi jokistai bolai: mandal-un mön kü jang
 6 üile-eče urida hum kemen ügülekü-yin
 7 qoyosun-u ayar-tur nigen qubi talbi:
 8 tendeče idam burqan-u omoy-luy-a
 9 tegüsügseger kemegsen metü öber-iyen
 10 yača bayatur ba ali nigen burqan-u
 11 yōga-bar dutayud-i üldeged:
 12 namančilal üileddeküi: tendeče uridu
 13 ayiladqal üjeküi anu: om ketürkei
 14 boluysan tegsi činar-un blam-a včir
 15 dhar-a: ilayuysan sayibar oduysan
 16 idam amurlingyui kilingten selte: qoličal
 17 ügei arban jüg-tür sayuysad
 18 qoçorli ügei ayilad: biber sedkil
 19 egüskeged sayitur orosişul-un kereglemüi:
 20 alimad arban jüg-ün yurban čay-un
 21 amitan-u itegel: ilayuysan sayibar
 22 oduysan-u qoçorli ügei quriyangyui

23 bey-e: degedü nom erdeni qoçorli ügei

f. 4a

1 quriyangyui jarliy: medeküi enereküi kiged
 2 belge bilig qamuy-a tegüsügsen sedkil:
 3 dörben simnus-un bayilduyan-ača qoçorli
 4 ügei teyin büged ilayuysan: yačar kiged
 5 mör-ün činadu kijayar-a kürün qamuy-a
 6 tuyuluyad: buyan belge bilig-ün dalai
 7 oyuyata tegüsügsen: yurban bey-e
 8 belge bilig blam-a amitan-u itegel: masi
 9 ariluysan amurlingyui kilingten idam
 10 nom-un sakiyulsun-nuyud: ene oron-i
 11 nigülesküi-ber adistidlan soyurq-a:
 12 kemen yurban-da ügüle: tendeče
 13 adistid bayulyan takil-un ed-i
 14 adislayad: öber-tür egüske
 15 kemegsen-ü udq-a bolai: qumqan-u ungsily-a
 16 kemegsen inu burqan-u qumq-a kiged
 17 ukiyal-un qumq-a qoyar-ača: urida
 18 burqan-u qumq-a egüskeküi inu baysi
 19 öber-iyen yača amabar om
 20 sōbhau-a suddha-a sarva dharm-a
 21 sōbhau-a bişuddha na ham: tere
 22 ilayuysan qumq-a egün-e ülü

f. 4b

1 joriydaqu büged qoyosun kü boltuyai:
 2 qoyosun-u ayar-tur çayan bhrum
 3 üsüg nigen genel bolun qayiluysan-
 4 -ača boluysan tabun jüil erdeni-ber
 5 bütügsen qumq-a tögerig boluyad
 6 ?uyiluysan ayui kebeli-tü unjiyuluysan
 7 qosiyutu: narin küjügütü: urbayuluysan
 8 amsar-tu: yadayadu düri inu qumq-a
 9 dotor-a inu burqan-u mandal genel masi
 10 badaraysan teyin ilayuysan qumqan-u
 datora
 11 om hum dram hrii: a-a: mum
 12 lam mam si-am dam: oyuyata boluysan-
 13 -ača tabun ijayur-tu tōd pring
 14 dumda buddha tōd pring rçal ečige eke
 15 dorona baçar tōd pring rçal ečige eke:
 16 emün-e radn-a tōd pring rçal ečige eke:
 17 örün-e badm-a tōd bring rçal ečige
 18 eke: umar-a garm-a tōd pring rçal
 19 ečige eke bügedeger qoyar ügei
 20 čenggel-ün yosuyar orosişyan kiib
 21 kiged yasun čimeg-iyer čimegsen:
 22 erdenis-ün titim-tü: lagsan nayiray

f. 5a

- 1 todarqai tegüs orosiysan-u nököd inu
- 2 sadu-a kiged: eke sadu-a terigüten yurban
- 3 ündüsün-ü burqad-un çiyulyan bögüdeger
- 4 günjüd-ün toyorçay-un aman negegsen
- 5 metü todarqai bolbai: kemen ügülesen-ü
- 6 eçüs-tür: bögüdeger nigen qoyolai-bar
- 7 qoyosun-u ayar-tur qumq-a orosiqui
- 8 debisker tegün-ü deger-e subud metü
- 9 çayan brum üsüg: tere genel bolun
- 10 qayiluysan-aça tabun jüil erdeni
- 11 tegüsügsen qumq-a tögerig boluyad
- 12 oyiluysan anu kebeli-tü unjyuluysan
- 13 qosiyu-tu tegüs yandar-tai amayar?
- 14 küjügün-e boyodal ğalbaravaras modun-iyar
- 15 çimegsen: labai vçir tarni-yin utasun
- 16 kiged belge bilig tegüsügsen: qumq-a-yin
- 17 dotara ali üiledkü sayibar oduysan
- 18 ülisi ügei qarsi-yin dumda çayan
- 19 a-a: üsüg genel bolun qayiluysan-
- 20 -aça boluysan: düri inu rasiyan-u
- 21 tungyalay dalai çinar inu tabun belge
- 22 bilig-ün sim-e-lüğe tegüsügsen: tegünü
- 23 deger-e mandal-un burqad-un çiyulyan-i

f. 5b

- 1 todorayulqu inu: erkin-ü oroi-dur
- 2 naran saran badm-a-yin deger-e:
- 3 jüg kiged dumda tabuyula uyuyata
- 4 todaraysan-aça dumda om-aça
- 5 buddha tód pring rçal kökemdüge
- 6 qar-a önggetü qoyar yar-iyar kürdü
- 7 qongq-a bariysan: jégün öber-tür
- 8 ê-eçe oytaryuy-yin ayar-a eke
- 9 kökemdüge önggetei: dorona hum-aça
- 10 baçar tód pring rçal çayan
- 11 önggetei qoyar yar-iyar vçir
- 12 qongq-a bariysan: jégün öber-tür
- 13 lam-aça nidün eke boyda-yin
- 14 önggetei emüne dr-am-aça radna
- 15 tód pring rçal altan önggetei
- 16 erdeni qongq-a bariysan: jégün
- 17 öber-tür mam-aça mamagi eke
- 18 altan önggetei: örün-e hri:-
- 19 aça badm-a tód pring rçal
- 20 tungyalay ulayan önggetei qoyar
- 21 yar-iyar badm-a qumq-a bariysan:
- 22 jégün öber ram-aça çayan
- 23 debel-tü eke bçöd qa-yin

f. 6a

- 1 önggetei umar-a a-a:-aça ğarm-a
- 2 tód pring rçal noyoyan önggetei:
- 3 qoyar yar-iyar ildü qonq-a bariysan:
- 4 jégün öber-tür dam-aça dari eke
- 5 margad önggetei: eçige eke qoyar ügei
- 6 kiib kiged yasun çimeg erdenis-ün
- 7 titimlegsен kiged nayiray tegüsügsen
- 8 öber öber-ün ijayur-un sadu-a kiged
- 9 eke sadu-a-nuyud-i: genel-ün yosuyar
- 10 nigen gšan-a sedkin egüskeged: manglai-
- 11 dur kürdün saran-u deger-e çayan
- 12 om üsüg: qoyolai-dur ulayan
- 13 usun-aça törögçi-yin dumda a-a:
- 14 jirüken-dür biiduri-a-yin önggetü
- 15 jayalmay-yin küsün-dür naran mandal
- 16 kökemdüge hum todaraysan-aça genel
- 17 toyolasi ügei arban jüg-ün orod-
- 18 tur saçurayad hum erte nöğçigsen
- 19 çay-daki galab-un angqan-dur: bükün-ü
- 20 sitügen jasaday ügei saran delgeregsen
- 21 bey-e-tü: itegel angqan-u burqan
- 22 yegüdkel ügei genel-tü: ijayur-un

f. 6b

- 1 ejen ilayuyusan tegüs çoytu vçir-dara
- 2 tabun ijayur-tu amurlingyui kilingten
- 3 burqad-un çiyulyan jibqulang-tay-a
- 4 bütügsen rasiyan-u bidi-a-dari-nuyud:
- 5 aganista-yin nom-un töb degedü ordu
- 6 qarsi-aça: ene degedü oron-daki
- 7 bütügel-ün ed-i adistidlan soyurq-a:
- 8 om baçar samay-a ça ça: hum
- 9 bam ho: kemeküi-ber jalyayad: baçar
- 10 guru tendeçe dabtan ungsiqui tarni
- 11 inu: om a-a: hum baçar guru
- 12 badm-a siddhi hum: kemen dabtan
- 13 uriyad sedkiküi inu: öber-ün jirüken-
- 14 -eçe genel yaruyad: qumq-a-yin burqan-u
- 15 çiyulyan-nuyud-un jirüken-dür
- 16 tusçu: sedkil-ün ündüsün-i duradqan
- 17 tedeger-ün bey-e jarliy jirüken-eçe
- 18 genel yaruyad: arban jüg-ün burqan
- 19 bôdi-saduva-nar-un nigülesküy-yin
- 20 adistid-nuyud-i quriyayad bey-e-
- 21 dür singgegsen-eçe sitügen burqad
- 22 bey-e-yin qubi bögüde-eçe rasiyan-u

f. 7a

- 1 urusqal bayuqui boluysan-i sedkiju nigen

- 2 üjügür-tü diyan-u ayar-aça ori
- 3 olan çögen-i uçar-luy-a barilduyul:
- 4 uriysan-u eçüs-tür takil kiged: amurlingyui
- 5 üiles-i jkiyayçi baçar tód pring rçal:
- 6 delgerenggüi üiles-i jokiyayçi radna tód
- 7 pring rçal: erke-yin üiles-i jokiyayçi
- 8 badm-a tód pring rçal: erke-yin
- 9 üiles-i jkiyayçi garm-a tód pring
- 10 rçal: bügüde-yi öbesüben bütüglügçi
- 11 buddha tód pring rçal: üiles-i
- 12 oçuyata tegüsügen burqad-a mörgün
- 13 maytamui: hō: sayibar oduysan
- 14 ilayıysad-un qumq-a-yin sim-e sayibar
- 15 oduysan-u bey-e jarliy sedkil-ün
- 16 sitügen-e belge bilig erke-yi orçiyulju
- 17 delgeregül-ün üiledkü-yin tulada: belge
- 18 bilig-ten burqad-un çiyulyan batuda
- 19 sayutuyai: pañça çña-a-na-a bhi
- 20 şinça om huum dr-a hrii:
- 21 a-a: kemeküi-ber usniq-a-yin qumqan-u
- 22 burqad-i batudqaydaqui: tendeçe jici

f. 7b

- 1 basa qamuy üiles-ün qumq-a-yi ariyulan
- 2 arilyayad burqad-i egüskekü-yin yosun
- 3 inu uridu-luy-a adali tedeger bügüde-yi
- 4 öçüken kilinglegsen-ü yosuyar
todorayulju
- 5 jalayad takin maytaju urily-a sedkilge-
- 6 nügüd uridu-luy-a adali: uriqu niyuça
- 7 tarni inu: om a-a: huum baçar
- 8 guru badm-a tód pring rçal baçar
- 9 samay-a ça: siddhi bala huum a-a:
- 10 kemen uriyad takin maytaysan-u eçüs-
- 11 tür: hō: kilingten-ü qayan qumq-a-
- 12 -yin sim-e-lüge tegüsügen: ese ariluysan
- 13 kkir-i arilyaqu-yin tula: belge bilig-
- 14 -ten burqad-un çiyulyan rasiyan bolun
- 15 qayilju: kücün tegüs sanayan sayitur
- 16 tegüskü boltuyai: kemen burqad-un
- 17 çiyulyan qayiluyad qumq-a-yin
- 18 sim-e boluysan-i sedkiküi inu qumq-a-
- 19 -yin burqad-i egüskekü-yin jerge
- 20 bolai: qoyaduyar ukiyal-un qumq-a
- 21 egüskeküi inu: ariyulan arilyaydaqui:
- 22 qoyosun-u ayar-aça eldeb erdenis-iyer

f. 8a

- 1 bütügen qumq-a tögerig düri-tü

- 2 ayui yeke kebeli-tü ?unçiyisan: qosiyu-tu
- 3 narin küjügütü urbayuluysan amasar-tu
- 4 yadayatu düri inu qumq-a dotar-a
- 5 inu tus tus-un ed-iyer ?dügürügen
- 6 bolbai: kemen ügüleged: angqan-u qumqan-
-a
- 7 eldeb ünür-tür joriju: om sarva
- 8 datağada ğandhi sa-a buuça meğa samudr-
-a
- 9 sparan-a sa ma huum: tendeçe jergeber
- 10 amitan-u qumqan-a dri ma dhu: taray-un
- 11 qumqan-a da-a dhi: udq-a-yi todorayulqui-
- 12 -dur nam-a kemekü bui: tuturyan-u
qumqan-a
- 13 ba la: üres-ün qumqan-a bru hi:
- 14 qayuruysan tuturyan-u qumqan-a larça:
- 15 em-ün qumqan-a ün şa dhi: erdeni-yin
- 16 qumqan mañi kemekü terigüten ayalyu-luy-
-a
- 17 selte olan çöken-i uçar-luy-a
- 18 barilduyulju uriyadaqui: tere metü
- 19 tus tus-un ed qayiluysan-aça boluysan
- 20 qumqan-u usun-iyar sitügen-ü kkir-i
- 21 arilyaqu-yin kücün-lüge tegülde boltuyai:

f. 8b

- 1 kemekü anu qumq-a-yin urily-a kemekü-yin
- 2 udq-a bolai: edeger-ün erdenis adali
- 3 busu olan bolbaçu egün-i getülgegçi
- 4 kürdün-ü itegel ¹çôs dbyings rangğrôl¹
- 5 jarliy-un ürgüljilel bayural ügegüy-e
- 6 nayirayuluysan mön boluyad: udq-a
- 7 todorayuluysan metü üiledbesü ber
- 8 qarsi gem ügei kemen onoydaqui:
- 9 tendeçe emüne egüskeküi mandal-un
- 10 jang üile-yin çiyulyan degeji
- 11 ergüküi kiged yurban ündüsün-i
- 12 bütügegsen-ü qoyina sayitur orosiyulqu-
- 13 -yin jang üile-dür oroyuldaqui tere
- 14 basa angqan-dur sitügen-i arilyan
- 15 ukiyan arçiqui kiged kemen nomlaysan-
- 16 -aça: sitügen arilyaqu-i-dur qoyar
- 17 büged todqar kiged kilinçes-i
- 18 arilyaqu bolai: uridu-da yurban
- 19 udq-a: amurlingyui-bar arilyaqu
- 20 kiged doysin-iyar arilyaqu ba:
- 21 amurlingyui doysin jarimlan
- 22 arilyaqu bolai: uridu inu: şgiu ku

f. 9a

1 todqar-tur joriyad: òm nam-a
 2 sarva da ta-a ġa da bhiò: bišò
 3 moķibhay-a sarva dadķang udgadi
 4 sparana-a hi mam ġa ġa na kam gri
 5 ha nê dam ba lingda ka-a hi suvên
 6 ha-a: kemen yurban-ta ügüleged:
 7 sitügen-i yurban-ta erkigülküi inu
 8 amurlingyui bolai: qoyaduyar ed inu
 9 ding lô kiged çangbo bolai: amurlingyui
 10 dörben huum-du tarmi inu: òm
 11 sumbani sumbhani huum: griahan-a
 griahan-a
 12 huum: griahan-a pa-a ja griahan-a ba-a
 13 ja huum: a na ja hò: bhagavan-a
 14 bidi-a raça huum bad: çingbo jam-un
 15 künesün kiged dinglò edür todqar-un
 16 nidün soqor-tur sitügen büged mör-ün
 17 jula bolai kemen nomlabai: kemen doysin
 18 büged amurlingyui doysin jarimduy
 19 kemekü boluysan bolai: yutayar doysin-
 20 -iyar arilyaqui inu todqar-un
 21 baling adislan ünen-i ügülejü: edüge
 22 ende amitan-i ibegegçi sayibar oduysan-u

f. 9b

1 bey-e jarliy sedkil-ün sitügen-e
 2 sayitur orosiyul-un üiledküi-dür
 3 jedkerlegçi ata todqar bügüde
 4 kemekü terigüten-i unsiqu bolumui:
 5 hrii: bi kemebesü jerge çoytu
 6 badm-a hêruga-yin sedkil-eçe
 7 qubiluysan erketen-ü qayan qayangriu-a
 8 kilingten-ü qayan bügüde-yin elçi
 9 bolai: oroi-daki badarangyui morin-u
 10 terigün yurban-ta inçayaysan-
 11 iyar: sansar-un üjügür yirtinçü-
 12 -eçe doroyısi çiçiramui: jabsar-
 13 -tur hrii:-yin doysin qatayı
 14 dayun-iyar: asuri yagşa mangyus
 15 bügüde ilayumui: door-a-du köl-
 16 -iyen büjiglen dabsiju çenggegsen-
 17 -iyer: delekei yařar dalai bügüde
 18 dolgisun ködelümüi: bey-e-eçe
 19 galab-un eçüs çay-daki yal
 20 badaraysan-iyar üjegdegün sansar-un
 21 omoğ-tan bügüde tobray bolun
 22 tülegdemüi: huum bi kemebesü küçün

f. 10a

1 tegüsügsen erketen-ü qayan bolai:
 2 amitan-u itegel sayibar oduysan-u
 3 bey-e jarliy sedkil-ün sitügen-e:
 4 sayitur orosiyulqui üile üiledküi-
 5 dür: jedkerlegçi mayui sanay-a-tan
 6 todqar-un jüil-nügüd: ende nigen
 7 gsan-a sayul ügegüy-e busud-a
 8 odoytun: kirbe ülü oddun-u
 9 alimad sayuqu bolbasu: kilingten-ü
 10 qayan minu jarliy-aça dabayçid-i:
 11 tobray toynos-un talq-a metü bolyan
 12 üiledümüi: òm badma dagrid maha-a
 13 ġròdha hayangriu-a hulu hulu huum
 14 pad: ja ma ça du na-a ġa bu dri
 15 ragdê yags-a di bam sarva duydam
 16 maray-a pad: kemekü silüg-üd-i
 17 ügülegdeküi: egesig çinggel-lüge selte-
 18 -ber bolqu büged: gugul-iyar odu
 19 'yòngs tun' terigüten-iyer januyad:
 20 çam ?ragm-lüge selte-ber çinaysi
 21 üld: sakiqi kürdün-i bisily-a:
 22 ünemleküi-dür qoyar bariquy-aça

f. 10b

1 anggijiraysan vçir metü diyan-u ayar-
 2 -tur tegsi ayulu-un arily-a angqan
 3 inu bolai: qoyaduyar kilinçe arilyaqui
 4 inu barayun-a yal jëgün-e usun
 5 doloyan dil kemegsen urida dil-dür
 6 joriju: öber jirüken-deki huum-
 7 -aça genel yaruyad orçilang-un töröl
 8 tutum-dür terigülesi ügei-eçe
 9 quriaysan kilinçe tüidker kiged
 10 ilangyuy-a qoor üiledügçi ata
 11 todqar bügüde-yi tolin-dür ayur
 12 üliyegsen metü: quriyayad jirüken-
 13 deki qar-a üsüg-ün düri-ber
 14 bolju tegün-ü ayimay taçiyangyuy-
 15 -aça boluysan bügüde sibayun-u
 16 düri-ber urin-aça boluysan
 17 bügüde moyay-yin düriber:
 18 mungqay-aça boluysan bügüde
 19 yaqay-yin düri-ber: jasaysan-u
 20 öd ügei bügüde-yi srig ba
 21 ra ça-yin düri-ber irejü
 22 dil-dür singgebei: kemen öglige
 23 takil-çin bügüdeger barayun

f. 11a

- 1 ner-e ügei quruyun-iyar jëgün
- 2 qabar-un nüken-i böglen barayun
- 3 dil-dür kii üliy-e: tendêce tere
- 4 dil-i barayun-daki yal-dur tüle:
- 5 jëgün-deki usun-a oγur: barayun-u
- 6 yal-i vçir raga bolyan egüske:
- 7 söbhau-a ber arilyan: qoyosun-u
- 8 aγar-tur amurlingyuy-yin tuly-a:
- 9 tögerig çayan önggetü köbege amasar-
- 10 -luy-a selte qamuy lagšan oγuyata
- 11 tegüsügsen: terigün-ü dumda-ban-aça
- 12 badma kiged ram-aça naran mandal-un
- 13 deger-e huum-aça boluysan ilaǰu
- 14 tegüs nöğçigsen çoytu idegçi
- 15 vçir ra-ga kökemdüge öngge-tü:
- 16 nigen niyur qoyar γar-tu vçir kiged
- 17 qongq-a jirüken tus solbiçayul-un
- 18 bariγsan: tabun qokimai toloyai-bar
- 19 titim-tü: tabin noyitan çisun
- 20 çuburiγsan toloyai-bar erikelegsen:
- 21 jiryuyan mutur-iyar çimen belge
- 22 bilig-ün yal badaraysan-u dumda

f. 11b

- 1 sayuγsan-u jirüken-deki huum-aça genel
- 2 γaruyad idegçi vçir ra-ga-yin
- 3 burqad-un çiyulyan-i burqan kiged
- 4 bôdi-sadu-a-nar-un çiyulyan-iyar
- 5 küriyelegsen-i jalaǰu baçar sa ma ça:
- 6 ça huum bam hô: badma gimalayi
- 7 sdôm: jiči basa abisig-un tabun
- 8 iǰayur-tu burqan-nügüd selte-yi
- 9 jalaǰu iregül-ün: abisig ögçü: bey-e
- 10 dügürüged kkir-nügüd arilǰu: ülegsen
- 11 usun deger-e toγtaysan-aça agçobhi-a
- 12 ber titim bolbai: baçar ra-a ğa
- 13 sabari var-a argham terigüten-iyer
- 14 taki: vçir agçobhi-a yeke belge
- 15 bilig vçir-un dededü tiib yeke mergen:
- 16 vçir γurban dededü γurban mandal: vçir
- 17 ra-a-ğa-dur mörgün maytamui: ilaǰu
- 18 tegüs nöğçigsen çoytu idegçi vçir
- 19 ra-ğa öber busud oγtaryui-luy-a
- 20 saça qamuy amitan-u kilinçe tüidker
- 21 bügüde-yi arilyan jokiyan soyurq-a
- 22 ôm baçar ra ga қа қа-a hi
- 23 қа-a hi sarva ba-a bam ha na

f. 12a

- 1 bhasming guru yê suvên ha-a kemen
- mutur-
- 2 -luy-a selte barayun-u tere yal-i vçir
- 3 ra-ğa bolun todoraysan-u aman-dur takil-
- un
- 4 ed bolyan joriǰu jëgün γar-iyar ergü:
- 5 jëgün usun-i yeke dalai bolyan sedkiǰu
- 6 barayun γar-iyar saçu: tendêce jiči
- 7 basa çiqula edleküi tabun-iyar takiγad:
- 8 vçir agçobhi-a terigüten nigen silüg ba:
- 9 ken-ü nigülesküy-yin yal-un çoyça
- badaraysan-u
- 10 töb: taçiyangyui terigüten gem-ün tülegen
- 11 bügüde-yi tüleǰü bür-ün: yeke amuyulang
- 12 belge bilig gegen-i delgeregül-ün üiledügçi:
- 13 vçir ra-ga-yin ölmei-dür maytan
- 14 mörgümü: belge bilig-ten-i ögede bolyan
- 15 tangyariy-tan-i¹ öber-tür quriy-a: buyan-
- 16 -iyan irüge: tegün-e egüni ber aman-a
- 17 ergüküi çay-tur çinar inu tüidker
- 18 arilyaqu-yin sitügen düri inu takil-un
- 19 ed bolyan sedkiǰu ergügdeküi: edeger-e
- 20 ülü meden ese güiçegsen-i quriyangyui
- 21 üiledküy-yin uçir-tur yal-un çoyça
- 22 kiged dalai bolyan sedkiǰu tülebesü ber

f. 12b

- 1 qarsi ügei bolai: tedeger-ün jerge inu
- 2 sitügen arilyaqu büged endegürel ügegüy-e
- 3 üneker delgerenggüi üǰügülügsen bolai:
- 4 tabdayar ukiyal-un jerge anu: jasaqui
- 5 terigüten-e burtay-un kkir-nuyud-i
- 6 ukiyaqu keregtü mön-ü tula: tegün-e
- 7 basa bodatai ukiyaqui-nuyud-i ukiyaqu:
- 8 ukiyaǰu ülü bolqu-nuyud-i tolin-u
- 9 dotar-a öngge dürsü oruyulǰu: angq-a
- 10 qauçin sitügen-dür üile-yin qumq-a
- 11 bariǰu: ilaǰu tegüs nöğçigsen tegünçilen
- 12 iregsen dayini daruysan ünen tegüs
- 13 tuyuluysan burqan uqayan kiged köl
- 14 tegülder sayibar oduysan yirtinçü-yi
- 15 medegçi törölkiten-i nomoyadqan
- 16 jiluyaduyçi deger-e ügei tngri kiged
- 17 kümün-nügüd-ün baysi egün-e edleküi-
- 18 -lüge tegüsügsen ene ukiyal-i ergün
- 19 üiledümüi: ukiyal-un bayising masi
- 20 sayiqan ünür-tü: çardaysan
- 21 bolor-un γaǰar delekei todarqai

22 sündelegsen: erdeni-yin badaraysan

23 bayana sedkil-dür jokistu: subud

f. 13a

- 1 genel toytaysan blabri¹ tataysan tegün-e:
- 2 kemeküi silüg-i ügüle: ene kemebesü degedü
- 3 ukiyal çöm tegülde: nigülesküy-yin usun
- 4 inu tenggeçel ügei: adistid belge
- 5 bilig-ün usun-iyar: sayin ukiyal
- 6 jokiyayad bey-e-yi ukiyamui: kemen ügüle:
- 7 sümbür ayula metü üjjesküleng-tü degedü
- 8 erdem-ün çimeg tegüsügsen: takiydaqy-yin
- 9 oron burqan erdeni-dür: biber ene ukiyal-i
- 10 öçimü: kemen öçi amilaysan bey-e
- 11 ukiyayad: yambarçılan medüleged
- 12 saça: tngri-ner-ün ukiyal ergügsen
- 13 çilen: tngri-yin usun ariyun-
- 14 -iyar tegünçilen biber bey-e-yin
- 15 ukiyal ergümüi: ene inu degedü
- 16 ukiyal çoy tegülde: nigülesküy-yin
- 17 usun inu tenggeçel ügei: adistid
- 18 belge bilig-ün usun-iyar: sayin
- 19 ukiyal jokiyayad bey-e-yi ukiyamui:
- 20 tegünçilen iregsen ba tegün-ü köbegüd-
- 21 -tür: olan erdeni qumq-a-yi küj's-ün
- 22 usun: duran-a jokistu-bar sayitur

f. 13b

- 1 dügürügsen-iyer dayun ba: olan
- 2 kög'im selte-ber ukiyal ergümüi:
- 3 öm sarva tadağıda abhişıda
- 4 samay-a şiri yê huum: tedeger-ün
- 5 bey-e-yi saçalasi ügei tory-a:
- 6 ariyun büged sayin ünür qaldaysan-
- 7 -iyar arçin üiledümüi: öm huum
- 8 dram hrii: a-a ğa ğa bişudanay-a
- 9 suvên ha-a: kemen silüg tarni selte-
- 10 ber bey-e-yi arçiqui bolai: tendeçe
- 11 sin-e sitügen-e ukiyal üjeküi inu:
- 12 öm sarva datağada ğa ya bisudha-a
- 13 ne suvên ha-a kemen günjid-ün
- 14 tosun-i turki: basa jiyormal-i
- 15 alimad degedü tarni-yi ungsi: tendeçe
- 16 ünür-ün qumq-a-dur: ene inu
- 17 degedü ukiyal-un çoy-luy-a
- 18 tegülde: nigülesküy-yin usun inu
- 19 tenggeçel ügei: adistid belge
- 20 bilig-ün usun-iyar: sayin ukiyal
- 21 jokiyayad bey-e-yi ukiyamui: öm

22 saru-a datağada gandi snana buuça

23 mēga samudr-a sparana samay-a huum:

f. 14a

- 1 tedeger-ün bey-e-yi saçalasi ügei
- 2 tory-a: ariyun büged sayin
- 3 ünür qaldaysan-iyar arçimui:
- 4 öm dram hrii: ağay-a
- 5 bişudanay-a suvên ha-a: kürtele
- 6 ügüle: basa uridu metü tarni-yi
- 7 ungsi: qoyar ed oroqu qoyitu
- 8 bügüde-dür adali: yurban amtatu-
- 9 -yin qumq-a-yi: yambarçılan töröged
- 10 saça: tngri-ner ber ergügsen metü
- 11 tngri-ün ariyun usun-iyar:
- 12 tegünçilen biber ukiyal ergümüi: öm
- 13 saru-a datağada bri la dhu sna na
- 14 buuça mēga samudr-a sparana
- 15 samay-a huum: segül-dür bey-c
- 16 arçiqui çu uridu metü tegünçilen
- 17 taray-un qumq-a-dur: ene inu
- 18 öglige-yin mön çinar-tu usun:
- 19 qaram-un kkir-i arilyan üiledüğü:
- 20 ukiyamur-un ünür-iyer sayitur
- 21 qaldaydaysan usun: sayin ukiyal
- 22 jokiyayad mörgün sögüdümüi: öm
- 23 saru-a da-tagada dadi sna na buuça
- 24 mēga samudr-a sparana samay-a huum:

f. 14b

- 1 ür-e-yin qumq-a-dur ene inu şayşabad-un
- 2 mön çinar-tu usun: çalayay-yin kkir-i
- 3 arilyan üiledüğü: şayşabad ünür-
- 4 -iyer sayitur qaldaydaysan usun: sayin
- 5 ukiyal jokiyayad mörgün sögüdümüi:
- 6 öm saru-a datağada pa la sna na
- 7 buuça mēga samudr-a sparana
- 8 samay-a huum: tariyan-u qumq-a-
- 9 -dur ene inu küliçenggüy-yin
- 10 mön çinar-tu usun: kiling-ün
- 11 kkir-i arilyan üiledüğü asaral-un
- 12 ünür-iyer sayitur qaldaysan
- 13 usun: sayin ukiyal jokiyayad mörgün
- 14 sögüdümüi: öm saru-a datağada
- 15 bhru hi sna na buuça mēga
- 16 samudr-a sparana samay-a huum:
- 17 qayuruysan tutury-a-yin qumq-a-dur
- 18 ene inu kiçiyenggüy-yin mön çinar-tu
- 19 usun: jaliqay-yin kkir-i arilyan
- 20 üiledüğü: kiçiyenggüy-yin ünür

- 21 sayitur qaldaysan usun: sayin
 22 ukiyal jokiyaşad mörgün söğüdümüi:
 23 öm sarva datağada la bça sna na
 24 mēğa samudr-a ?sparaña samay-a huum:

f. 15a

- 1 em-ün qumq-a-dur: ene inu samadi-
 2 -yin mön çinar-tu usun: alaysal-un
 3 kkir-i arilyan üiledüğü: diyan ünür-
 4 -iyer sayitur qaldaydaysan usun:
 5 sayin ukiyal jokiyaşad mörgün
 6 söğüdümüi: öm saru-a datağada
 7 ud gsa sna na buuça mēğa
 8 samudr-a sparan-a samay-a huum:
 9 erdeni-yin qumq-a-dur: ene inu
 10 bilig-ün mön çinar-tu usun:
 11 mungqaral-un kkir-i arilyan üiledüğü:
 12 bilig-ün ünür-iyer sayitur
 13 qaldaydaysan usun: sayin ukiyal
 14 jokiyaşad mörgün söğüdümüi: öm
 15 saru-a datağada mani sna na buuça
 16 mēğa samudr-a sparaña samay-a
 17 huum: basa qangyan-u qumq-a-yi
 18 takıju jırıyan mören-ü ukiyal
 19 üiledüged: jırıyan kkir arilyan
 20 jokiyaşu: ayuu yeke jırıyan
 21 erdem-lüğe tegüsüsen-iyer sayin
 22 ukiyal jokiyaşad mörgün maytamui:
 23 öm saru-a datağada abhi ?şi ğada

f. 15b

- 1 samay-a şrii huum sümbir ayula metü
 2 üjšeküleng-tü: degedü erdem-ün çimeg-
 3 tegüsüsen: takişdaqu-yin oron burqan
 4 erdeni-dür: biber ene ukiyal-i ergün
 5 üiledümüi: öm saru-a datağada
 6 abhişigada samay-a şrii a-a: huum
 7 suvê ha-a: mungqay-i darıyçı naran
 8 büged: sansar-un ebedçin-i arilyayçı
 9 em: ene degedü nom erdeni-dür:
 10 biber ukiyal ergümüi: öm saru-a
 11 datağada abhişigada samay-a şrii a-a:
 12 huum: kemekü üge-yin jabsar-nuyud-un
 13 ?...sun-un jabsar-tur tarni selte
 14 ukiyal-i ergü: irügel inu: masi arılıysan
 15 üşeşü qanusı ügei degedü bey-e-dür:
 16 yayıqamsiy gem-eçe qayaçaysan oytaryui-
 17 daki gegen naran metü: nom-un bey-e-dür
 18 busu çimeg kereg ügei bügetele:
 19 takin kündülekü-yin usun-u tedüyiken-e:

- 20 sün kiged em küji qoliysan ariyun
 21 usun-iyar: amitan-u bey-e sedkil-ün
 22 jobalang kiged ebedçin arilju: çiqula

f. 16a

- 1 gem-eçe anggijiraysan amitan-u duran-
 2 -dur jokistu degedü boyda-yin bey-e-yi
 3 olqu minu boltuyai: öm huum
 4 dram hrii: a-a: oom saru-a
 5 datağada ğay-a bişuddhanay-a suvê
 6 ha-a: yurban mingyan qotala-dur
 7 degedü ünür angkiluysan: degedü
 8 ünüd-iyer erketü çidayçı-nuyud-un
 9 bey-e-yi bolıyamal altan-i arçin
 10 sürçigsen metü: badarangyui genel-tü
 11 tedeger-iyer sürçümüi: öm baçar
 12 ğadi suvên ha-a: tendeçe tegün-e
 13 sayitur qubilaysan masi sayıqan ünür-
 14 -tü degedü qubçad-i ergümüi: nimgen
 15 boluyad jögelen eldeb sayin qubçad
 16 ba: jayun toytan tegün-lüğe
 17 tedeger-i ergümüi: öm a-a: baçar
 18 vasuriê suvên ha-a: sayıbar oduysan-u
 19 degedü bey-e belge ülişer: erdeni genel
 20 badarayşan-iyar bey-e çimeged: bodi
 21 jüg-ün çimeg-iyer üjšeküleng-tü
 22 bolbaçu yirtinçü-yin ergül kündülel-ün

f. 16b

- 1 yosuşar: erdenis erike sondur suşubçi
 2 kiged: ilangyuy-a degedü çimeg-ün
 3 manglay-yi ergüşen-iyer: bodi jüg-ün
 4 çimeg-lüğe tegüşcü bür-ün: tengsel
 5 ügei kölgên-e orosıqu boltuyai:
 6 oom baçar avarana vabugini suvên
 7 ha-a: sitügen-e egüşkeküi inu: üile-
 8 -yin tarni-bar üldê söbhu-a-bar
 9 arily-a: qoyosun-u ayar-aça bam-
 10 aça badm-a-yin deşer-e kilingten-e
 11 ram-aça naran: amurlinyui-dur a-a:-
 12 -aça saran terigüten vçir debiskerün
 13 deşer-e tusburi-yin körüngge-eçe
 14 mutur-un belge körüngge-ber belşetü
 15 uyuyata boluysan-aça: çidayçı-yin
 16 erketü ba ilayuşşan tabun ijayur-
 17 -tu terigüten tusburi-yin öngşetü
 18 mutur-un belge yambar metü düriber
 19 bolbai: ülü tanişu dürşü
 20 körög-tür arişulan arilyan:
 21 qoyosun-u ayar-tur huum-aça

22 vçir huum-iyar belgeten oyu yata
23 boluysan-aça yeke vçir dhar-a

22 bolun soyurqayad: Jalan oçiküi-
23 -dür takil-un çiyulyan nayirayuluysan

f. 17a

1 köke önggetü nigen niyur qoyar mutur-
2 -iyer vçir kiged qongq-a bariysayar:
3 vçir çinar-un erketü eke-lüge
4 ebüçeldügsen: erdeni-yin çimeg kiged
5 kiib-ün qubçasu-tu: köl-i vçir-un
6 jabılal-iyar sayuysan: kemen vçir
7 dar-a bolyan egüske: sayin jarliy-
8 -nu yud-i ariyulan arilyan: qoyosun-u
9 ayar-tur hrii:-aça lingqu-a hrii:-
10 -ber belgeten oyu yata boluysan-aça
11 abida ulayan önggetü nigen niyur
12 qoyar yar-iyar lingqu-a kiged qongq-a
13 bariysayar çayan debel-tü eke-lüge
14 ebüçeldügsen erdeni-yin çimeg kiged:
15 kemeküy-eçe: sayuysan: kemen abida
16 bolyan egüske: suburyan kiged buqar
17 keyid-i ariyulan arilyan qoyosun
18 ayar-tur bhrum-aça kürdün
19 bhrum-iyar belgeten oyu yata
20 boluysan-aça çayan biirôçan-a
21 nigen niyur qoyar yar-iyar kürdün
22 kiged qongq-a bariysayar lôçani eke-
23 -lüge ebüçeldügsen: erdeni-yin çimeg

f. 17b

1 kiged: kemeküy-eçe: sayuysan: kemen
2 biirôçan-a bolyan egüske: jalan
3 iregülküi inu: tedeger-ün yurban
4 oron-aça genel yaruyad jalažu
5 iregülbei kemen sedkiged: ôm a
6 mari da u ra ga a bhisimça huum:
7 ôm baçar samay-a ça: ça: ôm
8 ilažu tegüs nögçigsen tegünçilen iregsen
9 dayini daruysan ünen tegüs tuyuluysan
10 şagimuni burqan terigüten arban
11 жүг-ün yurban çay-tur sayuysan
12 tegünçilen iregsen dayini daruysan
13 ünen tegüs tuyuluysan burqan kiged:
14 bodisadu-a-nar-un çiyulyan-luy-a
15 selte büged namayi ayilad-un
16 soyurq-a: tedeger-ün yeke nigülesküi
17 kiged adistid sedkisi ügei
18 boluyad amitan-u tulada ilyal-
19 -dur irüger jokiyal-aça jalažu:
20 eyimü neretü terigüten olan
21 amitan-i aburaqu-yin tulada itegel

f. 18a

1 ordu qarsi-yin ene yeke mandal-
2 -dur ögede boluyad debisker-tür
3 sayun yeke jokiyal-i üiledün
4 kerkibesü ber adistidlan soyurq-a
5 tendeçe küjis kiged olan kögjim-
6 -lüge selte: ôm жүг çay бүгүдөдө
7 aysan yurban itegel-ün
8 jarliy-i küliyeğçi selte: nisvanis-tu
9 amitan-i medeküi eneriküi-ber sayitur
10 ayiladuyad: çaylasi ügei oron-
11 -aça dürbel ügei qubilyan-iyar:
12 ?ende ariyun takil-un egülen-ü
13 dalay-yin dumda sayun soyurq-a:
14 arban жүг-ün ilayuyusan köbegün
15 selte bügüde kiged: bilig-ün
16 yal-i badarayul-un nisvanis-un dalay-yi
17 sirkigülügçi: teyin toniluyad
18 buyan-u tariyalang-un jarliy-i
19 küliyeğçi: arban жүг-ün sirvang-un
20 quvaray-ud sayun amui j-a: şasin-i
21 delgeregülküy-yin tulada uribası
22 ele: amitan-u tusa-yin tulada

f. 18b

1 takisuyai iren soyurq-a: qoçorli
2 ügei amitan bügüde-yin itegel
3 boluyad simnus-un ayimay ömög
4 selte tesdesi ügey-yi darun
5 jokiyayçi: boyda-nuyud-i
6 qoçorli ügei üneker ayiladuyçi
7 boluysan: ilažu tegüs nödür selte
8 ene oron-a açiran soyurq-a:
9 ilažu tegüs olan toyalasi ügei ğalab-
10 -tur amitan-i nigülesküy-yin tula örösiyen-
11 -iyer teyin suduluysan: ayui yeke irüger-ün
12 joriy sanayan oyu yata büridöü: çinu
13 tayalaysan amitan-u tusa üiledkü çay
14 edüge mön bülüge teyimü-yin tula
15 nom-un ayar-daki öbesüben bütügsen
16 qarsi-aça eldeb bradi qubilyan ba
17 adis-i üjügülügseger: kişayalal ügei
18 amitan-u çiyulyan-i getülgekü-yin
19 tulada: oyu yata ariluysan nökd-lüge selte
20 açiran soyurq-a: qamuy nom-nuyud-un
21 erketü manglai: bolyamal altan-u öngge
22 metü büged: naran-aça ülegüü

23 yeke süir jibqulang-tu: süsüg-
24 -iyer ende jılan üiledsügei: amurlingyui

f. 19a

1 büged yeke nigülesküi-tü: usqal nomuqan
2 samadi-yin yařar-a sayuysan: nom kiged
3 belge bilig taćiyal-aća qayaćaysan: bükün-e
4 baraydasi ügei ćidal tegülder:: inaysi ire
5 inaysi ire delekey-yin ejed tngri-ner:
6 ćidayći degedü törölkitü qamuy-i medegći:
7 masi sayin buyan-iyar egüdügsen dürsü
8 ćinu: takil-un ene oron-a iren soyurq-a:
9 ende büged dürsü-lüge qamtuda amitan-u
10 tusa-yin tula sayuyad ebedćin ügei
11 nasun ba erke kiged: degedü nököd-i
12 sayitur öggün soyurq-a:: qoyina-aća
dayaysan
13 todqar-i üldkü inu: namô getülgeğći
14 ündüsün selte-yin tegüs ćoytu degedü
15 blam-a-nar-un ünen řarliy ba: burqan-u
16 ünen řarliy ba: tegünćilen iregsen kiged:
17 vćir ba: erdeni lingqu-a: üile-yin iřayur-
18 -tan-luy-a: řirüken kiged: mutur niyuća
19 tarni uqayan tarni-yin ilyal-tu qamuy
20 burqad-un ünen řarliy ba: yeke ćoytu
21 vćir yadasun burqan-u ćiyulyan-nuyud-un
22 ünen řarliy ba: degedü tegüs ćoytu
23 itegel nom-i tedkün sakiyćid-un ünen

f. 19b

1 řarliy ba ünen-ü adistid-iyar
2 belge bilig-ün sadu-a-yin
3 qoyin-a-aća dayaysan sayibar oduysan-u
4 řarliy sedkil-ün sitügen-ü sayitur
5 orosiyulqu ba: degedü amuyulang
6 oron-a ředkeridüğći todqar-un
7 ćiyulyan alimad bügüde ende
8 orosiyul ügei odoytun: ki li ya
9 ba sumbha ni: tendeće sayitur
10 orosiyul-un üiledkü-yin
11 sitügen-ü taniqu burqan-
12 -nuyud-un mandal-un řang
13 üile-eće řalaly-a-yi ene
14 uçir-tur üiled: sumbha ni
15 ber belge biligten-ü qoyina-aća
16 dayaysan dutayun-i üld: vćir
17 yoq-a mutur-iyar: ôm am ku řa
18 ća: kemeküi-ber belge bilig-ten-i
19 jala: vćir selm-e mutur-iyar
20 huum kemen belge biligten-i oruyul:

21 vćir temür ćidar mutur-iyar ôm
22 baćar sbôđa bam kemen ügüleged
23 qoyar ügei bolyan sedki: vćir qongq-a
mutur-
24 -iyar

f. 20a

1 baćar-a bi řa hô: kemen tere
2 tangyariy-tan-i belge bilig-ten-ü mön
3 ćinar bolyan bayasuyad erkeber boluysan-i
4 sedkiřü: a ham: yambarćilan keser yool
5 modun-a: saćalal ügei qubilyan bey-e
qubilun
6 sayuyad: amitan-i řiryalang-dur
7 jokiyaysan metü: blam-a uqayan bariyći
8 batuda sayun soyurq-a: yambar metü:
9 bôdi sadu-a maha-a may-a-yin umai-
10 -tur öļjei-tey-e orosiyysan metü:
11 körög bey-e-lüge ilyal ügegüy-e:
12 kiřie orćilang qoyosun boluy-a
13 inaru: burqan-nuyud batuda sayun soyurq-
-a:
14 bôdićid nigülesküi tegüsügsen-iyer: inu
15 ene takil öglige-yi amsayun: bi kiged
16 amitan-u tusa-yin tulada: dayan ćiqula
17 örösiyen ayiladuyad nigüles-ün adistad- [!]
18 lařu bürün: ende büged sayun soyurq-a:
19 ôm baćar samay-a diřub baćar kemen
20 orosiyul-un öći: edeger sitügen-ü
21 oroi-dur ćayan kürdün ôm-iyar
22 belgetü: qoyolai-dur ulayan lingqu-a-bar
23 belgetü: řirüken-dür köke vćir huum-
24 -iyar belgetü nigen bolbai: kemen
25 ügüleged: angqan-daki kürdün-ü

f. 20b

1 belge-ber: ôm ilayuyssan köbegün
2 selte bügüde-yin: bey-e inu: lagřan
3 kiged nayiray tegüsügsen vćir kürdün:
4 ôm bey-e-yin oron bolyan belgedemüi:
5 ôm na ma: sarva da ta ta-a ga
6 da ga-a ya baćar-a sôbhu-a
7 amda gô ?ki ham badm-a-yin
8 belge-ber: a-a: ilayuyssan köbegün
9 selte bügüde-yin řarliy řiran üyes-tü
10 esru-a-yin egesig: türidkel ügei
11 vćir badm-a a-a: řarliy-un oron-a
12 belgedemüi: ôm na ma: sarva da
13 ta-a řa da va-a ga baćar
14 sôbhau-a adma gô ?ki ham: tabun

15 salayatu včir-un belge-ber huum
 16 ilayyusan köbegün selte bğüde-yin:
 17 sedkil inu ködölüsi ügei včir-un
 18 töb: tabun belge bilig tegüsüsen
 19 včir: huum: sedkil-ün oron-a belgedemüi:
 20 òm na ma: sarva da ta-a
 21 ğa da çidda baçar sòbhau-a adma
 22 gò ?ki ham: kemekü terigüten-iyer
 23 belgede: abisig ögküi-dür urida
 24 ukiyaqui inu: òm ilaĵu tegüs
 25 nöğciġsen tegünçilen ireġsen dayini

f. 21a

1 daruysan üneker tuyluysan burqan
 2 uqayan kiged köl tegülder: sayibar
 3 oduysan: yirtinçü-yi medegçi töröl-
 4 -kiten-i nomuyadqan ĵiluyadyçi: deġer-e
 5 ügei: tngri kiged kümün-nügüd-ün
 6 baysi tegün-e edleküi-lüge tegüsüsen
 7 ene ukiyal-i üjen üiledümüi:
 8 ukiyaqui ger inu kemeküy-yi ügüle:
 9 ĵalbariqui inu: bòdi včir burqan-dur:
 10 takil öġlige kerkijü üiledüġsen metü:
 11 ?namai-bar aburan tusalaqy-yin tulada
 12 oytaryuy-yin včir-i edüġe nadur
 13 soyurq-a: tendeçe usniq-a-yin qumq-a-yi
 14 bariĵu: huum yurban çay-un burqad
 15 bğüde-yin: bey-e inu töröküi üküküi
 16 quraqui qayaçaqui ügei: yegüdkel ügei
 17 ülü ebdereküi belge bilig-ün bey-e:
 18 burqan-u bey-e-yin abisig bolai:
 19 bey-e-yin deġedü abisig orosiqu
 20 boltuyai: òm a-a: buddha ga-a
 21 la ša-a bhi ?gi nça òm:
 22 hò: bey-e tangyariy-un belge bilig-
 23 -ten qoyar ügei boluysan-a ĵiçi basa
 24 bey-e belge bilig sadu-a-yin abisig

f. 21b

1 öġgüġsen-iyer nom-un aġar-un belge
 2 bilig ilete bolĵu bür-ün:
 3 yabuyun qamuy amitan-u tusa-yi
 4 çaylasi ügei ĵokiyān üġegülkü
 5 boltuyai: òm dumdadu ölġei
 6 qutuy-un tusa-tu tngri kemekü
 7 silüg-i ügüle: huum yurban
 8 çay-un burqad bğüde-yin: sedkil
 9 inu ködelüsi ügei todorqai tungyalay:
 10 öber-ün üġegdel yeke belge bilig-ün

11 aġar: öber-iyen getülüġsen sedkil-ün
 12 abisig öġgüġsen-iyer: sedkil-ün
 13 deġedü abisig-i olqu boltuyai:
 14 huum baçar ga-a la ša ?abri
 15 ši nça huum: hò: sedkil
 16 tangyariy belge bilig qoyar ügei
 17 boluysan-a ĵiçi basa sedkil belge
 18 bilig saduva-yin abisig öġgüġsen-
 19 -iyer toli metü belge bilig ilete
 20 bolĵu: bürün: amitan tusa-yi
 21 çaylasi ügei ĵokiyān üiletüġei:
 22 doron-a ĵüg-deki ölġei qutuy-un
 23 tngri ×××: huum yurban çay-un
 24 burqad bğüde-yin erten çintamani erdeni:

f. 22a

1 kereġlen küseġsen bğüde yarqu-yin oron:
 2 delġerenggüi belge bilig-ün abisig
 3 öġgüġsen-iyer: erdem-ün deġedü abisig-i
 4 olqu boltuyai: dr-am radn-a ga-a
 5 la ša a bhi šiñça dr-am: hò:
 6 erdem tangyariy belge bilig qoyar ügei
 7 boluysan-a ĵiçi basa erdem belge bilig
 8 saduva-yin abisig öġgüġsen-iyer:
 9 tegsi çinar-un belge bilig ilete bolĵu
 10 bürün: amitan-u tusa-yi çaylasi ügei
 11 ĵokiyān üiletüġei: emüne ĵüg-deki ölġei
 12 qutuy-un tusatu tngri ×××: yurban çay-un
 13 burqad bğüde-yin ĵarliy inu türidkel
 14 ügei yeke irayü ayalü: barimta ügei
 15 ese taçiyaysan badm-a-yin dayun: sayibar
 16 oduysan-u ĵarliy-un abisig öġgüġsen-
 17 -iyer: ĵarliy-un deġedü abisig-i olqu
 18 boltuyai: hrii: badm-a ga-a la ša
 19 abhisıça hrii: hò ĵarliy tangyariy
 20 belge bilig qoyar ügei boluysan ĵarliy
 21 belge bilig saduva-yin abisig öġgüġsen-
 22 -iyer öber-e öber-e onoqui belge
 23 bilig ilete bolġaĵu bürün: yabuyun-u
 24 tusa-yi çaylasi ügei ĵokiyān üiletüġei:

f. 22b

1 örüne ĵüg-deki ×××: huum yurban
 2 çay-un burqad bğüde-yin: ĵokiyān üiles
 3 sedkisi ügei belge bilig üiles bütüġsen-ü
 4 küçütü: nigülesküi qubilyan-u abisig-yi
 5 öġgüġsen-iyer: üiles-ün deġedü abisig-yi
 6 olqu boltuyai: a-a: garm-a ğa-a la
 7 ša-a ĵabhi šiñça a-a: hò üiles

8 tangyariy belge bilig qoyar ügei boluysan-a
 9 jiçi basa üiles belge bilig-i ilete
 10 bolyaju bürün: yabuyun amitan-u tusa-yi
 11 çaylasi ügei jokiyayad bododqaqu
 12 boltuyai: umar-a öljei qutuy-un tusatu
 13 tngri ××× nom-un bey-e oytaryui metü
 14 ilyal ügei bolbasu ber ××× takil-nuyud
 15 ündüsün jabsar-un çay-un takil
 16 adisalaqu ba: em ragda baling yurban-i
 17 adisla: masi ketürkei dalai metü
 18 çaylasi ügei oron-dur: tabiy usun
 19 kedüi çinegen büküi ele: bi bisirel-iyer
 20 beledügßen egün-i: blam-a idam yurban
 21 erdeni: burqan bodisüg-nugud selte-
 22 -dür ergümüi: ali amur-iyar joyoylayad:
 23 degedü yerü-yin sidi-yi öggün soyurq-a:
 24 terigüten-iyer qoyar usu çiqula

f. 23a

1 edeleküi kög dayun-i ergü: em ragda
 2 baling-yi yool metü ergü: agçobi vçir
 3 yeke belge bilig: vçir ayar inu
 4 yeke mergen: yurban degedü vçir anu
 5 yurban mandal niyuça egésig-tür mörgümü:
 6 kemen yerü mayta: tus-un maytayal-i
 7 üiled: nidün negeküi inu: altan
 8 qadquyur-iyar mandal-aça toyosutu
 9 buduy öçüken abçu nidün-ü tus-tur
 10 sürçisün: ôm sayibar oduysan
 11 burqan nöbür selte ber: gem-eçe
 12 anggiñiraysan belge bilig-ün nidün
 13 tegüsbesü ber süsüg-iyer ilayuyusan-u
 14 nidü-ü negegsen-iyer: qamuy amitan
 15 burqan-u nidün-lüge tegüskü boltuyai:
 16 ôm baçar çangşu samnada çangşu
 17 bişô da na yê süve ha-a:
 18 ôm a-a baçar dring huum huum
 19 vçir tar-a eçige eke oyuyata
 20 boluysan-aça: blam-a: burqan: bodisung
 21 siravang bratigabud nom-un sakiyulsun-u
 22 bey-e jirumal: kükemel kemjijiy-e ba
 23 belge çinar oyuyata tegüsügen bolbai:
 24 ôm a-a: a-a: rô ling a-a:

f. 23b

1 ?tebder nököd abida eçige eke
 2 qayiluysan-aça boluysan esi onol-un
 3 nom erdeni egésig geyigülügçi üsüg-ün
 4 düri ?tebder dürsü-ber bolbai: sayin
 5 qarsi ?tôran-a terigüten nököd

6 ôm a çi a çing ôm huum
 7 biirôçan-a eçige eke qayiluysan-aça
 8 boluysan öber öber-ün düriber bolbai:
 9 tede bügüde bi ba öglige-yin ejen
 10 ba qamuy amitan-u mörgül-ün oron
 11 takil-un sitügen buyan quriyaqu degedü
 12 çoy itegel bolju: ilçi jögelen:
 13 adistid yeke tayalaydaqu abural-un
 14 kücün-lüge tegüskü bolbai: nom-un
 15 sakiyulsun ber şasin-i sakiqiu auy-a
 16 kücün çidal-luy-a tegüskü bolbai:
 17 batuda orosiyul-un ?öçiküi inu:
 18 arban jüg-tür sayuyusan qamuy
 19 burqad kiged bôdhi saduva-nar bide
 20 bükün-i ayilad-un soyurq-a: keñiy-e
 21 oytaryuy-yin kiñayar-luy-a saça
 22 amitan-u oron-nuyud ülü orosiqi
 23 nirvan-u yañar-tur ese ayuluy-a
 24 inaru taçiyatan nirvan ülü bolun
 25 sayun soyurq-a: ilyabasu ber edeger

f. 24a

1 bey-e jarliy sedkil-ün sitügen-e yañar
 2 usun yal key-yin qoor-iyar ese
 3 ebderege inaru taçiyatan amitan-u tusa-yi
 4 çaylasi ügei jokiyayad batuda sayun
 5 soyurq-a: keñiy-e yal kiged usun-
 6 -luy-a: kei-ber galab ebderege inaru
 7 ilaju tegüs çi inu sayuju bür-ün:
 8 teyin qamuy amitan-u tusa-yi bütügen
 9 jokiy-a: ôm sayibar oduysan qamuy-a
 10 sayin öçigsen-iyer öljei-tü metü
 11 ilayuyusan nöbür selte edüge nada
 12 sayin amuyulang boltuyai: mayu buruyu
 13 kilinçes-ün çiyulyan-nuyud-i daruju
 14 bür-ün: ilayuyusan-u köbegün iñayur
 15 bariçi-yin çiyulyan-nuyud arbid-un
 16 delgereged: niyur-i üjgesen-ü
 17 tedüyiken-iyer degedü amuyulang-i
 18 olju bür-ün: naran metü dulayan
 19 saran metü gegegen boluyad: bi kiged
 20 amitan-tur dulayan niyur-iyar yekede
 21 ögçü bür-ün: galab-un eçüs-tür
 22 kürdün sayun soyurq-a: ôm ene
 23 körög bey-e-lüge qamtu nigen ×××
 24 nom-un tulada bükün-ü mandal-tur:
 25 tegüs çoytu ariluysan debisker-i beledün:

f. 24b

1 ködelüsi ügei diyan-i tegsi ayuluyad:

- 2 bayasun tayalaju debisker-tür
- 3 orosituyai: ariyun çiber ayuduyar
- 4 debisker siregen-e: dürbel kiged
- 5 sesig ügei bey-e tegsi çinar-un
- 6 yosuyar amuyulang sayuyad:
- 7 amuyulang-yi barilduyulju amsan
- 8 soyurq-a: badm-a a sa-a yê
- 9 sdum huum blam-a idam dagini
- 10 selte: qoçorlı ügei namayi ayilad-un
- 11 soyurq-a: kejiy-e orçilang qoyosun
- 12 boluy-a inaru: taçiyatan nada batuda
- 13 sayuyad: kejiy-e yajar usun yal
- 14 kei: dörben maqabud-un qoor ese
- 15 boluy-a inaru: taçiy-a batuda sayun
- 16 soyurq-a: kkir ügei sedkil-dür
- 17 jokistan-i nayirayuluysan: ariyun
- 18 argham-i takil bolyan ergümü: çandan
- 19 terigüten küji nayirayuluysan: انگلکلی
- 20 sayin ünür-i takil bolyan ergümü:
- 21 badm-a udbala-yin ünür tegüsügen:
- 22 todorqay-a gilbelügen çeçeg-i
- 23 takil bolyan ergümü: qarangu-yi
- 24 geyigülügçi naran saran-u jiruken:
- 25 gegen jula-yi takil bolyan ergümü:

f. 25a

- 1 bulunggir ügei serigün mören-i: ariyun
- 2 ünür-tü usun-u takil bolyan ergümü:
- 3 ür-e simnus-un jiruken bükün-i quriyayad:
- 4 yurban çayan yurban amtatu-bar çimegsen:
- 5 tngri-yin idegen baling-yi ergümü:
- 6 labai kiged ¹sil sñan¹ yeke kenggerge
- 7 ba: bivang kiged ²bêgs rdo² bilar-un
- 8 dayun-i: irayu kögjim-ün takil bolyan
- 9 ergümü: ôm baçar argham: ba-a
- 10 di-am: busbi: dhubi: alôgi:
- 11 gandi: ei vi di-a: şabda a-a:
- 12 huum: tabun küsel-ün erdem: qayan-u
- 13 törö-yin doloyan: çiqula doloyan
- 14 erdeni anu: bayilduyan-aça ilayuyçi
- 15 ildün ba: qoor-aça ibegegçi
- 16 ireged: könggen jögelen nisvanis
- 17 ügei oron ba: bayasayaqui süsülküi-
- 18 -ber nayadqu duran-a jokistu
- 19 çeçeglig ba: ali küsegsen-i üjen
- 20 çidaqui amur umtaqui ger: sayin
- 21 negelgetü tülekü ba nuyulqu-dur:
- 22 ülü çidaydaqu jögelen debel: usun-a
- 23 ülü çibün çilekü aljiyaqu ügei
- 24 yutusun: çiyulyan doloyan jüil erdeni

f. 25b

- 1 edeger-iyer: ene oron ba kijayalal ügei
- 2 orod-nuyud-i: dügürgeju ilaju tegüs
- 3 nöbür selte-dür ergümü şabda uba radna:
- 4 öljei-tü naiman belge-yin takil inu:
- 5 tngri-yin erketü tngri busu-yin
- 6 bayilduyan-aça ilayuyusan çay-tur:
- 7 naiman öljei-tü tngri-ün ökid-iyer
- 8 takiydaqu çilen: burqan-nuyud kiged
- 9 bodisung-nar bükün-i: naiman öljei-tü
- 10 belges-iyer takin üiledümü: ?manngilig
- 11 asta bhi-a: itegel yeke nigülesküi
- 12 tegülde: üjegülügçi qamuy-i medegçi:
- 13 buyan erdem-ün dalai boluyusan: tegünçilen
- 14 iregsen-dür mörgümü: ariluysan-iyar
- 15 taçiyangyuy-aça anggi jiraysan: buyan-
- 16-iyar mayui jayayan-aça getülüged:
- 17 imayta ünemleküy-yin dededü boluyusan:
- 18 amurluysan nom-dur mörgümü: tonilju
- 19 bür-ün tonilqu-yin mör-i çu
- 20 üjegülügçi: surtayun-nuyud-tur
- 21 sayitur bisiregçi: orod-un dededü
- 22 erdem-lüge tegülde: bursang
- 23 quvaray-ud-tur mörgümü: erkin
- 24 burqan-dur mörgümü: aburayçi nom-dur

f. 26a

- 1 mörgümü: yeke quvaray-ud-tur mörgümü:
- 2 yurban erdeni-dür nasuda bisiren
- 3 mörgümü: eldeb badm-a saran mandal-un
- 4 deger-e: eldeb erdeni-yin jüil-eçe
- 5 bütügen: qubilyan subury-a eldeb
- 6 çimeg-iyer üjesküleng-tü: nom-un
- 7 bey-e-yin çinar çimadur mörgümü: nom-un
- 8 bey-e oytaryui metü bolbaçu: dürsün
- 9 bey-e solongy-a metü öber-e öber-e
- 10 todoraysan: ary-a bilig-ün dededü
- 11 erke-yi oluyusan: sayibar oduysan
- 12 tabun ijayur-tuda mörgümü:
- 13 yirtinçü-yi uduyduyçi erkin ayuşi:
- 14 çay busu ükül-i qoçorlı ügei ebden
- 15 üiledügçi: itegel ügegü jöbalang-tu
- 16 boluysad-un abural: çaylası ügei
- 17 nasutu burqan-a mörgümü: nigülesküi-
- 18 -ber amitan-u tusa üiledügçi ilaju
- 19 tegüs nöğçigsen: ner-e-yin tedüyiken-i
- 20 sonuysan-iyar mayu jayayan-u
- 21 jöbalang-yi arilyayçi: yurban qoor-a-
- 22 -yin ebedün-i anayayçi otaçi burqan:
- 23 biiduri-a-yin gerel-tuda mörgümü:

24 jögelen egesigtü: včirbani: qomsim

f. 26b

- 1 bodisung: yaǰar-un jirüken: tüidker-i
- 2 teyin büged arilyaçi: oytaryu-yin
- 3 jirüken: mayidari: samandabadar-a: çiqula
- 4 naiman yeke köbegün-dür mörgümüi: agsobi
- 5 včir yeke belge bilig: včir ayar anu
- 6 yeke mergen: yurban degedü včir
- 7 inu yurban mandal: niyuča egesig-tür
- 8 mörgümüi: biirôçan-a yeke ariyun:
- 9 amurlingyui včir yeke bayasqulang:
- 10 öberçilen gegen genel degedü-yin
- 11 degedü: üjügülügçi včir-tur
- 12 mörgümü: erdeni qayan masida gün:
- 13 včir oytaryui metü kkir ügei:
- 14 öber-iyen ariluysan qalayalal ügei:
- 15 včir bey-e-dür mörgümüi: včir
- 16 çaylasi ügei yeke qayan:
- 17 adqay ügei oytaryui
- 18 včir bariyçi: taçiyangyuy-yin
- 19 baramid-i oluysan: včir
- 20 jarliy-tur mörgümüi: tusatu včir
- 21 tuyuluysan burqan: qamuy sanaysan-i
- 22 büridkegçi: ariyun mön çinar-aça boluysan:
- 23 včir sadu-a-dur mörgümüi: ilyal-tu çiqula
- 24 keregten-i ergüküi inu:

f. 27a

- 1 delgerenggüi mandr nigen ergüksen-ü qoyina:
- 2 hum dörben tiib-tü sümbür ayula
- 3 tabun küsegün: naiman öljei-tü ed kiged
- 4 naiman belges tegüsüksen: üjšeküleng-tü ene
- 5 oron yaǰar-i ergüksen-iyer: burqan-u oron-i
- 6 qayan amuyulang edlekü boltuyai: om
- 7 baǰar ri qi a-a: süva ha-a: ukiyal
- 8 üiledüged: hum qamuy amitan-u kkir-i
- 9 arilyaqu-yin tulada: sayin ünür-tü usun-
- 10 -iyar burqan-u bey-e ukiyaysan-iyar: ilayyusan-u
- 11 çoy jibqulang kiǰayalal ügei boluyad: qamuy
- 12 amitan qoyar tüidker-eçe anggijiraqu boltuyai:
- 13 om baçar ghanti a-a: hum süva ha-a:
- 14 ilayyusan sayibar oduysad nöbür selte-dür:
- 15 jögelen jilamaqan sedkil-dür jokistu tngri-

yin

- 16 toryan-i: qamuy öngge todorqai egün-i
- 17 ergüksen-iyer: qamuy amitan çoy jibqulang-
- 18 -luy-a tegüskü boltuyai: om baçar bi
- 19 suva de a-a: hum süva ha-a orçilang-un
- 20 ger-i tebçigsen degedü bey-e-dür: sedkil- -dür
- 21 jokistu kkir ügei tngri-yin toryan: al sir-a
- 22 duvaça egüni ergüksen-iyer: qamuy amitan degedü

f. 27b

- 1 törö yosun-i olqu boltuyai: om baçar
- 2 vasdr-a a-a: hum süva ha-a: hum
- 3 sayibar oduysan-u degedü bey-e jarliy jirüken-
- 4 -dür: çuburil ügei erdem-dür erkesil-i oluysan:
- 5 çaylasi ügei ene küsegün erdem ergüksen-iyer:
- 6 qamuy amitan küsegün-ü erdem qotala tegüskü
- 7 boltuyai: om baçar samanta sarva badr-a
- 8 a-a: sayibar oduysan-u degedü bey-e
- 9 jarliy-dur: qayan-a jayay-a-tu doloyan
- 10 erdeni ergüksen-iyer: qamuy amitan küçün- -lüge
- 11 tegülder bolju bür-ün: kürdün orçiyuluyçi
- 12 qayan bolqu boltuyai: om baçar ma ha-a
- 13 şabda radna buuça me a-a: hum süva
- 14 ha-a: sayibar oduysan-u degedü bey-e jarliy
- 15 jirüken-dür: küsel-i qangyayçi çintamani erdeni:
- 16 erdenis-ün çoyça egüni ergüksen-iyer: qamuy
- 17 amitan barasi ügei sang-i edlekü boltuyai:
- 18 om sarva radna buuça a-a: hum süva
- 19 ha-a: hum sayibar oduysan-u degedü
- 20 bey-e jarliy jirüken oytaryui masi tegsi
- 21 çinar-tu bügetele: tabun bülüg tabun
- 22 jirüken-i ergüksen-iyer: qamuy amitan belges

f. 28a

- 1 üliġer büġüde tegüskü boltuyai: om sarva
- 2 bañça ġarbha ça ra ça na a-a: hum süva
- 3 ha-a: hum sayibar oduysan-u degedü bey- -e
- 4 jarliy jirüken qamuy-a tüġemel sikür kiged

- 5 duvaça ba: bivan kögjim-ün çiyulyan-i
ergügsen-
- 6 -iyer: qamuy amitan burqan-i olqu boltuyai:
7 qamuy amitan burqan-i olqu boltuyai:
8 òm baçar maha-a sarva buuça mē gha a-a:
9 huum süva ha-a: huum sayibar oduysan-u
degedü
- 10 bey-e jarliy jirüken-dür edleküi quriçal ügei
11 bügesü ber: küsegün-ü edlegdegün egüni
ergügsen-
- 12 -iyer: qamuy amitan diyan-u idegen-lüge
13 tegüskü boltuyai: òm baçar ga na çagr-a
14 buuça a-a: huum suvên ha-a: tegüs
jiryalang-un
- 15 bey-e-tü sitügen-e: huum blam-a tegüs
jiryalang-un
- 16 bey-e-tü bōdhi saduva-yin: oroi-daki
şangqu-tu
- 17 kökebtür üsün-i: ukiyan samalaqun ünür-tü
18 em-üd-i ergügsen-iyer: qamuy amitan
yurban
- 19 bey-e-yi olqu boltuyai: òm baçar ba-a la
20 şuvê dha ya a-a: huum suvê ha-a: huum
21 blam-a tegüs jiryalang-un bey-e-tü
bodisung-un:
- 22 kkir ügei şayşabad-un sayin qabar-i
bisireküi
- 23 süsüg-iyer arçıysan-iyar: qamuy amitan
degedü

f. 28b

- 1 belge bilig-i olqu boltuyai: òm baçar
2 rô ma dha ra na a-a: huum suvên ha-a:
3 huum blam-a tegüs jiryalang-un bey-e-tü
4 bodisung-un: ilayıysan-u döçin sayin
sadun-i:
5 süsüg sedkil sigēçilegsen-iyer: qamuy
amitan
6 esrün-ü egesig-i olqu boltuyai: òm
7 sarva dang şō dha ya a-a: huum su-vên ha-
a:
8 huum blam-a tegüs jiryalang-un bey-e-tü
9 bodisung-un orçilang-aça nōgçigsen
qamuy
10 nom-i sonusqui bolıysan: dayun bariyçin-i
qayan
11 degedü çikin-e: ene altan oyuçilayur-i
ergügsen-
12 -iyer: qamuy amitan nom-un dayun-i olqu
13 boltuyai: òm baçar garb şō dha ya a-a:

14 huum suven ha-a: huum blam-a tegüs
jiryalang-un

15 beyetü bodisug-un qamuy-a nayiraqui
kelen-e

16 kkir ügei bügesü ber: süsüg-iyer kelen-ü

17 qusuqur-i ergügsen-iyer: qamuy amitan
ügüleküy-

18 -yin degedü-yi olqu boltuyai: òm baçar dii

19 bi-a mu ga-a ya a-a: huum suvên ha-a:

20 huum blam-a tegüs jiryalang-un beyetü

21 bodisug-un bey-e qamuy lagsan nayıray-
-luy-a

22 tegüsbesü ber: üjšekülemg-tü cne: erdeni

f. 29a

- 1 çimeg-i ergügsen-iyer: qamuy amitan lagsan
2 nayıray bügüde tegüskü boltuyai: òm baçar
3 radna a langga ra buuça a-a: hum suvên
ha-a:
4 huum blam-a tegüs jiryalang-un bey-e-tü
5 bodisug-un: jiryuyan baramid qotala
tegüsügsen:
6 ene erdeni jiryuyan çimeg-i ergügsen-iyer:
qamuy
7 amitan jiryuyan baramid-i olqu boltuyai:
ò m baçar
8 radna sa da a langga ra buuça a-a: huum
9 suvên ha-a: huum blam-a tegüs jiryalang-
- un
10 bey-e-tü bodisug-un: qamuy-aça masi
11 üjšeküleng-tü erdem: vçir qongq-a egüni
12 ergügsen-iyer: qamuy amitan çoy
jibqulang-
13 -luy-a tegüskü boltuyai: òm baçar
14 ghandi a-a: huum blam-a tegüs jiryalang-un
15 bey-e-tü bodisug-un: masi üjšeküleng titim
16 egüni ergügsen-iyer oytaryui-luy-a saça
17 amitan qoçorli ügei: ary-a bilig ?olal
18 ügei udq-a onoqu boltuyai: òm baçar
19 ariy-a lam pu dha ra a-a: huum suvê
20 ha-a: huum blam-a tegüs jiryalang-un bey-
-e-tü
21 bodisug-un: küçün tegüsügsen arslan jayan
22 tabçang: badma naran saran sayurin-i
ergügsen-iyer

f. 29b

- 1 yegüdkel ügei tōb udq-a onoqu boltuyai:
ò m
2 baçar radna baıça-a pa na yê huum suvê

ha-a:

- 3 huum blam-a tegüs jıryalang-un bey-e-tü
- 4 bodisug-un: qamuy-a tügemel sikür kiged
- 5 qubilyan bey-e-tü sitügen-e ergüküi inu:
- 6 huum blam-a qubilyan bey-e-tü nö kür selte-yin
- 7 terigün-deki duyurçay şangqu gem-eçe anggi jırayısan
- 8 bügesü ber: gergei-ten-ü yosun-i tebçigsen-ü
- 9 tula üsün-ü kituy-a egüni: ergügsen-iyer
- 10 qamuy amitan gem-eçe anggi jıraqu: boltuyai:
- 11 ô m baçar ga ça mu la a-a: huum suvên ha-a:
- 12 huum blam-a qubilyan bey-e-tü nö kür selte-yin:
- 13 yar köl-ün şes önggetü kimusun: orçilang-un
- 14 nisvanis-tu gem-eçe anggi jırayısan bügesü ber:
- 15 süsüg-iyer ene tayariyur-i ergügsen-iyer:
- 16 qamuy amitan lagsan nayiray-luy-a tegüskü
- 17 boltuyai: ô m baçar na ğa çaçê da
- 18 huum suvên ha-a: huum blam-a qubilyan
- 19 bey-e-tü nö kür selte-yin: orçilang-un ger-i
- 20 tebçigsen dededü bey-e-dür: kemen qubçad
- 21 ergüküi uridu-luy-a adali: huum blam-a
- 22 qubilyan bey-e-tü nö küd selte-dür: qamuy-a

f. 30a

- 1 tügemel sikü×: kilingten-ü keregten-i ergüküi inu:
- 2 huum blam-a yeke çoytu nö küd selte-dür: qokimai
- 3 gabala erdeni titim-i ergügsen-iyer: orçilang-un
- 4 adqay-i sür-iyer daru ju bür-ün: yurban bey-e
- 5 tabun belge bilig-i olqu boltuyai: ô m
- 6 baçar ğa ba la mu gu da buuça huum suvên
- 7 ha-a: huum blam-a yeke çoytu nö kür
- 8 selte-dür: çisun çuburiysan kümün-ü tabin
- 9 toloyay-yi: gedesün kelkiy-e-lüğe selte-yi
- 10 egüni ergügsen-iyer: qamuy amitan simnus-un
- 11 ayimay-i arilyaqu boltuyai: ô m baçar ğa ba-a
- 12 la ma-a la buuça huum suvê ha-a: huum

- 13 blam-a çoytu nö kür selte-dür: qokimai toloyay-yi
- 14 esrün-ü qar-a utasun-iyar kelkigsen: dôsêl
- 15 erike egüni ergügsen-iyer: qamuy amitan bi
- 16 kemen barimtalaqu-aça qayaçaqu boltuyai:
- 17 ô m baçar pa-a la nair di buuça huum
- 18 suvê ha-a: huum blam-a çoytu nö kür selte-
- 19 -dür: jayan-u noyitan arasun-i erketen-iyer
- 20 çimegsen: oytaryui-luy-a saça egüni ergügsen-
- 21 -iyer: qamuy amitan-u mungqay arilaqu boltuyai:
- 22 ô m baçar hsdı vasdr-a buuça huum suvên

f. 30b

- 1 ha-a: huum blam-a rudr-a-yin arasun-i
- 2 adagavandi-yin töb-luy-a saça egüni ergügsen-
- 3 -iyer: qamuy amitan-u urin arilqu boltuyai: ô m
- 4 baçar ni ra vasdr-a buuça huum suvên ha-a:
- 5 huum blam-a yeke çoytu nö kür selte-dür:
- 6 ariyatan bars-un arasun çisun dusul-tu:
- 7 egülen metü neyilçegsen egüni ergügsen-iyer: qamuy
- 8 amitan-u omoy arilqu boltuyai: ô m baçar
- 9 bi-a ki-a vasdr-a buu huum suvên ha-a: huum
- 10 blam-a yeke çoytu nö kür selte-dür: simnus ba
- 11 ru dr-a-yin jırüken-ü çisun kiged: jıryuyan
- 12 amitan getülgegsen ragda-yin: dusul-iyar
- 13 sürçigsen egüni ergügsen-iyer: qamuy amitan-u
- 14 taçiyangyui arilqu boltuyai: ô m baçar ma
- 15 ha-a ragda dvi buu huum suvên ha-a: huum
- 16 blam-a yeke çoytu nö kür selte-dür: yurban
- 17 oron-u sim-e quriyaysan yeke ügegün kiged:
- 18 todorqai çayan tolbolan sürçigsen egüni
- 19 ergügsen-iyer: qamuy amitan-u buru yu quriçal
- 20 arilqu boltuyai: ô m baçar maha-a su ba
- 21 dvi la buu huum suvên ha-a: huum blam-a
- 22 yeke çoytu nö kür selte-dür: yurban

f. 31a

- 1 sansar-un qamuy amitan-i tülegsen: yeke
- 2 ünesün-i to[!]bolan sürçijü ergügsen-iyer: qamuy

- 3 amitan-u ayidangyui arilqu boltuyai: ôm
 4 baçar maha-a bha smêva dii la buuça huum
 suvên
 5 ha-a: huum blam-a yeke çoytu nökür selte-
 -dür:
 6 kebeli-ber yabuyçi eldeb jüil ?mayay-yin
 ayimay:
 7 erkiçen badarayısan egüni ergügsen-iyer:
 qamuy
 8 amitan sansar-un sinul-aça anggijiraqu
 boltuyai:
 9 ôm baçar na-a ğa-a am ga ra buuça huum
 10 suvên ha-a: huum blam-a yeke çoytu nökür
 selte-
 11 -dür: kkir ügei badma-dira-yin sayurin:
 badarangyui
 12 jibqulang-tu: egüni ergügsen-iyer: qamuy
 amitan
 13 degedü oron-i olqu boltuyai: ôm baçar a-a
 14 sa na badma dira a-a: huum suvên ha-a:
 15 huum blam-a yeke çoytu nökür selte-dür:
 môn
 16 çinar gegegen belge bilig-ün jula-yi: ğalab-
 -un
 17 yal-un çoyça metü egüni ergügsen-iyer:
 qamuy
 18 amitan-u nisvanis bügüde-yi tülekü
 boltuyai:
 19 ôm baçar çña na çki-a la buuça huum
 suvên
 20 ha-a: huum blam-a yeke çoytu nökür selte-
 -dür:
 21 rasiyan em kiged ragda ba: sayin baling-un
 22 çiyulyan egüni ergügsen-iyer: qamuy
 amitan

f. 31b

- 1 qoyar çiyulyan-u eçüs-tür kürkü boltuyai:
 2 ôm baçar bañça ragda balinda ğa na
 3 çagr-a buuça huum suvên ha-a: huum
 4 blam-a yeke çoytu nökür selte-dür: çimügen
 5 büriy-e ğabala kengkerge terigüten:
 köğjim-ün
 6 dayun egüni ergügsen-iyer: qamuy amitan
 7 nom-un dayun-iyar ?qangqu boltuyai: ôm
 8 baçar dharma şabda buuça a-a: huum
 9 jarliy-un sitügen kereg-ten-i ergüküi inu:
 10 huum sedkil-dür jökistai üjšeküleng-tü
 11 erdeni siregen: arslan jayan-iyar sayitur

- 12 ergügsen masi üjšeküleng-tü sayin torıyan
 13 çimeg-i ergügsen-iyer: qamuy amitan vçir-
 -un
 14 sayuri olqu boltuyai: ôm baçar na pa
 15 na bañça li ga radna a lam ğa ra buu
 16 huum suvên ha-a: huum kkir ügei sayin
 17 edügülbüri-tü bançali: solongy-a metü
 18 miriyalan kürülçebesü amuyulang-tu:
 erdeni
 19 sayin qubçad egüni ergügsen-iyer: qamuy
 20 amitan külicenggüy-yin küçün-lüge
 tegülde
 21 boltuyai: ôm baçar bañça li ğa buuça
 22 huum suvên ha-a: huum ary-a bilig ilyal

f. 32a

- 1 ügei qooslan oroısan: olan erdenis-iyer:
 2 üjšekülengtey-e jokıyaysan: sedkil-dür
 3 jökistu ene qabtasun-i ergügsen-iyer:
 qamuy
 4 amitan ary-a bilig qooslan oroqu boltuyai:
 5 ôm baçar suri-a çandr-a huum suvên ha-a:
 6 olan üjšegdebesü ber nigen boluısan: qaçad
 7 mör kölgen bükü tegüsügsen: ene erdeni
 8 uriyasun-i ergügsen-iyer: sansar nirvan
 ilyal
 9 ügei udq-a onoqu boltuyai: ôm baçar
 10 buu si-a huum suvên ha-a: huum eldeb
 11 ayar medegün ilyal ügei: masi üjšeküleng
 12 sedkil-dür jökistu ülisi ügei qarsi:
 13 erdeni ger egün-i ergügsen-iyer qamuy
 amitan
 14 sayin ger-i olqu boltuyai: ôm baçar
 15 a mê ya ça du ra mañda la buu huum suvên
 16 ha-a: huum jayun amta tegüsügsen idegen:
 17 tabun küsegün edlüdegün-iyer: qamuy
 amitan
 18 diyan-u idegen-lüge tegüskü boltuyai:
 19 ôm baçar nvê vi di-a a-a: huum
 20 suvên ha-a: qamuy-a tügemel sikür kiged
 21 dhu-a ça ba: badan köğjim terigüten: olan
 22 çenggelçeküy-yin çiyulyan-i ergügsen-iyer:

f. 32b

- 1 qamuy amitan sayin aldar-i olqu boltuyai:
 2 ôm baçar şabda buuça a-a: huum suvên
 3 ha-a: huum sayıbar oduısan-u sedkil-ün
 sitügen
 4 suburyan-a: ülü süidküi bôdhi modun-u:

- 5 ene ʒool modun-i ergügsen-iyer: qamuy
 6 amitan arban küçütü-yin qutuy-i olqu
 7 boltuyai: òm baçar çidra bhrigşa buuça
 8 a-a: huum suvên ha-a: huum sayibar
 9 oduysan-u sedkil-ün sitügen suburyan:
 10 küçün-kiged duradqui oyir-a ayulqui
 11 terigüten: nom-un kürdün egüni ergügsen-
 12 -iyer: qamuy amitan ese qoliçaldyusan
 13 küçün-lüge tegüskü boltuyai: òm baçar
 14 dharma çagr-a buuça a-a: huum suvên ha-
 -a:
 15 huum sayibar oduysan-u sedkil-ün sitügen-
 -ü
 16 suburyan: sedkil-dür ʒokistu tabun öngge
 17 kiib-ün: masi üjšeküleng-tü ene
 18 çörban-i ergügsen-iyer: qamuy amitan qoyar
 19 çiyulyan-i tegüskükü boltuyai: òm baçar
 20 bañça bhadra a lam ga ra vasdra buuça
 21 a-a: huum suvên ha-a: huum sayibar
 22 oduysan-u sedkil-ün sitügen-ü suburyan
 qamuy-

f. 33a

- 1 -aça üjšeküleng-tü erdeni onçilan-a: altan
 2 qongq-a-luy-a egüni ergügsen-iyer: qamuy
 amitan
 3 irayu dayurisqui egesig ʒarli-yi olqu
 4 boltuyai: òm baçar ba dam dharma ghanrê
 5 a-a huum: huum sayibar oduysan-u sedkil-
 -ün
 6 sitügen-ü suburyan: sedkil-dür ʒokistu masi
 üjšeküleng
 7 öngge-lüge tegüsügsen: ülü süidküi ene
 8 dhu-a ça-yi ergügsen-iyer: qamuy amitan
 9 dörben simnus-i ilyaqu boltuyai: òm
 10 baçar dhu-a ça a-a: huum suvên ha-a:
 11 huum sayibar oduysan-u sedkil-ün sitügen
 12 suburyan: mingyan-i gesitü [!] kürdün toor-
 -tu
 13 ölʒei-tü altan sikür egüni ergügsen-iyer:
 14 nom-un qayan amitan-u abural bolqu
 boltuyai:
 15 òm baçar ça dr-am suvên ha-a: huum
 16 sayibar oduysan-u sedkil-ün sitügen-ü
 17 suburyan: udumbar-a terigüten çeçeg-ün
 18 ʒüil öngge ünür tegüsügsen erikes-i
 ergügsen-
 19 -iyer: qamuy amitan lagsan nayiray-luy-a
 20 tegüskü boltuyai: òm baçar busbi ma-a

- 21 la buuça a-a: huum suvên ha-a: huum
 22 sayibar oduysan-u sedkil-ün sitügen-ü
 suburyan:

f. 33b

- 1 altan mönggün masi erdeni oki erdenis-ün
 2 çoyça egüni ergügsen-iyer: öber-iyen
 uqayan
 3 belge bilig-i onoqu boltuyai: òm baçar
 4 radna usniq-a a-a: huum suvên ha-a:
 5 huum sayibar oduysan-u sedkil-ün sitügen-
 -ü
 6 suburyan: küçün tegüsügsen arslan ʒayan
 7 terigüten: badma naran saran sayurin-i
 ergügsen-
 8 -iyer urbal ügei töb-ün udq-a-yi onoqu
 9 boltuyai: òm baçar sing ha hanadi ghô da
 10 bagşi radna badma suri-a çandr-a a sa na
 a-a:
 11 huum suvên ha-a: huum sayibar oduysan-u
 12 sedkil-ün sitügen-ü suburyan: ʒayun amtan
 13 tegüsügsen tngri-yin idegen küseküi
 14 edlegdegün-ü çiyulyan-i ergügsen-iyer:
 15 amiduraqu boltuyai: òm baçar êv vi
 16 di-a a-a: huum suvên ha-a: huum
 17 sayibar oduysan-u sedkil-ün sitügen-ü
 18 suburyan: kiged kögʒim ba: kengkerge
 kiged
 19 çangdêu sêl sñan ba: labai kiged çimügen
 20 büriyen-ü çiyulyan-i ergügsen-iyer degedü
 21 sidi-yi olqu boltuyai: òm baçar şabda
 22 sarva buuça a-a: huum suvên ha-a:

f. 34a

- 1 bsôs bu ergükü : amrita-bar üldë:
 2 bhruum-aça erdeni-yin saba terigüten-iyer
 3 adislaqu ba: oytaryu-yin sang-un tami
 4 ba mudra namô sarva datasda bhiô
 5 terigüten-i ügüle: dürsü dayun ünür
 6 kürteküi tegüsügsen: erkim boluysan
 degedü
 7 idegen egüni: biber süsül-ün ergümüi:
 8 ali amur-iyar ʒoyoylan soyurqa: òm
 9 dibi-a nasi samadhi dai-a bra na yê suvên
 10 ha-a: ʒayun amta tegülder aman-u idegen
 11 sedkil buliyaydaqu metü: sayitur
 nayirayuluysan
 12 egüni ilayuyasad köbegüd selte-dür: süsüg-
 13 -iyer ergügsen-iyer edeger amitan бүкүн:
 14 uçiral tegülder diyana-u idegen-i edlekü

15 boltuyai: ilayusad ber simnus-i tere bodi-
 16 -dur burqan boluysan büged burqan-u bey-
 -e-
 17 -dür ölüskü umtayasqu ügei bolbaçu:
 18 ba burin buyan-u tariyalang bolyaqu-yin
 19 tula: çab joyoy nayirayuluysan egüni
 20 ergügsen-iyer: çay bükün-e buyan-u tariyan
 21 delgeren ösüged: sôkavadi-dur lingqu-a-
 22 -aça töröged: diyan-u nom-un ayar-un

f. 34b

1 idegen-i edlekü boltuyai: ôm sarva
 2 da ta ğa da badim bradi çça yê a-a:
 3 huum ôm ?bajar dambulayê a-a: huum:
 4 öljei-tü sayitur orosiyulqu-yin keregten-i
 5 ergüküi inu: erdeni saba-yi ariyun arbai-
 6 -bar dügürgegsen-ü deger-e tolin-dur sayin
 7 ünür-ten-iyer egesis geyigülügçi kiged:
 8 yêdharma-yi biçijü emüne inu talbiyad:
 9 tami-yin utasan jégüküi-dür sedkiküi inu:
 10 emüne-deki saran mandal tami-yin erike-
 -lüge
 11 selte-eçe genel yaruyad: qamuy burqad-un
 12 sedkil-ün ündüsün-i duradqan: inaysi
 13 quriyaçu adistid-nuyud ür-e üsüg-ün
 14 düriber irejü tolin-dur singgebei: kemen
 15 sedkiged egesis geyigülügçi: yê dharmay-
 16 subr-a dişub-nuyud-i ali olan ügüleged:
 17 kişayar-i sitügsen ali büküy-yin jirüken-
 18 -çe üiles üiledküi tami-yin utasan
 19 jégügsen-ü üjügür-i baysi bariju: tus
 20 tus-un ündüsün tami ügüleged: tendeçe
 21 tolin-daki ür-e üsüg-nügüd-i sayin
 22 ünür-ten-ü usun-iyar ukiyayad:

f. 35a

1 çēçeg-tür qoliçu: emüne-deki saran mandal
 2 tami-yin erike-lüge selte genel bolun
 3 qayiluyad çēçeg-tür singgebei kemen
 4 ügüleged: tere çēçeg-i saçuyad
 delgerenggüi
 5 öljei-yi üileddeküi: qotala büridügsen
 altan-u
 6 ayula metü: çurban yirtinçü-yin itegel
 7 çurban kkir-i tebçigsen: burqan
 delgerenggüy-e
 8 negegsen linqu-a-yin tala metü nidütü:
 9 tere ber ene edür-ten-tür amurliyulqu
 10 qutuy orosituyai: tegünü çiqula
 11 üjügülügsen manglai degedü kötelbüri

ügei:

12 çurban yirtinçü-tür aldarsin kümün
 13 kiged tngri-dür takiydaysan: nom-un
 degedü
 14 yisün törölkiten-i amurliyuluyçi:
 15 tere ber ene-dür tan-dur amurliyulqu
 16 qutuy orosituyai:: degedü quvaray nom
 17 tegülde sonusuysan-u öljei-ber bayan
 18 kümün kiged tngri ba tngri busu-yin takil-i
 19 oron: çiyulyan-u degedü içigür-i medegçi
 20 çoy-un sitügen: tere ber ene edür-ten-dür
 21 amurliyulqu qutuy orosituyai:: yeke-yin
 22 yeke tengsel ügei degedü üjügülügçi:

f. 35b

1 nom-un ejen naran metü ilayusan-u
 adistid-
 2 -iyar: simnus kiged todqar-un ayimay
 qorolaqu
 3 dayisun-i amurliyad: egenegte çoy toytayad
 4 edür söni öljei qutuy orosituyai:: nom-un
 5 çinar ünen degedü tengsel ügei nom:
 degedü
 6 nom rasiyan-u ünen adistid-iyar: gem
 7 aldan-aça anggijirayad buyan-u çiyulyan
 teyin
 8 arbişiqu: egenegte çoy toytayad edür söni
 9 öljei qutuy orosituyai:: quvaray erdeni
 10 erdem-ün çoy badaraysan ilayusan-u
 11 köbegün tusa üiledügsen ünen-ü adistid-
 12 -iyar: nisvanis-un jobalang-tu enelge-yin
 13 dayisun amurliyad: egenegte çoy toytayad
 14 edür söni öljei qutuy orosituyai::
 15 alimad amitan yabuyun ülü yabuyad:
 16 tedeger bükün ende amurjıduqu: degedü
 17 baysi tngri kümün-ü takil-un oron: burqan-
 -dür
 18 mörgümüi edüge ende sayin amuyulang
 boltuyai::
 19 alimad amitan yabuyad ülü yabuyad:
 20 tedeger bükün ende amurjıtuyai:
 taçiyangyuy-
 21 -aça qayaçaysan amurlingyui tngri kümün-e
 22 takiydayçi: nom-dur mörgümüi edüge ende

f. 36a

1 sayin amuyulang boltuyai:: alimad amitan
 2 yabuyun ülü yabuyun: tedeger bükün
 3 ende amurjıtuyai: çiyulyan-u degedü
 4 tngri kümün-e takiydayçi: quvaray-tur

5 mörgümüi edüğe ende sayin amuyulang
 6 boltuyai: edür sayin jiryalang söni sayin
 7 jiryalang: edür-ün düli-tür jiryalang
 8 edür söni büküy-e sayin jiryalang-tu
 9 bolqui: yurban erdeni-yin öljei
 10 qutuy orosituyai: nasuda sayin
 11 jiryalang-tu-yi: tegüs çoytu blam-a
 12 ber edüğe nada ög: yidam burqan ber
 13 edüğe nada ög: yurban erdeni ber
 14 edüğe nada ög: delekey-yin ejed ber edüğe
 15 nada ög: alimad bodinar nada irekü
 16 bolju: yañar ba kerbe gegen jabsar-tur
 17 orosibası ber: bükü törölkiten-nügüd
 18 nasuda asarayun: edür söni nom-iyar
 19 yabuqu boltuyai: nada ilayusın:
 20 dayısın-aça ilayusın ünün alın-iyar:
 21 masi ünün nomlayad qudal ügegü: ünün

f. 36b

1 tegüber edüğe ende sayin jiryalang
 2 boltuyai: tede bükün yeke ayul-aça
 3 getülkü boltuyai: edüğe nada yôgaçari
 4 ba bürin baysı şabi nöbür selte bügüdeger
 5 naran ba: saran: gray rahqu-yin qoor-aça
 6 getülüğsen metü simnu ba tebçigdeküi ülü
 7 jökilduqu jüg-nügüd-eçe ilaju masi
 8 öljei-tü boltuyai: çay-a çay-a
 9 suçay-a: kemen silüg büri-yin jabsar-tur
 10 kög dayun-luy-a selte ölje-yi ügüle:
 11 nom-un sakiyulsun-i jakirqu inu: vçir-tu
 12 baysı tede sakiyulsun-u terigün-e vçir
 13 talbiquı yosuyar üiledün: öm maha-a
 14 sa ma ya ha na hum bad: kemen
 tangyariy-
 15 -tur nasulyan üiledüged: hõ: biber
 16 masi sayitur orosiyuluysın ene sitügen-i
 17 çiber sayitur sakin üiled: bi ba öglige-
 18 -yin ejen-i sakiyad: qamuy sanaysın-i çiber
 19 bütügetügei: kemen nom-un sakiyulsun-i
 20 yurbanda jakir: blam-a yidam nöbür selte
 21 ayılad-un soyurq-a: biber qamuy amitan-i
 22 tusalar-a: burqan-u sasin-i delgeregülkü-
 -yin
 23 tulada: bey-e jarliy sedkil-ün sitügen-e

f. 37a

1 sayitur orosiyuluyad: mandal-un burqan-i
 2 jalbarıysın-iyar: bi kiged öglige-yin
 3 ejen nöbür selte kiged: yabuğun qamuy
 4 amitan bügüde-de: dörben jüil üiles-ün

5 qubi olayad: degedü sidi-yi önggün [!]
 6 soyurq-a: kemen sidi abuydaqui: sitügen-e
 7 öglige-yin ejen-i jakirqui inu:
 8 öglige-yin ejed-i dayudayad debisker-
 9 -tür sayulyaju takiyad: hõ: çı
 10 qamuy amitan-u tusa-yin tula-da:
 11 nadur sayitur jalbarın üiledüğsen:
 12 sayitur oduysın-u bey-e jarliy sedkil-ün
 13 ene sitügen-i: bi yambar metü düri
 14 yosuyar: masi sayitur orosiyul-un
 15 dayusbai: çı bayasın bisireged
 16 jöbsiyeküi ber: qamuy çay-tur yeke
 17 takil-i: tasural ügegü-e takin
 18 üiled: öm baçar maha-a bodi na
 19 a di bu hõ: sa ma ya sdu-am:
 20 jıçı basa eyin kemen çinu jalbarıysın
 21 sayitur orosiyulquy-yi bi sayitur
 22 üiledçü dayusbai: çı ene sitügen-i
 23 ayı yeke takil-iyar çay ürgüljide

f. 37b

1 takiqui kiged: ilangyui doloyan
 2 qonoy boltala takil-un egülen-iyer
 3 bayasqın üiled: kemen jakiraqu
 4 bolai: getüleggçi ijayur selte-yin
 5 tegüs çoytu degedü blam-a-nar-un
 6 ünün jarliy ba: burqan-u
 7 ünün jarliy ba: nom-un ünün jarliy
 8 ba: bursang quvaray-un ünün jarliy
 9 ba: tegünçilen ireğsen kiged: vçir
 10 ba erdeni lınu-a: üile-yin
 11 ijayur-tan-luy-a: jırüken kiged:
 12 mutur niyuça tarni: uqayan tarni-
 13 -yin ilyal-tu qamuy burqad-un
 14 ünün jarliy ba: yeke çoytu vçir
 15 yadasın-u burqan-u çiyulyan-nuyud-un
 16 ünün jarliy ba: degedü tegüs çoytu
 17 itegel nom-i tedkün sakiyçid-un
 18 ünün jarliy ba: ünün-ü
 19 adistid-iyar: sayitur
 20 orosiyuluysın sitügen ba öglige-
 21 -yin ejen nöbür selte-yi öljei-
 22 -tü bolqui-dur jedkeridküy-e
 23 tuyurbıyçı todqar-un çiyulyan

f. 38a

1 bügüde ene yañar-ud-tur orosil ügei
 2 busud-a odoytun: tarni urıyad
 3 todqar üde: üile-yin tarni-bar
 4 arıyulan arıly-a: qoyosun-u ayar-

5 -aça mam-aça boluysan naiman ed:
 6 bey-e jarliy sedkil-ün sitügen-nügüd-ün
 7 adistid ba: ba bürin baysi şabi-
 8 -bar erkelegsen qamuy amitan nasun ba:
 9 buyan çoy uçaral sansar nirvan-u
 10 sayin çiyulıyan bügüde-yi delgeregülküi
 11 çidal-luy-a tegüskü boltuyai: tendeçe
 12 erte ilaıu tegüs nöğçigsen tegünçilen
 13 iregsen dayini daruysan üneker
 14 tuıuluysan sigimuni burqan-dur öngges-ün
 15 genel-tei ökin tngri toli bariysan-i
 16 öljei qutuy-un ed bolıyan
 17 adistidlaysan metü: edüge ende bide
 18 [bay]si şabi öglige-yin ejed nökör
 19 selte bügüde toli-yin ed-tür sitüju:
 20 öljei qutuy orosıqu boltuyai:
 21 hrii: toli kemebesü belge bilig-ün
 22 yeke dalai: üjegdegün qoyosun masi

f. 38b

1 todorqai öljei-tü ed masi ariluysan
 2 belge bilig-i onoqu boluysan:
 3 tere öljei qutuy-ıyar sayin amuyulang
 4 boltuyai: öm subr-a dııub baıar
 5 mangga la guru ye suvên ha-a:
 6 erte ilaıu tegüs nöğçigsen tegünçilen
 7 iregsen dayini daruysan üneker
 8 tuıuluysan sigimuni burqan-dur: ed
 9 sakiyçi yeke jayan givang terigüten
 10 uridu-luy-a adali: givang kemebesü
 11 ıurban qoor-a-yin ebedçin-i daruyçi
 12 em: belge bilig küçütü boluysan
 13 öljei-tu ed: nisvanis-un ebedçin
 14 bügüde-eçe anggıjırayıan: tere
 15 öljei qutuy-ıyar sayin amuyulang
 16 boltuyai: öm subr-a dııub baıar:
 17 mangga la guru ye suvên ha-a:
 18 tariyayan-u [!] ökin sayin törölkitü
 19 neretü taray bariıu uridu-luy-a
 20 adali: taray kemebesü edlegdegün jırüken-ü
 21 sitügen: qamuy erdem tegüsügsen öljei-
 22 -tü ed: masi ariluysan nom-i edlegsên

f. 39a

1 tere öljei qutuy-ıyar sayin
 2 amuyulang boltuyai: öm subr-a
 3 dııub baıar mangga la guru ye
 4 suvên ha-a: ebesün qudaldıuyçi-yin
 5 köbegün manggala neretü duru-a ebesün:
 6 bariıu uridu-luy-a adali: toru-a

7 kemebesü nasun-i arbidqayçi ükül ügei:
 8 vçir-un küçün tegüsügsen öljei-tü
 9 ed: ötelün munuqui ügei çoy-luy-a
 10 tegüsügsen: tere öljei qutuy-ıyar
 11 sayin amuyulang boltuyai: öm
 12 subr-a dııub baıaal manggala guru ye
 13 suvên ha-a: esru-a tngri bilu-a
 14 jimis bariıu uridu-luy-a adali:
 15 bilu-a kemebesü siltayan nökuçel ür-e-
 16 -lüge tegülde: yırtinçü-eçe nöğçigsen
 17 öljei-tü ed: degedü bôdhi qutuy-un
 18 jırüken boluysan: tere öljei qutuy
 19 [...]i sayin amuyulang boltuyai: öm
 20 [subr-]a dııub baıar mangga la guru
 21 ye suvên ha-a: tngri-ün erketü
 22 qormusda jöbsiyerkü oronggitu çayan
 23 labai bariıu: uridu-luy-a adali:

f. 39b

1 labai kemebesü nom-un yeke dayun-i
 2 dayurisqayçi: belge bilig çuburil ügei
 3 boluysan öljei-tü ed: qamuy nom-ud-i
 4 endegürel ügei üjügülügsen: tere öljei
 5 qutuy-ıyar sayin amuyulang boltuyai:
 6 öm subr-a dııub baıar mangga la
 7 guru ye suvên ha-a: sgarçal¹
 8 neretü biraman likri² bariıu: uridu-
 9 -luy-a adali: likri kemebesü erke-
 10 -yin mön çinar-tu: qamuy nom-ud-i
 11 erkedegen quriyaysan öljei-tü ed:
 12 nom-un törö çing batu boluysan:
 13 tere öljei qutuy-ıyar sayin amuyulang
 14 boltuyai: öm subr-a dııub baıar
 15 mangga la guru ye suvên ha-a:
 16 niyuças-un ejen vçirbani çayan giçi
 17 bariıu uridu-luy-a adali çayan
 18 giçi kemebesü vçir-un ijayur-tu
 19 qamuy todqar-i daruysan öljei[-yin]
 20 ed: ary-a küçün qotala [...]
 21 boluysan tere öljei qutuy-ıyar sayin
 22 amuyulang boltuyai: öm subr-a.
 23 dııub baıar manggala guru ye suvên ha-a:

f. 40a

1 ba bürin öglige-yin ejen nökör
 2 selte qoçorlı ügei yabuyad qamuy
 3 amitan-u: sanaysan bügüde sayitur
 4 tegüsçü bürün: öljei qutuy qotala
 5 tegüskü boltuyai: jiçi basa sitügen-e
 6 takil maytayal üiledüged: ülemjide

- 7 orosiylul-un üiledküi anu: namô
 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 niyuča tami uqayan tami
 14 toytayal tami jirüken sanaly-a masi
 15 ariluysad-un ünen jarliy ba:
 16 sitün barildun boluysan-u ünen-dür
 17 sitüjü takil maytayal bisilyan
 18 uriqui terigüten-ü egüden-eče
 19 sayitur orosiylul-un üile [...]
 20 sayibar oduysan-u bey-e [jarliy]
 21 sedkil-ün sitügen [...]
 22 -eče bariju kejiy-e orčilang
 23 qoyosun boloy-a inaru bi kiged

f. 40b

- 1 öglige-yin ejen ba: qamuy
 2 amitan-u mörgül-ün sitügen takil-un
 3 oron buyan quriyaqu-yin tariyalang
 4 kiged çoy itegel bolju büged-i
 5 dulayan niyur-iyen yekede
 6 ögçü amitan-i aburaqu-yin
 7 küçün çoy jibqulang-luy-a
 8 tegüskü boltuyai: kemen yurban-da
 9 ügüle: buyan-iyen tuyuluysan
 10 bôdhi qutuy-tur irügeküi inu:
 11 ê ma hô: öber busud-un
 12 yurban çay-tur quriyaysan: buyan
 13 oytaryi metü oyuyata tügemel
 14 boluyad: sansar-un jobalang qoçorli
 15 ügei amurliqui kiged: sayibar oduysan-u
 16 şasin arban jüg-tür delgerekü
 17 boltuyai: öglige-yin ejen terigülen
 18 bügüde urtu nasulayad ebedçin
 19 [...]n todqar ügei engke amur
 20 [...] tegüsün: nökur kiged

- 21 [...]iyar çiqua amidurayad
 22 nasuda sonusqui sedkiküi bisilyaqui
 23 delgerekü boltuyai: bey-e jarliy

f. 41a

- 1 sedkil-ün sitügen orosin delgerekü
 2 boluyad: önide aqui uçir-tur engke amur
 3 qotala tegüsçü: sedkil bayasqui tungyalay
 4 çoy-tur masida barildun: qamuy-a küseksen
 5 kereg bügüde bütükü boltuyai: ba bürün
 6 nökur-lüge selte: qamuy töröl tutum-dur:
 7 ijayur ündüsün öngge sayin kiged nasun
 8 buyan küçün-lüge tegüsün: ed tavar erke
 9 aldar tegüsçü: ülü jökilduqui jedker
 10 bügüde amurliyad: amitan-u egerel bükün-i
 11 qangyaju bürün: türgen-e burqan-u
 12 qutuy-i olqu boltuyai: segül-ün jang
 13 üile çiyulyan çengge: ulagsan-i [!] ög:
 14 emün-e egüskel açirayul öljei ügüle:
 15 kemen getülgegçi arbis bariyçi badm-a
 16 ğarm-a boyda jokiyaysan bey-e jarliy
 17 sedkil-ün sitügen-dür sayitur orosiylulqu
 18 [d]andaris-un udq-a-yin dalay-aça
 dumdadu
 19 [?jang] üile yosun maha-a çina oron
 20 [?-dur ...]uyulqu-yin tula gegen dalai
 21 [...] nilq-a-dur amur kilbar
 22 bolyan budha guru rçal nayirayulbai:
 23 yayiqamsiy jokiyal bey-e jarliy

f. 41b

- 1 sedkil-ün sitügen terigüten: öçigsen
 2 sonusuysan duradugsan [!] kürülçegsen
 3 tedüyiken-e yabiy-a-tu bolyan:
 4 adislaqu egülen nasuda sidi-yin
 5 qura oruyulju: teyin jüg
 6 çay aqui üyes-tü oyuyata
 7 tügemel boltuyai::

TEXT 2

f. 1a Tungyalay sim-e tatayçi ayusi-yin egüden-eçe batuda sayulyaqu-yin jang üile ürgüljide keregtü nemelge

f. 1b

- 1 nam-a: badm-a garay-a: tabun belge bilig-ün
- 2 genel qormusta-yin numun jiruy-tu öngge:
- 3 badm-a gabala eriketü tabun ijayur-tu bol-un
- 4 uryuysan-dur sitüged ükül ügey-yi
- 5 bütügekü-yin jang üile-yin yar-tur
- 6 abqu-yi umartayujai kemen ekilejü biçisügei
- 7 tere çu blam-a ayimay-un noyan terigüten
- 8 degedü dooradu törölkiten-dür batuda
- 9 orosiyulqu-yi abquy-a kilbar bolyabasu:
- 10 yandar-un deger-e naiman talatu lingqu-a-yin
- 11 dumda sim-e tegülder qumq-a amsar-un
- 12 çimeg-ün jabsar-a delgeregülküy-e durasibas
- 13 çagli kiged bariqui utasun barayun
- 14 jégün eteged-tür nasun-u ariki: nasun-u
- 15 rilu: küib-tür sumun: nigen ulayan
- 16 mökülüg baling: dörben üile-yin 'brang
- 17 rgyas:: arban qoyar sansar kiged todqar-un
- 18 baling-luy-a selte-yi yar-un abuly-a çilen
- 19 jasan: ündüsün jalbaril anu: qamuy
- 20 ilayuyasad-ud mön çinar dalay-aça
- 21 törögsen vçir anu: tungyalay sim-e-yi
- 22 tatayçi ükül ügei burqan-u bey-e
- 23 töd pring tabun ijayur-tu
- 24 selte burqan-u çiyulyan-dur

- 25 jalbarimui ükül ügei sidi-yi öggün
- 26 soyurq-a:: alin-luy-a ilyal ügei mandal
- 27 bükün-ü erkin jayun ijayur-un
- 28 tügemel ejen vçir dürbel ügei ide:
- 29 qamuy burqad-un boda bükün-i
- 30 ayiladyuçi degedü-yin ölmei-dür:
- 31 jalbarimui×: yeke kelemürçi biirôçana-
- 32 -yin qubilyan arbis bariyçi boyda:
- 33 gün narin sang-yi negegçi tügemel
- 34 ejen kürdün-ü itegel: degedü abural-un
- 35 oron urbal ügei vçir-un ölmei-dür:

f. 2a

- 1 jalbarimui×: arbis bariyçi blam-a
- 2 bükün-e sayin vçir dhar-a: badm-a
- 3 sambhau-a-yin üile-yi delgeregülgüçi
- 4 itegel: yurban tegüsügsen vçir bariyçi
- 5 blam-a-yin ölmei-dür: jalbarimui×:
- 6 tere metü abural-un oron-nuyud-
- 7 -tur jalbariysan küçün-iyer: ükül-ün
- 8 ejen simnus-un ayimay-un dayisun-
- 9 -aça teyin ilayad: ükül ügei
- 10 belge bilig vçir-un nasun bütüged
- 11 nasun-u erketü arbis bariyçi-yin
- 12 degedü qutuy-i olqu boltuyai: itegel
- 13 yabuyulqu anu: huum törölki öbesüben
- 14 bütügsen bey-e-tü: yeke gegen genel-ün
- 15 tayalal-tu: nigülesküy-yin erkeber
- 16 amitan-u tusa üiledügçi: blam-a-
- 17 -nuyud-tur itegemüi: öbesüben
- 18 belge bilig uryuysan bey-e-tü:
- 19 qayaçal ügei nigen üjügür-tü tayalal-
- 20 -tu: adistidlayad jedker-i arilyayçi
- 21 idam burqan-dur itegemüi: tangyariy
- 22 teyin büged ariluysan bey-e-tü

- 23 nigülesün asaraqui tayalal-tu: sayin
 24 mayu-yin ilyal ilyan sidi öggügçi
 25 dakinis-un çiyulyan-dur itegemüi:
 26 **kemen yurbanta ügüle: sedkil egüskekü anu:**
 27 erte-eçe quriyaysan kilinçe
 28 tüidker-iyen namančilamui: amitan-u
 29 tusa-dur burqan-u qutuı olquy-a
 30 sedkimüi: küseküi bôdhi sedkil
 31 egüskeged: amitan-i oyuyata
 32 bolbasurayulqu-yin tula: niyuča
 33 tarni-yin yabudal-i ayui yekede
 34 edlen: ünemleküi tuyurbil anggijiraysan
 35 bôdhi sedkil: törölki kijayar-ača

f. 2b

- 1 qayačaıysan gegen qoyosun-i bisilyamui:
 2 **kemen yurbanta ügüle:** hrii: öber-
 3 -iyen qayanggiriı-a bariy-a barin
 4 jayidqu mutur jokiyaysan-u: jürüken-
 5 -eçe qubilyan kilingten ba mese
 6 ıal-un çoyča-bar: nasun amin-i
 7 buliyçi ata todqar bhutinar-i:
 8 kijayar-a üldeged vçir sakiyan-u ger
 9 bolbai: ôm baçar ğrodha ha ya
 10 ğriu-a hulu hulu huum pad: qoor
 11 üiledügçi bhutinar uçadaı-a pad:
 12 ôm baçar çagr-a çola ram huum
 13 bhrum huum: **kemen todqar-i üldeged**
 14 **sakiyan kürdün-i bisily-a:** ôm a-a:
 15 huum: ôm baçar guru badm-a a-a
 16 yur çña-a na sarva siddhi ni bhrum
 17 huum ça: baçar ayuşı süven ha-a:
 18 aganista-yin nom-un ayar-un ordu
 19 qarsi-ača gegen belge bilig geyigülügsen:
 20 gundu bçangbô-yin çay-tur kürbei:
 21 ükül ügei nasun-u sidis-i öggün
 22 soyurq-a: ôm×: badm-a erketü-yin
 23 ulus oron-ača: belge bilig yeke
 24 belge bilig yarqu-yin oron:
 25 amidiu-a-yin çay-tur kürbei: ükül
 26 ügei nasun-u sidis-i öggün soyurq-a:
 27 ôm×: sugavati-yin ulus oron-ača
 28 ükül ügei erketü tngri-yin blam-a
 29 itegel ayusi-yin çay-tur kürbei:
 30 ükül ügei nasun-u sidis-i öggün
 31 soyurq-a: ôm×: cambutiib-un naiman
 32 oron -ača: tegüs çoytu burqan
 33 lingqu-a-ača törögsen: badm-a
 34 byung ğnas-yin çay-tur kürbei:

- 35 ükül ügei nasun-u sidis-i öggün

f. 3a

- 1 soyurq-a: ôm×: uqayan-i bariyçi
 2 nasun-u oron-ača: yurban jüil
 3 uqayan ariıun ariluısan buyu:
 4 badm-a sambhau-a-yin çay-tur kürbei:
 5 ükül ügei nasun-u sidis-i öggün
 6 soyurq-a: ôm×: uqayan-i bariyçi
 7 nasun-u oron-ača: mergen yeke
 8 yelvi qubilyan-i bariyçi: tegüs oyutu
 9 mçôğs srid-un çay-tur kürbei:
 10 ükül ügei nasun-u sidis-i öggün
 11 soyurq-a: ôm×: uqayan-i bariyçi
 12 nasun-u oron-ača: kürdün
 13 orçiyuluyçi yeke küçütü: badm-a
 14 qayan-u çay-tur kürbei: ükül ügei
 15 nasun-u sidis-i öggün soyurq-a:
 16 ôm×: uqayan-i bariyçi nasun-u
 17 oron-ača: yeke çidayçi tegülder
 18 yeke çidayçi: saki-a sêngge-yin
 19 çay-tur kürbei: ükül ügei nasun-u
 20 sidis-i öggün soyurq-a: ôm×:
 21 uqayan-i bariyçi nasun-u oron-
 22 -ača: manduqui naran-u mandal metü
 23 üjšküleng: naran-u genel-ün çay-
 24 -tur kürbei: ükül ügei nasun-u
 25 sidis-i öggün soyurq-a: ôm×:
 26 uqayan-i bariyçi nasun-u oron-
 27 ača bi ügei arslan-u dayun-
 28 -luy-a tegülder: sênggê sgr-a sgrôğs-un
 29 çay-tur kürbei: ükül ügei nasun-u
 30 sidis-i öggün soyurq-a: ôm×:
 31 uqayan-i bariyçi nasun-u oron-
 32 -ača: vçir ayuyuluyçi ayuyul-un
 33 üiledügçi: rdô rçê ğrôlôd-un
 34 çay-tur kürbei: ükül ügei nasun-u
 35 sidis-i öggün soyurq-a: ôm a-a:

f. 3b

- 1 huum: ôm baçar guru badm-a a-a
 2 yur çña-a na sarva siddhi ni
 3 bhrum huum ça: baçar ayuşı
 4 süva ha-a: uqayan-i bariyçi
 5 nasun-u oron-ača: nom-un
 6 ayar-un üjšgedel barasi ügei
 7 dagini mçô rgial-un çay-tur
 8 kürbei: ükül ügei nasun-u sidis-i
 9 öggün soyurq-a: ôm×: uqayan-i
 10 bariyçi nasun-u oron-ača:

11 tabun burqan-u mön çinar titim-
 12 -tu çil gôn bind rçal-un çay-
 13 -tur kürbei: ükül ügei nasun-u
 14 sidis-i öggün soyurq-a: ômx:
 15 uqayan-i bariyçi nasun-u oron-
 16 -aça bilig belge bilig-ün yeke yal:
 17 badm-a 'prin las-yin çay-tur
 18 kürbei: ükül ügei nasun-u sidis-i
 19 öggün soyurq-a: ômx: uqayan-i
 20 bariyçi nasun-u oron-aça
 21 amitan-u jula belge bilig-ün jula
 22 ğdirdags glingba-yin çay-tur kürbei:
 23 ükül ügei nasun-u sidis-i öggün
 24 soyurq-a: ômx: uqayan-i bariyçi
 25 nasun-u oron-aça: yeke mandal
 26 ayuda bui nasun-u burqad-un
 27 çiyulyan-u çay-tur kürbei: ükül
 28 ügei nasun-u sidis-i öggün soyurq-a:
 29 adistid bayulyaqui inu: hrii: nom-un
 30 ayar teyin ariluysan qota mandal-
 31 -aça: çaylasi ügei nasun-u itegel
 32 burqad-un çiyulyan-nuyud: ene
 33 degedü oron-dur aĵirayad yeke
 34 abisig ög: adistid bayulyayad
 35 sidis-i qoçorli ügey-e qayirala: ôm

f. 4a

1 a-a: huum ôm baçar guru badm-a
 2 a-a yur çña-a na samay-a abhi
 3 şay-a a-a a: kemen adistid bayuly-a:
 4 hrii: ükül ügei arbis bariyçi-yin
 5 mandal bütügel-ün ed: yadayadu dotoy-a-
 6 -du niyuça obesüben boluysan
 7 takil-nuyud-un buĵar burtay
 8 buruyu endegürel gem-ün çiyulyan-
 9 -nuyud bükün-i: belge bilig-ün
 10 yurban üsüg-iyer ariyulan
 11 adislamui: ram yam kam ôm a-a:
 12 huum mah-a pañça amrita huum
 13 hrii: ub: maha-a balingda huum
 14 maha-a ragda huum ôm argħa
 15 a-a: huum ôm busbi a-a: huum
 16 ôm dhubê a-a: huum: ôm
 17 alôgi a-a: ôm ğandhê
 18 a-a: huum: ôm nivadi-a a-a:
 19 huum: ôm sabda a-a: huum
 20 nasun-u ed takil baling-luy-a selte-yi
 21 adisla ôm sôbhau-a suddha
 22 saru-a dharm-a sôbhau-a şuddhô
 23 ham: barimta ügei qoyosun-u ayar-

24 -aça usun-aça kögesün
 25 çübürigüdügsen metü: lingqu-a-yin
 26 mod delgeregsen deger-e: saran-u
 27 mandal delger saran-a: obesüben
 28 boluysan badm-a ayusi çayan: tegüs
 29 ĵiryalang-un bey-e-yin çimeg-tü:
 30 barayun yar-tayan altan vçir
 31 kiged ĵegün-degen ükül ügei
 32 nasun-u qumq-a-yi bariyad: eke-
 33 -yin küjügün-eçe teberigsen
 34 ebür-tür belge bilig-ün daginis-un

f. 4b

1 manglai: mandharu-a çayan debel-tü
 2 eke ulayan önggetü arban
 3 ĵiryuyan nasutu-yin düritei: köke
 4 inu bömbüger büged bħaĵa delgeregsen:
 5 barayun yar-tayan badm-a sim-e-ber
 6 dügürgegsen gabala bariyad
 7 eçige-lüge ebücegsen: niçügün büged
 8 üsün-iyen sandarayuluysan yôgini-
 9 -yin çimeg yasun çimeg-iyer
 10 gegelegsen: qoyayula çu solongy-a
 11 gerel-ün ger-ün dumda: vçir lingqu-a-
 12 -yin ĵalbaril-iyar sayuysan: yurban
 13 sudasun kiged tabun kürdün
 14 tegüsügsen-ü: oroi yeke ĵiryalang-un
 15 kürdün-ü dumda: arbis bariyçi buddha
 16 tód 'pring rçal: çayan önggetü
 17 nigen niyur qoyar yar-tai: niyuça
 18 debel ĵars-a derbeger malay-a emüsügsen:
 19 kürdün qumq-a bariyad eke-yi
 20 teberigsen: mandharau-a buddha lôçani:
 21 kürdün gabala bariysayar teberigsen
 22 qoyolai tegüs ĵiryalang-un kürdün-ü
 23 dumda: arbis bariyçi badm-a tód
 24 'pring rçal: ulayan önggetü nigen
 25 niyur qoyar yar-tai: niyuça debel
 26 ĵars-a derbeger malay-a emüsügsen:
 27 badm-a qumq-a bariyad eke-yi teberigsen
 28 şa-a gi-a qatun çayan debel-tü:
 29 badm-a gabala bariysayar teberigsen
 30 ĵirüken nom-un kürdün-ü dumda:
 31 arbis bariyçi vçir tód 'pring rçal:
 32 köke önggetü nigen niyur qoyar yar-
 33 -tai: niyuça debel ĵars-a derbeger
 34 malay-a emüsügsen: vçir qumq-a
 35 bariyad eke-yi teberigsen: belge

f. 5a

- 1 bilig ilayusyan dalai mamagi:: vçir
- 2 gabala bariysayar teberigsen:
- 3 küilsün-deki qubilyan kürdün-ü
- 4 dumda: arbis bariyçi radn-a tōd
- 5 `pring rçal: sir-a önggetü nigen
- 6 niyur qoyar yar-tai:: niyuča debel
- 7 ğarš-a derbeger malay-a emüsügen:
- 8 erdeni qumq-a bariyad eke-yi
- 9 teberigsen: rasiyan sidi erdeni
- 10 getülgegçi eke: erdeni gabala bariysayar
- 11 teberigsen:: niyuča oron-u
- 12 amuyulang-yi tedkügçi kürdün-ü dumda
- 13 abbis bariyçi garm-a tōd `pring
- 14 rçal noyuyan önggetü nigen nigür
- 15 qoyar yar-tai: niyuča debel ğars-a
- 16 derbeger malay-a emüsügen:: ğajalmai
- 17 qumq-a bariyad eke-yi teberigsen:
- 18 öljei tatayçi tangyariy getülgegçi
- 19 eke: ğajalmai gabala bariysayar
- 20 teberigsen: eke-nuyud [!] niçügün
- 21 üsün-iyen sandarayulusyan:: yasan
- 22 çimeg-iyer ider bey-e-yi kekelegsen:
- 23 üjšeküleng sayıqan ğiryal egüskeküi
- 24 bayidal-tu: eçiğe eke vçir badm-a-yin:
- 25 ğabilal-iyar solongy-a gerel-ün töb-
- 26 -tür sayuysan:: **ĵalaqui kiged takil maytayal**
- 27 inu: hrii: öber-ün çinar teyin
- 28 ariluyusan oron-ača: badm-a gabala
- 29 eriketü nasun-u erketü küçütü: ende
- 30 aĵirayad ilyal ügei sayuytun:
- 31 ĵurban egüden-ü bisirel-iyer mörgüged:
- 32 ĵadayadu dotoyadu niyuča takil ergümüi:
- 33 degedü kiged yerü-yin sidis-i öggün
- 34 soyurq-a:: om baçar guru badm-a a-a

f. 5b

- 1 yur çña-a na sabari var-a baçar
- 2 samača: ça: huum bam hō:
- 3 om baçar guru badm-a a-a yur
- 4 çña-a na arham buuça huum:
- 5 šabda buuça huum **kürtele kiged**
- 6 kiĵayalasi ügei gegen ayusi itegel:
- 7 badm-a sambhau-a belge tegülder tabun
- 8 mudr-a eke: iĵayur-un blam-a
- 9 mandal-un burqan-u çiyulyan-dur:
- 10 em-ün takil ergümüi abisig kiged
- 11 sidis-i öggün soyurq-a: om baçar
- 12 guru badm-a a-a yur çña-a na

- 13 maha-a pañça қа-a hi: maha-a
- 14 balingda қа hi maha-a ragda қа-a
- 15 hi: hrii: duraduysan tedüyiken-
- 16 -iyer erlig simnus-i ügei bolıyayçi
- 17 badm-a sambhau-a ayusi: ê vam
- 18 qooslan oroqui burqad-un
- 19 çiyulyan-dur: bey-e kelen sedkil-
- 20 -iyer süsül-ün mörgümü: **urily-a anu:**
- 21 **nasun iregülkü selbide kiged: ilangyuy-**
-a
- 22 **qayaly-a-nuyud-i yoolçilan üiledüged:**
- 23 om baçar guru badm-a a-a yur
- 24 çña-a na sarva siddhi ni bhrum huum
- 25 ça baçar ayuşi süva ha-a: **kemen**
- 26 **uri: qumq-a bütügekü inu** suvabhau-a-
-bar
- 27 **urily-a:** qoyosun-u ayar-ača çayan
- 28 bhrum-ača ayui yeke çayan qumq-a-
- 29 -yin dotor-a bam-ača badm-a **kemeküy-**
- 30 **-eçe burqan-i egüske: ĵalaqu takil**
maytayal-i
- 31 **üile-yin yool metü üiled: tarni uriqui**
inu:
- 32 **öber-tür egüskegsen-ü ĵirüken-eçe**
- 33 **tarni-yin erike toytayal-un utasun-iyar**
- 34 **ulamĵilan: tabun oron-u burqad-un**
- 35 **sedkil-i duraduysan-iyar: gerel-ün**

f. 6a

- 1 saçulal qurial üiled: burqan-u bey-e-
- 2 -yin dotor-a dügürügen rasiyan
- 3 bügüde: sir-a üsün-ü sübe-ber yarçu:
- 4 qumq-a-yin usun-luy-a neyilen
- 5 buçaluyad: kökereggen rasiyan-u
- 6 çayibur ulayan önggetü: tüsürke-ber
- 7 nasun simes-i iregüljü: burqan-u
- 8 ĵirüken-dür: singgeküi-lüge: nasun-u
- 9 ed-nuyud-tur [!] çu singgegsen-iyer
- 10 **ükül ügei rasiyan bolbai kemen**
- 11 **sedkigdeküi: nasun-i iregülkü anu** huum
- 12 ilaĵu tegüs itegel belge bilig-ün
- 13 ayusi: tabun maqabud-tur erke
- 14 orçiyuluyçi ökin tngriş-ün
- 15 çiyulyan: yōgaçari minu nasun
- 16 kiged kesig-i nemegülügtün:: deger-e
- 17 door-a arban ĵüg saba yirtinçü-
- 18 -dür: saçuraysan kiged dügürügen
- 19 oyiluyusan nasun-i iregülügtün:
- 20 naiman mingyan toyatan todqar-un
- 21 çiyulyan-nuyud-bar: qulayuyusan

22 boliysan kiged jayilaysan nasun-i
 23 iregülügtün: maqabud-un dayisun
 24 erlig kimuraysan üiles-ün barildul-
 25 -iyar: ebdegsen kiged baraysan
 26 saçuraysan nasun-i selbigtün:
 27 genedte soçiyisan ayuysan
 28 üküdkügsen-iyer: neyilügsen nasun
 29 kiged buyan-i nemegülügtün:
 30 nasun-i iregül-ün kesig-i ibegeğçi
 31 sidi-yi nadur öggün soyurq-a:
 32 tabun maqabud tabun genel
 33 badaraysan nasun-u sim-e quriyaşu
 34 ükül ügei nasun-u sidi-yi nadur
 35 öggün soyurq-a: a-a yur çña-a

f. 6b

1 na bhvatu bhrum nrri bhrum baçar
 2 a-a yu şi a-a yu: çña-a na
 3 siddhi na bhrum: kiib-tür sumun-iyar
 4 dalalun nasun iregülkü-yin qayaly-a
 5 üiled: kemen batuda orosiyulqu blam-a
 6 kiged ayimay-un noyan tegün-ü burqan-
 7 -dur egüskekü anu: om suvabhau-a
 8 suddha sarva dharm-a suvabhau-a
 9 suddhō ham: arslan-tu siregen
 10 vçir-iyer belgedegsen sayurin-u
 11 deger-e: hrii: üsüg-eçe vçir-
 12 -tu baysi ayusi burqan: çayan
 13 önggetü nigen niyur qoyar yar-tu
 14 nasun-u qumq-a bariysan: gōş
 15 dgarmō-lüğe qoyar ügegüy-e
 16 bolba:: mandal ergüged batu orosil
 17 ungsiydaqı: qumq-a-yi ergüjü: hrii:
 18 öljei qutuy-tu gegen genel qumq-a
 19 ülisi ügei ordu qarsi: badm-a
 20 nasun-u burqad-un çiyulyan
 21 sayuysan oron ilyal ügei
 22 bükün-e badaranyuy-yin sim-e-yi:
 23 süsül-ün ergüsügei tabun belge
 24 bilig tegüskü boltuyai: gay-a
 25 siddhi om: vagga siddhi na-a:
 26 çidda siddhi huum: nasun-u arakin-i
 27 ergüjü: huum sedkilçilen çintamani
 28 erdeni-dür: tegüs edlelge nayir-iyar
 29 yarqui metü: obesüben bütügsen
 30 nasun erke uqayan-i bariyçi-dur
 31 nasun-u simes ilete bütügsen
 32 egün-i ergügsen-iyer: kiçiyel ügei
 33 sidis bütükü boltuyai: nasun-u rilu-yi
 34 ergüjü: huum çirig-ün noyan

35 çinamani erdeni-ber: çinadu dayisun-u

f. 7a

1 ayimay-i daruqui metü: obesüben
 2 bütügsen nasun erke uqayan-i
 3 bariyçi-dur: nasun-u rilu egün-i
 4 ergügsen-iyer: daysun todqad-un
 5 ayimay-i daruqui sidis bütükü boltuyai:
 6 nasun-i niyun bekilekü anu: huum ükül
 7 ügei nasun-u mön çinar anu:
 8 tabun belge bilig-ün mön çinar
 9 buyu: tungyalay gegen tabun genel-
 10 -lüge selte: kümün-ü nasun anu
 11 tosulay möküril: jirüken-dür
 12 belge bilig saduva-yin: jirüken
 13 töb-tür niyun üiledümüi:
 14 sedkisi ügei qoyosun çinar-un
 15 quyay-tur: ken ber qoorlan
 16 üiledkü busu: kemen qoyosun-u ayar-
 17 -tur nigen üy-e ayulaydaqı kemen kiib-
 18 -tü sumun-i ergüged nasun-i niyun
 19 üiled: 'brang rgias-nuyud-i jergeber
 20 ergüjü bür-ün: jibqulang-tay-a
 21 bütügsen nasun-u erketü arbis
 22 bariyçi-dur: erke-yin brang rgias
 23 egün-i ergügsen-iyer: orçilang
 24 nöğçileng-ün qoçorlı ügei qotala
 25 tegüsügsen-ü: erke-yi qoriyayad
 26 üilen bütükü boltuyai: jibqulang-
 27 -tay-a bütügsen nasun-u erketü
 28 arbis bariyçi-dur: doysin-u
 29 'brang rgias egün-i ergügsen-iyer:
 30 buruyı uduriduyçi dayisun
 31 todqar-i eçülgeded: doysin-u
 32 üiles bütükü boltuyai: jibqulang-
 33 -tay-a bütügsen nasun-u erketü
 34 arbis-dur: amurlingyui 'brang rgias
 35 egün-i ergügsen-iyer: qoyar tüidker

f. 7b

1 ebedçin ata jedker bükün:
 2 amurlingyuy-yin üiles bütükü boltuyai:
 3 jibqulang-tay-a bütügsen nasun-u
 4 erketü arbis bariyçi-dur: delgerenggüi
 5 'bras rgias egün-i ergügsen-iyer
 6 esi uqayan nasun çoy buyan
 7 terigüten: delgerekü-yin üiles
 8 bütükü boltuyai: öljei qutuy-un
 9 naiman temdeg-üd-i ulam jerge-ber
 ergüküi

- 10 **anu:** sikür kiged altan jıyasun
 11 sayın qumq-a: lingqu-a-yin
 12 çayan labai çoytu jıruqai: duvaça
 13 kürdün egün-i ergügsen-iyer:
 14 qamuy çay bükün-e öljei qutuy
 15 orosituyai: **kemeküi kiged qan törö-**
 16 **-yin doloyan erdeni ergüküi anu:** hrii:
 17 nom-un kürdün-i erkigülügçi kürdün
 18 erdeni kereglen küsegsen-i qangyayçi
 19 çintamani erdeni: arban baramid
 20 tegüsügsen qatun erdeni: qan
 21 törö-yi sayitur nemegülügçi tüşimel
 22 erdeni: simnus-un ayimay-i ebedegçi
 23 jayan erdeni: orçilang-un çinadus-i
 24 getülgegçi morin erdeni: nisvanis-un
 25 bayilduyan-i qariyuluyçi çirig-ün
 26 noyan erdeni: doloyan erdeni-yi
 27 tegüsken takil ergümüi: **öljei**
 28 **qutuy-un naiman ed-i ergüküi anu:** hrii:
 29 todqar-i daruyçi bütügel-ün ed-ün
 30 giçi: erdem-üd-i delgeregülügçi
 31 degedü ed bilu-a: ata jedker-
 32 -eçe ibegegçi duru-a ebesün:
 33 amitan-i erkeber quriyayçi degedü
 34 qonda: nisvanis-un ebedçin-i
 35 arilyayçi givang em: erketen-i

f. 8a

- 1 mayad tengçigülügçi simetü taray
 2 mungqay-un qarangyuy-yi arilyaqui
 3 toli: jıran egısıg dayurısqaçı
 4 jöbsiyerekü labai: öljei-tü naiman
 5 ed-ün erke-yi olqu boltuyai:
 6 **doloyan bülüg-tü kiged ali jökis-**
 7 **-tay-yi ügüle: çiyulyan-u takil anu:** öm
 8 sarva dr-a biam sam suvadhani huum
 9 pad ram yam qam öm a-a:
 10 huum hrii: hrii: öber-ün çinar
 11 teyin ariluysan ülisi ügei qarsi-
 12 -aça: ilaju tegüs itegel ayusi:
 13 tabun ijayur-tu eçige eke nökur
 14 selte-nuyud-i [!]: çiyulyan-dur
 15 jalamui aşıran soyurq-a: **angq-a takil**
 16 **anu:** dürsü dayun ünür amtan
 17 kürteküi nom: samandabadr-a-yin
 18 takil-un egülen oytaryui sang-un
 19 egüden-i negeged ergüsügei
 20 jöyöylayad sidis-i soyurq-a: öm
 21 baçar guru badm-a a-a yur çña-a
 22 na ga-a çagr-a sarva buuça

- 23 qa-a hi: **dumdadu namançılal**
anu: mungqay
 24 üiles kiged nisvanis-iyar: ündüsün
 25 gesigün-ü tangyariy-un: gemsiküleng
 26 boluysan aldal bükün-i: yomudan
 27 gemsiküi sedkil-iyer arilyan
 28 namançılamui: **jayun üsüg-i ügüle:**
 29 **çiyulyan-u eçüs inu:** ê mri dari ça:
 30 çegejin bey-e inu qayanggriu-a
 31 kilinglegsen dürsü: böge bey-e
 32 oytaryui temür yadasun-u ir:
 33 dayısun todqar buruyu udurıduyçi
 34 tangyariy-tu eliy-e-yin: jırüken-
 35 -dür qatamui maray-a: miq-a çısun

f. 8b

- 1 yasun çoyças-i tobray bolyabai:
 2 öm baçar ğrödha ha ya ğriu-a
 3 qoor öggügçi şa dram maray-a
 4 pad: **kemen getülge:** öm baçar guru
 5 badm-a a-a yur çña-a na maha-a
 6 mamsa ragda ğrim ardi qa-a hi:
 7 **ülebürı anu:** ayusi itegel nökur selte:
 8 degedü nom-un sakiyulsun-nuyud:
 9 naiman yeke tngri: naiman yeke luus:
 10 naiman yeke ğray kiged naiman
 11 yagşa ba dörben maqarança kiged
 12 arban jüg-i sakiyçi qorin naiman
 13 odun kiged harıga ba bançıga:
 14 buliyçi eke köbegün selte ba: tegüs
 15 çoytu itegel egeçi degüü ba: tngri
 16 kiged asuri ginari gandari yagş-a
 17 budinar kiged: tngri rags-a naiman
 18 ayimay bügüde-dür takil öglige-yin
 19 ene baling-yi öggümüi: ker küsegsen
 20 bügüde-yi qotala tegüskeged
 21 yambar çıdaqı üiles-i üiled
 22 balingda buuça hõ: **tendeçe şasin-i**
 23 **tedkigçi eke anu:** huum asuri-yin
 24 qada-yin kõi-dei-dür: urgian badm-a
 25 sambhau-a-yin nidün-ü ide
 26 tangyariylan aman abuysan: töbed
 27 oron-u arban qoyar suvarasuvadi
 28 kiged: yadayadu baling-dur erkesiküi
 29 aman abuysan: jarliy-un ene
 30 baling-yi jöyöylayad: simnus-un
 31 küçün-i nomuyadqan arban oron-i
 32 getülge: yamsiy-i külıged sim-e
 33 üres-i nemegül: çirig-ün ömüg-i
 34 kemkelün mese-yin üjügür-i sintal:

35 ĵakirusan üiles-i bütügen soyurq-a:

f. 9a

1 ma ma-a: қа қа-a: la la-a: lê
 2 lê: da da-a: dê dêê: ma ha-a
 3 mam sa ragda bañça amrita қа-a
 4 hi: ram yam қам ôm a-a:
 5 huum: **yurbanta ügüle**: ôm baçar
 6 ğuru badm-a a-a yur çña-a na
 7 argham buuça huum-**aça** şabta
 8 buuça huum **kürtele taki**: kiĵayalasi
 9 ügei gegen ayusi itegel: badm-a
 10 sambhau-a belge tegülder tabun
 11 mudr-a eke: iĵayur-un blam-a
 12 mandal-un burqan-u çiyulyan-dur:
 13 em-ün takil ergümüi abisig kiged
 14 sidis-i öggün soyurq-a:: ôm
 15 baçar ğuru badm-a a-a yur çña-a
 16 na ma ha-a bañç қа-a hi: ma
 17 ha-a balingda қа-a hi: ma ha-a
 18 ragda қа-a hi: hrii: duraduysan
 19 tedüiken-iyer erlig simnus-i:
 20 ügei bolyayçı badm-a sambhau-a
 21 ayusi ê vam qooslan oroqui
 22 burqad-un çiyulyan-dur: bey-e
 23 kelen sedkil-iyer bisiren mörgümü::
 24 ĵayun **üsüg terigüten-iyer ülegsen**
 25 **todayсан-i güičege**: ese oluysan
 26 **terigüten-iyer küliçel ögçü**: ata
 27 dürsün-lüge **kemeküy-eçe** degedü
 28 sidis-i nadur öggün soyurq-a:
 29 subr-a dişub baçar yê suvê
 30 ha-a::-**bar batuda orosiyul**: çiqula
 31 **quriyaqu anu**: saba sim-e bügüde
 32 tabun genel-ün töb-tür
 33 singgeged: tere kü kürdün kiged
 34 nöküd çu erkin-dur singgebei:
 35 erkin inu ĵoriysi ügei qoyosun

f. 9b

1 ayar-aça: ĵiči basa solongy-a
 2 metü todarqai bolbai:: irüger anu:
 3 ene buyan-iyar oytaryui-luy-a
 4 saçayu qamuy amitan-u: qoyar
 5 tüidker ba tegün-ü ür-e
 6 qoçorli ügei bügüde ariluyad:
 7 itegel ayusi-yin qutuy-i ilete
 8 bolyayad: öber busud-un qoyar

9 tusa qoçorli ügei bütükü boltuyai::

10 **ölĵei qutuy inu**: nom-un bey-e-tu
 11 abida ba tegüs ĵiryalang-un
 12 bey-e-tü ayusi qubilyan-u degedü
 13 bey-e badm-a sambhau-a büged:
 14 yurban bey-e ilyal ügei kiĵayalasi
 15 ügei nasutu-yin ölĵei qutuy
 16 ĵüg çay бүкүн-e tügemel
 17 boltuyai:: qotala tegüsügen-e
 18 erkesigsen altan ayulan-dur
 19 adali: yurban yirtinçü-yin itegel
 20 yurban kkir-i tebçigsen: burqan
 21 inu lingqu-a-yin nabçi delgeregsen
 22 metü nidün-i oluysan: ene inu
 23 yirtinçü-yin buyan-tu angq-a
 24 ölĵei qutuy bolai:: tegüber çiqula
 25 üjügülegsen-ü degedü masi ülü
 26 ködülügçi: yurban yirtinçü-dür
 27 aldarsiyad tngri kümün-e
 28 takiydaysan: degedü nom yerü
 29 törölkiten bügüde-yi amurliyuluyçı:
 30 ene inu yirtinçü-yin buyan-tu
 31 qoyaduyar ölĵei qutuy bolai::
 32 degedü qutuy tegülder nom-tu
 33 sonusqui ölĵei qutuy-iyar
 34 ergüçigsen: kümün kiged tngri
 35 ba asuri-nar-un takil-un oron

f. 10a

1 çiyulyan-u degedü içigüri medeküi
 2 kiged çoy-un sitügen: ene
 3 inu yirtinçü-yin buyan-tu
 4 yutayar ölĵei qutuy bolai:: **kemekü**
 5 **terigüten-iyer çeçeg ba**: çinggilçeküi-
 -iyer
 6 **bükün-e tügemel bolyaydaqui**: şasin-u
 yool
 7 **bariyçi vçir-a dhar-a tabdayar**
 ilayuysan-u
 8 **tamy-a nom bhrum belgetü dotor-a**
 tungyalay
 9 **sim-e-yi tatayçı ayusi-yin ayimay-aça**
 10 **ĵiči batuda orosiyulqu ĵang üile**
 11 **ĵokiyaysan-u yool-i dayaĵu öber busud**
 12 **aman-dur ungsiqui-du amur-un tula**
 13 **quyilayulun buddha guru rçal biber**
 14 **biçibeii**:

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Handwritten text in a cursive script, likely a letter or document fragment. The text is arranged in approximately 20 horizontal lines. The script is dense and fluid, characteristic of a personal or administrative correspondence. The paper shows signs of age and wear, with some discoloration and slight fraying at the edges.

Handwritten text in a cursive script, continuing from the previous page. It consists of approximately 20 horizontal lines of text. The script is consistent with the one on page 12B. The paper is aged and shows some wear, particularly at the bottom edge where there is a small mark or signature.

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Handwritten text in Arabic script, oriented vertically on the left page (14B). The text consists of approximately 22 lines of cursive script.

Handwritten text in Arabic script, oriented vertically on the right page (15A). The text consists of approximately 22 lines of cursive script, continuing from the previous page.

Handwritten text in an Arabic script, likely a manuscript fragment. The text consists of approximately 25 lines of cursive script, written from right to left. The ink is dark and the paper appears aged and slightly yellowed. The script is dense and flowing, characteristic of classical Arabic calligraphy.

16B

Handwritten text in an Arabic script, likely a manuscript fragment. The text consists of approximately 25 lines of cursive script, written from right to left. The ink is dark and the paper appears aged and slightly yellowed. The script is dense and flowing, characteristic of classical Arabic calligraphy.

Handwritten note at the bottom of the page.

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Handwritten text in a cursive script, likely a historical document. The text is arranged in approximately 20 horizontal lines across the page. The script is dense and difficult to decipher without specialized knowledge.

Handwritten text in a cursive script, likely a historical document. The text is arranged in approximately 20 horizontal lines across the page. The script is dense and difficult to decipher without specialized knowledge.

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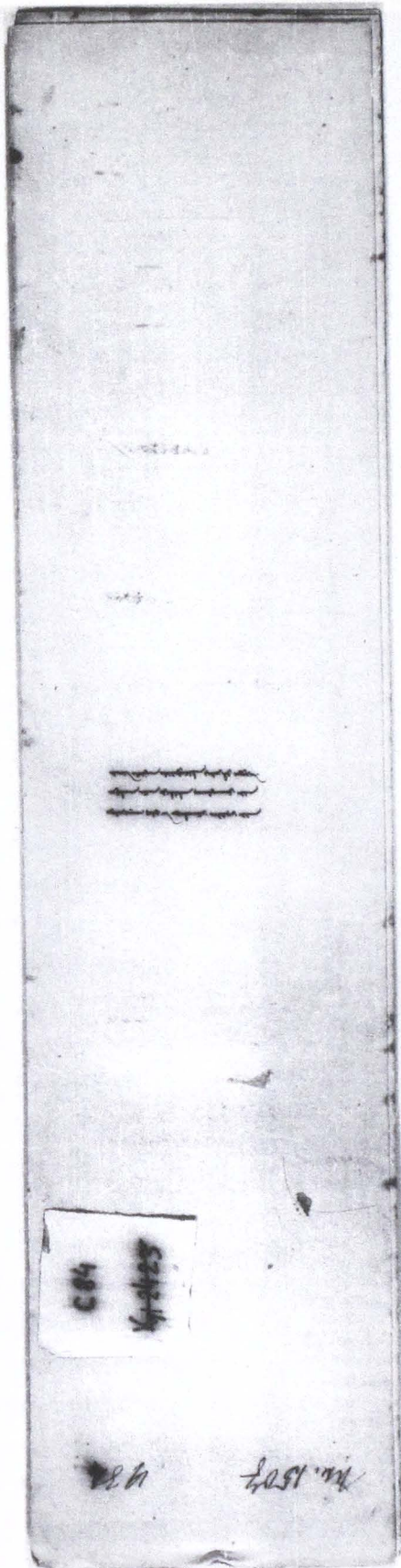
Handwritten text in a cursive script, likely Hebrew, spanning 21 lines on page 36B.

Handwritten text in a cursive script, likely Hebrew, spanning 21 lines on page 37A. A small symbol is present at the bottom left of the page.

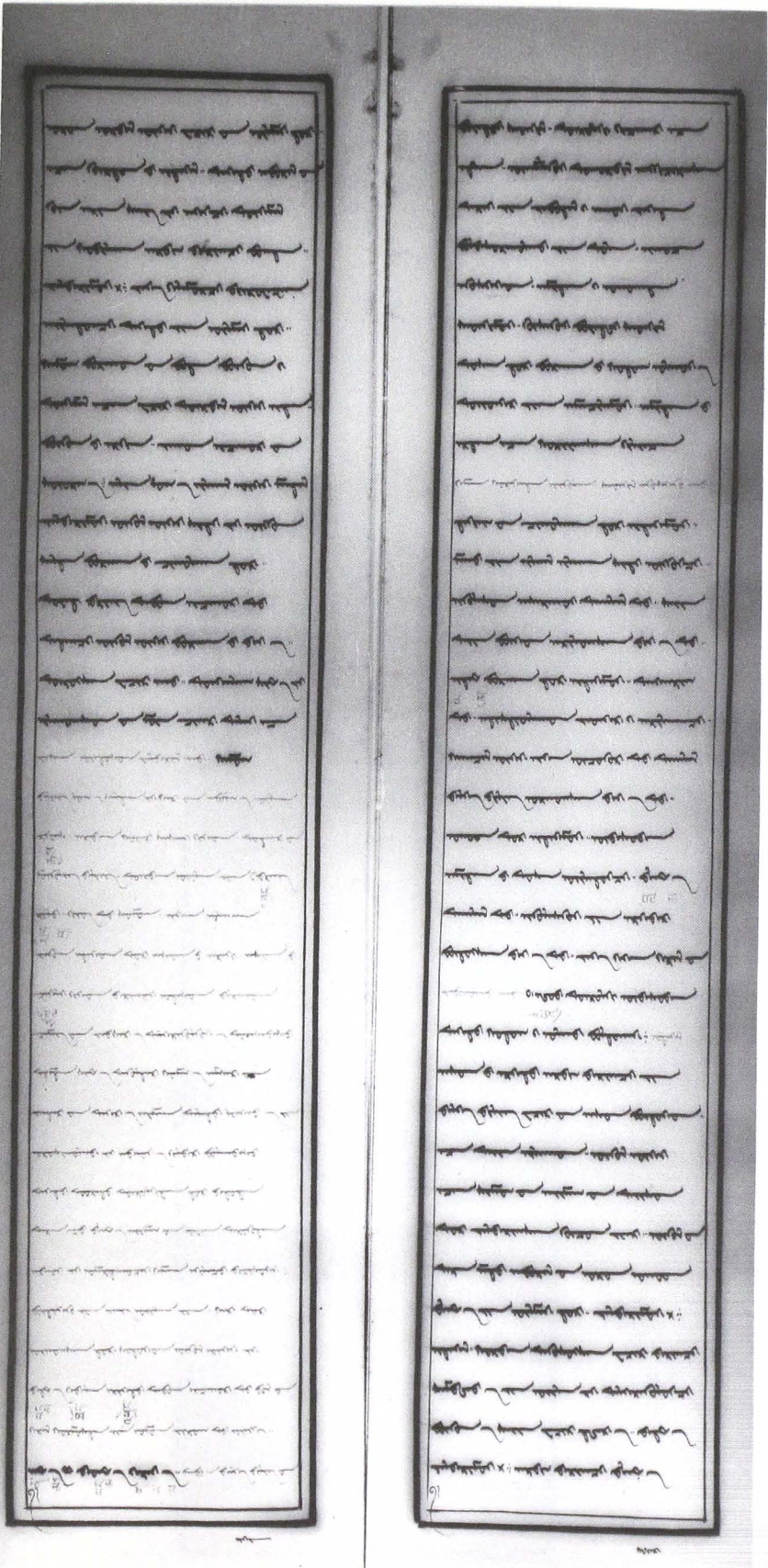
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1A



Handwritten text in a vertical column on page 2B, featuring musical notation and cursive script. The text is enclosed in a rectangular border. The notation includes various symbols, some resembling letters or numbers, and is interspersed with lines of cursive script. The page is numbered '2B' at the bottom left.

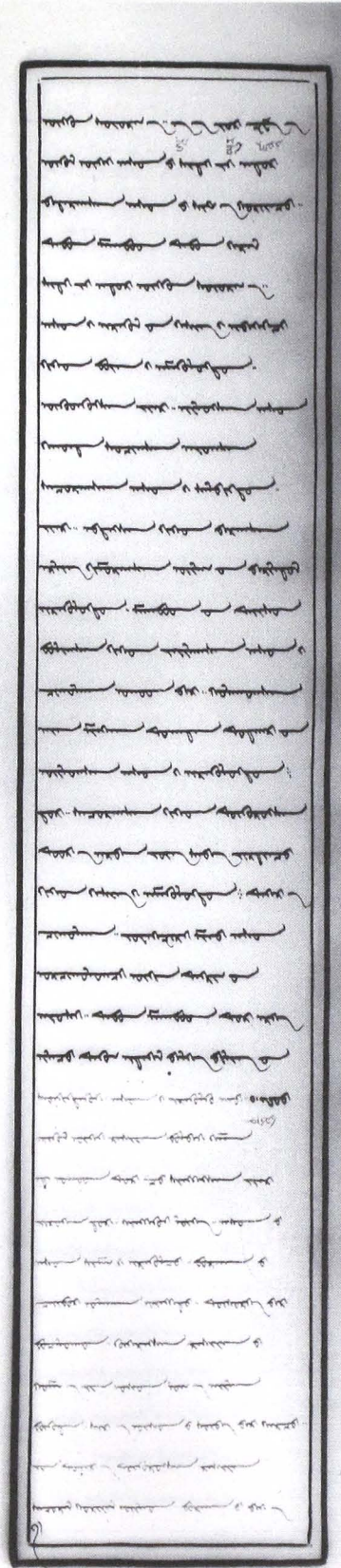
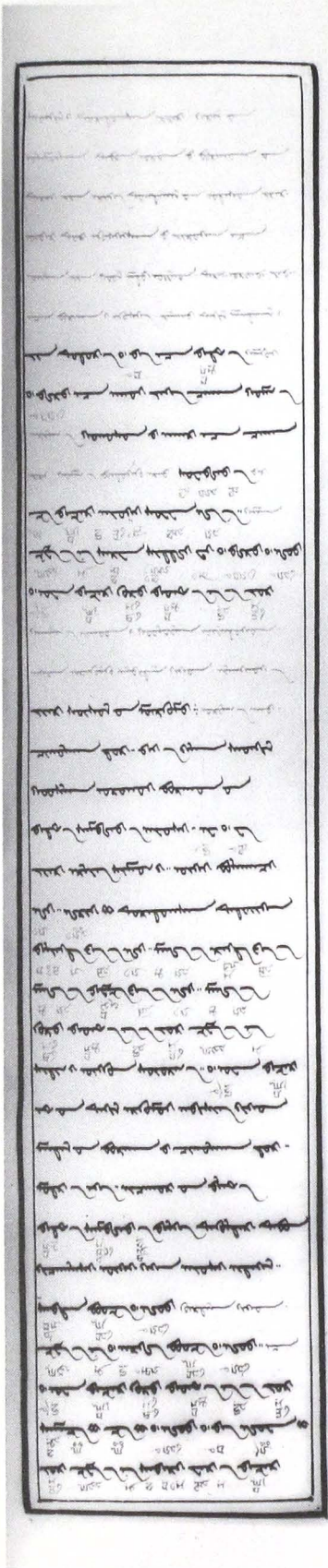
Handwritten text in a vertical column on page 3A, featuring musical notation and cursive script. The text is enclosed in a rectangular border. The notation includes various symbols, some resembling letters or numbers, and is interspersed with lines of cursive script. The page is numbered '3A' at the bottom right.

Handwritten musical notation on page 3B, featuring a single staff with a series of rhythmic notes and rests. The notation is dense and fills most of the page's vertical space. There are several small annotations and markings interspersed throughout the main line of music, including some characters that appear to be 'c' and 'f'.

Handwritten musical notation on page 4A, featuring a single staff with a series of rhythmic notes and rests. The notation is dense and fills most of the page's vertical space. There are several small annotations and markings interspersed throughout the main line of music, including some characters that appear to be 'c' and 'f'.

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Handwritten musical notation on page 7B, featuring a single staff with a series of rhythmic notes and rests. The notation is dense and fills most of the page's vertical space. There are several small, illegible annotations or markings interspersed within the musical lines.

Handwritten musical notation on page 8A, featuring a single staff with a series of rhythmic notes and rests. The notation is dense and fills most of the page's vertical space. There are several small, illegible annotations or markings interspersed within the musical lines.

Manuscript page 8B features a single staff of musical notation enclosed in a double-line rectangular border. The notation consists of a series of horizontal lines with various rhythmic and melodic markings, including vertical stems and curved lines. The page contains approximately 30 lines of notation, with some lines starting with a clef-like symbol. The ink is dark and the paper shows signs of age.

Manuscript page 9A features a single staff of musical notation enclosed in a double-line rectangular border. The notation is similar to page 8B, consisting of horizontal lines with rhythmic and melodic markings. This page contains approximately 30 lines of notation, including some lines with more complex rhythmic patterns and some lines starting with a clef-like symbol. The ink is dark and the paper shows signs of age.

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

Vladimir L. USPENSKY

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