

No. II. Translation of a Tibetan Fragment.

*With remarks by H. H. WILSON, Secy.*

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In the 9th volume of the Gyut class of the Kahgyur occurs the original of a Tibetan fragment, which created in the beginning of the last century a lively sensation amongst the learned men of Europe, and the history of which furnishes an amusing instance of the vanity of literary pretensions, and of the patience and pain with which men of talent and erudition have imposed upon themselves and upon the world.

In the end of the 17th and beginning of the 18th century, the Russians in their incursions into Siberia came upon various deserted temples and monasteries, in some of which considerable collections of books were deposited. These were in general destroyed or mutilated by the ignorant rapacity of the soldiery, but fragments of them were preserved, and found their way as curiosities to Europe.

Amongst these, some loose leaves, supposed to have been obtained at the ruins of Ablait, a monastery near the source of the Irtysh, were presented to the emperor Peter the Great. Literature being then at a low ebb in Russia, no attempt was made to decypher these fragments, and they were sent by the Czar to the French Academy, whose sittings he had attended when at Paris, and who deservedly enjoyed the reputation of being the most learned body in Europe. In 1723, the Abbé de Bignon, on the part of the Academy, communicated to the Czar the result of their labour, apprising him, that the fragments sent were portions of a work in the Tibetan language, and sending a translation of one page made by the Abbé Fourmont with the help of a Latin and Tibetan Dictionary in the Royal Library. The letter was published in the Transactions of the Academy of St. Petersburg, and the text and translation reprinted by Bayer in his *Museum Sinicum*. Müller in his *Commentatio de Scriptis Tanguticis in Siberia repertis—Petropoli, 1747*, criticised Fourmont's translation, and gave a new one of the first lines, prepared with the double aid of a Tangutan priest, or Gelong, who rendered it into Mongol, and a Mongol student of the Imperial College, who interpreted that version to Müller.

The original was also engraved in the Transactions of the Leipsic Academy. It was reprinted with corrections and additions and a new translation by Giorgi in his *Alphabetum Tibetanum*, and has recently been made the subject of animadversion by Mons. Remusat, in his *Recherches sur les Langues Tartares*. Of the previous performances M. Remusat thus speaks: "On avoit d'abord admiré la profonde erudition qui avoit permis à Fourmont de reconnoître seulement la langue dans laquelle le volume étoit écrit : on a vanté depuis celle de Giorgi, qui avoit rectifié et le texte et la traduction. Je ne sais comment on peut traduire ou corriger un texte qu'on n'est pas même capable de lire. Il n'y avoit rien d'admirer dans tout cela : interprètes et commentateurs, panégyristes et critiques tous étoient presque également hors d'état, je ne dis pas d'entendre une ligne, mais d'épeler une syllabe du passage sur lequel ils disertoient.

The consequence was what might have been expected, and the attempts at translation and correction were most ludicrously erroneous. The greatest liberties possible were taken with the words, and letters were inserted or omitted at pleasure, in order to make them approximate to those terms which appeared most like them in the imperfect dictionaries possessed by the translators. After all, the translation was not only unlike the original, but unlike common sense ; and as was remarked of Fourmont's version by the President de Brosses, the Latin was quite as unintelligible as the Tangutan. The following specimens of the first lines of the different versions will show that the remark was applicable to all as well as to the first.

*Fourmont's Translation.*

“ *Attritâ fortitudine quisnam brevis equus frigoris vita destruat (pro) spiritu inest putredo. Contritus oratne? hoc est irrisio omnes vident: orat avis contrita? morbida? non scit (non potest amplius) os aperire legis (ratiocinationis).*”

This must have puzzled the Czar and his academy quite as much as the original ; and as Remusat observes, the Latin was of marvellous use to the translator. Fourmont would not have dared to write a syllable of such nonsense in French.

The manner in which Fourmont was led to such a strange misrepresentation of the original is explained by Mons. Remusat, from whom we may take one instance as a specimen—Thus of the word *brevis equus*. The MS., M. Remusat says, was read by Fourmont *T'sru pá té* (Mr. Csoma has *ch'hud-pá-des*). He found in the Dictionary *chung-pá* signifying ‘ short ’ and *r-ta* meaning ‘ a horse,’ and these being the nearest approach to the syllables before him, he adopted as essentially the same, and rendered them accordingly.

*Müller's Translation.*

“Firma conscientiâ mediante omnia parvi pendendo in principio vivente cuicumque auxilium oritur inde. Quibus consummatis futurum quid nemini notum est. Religio tota namque religionis explicatio. Magnates autem intellectu (suo) ea non comprehendunt.”

The matter has not been made much more distinct by the aid of the Tangutan Monk and Mongolian student.

*Giorgi's Translation.*

“Misericordia recreat et a cruciatibus absolvit Summus protector viventes omnes qui eam adoratoribus suis revelat. Benefici largitoris virtutem sciunt omnes, sed orationis invocationisque vim et efficaciam exponere et aperire nesciunt; nomen ea exprimit arcanum illius legis quæ lex est spirituum, &c.”

How far either of these expresses the sense of the opening of this fragment, may now be duly appreciated by the perusal of the following.

*Mr. Csoma's Translation.*

[*Chom dan dás*] “addressed his mind to meditation upon the affairs of animate existences. The ignorant do not perceive the moral signification of moral things.”

Not a word of this appears in the preceding versions. Its accuracy speaks for itself; but in confirmation of its correctness, the original Tibetan, both in Tibetan and Roman characters, is here reprinted, as well as the translation of the entire passage. Those to whom the prosecution of the subject is of interest may readily estimate for themselves the superiority of Mr. Csoma's labours, by comparing them at length with the text and translations of Fourmont and Giorgi in the *Alphabetum Tibetanum*.

Before proceeding to the new translation, however, a few further remarks upon the subject of the old are necessary.

The Society is apprised of the general character of the contents of the Gyut portion of the *Kahgyur*, to which our original belongs, and will not be surprised, therefore, to learn that a great part of the extract consists of Mantras, or mystical formulæ, or invocations, and these not in Tibetan but in Sanscrit. Now, neither of the former translators had any knowledge of Sanscrit, nor was aware that these passages were in that language. Fourmont considered them to be Tibetan, as well as the rest, and very deliberately translated the Sanscrit words with the help of his Tibetan Dictionary. As he could not find the exact words, however, he was content to take those most like them; and at the expense of a few letters omitted or inserted, he contrived equivalents for the *mantras* equally satisfactory with those

he had devised for the other sentences of his text. Thus he converts the Mantra *Nama Sámanta Buddhánam*, *Sámantanu-gate*, *varaja*, *Dhermannirgata*, *Mahá Mahá Swáhá*, into *Na-ma Sam-tam Pou-tra Nan-hi-tsi cha-ya r-pa sa-n-ha*, which he translates, “Ægrotavit (restitit morbo) Samtam poutra per annum dum hujus mundi evanesceret, &c.” The same importing, as far as such things admit of being translated, “Salutation to the chief *Buddhas*. Obtainer of pre-eminence; best born; who proceeded from virtue. Great, great adoration.”

Giorgi is more upon his guard, and discovers that the mantras are not in ordinary Tibetan. He has no suspicion however of their real character, and calls them magical expressions. He prints them therefore without any translation, but nevertheless pretends to explain their purpose in his notes on the text, in which he assembles a crude mass of extravagancies from Hebrew, Chaldaic, Coptic, and Syriac, and compares these Tibetan characters to the mystic numbers and letters of the ancient Scythians and Egyptians, and of some of the early Sectarrians and Heretics of the Christian Church. This display of unprofitable erudition is in fact only a shelter for his ignorance, and he knows no more about the matter than did Fourmont, without having the merit of his blundering simplicity.

We shall now proceed to the translation.

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*Translation of Extract from the T. or 9th volume r, Gyut class  
of the Kah-gyur, the 337—339 leaves.*

Ignorant men do not know that all these (doctrines) have been thus explained by *Chom dan dás* (the Supreme), the knower of all and possessor of all, who in remote ages, through compassion for all living beings, addressed his mind to meditation upon the affairs of animate existences (a Stanza). The ignorant do not perceive the moral signification of moral things. It has been distinctly taught (by *Buddha*), that the essential principle of morality is the non-ent ty of matter.

The performer of mystic rites must always dwell upon that idea, and discharge his duty accordingly.

This was a gradual and comprehensive explanation of the means by which noxious things (or evil spirits) may be appeased.

Then CHAKNA DORJE (S. VAJRAPANI) and other *Dor,je* bearers (*Vajradharas*, bearers of thunderbolts), KUNTU-ZANGPO (SAMANTA BHADRA), and other *Chang chub sempás* (Bodhisatwas) having adored *chom dán das*, NAM PAR-SNANG-DSAT (the Bhagaván or Lord VAIROCHANA), being desirous to express each in his own *mantra* or invocation, his mystic praise, and how they judged in this great circle the source of infinite mercy, of the

pure way of access to the root of all things, requested permission from CHOM DAN DAS.

Then CHOM DAN DAS having granted them permission, and bestowed his benediction upon them, thus spake, "Illustrious children accordingly as you judge of the root of things (the first moral being), utter your mystic sentences for the purification of all animate existence."

Then the Bodhisatwa KUNTU ZANGPO, being immersed in that profound meditation, which is called the region of the ornamental (characteristic) of a Buddha, uttered this mystical sentence (mantra) of irresistible efficacy.

Nama Sámanta Buddhánam, &c. Glory to the exalted Buddhas! obtainer of eminence; best born; who proceedest from virtue—great, great adoration. This is the mantra of KUNTU ZANGPO.

[For the rest of this, and for the Sanscrit of the other mantras, see the passages in Italics in the Tibetan extract in Roman character.

Then the Bodhisatwa CHAMPA (MAITREYA) after being immersed in the profound meditation called "the universally manifested beneficence," thus uttered his own radical prayer (*vija mantra*), *Nama Sámanta Buddhánam, &c.* Glory to the exalted Buddhas; conqueror of the invincible; possessor of the fame of all purity—adoration. This is the prayer of CHAMPA.

Then the Bodhisatwa NAM-KHE NYING PO (ÁKÁSA GERBHA) being immersed in the profound meditation called "the purest region," uttered through mystery, Glory to all the Buddhas; wonderful holder of blessing; who art possessed of equal elevation with the heavens—salutation. This is the prayer of NAM-KHE NYING PO.

Then the Bodhisatwa GRIPPA THAM CHET NAM-PAR SELVA (S. Sarva Anavarana Vishkambhi, being immersed in the meditation, called "the power of great mercy," uttered his mystery. Glory to the exalted Buddhas; thou who art not separated; connected with the Aswattha tree. *Trám Trám, Rám Rám*—salutation.

[This is one of the Mantras, of which there is no making any sense; some allusion is implied probably, a knowledge of which is necessary to explain the words. The concluding syllables are merely ejaculatory monosyllables.]

Then the Bodhisatwa KUNTU CHENRESIK VANGCHUK (S. AVALOKITESWARA) being immersed in the meditation called (after him) KUNTU CHENRESIK, or "looking everywhere with clear vision," thus together with his followers uttered his own radical mystery, Glory to the exalted Buddhas: universal *Tathágata*, AVALOKITA; abounding with clemency—Ra-ra-ra-hum-jah—salutation. This is the mantra of CHENRESIK.

Glory to the exalted Buddhas, Jang-jang sa,—salutation.

This is the mantra of THU-CH HEN T'HOP (S. MAHA ST HANA PRÁPTA).

Glory to the exalted Buddhas; offspring of clemency, TÁRÁ, by whom existence is traversed—salutation. This is the Mantra of the LHAMO GROL MA (the goddess TÁRÁ).

Glory to the exalted Buddhas: frightener of every fear. Hum, Sphotaya—salutation. This is the mantra of Kronyer Chen Má (S. Bhrikuti).

Glory to the exalted Buddhas: born from all the *Tathá-gatas*; decorated with a chaplet of Lotus flowers—salutation. This is the Mantra of *Kos Kar Chen* (S. PÁNDURA VÁSINI), the goddess clothed in white garments.

Glory to the exalted Buddhas: Hum-Eat-bind-*Sphotaya*. This is the Mantras of a *Ta-grin*. (S. *Kinnara*.)

Then the Bodhisatwa SAHI NYING PO (S. KSHITI GERBHA) being immersed in the meditation called "the region of reasoning," uttered this mystery, Glory to the exalted Buddhas, Ha ha-ha Putanu—salutation. This is the mantra of SAHI NYING PO.

Then the Bodhisatwa JAM-PAL ZHON NUR GYURZH PA (S. Manju Sri KUMARA BHATTA BHUTA) being immersed in the deep meditation called "the miraculous transformation by the blessings of Buddha," thus uttered his own radical mystery, Glory to the exalted Buddhas. He-he-he, the young prince, Liberation. Communion.—Remember, remember, resist. Swaha. This is the Mantra of Jam-pal.

Then CHAKNA DORJE (S. VAJRAPÁNI), the lord of those who deal with mysteries, being immersed in the deep meditation called "the invincible," thus uttered together with his followers his own radical mystery, Glory to the exalted *Vajras*, fierce and greatly wrathful. Hum. This is the mantra of CHAKNA DORJE.

(Similar mantras by the goddess MÁMAKÍ and five others follow, occupying three lines.)

Then the Lord SAKYA THUP-PA (MUNI) being immersed in the deep meditation called "the mine of precious things," thus with his attendants uttered his own mystery, Glory to the exalted Buddhas; reliever of all distress; master of all virtue. Equal, equal to the heavens—salutation. This is the Mantra of SAKYA THUP-PA.

(Similar mantras are continued through the following page of the same leaf.)

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### *The Tibetan Text in Roman Character.*

NOTE.—The letters in italics at the commencement of any syllable, are omitted in the pronunciation. The Sanskrit passages or *mantras* are printed in italics.

Mi blun po dé dag gis hdi ltar bchom-ldan-ddas thams chad mkhyen pa chhos thams chad la mñah brnyes pa Sems chan gyi

don rtogs “ \*par thugs su chhud pa dés sñon sems chan rnams la phan par Bzhed nas hdi dag thams chad bshad do zhes bya var ni mi shes so.

Chhos rnams kyi ni chhos kyi mts’han bLun po dés ni dé mi shes ; Chhos rnams kun gyi mts’han nyid ni, stong pa nyid du yang dag gsungs sñags pa rtag tu der gnas nas, rab tu ñes par las byaho. Bgegs zhi var bya va rim par phyé vá sté rgyas pa ho.

Dé-nas phyag na rdo rjé la sogs pa rdo rjé hdsin pa dé dag dang Kun tu bzang po la sogs pa byang chhub sems Dpah dí rnams kysis behom-ldan-hdas rnam-par-s nang-mdsad la phyag hts’hal nas snying rjé chhen po hbyung vahi dkyil hkhor chhen po hdir chhos kyi dvyings rnam par dag pahi Sgo ji ltar rtogs pa rang rang gi ts’hig tu brjed pahi ts’hig gis gsang sñags rnams smra var hdod nas behom-ldan-hdas la gsol va btab po dé nas behom-ldan-hdas rnam par snang mdsad kysis byang chhub sems dpah dé dang rdo rjé hdsin dé dag la mi nyams pahi chhos nyid du byin gyis brlabs nas bkah stsal pa : Rigs kyi bu dag chhos kyi vyings ji ltar rtogs pa bzhin sems chan gyi khams rnam par sbyang vahi gsang sñags kyi ts’hig rnams smros-shig.

Dé-nas dé-hi ts’hé byang chhub sems Dpah Kun tu bzang pos sangs rgyas kyi yul zhes bya vahi ting gé hds’in la snyoms par zhugs nas Stobs thogs pa med pahi gsang sñags smras pa : *Namah Samanta Buddhánám ; Samantánugati Varaja, Dhermanirgata, Mahá Mahá. Swáhá.* Kun tu bzang po hiho.

Dé-nas byang chhub sems dpah byams pas byamspa chhen po kun tu mñon par hbyung va zhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po smras pa : *Namah Samanta Buddhánám, Ajitanajaya, Sarvva Satwayashayánugata, Swáhá.* Byams pahi ho.

Dé-nas byang chhub sems dpah nam mkhahi snying po rnam par dag pahi yul zhes-bya vahi ting gé hdsin la snyoms par zhugs nas gsang sñags smras pa : *Namah Samanta Buddhánám, Akásha somatánugata Vichitram Varadhara, Swáhá.* Nam mkhahi snying pohi ho.

\* The Tibetan fragment of Giorgi commences here.

Dé-nas byang chhub sems dpah sgrib pa thams chad rnam par sel va Snying rjé chhen pohi Stobs zhes bya vahi ting gé hdsin la snyoms par zhugs-nas gsang sñags smras pa : *Namah Samanta Buddhánám, A’swaáta hrita, Avyudgata, Trám Trám, Ram Ram, Swáhá.* Sgrib ba thams chad rnampar sel vahi ho.

Dé nas byang chhub sems dpah kun tu spyen ras gzigs dvang phyug spyen ras gzigs zhes bya vahi ting gi hdsin la snyoms par zhugs nas rang gi snying po hkhor dang behas par smras pa : *Namah Samanta Buddhánám, Sarvva Tathágata, Avalokíta, Karaná, Máya, Ra Ra Ra, Hum jah, Swáha.* Spyen ras gzigs dvang phyug gi ho.

*Namah Samanta Buddhánám, jang jangsa, Swáhá.* Mthu-chhen-thob pahi ho.

*Namah Samanta Buddhánám, Karnmodbhavé Tári Taráni, Swáhá.* Lha mo sgröl ma hi ho.

*Namah Samanta Buddhánám, Sarvva Bhaya Trásaái Hum spho'taya, swáhá.* Khro G,nyer chan mahi ho.

*Namah Samanta Buddhánám, Tathágata Vishwayá, Sambavé, Padma málini, Swáhá.*

Gos dkar-chan gyi-ho. *Namah Samanta Buddhánám, Hum khada bandha spho'taya, Swáhá.* RTa Ngrin gyi ho.

Dé-nas byang chhub sems dpah-sahi snying po rdo rje mi shigs pa r,tog pahi yul zhes bya vahi ting gé hdsin las snyoms par shugs nas gsang sñags smras pa : *Namah Samanta Buddhánám Ha Ha Ha, Putánu, Swáhá.* Sahi snying pahi ho.

Dé-nas byang chhub sems Dpah hjam dpal gzhon nur gyur pas sangs rgyas kyi byin gyis brlabs rnam par hphrul pa zhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po smras-pa : *Namah Samanta Buddhánám, Hé Hé Hé, Kumaraka, Vimukti, Sathirthati, Smara smara, Prathihana, Swáhá.* Hjam dpal gyi ho.

Dé nas gsang va pahi bdag po Phyag na rdo rjé mi hpham pazhes by vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po hkkhor dang bchas pa smras pa : *Namah Samanta Vaj'ránán, Chánda Máhá \**' Ros'hana Hum. Phyakna rdo rjéhi ho.

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Dé-nas déhi ts'hé. Chom-Idan-hdas Shákya Thub pas rin po chhehi hbyung gnas zhes bya vahi ting gé hdsin la snyoms par zhugs nas nyid kyi snying po hkkhor dang bchas pa gsungs pa : *Namah Samanta Buddhánám, Sarvvaklésha nishuddhána, Sarvva Dherma vahi prapta, Gagana sama sama, swáhá.* Shákya Thub pahi ho.

\* Giorgi's fragment ends here in the middle of the word *mahá*, the remaining passage is added to complete the sense.

མི་སྐྱོན་པོ་དེ་དག་གིས་འདི་ལྟར་བཙོམ་ལྡན་འདས་ཐམས་ཅད་  
མཐུན་པ། ཚོས་ཐམས་ཅད་ལ་མངའ་བཞེས་པ། སེམས་ཅན་གྱི་དོན་  
དོགས། ། བར་བྱགས་སུ་རྒྱུད་པ་དེས་སྦྱོན་སེམས་ཅན་རྣམས་ལ་པན་པར་  
བཞེད་ནས་འདི་དག་ཐམས་ཅད་བཤད་དོ་ཞེས་བྱ་བར་ནི་མི་ཤེས་སོ།  
ཚོས་རྣམས་ཀྱི་ནི་ཚོས་ཀྱི་མཚན། སྐྱོན་པོ་དེས་ནི་དེ་མི་ཤེས། ཚོས་  
རྣམས་ཀྱང་གྱི་མཚན་ཉིད་ནི། རྫོང་བ་ཉིད་དུ་ཡང་དག་གསུངས། ། ལྷགས་



དཔལ་དུ་དེར་གསུམ་ནས། ། རབ་དུ་ངེས་པར་ལས་བྱའོ། ། བག་གསུམ་ཞི་  
 བར་བྱ་བ་རིམ་པར་ཕྱི་བ་ཕྱི་གྲུས་པའོ། ། དེ་ནས་ཕྱག་ན་རྩེ་རྩེ་ལ་སོགས་  
 པ་རྩེ་རྩེ་འཛིན་པ་དེ་དག་དང་ ཀུན་དུ་བཟང་པོ་ལ་སོགས་པ་ བྱང་ཆུབ་  
 སེམས་དཔའ་དེ་རྣམས་ ཀྱིས་བཅོམ་ལུན་འདས་རྣམ་པར་སྤང་མཛད་ལ་  
 ཕྱག་འཚལ་ནས། མྱིང་རྩེ་ཆེན་པོ་འབྱུང་བའི་དཀྱིལ་འཁོར་ཆེན་པོ་འདིར་  
 ཚོས་ཀྱི་དབྱིངས་རྣམ་པར་དག་པའི་སྣོ་རིེ་ལྟར་རྟོགས་པ་རང་རང་གི་ཚོགས་  
 དུ་བཟོད་པའི་ཚོགས་གསལ་གསལ་ ལྟགས་རྣམས་སྤྲོ་བར་འདོད་ནས་བཅོམ་  
 ལུན་འདས་ལ་གསོལ་བ་བཏབ་པེ། ། དེ་ནས་བཅོམ་ལུན་འདས་རྣམ་པར་སྤང་  
 མཛད་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་དེ་དག་དང་། རྩེ་རྩེ་འཛིན་དེ་དག་ལ་  
 མི་ཉམས་པའི་ཚོས་ཉིད་དུ་བྱིན་བྱིས་བརྟུན་པས་ནས་བཀའ་སྤྲུལ་པ། རགས་  
 ཀྱི་བྱ་དག་ཚོས་ཀྱི་དབྱིངས་རིེ་ལྟར་རྟོགས་པ་བཞིན་སེམས་ཅན་གྱི་ཁམས་  
 རྣམ་པར་སྤྱོད་པའི་གསལ་ལྟགས་ཀྱི་ཚོགས་རྣམས་སྣོས་ཤིག། དེ་ནས་དའི་  
 ཚོ་བྱང་ཆུབ་སེམས་དཔའ་ ཀུན་དུ་བཟང་པོས་སངས་རྒྱས་ཀྱི་བྱུན་གྱི་ཡུལ་  
 ཞེས་བྱ་བའི་དྲིང་ངེ་འཛིན་ལ་སྣོམས་པར་ལྷགས་ནས་ཕྱོད་སྤོམ་ཤོགས་པ་མེད་  
 པའི་གསལ་ལྟགས་སྣོས་པ། བམེས་མཁུ་བྱད་རྣུ་ཅན། ས་མཁུ་ཕྱ་གཉི་བ་  
 ར་རྩེ་རྣུ་མ་ཉིད་རྩེ་མ་ཉིད་ལ་རྣུ་སྣུ་ལྟོ། ། ། ཀུན་དུ་བཟང་པོའི་འོ། ། དེ་ནས་  
 བྱང་ཆུབ་སེམས་དཔའ་ བྱམས་པས་ བྱམས་པ་ཆེན་པོ་ ཀུན་དུ་མཛོན་པར་  
 འབྱུང་བ་ཞེས་བྱ་བའི་དྲིང་ངེ་འཛིན་ལ་སྣོམས་པར་ལྷགས་ནས་རང་གི་  
 མྱིང་པོ་སྤྲོས་པ། བམེས་མཁུ་བྱད་རྣུ་ཅན། ཡ་རྩོད་ན་རྩོད་ལ། ས་བྱ་ས་དུ་  
 ཡ་ལ་ཡ་ལྟུ་ག་ཉལ་ལྟོ། ། བྱམས་པའི་འོ། ། དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་

བས་མཁའི་སྡིང་པོ་ནས་པར་དག་པའི་ཡུལ་ཞེས་བྱ་བའི་དྲིང་ཏེ་འཛོལ་ལ་  
 ལྷོམས་པར་ཞུགས་ནས་གསང་སྤྱགས་སྦྲས་པ། བ་མེས་མཉམ་བུད་རྒྱ་  
 ལྷན། ཨ་ཀ་ཤ་ས་མ་དུ་ལྷ་ལ་ཏ་བེ་ཙཱ་བ་ར་རྒྱ་ར་སྤྱ་ཏ། བས་མཁའི་  
 སྡིང་པོ་འོ་ལོ། དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་སྤྱི་བ་པ་ཐམས་ཅད་ནས་  
 པར་སེལ་བ། སྡིང་རྗེ་ཚེ་པོ་འོ་ལོ་ལྷོ་བས་ཞེས་བྱ་བའི་དྲིང་ཏེ་འཛོལ་ལ་  
 ལྷོམས་པར་ཞུགས་ནས་གསང་སྤྱགས་སྦྲས་པ། བ་མེས་མཉམ་བུད་རྒྱ་ལྷན།  
 ཨ་ཀ་ཤ་ས་མ་དུ་ལྷ་ལ་ཏ་བེ་ཙཱ་བ་ར་རྒྱ་ར་སྤྱ་ཏ། སྤྱི་བ་པ་ཐམས་ཅད་ནས་  
 པར་སེལ་བའི་ལོ། དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་ཀུན་དུ་སྦྱོན་རས་  
 བཟུགས་དཔའ་སྤྱག་ཀུན་དུ་སྦྱོན་རས་བཟུགས་ཞེས་བྱ་བའི་དྲིང་ཏེ་འཛོལ་ལ་  
 ལྷོམས་པར་ཞུགས་ནས་རང་གི་སྡིང་པོ་འཁོར་དང་བཅས་པར་སྦྲས་པ།  
 བ་མེས་མཉམ་བུད་རྒྱ་ལྷན། སྤྱད་ཏེ་ལྷ་ལ་ཏ་བེ་ཙཱ་བ་ཏེ། ཀ་ཅུ་རྒྱ་ལ་ལ་  
 ར་ར་ར་རྒྱ་རྒྱ་སྤྱ་ཏ། ལྷན་རས་བཟུགས་དཔའ་སྤྱག་གི་ལོ། བ་མེས་  
 མཉམ་བུད་རྒྱ་ལྷན། རྒྱ་རྒྱ་སྤྱ་ཏ། མཉམ་བུད་པོ་ལོ་ལོ། བ་མེས་  
 མཉམ་བུད་རྒྱ་ལྷན། ཀ་ཅུ་རྒྱ་ལ་ལ་ཏ་བེ་ཙཱ་བ་རྒྱ་ལྷན། ལྷ་མོ་སྦྱོལ་མའི་ལོ།  
 བ་མེས་མཉམ་བུད་རྒྱ་ལྷན། སྤྱད་ཏེ་ལྷ་ལ་ཏ་བེ་ཙཱ་བ་རྒྱ་ལྷན། ལོ་  
 བཟུང་ཅན་མའི་ལོ། བ་མེས་མཉམ་བུད་རྒྱ་ལྷན། དུ་ལྷ་ལ་ཏ་བེ་ཙཱ་བ་  
 སྤྱད་ཏེ། བུ་སྤྱ་ལི་ལི་སྤྱ་ཏ། བོས་དཀར་ཅན་གྱི་ལོ། བ་མེས་མཉམ་  
 བུད་རྒྱ་ལྷན། ལྷོ་ཁ་དབལ་རྒྱ་ལྷན། དུ་མ་གྱི་ལོ། དེ་ནས་  
 བྱང་ཚུབ་སེམས་དཔའ་སའི་སྡིང་པོ་རྗེ་ཚེ་མི་ཤིགས་པ། དེ་གི་པའི་  
 ཡུལ་ཞེས་བྱ་བའི་དྲིང་ཏེ་འཛོལ་ལ་ལྷོམས་པར་ཞུགས་ནས། གསང་སྤྱགས་

