CORRESPONDENCE RELATING
TO THE ANGLO-TIBETAN WAR OF 1888*

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The name of Bka'-drung Nor-nang Dbang-'dus-tshe-ring is well known
to Tibetologists as the author of the Yig bskur nam gzhag, the famous
manual of Tibetan letter writing style. He is less well known as an excellent
poet, since very few of his works have come down to us. Bka'-drung Nor-
nang was born probably in the 1850's and died around 1910. He held the
post of Secretary (bka'-drung) to the Tibetan Cabinet (bka'-shag) for more
than twenty years, so long, in fact, that his title seemed to have become
part of his very name.

In the late 1940's, the Nor-nang family lent the original manuscript of the
Yig bskur nam gzhag to the late Zur-khang shabs-pad. Mr. Zurkhang
returned a copy of this work, which also contained Nor-nang's various
notes and correspondence, to the Nor-nang family, intending to keep the
original for examination. Unfortunately, during the confusion of events
which occurred in Lhasa in 1959, the original was left in Tibet, and it is from
the copy that the following texts are taken.

The three texts presented here are all headed sa-byi (lo), 1888, and they
refer to the Anglo-Tibetan confrontations of that year in March, May, and
September. The first two texts (I and II), letters to the Regent (sde-srid) and
the Krong-dpon of Bhutan, are the official correspondence of the Tibetan
cabinet, drafted by Bka'-drung Nor-nang in his capacity as Secretary. The
letter to the Krong-dpon has been referred to by such authorities as Rahul
(1978: 88), who writes that the Bhutanese ignored the Tibetan plea for
assistance, and Lamb (1960: 187), who quotes British Foreign Office cor-
respondence to the effect that the Krong-dpon chose not to respond to the
Tibetan request inasmuch as he feared losing his British subsidy. The texts of
the letters, which have not been published previously, also refer to the little
known Galing conference, which followed in the wake of the Bhutanese
The Tibetan government apparently tried to use the Galing accords as a
legal means of involving Bhutan in the Anglo-Tibetan controversy, as well
as appealing to Bhutan's moral obligations to Tibet as a soul-mate in the
protection of the Dharma, which they truly perceived to be threatened by
the British invasion.

The third text (III), a letter to a Mr. Snyan-grong, reveals Bka'-drung

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Nor-nang as a poet rather than a bureaucrat. The letter refers to the events of September, 1888, in which the English forces chased the Tibetans as far as Gro-mo (Yutung) into what was indisputably Tibetan territory. It reveals, in a manner both poetical and humorous, the utter confusion that prevailed in Lhasa during these events.

Translations

Title to Texts I and II

Copies of letters sent by the Cabinet to both the Regent of Bhutan and the Krong-dpon when the foreigners called the English, enemies of the Buddhist doctrine at large, attacked with their army the fortifications at Lung-thur facing Phag-ri, even though the National Assembly had given its customary orders for steps such as beginning with a military draft.¹

Text I: The letter to the Bhutanese Regent

To the Regent who peacefully protects the prosperity of the Southern Region:²

Those called foreigners, such as these, do not tolerate the perfect wealth of others. Hence, except for whatever lands and peoples they can conquer in all neighboring nations through deceit and coercion, they are widely known to be evil deceivers, not of the sort that have learned contentment to their desires and the good customs of shame, modesty and prudence which are suitable as the mark of a great nation.

Especially, because they have perversely insulted our Buddhist doctrines and mores,³ and since they continually have tormented us with pretenses of having intended to come here to this field of religion beginning from the time of the Hsien-feng Emperor until now,⁴ last year the Tibetan General Assembly met and discussed the matter and sent as representative the Minister of Finance Lcang-can Sras in advance to inspect the construction of a new wall for defending our own land by ourselves at the place called Lung-thur. Thereupon, the foreigner's bandit army unexpectedly and without reason attacked the few officers and soldiers that were at that border in the meantime in an unfair fight and did various things, such as occupying it.⁵ There is absolutely no way we can bear this defeat without responding appropriately, no matter what the consequences. According to what all of Tibet has decided, we are preparing to drive them out in fierce battle.

Hence, since Bhutan is united with us in the Buddhist religion, the teaching lineage of Narotāpa, the Dalai Lama and the Emperor have looked after the succession of Bhutanese Regents boundlessly with gifts and respect, and it is clear in Chinese and Tibetan records that the Bhutanese government and people have done such good things as offering service, in former and later times, in fighting for the Buddhist doctrine as well. Especially, because of the civil war in your area in 1885, in addition to China's and Tibet's having discussed it, the Emperor appointed and dispatched with orders to
Bhutan Chinese and Tibetan officials as investigators. Hence, through their resolution of the roots of the controversy and their having obtained successive agreements to their verdicts, the joint investigators made their recommendations to the Dalai Lama and the Emperor. However, at that time, the two resident Ambans, Se-leng-eh and Ch’ung-kang, were engaged in such things as a transfer of post, and we just had not yet sent you a communication notifying you of the final circumstances. Other than that, you know that you were about to issue the seal of success to keep the accords unchanged, issue documents, appoint positions and so forth; and that Bhutan had given final agreement, accepting to abide by the orders of the Dalai Lama and the Emperor thereafter.

Furthermore, because the Tibetan and the Bhutanese governments are united in the mores of the Buddhist doctrine, if the precious, victorious teachings, the foundation and the root of benefit and happiness, were to be heretically misruled by non-Buddhists, not only would it be of no use to all beings, even though they live upon the earth, but, in the future, we could not avert the Emperor's displeasure; who of us could countenance this?

Because as you, the Regent, as chief, and all those under you, such as O-rgyan-dbang-phyug, the Krong-gsar Dpon-slob, who acts as governor-general of Bhutan, who are inclined toward the Buddhist religion, clearly know, until these present disputes between Tibet and the foreigners are peacefully settled, the National Assembly has sent separately to you and the Krong-gsar Dpon-slob O-rgyan-dbang-phyug each complete and clearly detailed letters with particulars about Bhutan's defense of its own lands by itself, etc., and acting in absolute unity for the sake of the doctrine. We request you to discuss these matters with the Krong-dpon and you must also remember to announce your strictest orders everywhere to all—your officials, governors, estate stewards, headmen and commoners.

Sent on 7 month, 7 day, with official presentations.

Notes to Text I
1. This implies that the Cabinet took an extraordinary step in writing these special appeals, inasmuch as the usual military and diplomatic steps had already been undertaken.
2. The expression 'bul'-bras (I,1) is more literally rendered "the results of what we want to say in the letter sent to..."
3. Doctrines and mores = bstan lar (-rgya). Lar-rgya is usually translated as "integrity" or "accord," but it has wider connotations. While someone not born into a Buddhist way of life may have sympathy towards or an understanding of Buddhism and its customs, one cannot have lar-rgya. One must be born to it.
4. Hsien-feng reigned 1851-1861. The reference may be to the Tientsin Treaties of 1858, which gave the English the freedom to travel and engage in missionary activities in China, or to the Anglo-French march on Peking in 1860 which caused the Emperor to flee.
5. Shakabpa (1967: 199) mentions that Lcang-can (Changlochen) behaved
more provocatively than this letter would allow.
7. See Lamb 1960: 166, on the change of Ambans. It seems, thus, that the
acords reached at the Galing convention were never fully ratified.

Notes to Text II
We have not translated the letter to Krong-gsar Dpon-slob O-rgyan-
dbang-phyug, as it is virtually the same as the one to the Regent. Despite
the fact that the Tibetans certainly knew the Krong-dpon was the most im-
portant political figure in Bhutan, the language of the letter is somewhat
less formal than the first, since his actual position in the Bhutanese political
hierarchy was still lower than the Regent's. The letter mentions that he
holds the offices of Krong-dpon and regent chamberlain (sde-gzin) simulta-
aneously (II, 1). Hence, the letter is somewhat briefer, and we find such
less lofty terms as: rin po cher (II, 1) versus rin po che'i drung du (I,1);
skra and don gcod (I,5) versus the less honorific rgyag and byed mi (II, 3);
zhu rgyu (II,9) versus mdzad rgyu (I, 11); and kha btags (II,13) versus lha
rdzad (I, 16).

Title to Text III
A letter in verse, telling news of how I am faring, sent to Mr. Snyan-
grong, staff member of the Rgyal-rtses Office of Military Food Supply, har-
rried by the foreign army in Tibet.

Text of the letter
When I read your letter, saying everything is well,²
I was sure the Buddha Amitāyus, who releases another day's life,³
Had poured out everywhere the nectar of the vase he keeps in his hand,
Which established for you the pillar of adamantine life.

By shooting the reinforced arrow of the appearance of mental wisdom you
nocked upon the string of hard space—Emptiness, completely
exhausting the obstinate attachment to the belief that all which exists is
real unto itself, you hit the target of pure knowledge.
And in the same instant cut off at the root the life of the Ten-necked
Demon, named Ignorance.⁴

Actually, although you have a wealth of freedom in the great kingdom of
the bodhi-mind, you have of your own will taken responsibility for
just a border land: pretending to be ordinary.

Much-sullied worms, born of the filth of super-ignorance, have stolen my
chance to gain pure qualities from you,⁵
Who are a certain hero, the likes of whom has never come before; who are
a second Rāma, the fallen dust of whose feet confers good fortune.

But I, who am like a pool in spring,
Having not forgotten your kindness, which approximates the size of
the moon, write you thus:⁶
Nowadays, though known as the sun that joins day's glorious light to earth,
You still endeavor to work for the common people.
I am especially thankful for the grace of your continual teachings.
The rays of your elegant sayings have lit the swampy forest of my mind.

Though the arrow of imbalanced elements from which it is difficult to be free
Has pricked me often, my health is unimpaired.
Even now I pass from pass to valley everyday; I feel like some imaginary antelope here.

As to the main point: In saying a word of what comes to my mind,
I compose this with a quivering tongue, saying I am embarrassed. But though the words I utter before my sacred teacher are rough,
How can a scholar obstruct and blame genuine news as false?

The great beneficent shade tree, whose wide limbs
Bestow the coolness made perfect by the offerings appointed by Heaven,
Is as high as the Tree of Paradise, the entire ensemble of the Buddha's teachings.
It nurtures with all necessities the central spot on earth, the kingdom of religious and secular law.

But the demon army, which from the past has held the ax
Of perverse desire—seeking to cut down this tree,
For long has kept nightwatch secretly in all kinds of ways.
Finally, their clamoring in open exuberance belies what they have done until now.

Our generals have the courage of their hot-tempered rage.
Their fiercely angry hate against the hateful enemy
Is like smoke from the burning of inborn tongues of flame.
It transforms their qualities: they have become familiar with knitted brows furrowed in anger.

Their army surrounds us with all the military treasures, many bearing Weapons, sharp and strong, each one perfect in its own way.
Capable of making powder of beings' lives.
And yet they aim at military strategies to make the enemy tremble.

Through the power of our champions, their ordinary skills
And the extraordinary final decisions of the four deeds,
Everyone hopes to wear upon his ear the ornament which says "It will come."
The golden earring of that which is good to hear: That our army has won.

But in the meantime, beyond this manifest wish, it is very much a secret
What will happen in the future to postpone this news.
Upon the broad canvas of his mind everyone
Limns in a hundred colors all kinds of pictures of his apprehensions.
Worrying for that reason, some monks
Expert in the practice of prognostication and profound, fierce mantras,
Endeavor to direct upon the heads of the enemy host
The thunderbolts which reduce to dust whatever they touch.

Some, focussing upon peaceful meditations,
Are busy, moistening, then drenching,
Carefully cooling down the continuous consuming fires of the enemy’s hatred
With the nectarine liquid which comes of their yearning for immeasurable
compassion.

The rest, monks in name and title only,
Say the doctrine is the only thing worth defending.
Together with making a vow, saying it is bad to enjoy being alive,
They voluntarily prepare to go to war.

When one thinks about the duties of the laity,
They are of two kinds only; everyone is busy,
Aboil, with whatever one does best in body, speech or mind.\textsuperscript{13}
It is like having opened the door of an anthill.

Alas! Thoughts of the five arrows of suffering, the accomplished facts,
These devils have emanated\textsuperscript{14}
Are difficult to bear; the painful rain of weapons
Pierces beings’ hearts without making wounds. But still we are trying
to defeat them.

Even the elders say they do not know who will finally win or lose,\textsuperscript{15}
And their uncertainty makes everybody suffer.
We trust only our heart’s love, who suckles us with the breast\textsuperscript{16}
Of the power of oceanic truth, the Three Refuges.

In former times, Padmasambhava and those
Several ones, who, directly and indirectly, hold his lineage
Placed emblematic vajras upon the peaks of the braids
And installed as hot-tempered protectors of the virtuous dharma
The vast army of Vow-holders who were difficult to make take orders.
The Protectors gained the force of undertaking this agreement
Which made them vow to protect, as though they were as dear as their
own eyes,
The dharma and the government together as their duty.

Whereupon I pray that when the Protectors destroy the enemy’s torn-out
hearts in sacrifice, there will be a fire storm,\textsuperscript{17} and by this action
afterwards a blanket of cloud will completely obscure the sun.
Having built up strong, clear thoughts about the pledge the Protectors
have not the courage to break, the time has certainly come for them
to drive away the English army, which, drunk on pride, has broken
its promises.
May the thousand sparks of the Protectors' red, round, gaping-open
  wisdom eyes, now, entirely and simultaneously, burn to motes of ash
  the firewood of the enemy's breath!
May their sharp, snow-white, half moon-shaped fangs feed upon the
  unbroken red cloud of the continuous flow of the enemy's heart-blood,
  that is suitable to be arranged as gifts for a water offering!  

As a result of this, there then will appear a newly risen pleasure garden
Of springtime's glorious peace.
We should not be impatient: Time will certainly liberate us
From the unendurable cold touch of winter's war.

Unable to bear such general circumstances as these,
I am powerless to stop my mouth from talking.
Even the god of water would tire of my situation:
I cannot tell you everything. Though I can do very little of significance,
Officials are concentrating on defeating the enemy.
Hence, they endeavor to discuss peaceful and fierce means,
And from amongst their rosary of non-stop servants, they are pleased to
  make me serve,
So that now the thread betwixt my mind and body is almost severed.
Whereas men sleep through night's watch uninterrupted,
I pass the time doing things bereft of sleep.
It seems as though it were always day,
As if the government gave me especially things to do.
In sum, I hope you will not weary of my telling you.
I just mention this as an aside; I do not think you would mind.
So, these things above make meaningful our calling them enemies of the
document,
And it is our chance to defeat the foreigners.
Time's illusionary powers sport to conjure up a dance
Whose dancers we do not recognize as our own minds.
The foolish mind perceives it as misery and is very much pained;
But for heroes who know the dharma itself, it is theater.

Such evil circumstances clearly establish the world as empty as the heart
of the plantain tree.
But now I rely on those futile actions I must do anyhow to cool my mind,
Those new leaves brought to completion by the springtime, so to speak.
The poetry above is not the Ganges of elegant sayings that flows down
from Śiva's virile locks;
What I write is ordinary stuff that will put you to sleep,
But it may cause to refresh the ocean of your mind.

Once again, don the hard, adamantine armour of ceremony
To protect your body against the weapons of adverse circumstance.
To counteract my burning sadness, I pray you send a hundred times
Your elegant sayings, which are a whirling whisk.
What I want to tell you has passed out as the sounds of my throat.
The touch of the beautiful-haired god creates white forms.22
May my appeal to you, through the auspicious things I have said be clear
And find favor in your eyes, o great one, who commands my thoughts!

Notes to Text III
1. Mr. (jo-lags) Snyan-grong’s identity is uncertain. He was apparently a
minor lay official, and, quite possibly, the author’s kinsman. What is clear
from the letter, however, is that the author considered him a learned
scholar, and, at some time in the past, had studied with him briefly.
The Phog-khang, Office of Military Food Supply, was located in Lhasa
Zhol. Normally, Rgyal-rtses would not have such a post, but one must have
been set up in 1888 in order to be closer to the front.
2. The expression snyan pa mtshan (III,1), literally “name which is good
to hear,” is a standard poetic phrase meaning “good news,” “your affairs
are prospering,” etc.
3. Bcom-ldan Tshe-bdag-Lha (III,2) is a synonym for Tshe-dpag-med.
4. Mgrin-bcu (III,6) is a synonym for Rāvaṇa, king of the Rākṣasas.
5. The worms are a metaphor for bar-chad, the interruption in life cir-
cumstances which prevented the author from continuing his studies with
Snyan-grong. The foot (III,9) is incomplete, containing only nineteen in-
stead of twenty-three syllables. We believe this is a copyist’s error. As our
text is somewhat illegible here, we offer this only as a tentative translation.
6. The author depicts himself as a placid pool filled by the moon’s re-
flected image, i.e., his correspondent’s learning and grace.
7. This refers to the four elements as constituents of health. The phrase
thur dka’ (III,16) might be rendered “difficult to cure.”
8. La klung (III,18), literally translated here, means “everywhere,” “all
over the place.”
9. “A quivering tongue,” ro ’dzin ’dar (III,21) meaning “a shaking voice.”
10. This entire expression designates the government and all its sanctified
activities.
11. That is, sa yi thig le (III,26), meaning Lhasa, or more generally, Central
Tibet.
12. That is, the four modes of action, zhi, rgyas, dbang, drag.
13. The two kinds of duty are not stated here. They are either serving as a
soldier or supporting the army. Sgo gsum mkhar rje (III,61) is literally “the
master (consciousness) of the castle (physical form) with three gates (body,
speech and mind).
14. Sdigs bdag byed po (III,64) is a synonym for the bdud Māra.
16. The Three Refuges are here depicted as a mother, a dearly beloved
woman with breasts (III,71).
17. That is, the storm of fire and wind, released by the sacrificial act.
18. A rguhain (III,83), an offering of water to an honored guest.
19. That is, “I am almost dead with overwork.”
20. That is, “All is Emptiness, but I still try to do things, hoping for peace.”
21. Snyan-grong’s elegant poetry is here compared to a fly whisk of yak-tail hair, which, when waved, sets flying in all directions the individual strands that usually lie together in a mass (III.118).
22. The beautiful-haired god refers to the fringed scarf (kha-btags), normally enclosed with letters, whose auspiciousness brings good luck (“creates white things”).
23. Ga ma ka (III.122), means that which makes things clear for someone.

REFERENCES

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Texts I and II: Title

Text I

1) བོད་ཡིག་ལ་བོད་བོད་བོད་བོད་བོད་བོད་བོད

2) དོན་དོན་དོན་དོན་དོན་དོན་དོན

3) འོད་འོད་འོད་འོད་འོད

4) བོད་ེ་བོད་ེ་བོད་ེ་བོད་ེ་བོད
5) སོགས་འདི་ར་པའི་བོམ་པ་དབང་འཇུས་ལེགས་པའི་བོམ་པ་མངོན་པར་མཛད་པར་བཤད་དུ་ིན་

"དེ་བོད་སོགས་རབ་བོད་དང་སོགས་འདུན་ལེགས་པའི་བོམ་པ་མངོན་པར་མཛད་པར་

བཤད་དུ་ིན་" འཕྲེབ་པ་དེ་འས་བོད་འདུན་ལེགས་པའི་བོམ་པ་མངོན་པར་

མཛད་པར་བཤད་དུ་ིན་" བོང་བོད་དང་གི་མངོན་པར་མཛད་པར་

བཤད་དུ་ིན་" རུས་བོད་འདུན་ལེགས་པའི་བོམ་པ་མངོན་པར་

མཛད་པར་བཤད་དུ་ིན་" རྣམ་ཐང་ལེགས་པའི་བོམ་པ་མངོན་པར་

མཛད་པར་བཤད་དུ་ིན་" བོད་ཀྱི་མངོན་པར་མཛད་པར་

བཤད་དུ་ིན་" རུ་བོད་འདུན་ལེགས་པའི་བོམ་པ་མངོན་པར་

མཛད་པར་བཤད་དུ་ིན་" རུ་བོད་འདུན་ལེགས་པའི་བོམ་པ་

མངོན་པར་

བཤད་དུ་ིན་" བོད་ཀྱི་མངོན་པར་མཛད་པར་

བཤད་དུ་ིན་" རུ་བོད་འདུན་ལེགས་པའི་བོམ་པ་

མངོན་པར་

བཤད་དུ་ིན་" བོད་ཀྱི་мངོན་པར་མཛད་པར་

བཤད་དུ་ིན་" རུ་བོད་འདུན་ལེགས་པའི་བོམ་པ་

མངོན་པར་
6) རོ་་ཤོར་ནི་ཉིད་ལས་ཞེས་པ་དེ་འབུ་བུ་བོན་ངེས་བོད་

7) སུ་ལུ་བུ་མདུན་ཅེ་དེ་ན་མི་འབུ་བུ་བོད་

8) དྲུག་པར་མ་ཉིད་བུ་ཞལ་ཐེར་བའི་དོན་བོད་

9) ངོ་བོ་དོན་ན་མེད་པར་དེ་ཞིོས་དེ་དུ་ཡི་ཤེས་བོ་བ།

10) ལྷ་ཟློན་

11) སྣོད་དབང་བོ་དྲོ་དྲོད་དྲོ་དྲོད་བོད་ཤེས་དུ་བོད་ཤེས་དུ་

12) སྣོད་དབང་བོ་དྲོ་དྲོད་དྲོ་དྲོད་བོད་ཤེས་དུ་བོད་ཤེས་དུ་

13) སོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་

14) སོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་

15) སོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་

16) སོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་བོ་
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15) རྙིང་མོགས་པར་ལྟར་བརྗོད་པའི་ཐེམ་ཆེན་པོ་ིག་

16) རྙིང་མོགས་པར་ལྟར་ཐོབ་པ་བུལ་

Text II

1) འོ་ ས་སྤུ་སྤྱི་ཚེ་བ་རྩེ་བ་མ་ཐོབ་པ་ཤྱིིས་

2) ཕར་བ།

3) ཐ་དཔར་ཐ་སྐྱིད་གྱི་ལྡོམ་པ་དེ་ཐོབ་པ་ཛེས་
4) སེམས་དཔྱེན་དག་བགྲུབ་ཡུལ་སྒང་གི་འབྲིང་ཞུ་བཞིན་པར་ཐོབ་པར་
འབྲིང་དཔྱེད་སྐྱེས་དོན་དང་ཕམ་པར་ཐོབ་པར་བཞིན་པར་བཞིན་པར་
བོད་ཡུལ་ངན་

5) ཐུབ་པ་བཟོ་དགེ་བཟོ་པ་དུས་དགེ་བཟོ་ཕྱིན་དུ་མོ་
ནང་དབང་ཕྱིན་དུ་སྣང་དབང་བསྟན་དབང་དུ་བསྟན་དབང་དུ་
སྟོད་དབང་དབང་དང་

6) སྣང་མཛེས་བཟོ་དགེ་བཟོ་པ་དུས་དགེ་བཟོ་ཕྱིན་

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7) མདོར་དོན་བཞི་ཕུག་སྐྱེ་ལམ་རིགས་རིང་ཐེ་ཆེན་
མིག་སྐྱེ་ལོ་གཞུང་འཆེན་པོ་འཕྲིན་རྣམ་རིགས་

8) མཐོང་ཤུང་།

9) མི་གཡང་གཞི་གནོན་པོ་མི་ལྔ་འོད་འོད་

10) མཐོ་བོ་གུ་ངས་པར་མཐོ་བོ་གཞུང་ལྔ་གཞུང་
11) སུན་མཐོང་ལ་དཔལ་དུས་ཆེན་པོ་ཆེ་བོ་ལེགས་པ་དེ་དེ་

12) བཟང་ཤིང་ལ་དཔལ་དུས་ཆེན་པོ་ཆེ་བོ་བོད་པ་སེམས་བེད་དེ་དེ

13) བཟང་ཤིང་ལ་དཔལ་དུས་ཆེན་པོ་ཆེ་བོ་བོད་ལས་དབང་ངོ་ལེགས་པ་སེམས་བེད་དེ་དེ

གཞན་
Tibetan text
দ্঵ারা མཐོང་དབང་ལེགས་པའི་གཤེག་ཆེན་པོ་དབང་པོ་ཆེན་པོ།

་ཕྲུལ་དབང་ལེགས་པའི་གཤེག་ཆེན་པོ་དབང་པོ་ཆེན་པོ།

ཡུམ་པུན་ཅིང་ཕྲུལ་དབང་ལེགས་པའི་གཤེག་ཆེན་པོ་དབང་པོ་ཆེན་པོ།

དོན་ལས་གྲུབ་ཤིང་ལེགས་པའི་གཤེག་ཆེན་པོ་དབང་པོ་ཆེན་པོ།

དོན་ལས་གྲུབ་ཤིང་ལེགས་པའི་གཤེག་ཆེན་པོ་དབང་པོ་ཆེན་པོ།

10) རླུང་ཧོང་ལྟོས་ཀྱི་ཞུ་བཟུང་བསྟོན་པ།

མི་ནི་ཞི་གཉེན་པོ་དེ་ཡིན་ལེགས་པའི་གཤེག་ཆེན་པོ་

དེ་ཡིན་ལེགས་པའི་ཤིང་ལེགས་པའི་གཤེག་ཆེན་པོ་

སྣ་ཚེ་ཡག་གཉེན་པོ་ལེགས་པའི་གཤེག་ཆེན་པོ་

སོགས་པར་ཐོབ་པ་ཡིན་པའི་གཤེག་ཆེན་པོ་

15) རླུང་ཧོང་ལྟོས་ཀྱི་ཞུ་བཟུང་བསྟོན་པ།

རྣམ་པས་བཙུན་བསྟན་པ་ལྡན་པའི་གཤེག་ཆེན་པོ་

བོད་རིགས་སྐྱུད་ཤིང་ལེགས་པའི་གཤེག་ཆེན་པོ་

དབང་པོ་ཆེན་པོ་དབང་པོ་ཆེན་པོ་


20) རེད་དཔལ་ོིི་ན་ལོ་བོ་བ་རིན་པོ་ཆེ།

25) རེད་དཔལ་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་

30) རེད་དཔལ་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་ོིི་ནི་ཐིི་མིང་
35) བཙན་པོ་དེ་ཤིན་ཏུ་ཐལ་ལ་ཐ་མོ་ལུས་ཀྱི།

40) ཚུ་བུ་གཞུང་ལྡན་ཐོ་བཅོས་པ་མཐིས་པ།

ལུག་སྦྱོང་ངོ་བཅོས་ལས་སོགས་ཀྱི་དཔེ་ལེགས།

ཀུན་ཏུ་གསལ་ཟེག་སོགས་ཀྱི་དཔེ་ལེགས་
45) རོལ་མེ་ཕུག་པོ་འཇིལ་མེད་འབོད་ཕྱོགས་བྱུང་བ།

མཁའ་འཕྲིན་ཕྱིལ་བན་བུ་བུ་མེ་ཏོ་འཕུར་བ་ལ།

བུ་འཇིལ་ཕྱིན་འཕུལ་འགྲེམ་བཟོ་དུ་

ལྟ་འབད་རི་དུ་གསུང་བུ་ནུ་འཇིལ་བོ་སེར་གྱིས།

བཟང་ཕྱོགས་དུ་རྣམ་བུལ་བོ་མི་འཕེལ་གྱིས།

50) རོལ་རིག་པོ་བཟོ་དུ་ཙུག་ཁྱེར་མི་རིག་ཁྱེར་སོ།

དབུ་ཞིག་བཤད་པར་འབྲི་བྱེད་ཀྱི་གཏན་པར།

སྟེང་བརྒྱུ་བོ་ཕྱིན་བོ་གཉེམ་གཅུག་ཐབས།

བཟང་ཕྱོགས་དུ་རྣམ་པོ་དབྱང་གསང་དུ་མི་འཕེལ་སེར།

བཟང་ཕྱོགས་དུ་རྣམ་པོ་དབྱང་གསང་དུ་མི་འཕེལ་སེར།

55) རོལ་རིག་པོ་བཟོ་དུ་ཙུག་ཁྱེར་མི་རིག་ཁྱེར་སོ།

ཉི་ཚིག་ལེགས་དུ་གྱི་བོ་སྤུར་བབ་ཕྲུག་པའི་ཐབས་
60) གཞི་མོ་བཙན་བོད་ལོ་མི་ཁྲིམས་ཐུན།

65) སེམས་ཅན་བཤིས་ཞིག་པར་ཤུགས་པའི།
70) དཔང་ཐེག་བུད་སྔོབ་ལུམ་གླུ་བཤེི་དེ་རེི་བཅུ་བྲོ།
་དུ་བོ་ཐུབ་བཤི་རེི་སྤྱིན་ལུ་བྱི་བུ།
དེ་བོད་ཐེི་ལས་མིམ་གསུམ་ནས།
དབང་ཐེག་བུད་སྔོབ་ལུམ་གླུ་བཤི་ཤུར།
ཞེས་བོད་ཐེི་ལས་མིམ་གསུམ་ནས།

75) ཀོན་པ་ཐེག་བུད་སྔོབ་ལུམ་གླུ་བཤི་དེ་རེི་བཅུ་བྲོ།
དབང་ཐེག་བུད་སྔོབ་ལུམ་གླུ་བཤི་ཤུར།
གཞི་ཞུ་ཐེི་ལས་མིམ་གསུམ་ནས།
སྐྱིད་དཔལ་ཐེི་བུད་དེ་ཤེི་ཤུར།
ིབ་ཐེི་ལས་མིམ་གསུམ་ནས།
ཞེས་བོད་ཐེི་ནང་ཤེི་ཤུར།

80) སྐྱིད་ཐེི་སྐྱིད་ཐེི་ལས་མིམ་གསུམ་ནས།
སྐྱིད་ཐེི་སྐྱིད་ཐེི་ལས་མིམ་གསུམ་ནས།
ཞེས་བོད་ཐེི་ནང་ཤེི་ཤུར།
N.L. Nornang & L. Epstein

བོད་དི་ཁོ་བས་བོད་པར་བཞི་ཆེན་པོས་བདེན

བོད་དི་ཁོ་བས་བོད་པར་བཞི་ཆེན་པོས་བདེན

བོད་དི་ཁོ་བས་བོད་པར་བཞི་ཆེན་པོས་བདེན

གཞན་མོའི་ཆི་ཤིང་དུ་བར

བོད་དི་ཁོ་བས་བོད་པར་བཞི་ཆེན་པོས་བདེན

གཞན་མོའི་ཆི་ཤིང་དུ་བར

བོད་དི་ཁོ་བས་བོད་པར་བཞི་ཆེན་པོས་བདེན

85) ནི་ཤིས་ཆེན་པོས་བོད་པར་བཞི

དིགོ་བོད་དི་ཁོ་བས་བོད་པར་བཞི

དིགོ་བོད་དི་ཁོ་བས་བོད་པར་བཞི

དིགོ་བོད་དི་ཁོ་བས་བོད་པར་བཞི
90) རྫོང་བུ་དཔལ་དར་སྐྱེལ་བུད།

95) བོད་རྩོམ་བཞི་བོད་སྟོན་པ་ཤེས་བོད་ཀྱིས་

100) རྒྱུ་གླུས་པོ་རྟེན་པོ་དཔལ་བོད་ཀྱིས་

ཞུ་བོད་པ་སྟོན་པ་གཞུ་ཅན་མཁྱེན།
ཨཱ་ཐེགས་བཅས་པ་སོགས་ཐོགས་པར་བྱེད་པ་རོ།

བུ་བོ་སྨྲིད་འགོག་ཚང་ཤེས་ལ་བཏངས།

ད་པར་དབུ་བོད་དྲུ་བོས་ཁྱིམ་པའི་བཤེས་པ་ཤུགས།

105) བོད་པར་དབུ་བོད་དྲུ་བོས་ཁྱིམ་པའི་བཤེས་པ་ཤུགས།

བུ་བོ་སྨྲིད་འགོག་ཚང་ཤེས་ལ་བཏངས་ཀྱི་ཤུགས།

ད་པར་དབུ་བོད་དྲུ་བོས་ཁྱིམ་པའི་བཤེས་པ་ཤུགས།

110) དབུ་བོ་སྨྲིད་འགོག་ཚང་ཤེས་ལ་བཏངས་ཀྱི་ཤུགས།

དུ་བོ་སྨྲིད་འགོག་ཚང་ཤེས་ལ་བཏངས་ཀྱི་ཤུགས།

བོད་པར་དབུ་བོད་དྲུ་བོས་ཁྱིམ་པའི་བཤེས་པ་ཤུགས།

དུ་བོ་སྨྲིད་འགོག་ཚང་ཤེས་ལ་བཏངས་ཀྱི་ཤུགས་ཀྱི་ཤུགས།
115) ངེས་སྒྲིད་བྲེལ་གྱི་མི་དེ་བཅུ་ཡི་དེར་བཤིང་བ།
དུས་པ་དང་གཞུང་སྡེ་ཚུལ་བཞི་བཅུ་བཤིང་བཤེས།
ཐེམམི་ཞེ་ཐེ་ཞེ་ཞེ་ཐུ་བཤིང་བཤེས།
ཞེས་པར་བྱས་བཞི་བཅུ་བཤིང་བཅུ་བཤིང་བཤེས།
ཐེམམི་ཞེ་ཐེ་ཞེ་ཞེ་ཐུ་བཤིང་བཤིང་བཤེས།

120) གཉེན་པོ་ནས་གཟིགས་བཤིང་བཞི་དཔོན་དབུས་པོ་བཤིང་
བུ་དུ་བུ་དུ་བུ་དུ་བུ་དུ་བུ་དུ་བུ་དུ་
བུ་དུ་བུ་དུ་བུ་དུ་བུ་དུ་བུ་
བུ་དུ་བུ་དུ་བུ་དུ་བུ་