

GOLDEN TURTLE CULTURE AND PHILOSOPHY: FRAGMENTS AND WHOLENESS

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ABSTRACT

Mongolian sutra from 17th century Ganjur (Treatise of Buddhism) mention of the manifestations of the turtle first in the creation of the world and then in Dandar (Commentaries to the Ganjur) the elemental species and their propitious or noxious influence on the human world, and on to 18th century Gegeen Toli (Mirrored Enlightenment) where the turtle is manifest in the characteristics of social hierarchy, and then Dvang Rab's Dongli (Esoteric Rites of Vase Drops: The Golden Turtle of Universal Depths) where the elemental whole is guardian of a fragmented world, to the 19th century Altan Menkhii Terel (Golden Turtle Species) which paints a picture of the turtle whose greatness is emptiness and whose physical existence moves from emptiness in fragments to the consolidation of material elements and realities.

In the opening statements of Manji-choi-chun, L. Dandar (18th-19th c.) emphasizes the role of ethics in applied knowledge, with reference to the Tibeto-Mongolian treatise of medicine on the «Four Roots of Medicine» (Mon: Anagaakh Ukhaanii Derven Undes; Tib. Baldanzhudshi). It follows from the chapter 'Denlansavaido' that whenever an imbalance occurs in material of five previous realities among the 5 sciences, being dotood ukhaan sci of interior nature, utchir shaltgaanii ukhaan sci of causes, duunii ukhaan sci of resonance, ebtchniig anagaakh ukhaan sci of treating illnesses, urlakh uiliin ukhaan sci of productive skills, in an integral material, the nuclear reason of cognizable wisdom cannot be found. In essence, the finding of unbalanced realities is the activity of studying the five sciences. In explaining physical laws, medical ethics is an integral part of reasoning in human equilibrium. Medical ethics is seen as an enlightened means of combating obnoxious force. The Golden Turtle possesses a stabilizing force greater than the forces pushing it down. It is the wholeness earned by the enlightened piecing together of a fragmented shell. As the pieces come

together the turtle becomes more and more buoyant. If the turtle is pushed down in the blackness of a sea as if by forces pressing down on it from a mountain, its buoyant force can raise the mountain, lift it out from the black void and bring in light. Its external aspect glitters and propels light, while its inner force augments as it is filled with khii energies.

Key Words: Earth signs, Golden Turtle Culture, Medical Ethics, Zurkhai

Introduction

Golden Turtle Culture has its ancient roots in Asia from iconography of cosmic creation and the analogy to longevity that the most ancient survival of the turtle species shows. Since ancient times it is propagated in India, Tibet, Mongolia and China in its particular cultural forms, with a special signification in medical ethics.

Traditional medical ethics are the outer and inner qualities associated with spatial and physical qualities and their guardian entities. The turtle presents a distinctive outer curved shell with outstanding plaque decoration. Its chess board plastron is also unique. Its acoustic perception excellent. Its inner ear is likened to that of a bird. It is earthy and aquatic. In **Golden Turtle Culture** it bridges the gap between its physical qualities and its ability as a guardian entity.

In Mongolia, **Golden Turtle Culture** iconography is synonymous with Earth Signs, recognizable and interpretable lines in the earth's configuration, that nomads since the Neolithic period from the 6th millennium came to recognize, while earlier in the Paleolithic era the domed carapace turtle was a biological model for man in his will to identify with animistic nature and provide a sheltered domain from the severe intemperies of climate. By the late Middle Ages in Mongolia, Tibetan sutra were read and had begun to be translated, the medical corpus Baldan Judshi Four Roots of Medicine which contains Ayurvedic medical principles from Sanskrit, became known as **Tsogt Durvan Undes** "The Sparkling Four Roots" (of medicine). It was considerably commented by Mongolian doctors, developing a corpus of philosophy and with it **Golden Turtle Philosophy**.

Mongolian traditional medical treatment may be DOM (natural medicine) in nature, gathering from practices of nomadic herdsman, of treatment with the application of herbs and minerals to the outside of the

body or in decoctions, as well as animal skin, flesh, blood and dung, the tying of ropes around the waist and the inhaling of sharp steam odors, experienced gained from shamanistic periods preceding the advent of Buddhist philosophical enquiry. Parallel to Dom is ZURHAI rising from its ancient base in Neolithic practice to include human ecology in its needs to appease and balance natural earth, sky and human forces. A body of geomantic and astrologic phenomena known as Zurkhai had been acquired by observations of the sky and earth, along with the numeration of groups of varied colored pebbles and the scar lines of scapular bones. The healing and curative aspects of ecological balance as a resultant of earth observations and sky influence in ZURKHAI prognostication through DOM is a clear synthesis initialized in nomadic ecology to become an important medical anthropological instrument in Mongolian medical protection.

Yet, medical literature, sutra, texts, commentaries, seeks to seat medical elements in their own capacities of philosophy or thought stream and void being the negation of harmful elements, in order to create as a condition and orient as a result achievement and mastery of corresponding rules, developing incomparable Tarni chants of oriented words, and avoiding roads that lead to negative emplacement.

Mongolian sutra from 17th century as Ganjur, the Buddhist Canon, mention the manifestations of the turtle first in the creation of the world and then in Dandar, commentaries on Ganjur texts, the elemental species and their propitious or noxious influence on the human world are brought out. By the 18th century the Gegeen Toli(Illuminations) sutra shows the **turtle** to be manifest in the characteristics of social hierarchy, and then in Dvang Rab's **Dongli**(Drops from Within the Vase) shashtir(sutra) the elemental whole is guardian of a fragmented world. (The **turtle** stands as the iconography of the vase. The drops are the essence). The 19th century Altan Menkhii Terel(**Golden Turtle Species**) paints a picture of the **turtle** whose greatness is emptiness and whose physical existence moves from emptiness in fragments to the consolidation of material elements and realities. The ultimate canon of medicine is the **Tsogt Durvan Undes** which taken as a whole as a curative body, invokes at the same time, underlying tenets.

Text I..

It follows from the text 'Denlansavaido' of the **Tsogt Durvan Undes** that whenever an imbalance occurs in material of five (previous) realities among the 5 sciences Tavun Ukhaan, being Dotood Ukhaan sci of interior

nature, Utchir Shaltgaanii Ukhaan sci of causes, Duunii Ukhaan sci of resonance, Ebtchniig Anagaakh Ukhaan sci of treating illnesses, Urlakh Uiliin Ukhaan sci of productive skills, in an integral material, the nuclear reason of cognizable wisdom cannot be found. In essence, the finding of unbalanced realities is the activity of studying the Five sciences.

Tsogt Durvan Undes is therefore the peak of Tibeto-Mongolian traditional medicine.

Tanjuud is an ancient Tibetan medical classic composed and commentated by Lunrigdandar, 1842 to 1915. It is a corpus designed to teach the structure of the Four Roots of Medicine at its highest level. Furthermore, as a parallel to its ethical purpose, the Tanjuud researches Khukh Vaidriya in Namjil Aroriin Erikhes Aura of Heavenly Bodies.

The **Tanjuud** medical ethics corpus considers the literature of Deedesiin Sural Ancestral Teaching which preceded the Durvan Undes as well as the Khukh Vaidriya Blue Vaidriya (Bideriya in Mongolian) which succeeded it. Vaidriya is a manifestation of a mountain deity, associated with sapphire, seen in four precious lights manifesting blue, yellow, green, and white Vaidriya of intelligence and reincarnate acts. Sapphire is famous in Brahman thought for radiance and brilliance of Vaidriya.. Vaidriya is blue in aspect, an unfathomless source of light projects from his eyes, as Medicine Burkhan (Medicine {Buddhist} Saint or God) he extracts the suffering from people in moribund states. He removes ill people from danger.

The Tanjuud recalls the life of Shakyamoni, from birth to death, from the early “beautifully chiseled space” to the later “corpus of clear understanding”, achieved through “ZangTsuVShem” or Zang purification, Tsuv penetration of comprehension” Shem conscious states of mind that are taught, that through the transfer of thought instruct the doctor and healer to “traverse the dangers, avoiding the pitfalls to living beings that originate in the universe”. The Tanjuud is an ethical interpretation of the Anagaakh Ukhaanii Durvan Undes the Four Roots of Medicine whose 84,000 diversified illnesses are classified in Eight Branches (Naiman Geshuun) under the four larger headings of *gem* failure or illness, *erkhem* distinguished position, *yazguur* base, *oron* emplacement, of which illnesses are created during the evolution of the relationship between man and the universe, bringing an excess of hot or cold in three domains of Khii wind, Shar bile and Badgaan excretions or in more than one domain as Khii Shar, e.g. in combinations amounting to seven categories. Three root

illnesses cover 5 medical topics, that of Khii, Shar, Badgaan, Tsus blood, and Nyan or Khorkhoi insectal. In summary, the original base of illnesses gem, erkhem, yazguur, oron, 101 discussions for each of the basic illnesses bring them to 404. Each illness is subdivided once again bringing them to a total of 404×4 or 1616, of which 1212 are curable by medicine and readings, 404 being incurable by these methods and 12 undefinable and therefore incurable. In essence, the greater body of medical interventions are centered in the 404 for 10 differentiated illnesses. In Tanjuud, fraternal, consorial and friendly terms are applied to affinities of medical sensibilities and ethical approaches.

The power of the Medical Burkhan multiplies infinitesimally. He is blue in aspect, a terse braid of hair hangs from his head, he sits cross-legged, his right hand in mudra gesture signifying an ill person's savior. The left hand mudra gesture is that of Arore, the holding of Buddha's name inscribed in an alm's bowl. Employing the image of the Golden Egg as an ideal form, his body also radiates as an ideal form, projecting his ideas of majestic quality, granting the words of the Tomshim Boddhisattva being the Tarni words for **NOM chanting**, **HUM source of drops of essence**, **AT science of illness** (in Sanskrit) formulated in the essential 6 sounds om ma-ni pad-me hom and, finally, taking on the suppression of the nine-headed NAGDZEG devil of the mythical religious analogies of Buddhism: which touches on three vicious energies symbolized by the snake over ambitiousness, the pig given to avarice, and the chicken prone to lust. He lifts the handle of the closed vase to open it to the completeness of thought and the enlightened penetration of key symbols. This is seen by Dvang Rab as "drops within the vase", recalling the iconography of the **Golden Turtle** in his perfection of the vase, the elemental whole, guardian of fragments and keys that at the fulfillment of destiny of the eternal soul become the integral body, likened to the ancient predecessor Shakyamoni.

Born to a royal family near Lumpin forest in Nepal, Shakyamoni, mastered 64 kinds of art when young, leaving the family at the age of 29 he reached the Temple of Pure Knowledge, endured 6 years of steadfast meditation at the Niranzan River, at the age of 35 he pacified devils and by night time enjoyed enlightenment embodying the depths of Burkhan, while 47 days later at Waranish he gave his first teachings in the Book of Four Truths, later at Magad capital his second teaching was the Book of Beatified Cases, at 71 in the White Horse Year he taught the people the medical texts of Tsogt Durvan Undes, this was his last will. At 81 at Khush

city he entered Nirvana.

While Tsogt Durvan Undes is the living medical text for maintaining health, for treating illness, sustaining long life, and the root of pharmacopeia, it also is about how one creates NOM (elated or therapeutic chanting) and Ed (material realization). Through Durvan Undes one can understand Buddhism, the meaning of Empty States, while the text belongs to Nuuts Tarni (Secret Sound Utterance) leading to Nirvana.

It is as if one is penetrated by an arrow of realization. The penetration causes a reversal of condition and cause. The **Golden Turtle** is depicted as an arrow penetrated body, turned over in reverse, balancing at the center point of his domed carapace, while exposing his flat surface plastron drawn with grids to the sky. He becomes a tablet board for analysis and prognostications. The surface of the ideal form is fitted with a series of inner concentric wheels carrying the grids from the center to the margins. Symbols are set in the blocks of the grids. Four feet balance the oblique directions. The head is an aura of flames stimulating the fires of the universe, the tail urinating out the waters of the ocean. The orientation is fire-north; metal-west; water-south; wood-east.

The **grid numbers** 3 and 5 are frequent choices to enumerate qualities and sensibilities.

5 vicious airs of Nisvani: lust, ambition, pride, ignorance and jealousy.

5 conscious states: mirror image, equilibrating, understanding by partials, success of the whole, wisdom of basic tenets

Intuitive states of wisdom within the symbol are given.

3 states **Color, Base and Situation** which define the transformation of body, mind, knowledge, and execution as revealed in the words of the reincarnate Doctor and Teacher given in the Tsogt Durvan Undes Sparkling(or Noble) Four Roots of Medicine

Grid numbers can be paired as 3/3 and 5/2 and 4/4.

e.g. defined as ah-du elder and younger brother/elder and younger sister

with affinities in the same family/ascendants and descendants = 4/4

4 Symbols of **Arsh (Shades of Essential Roots)** are defined:

Blue Intelligent symbols of Arsh are body or physical force, tongue

or word force, brain or mind force/called “Fundamental or Core Roots” holding the Ochir Thunderbolt in the right hand and the Badar alms bowl in the left.

White Intelligent symbols of Arsh are those of the reincarnate body/called “Textual Roots” holding the Khurd Prayer Wheel in the right hand and the Badar alms bowl in the left.

Yellow Intelligent symbols of Arsh are symbols of reincarnate knowledge(ingenuity)/called Capable Roots” holding a precious stone in the right hand and an alms bowl in the left.

Green Intelligent symbols of Arsh are symbols of reincarnate acts(or fate)/called “Consequential Roots” holding an alms bowl in the left hand and performing a mudra with the right.

The pairs body/mind and knowledge/fate are descendant affinities, mind being born out of body and fate resulting from knowledge.

Paired to Angijirakh Riddance are Orchilangiin Uiland Nisvanis=Riddance of the binds of Universal Phenomena and Vicious Airs

Paired to Usgel Creation are Results/Growth and its opposite Etlej Ehedeg Decay.

3 Matrixes of Hearing Sonosogoh Gurvan Helgen are Absolute Hearing, Unmastered Hearing, hearing and heeding Burkhan’s teaching.

Text II.

From “BalDuji Khorlo” we learn that to shake off death and to appease the accumulated illnesses of Khii wind, Shar bile and Badgaan excretions, to save one from tumors and smallpox by employing the correct decoctions, and to prepare medicine for the pregnant, therapeutic guidelines and the rules of Burkhan are to be reviewed.

Bambodog was the fundamental teacher of the 4 roots of medicine that became a Buddha. Because he keeps the Nisvanis in constant check, the universal space is called Mijed-Jigden (Mon. Ulalzagtch Yertints) the “universe without suffering”.

All the Five Sciences Tavun Ukhaan are necessary to become a Buddha. Mastery of the 404 illnesses, 101 gem, 101 erkhem, 101 oron, and 101 yazguur, in the Medical Science of the Tavun Ukhaan is necessary to become a Buddha, as they aliment and complete the Paramida.

The sutra names related to educating doctors on how to achieve the goal of “emptiness” allied to the healing art of the Durvan Undes are given here in a partial list: The sutra have the object of understanding the role of emptiness in the ease of handling observed facts and medical data, in precise healing, and in unswerving ethical treatment.

Sutra I. Dodejin – is one of 5 books of Maidar. It writes in precise fashion the classification and thoughts in 21 chapters. The Indian author Shagsenge and the Tibetan translator Balzik translated from Hindi to Tibetan. In the Tang dynasty this was translated from Indian to Chinese.

Sutra II. Naljorjodbisan – divided the sciences into Taban Ukhaan, that of: a(organic interior[pathways] b(med c)acoustics 4(logic 5(arts and crafts . This initiates a focus on one’s own opinion of observed facts and data, with the aim of developing them.

Sutra III. Yum – manuscript on bridging intelligent science across the “grid”. Shagjamoni’s declaration of how to go from “wisdom” to intelligent science.

Sutra IV. Eleven Houses – mentions that to complete the Doctor’s six causalities in order to become a doctor, will require: 1) perfect intelligence 2) pure heart 3) clear aims 4) professional skill 5) conscientiousness 6) balanced nature, and knowledge of the following Houses:

1a) House of Conciseness 2b)House of Bodily Health 3c) House of Mounting and Receding Illness 4d) House of Events 5e) House of Victuals 6f) House of Medical Decoctions 7g) House of Surgical Tools 8h) House of Maintaining Health 9i) House of Recognizing Signs 10j) House of Medical Arts 11k) House of Doctor’s Practice

Sutra V. Do – body(bie) and mind (setgel) interaction. The body holds numerous channels to destiny. Air(khii) + mind(setgel) unite in one body. Ppoison relates to a poisonous receptor (badgaan) received through ignorance, or the shar(bile) receptor, or through Khii(air) in a state of lust. Brain is composed of the elements water and earth that can be imbalanced in a negative attack of badgaan.

Dojwonshoni, the son of India’s Magad Khaan, cured his brother Sonojjigmed and was doctor to Shakjamoni. He lived to the age of 90. Four hundred years after the death of Shakjamoni, Nagarjan compiled “Four Roots of Secret Tarni” and “Three Realms” of Specialized Science, he entered the Nelender Monastery and mastered many treatises on tibetan

medicine, himself writing a “Synopsis on Living Medicine”, “Directives in Phytotherapy”, “Precious Medicine for the Suppression of Disorders”, “Precious Materials in the Making of Longevity Liquids”, “Remedial Texts as Bogum for the Treatment of Four Kinds of Infectious Diseases”.

Six hundred years after the death of Shagjamoni, Baldanbavuu born in Western India to Brahman parents, mastered many treatises in Sanskrit on internal medicine, writing several medical volumes as “Grand Corpus of the Eight Branches of Medicine”.

Saranbayasagch, born in Kashmir in Western India, mastered Baldanbavuu’s works, wrote “Explanations of Medical Terms”.

Chelonia Urinanalysis using the grid lines on the back of the **turtle**, in its ideal 360 degree circular form is practiced in Tibeto-Mongolian medicine. Two parallel grid lines pass vertically from the top of the circle to the bottom. Two additional parallel grid lines pass horizontally from the left side to the right side of the circle, thus forming nine sectors. The sectors are labeled with directions and entities, as: SW cemetery; W (where the left side of the turtle is) home; NW fields; S (where the head of the turtle is) paternal ancestors; Center self; N (where the tail is) children and grandchildren; SE gods; E humans; NE spirits...this is a circle for a male patient:: for a female patient, the sector labels are shifted 180 degrees. E becomes home; S becomes maternal ancestors, etc..A vessel is placed on a large table and the patient urinates into it without picking it up. The sectors of the nine sections of the grid, which is placed over the surface of the urine, are observed for harmful signs seen in patterns and changing colors in the urine, such as fish eyed patterns, lines like cracks and bubble agglomerations in each of the sectors. When diagnosis is completed special decoctions and appropriate readings are prescribed.

Conclusion

Zurkhai is a tool of Mongolian prognostic science. It comprises signs that are earthy, human and stellar. Defining Zurkhai we have Zurakh to draw and Ai signifying space, void, negative, unknown or perturbable space. DOM natural medicine and ZURKHAI prognostication(through natural drawing in space as earth signs, sky signs and human signs) are repeated themes in **Golden Turtle Culture** since ancient times. In Mongolian philosophy, vectors and profiles in zurkhai, as well as medical, legistical or related themes in law as social, linguistic(language order and constants) can be studied. Here we have exposed the notion of medical ethics through

the repeated theme of Golden Turtle philosophy. Owing to the ancient base of Turtle Philosophy in the Eurasian space, it has been enriched with three thousand years of cultural, and linguistic values. Through Sanskrit, Tibetan and Mongolian linguistic currents, such linguistic traces as Uighur turko-mongol, originating with sogdien, arabian, aramaic languages should be pursued.

Zurxai as spatial drawing is a multi-coordinate structural drawing in which the consequence of an ecological balance or imbalance among the coordinates benefits or does not benefit man, is beneficial for or negatious for man. Zurxai science was manifestly recorded and achieved a high degree of development in Mongolian sudar of the late 17th to early 20th centuries.

Medical ethics is seen as an enlightened means of combating obnoxious force. The Golden Turtle possesses a stabilizing force greater than the forces pushing it down. It is the wholeness earned by the enlightened piecing together of a fragmented shell. As the pieces come together the turtle becomes more and more buoyant. If pushed down in the blackness of a sea as if by forces pressing down on it from a mountain right from its peak, its buoyant force can raise the mountain, lift it out from the black void and bring in light Its external aspect glitters and propels light, while its inner force augments as it is filled with khii energies.

In explaining physical laws, medical ethics is an integral part of reasoning in human equilibrium.

Key Words: Bodit nekhtsel objective possibility keguan qingshi

Ev tegsh general purpose

Ug shaltgaan principle cause

Example of Mongolian Text given in Latinization of Uighur Script:

ALTAN MENKHII TEREL **Golden Turtle Species**

face 1

Amun medvech gungaya:. Ugulegchdiin deed arslan bogd: unemlekhui biligees bolsonoor: ulemj tergen(e) amitan(a) tonilgagchdiin: okhi deed mandzushrid maktan murgemu: duulashgui keveled(dur) khatuujiij: todorxoi(yo) Burkhan bolj buktel: teerin yavakhui amitaniig tonilgakhiin tul: tun Bodisatva bolon khuvilagsan niguleskhui chinii: erkht deed ter Bodisungaar: Edgeer olniig alinaar joloodokh khemeen: ergen diyandaa agulz uzebes: Enekhui khar toogoor joloodkhiig uzev: uran argad Bodisun tedei khu: udaisan deed oron(o) suukhuid(dur): ukhaant deed esriin tenger

ba: Obogt(obnandi) luus ba khamag nuud iin uzev: Munkhagiin shaltgaan olan bolsnoor: Men nomoodoor yavan ul chadariin(uun): Mond dadur(u) nigeleer tejirdsen amitaniig: Mongui zovalangaas tonigakhiin tul: Bilig deed khurts ildeneer: Byaduu munkhagiin undesniig tasalj: Bishrin turgen medkhui ter nomoodiig: Bidend(dur) nomlon soyorkho khemeen uzebes: Gaikhamshig Bodisatva zarlig boloriin(uun): (3 words missing, corner of manuscript torn off)...ugui sonosod (four words missing, corner of manuscript torn off)...last word of 1 exists=yerendeg

Amun wisdom issuing forth in small perceptive utterances, deepening wisdom brings forth the love of life: From the saintly lion comes the issuance of the highest knowledgeable words: Through the realization of absolute wisdom the abundant varieties of animal life will liberate themselves.

face 2a

khooson bugtel: Yertints dakhin(a) udardakhuiin tul: Zhilii met khemeen yanagdakhiin nomoodiig: zuudgelgui Burkhan bidnii nomlol(yo): En(g) urid ogtorgui met khooson adil: Edgeer amitan bugdiin zayaanii irkheer: Ergen derven mandal teruuten sav yertintseer: Iin togtolgo zergeer ter el tsagass: Khagarkhai tedniig **Menkhii** khuraan nomlobas: Khamag buged trelkhii khooson togtokhui: Gaikhamshig bolokhui khovilakhui nomolokhui: Gagtskhugiin tavun **Menkhii** dur bagtayu: Terelkhii khooson **Menkhii** khemebes: Dotor khai(ya) adilidakhabas ogtorgui met: Tur(teri) enggui ariin teduikhen: Duulashgui Burkhan tuuness boloyu: Gurvan tsagiin khamag tuunchilan irsediin: Khutkhen ergen nomiin bie samandavdari: Khotomshig dervenness khakagjasan agaar: Khoyar khel taniid deetsen ikh oron boyu: Unin niguleskhuin erekheer togtokhui **Menkhii**

inu: Uridakhi khoosonoos khii mandal buderiin: Nomoloj yerekheer butev usan shoroi mandal: Ulemj sumber tan tibuudeer togtov: Tuun khoiin amarmagiiniig zurgan(figure in tib. numeral) tenger: deed arban doloo(fig. in tib. numeral) enggid tenger: urankhgui tenger: Temdegtei aran saran asori(asar) naim(fig in tib. numeral) luugaar: Khelil mankh tavan(fig. in tib.num.) makhbod

even should one consider the emptiness as empty: It determines the movement of the universe; Like a black fish with closed eyes a sudden appearance of spots dot the body as when eyes adjust to darkness: we read and chant numerous Burkhan heretofore unknown; just as in the very beginning the sky was an emptiness; all living beings emerge according to

their individual destinies: This through the broad four crusts (mandal) in the atmosphere: from that time there was the bringing into place of beings and configurations: seen as if on the carapace of a **Turtle** these configurations are brought together: all species begin as empty structures: in marvelous manifestation they divide and change: yet they are contained in the five species of **Turtle** (the turtle, then, will be manifested in five species): what is called the the Empty Void Turtle species: clearly resembling the firmament: are so many limitless patterns: in which there are yet unheard of Burkhan: all coming through the three spectrums of time: enlightened saints in the meditative body of samandavdari: from the perfect division into four parts: two vehicular paths of liberation reach to great heights of celestial ancestors: consequently the **Turtle** is manifested having striven for true compassion: in the beginning the atmosphere is constructed from emptiness: but through invocation comes the strata of water and earth: from the gigantic Sumber mountain the continent comes together: thereafter the ardently desired Six Skies(6 desired emplacements) are constituted: the high Seventeen Patterned Skies follow: the constellational sky in movement: the signs of Eight asori guardians situated in diverse order: the shifting grid of the Five Elements and Eight Categories: steadfast Fourteen earth deities in movement protecting the daily revolutions of the moon through time: among man and the varieties of animals: becoming species according to their deeds: undistinguishable in the precipitation and turbidity of the Elements: and all unaware sufferings: stemming from the singular manifest Turtle:

back 2b

naim (fig. in tib.num.) aimguud: Khuchid arvan dervan (fig. in tib. num.) gazariin ezid guin yavaj sar eder tsagiig ezilegjid: Khun terguteeniig zuil amitanaar: Muu niguliin erkheer boltoj tereriin eriin: makhboodiin tonomol bolangiriig ul yalgariin: Medekhgui khamag zovolann bolood buged: Magad gants bolokhui **Menkhiig**ess boloyu: Deediin ergin Manjushri Bodisun ter tsagd gadaad ikh dalai tedui khu shelesniig ilbeveseer((yalbavasaar): Tamagtai khuvilan **Altan Menkhii** bolbei: Khuvilgaan **Menkhiin** teruun emen khanduriin: Khovid baruun zuun bukh bie dats: Khudalgiin shuteen tabun (fig. in tib. num) makhbod ni: Khurdan nariin tabun sudalaas kharab: Baga kharusun zuiluud khemebes: Bataran bukh naran saran ni khoyar nudeness: Baruun zuun soyêo shudnees nayim(fig. in tib. num.) krag (kran): Batiin medekhui biligees naim(fig. in tib. num.) khelel: Erekhentii zurgaan (fig. in tib. num.) nukhenees zurgaan (fig. in tib. num.) mengge:

Eduuliin kharbaa nuruunaas negsheteruud: Erkhen arvan khoyar (fig. in tib. num.) oronoos arvan khoyar (fig. in tib. num.) zhil: Edeniig makhbodoor yalgakhuigaas detchen (fig. in tib. num.) zus: **Menkhiin** oroigoos tas khaan: Magad kharbaa suulees sengun tushimel: Manlai saikhan ailakhaas loogiin duun: Mash zhilbelzekhui kheleness tsakhilkhan: Khirgui shar usudiin nukheness Kyirmag khor tsasan uulen bolson: Khilenlekhui ter(i) ees men khorkh ni: Khilbeliin buukh ayanga ba mender boloyu: Bukhuiin san bolsnii tonomal ni: Burin ni khekh ogtargui bui:

and Eight Categories: steadfast Fourteen earth deities in movement protecting the daily revolutions of the moon through time: among man and the varieties of animals: becoming species according to their deeds: undistinguishable in the precipitation and turbidity of the Elements: and all unaware sufferings: stemming from the singular manifest Turtle: that at this time the Buddhist manifestation the High Enlightened Manjushri crafted the Great Outer Oceans by blowing out saliva: perfecting the stamp decorated transformed **Golden Turtle**: the head of the reincarnate **Turtle** is directed towards the south: his entire body serves as a bridge between east and west: unhindered aspect of the Five Elements: are grasped in the five pulses of the fast flowing veins: called the flowing of finite forms: brilliance flashing from his eyes like the sun and the moon: from the two incisor teeth emerges Eight Krag: Eight Diagrams from his sturdy wisdom: from the holes of six organs form six birthmarks: from the appearance of his back comes the ability to withstand an incredible load: from the appearance of his contour of twelve spaces comes twelve years: distinguishing the characteristics of the Elements will produce forty colors: from the (summit)head of a turtle appears a vulture King: if one takes a real look from the tail comes a sengun Dignitary: in the like manner of a dragon he emits the most beautiful sound: great lightning glittering from his tongue: clear fine fuzzy hair from pores become mixed rain, snow and clouds: then in a rage everything comes together: the resounding thunder and the pounding hailstones: following which everything settles: the vast universe fills with blue:

face 3a

Bultarij khotsorson bulingar ni: Boddtai agsan altan delkhii bui: Khamag bukdiig suriin nomolobas: Gadaad arsan bie ni sab yertints: Khaluun tsusan makhan yasun dotor ni: Gants ur amitan buged bolbai: Tabdugaar nomolokhui **Menkhiin** yoson khemebees: Tengri luu jich okhin tengriin uzeriin temegtei makh kherkhen khemsen ni zuun: Deed altanii

enggeer ger khuvilav: Men khandan kheterekh khevdesen ni zuun: Erkhin aduusan toogui bukhtel:Ene **Menkhii** aduusan ger khuvilav: Eldev oron bukhtel dalai ger ab kemebes: Ukhaant Bodisun zarlig boloriin: Uran uun makh kherkeren khemsen ni: Unekheer khamag bolgon bugdeer: Ulemj tabun (fig. in tib. num.) makhbod tunch bolokhiin tul: Khaluunaas gal boloyu galaas naim (fig. in tib. num.) gal: Kharusan tsusnaas naim (fig. inTib. Num.) usun garuyu: Gants makhnaas shoroi shoroigoos naim shoroi (fig. i Tib. num.): Khatakh yasnaas naim (fig. in Tib. num.) temer bolbai: Sudalaas modon modonoss naim (fig. in tib. num.) modon: Sulid khan setgekh ni ogtargui **Menkhii**: Songor boloriin ger men **Menkhiigees** boloyu: Sun met shinggeriinger men **Menkhii** shinggiyu: Uzeriinger men **Menkhiig** begeed uziyu: Ogtol meteriinger urid khoiit khamgiig: Unekheer yalgeriinger tosad khorod khoyar: Uneneer nomlariingar mersheer bi irebesee:

What was fragmented and scattered, left out and turbid: like the ideal form of Buddha he becomes contracted into a golden perfect world **Altan Delkhii**: this will finally be related: his exterior flesh and bone is the non-organic world: hot blood flows in his flesh and bones: he is a unique being: the Fifth Oration is called Turtle laws and rules(etiquette): that towards Tenger (male sky) and Okhin Tenger (female sky) the marks of which can be observed how does his fleshy body fracture into 100 pieces: transforming into a supreme golden patterned dwelling place: Even in excess of 100 fragments: even surrounded by an uncountable number of animals: the Wise Buddha saying: from all of these torn fragments of flesh: truly, including everything: all entities can be comprised in the great scope of the Five Elements: from the heat fire is produced and from the fire eight fires are produced: from the black blood eight liquids are produced: just from the flesh alone earth is produced and from this earth eight earths: from the dried earth are produced eight metals: from the vessels wood is produced and from this wood eight woods: the atmospheric **Turtle** is the height of emblematic princely thought: from the **Turtle** comes the exquisite crystal dwelling place:like flowing milk there is the fluidity of the **Turtle**: in conception there is the perception of the **Turtle**: with all those fragmented pieces the back and the front will unite the whole: in reality, through distinguishing all are gathered into two: truly through the Buddhist scripts gradually one will reach the whole:

back 3b

Sav yertintsiin khamag uiliig ni: Saitur ugeer onoj amurliyul: Sain muu uiliig ugeer songod zasag: Sevden khuvi tana saitur uulzad khai: **Menkhii**

uun gadaad dotood nyegtch gurban: Magad gadaadgaar dokhilbas jaran zuseer: Manlai dotoodoor dokhilbas derven (fig: in tib: num.) menggeer: Mash erin negetcheer eder tsagiig ergelen dokhil: Ulemlekhuiin erekheer bolgabasaar: Eder tedui barmaniin khuviargui: Edee yuunkhiin erkheer bolgaj: Edgeer bugdiig uuneer onogdokh: Gemt yertintsiin tashuuran saatariin: Gegen deedesiin emeer ul chederiin:

Khyanach orchilangiin tseld tugeereriin: Khadad buyanaar khunii tereliig oloriin: Kharangui bi khemekh munkhagiin erkheer boltach: Khairlakh urilakhaas naiman tumen dotood: Khalkhar ireech gurban zuun jar(jar is written in tib. num.) ad: Khamag evchineer uunch bolov khemen nomololgo: Ma(nju)roshiriin nomolosoniin yosoor: Magadiin yertints khamag uiliig: Manlai bilig teniin onoj yavabas: Muu bolgoniin tsel khaa bolokh bulee: . : . **Om ka ohee:**

All actions of the universe are: using good and precise words will lead to peace: in good and bad actions correct words will bring balance: flawed destinies may achieve rectitude: the complete **Turtle** exterior and interior are compacted into three (elements of the universe): if the exterior is considered it represents 60 prismatic colors (being the sexagenary cycle of Tibeto-Mongolian chronology, starting from four colors, blue(bluish) E red(reddish)S, white(whitish)W, black(blackish)N): if the huge interior is considered it represents 4 birthmarks: using precise calculations he organizes the hours and days: these things come to pass by limitless causality: in so many spans of days the smallest particle is transformed: from there limitless expansion: precise actions that preceded render the whole: faltering society is hindered by universal lashes: enlightened intercession prevents hobbling: observe the deep universe which spreads: through noble cause man will be reborn: obscurity is the lot of ignorance: out of crafting and love 80,00 interiors will be created: 360 devils come to barricade and shield from light:this is also the source of all illnesses: coming from the teaching and chanting of Manjushri: the real universe is all causality: follow the Great Wisdom step by step: how can bad instances go forward....Om Ka Ohee:

Bodit nekhtsel-objective possibility

Ev tegsh-general purpose

Ug shaltgaan principle cause

Durban Undes four roots

Altan gold, perfection

Altan Menkhii Golden Turtle

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