

Collected Works  
of  
Alexander  
Csoma de Kőrös

EDITED BY

J. TERJÉK

# Tibetan Studies

BEING A REPRINT  
OF THE ARTICLES CONTRIBUTED  
TO THE JOURNAL  
OF THE ASIATIC SOCIETY OF BENGAL  
AND ASIATIC RESEARCHES

BY

ALEXANDER CSOMA DE KÖRÖS



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## PREFACE

*Tibetan Studies* contains in one volume all articles by Alexander Csoma de Kőrös published by the Asiatic Society of Bengal. This renowned scientific society — as is well-known — played a great part in the life of the author, who spent most of his time in India at this institute.

Csoma was born in 1784, the year the society was founded; its first scholarly publication, the *Journal of the Asiatic Society of Bengal*, started up in 1832, and Csoma's very first published article appeared in this volume.

Besides his three big monographs, the *Tibetan-English Dictionary*, the *Tibetan Grammar* and the *Sanskrit-Tibetan-English Vocabulary* — which appeared posthumously — the founder of Tibetology published several articles. The majority of these appeared in the above-mentioned *Journal of the Asiatic Society of Bengal* between 1832 and 1840, and so did his *Subhāsitaratnanidhi*, posthumously, in 1855–56. All of them were published again in 1911, in the special issue of the *Journal* edited by E. Denison Ross. This later edition was more attractive and more readable than the original (it did away with the extremely small letters, and with starting the articles in the middle of the page; its layout was uniform, etc). We have, therefore, based our present edition on it.

Csoma's more lengthy articles appeared in another periodical of the Asiatic Society of Bengal, in Parts I (1836) and II (1839) of Volume XX of the *Asiatic Researches or Transactions of the Society Instituted in Bengal*. The studies dealing with the Lamaist Canon were published again in a somewhat revised edition in 1881: *Analyse du Kandjour, recueil des livres sacrés du Tibet*, par Alexandre Csoma de Kőrös. Traduit de l'anglais et augmenté de diverses additions et remarques par Léon Feer, Musée Guimet, Annales 2, Paris 1881. His study on the life of Shākya appeared in a new edition in 1957: Alexander Csoma Kőrösi, *The Life and Teachings of Buddha*, Susil Gupta Private Limited, Calcutta 1957.

Brief notices about his articles were published in the monograph that appeared for the centenary of the birth of the author: Theodore Duka, *Life and Works of Alexander Csoma de Kőrös*, London 1885, and the same also in Hungarian: Duka Tivadar, *Kőrösi Csoma Sándor dolgozatai*, Budapest 1885.

This is the first time that the articles published in the Asiatic Society's two periodicals appear in one volume, although for the sake of precision it must be mentioned that even the present edition does not contain all of Csoma's articles, since five of these were originally published as the Appendix to the *Grammar*, and for the sake of philological fidelity they are now, too, in our present edition.

The Editor





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# TIBETAN STUDIES:

BEING

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BY

ALEXANDER CSOMA DE KÖRÖS.

EDITED BY

E. DENISON ROSS.

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## EDITOR'S PREFACE.

VERY few words seem to be required by way of introduction to the present reprint.

The pioneer work of Csoma de Körös in the field of Tibetan research has a permanent value for scholars ; and on the occasion of the 125th anniversary of Csoma's birth,<sup>1</sup> I suggested to the Asiatic Society of Bengal that it would be a fitting tribute to the great Hungarian traveller and scholar, if they were to publish in a collected form all the articles he had contributed to their Journal. These articles are scattered over seven different volumes of the Journal. Some of the earliest volumes are very difficult to procure, and time has played sad havoc with the existing copies owing to the bad paper on which they were printed. Of the fourteen articles contained in this collection, Nos. I to XIII were published during the author's lifetime, and they have consequently been reprinted exactly as they were sent to Press by Csoma de Körös. No. XIV, however, did not appear till many years after his death—and although, as we learn from an editorial note, the proofs were corrected by a Lama, the Tibetan text in the original article is full of misprints and misspellings. I have, therefore, revised the text, and in this connection I have to acknowledge with grateful thanks the assistance received from Lama Lobzang Mingyur of the Darjeeling High School, who possesses a knowledge of Tibetan orthography rare among Lamas of to-day.

E. DENISON ROSS.

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<sup>1</sup> Csoma de Körös was born in Transylvania, April 1784, and died in Darjeeling, April 1842.



## No. I. Geographical Notice of Tibet.

[*J.A.S.B.*, Vol. I, p. 122 (1832).]

The vast mountainous tract of country between about 73° and 98° east longitude from London, and 27° and 38° north latitude, may be called by the general name of "Tibet," since the Tibetan language is understood everywhere from Belistan (or Little Tibet) down to the frontier of China, although there be several corrupt dialects of it, and the inhabitants of these countries, in general, have the same manners and customs, are addicted to the same faith (to Buddhism), and have the same religious books written or printed in characters common to all the different provinces.

The native name of Tibet is "*Pot*," as it is pronounced commonly; "*Bod*," more properly. It denotes both the nation, and the country: for distinction's sake the country is expressed by "*Bod-yul*" (Bod-land), a male native "*Bod-pa*," and a female one "*Bod-mo*." The Indian name for Tibet is *Bhot*.

The natives of Tibet apply the name *Pot*, or *Bod*, especially to the middle Tibet, or to the two provinces "*U*" [*Ü*] and "*Tsang*" (*Dvus-Qtsang* [*Dbus-gtsang*] pronounced *U-tsang*), the capitals of which are *Lhasa* and *Zhikátsé* [*Shigatse*]. Hence a native of those two provinces is called by them especially *Pot-pa*. The eastern part of Tibet is called "*Kham*" or "*K'ham-yul*," also "Great Tibet." The north-western part towards Ladak is called "*Nári*." Bhutan is called by several names by the Tibetans; as, "*Lhopato*," "*Lho-mon-k'ha-zhi*," "*Lho-bruk-pé-yul*," or simply "*Lho*" (the south). According to these divisions, the inhabitants of Tibet are distinguished thus: "*Pot-pa*" (or *U-tsang-pa*) means a native of middle Tibet; "*K'ham-pa*" (or *K'ham-ba*), one of eastern Tibet; "*Naripa*," one of western Tibet; and "*Lho-pa*," a native of Bhutan.

The whole of Tibet occupies high ground, and lies among snowy mountains. Hence it is called in Tibetan books by several poetical names, expressive of snow, ice, or frozen snow, cold, and high elevation. The highest ground in Tibet is in *Nári*, especially the peak called *Tisé* or *Tésé*, in Tibetan, and *Kailasa* in Sanskrit, about 80° E. longitude, and 34° North latitude. The sources of the Indus, Sutlej, Gogra, and the Brahmaputra rivers are in *Nári* (*Mñahris*). There are several large lakes also. Tibetan writers, in describing the situation of



Tibet, have likened *Nári* to a lake or watering pond ; *U-tsang* to four channels ; and *K'ham-yul* to a field.

Tibet is bounded on the north by the countries of the Turks and Mongols, whom the Tibetan call *Hor*, and *Sok-po* (*Hor-sok*). On the east by China (*Gyanak* in Tib.). On the south by India (*Gyagar* in Tib.). On the west by India, Cashmir, Afganistan, *Tazik-yul*, and Turkistan.

The hill people of India, who dwell next to the Tibetans, are called by them by the general name "*Mon*," their country *Mon-yul*, a man *Mon-pa* or simply *Mon*, a female *Mon-mo*.

From the first range of the Himalaya mountains on the Indian side to the plains of Tartary, the Tibetans count six chains of mountains running in a north-western and south-eastern direction, when viewed from Kangri in *Nári* (a lofty mountain running from south-west to north-west), whence the ground commences to take on one side a north-western and on the other side a south-eastern inclination. In the spacious valley, which is between the third and fourth range of the before mentioned mountains, is the great road of communication between *Ladak* and *U-tsang*. The principal countries or districts in this direction, from north-west, are as follows : *Beltistan* or Little Tibet, *Ladak*, *Teshigang*, *Gár* or *Gáro* (the lower and upper), *Troshot*, *Tsáng*, *U*, *Bhrigang*. It is here likewise that the two principal rivers, the *Sengé k'há-bab* and the *Tsánpo*, take their course ; that by *Ladak* to the north-west, and may be taken for the principal branch of the Indus ; this to the south-east, and forms afterwards the *Brahmaputra*.

The countries on the Indian side that lie next to Tibet, commencing from Cashmir, are as follows : "*K'ha-ch'hé-yul*" (or *K'ha-ch'hul*), Cashmir ; *Varan*, *Mandé*, *Palder* or *Chatirgerh*, *Pángé*, *Gár-zha* or *Lahul*, *Nyungti* or *Kullu* ; *K'huna* or *Knaor*, and *Bésahr* ; *Kyonam* and *Shák'hok*, or *Garhwal* and *Kamaon* ; *Daumlang* ; *Gorkha-yul* ; *Pal-yul* (*Bal-yul*) or *Népal* ; *Lhopato* or *Bhutan* ; *Ashong* or *Asam*.

The names of the countries or districts in Tibet that lie next to India, commencing from Cashmir, are as follows : *Himbab* (near to Cashmir), *Purik*, *Zanskar*, *Spiti*, *Gugé*, *Purang*, *Kyirong*, *Lhoprák*, *Myánam*, *Lach'hi*, *Mon-ts'ho-sna*.

Beyond the fourth range of the Himalaya mountains, or in the next valley to the north of *Ladak*, there are the following districts, counting them eastward : *Nubra*, *Rudok*, *Tso-tso*, *Bombá*, *Chang-ts'há k'há*, *Chang-ra greng*.

The three great divisions of Tibet are :

1. Tibet Proper, or *U-tsáng*. 2. *K'ham-yul*, or the eastern part of Tibet, and 3. *Nári*, or the north-western part of Tibet.

1. Tibet Proper or *U-tsáng*. It is that part of Tibet which lies next to the north of *Asam*, *Bhutan*, and *Nepal*, that is called by this name. This is the most considerable part of Tibet. The inhabitants of this division are the most industrious, skilful,

and polite of all the Tibetan races. The number of the inhabitants in these two provinces is said to be about one hundred and thirty thousand families. *Lhasa* is the capital of the province *U*, as also of the whole of Tibet. From the seventh till the tenth century it has been the residence of the kings of Tibet. Now it is the first place for commerce in Tibet, the seat of government, and the residence of the Chinese *Ambans* (or ministers). There are several religious establishments. Near *Lhasa* is *Potala*, the residence of the great *Lámá* (styled *Gyel-vá-rin-po-ch'hé*), the head of the sect called *Géluk-pa* or *Geldan-pa*. Other remarkable places, in the province *U*, are: *Yambu-Lhá-gáng*, a fort or castle built in the fourth century, by *Thothori*, a king. It has been the residence of the ancient kings. It contains some antiquities, and plastic images of the ancient kings. It is a few days' journey to the south from *Lhasa*. *Sam-yé* (*Bsam-yas*) a royal residence and a large monastery, one day's journey from *Lhasa*, built in the eighth century by *K'hri srong-déhu-tsan*, a celebrated king. There are deposited several ancient books taken from India. In the province of *U*, among other forts or castles, *Dé-ch'hén-song* and *Haspori* are the most considerable. In the province of *Tsang*, the following ones are of some repute: *Chang-nam-ring*, *Chang-Lha-tsé*, *Phun-ts'hok-ling*, and *Gyang-tse*.

2. *K'ham-yul* (*K'hams-yul*), called also *Pot-ch'hen*, or Great Tibet, consists of the eastern part of Tibet, and is bounded by China on the east. There are several small principalities; as, *K'ham-bo*, *Gábá*, *Li-thang*, *Dégé* (or *Der-ghé*), *Brag-yak*, *Depma*, *Go-jo*, *Gya-mo-rong*, *Jang-sa tam*, *Amdo*, *K'hyamdo*, etc. The people of these parts differ very much from the rest of the Tibetans in their stature, features, dress, customs, and in the manner of speaking the Tibetan language. They are very robust, passionate, void of artifice or cunning, not fond of ornaments on their dress. In *K'ham-yul*, those called *Pon* or *Bon*, holding still the ancient religion of Tibet, are very numerous. They have also their literature, religious order, several monasteries, and kill several animals, great and small cattle, for sacrifice: they have many superstitious rites.

3. The north-western part of Tibet, from *Tsang* to *Ladak*, is called *Nári*. This part is of very great extent, but the number of inhabitants is inconsiderable, not exceeding fifty thousand families together with *Ladak* and *Beltistan*. There have been several small principalities formerly in *Nári*, as, *Gugé*, *Puráng*, *Kangri*; but all these belong now to the great *Lámá* at *Lhasa*, and are governed by *K'harpons* (commanders of forts) sent from *Lhasa*. There are also in *Nári* very extensive deserts. The inhabitants dwell in tents, made of hair cloth; exercise a pastoral life, without any agriculture. Their number is said to amount to ten thousand families, and they all are under the *sGar-pon* or chief officer residing at *sGár* or *sGáro*,

who is sent from *U-tsang* or *Lhasa*, and generally remains there for three years.

*Gugé*, part of *Ñári*, lying to the north of Garhwal and *Kamáon*, consists of two valleys, inhabited by somewhat more than two thousand families. The principal places are *Tsaprang* and *Tholing*, not far from each other. The first is the residence of the commanding officer called the *Kh'arpon* of *Tsaprang*, and the second is a large monastery and the seat of a *Lámá* styled the *K'hanpo* of *Tholing*. He resides during the summer at *Teshigang*, another large monastery, a few days' journey to the north from *Tholing*. These two places (*Tsaprang* and *Tholing*) have been the residence of the princes that have reigned there from the 10th till the end of the 17th century.

Ladak, formerly called *Mar-yul*, still has its own prince, but he must accommodate himself to the political views of the Chinese. *Zanskar*, *Purik*, *Ñubra*, form part of the Ladak principality. In the whole of Ladak the number of the inhabitants does not exceed twenty thousand families. Nearly the half of them are Mohammedans, mostly of the Shia persuasion. *Lé* (*slé*) is the capital of Ladak, the residence of the prince, and the emporium of a considerable trade with Turkistan, *Lhasa*, and the Panjab countries. It is about 15 to 20 days' journey from Cashmir to the east, and nearly under the same latitude, (i.e. 34° north lat.).

Little Tibet or Beltistan (*Belti-yul*, in Tibetan) is the most north-western part of Tibet. There are several chiefs. The chief residing at *Kárdo* is the most powerful among them; those of *Kyeré* and *Kuru*, with some others, depend on the former. The chief of *Shigár* holds sometimes with the prince of Ladak and sometimes with the chief of *Kárdo*. The chiefs of *Minaro*, *Hasora* etc. are the heads of some predatory tribes. In the several defiles to the south, in the neighbourhood of Beltistan, there live some predatory tribes, among whom the most notorious are the *Dárdu* people. These barbarous tribes are either of Afghán or Hindu origin. The inhabitants of Beltistan are Mahomedans of the Shia persuasion. They speak a dialect of the Tibetan language, but have nothing of the Tibetan literature. They keep some books or fragments in Persian. The correspondence from Ladak with the chiefs of those parts, is carried on in Persian, as also with Cashmir. The people of Beltistan are very unhappy on account of their chiefs having continual quarrels with each other, or with the prince of Ladak. The climate is warm. In the lower part of Beltistan, snow never falls. The soil is good. There are several kinds of grain; they have two crops. There are likewise several sorts of excellent fruits; as, of apples, pears, peaches, plums, figs, grapes, mulberries, etc., etc. There is a great want of salt and wool in those parts; formerly there existed a commercial route from Cashmir to Yarkand through Beltistan (of 30 days' journey); but that

country being in an unsettled state, the Cashmírian merchants afterwards preferred that through Lé, in Ladak, although it is very circuitous.

The people of *Lhopáto* or Bhutan, on account of their language, religion, and political connexion, belong to Tibet. But in their customs and manners they have adopted much from the Indians. They are more clean in their dresses and houses than the other Tibetan races. The men are of a martial spirit, like those of *K'ham-yul*, with whom they are said to have much resemblance in their character. The people of Bhutan speak a corrupt dialect of the Tibetan language; but there are several religious establishments, a great many books, and some religious persons are well acquainted with the Tibetan language and literature. They are Buddhists of the sect called in Tibet *Brukpa* (vulg. *Dukpa*). They adopted this kind of Buddhism in the 17th century of our era, when *Nák-Váng Nam-gyel*, a Lámá of great respectability, leaving *Tsáng* in middle Tibet, established himself in Bhutan. There are counted now about forty thousand families. The whole province of Bhutan consists of four districts or valleys, which if counted from east to west, are as follows: *Thet-yul*, *Thim-yul*, *Patro* or *Pato*, and the middle district. The principal place is *Teshi-ch'hos-dsong*.

LAKES.—There are four principal lakes in Tibet. The *Ma-pham yu-ts'ho* (Mansarovara), in *Nári*, is the most considerable, of a circumference of about one and a half day's journey. In *U-tsáng*, the *Yárbrokyu-ts'ho*, *Mu-le-sgrum ts'ho*, and *Nam-ts'ho ch'hukmo* are likewise of great extent. There are many others of inferior rank or less compass; as, that of *Lá-nág* to the west of *Ma-p'ham*. From *Rúdok* (near Ladak) to the east or south-east, there are many salt lakes.

MEDICINAL OR MINERAL WATERS.—Between *U* and *T's'ang* there are some hot springs, used in curing cutaneous diseases and the gout. But such hot springs are numerous in the mountains lying east from the *Ma-p'ham* lake; especially at one place there is a hole out of which continually issues vapor, and at certain intervals, hot water is ejected with great noise to the height of 12 feet.

GLACIERS.—The summits of many of the Tibetan mountains remain through the whole year covered with snow. But there are especially four glaciers or mountains covered with ice or frozen snow; as, *Tisé*, *Havo*, *Shámpo*, and *Pulé*.

MINES.—Mines are rarely excavated in Tibet. In the northern part of *Nári*, and in *Gugé*, some gold dust is gathered, as also in *Zanskar* and *Beltistan* it is washed from the river. If they knew how to work mines, they might find in many places gold, copper, iron, and lead.

Petrifications are found at many places in Tibet, especially in *Nári*. On the 2nd and 3rd range of the Himalaya mountains, there are several sorts of them. *Sálgráms* and shells are found

most frequently, in many places. All such petrifications are denominated in Tibetan, according to the resemblance they have to anything; as, sheep-eye, sheep-horn, sheep-brain, swine-head, bird-leg, cow-tongue, stone-trumpet, etc. They are not objects of reverence in Tibet, neither of curiosity. Some of them, after being burnt and reduced to powder, are used as medicaments in certain diseases.

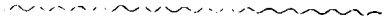
In the whole of Tibet, there is, in general, a deficiency of wood, both for fuel and for building, or timber, especially in *Nári* and *U-tsang*. In *Bhutan* and *Beltistan* there are many sorts of fruit trees. In *K'ham-yul* there are some woods and forests. In the western part of *Ladak* and in *Beltistan* some vines are cultivated. In middle Tibet and *Ladak* the mountains are in general naked, destitute of herb, grass, and every vegetable. In the valleys, where the fields can be watered or irrigated, several kinds of corn are produced, especially wheat, barley, buck-wheat, millet, peas, and some others. In *Nári* and in the northern deserts of Tibet, there grow several kinds of medical herbs and plants, and there are likewise good pastures; but there are in the deserts no fields for producing corn, and what they want they purchase from those who inhabit the southern parts of *Nári*, and give them in exchange yaks, sheep, wool, woollen cloth, salt, borax, etc.

Rice is nowhere cultivated in Tibet. There are some kinds of pulse; as peas, bean, and lentils. There is no great variety of esculent plants. They have some turnips, cabbages, carrots, onions, garlicks, and a few others; but for potherbs they use in general such greens as grow wild. In the western part of *Ladak*, in *Purik*, there is a certain plant (with bushy stalks), called *Prángos*, which is a good remedy against the rot in sheep, if given for food for a certain time, in autumn.

The daily food of the Tibetans consists, in general, of gruel, or thick pottage prepared from the meal of parched barley (*satu*), several kinds of flesh, bread, sour milk, curds, potherbs, and of tea prepared in a particular manner in a churn, with butter, salt, and with some milk, or without this last ingredient.

The origin of the Tibetans is referred in their fabulous history to the union of an ape with a she-demon. Some derive them from India; some from China; others from the Mongols, and others from the Turks. Nothing can be certainly said in this respect. They have an original language, which has little affinity to that of any of the nations mentioned. It is probable, that the royal family who reigned in middle Tibet from about 250 years before Jesus Christ till the 10th century, was derived from India, from the *Lichabyi* race, and it is certain that their religion and literature is of Indian origin. The Tibetans are ignorant of their origin. They distinguish now five sorts of people or races (or nations) among themselves; as 1. *K'hamba*, one dwelling in *K'ham-yul*. 2. *Pot-pa*, one inhabiting in *U-tsang*.

3. *Brok-pa* or *Hor-pa*, one living in the deserts to the north-west of Lhassa. 4. *Nári-pa*, one of *Nári*, *Ladak* and *Beltistan*, and 5. *Lho-pa*, one of *Bhutan*. All of whom have yet other subdivisions. They differ much from each other in their stature, character, dress, and in the accent with which they pronounce the Tibetan language. But they can all understand each other. They all agree (with the exception of the Mahomedans in *Ladak* and *Beltistan*) in having the same religion, whose records are in the same language and character.





## No. II. Translation of a Tibetan Fragment.

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

[*J.A.S.B.*, Vol. I, p. 269 (1832).]

(Read, July 4th.)

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 *Ablaikit*, a monastery near the source of the *Irtish*, 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 an advertisement 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 disoient.

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, Sámantanugate, varaja, Dhermannirgata, Mahá Mahá Swáhá*, into *Na-ma Sam-tam Pou-tra Nan-hi-tsí 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 Sectarians 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.



*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 Buddhánám, &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 Aswatha 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-rahum-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 SAHINYING 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 ðlun 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 ðLun po dès 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 di rnams kyis bchom-ldan-hdas rnam-par-s nang-mdsad la phyag hts'hal nas snying rjé chhen po hbyung vahi dkyil hkkhor chhen po hdir chhos kyi dvyings rnam par dag pahi Sgo ji ltar rtogs pa rang rang gi ts'hig tu b'jod pahi ts'hig gis gsang sñags rnams smra var hdod nas bchom-ldan-hdas la gsol va btab po dé nas bchom-ldan-hdas rnam par snang mdsad kyis 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 kham rnam par sbyang vahi gsang sñags kyi ts'hig rnams smros-shig.

Dé-nas dé-hí 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 byams pa 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, A'kásha 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 : *Nama 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 hkkhor dang bchas par smras pa : *Namah Samanta Buddhánám, Sarvva Tathágata, Avalokita, Karaná, Máyá, Ra Ra Ra, Hum jah, Swáha.* Spyen ras gzigs dvang phyug gi ho.

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

*Namah Samanta Buddhánám, Karnnodbhavé 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, Sathírthati, 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.*

\* \* \* \*

Dé-nas déhi ts'hé. Chom-ldan-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་བཅོམ་ལྡན་འདས་ཐམས་ཅད་  
 མཐུན་པ། ཚོས་ཐམས་ཅད་ལ་མངའ་བཞེས་པ། སེམས་ཅན་གྱི་དོན་  
 རྟོགས། ། བར་བྱལས་སུ་རྒྱུད་པ་དེས་སྡོན་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་ཀྱི་མཚན་ཉིད་ནི། རྟོང་བ་ཉིད་ཏུ་ཡང་དག་གསུངས། ། རྣམས་

དཔལ་ལྷན་དེར་གནས་ནས། རབ་དུ་ངེས་པར་ལས་བྱའོ།། བགོགས་ཞི་  
 བར་བྱ་བ་རིམ་པར་ཕྱི་བ་ཕྱི་ཀྱས་པའོ།། དེ་ནས་ཕྱག་ན་རྩོ་རྩེ་ལ་སོགས་  
 པ་རྩོ་རྩེ་འཛིན་པ་དེ་དག་དང་ ཀུན་དུ་བཟང་པོ་ལ་སོགས་པ་ བྱང་ཆུབ་  
 སེམས་དཔལ་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་  
 ཚོམ་གྱི་དབྱིངས་རྣམ་པར་དག་པའི་སྒོ་རི་ལྟར་དོགས་པ་རང་རང་གི་ཚོགས་  
 དུ་བཞེད་པའི་ཚོགས་གིས་གསང་སྤགས་རྣམས་སྤྱོད་པར་འདོད་ནས་བཅོམ་  
 ལུན་འདས་ལ་གསོལ་བ་བཏབ་པོ།། དེ་ནས་བཅོམ་ལུན་འདས་རྣམ་པར་སྤང་  
 མཛད་གྱིས་བྱང་ཆུབ་སེམས་དཔལ་དེ་དག་དང་། རྩོ་རྩེ་འཛིན་དེ་དག་ལ་  
 མི་ཉམས་པའི་ཚོས་ཉིད་དུ་བྱིན་གྱིས་བརྟུན་ནས་བཀའ་སྤྲུལ་པ། རགོས་  
 ཀྱི་བྱ་དག་ཚོས་གྱི་དབྱིངས་རི་ལྟར་དོགས་པ་བཞིན་སེམས་ཅན་གྱི་ཁམས་  
 རྣམ་པར་སྤྱོད་པའི་གསང་སྤགས་གྱི་ཚོགས་རྣམས་སྤོམ་ཤིག། དེ་ནས་དེའི་  
 ཚོ་བྱང་ཆུབ་སེམས་དཔལ་ ཀུན་དུ་བཟང་པོས་སངས་རྒྱས་གྱི་རྒྱན་གྱི་ཡུལ་  
 ཞེས་བྱ་བའི་དྲིང་ངེ་འཛིན་ལ་སྒྲོམས་པར་བྱུགས་ནས་སྤོབས་ཐོགས་པ་མེད་  
 པའི་གསང་སྤགས་སྤྱོད་པ། ཉམ་མེས་མཚན་བྱང་རྒྱ་ལྡན། ས་མཚན་བྱ་གཉི་བ་  
 ར་རྩེ་རྒྱམ་ཉིར་རྒྱ་མ་དུ་སྤྱོད་ཏེ། །། ཀུན་དུ་བཟང་པོའི་འོ།། དེ་ནས་  
 བྱང་ཆུབ་སེམས་དཔལ་ བྱམས་པས་བྱམས་པ་ཆེན་པོ་ ཀུན་དུ་མངོན་པར་  
 འབྱུང་བ་ཞེས་བྱ་བའི་དྲིང་ངེ་འཛིན་ལ་སྒྲོམས་པར་བྱུགས་ནས་རང་གི་  
 མྱིང་པོ་སྤྱོད་པ། ཉམ་མེས་མཚན་བྱང་རྒྱ་ལྡན། ཡ་རྩོ་ད་ན་རྩེ་ཡ། སྤྱོད་ས་དུ་  
 ཡ་ཤ་ཡ་རྒྱ་གཉིས་དུ། བྱམས་པའི་འོ། དེ་ནས་བྱང་ཆུབ་སེམས་དཔལ་



བས་མཁའི་སྡིང་ པོ་རྣམ་ པར་དག་ པའི་ཡུལ་ཞེས་ བྱ་བའི་དྲིང་ རེ་འཛོལ་ལ་  
 ལྷོམས་པར་ཞུགས་ནས་གསང་སྤྲུགས་སྦྲུམ་པ། ། བ་མེས་མཉམ་བུད་རྒྱ་  
 ལྷོམས་ ཡུ་ཀུ་གས་མ་དུ་ལྷུ་གཏུ་བེ་ཚོ་དྲུ་བ་ར་རྒྱ་ར་སྤྲུ་དུ། བས་མཁའི་  
 སྡིང་ པོ་འི་འོ། ། དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་སྦྱིབ་པ་ཐམས་ཅད་རྣམ་  
 པར་སེལ་བ། སྡིང་རྗེ་ཚེན་པོ་འི་སྡོམས་ཞེས་བྱ་བའི་དྲིང་ རེ་འཛོལ་ལ་  
 ལྷོམས་པར་ཞུགས་ནས་གསང་སྤྲུགས་སྦྲུམ་པ། བ་མེས་མཉམ་བུད་རྒྱ་ལྷོམས་  
 ཡུ་སྤྲུད་དྲུ་དུ། ཡུ་བྱུད་གཏུ། དྲི་དྲི་དྲི་དྲི་སྤྲུ་དུ། སྦྱིབ་པ་ཐམས་ཅད་རྣམ་  
 པར་སེལ་བའི་འོ། ། དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་ཀུན་དུ་སྦྱུན་རས་  
 བཞིགས་ དཔའ་ཡུག་ཀུན་དུ་སྦྱུན་རས་བཞིགས་ཞེས་བྱ་བའི་དྲིང་ རེ་འཛོལ་  
 ལྷོམས་པར་ ཞུགས་ནས་ རང་གི་སྡིང་ པོ་འཁོར་ དང་བཅས་ པར་སྦྲུམ་པ།  
 བ་མེས་མཉམ་བུད་རྒྱ་ལྷོམས་ སྤྲུ་དྲུ་ཐ་གཏུ་ཨ་བ་ལོ་གཏུ། ཀུ་ཅུ་རྣམ་ལ་  
 ར་ར་ར་རྣམ་རྗེ་རྣམ་དུ། སྦྱུན་རས་བཞིགས་དཔའ་ཡུག་གི་འོ། ། བ་མེས་  
 མཉམ་བུད་རྒྱ་ལྷོམས་ རྗེང་རྗེང་ས་སྤྲུ་དུ། མཐུ་ཚེན་ཐོབ་པའི་འོ། ། བ་མེས་  
 མཉམ་བུད་རྒྱ་ལྷོམས་ ཀུ་ཅུ་ཚོད་བྱ་བེ་དུ་དེ་དུ་ར་ཚི་སྤྲུ་དུ། ལྷ་མོ་སྦྱོལ་མའི་འོ། །  
 བ་མེས་མཉམ་བུད་རྒྱ་ལྷོམས་ སྤྲུ་སྤྲུ་ལ། དུ་ས་མི་རྣམ་སྤྲུ་ལ་སྤྲུ་དུ། ཁོ་  
 བཞིན་ཅན་མའི་འོ། ། བ་མེས་མཉམ་བུད་རྒྱ་ལྷོམས་ དྲུ་ཐ་གཏུ་བེ་ལུ་ལ།  
 སྤྲུ་བེ། བྲུ་སྤྲུ་ལེ་མི་སྤྲུ་དུ། བོས་དཀར་ཅན་གྱི་འོ། ། བ་མེས་མཉམ་  
 བུད་རྒྱ་ལྷོམས་ ལྷོ་ཁ་ད་བན་རྣམ་སྤྲུ་ལ་སྤྲུ་དུ། དམག་གིན་གྱི་འོ། ། དེ་ནས་  
 བྱང་ཚུབ་སེམས་དཔའ་སའི་སྡིང་ པོ་ རོ་རྗེ་མི་ ཤིགས་པ། རོག་པའི་  
 ཡུལ་ཞེས་བྱ་བའི་དྲིང་ རེ་འཛོལ་ལ་ལྷོམས་པར་ཞུགས་ནས་ གསང་སྤྲུགས་

སྐྱེས་པ། བ་མེས་མཚན་བྱུང་རྒྱུ་ཉམ། ཉ་ཉ་ཉ། བྱུང་བྱུང་སྐྱེས་ཏུ། སའི་  
 ལྷིང་པོ་འི་འོ།། དེ་ནས་བྱང་ཚུབ་སེམས་དཔའ་འཇམ་དཔལ་གཞི་ཉམ་  
 བྱུང་བས། སངས་བྱུས་ཀྱི་བྱིན་བྱིས་བརྒྱབས་ནམ་པར་འཕྱུལ་པ་ཞེས་  
 བྱ་བའི་ཉིང་ངེ་འཛིན་ལ་སྟོམས་པར་ཞུགས་ནས་རང་གི་སྤིང་པོ་སྐྱེས་པ།  
 བ་མེས་མཚན་བྱུང་རྒྱུ་ཉམ། ཉེ་ཉེ་ཉེ། ཀྱུ་མ་ར་ཀ། བི་ཅུ་གྱི། ས་ཐི་ཐི་ཉི།  
 སྐྱེས་སྐྱེས་ར། བྱུང་ཉེ་ཉེ་སྐྱེས་ཏུ། འཇམ་དཔལ་གྱི་འོ།། དེ་ནས་གསང་བ་  
 པའི་བདག་པོ་ཕྱག་ན་དེ་རྗེ་མི་འཕམ་པ་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛིན་ལ་  
 སྟོམས་པར་ཞུགས་ནས། རང་གི་སྤིང་པོ་འཁོར་དང་བཅས་པ་སྐྱེས་པ།  
 བ་མེས་མཚན་བཟོ་རྒྱུ། ཚུམ་ཏུ་རོ་པ་ཚུམ་ཏུ། ཕྱག་ན་དེ་རྗེ་འོ།། —

དེ་ནས་དེའི་ཚེ་བཙམ་ལུག་འདས་ཤུག་ཕྱབ་པས་རིན་པོ་ཆེའི་འབྱུང་གནས་  
 ཞེས་བྱ་བའི་ཉིང་ངེ་འཛིན་ལ་སྟོམས་པར་ཞུགས་ནས་འདི་གི་སྤིང་པོ་  
 འཁོར་དང་བཅས་པ་གསུངས་པ། བ་མེས་མཚན་བྱུང་རྒྱུ་ཉམ། སྐྱེས་པོ་ག་  
 ཉི་བྱུང་རྒྱུ་ཉམ། སྐྱེས་པོ་ག་ཉི་བྱུང་ག་ག་ན་ས་མ་ས་མ་སྐྱེས་ཏུ། ཤུག་  
 ཕྱབ་པའི་འོ།།





No. III, Note on the Origin of the Kála-Chakra and  
Adi-Buddha Systems.

[*J.A.S.B.*, Vol. II, p. 57 (1833).]

The peculiar religious system entitled the *Kála-Chakra* is stated, generally, to have been derived from *Shambhala*, as it is called in Sanscrit, (in Tibetan “*bdé-hbyung*,” vulgò “*dè-jung*,” signifying “origin or source of happiness”), a fabulous country in the north, the capital of which was *Cálapa*, a very splendid city, the residence of many illustrious kings of *Shambhala*, situated between about 45° and 50° north latitude, beyond the *Sita* or Jaxartes, where the increase of the days from the vernal equinox till the summer solstice amounted to 12 Indian hours, or 4 hours, 48 minutes, European reckoning.

The *Kála-Chakra* was introduced into Central India in the last half of the tenth century after Christ, and afterwards, viâ Cashmír, it found its way into Tibet; where, in the fourteenth, fifteenth, and sixteenth centuries, several learned men, whose works are still extant in that country, published researches and commentaries on the *Kála-Chakra* system; among these authors the most celebrated are PUTON, or BU-STOM, KHETUP, or *mKHASGRUB* and PADMA CARPO, who lived respectively in the three centuries above mentioned.

PADMA CARPO (on the 68th leaf of his “Origin of (the Buddhistic) religion” *hChhos-hbyung* (vulgò “*Ch’os-jung*,” consisting of 189 leaves,) thus describes the introduction of the *Kála-Chakra* into, or at, *Nalanda* (or *Nalendra*, a large religious establishment in Central India), and the doctrine which it contained:

“He (a certain pandit called TSILU or CHILU) then came to *Nalanda* in Central India, (S. *Madhyam*, Tib. *dvus*, or vulgò U). Having designed over the door of the *Bihar* the ten guardians (of the world), he wrote below them thus:

“He, that does not know the chief first Buddha, (*Adi-Buddha*), knows not the circle of time. (*Kála-Chakra*, *dus-kyi hkhor-lo*, in Tibetan\*).

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\* The *Kála-Chakra* and *Adi-Buddha* systems are probably the same with that of the Samanians in the north, in Transoxana, and beyond the Jaxartes, as it has been described by M. Deguignes, in his “*Histoire Générale des Huns*,” Livre III, p. 223, etc., recently criticised by M. Remusat; since the doctrine of the Samanians is exactly the same, as I have found in the Tibetan volumes.—Besides the mystical theology and philosophy, there are in the *Kála-Chakra* system several works on astronomy, astrology, and prophetic stories on the rise, progress, and decline

He, that does not know circle of time, knows not the exact enumeration of the divine attributes.

He, that does not know the exact enumeration of the divine attributes, knows not the supreme intelligence (S. *Vajra dhara jnyāna*, Tib. *rdo-rjé hdsin-pahi yé-shes*).

He, that does not know the supreme intelligence, knows not the Tantrica principles (*Tantra Yanam*).

He, that does not know the Tantrika principles, and all such, are wanderers in the orb of transmigrations, and are out of the way (or path) of the supreme triumphator (S. *Bhagavān Vajra dhara*, Tib. *b, chom-ldan-hdas rdo-rje hdsin-pa*).

“Therefore, *Adi-Buddha* (Tib. *mchhog-gi dang-pohi Sangs-rgyas*) must be taught by every true *bLāma* (S. *Guru*, a superior teacher, religious guide), and every true disciple who aspires to liberation (or emancipation) must hear them.” Thus wrote he :

“The venerable (the lord) *NĀROTAPA* (*NAROTTAMA* ?) being at that time the principal (S. *Upādhyaya*, Tib. *mkhan-po*) of the *Bihar* ; he, together with five hundred pandits, disputed with him, but when they saw that he excelled them all in disputing, they fell down at his feet, and heard of him *Adi-Buddha* ; then this doctrine was much propagated.”—See leaf 68, by *PĀDMA CĀRPO*.

Here follows the text of the above-quoted passage by *PĀDMA CĀRPO*, both in the Tibetan and Roman characters.

དེ་ནས་དབུ་མ་མཚན་ལྟོས། གཞུག་ལག་ཁང་གི་སྐོར་བོང་དུ་ནས་  
 བུ་དབང་ལྡན་གྱིས། དེའི་གཤམ་དུ། “གང་གིས་མཚན་གྱི་དང་པོའི་  
 མངས་ཀྱིས་མི་ཤེས་པ་དེས་ནི་དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་སོ།། གང་གིས་  
 དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་པ་དེས་ནི་མཚན་ཡང་དག་པར་བརྗོད་པ་མི་  
 ཤེས་སོ།། གང་གིས་མཚན་ཡང་དག་པར་བརྗོད་པ་མི་ཤེས་པ་དེས་རྗེ་རྗེ་  
 འཛོལ་པའི་ཡེ་ཤེས་ཀྱི་སྐྱུ་མི་ཤེས་སོ།། གང་གིས་རྗེ་རྗེ་འཛོལ་པའི་ཡེ་  
 ཤེས་ཀྱི་སྐྱུ་མི་ཤེས་པ་དེས་སྤྲུགས་ཀྱི་ཐེག་པ་མི་ཤེས་སོ།། གང་གིས་

of the Muhammedan faith.— In the *bstan-hgyur* collection (of 225 volumes) the five first volumes contain fifty-two tracts or treatises on the *Kāla-Chakra*, all translated from the Sanscrit ; but, besides these, there are many other volumes written by Tibetan authors on the same subject. In the Asiatic Society's library, there are also some printed volumes, containing commentaries on the *Kāla-Chakra*, by *Khétup* or more properly *mKhasgrub*, mentioned in this paper as a very celebrated writer in the fifteenth century. Should I find any interesting article in it, I shall take occasion to notice it hereafter.

སྐྱུག་གི་ཐེག་པ་མི་ཤེས་པ་དེ་ཐམས་ཅད་ནི་འཁོར་བ་པ་སྟེ་བཅོམ་ལྷན་  
 འདས་དོ་རྗེ་འཛོན་པའི་ལམ་དང་བྲལ་བའོ།། དེ་ལྟ་བུས་ན་མཚོག་གི  
 དང་པོ་འི་སངས་རྒྱས་ནི་སྐྱེ་མ་དམ་པ་རྣམས་ཀྱིས་བསྟན་པར་བྱ་ཞིང་།  
 ཐར་པ་དོན་དུ་གཉེར་བའི་སྟོབ་མ་དམ་པ་རྣམས་ཀྱིས་མཉན་པར་བྱའོ་  
 ཞེས་གྲིས་པ།” རོ་བོ་རྣམ་པ་དེ་དུས་དེའི་མཁའ་བོ་ཡིན་པས། དེ་ལ་  
 སོགས་པ་པའི་དུས་ལྟར་བསྟན་པས་སྐྱུག་དུ་ཕྱིན་པར་མཐོང་ནས་ཞབས་  
 ལ་བདུད་དེ་དང་པོ་འི་སངས་རྒྱས་ཉན་པས་ཆེར་དར་བར་གྱུར་པ་  
 ཡིན་ཏེ།།

Dé nas *dvus Nalandar* byon, *gtsug-lag khang-gi sgo gong-du rnampa bchu dvang ldan bris, déhi gsham-du* : “Gang-gsi *mchhog-gi dang-pohi Sangs-rgyas mi-shes-pa dés ni dus-kyi hkhor-lo mi-shes-so*; Gang-gis *dus-kyi hkhor-lo mi-shes-pa-dés ni mtshan yang-dag-par brjod-pa mi-shes-so*; Gang-gis *mtshan yang-dag-par brjod-pa mi-shes-pa dés rdo-rjé hdsin-pahi-yé-shes-kyi sku-mi-shes-so*; Gang-gis *rdo-rjé hdsin-pahi yé-shes-kyi sku mi-shes-pa dés snags-kyi thég-pa mi-shes-so*; Gang-gis *snags-kyi thég-pa mishes-pa déthams-chad ni hkhor-va-pa sté bchom-lan-hdas rdo-rje hdsin-pahi, lam dang bral-vaho. Dé-ta-vas-na mchhog-gi dang-pohi Sangs-rgyas ni bLámá dam-par-nams-kyis bstan-par-bya-zhing, thar-pa don-du gnyér-vahi slob-ma dam-pa-rnams-kyis mnyan-par-byaho,*” zhes bris-pa.

Jovo NÁROTAPA dé nus déhi *mkhan-po yin-pas, dé la sogs pa Pandita lna brgyas brtsad-pas phul-du phyin-par mthong-nas zhabs-la btud-dé dang-pohi Sangs rgyas nyan-pas chhér dar-var gyur-pa yin-no.*

No mention is made of the *Kāla-Chakra*, nor of *Adi-Buddha*, by ancient writers in India, till the 10th century, except in the first volume of the *rGyut* class in the *Kah-gyur*, where it is evidently an interpolation from true historical works of later ages.

Since the passage above exhibited is an authentic text for the name of *Adi-Buddha*, while it furnishes a general idea of the *Kāla-Chakra* system, I have thought proper to bring it to the notice of the Society, and hope it will be of some interest.



No. IV. Translation of a Tibetan Passport, dated  
A.D. 1688.

[*J.A.S.B.*, Vol. II, p. 201 (1833).]

[Read 24th April, 1833.]

In Hyde's *Historia Religionis Veterum Persarum* (2nd edition, page 552-3), there is an engraving of a passport granted by the governor (or grand Lama) of *Lassa*, to an Armenian, of which, at the time of its publication, no European was able to decypher the characters. The learned author's account of it is in the following words :

“Secundò demus *Scripturam Tatarorum de Boutan\** (al. *Boutunt*) citra *Imaum supra Indiam*. Hujus lectio est á dextrâ†: et hocce ejusdem elegantissimum specimen est, id quod vulgò sonat, *un passport*, seu *salviconductus* literæ, á principe urbis et provinciæ de *Boutan* data; nuperis annis, *Chogja Ouanni* (i. e. Domino Joanni) mercatori Armeno ibidem negotianti: et dictus princeps nomen suum (ut vides) *sigilli* loco et forma majusculis et implicatis characteribus infra apposuit. Talis sigilli impressio arabibus dicitur توقيع *taukia*; Persis et Turcis طغرا *tográ*, unde, apud eos, talis majusculorum characterum scriptor, aut talis sigilli factor, vel appositor seu principis subsignator, vocatur *Tográi*. Hanc chartam nobiscum communicavit singularis amicus D. Joh. Evans S. T. D. nuperis annis ex India redux.”

The character of this curious manuscript proves to be the small running-hand of the Tibetans, written and engraved with hardly a single error. The following is a version of it in Roman characters, which may be interesting to those who possess Hyde's very learned volume.

Chhos-akhor dPal gyi Lha-sa nas.—rGya-gar hphags-yul bar-gyi Sa-lam-du khhod-pahi Ser, skya, drag, zhan, Lhahi mi-rje rdsong bsodod gnyer las-hdsin, Sog, Bod, Hor, hBrog, ir-hchhihi hgrul hgrims, lam hphrengs bsrung bkag, rgan mi dmangs bya-va zhi drag-gis sné slébs bchas mthab dag-la springs pa.—Lha-sa p'hun-ts'hogs lchang-lo-chan-gyi hgron-po mGo dkar† It'hang-na-chan mi bzhi zhon khal bchu-drug bchas nyé-

\* *Boutan*, though applied by Europeans and Mohammedans to Tibet generally, is properly the name of one of the southern provinces, called in Tibetan *Llopaio*: *Lhassa* is the capital of Tibet Proper or *U-tsang*. [See *Journ. As. Soc.* i. 123.]

† This is of course a mistake: the Tibetan reads like the Sanskrit from the left hand.

‡ The name mGo-dkar (properly white-headed, but rendered by me, above, by Mohammedans) formerly was applied in Tibet both to the Mohammedans of India and to the Europeans. But of late the Tibetans have commenced calling the Europeans by the name of Philing-pa, and an European of British India by that of rGye-Philing (-pa) or Indo-European.



khohi ts'hong gyur grubs-nas rang yul-du log hgro-var stahur-gyi (? Lha-hur-gyi) mts'hon gang spyihi par rog nyan-du gang hgro-las sné gor hp'hrog bohóm sogs gnod hgol-du log-par hgro-va nyan ma byed-par phar phyir-du bde-var hgrims-ohhug.—Zhes sa-hbrug zla ts'hes-la lugs gnyis kyi mdun-sa Chhos-akhor chhen po dPal-gyi Lha-sa nas bris.

Bod-pahi zla hñres med-ching lo-thog mi-khal-gyi hkhri sgrub dés hgré byung phyin bde-var hgrims chhug.

A square seal.

Translation..

“ From the noble (city) Lhasa, the circumambulating race of religion.—To those that are on the road as far as *Arya Dèsa* or India, to clerical, laical, noble, ignoble lords (or masters) of men; to residents in forts, stewards, managers of affairs, to Mongols, Tibetans, Turks, and to dwellers in tents in the desert; to ex-chis (or el-chis, envoys, or public messengers, vakils or ambassadors, &c.) going to and fro; to keepers and precluders of bye-ways (or short-cuts); to the old (or head) men, collectively, charged to perform some business of small or great importance; to all these is ordered (or is made known). These four foreign (or travelling) persons residing at Lhasa, lchang-lo-chan, Mohammedans of It'hang-na, after having exchanged their merchandize, going back to their own country, having with them sixteen loads on beasts; having nothing for their defence except some Lahorí-weapons,—do not hinder, rob, plunder, et cetera, them; but let them go to and fro in peace.

Thus has been written from the noble Lhasa, the great religious race, from the senate-house of both ecclesiastical and civil affairs, in Sa-hbrug\* (in the year of T. ch. 1688). On the day of the month. (These dates are wanting.)

*Note.*—There is no Tibetan joined with them. They have about a man's load of victuals wrapped up in a bundle; with that there has been made an increase (of packages), but let them go in peace.”

A square seal.

\* Sa-hbrug (*earth's dragon*) is the title of the second year of the Tibetan cycle of sixty years: it corresponds with *Vibhava* of the Indian and *Vú Dhán* of the Chinese cycle. The Tibetan reckoning commences from February, 1026: as therefore Hyde's first edition was printed in 1701, and he uses the expression "*nuperis annis ex India redus*," the MSS. has been referred to the twelfth cycle, then current, which fixes its date to the year 1688.

Colonel Warren in the *Kala Sankalita* (Chron. tab. xxi.) has given a full description of the Indian system;—a catalogue of the Tibetan cycle, which is two-fold, one following the Sanskrit, the other following the Chinese system, will be published in the Tibetan Dictionary now preparing for the press.

No. V. Origin of the Shākya Race translated from the  
 ལ (La), or the 26th volume of the mDo class in the  
 Ká-gyur, commencing on the 161st leaf.

[J.A.S.B., Vol. II, p. 385 (1833).]

On a certain occasion, when SHAKYA (in the text སངས་རྒྱལ་  
 བཅོས་ལྷན་འདས་ Sangs-rgyas bchom-ldan hdas ; Sanscrit, *Buddha*

*Bhagaván*) was in the *Nyagrodha* grove (S. *Árama*), near *Ser-  
 skya Gzhi* (S. *Capilavástu*), many of the *Shákyas* that inhabited  
*Capilavástu* being gathered together in their council-house,  
 questioned one another, saying ; *Shès-dan-tak !* (ཤེས་ལྷན་དག་,  
 “intelligent ones :” an address.) “Whence sprang the *Shākya*  
*race* ? What is their origin ? What is the cause of reason  
 thereof ? And what is the ancient national descent of the  
*Shákyas* ? If any one should come to us, and ask us about  
 those points, we could not tell him whence the *Shákyas* origi-  
 nated. Come, let us go to *Bhagaván* and ask him on the subject,  
 that we may abide by his saying.”

Thereupon a very great number of the *Shákyas* inhabiting  
*Capilavástu*, went to the place where BHAGAVÁN (*bchom-ldan*  
*hdas*) was, and after having made their salutation by prostrating  
 themselves at his feet, sat aside.

Having addressed him by this term བཅུན་པ་, *btsun-pa*  
 (Venerable Sir !) they repeat again, how they had been assem-  
 bled, on what subject they had talked, and how they had res-  
 solved to come before him ; and then they begged of him, that he  
 would acquaint them with those things that they might after-  
 wards tell them to others.

BHAGAVÁN thinking that, should he himself tell the history  
 of the ancient national descent of the *Shákyas*, then the *Tirthikas*  
 and *Pariwrajakas* (or they that are not of his followers) would say,  
 that GAUTAMA tells whatever he pleases, to praise himself and his  
 tribe. Not to give them an opportunity for using such expres-  
 sions, he reflected within himself who were there among his dis-  
 ciples, who could tell, in an instructive manner, the ancient  
 descent of the *Shákyas*.

Perceiving MONGALYANA to be present, and judging that he  
 was a fit person for that purpose, he called on him, saying,

“ *Mongalyana*, I am somewhat indisposed (I feel some pain in my back), and want repose; be you empowered by me to tell to the priests (*Gelongs*) in an instructive manner the ancient national descent of the *Shākyas*.” He, nothing loth, assented. SHAKYA seeing that he obeyed his bidding, and having folded up his cloak, and put it for a bolster or cushion, leaning on his right side, and laying his feet upon each other, with a clear knowledge, recollection, and self-consciousness, composed himself to sleep.

MÔNGALYANA (with the prefixed title ཚོ་དང་ལྷན་པ་, S.

*Ayusmán*, long-lived; *Ayusmán Môngalyana*), in order to collect his ideas on the subject, entered into a deep meditation, wherein he saw the whole story. Recovering from his ecstasy, he sat down on a carpet, spread on the ground, in the middle of the priests. Then he addressed the *Shākyas* of *Capilavāstu*, in the following manner :

“ *Gautamas* ! (or descendants of *Gautama*, ལོ་དང་མ་དག་ ).

When this world was destroyed, the animal beings (སེམས་ཅན་ *Sems-chan*, Sanscrit *Satwa*) mostly were born again amongst the gods, in that division of the heaven which is called that of “ clear light ” (S. *Abhāsvara*, Tib. རོད་གསལ་ ). And

they resided there for a long period of time, having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was turned into mere water; it consisted of one lake or ocean. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk, that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter; the taste like that of refined honey. Descendants of *Gautama*! Such was the beginning of this world.

Then, some animal beings in *Abhāsvara*, having finished their lives, were born again to taste of the condition of man, and came to this earth. They were with a perfect body produced from the mind (or they had an intellectual body), having all their members and limbs entire; they had a fine colour, and they were shining by themselves; they walked in the air or heaven, and fed on pleasures only; they lived for a long period.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no minute, no night and day, no month and year. No distinction into male and female

sex. They were called all by this one name, Animal ( *སེམས་ཅན་* *Sems-chan*).

Afterwards an animal being, of a covetous nature, tasted with his finger's top of the earthly essence (*Sahi-b, chud* *སའི་བུ་ཅན་*), and the more he tasted the more he liked it, and the more

he liked the more he ate thereof, till by little and little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and heaviness. The brightness of their colour vanished, and then arose darkness in the world. *Gautamas!* After there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They passed thus a long time, living on that essential food. They that had eaten but little of that food, were possessed of a fine complexion or colour, they that had eaten much became of a bad colour. And so from the measure of food, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;"—thus spoke contemptuously one animal being to another. On account of the sin of such proud talk with respect to colour, that earthly essence disappeared.

*Gautamas!* The earthly essence having disappeared, the animal beings, gathered together, uttered many lamentations, and recollecting what a fine flavour it had, regretted much the loss of that substance.

*Gautamas!* After the earthly essence of the animal beings had vanished, there arose from the earth a fatty substance of a fine colour and taste. They lived for a long time by eating of that substance. They that ate but little of that food were possessed of a good complexion or colour: they that ate much became of a bad colour. And thus from the measure observed in eating, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour"; thus contemptuously addressed one animal being to another animal being. On account of the sin of pride, again, the fat of the earth disappeared.

*Gautamas!* The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

*Gautamas!* After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour, and taste. The animal beings passed afterwards a long

time by living on that food, until the same cause led to its disappearance.

*Gautamas !* After the sugar-cane plantation had vanished, there came forth clean and pure *sálu* (rice), without being ploughed or sown, having no straw, no husk, no chaff ; if cut in the evening it ripened again till the next morning (or there was every evening and morning ready a fresh crop). The animal beings passed a long time living on *sálu*.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions, and hated. They threw on them stones, clods, etc. (in the same manner as now they use at the celebration of nuptials, to cast or sprinkle on the bride scented powder, perfume, chaplets, clothes, and parched rice, saying, May you be happy !) and reproved them much. The others, in their turn, replied, " Why do you thus abuse us now, is there no other proper time for telling us these things ? "

*Gautamas !* Thus what anciently was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time (for 2, 3, or 7 days) from satisfying their lust. But afterwards not being able to contain themselves, they commenced to make some covert, or hiding place, whither they might retire from the sight of others to satisfy their lust ; saying repeatedly, We will practise here what is not to be done elsewhere, and uttering, *Khyim, khyim* ; covert, covert, or house, house.

*Gautamas !* This is the first beginning of building houses.

They used to gather in the evening the *sálu* that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened once that a certain animal being having gathered *sálu* in the evening for the next morning also, when he was called on by another animal being to go and gather *sálu*, he said to him, " O animal being, take heed to thine own *sálu*, I have brought yester-evening the *sálu*, which I require this morning." Then the other animal being reflected with himself thus : " Ah, well then ! I shall hereafter take *sálu* for 2, 3, nay for 7 days, at once." He did afterwards accordingly as he had said. Then an animal being said to him, " Come, let us go to bring *sálu*." He then said to him, " O animal being, take care for thine own *sálu* ; I for myself have brought at once, for seven days." Then that animal being reflected with himself thus, " O well, very well, I shall take at once for fifteen days—for one month. And he did accordingly. When the *sálu* had been taken thus by anticipation by these animal beings, there grew afterwards *sálu* that was covered

with straw, husk, and chaff, and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus :

*Shes-dan-tak!* (ཤེས་དན་དག།, etc.) See leaves 168, 169.

[Here follows a repetition of the above described stories respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now.]

Afterwards, being gathered together, some of them said, "We must mete out the land and assign the boundary of each property; saying, This is thine, and this is mine." Accordingly, they measured and divided the land, and erected land-marks.

*Gautamas!* This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards, that an animal being, who had his own *sálu*, took away that of another not being given to him (or stole it). Other animal beings having seen him, that, though he had his own *sálu*, he had taken away that of another, not being given him, they said thus to him, "Oh animal being! thou having thine own *sálu*, why takest thou that of another, without being given thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being, having his own *sálu*, has taken away three times that of another without its being given unto him."

Then those animal beings said to this, thus, "Oh! animal being, thou having thy own *sálu*, why takest thou that of another which he had not given thee? Oh! animal being; go now away, henceforth do not act in this manner." Then that animal being thus said to the others, "Intelligent beings! This animal being having dragged me on this side and on that side, on account of the *sálu*, taking me into the congregation, has also abused me (with his language)." Then those animal beings thus said to that animal, "Ha! animal being! after having dragged this animal hither and thither on account of the *sálu*, and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of *sálu*, one is dragged hither and thither, and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion, handsomer countenance, more beautiful, more fortunate, and more renowned) for the master and proprietor of all our fields or lands.

He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met, and elected one for their master and proprietor of their lands, and for the arbitrator of their controversies, saying to him ; “ Come, animal being, punish from among us those that are to be punished, and reward those with a gift that merit to be remunerated ; from all the products of our lands we will pay you a certain rate, accordingly to a rule.” Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings, he was called མང་བོམ་བཀུར་བ་ *Mang-pos bkur-va* ; Sanscrit,

*Mahá Sammata*, “ Honoured by many.”

*Gautamas* ! At the time of *Mahá Sammata*, man was called by this name, “ Animal being.”

[The following five leaves (from 171—175) are occupied with an enumeration of the descendants of MAHÁ SAMMATA down to KARNA (T. *rNa-va-chan* རྣ་བ་ཙན་) at *Potala* (བྱུ་འཛིན་

*Gru-hdsin* \* the harbour.) He had two sons, GOTAMA and BHARADHWAJA The former took the religious character, but *Gotama* being afterwards accused of the murder of a harlot, was unjustly impaled at *Potala*, and the latter succeeded to his father. He dying without issue, the two sons of GOTAMA inherit, who were born in a præter-natural manner ; from the circumstances of their birth, they and their descendants are called by several names ; as, ཡན་ལག་སྐྱེས་ *Yan-lag-s, kyes* ;

(S. Angirasa), ཉི་མའི་བཀའ་ཉེན་ ; *Nyi-mahignyen*, (S. Surya Vánsa),

*Gautama*, བོན་མ་ ; བྱུ་རམ་ཤིང་པ་ *Bu-ram shing-pa*, (S. Ikshwa-

ku). One of the two brothers dies without issue, the other reigns under the name of IKSHWAKU.

To him succeeds his son, whose descendants (one hundred) afterwards successively reign at *Potala* (བྱུ་འཛིན་), *Gru-hdsin*.

The last of whom was བྱུ་རམ་ཤིང་པ་འཕགས་སྐྱེས་པོ་ : *Ikshwaku*

\* The ancient *Potala*, or the modern *Tatta*, at the mouth of the Indus:

Virudhaka, (or Vidéhaka). He has four sons, ལྷ་མའ་མཉམ་པོ་ལོང་པ་, ལལ་ལྷ་, ལྷ་མཉམ་པོ་ལོང་པ་, and ལྷ་མཉམ་པོ་ལོང་པ་. After the death

of his first wife, he marries again. He obtains the daughter of a king, under the condition that he shall give the throne to the son that shall be born of that princess. By the contrivance of the chief officers, to make room for the young prince to succession, the king orders the expulsion of his four sons.

They, taking their own sisters with them, and accompanied by a great multitude, leave *Potala* (བྱུ་འཛོལ་ན་), go towards the Himalaya, and reaching the bank of the *Bhagirathi* river (ལྷ་མཉམ་པོ་ལོང་པ་) settle there, not far from the hermitage of CAPILA the *Rishi* (དྲང་ལྷོང་མེད་ལྷ་མཉམ་པོ་ལོང་པ་), and live

in huts made of the branches of trees. They live there on hunting; and sometimes they visit the hermitage of CAPILA the *Rishi*. He, observing them to look very ill, asks them why they were so pale. They tell him how much they suffer on account of their restraint or continence. He advises them to leave their own uterine sisters, and to take themselves (to wife) such as are not born of the same mother with them. O great *Rishi*! said the princes, is it convenient for us to do this? Yes, Sirs, answered the *Rishi*, banished princes may act in this way. Therefore, taking for a rule the advice of the *Rishi*, they do accordingly, and cohabit with their non-uterine sisters, and have many children by them. The noise of them being inconvenient to the *Rishi* in his meditation, he wishes to change his habitation. But they beg him to remain in his own place, and to design for them any other ground. He therefore marks them out the place where they should build a town: since the ground was given to them by CAPILA, they called the new city *Capilavastu*. They multiply there exceedingly. The gods seeing their great number, show them another place for their settlement. They build there a town, and call it by the name of ལྷ་མཉམ་པོ་ལོང་པ་ *Lhas-bstan*, (shown by a god).

Remembering the cause of their banishment, they make it a law, that no one of them hereafter shall marry a second wife of the same tribe, but that he shall be contented with one wife.

At *Potala* (བྱུ་འཛོལ་ན་) the king IKSHWAKU VIRUDHAKA, recollecting that he had four sons, asks his officers what has



become of them. They tell him, how for some offence His Majesty had expelled them, and how they had settled in the neighbourhood of the *Himálaya*, and that they have taken their own sisters for their wives, and have been much multiplied. The king, being much surprised on hearing this, exclaims several times : *Shákya ! Shákya !* Is it possible ! Is it possible ! (or O daring ! O daring !) ཨོན་པ་ *phod-pa*, and this is the origin of the *Shákya* name.

After the death of IKSHWAKU VIRUDHAKA, འུ་རམ་ཤིང་པ་ འཕགས་སྐྱེས་པོ་ at *Potala* succeeds his younger son རྒྱལ་སྲིད་དགའ་, *rgyal-srid dgah*, (he that desires to reign). On his dying without children, the banished princes successively inherit. The three first have no issue ; the son of ཀང་གདུབ་ཅན་, the fourth prince, is *Gnag-hjog*, གནས་འཛོལ་. His son is ས་གྲིམ་. His descendants to the number of 55,000 have reigned at *Capilavastu*. [An enumeration of the princes who reigned at *Potala* after IKSHWAKU follows, which is identical with the list in Sanskrit authorities ; the names being translated into Tibetan according to their literal meaning ; as for *Mahá Sammata*, *Mang pos bkur-va*, greatly honoured, etc.] Here ends the narration of MONGALYANA. SHÁKYA approves and recommends it to the priests.

No. VI. Tibetan Symbolical Names, used as Numerals.

[*J.A.S.B.*, Vol. III, p. 6 (1834).]

In astronomy and astrology, there are many works to be found in Tibet that have not been introduced into the *Kah-gyur* or *Stan-gyur* collections. Of these the most celebrated is the *Bei'dúrya Karpo*, written by *s,De-srid Sangs-r,gyas r,Gyam,ts'ho* (མེ་སྲིད་སངས་རྒྱས་རྒྱ་མཚོ་), a regent or viceroy at

*Lhassa*, in the last half of the seventeenth century of our era.

In all these works, symbolical names (གྲངས་བརྒྱ grangs *br,da*, numerical signs) are used instead of numerals, in all arithmetical and astronomical calculations. As for instance :

+ལྔ།, for + 2 ; —མེ།, for — 3 ; × ལྔ།, for × 4 ; ÷ མོ།, for ÷ 32.

This mode of expressing numbers has been borrowed from India by the Tibetans. For some of the numerals specified below, there are yet other synonymous terms applied in Tibetan, as in Sanskrit, but in their works these only are of general use. Although the nine units, together with the zero (0), would be sufficient to express any greater number, yet there are used the following numerals also : 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in characters, the pandit commences the operation from right to left : thus if he says ཉི་མ (12), མཁའ (0), མཚོ (4),

the other writes 4012, &c. This method is the same as that followed in the Shastras of India, therefore it is unnecessary to add anything further on the subject.

The following numbers are expressed by such names as are stated here below, and explained in English, to which the Sanskrit terms also have been added (with a few exceptions) not from Tibetan books, but from other sources :

༡ or 1. བརྒྱབས།, \* *gzugs*, body ; S. *sharíram*.

མེ།, *zla*, the moon ; S. *chandra*.

འོད་དཀར།, *hot-tkar*, white brightness, the moon :

S. *shwétá-rochis*.

བཤེ་རུ, *bse-ru*, rhinoceros ; S. *gandaka*.

੨ or 2. ལག, *lag*, the hand : S. *bhuja*, *hasta*, or *pani*.

མིག, *mig*, the eye : S. *nétra*, *chakshus*.

\* *Note*.—The articles, བ, བོ, བ, བོ, མ, མོ, (*Pa, po, Va, vo, Ma, mo, do*.) have been omitted after the roots, since the words occur mostly in this form.

རྩུང་ཕྱོགས, *zung-phyogs*, or simply རྩུང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག, *hkhrig*, or བགྲོད, *bgrod*, the twins ; copulation.

੩ or 3. འཇིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *Mé*, fire S. *agni* or *anala*.

རྩེ, *rtse*, top, summit : S. *agram*.

ུ or 4. མཚོ, *mtsho*, a sea or lake : S. *samudra*.

ཆུ, *chhu*, water ; S. *jala* or *wari*.

རྐང, *rkang*, a foot : S. *pàda*.

རིག་བྱེད, *Rig-byéd*, a Vèda ; S. *Vèda*.

♥ or 5. འབྲུང, *hbyung*, an element ; S. *bhútam*.

དབང, *dvang*, an organ of sense ; S. *indrayam*.

མདའ, *mdah*, an arrow : S. *bána* or *vána*.

ཕུང, *phung*, a heap of the aggregates constituting the body and soul ; S. *skandha*.

- 5 or 6. མཚམས་, *mtshams*, the six cardinal points : the north,  
 east, south, west, zenith and nadir.  
 རོ་བོ་བ་, *ro, bro-va*, taste, savour ; S. *rasa*.  
 དུས་, *dus*, time, season : S. *samaya*.
- 7 or 7. ཐུབ་པ་, *Thub-pa*, a sage ; S. *Muni*.  
 དང་སྤོང་, *Drang-srong*, an hermit : S. *Rishi*.  
 རི་, *ri*, a hill or mountain ; S. *parvata*.  
 རེས་གཟའ་, *Res-gzah*, a special or chief planet ; S.  
*Graha*.
- 8 or 8. ལྷུ་, *klu*, an hydra or snake ; S. *nāga*.  
 སྐྱུ་, *sbrul*, serpent ; S. *sarpa*.  
 གདེང་ས་ཅན་, *gdengs-chan*, a hooded-snake ; S. ?  
 ལྡོ་རྒྱོ་, *lto-hgro*, creeping on its belly : S. *uraga*.  
 རྣམ་ལུགས་ལྔ་ལྔ་, *nor-lha*, wealth, or the eight gods  
 of wealth : S. *Vasu* or *vasudéva*.  
 སྤྲིད་པ་, *sred-pa*, affection, passion : S. ?
- 9 or 9. རྩ་, *ritsa*, root (or vein) : S. *mūla*.  
 གཏེར་, *gter*, treasure ; S. *kosham*.  
 གཟའ་, *gzah*, a planet ; S. *graha*.  
 བུག་, *bu-ga*, a hole, S. *chiddra*.  
 སྤྲིན་པོ་, *Srin-po*, an imp or goblin ; S. *Rākshasa*.
- 10 or 10. ལྗོངས་, *phyogs*, corner, quarter, point : S. *Dik* or

*Dish.* The ten points, 4 cardinal, 4 intermediate, the zenith and the nadir.

११ or 11. འཕྲོག་བྱེད, *h, phrog-byed*, that takes by force ; S.

*Hari*, for *Siva*.

དྲག་པོ, *Drag-po*, the brave or fierce, S. *Rudra*, for *Siva*.

བདེ་འབྱུང, *Bde-hbyung*, the source of happiness ; S.

*Shambhu*, another name of *Siva*.

དབང་ཡུག, *Dwang-phyug*, the powerful : S. *Ishwara*,

for *Siva*.

१२ or 12. ཉི་མ, *Nyi-ma*, the sun ; S. *Surya*, *Arka*, *Bhanu*.

ཁྲིམ, *khyim*, the sun's place in the zodiac ; S. *Griha*

or pl. *Grihás*, the 12 zodiacal signs.

१३ or 13. འདོད་པ, *hdod-pa*, lust, desire, wish, Cupid ; S. *Káma*.

སྟོམ་བྱེད or སྟོམ་བྱེད, *myos-byed*, that inebriates or

makes mad, lust, desire, wish, Cupido ; S. *Madana*, *Kama Deva*.

१४ or 14. ཡིད, *gid*, the mind ; S. *manas*.

མ་ལུ, *Ma-nu*, ditto ; S. *manu*.

སྲིད་པ, *Srid-pa*, existence, birth, the world ; S.

*bhuvanam*.

१५ or 15. ཚེས་, ཉིན་ཞག, *tshes, nyin-zhag*, the 15th day of a lunar

month ; any day of the semilunation. S. *Aha* or *Ahan*.

१६ or 16. མི་བདག, *Mi-bdag*, lord of men, a sovereign ; S.

*Narapati*.

རྒྱལ་པོ, *Rgyal-po*, a king, prince ; S. *Rája*.

༡༤ or 18. ཉེས་པ, ལྷོན, *nyes-pa*, or *skyon*, vice, fault, blemish ;  
S. *Dosha*.

༢༠ or 24. རྒྱལ་བ, *Rgyal-va*, he that has been victorious, a Jina  
or Buddha ; S. *Jina*.

༢༥ or 25. དེ་ཉིད, *de-nyid*, the same self ; S. *tatwam*.

or 27. *Skar-ma*, a star, one of the 27 constellations  
in the path of the moon ; S. *Nakshatra*.

༣༢ or 32. སྟོ, *So*, a tooth ; S. *danta*.

For 0 zero or 0 the following three terms are used :

མཁའ, *mkhah*, void, space, S. *kha*, *ákasha*, *gaganam*.

ཐིག, *thig*, a spot, stain ; S. ? *nabhas*.

སྟོང་པ, *Stong-pa*, the vacuum ; empty space, zero ;  
S. *shúnyam*.



No. VII. Extracts from Tibetan Works.

[*J.A.S.B.*, Vol. III, p. 57 (1834).]

*Tibetan beau-ideal of a wife.*

[Extracted from the *Bksh-hgyur, mdo kha*, leaf 106-7; corresponding with leaf 73-74 of the *Lalita vistara*, the original Sanscrit text, in the Lantsa character, presented to the Society by Mr. Hodgson.]\*

THE required qualities in a maiden who may aspire to be united in marriage with SHAKYA are thus defined by himself :

“ No ordinary woman is suitable to my taste and habits ; none who is incorrect in her behaviour ; who has bad qualities, or who does not speak the truth. But she alone will be pleasing and fit for me, who, exhilarating my mind, is chaste, young, of good complexion, and of a pure family and descent.” He indited a catalogue of these qualifications in verse, and said to his father, “ If there shall be found any girl with the virtues I have described, since I like not an unrestrained woman, let her be given to me in marriage.” “ She, who is young, well proportioned, and elegant, yet not boastful of her beauty (*lit.*, with her body) ; who is affectionate towards her brother, sister, and mother ; who alway rejoicing in giving alms, knoweth the proper manner how to bestow them on the priests and brahmans :—if there be found any such damsel, father, let her be brought to me. One who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature :—who even in her dreams hath not lusted after any other man ;—who resteth content with her husband, and is always submissive and chaste :—who is firm and not wavering :—who is not proud or haughty, but full of humility like a female slave :—who hath no excessive fondness for the vanities of sound, smell, taste (music, perfumes, and exquisite meats), nor for wine :—who is void of cupidity :—who hath not a covetous heart, but is content with her own possessions :—who, being upright, goeth not astray ; is not fluctuating ; is modest in her dress, and doth not indulge in laughing and boasting :—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind :—who is not drowsy nor dull, proud nor stupid ;—but

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\* See Journal, vol. i, page 380, and pages 1—8, where a brief analysis is given by Mr. Wilson, of the contents of the *Lalita vistara*.



being of good judgment, doth everything with due reflection :— who hath for her father and mother-in-law equal reverence as for a spiritual teacher :—who treateth her servants both male and female with constant mildness :—who is as well versed as any courtesan in the rites and ceremonies described in the Shastras :—who goeth last to sleep and riseth earliest from her couch :—who maketh every endeavour with mildness, like a mother without affectation :—if there be any such maiden to be found, father, give her unto me as a wife.’’

Afterwards, the king (Sans. *Shuddhodana*, Tib. *Zas-Qtsang-ma*) directs his brahman minister (Sans. *Purohita*, Tib. *Mdhun-na-hdon*) to go into the great city of *Capila-vastu* (Tib. *Serskya-qzhi*), and to inquire there in every house after a girl possessed with these good qualities, shewing at the same time SHAKYA’S letter, and uttering two *Slókas*, or verses, of the following meaning : “ Bring hither that maiden who has the required qualities, whether she be of the royal tribe, or of the brahman caste ; of the gentry, of the plebeian class. My son regardeth not tribe nor family extraction : his delight is in good qualities, truth, and virtue alone.’’

ལྷུ་འཇམ་མཁའ་བྱུ་མོ་དང་།

ཇི་ལྟར་འཇམ་དམངས་འཇམ་དེ་བཞིན་དེ།

སྐྱུ་ལ་ཡོན་ཏན་འདི་ཡོད་པའི།

བྱུ་མོ་དེ་ནི་འདིར་འོན་ཅིག།

ང་ཡི་བྱུ་འདི་འཇམ་དག་དང་།

རྒྱལ་ལ་ངོ་མཚར་འཇིག་མ་ཡིན།

ཡོན་ཏན་བདེན་པའི་ཚེས་ཀྱི་རྣམས།

དེ་ལ་འདི་ནི་ནི་དགའོ།།

The objections of the Buddhists to the seclusion of woman may be gathered from the following imaginary conversation of SHAKYA’S wife, extracted from the *Kah-gyur*, Do, Kh. vol. leaf 120-121 (corresponding with the Sanscrit *Lahita vistara*, leaf 85).

*Sá-htsho-ma* (S. *Gopa*), the wife of SHAKYA, upon hearing of her being upbraided by the domestics for not concealing her

face when in company with others, expresses herself in some verses (against the veil), the meaning of which is as follows :

“ Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of a standard. The venerable are pleasing when they go, they are agreeable also when they come. They are so whether they stand or whether they are sitting. In every manner the venerable are pleasing. The man excellent in virtue is pleasing when he speaks ; he is so also when he sits still. As an example, doth not the *Kalapinka* bird appear more beautiful when she chaunteth her lovely song in your presence ? The venerable man who putteth on a garment made of the *kusha* grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. They who have put off all vices are venerable. Fools, committing vices, howmuchsoever they be adorned, are never pleasing. Those that have malice in their heart and speak a sweet language are like a poisoned bowl into which nectar is poured ; or a cleft on a rock that is rough both inside and outside. Communion with such men is as though you would touch the mouth of a snake. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never use a deceitful language ; and having subdued the flesh, are held in restraint by a pure conscience : for such, to what purpose is the veiling of the face ? They that have a cunning heart are impudent and shameless ; and having not the required qualities, do not speak the truth :— though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclothed. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other ;—such women, when not concealed by a veil, shine forth like the sun and moon. Moreover DRANG-SRONG (S. *Ris'hi*), the great Lord (God), who wise in knowing the hearts of others, yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my obligation, and my chastity. Therefore, why should I conceal my face ? ”

*Zas-Qtsang-ma* (S. *Shuddhodana*, the father of SHAKYA).

her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time one *slôka*, the meaning of which is this : “ My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes ; to see two such pure persons united together, is like when butter and ghee are mixed together.”

ཁོ་བོ་འི་བྱ་ནི་ཡོན་ཏན་ཇི་འདྲ་ས་བརྒྱན་པ་དང་།  
 མནའ་མའི་རང་གི་ཡོན་ཏན་ཇི་ལྟར་རབ་སྐྱེ་བ།  
 སེམས་ཚན་དག་པ་དེ་གཉིས་ལྟུང་པར་གྱུར་བ་ནི།  
 མར་དང་མར་གྱི་སྦྱིང་ཁུ་ཇི་ལྟར་འདྲ་བ་བཞིན།

As breathing in accordance with the virtuous sentiments of the above favourable specimen of the Tibetan sacred works, we may here extract a curious correspondence (whether imaginary or real we will not pretend to determine), stated to have taken place between a princess of Ceylon and the Buddhist saint. This letter is very generally known and admired throughout Tibet, being introduced in every collection of epistolary forms for the instruction of youth.

*Ratnâvali's Letter to Shákya.*

*Mutig-chen* (S. *Ratnavali*), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine ; she was much pleased with it ; and, when those merchants returned home, she sent some presents to CHOM-DAN-DAS (SHAKYA), with a letter of the following contents :

ལྷ་དང་ལྷ་མིན་མི་ཡིས་ཕྱག་བགྲིས་པ།  
 སྦྱིང་བསྐྱུང་དང་བསྐྱེངས་ལས་ངས་གོལ་ཞིང་།  
 གཙོ་བོ་གྲགས་པ་རྒྱ་ཚེར་རབ་གྲགས་པ།  
 དྲང་སྲོང་བདུད་རྩི་ཆ་ལས་ཕྱགས་རྗེས་གཞོང་།

“ Reverenced by the *Suras*, *Asuras*, and men ; really delivered from birth, sickness, and fear ; Lord ! who art greatly celebrated by thy far-extending renown, from the Sage’s am-

brosial portion, kindly grant me ! (meaning religious instruction or wisdom)''.

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddha*, *Dharma*, and *Sangha* ; and a few fundamental articles of the faith ; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon.

The stanzas are these. See *Dulva*, vol. 5, leaf 30.

བཅུམ་པར་བྱ་ཞིང་འབྱུང་བར་བྱ།

གང་ཞིག་རབ་དུ་བག་ཡོད་པར།

སངས་རྒྱལ་བལྟན་ལ་འཇུག་པར་བྱ།

ཚེས་འདུལ་འདི་ལ་སྦྱོད་གྱུར་པ།

འདས་བུའི་ཁྲིམ་ན་སྤང་ཆེན་བཞིན།

སྐྱེ་བའི་འཁོར་བ་རབ་སྤང་ས་ནས།

འཆི་བདག་སླེ་ནི་གཞོམ་པར་བྱ།

སྤྱུག་བསྐྱེལ་ཐ་མར་བྱེད་པར་འགྱུར། ॥

“ Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death (the passions), that are like an elephant in this muddy house (the body), (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake). Whoever has lived a pure or chaste life, according to the precepts of this *Dulva*, shall be free from transmigration, and shall put an end to all his miseries.”

The compendium, or sum of the Buddhistic doctrine in one *slôka*, runs thus :

སྨིག་པཅི་ཡང་མི་བྱ་མྱེ།

“ No vice is to be committed,

དག་བ་ཕན་སྤུམ་ཚོགས་པར་བྱ།

Virtue must perfectly be practised,—

རང་གི་སེམས་ནི་ཡོངས་སུ་གདུལ།

Subdue entirely your thoughts.

འདི་ནི་སངས་རྒྱལ་བལྟན་པ་ཡིན།

This is the doctrine of *Buddha*.”



No. VIII. Analysis of a Tibetan Medical Work.

[J.A.S.B., Vol. IV, p. 1 (1835).]

The principal work on medicine in Tibet is that entitled the " rGyud bZhi " (རྒྱུད་བཞི། the tract in four parts). It is attributed to SHA'KYA, though not introduced into the *Kah-gyur* or *Stan-gyur* collections.

When in Tibet I requested the LAMA, my instructor in the language of the country, to give me an account of its contents, which he did in an abridged compilation divided, like the original, into four parts. The present translation of the LAMA's manuscript may be interesting to those who are curious on the subject of Tibetan literature, and the state of medical practice in that remote part of the world. The materials of the original are as usual all derived from Sanskrit works, which have not however hitherto been made known in an English dress.

The following is the account given in the work itself of the manner in which this Treatise of Medicine found its way to Tibet.

In the time of KHRI-SRONG DEHUTSÁN (in the 8th or 9th century of the Christian era) a Tibetan interpreter BAIROT-SANA (or Vairochana) having translated it in Cashmír, with the assistance of a physician-pandit (ལྷ་བ་མངོན་དགའ་ - Davá

mNon-gah), presented it to the above-mentioned Tibetan-king. At that time it was received by " gYU-THOG " a learned physician, and by several others, and afterwards it devolved successively to others till gYU-THOG (the 13th in descent, from the first) styled the New gYU-THOG, to distinguish him from the former physician of the same name, who is called 'the ancient.' This physician much improved and propagated it; and at that time, it is stated, nine men became learned in medicine.

The LAMA, who wrote me this extract, enumerated several works on medicine, current in Tibet, of which the most celebrated is a commentary on the present work, entitled " Baidúrya sñon-po " (the lapis lazuli) written by " Sangs-rgyas rgya mts'ho " སླེ་སྲིད་སངས་རྒྱལ་རྒྱ་སོ་ a regent at Lassa about the end of the 17th century.

The LAMA states that there are about forty books or works written in Tibet, on medicine, besides the five volumes in the

Stan-gyur collection, and the scattered occasional instructions on medicaments in the Kah-gyur.

The chief medical school in Tibet is at Chák-phuri (ལྷགས་ལྷོ་རྒྱུ་རྩེ།) a monastery at or near Lassa. There are also two others, in middle Tibet, of some repute, called Cháng-Zúr (གྲང་རྩུར།)

### FIRST PART.

This is entitled རྩ་བའི་རྒྱུད།, *rtsa-vahi-rgyut*, the root or basis of the (medical) tract. It is divided into six chapters.

#### First Chapter.

In this is described how CHOMDANDAS (SHAKYA) transforming himself into the shape of a chief physician, in a forest of medical plants, delivered his instructions, in a superb palace, in the presence of gods, sages (or *Rishis*), and a large train both of heretic and orthodox hearers.

#### Second Chapter.

He (SHAKYA) addressed his audience thus:—"Assembled friends! be it known to you, that every human creature who wishes to remain in health; and every man who desires to cure any disease, and to prolong life, must be instructed in the doctrine of medicine. Likewise, he that wishes for moral virtue, wealth, or happiness, and desires to be delivered from the miseries of sickness; as also, he that wishes to be honoured or respected by others, must be instructed in the art of healing." Then one of the hermits or *Rishis* (དྲང་སྲོང་-Drang-Srong) expressing his desire of

promoting the well-being of others, requested his advice as to the manner in which he might become instructed in the doctrine of medicine. Then the teacher (SHAKYA) said (or commanded): "He must be instructed in the four parts of the medical science, which are the

རྩ་བའི་རྒྱུད།, — ; བཤད་བའི་— ; མན་ངག་གི་— ; and རྩེ་མའི་རྒྱུད།  
root or theory, explication, instruction, and lastly manual operation; farther, he must be instructed in the eight branches of healing: viz. 1, the curing of the whole body; 2, of particular diseases incident to children; 3, to women; 4, the curing of diseases caused by evil spirits; 5, of wounds made by a knife, spear, &c.; 6, of all sorts of venomous or poisonous infections; 7, of the infirmities of old age; and 8, the increasing of virility in men. These are the principal divisions of the whole medical treatise.

The number of chapters in the four parts of this medical tract amount to 156.

In the explanatory part, there are 11 places or sections, and 31 chapters; in the instructive part on cures or remedies for each specified disease, there are 15 circumstances and 92 chapters;—the last part has four divisions and 27 chapters.

*Third Chapter.*

The theory of the human constitution is illustrated by a similitude taken from the Indian fig-tree (ཤིང་ལྷ་ངམ་སྟེང་།). Thus, there are three

roots or trunks; thence arise nine stems; thence spread 47 boughs or branches; thence 224 leaves; two blossoms, and three fruits. The explication of the simile as applied to the states of the body. The single root or basis of diseases; the stems, branches, and leaves arising thence, taken or considered in a healthy and in a diseased state. Distinction; with respect to wind; ditto, with respect to bile; as also to phlegms their respective offices, operations or influences.

There are seven supports of the body on which life depends; the chyle, blood, flesh, fat, bone, marrow, and semen. Description of the three sorts of excretions or sordes of body, ordure, urine, and sweat.

The three generative causes of disease are: lust or ardent desire; passion or anger; dulness or ignorance. By the first is caused wind; by the 2nd, bile; by the last, phlegm. The accessory causes of disease are four: 1, season with respect to cold and heat; 2, any evil spirit; 3, wrong use of food; and 4, ill conduct of life.

The parts of the body, commonly subject to diseases, are six: the skin, the flesh, the veins, the bones, the viscera, and the bowels.

The proper places of the three humours are: that of the phlegm in the upper parts of the body, as the proper place of dulness, in the brain or skull; that of the bile, in the middle part of the body, which is appropriate to anger; and the wind resides in the lower part of the trunk, in the waist and loins, as in its proper place.

There are 15 ways or channels through which disease spreads itself. The channels of the motion of wind are, the bones, the ear, skin, heart, artery, and the guts. The blood, sweat, the eye, the liver, the bowels, are the ways or vehicles of bile. The chyle, flesh and fat, marrow and semen, ordure and urine, the nose and the tongue, the lungs, the spleen, and the kidneys, the stomach, and the bladder, are the vehicles for the conveyance of the phlegmatic humour.

With respect to the three humours, this farther distinction is made: wind is predominant in the diseases of old people; bile, in those of adolescents or youths; and phlegm, in children.

With respect to place (or part of the body); wind occurs in the cold parts of the body; bile in the dry and hot parts; phlegm abides in the moist and unctuous parts.

The several seasons, in which the diseases caused by any of these three humours prevail, are thus stated: diseases, caused by wind, arise commonly during the summer season, before the dawn, and about mid-day. Those caused by bile, in autumn, about midday and midnight. Phlegm prevails during the spring season, and in the morning and evening.

There are specified nine sorts of diseases, in which there is no hope of recovery.

On the 12 causes by which any of the diseases caused by any of the three humours, is changed into another, as wind into bile and phlegm, etc.

All diseases are classed under two heads: heat and cold. Those, in which wind and phlegm prevail, being of natural water, belong to cold. Blood and bile, being of natural fire, belong to heat. The diseases caused by the worms and the serum, belong both to cold and heat.

*Fourth Chapter.* On the symptoms of diseases. On examining the



tongue and urine. On feeling the pulse. On asking (orally) after the circumstances, how the disease first arose, and its progress,—what pain is felt, what sort of food has been useful or noxious ?

Especially with respect to the tongue: If the tongue is red, dry, and rough, it is the sign of prevailing wind; if covered with a yellowish white thick substance, it is the sign of bile; if covered with a dim, white, soft, and moist substance, it is the sign of phlegm.

With respect to the urine: If the urine of the patient is blue, clear like spring-water, and has much spume or froth, it is the symptom of wind; if yellowish red and thick, steaming or vapouring greatly, and diffusing a smell, it is the sign of bile; if white, with little smell, and steam or vapour, it is the sign of phlegm.

With respect to the pulse: When the physician feels the pulse, if beating greatly upwards it somewhat stops (if irregular), it is the sign of wind; a quick full beating is the sign of bile; a sunk, low, and soft beating is the sign of phlegm.

The physician's 29 questions to the patient about his food, exercise, and the pains or relief felt after having taken such and such a food, made such and such an exertion, &c. are here detailed.

*Fifth Chapter.* On the means of curing diseases.

1. With respect to food:

The several sorts of flesh, grain, vegetables, and liquids employed successfully in curing diseases caused by wind. Specification of the several sorts of animal and vegetable food, and of soup and liquids or potions, by which bile is cured. Ditto of those that are good against phlegmatical diseases.

2. With respect to one's conduct of life or exercise.

It is good against wind to remain in warmth, and to have a companion with whom one can best agree. Against bile: to remain in a cool and still place, or undisturbed. Against phlegm: to cease from exertion or business, and to remain in warmth.

3. With respect to medicaments to be used against these three humours.

Those against wind are of three different tastes: sweet, sour, and saline; and with respect to their efficacy, unctuous, heavy, and soft.

Those used against bile are, sweet, bitter, and nauseous bitter:—their efficacy; coolness, thinness, and dulness, or bluntness.

Those used against phlegm are, hot, sour and acrid:—their efficacy: sharpness, roughness, and lightness.

Mixtures of medicaments with respect to their tastes; for assuaging pains, and for carrying off diseases, or for purging.

1. Assuaging medicaments:

Against windy diseases: soup, and medical butter (a kind of sirup).

Against bile: liquid medicine and powder.

Against phlegm: pills and powdered medicine (aromatics?).

The several kinds of soup are: of bones, flesh, butter, molasses; of wine, &c.

There are specified five kinds of sirup, according to the different principal ingredients, their several applications and effects.

2. Depuratory or purging medicaments.

In windy diseases: a gentle depuratory medicament.

In bilious diseases: a purging physic.

In phlegmatic diseases: emetics.

With respect to the first there are specified three sorts of depuratory medicaments, the purging medicaments are of four kinds, the emetics are of two sorts.

With respect to physical (or surgical) operation, against wind: the smearing of the body with butter, &c. and cauterising in the Hor (or Turkish) manner. Against phlegm: phlebotomy, and cold water (or bathing in ditto). Against phlegm: warm applications, and cauterising.

Specifications of the several kinds of cures against wind, bile, and

phlegm. They amount to 98 (compared to so many leaves). If the physician is skilful and diligent in his application, and the patient obedient and respectful, so will the latter soon be delivered from disease.

*Sixth Chapter.* Recapitulation of the three last chapters. According to the former metaphor or allegory of the Indian fig tree, there are three roots (or trunks): 1, the root, place, or ground of the disease; 2, that of the symptoms, and 3, that of the manner of curing.

There arise from the first trunk (or root) two stems: that of the unchanged state of the body, and that of the changed or diseased state of the body.

From the 2nd trunk (or root) there arise three stems, namely: those of looking on, feeling and asking (or of inspection of the tongue and urine; of the feeling of the pulse; and of asking after the circumstances of the disease).

On the 3rd trunk there arise four stems: those of the food; of the manner of living or conduct of life; of the medicaments used; and of the operations performed. Therefore, from the three trunks (or roots) there arise nine stems.

The number of the boughs or branches:

Those branching from the stem of the unchanged body are: disease, the seven supports of the body, and the fæces.

On the stem denoting the changed or diseased state of the body, there are the following 9 boughs: cause of disease, accessory causes, beginning or injured parts, place, way, time of arising (or of the fit), fruit or consequence, causes of transition from one into another disease; the reduction of all diseases to heat and cold.

On the stem denoting the symptoms of diseases, there arise the following eight boughs: 2 of inspecting the tongue and urine. Of feeling the pulse, there are 3: wind-pulse, bile-pulse, and phlegm-pulse. And in asking after the circumstances of the disease, there are 3. Altogether eight.

On the stem denoting the manner of curing, there arise the following boughs or branches; 3 of food or meat; 3 of drink or potion; 3 of the manner of living or of the conduct of life; 6 of physic with respect to taste and efficacy; 6 of the assuaging mixtures with respect to taste and efficacy; 3 of depuratory physic. There are also 3 boughs of medical (or surgical) operations. Thus in all there are 47 boughs or branches.

The number of leaves (or of leafy branches) issuing from the 47 boughs:

1st. On the top of the unchanged stem, the enumeration of 25 diseases.

2nd. On the top of the stem denoting the changed or diseased state of the body, 63 symptoms or tokens of indisposition.

3rd. On the top of the stem of inspection (or examination of the tongue and urine), 6 branches or leaves of inspection.

4th. On the top of the stem of feeling, three sorts of pulse (or three manners of beating of the pulse).

5th. On the top of the stem of asking the patient about the circumstances of the disease, 29 questions.

6th. On the top of the stem denoting the food (diet, meat, and drink or potion) of the patient there are the enumeration of such, as: 14 in respect to wind; 12 to bile; and 9 to phlegm.

7th. On the top of the stem of the conduct of life, 6.

8th. On the top of the stem of physic nine tastes and efficacies are enumerated, together 18; 3 kinds of soup or broth; 5 kinds of medical butter or sirup; 4 kinds of potions; 4 kinds of powders; 2 kinds of pills; 5 kinds of powdered aromatics; 9 sorts of depuratory application. Total = 50 kinds of physic.

9th. On the top of physical (or surgical) operations, 7 leafy branches.

A summary exhibition of the above specified leaves :

1. On the trunk denoting the place and ground of diseases, there are 188 leaves.

2. On that denoting the symptoms, 38.

3. On that denoting the manner of curing, there are 98 leaves. Altogether making 224.

There are two blossoms : health and a long life.

There are three fruits : moral perfection (or good morals), wealth, and happiness.

These are the contents of the six chapters of the first part of this medical tract.

## SECOND PART.

There are four things to be treated of in the doctrine of curing or healing : 1, What is to be cured or healed ? 2, With what is it to be cured ? 3, In what manner is it to be cured ? 4, By whom is it to be cured ?

*1st Chapter.*—With respect to the first question, What is to be cured ? the answer is : the disease in the human body. 2, By what means : By diet or regular food, exercise, medicament, and by chirurgical operation. 3, In what manner is it to be cured ?—so that the patient recovering from his sickness, may remain long alive. To this place belongs the examination of the symptoms, the rules of curing, and the manner in which the cure is performed. The contents of this part of the treatise are reduced to four roots, and to 11 branches or minor parts.

*2nd Chapter.*—Cure is ordained for the well-being of the body. The origin or generation of the body. Cause, and accessory causes thereof. Tokens or signs of birth.

The cause of the generation of the body is stated to be : the father's seed, the mother's blood, and the arising of consciousness. If the first be predominant, there will be born a son ; if the second, a daughter ; if both are equal, then a hermaphrodite. Should it happen that the blood be formed into two masses, then twins will be born.

Out of the semen are formed : the bone, the brain, and the skeleton of the body. Out of the mother's blood are generated the flesh, blood, heart, with the other four vital parts (lungs, liver, spleen, kidneys,) and the six vessels or veins. From the soul or vital principle arises consciousness through the several organs.

After the body has been thus conceived, the cause of its increase is in the two veins on the right and left sides of the womb, in the small vessel containing the mother's blood for menstruation, and in the chyle formed from the mother's food, which successively descending into the womb, concurs to the coagulation or union of the semen, blood, and the vital principle, and to their increase, in the same manner, as water is conveyed, by certain canals, from a watering pond, to a field, for the production of corn.

The body, by the agitation of the (inward) air, being changed during 38 weeks, goes on continually increasing, for nine months.

The continual increase of the fetus, or embryo, is thus : In the 1st week, it is like a mixture of milk and blood. In the 2nd week, growing somewhat thick, it is of a ropy or tenacious nature. In the 3rd week, it becomes like curds. In the 4th week, from the form, which the embryo takes, is conjectured whether it will be a son, daughter, or hermaphrodite. In the 1st month, the mother suffers both in her body and mind several disagreeable sensations.

In the 2nd month, in the 5th week, the navel of the body is first

formed. In the 6th week, the vital vein (or artery), depending on the navel. In the 7th week, the forms of both eyes appear. In the 8th week, in consequence of the forms of the eyes the form of the head arises. In the 9th week, the shape of the upper and lower parts of the trunk or body is formed.

In the 3rd month, in the 10th week, the forms of the two arms and sides (or hips) appear. In the 11th week, the forms of the holes of the nine organs become perceptible. In the 12th week, the five vital parts (heart, lungs, liver, spleen, veins) are formed. In the 13th week, those of the six vessels.

In the 4th month, in the 14th week, the marrows in the arms and thighs are formed. In the 15th week, the wrists of the hands and the legs of the feet are perceptible. In the 16th week, the 10 fingers and the 10 toes become visible. In the 17th week, the veins or nerves, connecting the outer and inner parts, are formed.

In the 5th month, in the 18th week, the flesh and fat are formed. In the 19th week, the tendons or sinews and the fibres are formed. In the 20th week, the bone and the marrow of the feet are formed. In the 21st week, the body is covered with a skin.

In the 6th month, in the 22nd week, the nine holes of the organs are opened. In the 23rd week, the hair on the head and on the body, and the nails commence to grow. In the 24th week, the viscera and vessels become entirely finished; and then pleasure and pain is felt. In the 25th week, circulation or motion of air or wind commences. In the 26th week, the memory of the mind begins to be clear.

In the 7th month, the 27th to the 30th week, the whole body comes to entire perfection, or is completely formed.

In the 8th month, from 31st to 35th week, the whole body, both within or without, greatly increases.

In the 9th month, in the 36th week, there arises a disagreeable sensation in the womb. In the 37th week, there arises a nauseous sensation. In the 38th week, the head turning to the entrance of the womb, the birth takes place. But, though the months are completed, yet, on account of the mother's menstruation, and of wind, birth may for some time be delayed.

Farther it is stated, that if the right side (of the pregnant woman) is high, and the body light, there will be born a son; if the left side is high, and the body heavy, then a daughter; if they both are in an equal state, an hermaphrodite. And if the middle or both the sides are high, then twins will be born.

The tokens and circumstances of approaching birth are then described.

(This may be seen at large, in the Kah-gyur, in the work entitled དགའ་བོ་མངའ་རྒྱུག "d,Gah-vo m,ñal h,jug" Nanda entering into the womb.)

3rd Chapter.—The several members of the body are likened to certain things, 32 in number.

The manner of the existence of the body, under four distinct heads: 1. The quantity (in measure or weight) of the several constituent parts of the body, and the manner of existence of those parts on which the body depends. 2. The state of the veins and nerves. 3. On the nature of diseases, the enemies of the body. 4. The holes or openings for the circulation of the air, &c.

With respect to the 1st:

1. The quantity of the wind or air (in the body) is equal to one full bladder: that of the bile to the quantity of ordure once discharged; that of the phlegm—to one's three two-handfuls (the two hands three times full); that of the blood and ordure to seven ditto; that of the urine and serum to four ditto; that of the grease and fat to two ditto:

that of the chyle and the semen to one handful; that of the brain to a single handful; that of the flesh = 500 handfuls; (one handful being as much as can be enclosed once in a single hand). Women have an excess of 20 more on account of their thighs and breasts.

There are 23 sorts of bones; in the back-bone, 28 are distinguished. There are 24 ribs; 32 teeth; 360 pieces of bones. There are 12 large joints of limbs;—small joints, 250. There are 16 tendons or sinews, and 900 nerves or fibres; 11,000 hairs on the head; 11 millions of pores of the hair on the body. There are five vital parts (or viscera) (as the heart, lungs, liver, spleen, and the reins or kidneys); six vessels, and nine openings or holes.—In *Jambudwipa* the measure of a man's height is one fathom or four cubits—deformed bodies have only  $3\frac{1}{4}$  cubits, measured by their own.

With respect to the 2nd section, showing the state of the veins. There are four kinds of veins or nerves: 1, that of conception; 2, of sensation; 3, of connexion, and 4, that of vitality.

The 1st: From the navel there arise or spread three veins or nerves, one of them ascends to the brain, and is acted on by the dull part of it, generating the phlegm in the upper part of his body. Another nerve (or vein) entering into the middle, forms the vital nerve, and depends for its existence on the vital nerve of passion and blood; that part of it, which causes bile, resides in the middle. The third nerve (or vein) descends to the privy parts, and generates desire both in the male and female. That part of it, which produces wind, resides in the lower extremity.

The 2nd: There are four kinds of the nerves of existence or sensation.

For rousing (or exciting) the organs, in their proper place, there is in the brain a principal nerve, surrounded with 500 other smaller ones. Another nerve for making clear the organ of recollection or memory, resides in the heart, surrounded with 500 other smaller ones.

That nerve, which causes the increase and renovation of the aggregate of the body, resides in the navel, surrounded with 500 other smaller ones.

That nerve, which causes the increase of children, and descendants, resides in the privy member, together with 500 other smaller ones—and comprehends or encompasses the whole body.

The 3rd: The nerve of connexion consists of two kinds, white and black. There are 24 large veins (or nerves), which, like as so many branches ascending the principal stem of the vital principle, serve for increasing the flesh and the blood. There are eight large hidden veins or nerves for making the connexion of the diseases of the viscera and vessels.

There are 16 conspicuous veins connecting the outward limbs, and 77 others spreading from them, called གཏང་ཚུ་ bleeding veins (that may occasionally be opened to let out blood).

There are 112 hurtful or pestilential veins (or nerves); of a mixed nature, there are 189 others. Thence originate 120 in the outer, inner, and middle parts, that spread into 360 smaller ones. Thence smaller ones encompass the body as with a net-work.

There are 19 strong working nerves, which, like roots, descend from the brain, the ocean of nerves; from among them there are 13 that are hidden, and connect the intestines—six others, connecting the outward parts, are visible; from them spread 16 small tendons or sinews.

There are three vital nerves (or veins) in a man. The one encompasses both the head and the body; the second, associating with respiration, moves accordingly; the third is the principal, and connecting the veins or canals, for the circulation of air and blood, is occupied with generating or increasing the body, and being the vital nerve, is called, by way of eminence, the artery or the principal vital nerve.

With respect to the third point :

Diseases of consequence happen in the flesh, fat, bone, tendons, nerve, intestines, and veins.

Such diseases are counted in the flesh, 45; in the fat, 8; in the bone, 32; in the tendons or sinews, 14; in the intestines, 13; in the veins, 190. On the head, there are 62; on the neck, 33; in the trunk of the body, 95; in the four hanging members (two hands, two feet), 112. Thus important diseases are reckoned 302, of which 96 are said to be very dangerous, which cannot be cured by any expence or skill. There are 49 that are dangerous in a middle degree, but which may be cured by learned physicians. The rest may be cured by others also; since they are of no great consequence, though they also be reckoned among diseases of magnitude.

With respect to the fourth point :

Of the several orifices or passages for the conveyance of air, blood, drink, and food, both within and without, are enumerated 13 in males, and 16 in females.

Through inconvenient food and exercise, these passages being hurt, there arises a distemper of the body, by the humours being either too much increased, issued, or hindered; or by taking wrong direction, confusion is produced. When the passages are clean, and free from any hurt, then the body is in a healthy state.

*5th Chapter.*—Characteristic description of the body. There is a two-fold division: 1, Those parts which are subject to injury (the body). 2, Those things by which they are injured (bad humours or diseases). First, of those that are subject to injury. These are thus distinguished: the supports (or those parts which keep the body together), seven in number; as, the chyle, blood, flesh, fat, bone, marrow, and semen. Excrements, as ordure, urine, and sweat; also the dirt of the teeth, and under the nails, and the impurity issuing from other openings or passages.

1stly. The office of the seven supports of the body, and of the three excrements, is thus described:

The meat and drink, after being digested in the stomach, are changed into chyle and fæces. These turn into ordure and urine, that is, for the nutrition of the body, by increasing the blood. The blood preserving the moisture or humidity of the body, keeps up life, and increases the flesh. The flesh covering and cleansing the body, both within and without, produces the fat. This makes the whole body unctuous, and causes the increase of the bone. This supports the body and increases the marrow. This improves the essential sap of the body, and produces the semen virile. This conduces to the well-being of the whole body, and to the production of a new one.

The service, rendered by the fæces, is: the ordure serves for the support of the bowels, guts, &c. By urine, morbid humours are carried off; and it serves also for a support of the thinner fæces, and carries off the putrid thick sediment.

The office of sweat is to soften the skin, and to change the obstructed pores of the hair of the body.

Fire-warm  is the common gentle warmth, or heat, of

the whole body. The warmth of the stomach is the principal cause of the digestion of meat and drink of every kind. If this warmth is in good state, the digestion of meat and drink is easy; no diseases then arise, the lustre of the face, the chyle, the supports of the body and life, then increase. Therefore, the warmth of the stomach must be kept up (or if lost, must be restored), with every endeavour.

The manner in which meat and drink are changed. Whatever is eaten or drunk, is carried into the belly or stomach, by the vital air or wind; afterwards, by the aid of phlegm, it comes into fermentation of a

sweet taste, and increases the quantity of phlegm. Afterwards, being digested by the aid of bile, taking a hot and sour taste, it produces bile. Afterwards, by the aid of the air or wind that conveys an equal heat to the whole body, the dregs or fæces being separated, and taking a bitter taste, it generates thin wind. The fæces being changed into thick (or solid) and thin (or fluid) parts, become ordure and urine.

The chyle, after having passed by nine veins from the stomach into the liver, it becomes or changes into blood; afterwards, successively, it is transformed into flesh, and the seven supports of the body.

2ndly. The hurtful things or bad humours. These are three: wind, bile, and phlegm, each with a five-fold division.

1. Of Wind. The life-keeping wind or air resides in the upper part of the head; that which operates upwards, has its place in the breast; that which pervades or encompasses all, resides in the heart; that which communicates or conveys an equal heat to the body, has its seat in the stomach; that which cleanses downwards, abides in the lower part of the trunk.

2. Of Bile. The digesting bile resides in the stomach, between the digested and indigested part; that which forms the chyle, resides in the liver; that which prepares or increases, in the heart; that which assist the sight (or causes to see), in the eye; that which gives a clear colour resides in the skin.

3. Of Phlegm. The supporting phlegm resides in the breast; the masticatory, in the indigested part; the tasting, on the tongue; the refreshing (or that makes contented), in the head; the conjunctive or uniting, resides in every juncture (or joint).

The characteristic signs of the above-specified humours—that of wind; roughness, lightness, cold, smallness, hardness, and mobility.

That of bile; unctuousness, sharpness, lightness, foulness, depuratory moisture.

That of phlegm: unctuousness, coolness, heaviness, and dulness, softness, or gentleness, steadiness, adhesion, passionateness.

6th Chapter.—On the works or action of the body. These are the body, the speech, and the mind. Virtue, vice, and undetermined cases. The five organs occupy their own place. The body is divided into basis (ground or support), age, nature (or constitution), division of diseases. The basis has a triple division. Age also has the same number; that of nature or native disposition, has seven. With respect to disease, the distinctions are: indisposition and absence of morbid state.

7th Chapter.—On the tokens of destruction (or approaching death) of the body: 1. Tokens of a far distant death. 2. Ditto of a near one. 3. Uncertain, and 4. Certain tokens of death. Distant tokens are: any envoy (of death), dream, and change (by age), &c.; the near tokens are distinguished into near and very near. Uncertain tokens; as, when after recovering from a sickness, one may live yet many years. Certain tokens, as, when the disease is incurable.

A physician should be well acquainted with the tokens of death; that he may know whether the patient be curable or incurable, and to perform his medical service accordingly.

8th Chapter.—On the increasing and decreasing state of sickness. Here is treated of the causes and accessory causes of the disease; the manner of its origin; the diseased part; the character and distinctions of the importance of each.

First. The causes are proximate, and remote.

9th Chapter.—There are three accessory causes that depend on the primary causes: the originating and spreading, the gathering together and arising; and the taking away of the disease.

10th Chapter.—On the manner in which any disease takes place in the body.

11th Chapter.—On the character of diseases; as, an increasing, diminishing, and a perplexed, disease. The causes of which are to be

sought in the too great or too small quantity of the three humours, of the seven supports of the body, and of the *faces*.

*12th Chapter.*—Division of diseases; with respect to the cause, the individual, and the kind of disease. With respect to the cause: this is attributed to the vicious three humours of this life; to the consequence of immoral actions in former generations or lives, and to a mixture of both. With respect to the individuals: they are, man, woman, child, old persons; and men of every description. The several diseases peculiar to each are enumerated. The number of the kinds of the common diseases is stated to be 404, which are divided or distinguished out of several respects. As with respect to the vicious humours, principal humour, place or injured part, and the kind of disease, 42 belong to wind, 26 to bile, 33 to phlegm. Thus with respect to the humours, 101 divisions are made, and so on; with respect to the other points also, many distinctions or classifications are enumerated, each amounting to 101.

*13th Chapter.*—With respect to the conduct. What course of life is to be taken (to be free from disease): 1. continually, 2. at certain periods, and 3, occasionally, or as circumstances may require. The two first are treated in the next two chapters: 1, continually to be done are: wordly affairs and religious exercises or occupations; first, the leaving off every immoral action committed by the body, speech, and the mind; and the doing of such things as are agreeable to these, in every circumstance of life: as in eating, walking, sitting, mounting a horse, sleeping, &c.

2. Religious occupations are the exercise of moral virtues, and the desisting from the ten immoral actions.

*14th Chapter.*—On the periodical conduct of life, according to the different seasons (as the first and last part of winter, the spring, the hot season, summer, and autumn:) with respect to diet, exercise, medicine, and chirurgical operations.

*15th Chapter.*—On the circumstantial conduct of life, with respect to several cases, teaching that, one should not obstruct hunger and thirst (or abstain from meat and drink); not hinder yawning or gaping, sneezing, breathing, coughing (or ejecting phlegm), spitting, sleeping, nor any of the natural discharges, since the obstruction or hindrance of them may give rise to any disease, of which several cases or examples are enumerated.

*16th Chapter.*—The manner of using meat and drink: 1. The several kinds of food, and the manner of using them. 2. Several kinds of food that do not agree, and therefore may not be used together. 3. Temperature to be observed.

For food are used, grain (or corn), flesh, butter, vegetables or greens, and dressed victuals. There are two kinds of grain: 1, growing in ears, and 2, in pods (as pulse). Flesh or animal food of eight kinds or sorts. Several kinds of unctuous or oily substances; as, butter, oil expressed from grains, kernels, fruits, berries, and trees or shrubs; grease, fat, marrow, &c. To vegetable of green things belong potherbs, &c. To dressed victuals or meals belong boiled rice, soup, &c. Drinkable things are milk, water, wine, &c.

*17th Chapter.*—Enumeration of several kinds of food that it were dangerous to take together; as, fish and milk, &c.

*18th Chapter.*—On the proper measure of food to be taken, or on temperance in meat and drink.

*19th Chapter.*—On pharmacy, or the preparing of medicaments for healing any disease. Taste of medicament, efficacy, digestive quality, mode of composing, &c., appropriate to any specified disease.

*20th Chapter.*—On *materia medica*, the efficacy of every simple medicament. The materials for medicament are: precious and natural stones, earths, woods, vegetables, and those obtained from animals. In the text, and in another quoted work, 915 articles are enumerated, and stated of each to what disease it may be applied especially, as a remedy.



**21st Chapter.**—Specification of the classes of medicaments; their preparation and application to specified diseases.

**22nd Chapter.**—On the five sorts of (chirurgical) instruments, employed in trying or sounding any disease, in cutting, &c.

**23rd Chapter.**—That one may remain in health and ease, rules are prescribed to be observed.

**24th Chapter.**—Discrimination of the humours as the cause of any inward or outward disease.

**25th Chapter.**—When the former are insufficient, it is taught, to seek it in the vicious inclination of the mind.

**26th Chapter.**—To exhibit medical help, when the disease may be healed; and to give it up, when it cannot be cured.

**27th Chapter.**—On the manner of curing diseases. How? by whom? with what? The measure or length of time of curing.

**28th Chapter.**—Detailed description of the curing of diseases.

**29th Chapter.**—Common and peculiar mode of curing diseases.

**30th Chapter.**—How to cure wind, bile, phlegm, is separately exposed or taught.

**31st Chapter.**—The requisite qualities in a physician, that he should be well acquainted with the theory and practice of medicine; and be an impartial, upright, good-hearted man.

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THIRD PART.

*Containing a full explanation of Diseases.*

**Chapter 1.** Exhortation to the teacher (SHAKYA) to deliver a treatise (རྟོགས་པའི་ཆོས་) or oral instruction on the manner of curing diseases.

2. The curing of diseases arising from wind (or windy humours). There are five distinctions: 1, causes; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing (diseases arising from wind).

3. In the curing of diseases arising from (or caused by) bile, there are the following distinctions: 1, cause; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing; and 6, stopping or hindering its progress.

4. In the curing of diseases caused by phlegm (or phlegmatical humours), are considered; cause, accessory cause and effect, division, symptoms, and manner of curing.

5. In the curing of diseases caused by the gathering of the three humours (wind, bile, phlegm), and of blood, there are the following distinctions or considerations: cause, incident or accessory cause and effect, place, time, kind or genus, symptoms, manner or mode of curing, and the stopping of it for the future.

6. In the curing of indigestion, the root (or primary cause) of inward diseases, there are the following distinctions or sections: cause, incident or accessory cause and effect, manner of its arising, division, symptoms, remedy or mode of curing.

7. In the curing of a swelling (or a hard conglomeration or excrescence), there is treated of: cause, incident, division, place, manner of arising, symptom, mode of curing it.

8. The curing of white swellings, a kind of dropsy. Here are considered: cause, incident, division, symptom, mode of curing.

9. In the curing of another kind of dropsy (འཛིན་གྱི་ནད་) there are the same distinctions as before.

10. The curing of dropsy is taught, by exposing the cause and incident, division, manner of arising, symptom, mode of curing, stopping or cessation.

11. In the curing of phthisis or consumption of the lungs, གློ་གོ་

ཅང་ཚེན་པོ་ཟད་བྱེད་པ།, there are the following distinctions: cause, and

accessory cause or effect, division, symptom, mode of curing. And thus there are six chapters on curing inward diseases.

12. In curing feverish diseases (where heat prevails) in general, there are the following distinctions: cause and incident, nature, name, symptom, mode of curing.

13, 14. Farther explanations on the causes of the heat and cold, in fever.

15. In the curing of a fever, in its beginning, or where heat has not yet taken the upper hand, there are enumerated the following distinctions: cause and incident, nature, name, division, symptom, mode of curing.

16. In an increased or burning fever, the same distinctions are as before, except a trifling division.

17 to 20. On curing several kinds of fever, such as are: the sly, hidden, inveterate, and the mixed ones.

21. The curing of inflammation of any hurt or wounded part of the body, with several distinctions; and that of inward and outward hurt: the inwards are, the viscera and the vessels; the outward parts are, the flesh, bone, marrow, tendon, and fibre.

22. The curing of heat or fever (arising from the contest between wind, bile, and phlegm), in which the mental faculties are troubled, with several distinctions to be considered; and so there are 11 chapters on curing fever (heat and inflammation).

23. On curing epidemic maladies or infectious diseases, with several distinctions and divisions; as, བལ་ནད་ a kind of pestilence of Nepal.

24. On curing the small-pox: cause and effect, definition of small-pox, distinction, symptom, mode of curing; distinction into white and black variolæ, each having three species.

25. The curing of infectious diseases affecting the bowels (colic), with several distinctions; purging the viscera and the lower vessels, affecting with greater or less vehemence; and so there are eight kinds of diseases affecting the bowels.

26. The curing of swellings in the throat (or of ulcers and inflammations), and infective diseases, as the cholera, བཀག་པ་དང་ལྷོག་པ་: the

first has 4, the second 11, subdivisions, or minor distinctions.

27. With respect to catarrh, are considered: cause and incident, kind, symptom, mode of curing. And so are five chapters on infectious diseases, རིས་ས་ནད་, to which belongs the cholera morbus also. བཀའ་

བྱིན་ལོག་། ལྷོ་ལོག་།

28. In curing the upper part of the body, the head occupies the first place. Here are considered: cause, circumstantial accident, distinction, symptom, mode of curing. There are eight distinctions, as wind, &c.

29. In curing the diseases of the eyes, are considered: cause, inci-

dent, division, symptom, mode of curing, with 33 distinctions of ophthalmic diseases.

30. Diseases of the ear ; cause and incident, or accessory cause and effect, division or distinction, symptom, mode of curing. Distinction into disease of the ear, and deafness ; that has six, this four, kinds.

31. Diseases of the nose : cause and incident, division, symptom, mode of curing ; there are five divisions or distinctions.

32. In the curing of the diseases of the mouth, there are to be considered : cause and incidents, division, symptom, mode of curing. There is a six-fold division ; as, the lip, the gum, &c. There are several distinctions of diseases, as six of the teeth ; five of the tongue ; six of the palate, and seven of the throat.

33. In curing the diseases of goitre or swelling in the fore-part of the neck, are considered : cause and incident (or accessory causes), distinction, symptom, cure or remedy. There are eight sorts of goitre, as those arising from wind, bile, &c. Thus six chapters are on curing diseases in the upper part of the body.

Now follows the curing of diseases affecting the viscera, and the entrails or vessels.

34. In curing the diseases of the heart, there is treated of : cause and incident, division, symptom, and remedy. There are seven distinctions of diseases in the heart ; as the throbbing or palpitation of the heart

སྤྲིང་འབྲུས། &c, &c.

35. In curing the diseases of the lungs are considered : cause, division, symptom, remedy. There are eight distinctions of diseases.

36. In curing the diseases of the liver, are treated of : cause, division, symptom, remedy. There are 18 distinctions of diseases.

37. In curing the diseases of the spleen or milt, four things come into consideration. There are five kinds of diseases, as inflammation, &c.

38. In curing the diseases of the reins or kidneys, there are four considerations, with seven kinds of diseases ; as wind in the reins, &c.

39. In curing the diseases of the stomach, or the pit of the stomach, there are likewise four things to be previously considered. And first, 16 kinds of diseases, as heat, cold, &c., and again five kinds, as wind, &c.

40. In curing the diseases of the intestines or bowels are considered four things, as cause, &c. with the distinction of five kinds of diseases.

41. In the curing of the gut of the entrails or bowels, are considered : symptom and remedy, with five distinctions of diseases ; as cold, puffing up, &c. Thus eight chapters are on curing the diseases of the viscera

and vessels རོན་སྤྲོད།

Diseases of the privy parts.

42, 43. In these two chapters for male and female cases are considered : cause, &c. four, with nine and five distinctions of disease respectively.

This class of disorders is called གསང་ནད (secret disease).

The curing of little diseases (ཐོང་ནད)།

44. In the curing of hoarseness, or difficulty of using the voice, are considered : cause, incident, &c. four, with seven distinctions of diseases ; as wind, &c.

45. In curing aversion from food, or restoring the loss of appetite

ཡི་གའ་རྒྱས་པ there are considered : cause, &c. four; with four distinctions of that disease.

46. In curing the distemper of continual thirst, are considered : cause and incident, etc. four, with five kinds of that distemper ; as wind, bile, etc.

47. In the curing of the hiccup, the disease of yexing (convulsion of the stomach སྦྱིགས་བྱའི་ནད), are considered : cause and accident,

&c. four, with five distinctions of that distemper ; as from meat or food, &c.

48. The curing of the difficulty of breathing : cause, &c. four ; with five minor distinctions.

49. The curing of a sudden colic, ( བྲུང་ཐབས།, a distemper of the bowels), are considered : cause and accident, &c. four ; with three principal, and eleven minor, kinds of that distemper ; besides some others that are enumerated, as heat and cold ; worms and phlegm, &c.

50. The curing of diseases arising from worms (in the belly or bowels :) and insects, are considered : cause and accidents. &c. four, with two distinctions inward and outward worms or insects ; as belly worms, lice, and nits.

51. In curing vomiting, are considered : cause and accidents, &c. four, with four distinctions of that distemper, as wind, &c.

52. In curing purging diseases (or dysentery), are considered : cause, &c. four, with four distinctions of that distemper, &c.

53. The curing of obstruction of stools, or of evacuation, four things to be considered, and five kinds of that distemper are enumerated.

54. In curing dysury (or difficulty of making urine), is treated of the cause and accidents, &c. four, with several distinctions of the kinds of that distemper.

55. In curing the frequent discharge of urine; cause, &c. four, with the three kinds of that distemper, arising from phlegm, bile, and wind; phlegm has again 10 distinctions.

56. In curing the disease called the "Indian heat" (very dangerous to Tibetans, by causing excessive heat and frequent evacuations, of which many die who visit India), are considered : cause, &c. four, with four distinct divisions of that distemper.

57. In curing the swelling or enlargement of the feet, are considered : cause, &c. four, with four distinctions of that disease.

58. In curing the gout ལྷུ་མ་བྱུ are considered : cause, &c. four, with six distinctions of that painful distemper.

59. In the curing of diseases arising from the serum or watery parts of the blood ( ལྷུ་མེར yellow water, bad or corrupt humours), are

considered : the manner of its origin, its division, symptom, mode of curing, with several distinctions.

60. The curing of the disease called "the white vein," ལྷུ་དཀར with several divisions and distinctions.

61. The curing of cutaneous diseases. Of these there are several divisions and distinctions.

62. The curing of miscellaneous diseases of the smaller kind: such as contraction or sinking of the sinews; dysentery; vomiting; any hurt caused by fire; hurt or wound made with a needle; or when a needle or the iron-point of an arrow happen to be swallowed; choking or suffocation; on the stopping of any thing in the throat, as, a beard of corn, bone, fish-prickle; the entering or swallowing in of a spider or scorpion; intoxication; stiffness of the neck; ill smell of the body; hurt of the hands and feet caused by cold and snow; the creeping of any insect into the ear; the swelling of the teat of a woman. The curing of all such diseases is called the cure of small diseases. Thus there are 19 chapters on minute diseases.

The healing of wounds, sores, or ulcers.

63. The curing of ulcers (འབྲས་མེད་) here are considered: cause, &c. four, with several distinctions.

64. The curing of the hemorrhoids (piles or emerods in the fundament, བཞེད་འབྲས་མེད་): cause, &c. four, with six distinctions.

65. The curing of St. Anthony's fire (any swelling full of heat and redness, མི་དབུ་ལྔ་མེད་): cause, &c. four, with several distinctions, and the places (or parts) where generally they occur.

66. The curing of the Surya disease (སྐྱུང་ཡའི་ནད་) affecting the lungs, liver, &c. its beginning, &c. four, with some distinctions.

67. The curing of cancerous or virulent bad sores or ulcers: cause, &c. four, with eight distinctions.

68. The curing of the swelling of the testicles (རྩིབ་སྐྱུག་མེད་): cause, &c. four, with six distinctions.

69. The curing of a disease in the foot and thigh, called Kángbám, (རྐང་འབྲས་མེད་), or enlarging and corruption of the feet, &c., a painful disease in the bones, accompanied with inflammation, and blue colour of the skin: cause, &c. four, with several distinctions.

70. The curing of the ulceration in the perineum: cause, &c. four, with some distinctions.

71. The curing of diseases incident to infant children, with the description of several superstitious customs or practices which are performed at the birth of a child, as examination of the time at which it was born, whether it is lucky or unlucky; imparting of the benediction: the cutting of the umbilical cord; the making it live long; the making it suck, the time, &c. &c.

72. The enumeration of several diseases common to infants and children: cause, &c. four, and the mode of curing them.

73. The curing of diseases caused by any (supposed) evil spirit, 12 kinds of such diseases: symptoms, and remedy.

Thus three chapters are devoted to the diseases of infant children.

Then follow, on curing diseases of the female sex. These distempers are thus distinguished: general, peculiar, and vulgar, or common.

74. On curing the diseases of the female sex, in general, are considered: cause, &c. four, with two distinctions, originating in the blood and wind.

75. The curing of the particular diseases of women: cause, &c. four, with many distinctions; as with respect to the several humours, of which they arise.

76. The curing of the common or vulgar diseases of women, with the circumstances of child-birth.

On curing diseases caused by evil sprits.

77. The curing of diseases caused by a ghost (or evil spirit), of which there are 18 kinds enumerated, from among the Suras and Asuras. Here are considered: cause and incident, division, symptom, and remedy.

78. The curing of insanity or madness: cause, &c. four, with seven distinctions, as it is caused by wind, bile, &c.

79. The curing of a kind of insanity called "forgetfulness" (lunacy?), enumeration of its several kinds, the symptoms, and the remedies.

80. The curing of palsical diseases, and the telling of the periodical time of their occurrence, the symptoms, and the remedies for preventing their recurrence.

81. On the curing of diseases, in which the body is infested with cancerous ulcers, is eaten away and dissolved: considered cause, &c. nine, with 18 distinctions respecting its different kinds, and the places (or parts) which are generally affected.

The above five chapters are on such diseases as are supposed to be caused by the influence of some malignant demon.

82. On the curing or healing, in general, of wounds, made by any kind of weapon or tool. Here into consideration come; 1, cause; 2, accessory cause or incident; 3, nature (of wound); 4, definition or description (of the wound); 5, its name; 6, place; 7, division; 8, symptom, mode of curing or remedy, excision or cutting out, cicatrizing.

83. The curing of wounds on the head, here are considered: the manner of its being, examination of the injured part, manner of curing, recovering, or being overpowered. (ལེག་གཞོན།)

84. The curing of wounds on the neck or throat, where the bone, vein, or nerve, and the tendon or sinew come into consideration.

85. The curing of wounds on the upper and lower parts of the thumb of the body; manner or that of being; symptom, remedy, healing.

86. The curing of wounds of the hanging members (arms and legs), the knowing the importance or consequence of, &c. symptoms in general, mode of curing, or restoration.

Thus four chapters were on curing wounds; henceforth the curing of poison, or the remedies against poisoning.

87. The curing of injuries caused by artificial or prepared poison. Here are considered: the kind of poison, entrance or infection; quality, the manner of its spreading or prevalence; remedies employed, final cessation or remains.

88. The curing of simple poison, and of poison in the flesh. With respect to the first: cause, symptom, remedy; in the second case, two points more come in consideration.

89. The curing of real or material poison. Two cases: 1, spreading; and 2, not spreading. (སྐྱ་བ་དང་མི་སྐྱ་བ།)

These three chapters were on curing injuries caused by poison.

90. On curing the weakness of old age, or procuring strength to weak, old men. Emoluments, place, recourse to, remedy.

91, 92. On the means of increasing the power or vigour in men.

Here ends the summary extract of the 92 chapters, on the instruction of curing diseases.

## FOURTH PART.

*Which contains the explanation of the practical part of Medicine.*

Chapter 1. The examination of the pulse, wherein 13 cases are enumerated on the character of the distemper.

2. The inspection of urine, wherein, as it is said, the vicious state of the whole body may be seen, as in a mirror.

Thus two chapters are on examining the pulse and urine.

Afterwards, when the character and name of the disease has been found out, what sorts of medicaments are to be administered, is exposed.

3. First liquid medicines, of which there are 54 for curing inward heat, and 23 for assuaging cold fits or ague. Together there are 77 sorts of liquid medicine. When by these there is no remedy, further is an ?

4. Enumeration of powdered medicine, or medicaments in powder, of which the mixture is stated to amount to 96, for assuaging the heat of any distemper; and 69 against cold fits. Both together=165. When they afford no relief, there is taught of another remedy.

5. Physic or medicaments in pills, of which the different kinds of mixture amount to 22.

6. The several kinds of sirup (a kind of mixture) are described or taught, of which 15 are for assuaging heat, and five against cold fits. Both together=20.

For procuring strength to the body, and for drawing out an inveterate disease.

7. Is taught of a mixture, called medicinal butter (ལྷན་མར་) con-

sisting of several ingredients, of which there are 14 sorts for curing heat, and nine for taking away cold fits. Both together = 23.

8. 13 kinds of mixture of calcined powder, for curing an ague caused by a too much abundance of phlegm.

9. 17 kinds of mixture or syrup, especially for the purpose of assuaging heat.

10. 19 species of mixture of medicinal wine (or spirituous beverage) are enumerated, for curing diseases, in which wind prevails.

11. A mixture, as a remedy against any inveterate malady whatever, prepared of precious stones, for curing the diseases of princes, and of opulent men; one against heat, and 11 against cold; eight against both; together=20.

Since men, in general, cannot have precious stones required for such a mixture for curing diseases, in the

12. Is taught of such vegetables or plants that are procurable by all, of which the several mixtures amount to 28 for curing heat; and 14 for assuaging cold fit.

Thus taking together all assuaging remedies from the liquid to the vegetable medicines, there are 418. So much of the assuaging remedies. When they are insufficient, in the

13. Is taught of purging or depuratory medicines in general.

14. Of purging medicines operating downwards, for carrying away corrupt blood, bile, and the relics of other diseases. There are three kinds of such purging (or depuratory), medicines, operating: gently, moderately, and strongly; of which all there are 82 species.

15. For carrying upwards or ejecting the remains of such diseases, as belong to the phlegmatical kind: here vomits are prescribed, of which there are eight of the stronger, and eight of the gentle kind, both=16.

16. A composition of medicine, for cleansing or purging the nose, five of the gentle, and two of the strong kind.

17. Elixirs or extracted juices, for drawing downwards the diseases in the entrails or intestines and guts.

18. The same continued and specified.

19. Elixirs or mixtures for cleansing the veins (or depuratory elixirs for do.). Thus seven chapters are on depuratory medicines.

If by the above means there is no sufficient relief, in another sutra is taught of other soft and hard remedies.

20. How to let blood in such distempers, when heat prevails. There are counted 77 veins, of which any may be opened for letting out blood.

21. The application of a caustic for curing diseases, when cold, or cold fits prevail.

22. The use of a venomous mixture.

23. On the use of medical bath, for diseased members.

24. On adhibiting medicinal unguents.

25. On medicines operating downwards.

26. The conclusion. Though there be many ways (1,200) of examining the heat and cold prevailing in any disease, they all may be reduced to the following: to look on the tongue and urine, to feel the pulse, and to ask (after the circumstances of the beginning and progress of the disease in question).

Thus the remedies adhibited against diseases, though they be counted many (1,200), yet they may be reduced to the following four classes: medicament, manual operation, diet, and exercise. Medicament is either assuaging or depuratory: the manual operation is either gentle or rough: food is either useful or noxious; the exercise is either violent or gentle.

Again: though there be numbered 360 practical modes of curing diseases, they may be reduced to these three: examination of the patient (or of the symptoms of the disease). Rules for curing such and such disease. And the manner in which the remedy is applied.

There is taught also of preservatives for a physician, to keep himself safe from any malignant infection from a patient.

27. Recommendation of this treatise to the care of the audience, by the teacher (SHAKYA). Classification and moral application of the above enumerated 404 diseases.

The volume concludes with an account of the mode in which this treatise on medicine (consisting of four parts) reached Tibet, which is briefly incorporated in the introductory remarks.





No. IX. Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society by Captain Bogle.

[*J.A.S.B.*, Vol. V, p. 264 (1836).]

[In a letter to the Secretary of the Asiatic Society; see also Proceedings of the Asiatic Society, 4th May, 1836.]

According to the request conveyed in your letter of the 30th April, I have translated the piece of magical superstition which you have faithfully transcribed from the Bhotian board. With exception of the salutation at the beginning and the conclusion, and a few terms in the middle, the whole is in the Tibetan language. The purport of it, as will be evident from the tenor of the translation, is, to obtain the favour and protection of several inferior divinities, to increase the prosperity, &c. of the person and family for whom the ceremony was performed, and this magical piece was erected or set up.

It may be that the flag-staff, with the wooden board containing this inscription, was carried before the Tibetan chief in his march, and so used as an ensign in war; but it is more probable that it belonged originally to the house-top or terrace of the prince in Bhotan: for the houses of great personages in that country are generally decorated with such ensigns of victory at the four corners of the terraced roof. They are called in Tibetan

རྒྱལ་མཚན་ *rgyal mtshan* (ensign of victory), and always contain inscriptions of similar purport with this.

In regard to the orthography of the piece, it frequently occurs in Tibetan writings and books, that the vowel signs are removed from their proper places, on account of the dependent letters of the line above; several cases of this occur in your transcript. The intersyllabic points at the end of a line are generally also omitted, except with the conjunction རང་ which

will also be remarked here. I have made a copy in Roman characters, and have also endeavoured to make a literal translation: the words in Italics I cannot properly interpret.

*Om svasti*, pronounced by the Tibetans *om solé*, is rendered by them in their language ཨོཾ་ བདེ་ལེགས་སུ་གྱུར་ཅིག་ *om bdé egs-su gyur-chig*: “Oh may it please, may it be prosperous.”



khyab-mug (for *hjug*) Rahula (for *Ráhula*) ki-kang (for *kafkar*)  
 Vis'hti dus *mts'han*  
 ma *pi-ling khra ts'ha* sogs *gnyan-po hdré* Srin dang  
 phyogs *mts'hams steng hog gnas-pa rnames* dang  
 khyad-par-du nyi-ma *dé-ring gang-la rgyú vahi sa* bdag  
 Snang srid *lha srin sogs thams-chad srid-pa*  
 Huhi phyag *rgya hdi-la ltos-shig*, Snang srid *lha srin*  
 Sdé *brgyad khed rnames-kyis*, Thub-pahi *bstan-pa*  
 la rab-tu *dad-pahi rgyu sbyor sbyin-pahi* bdag  
 po *hkhor dang bchas-pahi ts'hé* dang *bsod*  
*nams dpal dang hbyor-pa thams-chad*  
*zla-va yar-gyi ño ltar gong-nas gong-du*  
*hphel-zhing rgyas-par mdzad-du* gsol.—  
*Om akani nekani abhila mañ'dala*  
*Mantrayé Sváhá, Sarva maṅgalam.*

*Translation.*

O ye divinities ! all hail !—(Ye) all the eight classes of the  
 divine imps (S. *Rákshasas*) ; also ye gods, regents of the planets,  
 constellations (in the path of the moon), and of the lunar days,  
 having your influence upon the year, the lunation (or lunar  
 month), and the different seasons or periods ; ye possessors of  
 the earth or land (land-proprietors), all the eight kinds of the  
*Nágas* (*Hydras*), &c. Ye powerful chiefs and attendants,  
*VISHNU RÁHULA*, and the menial (instrumental cause) *Vis'hti* ;  
 ye goddesses (or nymphs) *pi-ling-khrra ts'ha*, &c. ; ye fierce  
 inferior imps, who dwell in (or towards) the cardinal, inter-  
 mediate, zenith and nadir points (or in the ten corners of the  
 world) ; and especially ye divine imps, &c. who are rulers of  
 those regions, wherein the sun this day is moving, ye all look on  
 this emblem (seal, image, or signed writ, &c.) of *HU*, the regent  
 or governor, (or set up, or erected by *HU*.) Ye divine eight  
 principal imps (*Rákshasas*), rulers of the world (or keepers of  
 light), I beseech you, that you will make that this patron, the  
 bestower of charitable gifts, for obtaining the fruit of his works  
 and actions, who is very faithful to the doctrine of the Muni  
 (*SHAKYA*), may together with his household or family, increase  
 more and more, and abound in life, fortune, (prosperity), honour,  
 and in all his substance or wealth, like the increasing face of  
 the moon. *Om akani nekani abhila mandala, mantryé, Sváhá*  
*Sarva mangalam.*

*Tetteia, 9th May, 1836.*

A. C. KÖRÖSI.



X. Note on the white Satin Embroidered Scarfs of the Tibetan Priests. By Major T. H. A. Lloyd. With a translation of the mottó on the margin of one presented to the Asiatic Society.

[*J.A.S.B.*, Vol. V, p. 383 (1836).]

Having received lately, with a letter from Bútan, one of the silk scarfs mentioned by TURNER as in use in that country and Tibet, which, though rather dirty, is of a superior manufacture and more highly ornamented with figures of deities than those I have heretofore met with, I think it may be presented as a specimen to the Society. I can fully confirm TURNER'S account of its general use in all intercourse, and am sorry I have not had any opportunity of ascertaining the origin of the custom, which is, I believe, peculiar to Tibet, Bútan, and Sikhim. I applied to Mr. CSOMA KÖRÖSI for an explanation of the sentences woven in at the ends of the scarf, and that gentleman has kindly transcribed and translated them. I enclose his notes on the subject, and to save you the trouble of a reference, I shall copy what TURNER says on this subject; to whose account I can only add that these scarfs are almost indispensable in all religious offerings, as well as on the occasions he mentions.

*Titalya*, 31st May, 1836.

T. H. A. LLOYD.

*Extract from Turner's Embassy, 4to. Edition, 1800.*

Page 67. "We each advanced, presenting, one after the other, a white silk scarf, or long narrow piece of *pelong*, fringed at both ends, as is the custom in these countries, to the Rája, who, keeping his seat all the time, took them in his hand, and passed them to his *zempi*.

Page 71. We delivered to the *zempi*, or master of the ceremonies, a silk scarf for each of us, which being thrown across our shoulders, he dismissed us.

Page 72. An inferior, on approaching a superior, presents the white silk scarf; and, when dismissed, has one thrown over his neck, with the ends hanging down in front. Equals exchange scarfs on meeting, bending towards each other, with an inclination of the body. No intercourse ~~whatever takes place~~ without the intervention of a scarf; it always accompanies every letter, being enclosed in the same packet, however distant the place to which it is dispatched. Two colours are in use for this manufacture, which is of China, white and red: the latter is rather

confined to the lower orders : the white is respectful in proportion to its purity and fineness ; there are various degrees in both. I am yet ignorant of the origin of this custom, but shall endeavour, at some future time, to obtain an explanation of it.

P.S.—I may also mention that the *kow-tow* or nine prostrations, as knocking the head nine times on the ground, is in these countries always performed by inferiors approaching their superiors.”

*Translation of a Tibetan sloka, found on a white piece of China scarf, called བཀྲ་ཤིས་ཀྱི་མ་བདག་པོ་: bkra shis-kha-btags, or “ scarf of benediction.”*

༄། ཉིན་མོ་བདེ་ལེགས་ མཚན་བདེ་ལེགས། ཉིན་མའི་གུང་  
ཡང་བདེ་ལེགས་ཤིང་།  
ཉིན་མཚན་རྣམ་དུ་བདེ་ལེགས་བའི། དཀོན་ཅོག་གསུམ་གྱི་བཀྲ་  
ཤིས་ཤོག།

*The same in Roman Character.*

Nyin-mo bde-legs mts'han bde'-legs, Nyin-mahi gung yang bde-legs-shing,

Nyin mts'han rtag-tu brda-legs-pahi, dkon-chog gsum-gyi bkra shis shog.

*Translation.*

“ Blessed the day ; blessed the night ; the mid-day also being blessed : may day and night always return (bring) the special favour of the three most precious (holy) ones.”

(Or thus ; the favour of the eminent three holy ones) the *བདེ་ལེགས་པ་* being rendered, in Latin, *insignis, eminens, &c.*

NOTE.—On the cloth the *བདེ་ལེགས་* is not sufficiently distinct ; I took it first for *བདེ་ལེགས་* as in the two former lines ; but now I correct it as it probably stands on the cloth.

No. XI. Notices on the Different Systems of Buddhism,  
extracted from the Tibetan authorities.

[*J.A.S.B.*, Vol. VII, Part I, p. 142 (1838).]

*Sángyé* (སངས་རྒྱལ་ : Sangs-r,gyas) is the generic name for expressing the Supreme Being or intelligence in the Buddhistic system. This term corresponds to the Sanskrit *Buddha*. In Tibetan it denotes the most perfect being, that is pure (or clean) from all imperfections, and abounds in all good qualities.

There are three distinctions with respect to the essence, the substance or body of BUDDHA ; as

1. *Dharma káya* (ཚོས་ཀྱི་སྐུ—chhos-kyi-sku) ; 2. *Sambhogkáyá* (ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ—longs-spyod-rdsogs-pahi'-sku), and 3. *Nirmánkáyá* (སྐུ་པ་པའི་སྐུ—sprul-pahi-sku). The first, as the primary essence of all things, is denominated by several names ; as, *A'di Buddha* (ཐོག་མའི་སངས་རྒྱལ་) ;—*Samanta Buddha* ཀུན་དུ་བཟང་པོ་ ;—*Swabháva* རང་བྱུང་, self-produced, or self-existing ; *Dharmadhátu* ཚོས་ཀྱི་དབྱིངས་, the root of all things ; རྒྱལ་བ་རྣམས་ཀྱི་རྒྱལ་བ་ the Jina of Jinas ; ཀུན་གྱི་གཞི་ the basis of all things ; དུས་གསུམ་དུས་མེད་ existing without the three times, or without beginning and end.

To the *Sambhogkáyá* belong the *Dhyáni Buddhas* of five kinds, the chief of whom is *Vairochana* (or *Bèrotsana*, as the Tibetans pronounce it, called by them, རྣམ་པར་སྐྱང་མཛོད་—*nam-per-*

*snang-mdsad* : the illuminator. These are the attendants of *A'di-Buddha*.

To the third or *Nirmankáyá* belong the several incarnations of Buddha. Immense is the number of such Buddhas that have appeared in former ages in the several parts of the universe. In



this age (styled the happy age) the number of incarnations of Buddhas is one thousand, four of whom have appeared hitherto, and the rest are to come hereafter. Though there are mentioned many Buddhas as having appeared and having taught their doctrines, yet in the modern Buddhistic system every thing is attributed or referred to SHÁKYA, who is supposed (by the Tibetans) to have lived about one thousand years before Jesus Christ.

The different systems of Buddhism derived from India, and known now to the Tibetans, are the following four :—

1. *Vaibhāshika*, (བྱི་བྱག་པ - byè-brag-pa).
2. *Sautrāntika*, (མདོ་སྡེ་པ - mdo-sdé-pa).
3. *Yogāchārya* (རྣམ་འགྱོར་སྤྱོད་པ or སེམས་ཙམ་པ—*rnal-hbyor-spyod-pa*, or *sems-tsam-pa*).
4. *Madhyāmika* (དབུ་མ་པ—*dvu-ma-pa*).

The first consists of four principal classes with its subdivisions. They originated with SHA'KYA'S four disciples ; who are called in Sanskrit, RA'HULA, KA'SHYAPA, UPA'LI, and KA'TYA'YANA.

1. RA'HULA (Tib. སྣ་གཙན་འཛོན - *sgra-gchan-hdsin*), the son of SHA'KYA. His followers were divided in four sects. They recited the Sūtra on emancipation, in Sanskrit ; they affirmed the existence of all things ; they wore on their religious garb from twenty-five to nine narrow pieces of cloth. The distinctive mark of this class was an *utpala padma* (water-lily), jewel, and tree-leaf put together in the form of a nosegay.\*

2. KA'SHYAPA (འོད་སྤྱང—*Hod-srung*), of the Brahman caste. His followers were divided into six sects. They were called the “ great community.” They recited the Sūtra of emancipation in a corrupt dialect. They wore on their religious garb from twenty-three to three pieces of narrow cloth ; and they carried a shell or conch as a distinctive mark of their school.

3. UPA'LI (Tib. ཉེ་བར་འཁོར—*Nyé-vár-kkhor*), of the *Sūdra* tribe. His followers were divided into three sects. They recited the emancipation Sūtra in the language of the flesh-eaters, *Pishāchika*. They wore on their religious garb from twenty-

\* May not these notes explain the marks on our Buddhist coins ?—  
Ed.

one to five pieces of narrow cloth. They carried a *sortsika* flower as a mark of their school. They were styled, "the class which is honored by many."

4. KÁTÝÁYANA (Tib. ཀཱུ་འེ་བུ་—Kátyáhi-bu), of the Vaisya tribe. His followers were divided into three sects; they recited the emancipation Súra in the vulgar dialect. They wore the same number of narrow pieces of cloth, as the former class, and they had on their garb the figure of a wheel, as the distinctive mark of their school. They were styled: "the class that have a fixed habitation," བཞུགས་བདེན་པ།

The followers of the *Vaibhásika* system, in general, stand on the lowest degree of speculation. They take every thing in the scriptures in their most vulgar acceptations; they believe every thing, and will not dispute. Secondly, of the

2. *Sautrátika* school (མདོ་སྡེ་པ་—*mdo-sdé-pa*), a follower of the *Sútras*. There are two classes, the one will prove every thing by authorities contained in the scriptures, the other by arguments.

3. The third division is that of the *Yogáchárya*, (རྣམ་འབྱུང་སྟོན་པ་—*nal-hbyor-spyod-pa*, or སེམས་ཅམ་པ་—*sems-tsam-pa*). There are counted nine subdivisions of this school. The principal works on this system are referred to A'RYA SANGA (འཕགས་པ་ཤོགས་མེད་) in the 7th century, about of our era. There are in the *Káh-gyur* several works of his, and of his followers. explanatory of the *Yogáchárya* system. Lastly, the

4. *Madhyámika* school (དབུ་མ་པ་—*Dvu-ma-pa*, they that keep a middle way). This is properly the philosophical system. It originated with NÁGARJUNA (ལཱ་སྒུབ་—*klu-sgrub*), 400 years

after the death of SHÁKYA. His principal disciples have been A'RYA DEVA and BUDDHA PALITA. There are in the *Stan-gyur* several works of them on the *Madhyámika* system. Some learned pandits in India have united this system with that of the *Yogáchárya*, as BODHISATWA (or SHANTA RAKSHITA has done) in the 8th century, and afterwards ATISHA in the 11th.

CHANDRA KÍ'RTI, ལྷ་བ་གྲགས་པ།, wrote a commentary on the

original work of NAGÁRJUNA ; as also several other works introductory to, and explanatory of, the *Madhyámika* theory. In all the higher schools in Tibet these works are now the chief authorities in all controversies relating to the *Madhyámika* system.

From among the four theories above specified, only the two last are philosophical, the two first being rather dogmatical, or following implicitly scriptural authorities. According to the views of some writers, there is little difference between the *Yogáchárya* and the *Madhyámika* theories also, as some have united them ; except that the former is more practical and the latter more theoretical or speculative (dealing with too many abstract terms, and minute discriminations). In the Do class of the Stan-gyur, there are many volumes containing works explanatory of both these systems. But they can be understood only by the learned, the generality of the religious persons (or the clergy) prefer to read Tantrika works, the Dulvá, and some tracts of the Do class of the Káh-gyur.

The above mentioned systems are well known to many of the learned in Tibet ; but there are likewise many who are acquainted only with their names.

There is another distinction (with which the Tibetans are more familiar, and which is taken from the scriptures) with respect to the principles on which the scriptural works are founded ; that of རྩེག་པ་གསུམ་ Thég-pa-gsum ; S. *Tri-yánam*, the three

vehicles. Accordingly all Buddha scriptures are calculated for the lowest, the mean or middle, and the highest capacities ; for, they contain low or vulgar, middle, and high principles to be known by such as aspire to any degree of perfection.

Some writers have used the name of " Lám-rim," degrees of way (to perfection), considering men on three different degrees of intellectual and moral capacity ; as, men of little, middle, and highest capacities. Under this title there are now in Tibet (among those of the Géluk-pa sect) several manual works on the principles of the Buddhistic religion. Among these " Lám-rims " the most esteemed and the most comprehensive is that of TSONKHA-PA, a celebrated Láma, who flourished in the beginning of the fifteenth century.

According to the Lám-rim there are three degrees of principles with respect to the theory of the Buddha faith.

1. Men of vulgar capacity must believe that there is a God, there is a future life, and that they shall therein have the fruits of their works in this life.

2. Those that are on a middle degree of intellectual and moral capacity, besides admitting the former positions, must

know, that every compound thing is perishable, that there is no reality in things ; that every imperfection is pain, and that deliverance from pain or bodily existence is final happiness or beatitude.

3. Those of the highest capacities, besides the above enumerated articles, know that from the body or last object to the supreme soul, nothing is existing by itself, neither can be said that it will continue always, or cease absolutely ; but that every thing exists by a dependent or causal connection or concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of the ten virtues. Those of a middle degree, besides the fulfilling of the ten virtues, endeavour to excel in morality, meditation, and ingenuity or wisdom. Those of the highest capacities besides the former will perfectly exercise the six transcendal virtues.

With respect to their summum bonum.

The first seeing the miseries of those suffering in the bad places of transmigration ; as, in hell, *Yidaks*, and beasts, wish to be born among *men*, the *asurs* and the *gods*.

Those of the second class, not contented with the happiness of the former, wish for themselves only to be delivered entirely from pain and bodily existence. Lastly ; these regarding as pain, every bodily existence, in whatever region of the world it be, aspire to final emancipation, and wish to arrive at the supreme perfection, that they may become able to help others in their miseries.

Such distinction in speculative Buddhism, as that of the *Swabhāvika*, *Aishwarika*, *Kármika*, and *Yatnika* does not exist in Tibetan books (except, perhaps, among the Nyigmā-pa sect, who are said to possess yet several volumes that have not been printed in the Káh-gyur and Stan-gyur collections, but which may be found in Tibet both written and printed, among the people of that sect), although there are many works in the Stan-gyur containing materials on the several doctrines or tenets of those philosophical schools.

The ancient philosophical sects in India mentioned frequently and partly described in the Tibetan books, especially in the Stan-gyur volumes, are as follows :

1. Grangs-chen-pa (གངས་ཅན་པ—*Sánkhya* in Sanskrit).

The Buddhists have adopted much of this school. In the 𑖑 and 𑖒 volumes of the Do class in the Stan-gyur, there is an account of the six schools (and of others also) in ancient India.

2. Chè-prág-pá (ཉེ་བྲག་པ—S. *Vaisheshika*).
3. Rig-chet-pá (རིག་ཅེན་པ—S. *Védantika*).

4. Shot-pá-pá (སྲོད་པ་པ་--S. *Mimánsaka*).
5. Jigten-gyáng-phen-pá (འཇིག་རྟེན་ཀྲུང་འཕེན་པ་--S. *Lokáyata*).
6. Those that take Váng-chuk (དབང་ཕྱུག--S. *Ishwara*) for the first principle.
7. They that take Ts'hángs-pá (ཚངས་པ་ *Brahmá*), for the first principle.
8. They that take Khyáb-juk (ཁྱེའ་འཇུག--S. *Vishnu*), for ditto.
9. They that take Skyes-bu (སྐྱེས་བུ--S. *Parusha*), for ditto.
10. They that take gTsovo (གཙོ་བོ--S. *Pradhána*) for ditto.
11. They that take time (དུས--S. *Kála*), for ditto.
12. The atomists or they that take rdul-phran (རྩལ་ཕྱུག) the atoms for the first principle of the existence of the world. There are yet some others also.

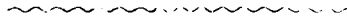
The general principles of practical Buddhism with a follower of this faith in Tibet, are such as follow.

1. To take refuge only with Buddha.
2. To form in his mind the resolution of endeavouring to arrive at the highest degree of perfection, to be united with the supreme intelligence.
3. To prostrate himself before (the image of) Buddha ; to adore him.
4. To bring offerings before him, such as are pleasing to any of the six senses ; as, light, flowers, garlands, incenses, perfumes, all sorts of edible and drinkable things (whether raw or prepared), stuffs, cloths, &c. for garments and hanging ornaments.
5. To make music, sing hymns, and utter praises on Buddha, respecting his person, doctrine, love or mercy, his perfections or attributes ; his acts or performances for the benefit of all animal beings.
6. To confess one's sins with a contrite heart ; to ask forgive-

ness of them, and to declare sincerely not to commit such afterwards.

7. To rejoice in the moral merits of all animal beings, and to wish that they may contribute them to obtain thereby final emancipation or beatitude.

8. To pray and exhort all the Buddhas that are now in the world to turn the wheel of religion (or to teach their doctrines), and not to leave soon the world, but to remain here for many ages (*Kalpas*).





No. XII. Enumeration of Historical and Grammatical Works to be met with in Tibet.

[*J.A.S.B.*, Vol. VII, Part II, p. 147 (1838).]

Works, containing historical matter, may be found, in Tibet, under the following names :

1. *Lo-gyus* (ལོ་གྱུས་) *lo-ggyus*), meaning annals, chronicle, history.
2. *Tam-gyut* (གཏམ་གྱུད་ *glam-rgyud*), tradition, oral account, traditional history. (S. *A'khyánam.*)
3. *Ch'hos-jung* (ཚོས་འབྲུང་ *Ch'hos-hbyung*), origin and progress (of the elements) of the (Buddhistic) religion.
4. *Tokzhot* (རྟོགས་བརྗེད་ *rtogs-brjod*), properly a judicious saying ; memoir, reflections, critique, biography.
5. *Nám thár* (རྣམ་ཐར་ *rnam-thar*), properly emancipation, liberation, biography, legend.
6. *Grung* (གྲུངས་ *Grungs*), a fable, fiction, fabulous history.
7. *Stan-çis* (བསྟན་འཛིན་ *Bstan-rtsis*), chronology, or calculation of some events or epochs occurring in the sacred volumes.

To the first class or “*lo-gyus*” may be referred the following works, on account of their contents being of a historical character.

1. *Máni-kábum* (མཎི་བཀའ་འབྲུམ་ *má-ni-bkah-hbum*), an historical work, composed by SRONG-TSAN-GAMPO (སྲོང་བཙུན་གྲུང་མ་པོ་ SRONG-BTSAN-SGAM-PO), a celebrated king in Tibet, in the seventh century of the Christian era.

2. *Pádma-tháng-yik* (པདྨ་ཐང་ཡིག་ *Padma-thang-yig*)



another historical work, written in the eighth or ninth century, in the time of KHRI-SRONG DE'-TSAN (ཁྲི་སྲོང་ལྷེ་བཙུན་) by an Indian guru, called in Tibetan PADMA JUNG-NE, (པདྨ་འབྲུང་དཀར་པོ་), in Sanskrit *Padma Sambhava*.

3. *Ká-thángdé-ñá* (བཀའ་ཐང་ལྷོ་ལྷོ་), by the before mentioned guru, and by some Tibetan translators or lotsavas, in five parts, containing biographical notices of princes, queens, chief officers, pandits and lotsavas or Tibetan translators.

4. *Yik-nying* (ཡིག་རྒྱུང་), ancient writ or chronicle, compiled by the ancient Tibetan translators.

5. *Yik-zhung-ch'hen-mo* (ཡིག་གཞུང་ཆེན་མོ་), containing Indian history from ASOKA (ལྷ་ངན་མེད་ mya-ñan-med, in Tibetan) a king (who lived one hundred and ten years after the death of SHÁKYA, and had his residence at *Pátaliputra* and *Dehli*) till the time of PRATITA SĒNA (in the beginning of the fourteenth century of our era).

Others historical works are known under the following titles :

6. *Ká-tsik-ch'hen-mo* (བཀའ་རྩིས་ཆེན་མོ་).
7. *Ká-ch'hem-ká-k'hol-ma* (བཀའ་ཆེས་ས་བཀའ་འཁོལ་མ་).
8. *Gyel-rab-pag-sam-jon-shing* (རྒྱལ་རབས་དཔལ་བསམ་སྡེན་ཤིང་).
9. *She-cha-rap-sal* (ཤེ་ཇ་རལ་སལ་).
10. *Gyel rap-salvai-melong* (རྒྱལ་རབས་གསལ་བའི་མེ་ལོང་).
11. *Bod-kyi-yik-ts'ang* (བོད་ཀྱི་ཡིག་ཚང་), Tibetan records.
12. *Dep-ter-ñon-po* (དེབ་ཐེར་སྡོན་པོ་), ancient records.
13. *Sa-s,kya-yik-ts'ang* (ས་སྐྱ་ཡིག་ཚང་), records made in the Sa-skye monastery.

14. *Gyahi-yik-ts'ang* (གྱའི་ཡིག་ཚང་), Chinese records, translated by BLAMA RIN-CH'HEN-GRAGS-PA.

There are in Tibet some historical fragments under this title *Gtam gyut* (གཏམ་གྱུད་), traditional history, also.

Under this title, *ch'hos-jung* (ཚོས་འབྲུང་), Elements of religion, or the origin and progress of the Buddhistic religion, there are several works in Tibet, according to the different authors. As by NE'L-PA, by BU-S,TON ; the *Ch'os'jung* of the *Bkah-gdams-pa* sect, that originated in the eleventh century ; ditto of the *Bruk-pa* sect, by PADMA KARPO.

Under this name : “ Tokzhot ” (རྟོགས་བརྗོད་ S. *Avadána*), there are many historical fragments both in the Káh-gyur and Stan-gyur (especially in the 30 or thirtieth volume of the *Mdo* class of the Káh-gyur, mostly of a legendary character. But besides these there are also true narrations. The following work is of a mixed character of this kind : འགྲུ་ལའི་རྣམ་བཤད་དང་

འཕགས་ཡུལ་གྱི་རྟོགས་བརྗོད་ “ *sham-bha-lahi rnam bshat-dang p'hak-yul-gyi-rtokzhod* ”—Description of Shambhala (a fabulous country and city in the north of Asia). And a memoir on p'haks-yul (S. *A'rya dèsa* or India, in general), written by PAN-CH'HEN PALDAN YE-SHES, the great Lama at *Tashi lunpo* (བཀྲ་ཤིས་རྒྱ་ནལོ་) in 1775.

Under this name : *nám thár* ” ལྷ་མ་མར་, there are many historical works in Tibet, containing narratives of the life of any great personage, as the life of SHÁKYA, in a *mdo* or *sútra*, called ལྷ་མེད་རོལ་པ་ (*gya-cher-rol-pa*) or “ *Lalita vistara* ” in Sanskrit. As also in the *Mdo* styled མངོན་པར་འབྲུང་བ་ *ñon-par-jung-va*, his appearance in the world (in a religious character).

To this class belong the following works, as : *Dpag-bsam-k'hri-shing* (དཔག་བསམ་ཁྱི་ཤིང་), by DGE-VAHI-DVANG-PO

(S. *Shubhendra*), translated from Sanskrit. The “*rnam-t’har*” or legendary narrative (contained in the *bstan-gyur*) of eighty-four persons, in ancient India. How they were emancipated, or acquired preternatural faculties.

The རྣམ་ཐར་ *rnam-thar*, of the sixteen principal disciples (གནས་བདུན་ *nétan*) of SHÁKYA.

The hundred acts of SHÁKYA compiled by TÁRÁNÁTHA, a Tibetan Lama, in the seventeenth century.

The twelve acts of SHÁKYA, by SRONG-TSAN-GAMBO, in the *Manikábum*.

The “*skyés-rabs-brgya-pa*” or one hundred new births or regenerations, by a Lama of the Karmapa sect.

There are in the *Dulva* biographical notices of several princes, wealthy citizens, and other illustrious persons, in ancient India.

Amongst the Grungs (གྲུངས་) or fabulous narratives, the “*Kesár Grungs*” (གཤམ་རྒྱུངས་) or fabulous history of KESAR a warlike ancient king in central Asia, is much celebrated in Tibet.

On *Stan-cis* (Br བསྟན་ཕྱིན་) or astronomical calculations of some events or epochs, occurring in the sacred volumes of Shástras, there are likewise several works, in Tibet. Of this kind are the commentaries on the “*Kála chakra* or *dus-kyi-hk’hor-lo*,” in Tibetan, made by several learned men,—as ; by “*Bu-ston*” (བུ་སྟོན་) in the fourteenth century, by “*Jonang-pa*” by “*Mk’has-grub*” in the fifteenth century ; by “*Panch’hen-blo-bzang-ch’hos-kyi-rgyel-mts’han*,” by “*Padma karmo*”—(a celebrated Lama of the Bruk-pa sect, in the sixteenth century.

Also a commentary on the Kála chakra, and the history of the Buddhistic religion, written in Tibetan by a Mongol Lama (Sum-bha-zhabs-trung) in the last century.

The “*rtsis-kyi-hbyung k’hung*” (རྩིས་ཀྱི་འབྲུང་ཁྲུངས་) elements of calculations by “*Mk’has-grub-rgya-mts’ho*” and “*Nor-B-zang-rgya-mts’ho*.” The substance of these works have been embodied in the “*Baidurya, Dkarpo*” an astronomical, &c., work, written by “*Sang-rgyas-rgya-mts’ho*,” a regent at Lassa, in the last half of the seventeenth century.

List of such Indian (or Sanskrit) grammatical works, as have been known to the ancient Tibetan learned men, and partly

have been translated into Tibetan, or have been only quoted by them.

The names of these works have been collected in the last volumes of the B,stan-gyur compilation. They are as follows : *Páni-vyākaraṇa*, in two thousand ślókas ; *Maha-bhāna*, a commentary of the former in one hundred ślókas by *KLU-NOR-RGYAS-KHI-BU*—not translated. An abridgment of the two former by *RÁMA CHANDRA*.

A grammar, in twenty-four chapters, by *CHANDRA GOMI*.

A commentary on the twenty prepositive particles, by do.

A Sūtra on the letters, by do.

A commentary on the letters by *CH'HOS-SKYONG* (S. *Dhermapala*).

The several cases of nouns, by *CHANDRA GOMI*, in explanatory verses.

Another grammatical work, by *ZLA-VA-GRAGS-PA*. (S. *Chandra kirtti*.)

A commentary on the *Chandrapá* by *Pandita RATNA MALI*, in twelve thousand ślókas.

A commentary on the former by *Pandita PURNA CHANDRA*, in thirty thousand ślókas.

*Dvyings-mdohi-hgrel-pa*, a commentary on the verbal roots, by " *BYINS-KYI-DPUNG-GRYEN*."

*Ting-mthahi-bshad-pa* : explication of the " ting " termination.

The milch-cow of desire.

The eight compositions.

The *Kalápa* in fifteen chapters, by *DVANG-PHYUG-GO-CH'HA*.

*Sde-spyod byá-karana*, in five hundred ślókas, a commentary on the *Kalápa*, by *Brahman UGRA BHU'TI*.

The " *Si*," &c. &c. of the *Kalápa*, explained by *HJAM-DPAL-GRAGS-PA* (S. *Manjukirtti*).


A grammatical work, introductory to every speech or language.


A commentary on the same, by a teacher : *SUBHÁSHA KIRTTI*.

A commenatry on the twenty prepositive particles, by *DVANG-PO-BYIN* (S. *Indradatta*).

*Dyangs-chan-byákarana* (of *Saraswati*) in thirty-one chapters.

Six great commentaries of the former, and several smaller ones.

 (un) and other terminations explained in a Sūtra, by *DUR-SING*.

A Sūtra on the  (un) termination, by " *CHANDRA* "—with a commentary by the author himself.

A Sūtra of roots in the *Kalāpa* and in the *Chandrāpa*, by “Gang-vahi-zla-va” (S. *Pūrnna Chandra*).

ॐ (ti) and other terminations of actions, &c., explained by

*dGah-vahi-grags-pa*.

Collection of words having the same sound but different signification. *H, jam-Dvyang*s (S. *Manju-ghosha*) *byākaranahira, tsta-va*, by SADHU-KIRTTI.

A commentary on Pānini's grammar, by RAMA CHANDRA.

*Panini-byings-mdo* (the roots Sūtra, of Panini), by Pandita *hjjgs-med-e, dé*.

On the above enumerated Indian grammatical works, there are some commentaries made by the Tibetans. As ; by “Buston-rin-ch'hen-grub” and “Zhalu-lo-tsa-va ch'hos-sk'yong-bzang-po.”

There are, likewise, in Tibet, several works teaching how to read the Sanskrit text, especially the mantras. The most common are those (both the text and the commentary on) written by “SANGHA SHRI” at *Snar-thang*. But there are others also, made by TĀRĀNĀTHA, by KUNLE'GS, by DDE'LE'GS, and by SITUPA.

The most ancient grammatical work extant for the Tibetan language is that made by “SAMBOTA” in the seventh century. Its Tibetan name is : “*Lung-du-ston-pa-sum-chu-pa*” and “*r, Tags-kyi-P, jug-pa*” or grammatical introduction in thirty slōkas, and the adding of the characteristic letters (for the formation of the several cases of nouns, &c.).

Both these treatises are very short, making not more than three or four small leaves. They give little information, and are interesting only on account of the grammatical terms. But there are now many commentaries on this original text, composed by the authors, whose names here follow, as : *Dvu-pa-bLo-gsal*, *Lo-ch'hen-Nam-Mkhah-rgya-Mts'ho*, *sNar-thang-lo-tsā-Sangha-Shri*, *Yar-hbrog-pa-rin-ch'hen-tog*, *dgé-yé-va-ts'hul-k'hrims-Sengé*, *Pan-ch'hen-gser-mdog-chan-pa*, *dpah-vo-gtsug-lag H, p'hreng-va*, *Zur-Mk'har-va-bLo-gros-rgyal-po*, *Rab-hbyams-smra-va-ch'hos-rgyal*, *Hol-pa-rab-hbyams*, *Sman-lung-pa-bLo-moh'hogrdo-rjé*, *Zha-lu-lo-tsā-va-ch'hos-skyong-Bzang-po*, *Yhalu-pa-ch'hos-legs*, *Byams-gLing-Bsod-nams-rnam-r, gyal*, *Kunmk'-hyen-go-ram-pa*. (These two last have commented only the “*Sum-Stchu-pa*.”) *Zag-lung-ch'hos-rjé*, *Rab-hbyans pa-jam-gral*, *K'ha-rag-sprul-sku*, *Drung-yig-hjam-Dvyang*s, these have written answers to some proposed questions respecting grammar). *Pan-ch'hen-dkon-Mch'hog-ch, hos-grags*, (he wrote in the seventeenth century under this title ; “*Légs-Bhad snang byed-norbu*” on sixty four leaves.)

SITU, or LDOM-BU-PA of *Derghe* in *Kham-yul*, wrote in the last century, on eighty-six leaves. The title of his grammar is :

“ *mk'has-pahi-mgul-rgyan-mu-tig-phreng-mdses* ” (a beautiful necklace of pearls for a neck ornament of the learned).

There are yet several other grammatical works on the language of Tibet.

A. Cs.





No. XIII. Remarks on Trans-Himalayan Buddhist  
Amulets.

[*J.A.S.B.*, Vol. IX, Part II, p. 905 (1840).]

With reference to the two scrolls which were sent to you from Almora, and which you had left with me, together with a letter from Mr. W. E. Carte, on the 17th ultimo, I beg leave to inform you that both contain abstracts of some larger Tántrika works, or religious treatises, in Tibetan, interspersed with mantras in Sanscrit. The first paper, eight feet five inches long, of which the figures take two feet five inches, and the text six feet, contains 244 lines (two and a half inches long each) in printed Tibetan character. I cannot exactly tell you what the figures may represent, but I think the first is the regent, or ruler of the year, figured by a victorious king. The second is a tortoise, with nine spots on the belly, representing the lucky and unlucky periods, accordingly as the moon is affected by the planets and constellations, during her daily progress in her path. Then come the twelve animals, after which the years of the cycle of twelve years are called, opposite one to another, thus : the rat or mouse and ox ; tiger and hare ; dragon and serpent ; horse and sheep, or ram ; ape and bird ; the dog and hog. Then the amphora and pices, for the twelve zodiacal signs ;—signs of four planets, as the sun and moon, for all the rest. Then representations of the four, eight, and ten corners of the world. A king, his minister, horse, elephant, soldier, sun, moon, eye, ass, etc. Afterwards, from the head of a bird downwards, in two lines, there are Chinese symbolical figures, or characters, having perhaps the same meaning as the figures above designed. These symbolical characters were used 200 years before Jesus Christ, under the Han dynasty ; the Tibetans now also use them on large square seals.

There are on this paper five different abridged Tántrika works, or sūtras, under distinct titles, the Sanscrit being generally erroneously written.

1. Contents of the first sūtra. The salutation, only in Sanscrit, thus : *Namo Shri Kalachakrayé* (which should be thus : *Namas Shri Kālachakraya*. English : “Salutation to the circle of Time.” The year, month, day, and hour, are figured by a prince, minister, soldier, and weapon. All the regents of the year, month, day, and hour ; those of the planets, constellations, stars, Nagas, and imps are requested to look on these symbolical figures, and be favourable to the person who wears



or carries with him these symbols and mystical prayers, that he may succeed in every undertaking. Many particular businesses or works (religious, sacrificial, civil, and economical) are here enumerated, and all classes of divinity are requested not to hinder him in any of his occupations, but to assist him, that he may increase in prosperity, and see all his works accomplished. Here also occur some mantras ; that, at the end being thus : *Om ! Supratis'ht'ha Vajrayé-Swáhá, Mangalam.*

2. The second work contains in Sanscrit, short addresses to Shákya Muni, to Vágishwári, to Manipadmé, to Vajra Páni, and to Vajra Guru, Padma Siddhi.

3. The third contains one sloka and a half, in Tibetan, with a mystical formula in Sanscrit, on the melodious recital of the several attributes of Manju Shri (in Tibetan, Jám-pál) the god of wisdom. It is pretended that this short sūtra, taught by Shákya himself, and buried underground in the country of Lho-brag, in Tibet, by Padma Sambhava in the 9th century after Jesus Christ, was taken out and divulged by Guru Choskyi d, Vang phyug.

4. This is called the venerable sūtra, dispelling the darkness of the ten corners of the world. The salutation is especially addressed to Jám-pál (Manju Shri, in Sans.) and to the ten Buddhas in the ten corners of the world. In each of the ten corners of the world (four cardinal, four intermediate, the Zenith and Nadir) fancifully is named a Buddha province, with a fancied Buddha in it. To each of them successively is addressed a set form of salutation, with a short request, thus : " If I go towards that corner, after having obtained my aim, grant that I may quickly return home." Again a request to those Buddhas, that he who carries with him this sūtra, may obtain, together with his family, similar blessings to those granted to a handsome faced youth by Shákya, when he first taught him this sūtra. Then follow some mantras. Lastly, is stated by whom, and in what part of Tibet this sūtra, was found, and taken out from underground.

5. This is styled the " Sūtra of eight lights." The salutation is addressed to Buddha, religion, and holy priests, etc. There are several mantras, or physical formulæ in Sanscrit, to avert any unlucky year, month, day, and hour, the influence of any malignant planet and star. Other mantras for preventing any unlucky accident before and after noon. Then follow several other mystical prayers for averting any evil or calamity, intended by Tshangs-pa (Sans. Brahmá) by the great god (Sans. Mahá Déva). Then follows a prayer, that by the repetition of the mantras all evil spirits may be driven away, all hostile troops defeated, and that every wish may be accomplished. Statement of the place where this Sūtra was found under the ground. The conclusion is with this mantra : " *Om ! Vajra Chan'da Mahá Roshana Húm, Phat. Namás Chan'da Vajra Krodháya,*

*Hulu Hulu, Tishtha Tishtha, Bandha Bandha, Hana Hana, Armati Húm, Phat, Mangalm.*''

The second paper (four feet eight inches long, together with the figures of the twelve animals, after which the years in the cycle of twelve years are denominated) contains, in 121 lines three inches long each, a manuscript copy of the two last numbers of the former paper, also a rough sketch of the nine spots on the belly of a tortoise, in a square; and afterwards, successively downwards, the figures of the twelve animals of the cycle of twelve years. The writing may easily be read, but the orthography is bad, and the Sanscrit titles and mantras have been erroneously transcribed.

This is the sum of the general contents of the two scrolls worn by the Tibetans as amulets for obtaining the favour of particular divinities, and for averting all kinds of evil spirits.





**No. XIV. A brief Notice of the Subhāshita Ratna Nidhi  
of Saskya Pandita, with extracts and translations.**

*J.A.S.B.*, Vol. XXIV, p. 141 and Vol. XXV, p. 257 (1855) (1856).

[The following paper was written so far back as 1833, and would have been published in continuation of the series which appeared in the earlier Numbers of this Journal, had not the death of the writer thrown difficulties in the way of bringing out the Tibetan text. These difficulties have been removed through the kind assistance of Dr. Campbell of Darjiling, who has had the proofs corrected by Lama Aden Cheboo at that station, who had studied the Buddhist religion and Tibetan literature at the monastery of Menduling in Thibet.

Cs. de Körösi refers to leaf 23, page 44 of the Index of the *Kah-gyar*, which collection he had previously noticed in Vol. II. of the Journal.—  
Ed.]

This work was composed by the celebrated “Sa-skya Pandita” (called in Tibetan, ཀུན་དབང་རྒྱལ་མཚན་དངལ་བཟང་པོ་

K'un dgah rgyal-mts'han dpal bzang-po ; in Sanskrit, Ananda Dwaja Shri Bhadra), who flourished in the 13th century, in the time of Ginghis-khan and his successors. He resided in the Sa-skya monastery, a Convent, in Middle Tibet, in the province of Ts'ang, one hundred days' journey distant from Tashi Lhunpo (བཀྲ་ཤིས་རྒྱན་པོ་). That Great Lama (called : “hP'hags-pa

hGro mGon” འཕགས་པ་འགྲོ་མགོན་) to whom Kublai-khan

(the emperor of China, of the Mongol dynasty, in the last half of the 13th century) had granted the whole Middle Tibet (or U-tsang) was the nephew (or a brother's son) of this learned Pandita. Their descendants possess now also the above mentioned Monastery (with some small appurtenances) and are next in dignity after the two great Lamas of Lhasa and Tashi Lhunpo. The Sa-skya (ས་སྐྱ) Monastery (or Convent)

is one of those places in Tibet where many Sanskrit books (taken or transported from India) may be found now also.

ལེགས་པར་བཤད་པ་ རིན་པོ་ཆེའི་ གཏེར་ཞེས་  
བྱ་བའི་བསྟན་བཅོས་ །

འཕགས་པ་ འཇམ་དཔལ་གཞིན་རྒྱར་གྱུར་པ་ལ་ ཡུག་ འཚལ་ལོ།།

ལྷའི་མཚོག་དང་ ལྷ་དབང་གྲུབ་པ་ རིགས་འཛོལ་གཙོ།

དང་སྤོང་ ལྷས་པ་ གོག་མཁར་བ་དང་ ཀང་མིག་ སོགས།

ཀུན་ནས་དབང་བའི་ གཙུག་གི་ནོར་བུའི་ ཞབས་ མཚོད་པ།

འགྲོ་བའི་གཙོ་བོ་ ཀུན་མཁུན་ དེ་ལ་ བདག་ ཡུག་འཚལ།

རིགས་པས་དད་དུང་ན་ཚོས་ལྷགས་ མི་འགལ་ཞིང་།

འཛིག་རྟེན་བྱ་བ་ཀུན་ ཅས་ལེགས་གྲུབ་པ།

དམ་པ་རྣམས་ཀྱི་སྤྱོད་རྩལ་ཅི་འདྲ་ཞིག།

བཤད་པ་འདི་དག་ལེགས་བཤད་རིན་ཆེན་གཏེར་ །།

Subhāshita Ratna Nidhi nāma Shāstra is the title of the work in Sanskrit.

Salutation to Manju Sri.

The presentation of sacrificial offerings to the All-knowing, the Sovereign of men. What is to be understood by "A Treasury of Elegant Sayings" or, in a literal translation: A Precious Treasure of Elegant Sayings, i.e., a Literary Work. Reverence be to "h,P'hags-pa h,jam-d,pal" the juvenile form of the god of wisdom. (S. A'rya Mañju Sri kumār Bhuta.) After having presented my oblations of the most precious things, taken from the religious instructions of the chief of the gods (Shākya) from Nāgarjuna, the prince of logicians; from Vyāsa, Vālmiki, Akshapāda, &c., I adore the Sovereign of men, the All-knowing. The exhibition of judicious reflexions upon all sorts of worldly affairs, and upon the conduct of the virtuous (holy or excellent) men, without offending (in all these) against good morals, is called "A Precious Treasure of Elegant Sayings."

- 1 རིག་པ་ནང་པར་འཚི་ཡང་སློབས།  
 ཚེ་འདིར་ མཁས་པ་ མི་སྲིད་ ཀྱང་།  
 རླེ་བ་ ཕྱི་མར་ བཙེལ་བ་ཡི།  
 རོར་ལ་ རང་ཉིད་ ལེན་པ་འདྲ།
- 2 ཡོན་ཏན་ལྡན་ན་ རླེ་བོ་ ཀྱན།  
 མ་བསྐྱས་པར་ ཡང་རང་བཞིན་འདུ།  
 རྒྱ་ལྡན་མེ་ཏོག་ རྒྱང་རིང་ཡང་།  
 བྱང་བ་སློན་གྱི་ཚོགས་བཞིན་འཁོར་ ॥
- 3 མཁས་པ་ཡོན་ཏན་དཔག་མེད་ཀྱང་།  
 གཞན་གྱི་ཡོན་ཏན་རྒྱང་ཏུ་ལེན།  
 དེ་ལྟར་རྒྱན་དུ་སྦྱད་པ་ཡིས།  
 རྒྱར་དུ་ཐམས་ཅད་མཁྱེན་པར་འགྲོ། ॥

I. REFLECTION ON THE WISE. (མཁས་པ་བདག་པ).

NOTE.—The word བདག་པ (critical investigation) is added, in the text, to the subject of each chapter, but, in this extract, it will be left out.—See the Tibetan Text.

1. Were you to die the next year, acquire science : though in this life you cannot become wise, in your future birth, it will be a recommendatory precious thing, if taken with you.

2. If you are a talented man, every one gathers round about you, without being called ; a scented flower, though it be at a far distance, is surrounded with a cloud of swarming wasps.

3. A wise man, though possessed of immense perfections, will learn from others ; and by such continual practice, he will at last arrive at omniscience.

- 4 མཁས་པ་ཤེས་རབ་ ཀྱིས་ སྤང་ན།  
 དག་པོ་མང་ཡང་གལ་ཚུགས།  
 འཕགས་ཀྱི་ཉི་ཤུམ་ཟེའི་བུ།  
 གཅིག་ཤུས་དགའི་ཚོགས་ཀྱང་འཛོམས། ॥
- 5 དབང་འཛེངས་བསོད་ནམས་བསམགས་བའི་མི།  
 གཅིག་ཤུ་ཡིན་ཡང་ཀུན་ལས་ཀྱི།  
 རི་དྲགས་ཀྱི་པོ་སེང་གོ་དང་།  
 འཁོར་ལོས་སྐྱར་ལ་གོགས་མི་དགོས། ॥
- 6 བྲམས་ལ་མཁས་ན་ཆེན་པོ་ཡང་།  
 བཞུ་བཀོལ་བར་གལ་དཀའ།  
 མཁའ་མིང་མཐུ་ཅུལ་ཆེན་ཡང་།  
 གོས་སེར་ཅན་གྱི་བཞེན་པར་ འགུར། ॥

4. If a wise man behaves himself prudently, how can he be overpowered by the enemy, though they be many. That Brahman of Ujjayana, a single man, has overcome all the hosts of the enemy.

5. A brave, wise and a fortunate man (who has accumulated moral merits) though he be alone, overcomes all. The lion, the king of deer (or of wild beasts), and the universal monarch (a Chakravarti king) want no assistant.

6. If you are wise, you may make a slave of the great also. The Garuda, though a strong and mighty bird, is made the vehicle of Vishnu.

7 མཁས་པ་ ལྷོབ་ བའི་ ཏུས་ན་ ལྷུག།

བདེ་བར་ ལྷོད་ལ་ མཁས་ མི་སྲིད།

བདེ་བ་ ལྷུང་ལ་ ཆགས་པ་ན།

ཆེན་པོ་འི་ བདེ་བ་ ཐོབ་ མི་ འགྱུར།།

8 ལྷོ་དང་ ལྷན་ན་ ཉམས་ ལྷུང་ཡང་།

ལྷོབས་ ལྷན་ དག་པོས་ ཅེ་བྱར་ཡོད།

རི་ཏུགས་ ལྷུལ་པོ་ ལྷོབས་ལྷན་ཡང་།

རི་བོང་ ལྷོ་དང་ལྷན་པས་ བསད།།

9 ལྷུ་མཚོ་ལྷུ་ ཡིས་ མི་ངོམས་ ཞིང་།

ལྷུལ་པོ་འི་ བང་ མཚོ་དཀོར་གྱིས་ མིན།

འདོད་ ཡོན་ ལྷུད་ བས་ མི་ ངོམས་ཏེ།

མཁས་ བ་ ལེགས་བཤད་ ཀྱིས་མི་ ངོམས།།

7. The wise, in the time of studying, suffer pains ; since, without exertion, it is impossible to become wise. He that is passionate for a small pleasure, never can arrive at great felicity.

8. If you are intelligent, though you be weak, what can do to you a powerful enemy ? The king of the wild beasts (or of the deer), though strong, was killed by an intelligent hare.

9. The ocean is never satiate with water. The treasury of a king is never full of money. One is never satisfied with the enjoyment of a thing. Wise men are insatiable with elegant sayings.



- 10 ལེགས་བཤད་ བྱིས་བ་དག་ལས་ཀྱང་།  
 མཁས་བ་ རྣམས་ བློ་ཚངས་སུ་ ལེན།  
 ཇི་ ཞེས་ འབྲུང་ གནས་ རི་དྲགས་ ཀྱི།  
 ལྗེ་བ་ལས་ཀྱང་ ལྷ་རྩི་ལེན། མཁས་བ་བདག་བ་སྟེ།  
 གཤམ་ཚན་ལྗེདས། །
- 11 དག་དུ་ དམ་པའི་ ཡོན་ཏན་ རྣམས།  
 ལྷོ་བོ་དམ་པས་ ལྷག་པར་ ལྷོགས།  
 མ་ལ་ཡ་ཡི་ ཅད་དན་ ཇི།  
 ལྷང་གིས་ ལྷོགས་ བཅུར་ ལྷས་པར་ བྱེད།
- 12 དམ་བ་ དཔོན་དུ་ བསྐྱོས་ ལྷུར་ན།  
 དོན་ ལྷུབ་བ་ དང་ བདེ་སྦྱིད་ ཐོབ།  
 རོར་བུ་ ལྷུལ་ མཚན་ ལྷེར་ མཚོད་ན།  
 ལྷུལ་ ལྷོགས་ བདེ་ ཞེས་ མཁས་ རྣམས་སྟོག།

10. From children also, wise men receive the fine sayings—  
 for sweet scent the navel of a musk deer also is opened.

## II. THE EXCELLENT (VIRTUOUS OR GOOD) (ཡ་རབས།)

11. It is always by excellent men that good qualities are more praised (celebrated). The scent of the Malaya sandal-wood is diffused by the wind into the ten corners of the world.

12. If an excellent (or virtuous) man is chosen for Master, when every one finds his concern and happiness (or has his wish obtained). Wise men say: when the sacrifice is performed with a gem on the top of a banner, it is the sign of the happiness of that country.

- 13 རྒྱལ་ངན་ གཞན་ གྲིས་ བཅོས་པ་ན།  
 ལྷག་ པར་ ཚོས་ རྒྱལ་ དུན་པར་ འབྱུར།  
 རིམས་ གྲིས་ བདབ་ པའི་སེམས་ ཅན་ ལྷམས།  
 གངས་ ཚུ་ འབའ་ ཞིག་ ཡིད་ལ་བྱེད།།
- 14 རྒྱལ་ རྒྱོད་ རྒྱལ་པོས་ བཅོས་པ་ན།  
 མི་དབང་ ཚོས་ རྒྱོད་ ལྷག་པར་སྐྱོང་།  
 འབྱུང་ པོའི་ གདོན་ གྲིས་བདབ་པ་ལ།  
 གསང་ ལྷགས་ བྱུབ་པ་ རྗེས་སུ་ འཛོལ།།
- 15 རྒྱེ་བོ་ དམ་པ་ སྤྱན་ བྱུར་ ཀྱང་།  
 རྒྱོད་པའི་ རྒྱུད་པར་ ལྷག་པར་ མཛོས།  
 མེ་ནི་ སྤར་དུ་ ཁ་ བལྟན་ ཡང་།  
 མེ་ ལྷེ་ བྱེན་ལ་ འབར་བར་ མཐོང་།།

13. When men are injured by a wicked prince, then will they remember a virtuous king. They that suffer of a malignant fever think only on cool water.

14. When a wicked prince does injury, a virtuous king is the more ready to defend. To him, that is occupied of an evil spirit, a magician (cheerfully) lends his assistance.

15. A virtuous man, though he decline (in his fortune) show, becomes himself more handsome in his behaviour. We see that a fire-brand, though it be turned down, makes its flame ascend (or go upwards).

- 16 དམ་པ་ རྒྱང་ན་ གནས་ ན་ ཡང་།  
 འཁོར་ འབངས་ ཕན་པས་ རྒྱང་ནས་སྐྱོང་།  
 མཁའ་ ལ་ སྤྱིན་ཆེན་ འབྲིག་པ་ ཡིས།  
 ས་ཡི་ ལོ་དོག་ རྒྱད་པར་ འཕེལ།།
- 17 གསོན་ ཚོ་ སྤྲོན་གྲགས་ དགའ་བའི་རྒྱ།  
 འཛིག་དེན་ གཞན་དུ་ བསོད་ནམས་ དགའ།  
 དེ་ གཉིས་ མེད་པའི་ རོར་ ཙམ་ གྲིས།  
 མཁའ་ རྣམས་ དགའ་བ་ སྐྱེད་ མི་རུས།།
- 18 དམ་པའི་ ཡོན་ཏན་ སྤུས་གུར་ ཀྱང་།  
 འཛིག་དེན་ ཀྱན་ ལ་ རྒྱབ་པར་ གསལ།  
 སྤྲོ་མའི་ མེ་དོག་ ལེགས་ བསྐྱམས་ ཀྱང་།  
 རི་ ཞིས་ ཀྱན་དུ་ རྒྱབ་པར་ འགྱུར།།

16. A virtuous prince, though he be at a far distance, from far also does favourably protect his own followers. By the gathering together of big clouds in the atmosphere, the corn of the field more increases.

17. During life, renown (or a good name) is the cause of joy; in the other world, happiness is (man's) delight, in wealth only, without those two things, a wise man can have no pleasure.

18. Excellent qualities, though he exonerated, spread and become visible everywhere. The blossoms of the nutmeg tree, though grown dry, diffuse on all sides their sweet scent.

- 19 ལྷུལ་པོོ་ རང་ ཡུལ་ མེ་ བ་ ཙམ།  
 དམ་པ་ གང་དུ་ སྤྱིན་པར་ བཀུར།  
 མེ་དོག་ ཕལ་ཚེར་ ཉིན་པར་ མཛོམ།  
 གུལ་ག་ གི་ ཉོར་བུ་ གང་དུའང་ མཛོད།།
- 20 ལྷོན་ ཤིང་ དུལ་བ་ འབྲས་བུ་མང་།  
 མ་བུ་ དུལ་བ་ མཚུག་ ལྷོ་ བཟང་།  
 དྲ་ མཚོག་ དུལ་བ་ འགྲོ་ མགྲོགས་ དེ།  
 དམ་པ་ དུལ་བ་ མཁམས་ བའི་ དགས།།
- 21 དམ་པ་རྣམས་ དང་ ཕལ་པ་ལ།  
 བྲས་པ་ མཉམ་ ཡང་ དྲིན་ མི་འདྲ།  
 ཞིང་ ལ་ ས་བོན་ བྲད་ མེད་ ཀྱང་།  
 ལོ་དོག་ བྲད་པར་ དབག་ དུ་ ཡོད།།

19. A king is great in his dominions ; a virtuous man is respected withersoever he goes. A flower is beautiful, generally, for a high day. A gem for a head ornament is everywhere esteemed.

20. A hen, when at rest, has much fruit ; a peacock, when it remains still, has a handsome tail ; a gentle horse has a swift pace ; the quietness of a holy man is the sign of his being a wise man.

21. Though equal benefits be conferred on the excellent and the vulgar, the return of those kindnesses is not equal. Though there has been no difference in the seed sown in a field, yet there is an immense variety in the crop.

22 བཟང་ བོའི་ རྩོགས་ རིགས་ རྫོད་པས་བསྐྱུང་།

རྫོད་པ་ ཉམས་ན་ རིགས་ རོན་མིང་།

ཅན་ དན་ རི་ བཟང་ རྩེ་ བ་ འགའ་།

དེ་ བསྐྱེགས་ རོལ་ བ་ རྩུ་ ཞིག་ ལེན།།

23 ཚེན་པོ་ རེ་ ཞིག་ རྒྱད་ རྒྱར་ ཀྱང་།

དེ་ལ་ གདུང་བ་ རྩེ་མི་དགོས།

རྩེ་བ་ རེ་ཞིག་ གཟམས་ རིན་ ཡང་།

དེ་ས་ ཐག་དུ་ ལོལ་བར་ འགྱུར།།

24 ཚེན་པོས་ དག་ལ་ བྱམས་ བྱས་ན།

དག་ ཉིད་ དེ་ ཡི་ དབང་དུ་ འགྱུར།

མང་ པོས་ བསྐྱུར་ བས་ ཀྱན་ བསྐྱུངས་བས།

ཀྱན་ ལྱིས་ ལྱུལ་ པོར་ དབང་ བསྐྱུར་རོ།།

22. Keep up (preserve) your noble descent by your conduct—when your practice is bad, your birth is of no value. The sandal-wood has a fine scent, but, if a man reduces it to charcoal, who will buy it ?

23. The great, though sometimes they be distressed (or disgraced) for a while, have no reason to be grieved. The moon, though she be eclipsed for a while by the planet, yet soon appears again.

24. If a great man treats *kindly* an enemy, that very enemy comes with kindness into his power. The first universal monarch since he protected all, was elevated to that dignity by all.

- 25 དམ་ པ་ རི་ལྷ་ར་ ལྷན་ ལྷར་ ལྷང་ །  
 ལྷིག་ དང་ འབྲེས་ པའི་ ཟས་ མི་ ཟ།  
 ལེང་ ལོ་ བཀྲེས་ ལྷང་ མི་ ལམ་འབའི།  
 དན་ ལྷུགས་ ཟ་ པར་ མི་ ལྷེདོ།
- 26 དམ་ པ་ ལྷིག་ ལ་ བབ་ན་ཡང་།  
 རང་ བཞིན་ བཟང་པོ་ ལལ་ དོར།  
 ས་ལེ་སྤྲུམ་ རི་ བསྐྱེགས་ བཅད་ ལྷང་།  
 དེ་ལི་ ལའོག་ རྩམ་ མི་ འལྷར།
- 27 ལྷེས་ མཚོག་ རྣམས་ལ་ དམན་པ་ རྣམས།  
 ལྷོ་ ཡང་ ལན་ དུ་ ལལ་ ལྷོ།  
 ལྷེ་སྤྲུང་ དེགས་ པའི་ ལྷན་ འབྲིན་ ཡང་།  
 དི་དུགས་ ལྷལ་པོས་ ལྷིང་ལེས་ ལྷོང་།

25. The holy man, though he be distressed, does not eat of the food mixed with wickedness. The lion, though hungry, will not eat of the unclean vomiting.

26. The holy man, though it may cost him his life, how will he desist from what is good by itself? The colour of fine gold will not change, though it be burnt and cut.

27. Though low-minded men be wrathful (angry) to the holy men—but how would these, in return, become angry with them? Though the jackal utter a fustian language, yet the king of the deer protects him mercifully.

- 28 བདག་ ཉིད་ ཚེ་ལ་ རློ་བོ་ རྣམས།  
 རློ་མ་ འཚོ་ལ་ འགྱུར་ གྱི་ དམན་ལ་མིན།  
 འཕན་ ཟེ་ལ་ རིན་ ཚེན་ ལ་ བཟ་ ཡི།  
 མག་ལ་ དུམ་ ལ་ནི་ སུ་ ཞིག་ སྤོད།
- 29 བསྐྱོད་པས་ དགའ་བར་ མི་ འགྱུར་ལ།  
 སྐད་པས་ མི་ དགར་ མི་ འགྱུར་ ཞིང་།  
 རང་ གི་ ཡོན་ ཏན་ ལེགས་པར་ གནས།  
 རློ་བོ་དམ་པའི་ མཚན་ཉིད་ ཡིན།
- 30 རིག་པ་ དང་ ནི་ མཐུ་ ཅུལ་ ལས།  
 བྱས་པའི་ ལོངས་སྤོད་ ལོངས་སྤོད་མིན།  
 རྒྱི་ དང་ བྱི་ལ་ འགྲུང་ན་ ཡང་།  
 རོ་ཚ་བོར་བའི་ རྣམ་ཐར་ཡིན།

28. People seek to find fault with the excellent, and not with the low men. They look with astonishment to costly longings, but who would do so to a fire-brand?

29. Not to be cheered up by praise; not to be grieved by shame—but to know well his own perfections, is the characteristic sign of an excellent man.

30. Those are no vain riches that are gotten by knowledge, strength and skill. The dog and the cat, though they stand erect, are living samples of impudence.

31 རལོར་ལ་ ཡུན་སྐྱུམ་ ཚོགས་ བྱུར་ན།

ཇི་དཔོན་ ཉིད་ ཀྱི་ཚེ་བ་ཡིན།

དེ་ལ་ བྱུན་དུ་ བྱས་ བ་ དེ།

བདག་པོ་ཉིད་ལ་ མི་ མཛོས་སམ།

32 ཇི་ལྟ་ཇི་ལྟར་ ཇི་དཔོན་ བྱིས།

རལོར་ ལ་ དྲིན་བྱིས་ བསྐྱངས་ བྱུར་བ།

དེ་ལྟ་ དེ་ལྟར་ རལོར་ བཤོག་ བྱིས།

ཇི་ དཔོན་ ཉིད་ ཀྱི་ བྱ་བ་ ལྷུབ།

33 བདག་ཉིད་ ཚེན་པོ་ བཞས་ བའི་སར།

མཁས་པ་ བཞན་ དག་ སུ་ ཡིས་ ཅི།

མཁའ་ ལ་ ཉི་མ་ ཤར་བ་ན།

གྱི་ རྣམ་ མང་ ཡང་ མཐོང་ མི་འགྱུར།

ཡ་རབས་བདག་པ་ལྟེ། 2

31. It is the master's greatness, if his servants are in every respect well satisfied. The embellishments put on a horse, are they no ornaments for the master himself ?

32. As the master takes care of, and kindly protects his servants (or subjects) so are managed the master's affairs also by the servants.

33. At the same place, where the great Lord (Buddha) is present, who would acknowledge any other wise man ? When the sun has arisen, though there be many distinguished stars in the heaven, none of them is visible.



- 34 ལྷོ་བོ་ རན་པ་ འབྱོར་ ཐོབ་ ཀྱང་།  
 ལྷག་པར་ ལྷོད་ ལམ་ རན་པར་ འགྱུར།  
 འབབ་ མུ་ རི་ལྷར་ བསྐྱོག་ ལྱུར་ཀྱང་།  
 ལྱུར་དུ་ འབབ་ པ་ ཁོ་ནར་ འདོད།
- 35 དམན་ ལ་ ལྷོད་པ་ བཟང་ ལྱང་ ཡང་།  
 དེ་ནི་ བཅོས་ མའི་ རྣམ་ ཐར་ ཡིན།  
 ཤེལ་ ལ་ རོར་ ལྱུར་ ཁ་ བསྐྱུར་ཡང་།  
 མུ་ དང་ ལྷད་ན་ རང་ མདོག་ ལྷོན།
- 36 ཚེན་པོས་ འབད་ནས་ བསྐྱུབ་པའི་ ལྷོས།  
 རན་པས་ ལྷད་ཅིག་ བཅིག་ ལ་ འཛོམས།  
 རིང་ པས་ ལོ་ ལྷར་ འབད་པའི་ རིང་།  
 སེར་བས་ ལྷད་ཅིག་ རུལ་དུ་ ལྷོག།

### III. THE FOOL (MEAN, LOW, WICKED, BAD) (ལྷོན་པོ།)

34. A wicked man, though he gets riches, grows worse in his conduct. A stream howsoever it be turned back, yet endeavours to flow downwards.

35. Though a wicked man appears good in his conduct, it is but a hypocritical life. Though a crystal be made to have the colour of a gem, yet, when put in water, it shows its own colour.

36. A great man's wise arrangements are annihilated in a moment by wicked men. A corn-field cultivated for years and months by the husbandmen, is suddenly destroyed by a hail.

- 37 ངན་པ་ བལ་ཚེར་ རང་གི་ ལྷོན།  
 བའ་ ཡིན་ བཞན་ ལ་ འགོད་པར་བྱེད།  
 ཁྱུ་ཉམས་ མི་གཙང་ ཟློས་པའི་ མཚུ།  
 ས་ གཙང་ བཞན་ ལ་ འབད་ནས་ འཕྱིད།།
- 38 ལྷོན་པོ་ བྱ་བ་ལ་ ལྷུར་ན།  
 དོན་ཉམས་ དེ་ཡང་ ཉམས་པར་ འགྱུར།  
 བླ་ལྷོས་ རྒྱལ་ པོར་ བསྐྱོས་པ་ཡིས།  
 འཁོར་ ལྷུག་ རང་ ཡང་ བསད་ ཅིས་ བྲགས།།
- 39 ལྷོངས་ པ་ བདེ་བ་ འདོད་ བཞིན་དུ།  
 བྱ་བ་ ལྷུག་བསྐྱལ་ འབའ་ཞིག་ ལྷུབ།  
 བཞོན་ གྱིས་ བདབ་ བའི་ ལྷོ་བོ་ འགའ།  
 ལྷུག་བསྐྱལ་ ལྷང་ ལྷིར་ ལྷེབ་པ་ མཐོང་།།

37. In general, a bad man rubs on others the defects which he has in himself. The crow, after having eaten some unclean thing, earnestly rubs her bill on a clean ground.  
 38. If a business be committed to a fool, it will fall short, and the fool himself will be crushed under it. The fox-born, being elected king, it is said, destroyed his distressed train also.  
 39. The foolish man (stupid) when he wishes for happiness, works only on his distress. Some one occupied by an evil spirit, when he wishes to be freed from pain, deprives himself of life.

- 40 དག་དུ་ གཞན་ དོན་ མི་ སེམས་པ།  
 དེ་ཡི་ སྲོད་པ་ ལུགས་དང་ མཚུངས།  
 བཟའ་ བདུང་ འབའ་ ཞིག་དུ་ འགྲོགས་ཀྱང་།  
 བསྐྱབ་པར་ རྣམ་པ་ མ་ ཡིན་ནོ།།
- 41 མན་དང་ མི་མན་ མ་དབྱེད་ཅིང་།  
 མོ་ དང་ མོས་ པ་ མི་ བསྐྱབ་ པར།  
 མོ་ འགྲངས་ འབའ་ ཞིག་ དོན་ གཉེར་བ།  
 མུ་ མེད་པ་ཡི་ མག་པ་ ཡིན།།
- 42 ལྷན་པོ་འི་ དབྱས་ན་ དགའ་ཞིང་ ཅེ།  
 སེམས་ པའི་ མདུན་ན་ ལྷན་ཞིང་ འཇུར།  
 རྡོག་ དང་ ལྷོག་ཤམ་ མེད་ན་ ཡང་།  
 ཡ་སོ་ ཅན་ གྱི་ བལང་ ཡིན།།

40. The action of a man, who cares nothing for the welfare of others, is like that of a beast. Though he is an associate at eating and drinking, but he is unable to make them ready (or prepare).

41. He that makes no reflection on what is useful and the contrary, and does not improve his understanding and experience, is a swine without hair, that seeks only to fill his belly.

42. Some one makes most among the fool, but before the wise, he shrinks back. Though he has no hump and dewlap, yet he is a beast that has his upper teeth.

- 43 གང་ན་ གཟའ་ བདུང་ ཡོད་ དེར་ རྒྱལ།  
དགོས་ པའི་ བྱ་བ་ བཅོལ་ ཡང་ འབྲོས།  
གཏམ་ དང་ བཞད་ གན་ ཤེས་ན་ ཡང་།  
མུག་མ་ མེད་ པའི་ ཁྱི་ གན་ ཡིན།
- 44 མིག་ རྗེས་ རྩ་ཡིས་ དགང་ སྣ་ལྟེ།  
མཛོད་ རྩང་ ཉོར་ བྱིས་ དགང་བ་ སྣ།  
ཞིང་ རྩང་ ས་ བོན་ གདབ་ སྣ་ལྟེ།  
ལྷོ་ རྩང་ དིག་པས་ མགྲུབ་སྣ།
- 45 དྲིགས་ བཅས་ ལྷན་པོ་ ཁས་ལེན་ ཅན།  
ཅེན་པོ་ ཡིན་ ཡང་ ཉམས་པར་ འགྱུར།  
གོས་པ་ གང་གི་ ས་ བྱིན་པས།  
ཕྱོབས་ལྷན་ བྱི་ ཉི་ ས་ གསུམ་ ཤོར།

43. He hastes to where there is meat and drink ; but if you give him some business to do, he runs away ; though he can speak and laugh, yet he is an old dog without a tail.

44. It is easy to fill with water a beast's (or ox's) foot-step—a small treasury may easily be filled with money ; to sow a little field with corn seed, requires not much labour ; it is easy to satisfy with science a little understanding.

45. A proud foolish promiser, though he be great, will be defeated. By having given a pace of ground (stob-l,dan) Balarāma has lost the three earths—(worlds).

- 46 ལྷན་པོ་འི་ རྩེ་དུ་ མཁས་ པ་བས།  
 སྤྱི་འཛོན་པ་ བྱད་པར་ འཕགས།  
 སྤྱི་ འཛོན་ མར་ དང་ ཟས་ ཀྱིས་ མཚོད།  
 མཁས་ པ་ ལག་པ་ རྩེ་པར་ འགྲོ།
- 47 ཡོན་ཏན་ མེད་པའི་ སྐྱེ་བོ་ འགའ།  
 ཡོན་ཏན་ ཅན་ ལ་ ལྷག་པར་ སྤང་།  
 བངས་ ཀྱི་ ཡུལ་དུ་ དགུན་ སྐྱེ་བའི།  
 ལོ་དོག་ ལྷས་ངན་ ཡིན་ ཞེས་ སྐྱོགས།
- 48 ཡོན་ཏན་ ལོག་པར་ སྤངས་པ་ འགའ།  
 ལོགས་པར་ སྤངས་པ་ བྱད་དུ་ བསོད།  
 ལྷ་བ་ མེད་ ཅ་ སྤྱིང་ ལྷན་ འགའ།  
 ཡན་ལག་ མེད་པའི་ སྐྱོན་དུ་ བྱེད།

46. In the estimation of ignorant people, a monkey-catcher is more preferable than a wise man—when that is served with butter and meat, this is sent empty handed away.

47. Some illiterate men are more inimical to a learned man. It is said, if in a snowy country, during the winter, grows up (or comes forth) any corn stalk, it is an unlucky omen.

48. Some that are ill-versed in science, will find fault with them that are well founded in it. In some islands it is counted for a defect in members, if one has not a goitre.

49 ཚོ་ག་ ཉམས་པ་ ཤེས་པ་ རྣམས།

ཚོ་ག་ ཚང་བར་ སྲོད་ལ་ བརྟམས།

ཚུ་ཏའི་ ཡུལ་དུ་ རྩིན་པ་ན།

ཀང་གཉིས་པ་ ལ་ མིར་ མི་རྩི།

50 ཚོ་ག་ ལོག་པར་ སྐྱབ་པ་ འགའ།

ཡང་དག་ ཚོ་ག་ བྱེད་ལ་ གཤེ།

སྐྱེས་བུ་ བྱི་ལི་ མགོ་ཚན་ རྣམས།

བཞིན་བཟང་ བྱད་མེད་ ཡིན་ ཞེས་བརྟམས།

51 ཤེས་རབ་མད་པའི་ ལྷན་པོ་ རྣམས།

མང་ ཡང་ དགུ་ལི་ དབང་དུ་ འགྲོ།

སྤང་ཚེན་ སྲོབས་ལྡན་ ལྷར་ ལོངས་པ།

རི་བོང་ ལྷོ་ལྡན་ གཅིག་ གིས་ བདུལ།

49. They that know only imperfectly the religious rites, contemn those that perform them exactly. In the country of Chara, he that walks on two feet, is not counted for a man.

50. Some that perform wrongly the religious ceremonies, mark them that do exercise them accurately. Those men that have a head like a dog, contemptuously say, that he, who has a handsome face, is a woman.

51. Foolish men, wanting understanding, though they be many, go full into the power of the enemy. One intelligent hare has subdued a whole herd of strong elephants.

52 ཤེས་རབ་ མེད་པའི་ ལོངས་སྤྱོད་ ཀྱང་།

ཕལ་ཆེར་ རང་ལ་ སན་པ་ ཉུང་།

འདོད་འཇོ་བ་ ཡི་ རོ་ས་ ཡང་།

བེལུས་ འཕུང་བ་ རྒྱ་ལམ་ ཡིན།།

53 ལྷན་པོ་ ལོངས་སྤྱོད་ གསོག་ རྣམས་ལ།

གཉེན་ གྱི་ བསམ་པ་ ག་ལ་ ཡོད།

སྲིག་ སྲུག་ གཏམ་ ངན་ ཁོ་ན་ ཡིས།

བྱི་བ་ བཞིན་ཏུ་ བསགས་ རས་ འཆི།།

54 ལྷན་ཏུ་ གཞན་གྱིས་ བསྐྱུང་ དགོས་པའི།

སྤྱི་བོ་ རམ་ཞིག་ ཅི་ནས་ ཉམས།

བྱ་རོག་ གཉིས་ ཀྱིས་ བརྒུང་ བ་ཡི།

རུས་སྐྱལ་ ས་ལ་ ལྷང་ ཞེས་ བྲགས།།

52. It is seldom that riches without understanding were advantageous to any one. The all-bestowing cow's milk (as the common proverb is) is sucked up by the calf.

53. Foolish men, that amass riches, never think on, that they have their kinsfolk (or relations). After having amassed wealth, by all means of wickedness and cursing, they die away like the rats.

54. He that wants always to be defended (or supported) by others, at last, certainly shall fall. It is said, the tortoise, that was carried by two crows, fell down on the ground.

55 བཟང་ངན་ མི་ཤེས་ རྣམ་གྲུས་ བརྗེད།  
 འོ་མཚན་ གཏམ་ ལ་ མཚན་མི་འཛིན།  
 མའོན་སྐྱུམ་ མཐོང་བ་ སྐྱར་ཡང་ འདྲི།  
 ལྷུ་ ཞིང་ རྗེས་འབྲང་ ལྷུ་པོ་འི་ ཏགས།།

56 དཔུང་ཚོགས་ འགོ་ན་ མཚུགས་ལ།  
 རྗེས་ ན་ དེ་ཡི་ ལྷ་འདྲིན་བྱེད།  
 བཟའ་བདུང་ མཐོང་ན་ ཉན་གྱིས་ འཚུག།  
 དགའ་བ་ མཐོང་ན་ ཐབས་ ཀྱིས་ འཛོལ།།

ལྷུ་པོ་ བདག་པ་ལྟེ། 3

57 དམན་པ་ལོངས་སྤྱོད་ཆེན་ཡང་།  
 རིགས་ལྡན་ རྒྱང་བས་ ཟིལ་གྱིས་བཞོན།  
 བགྱིས་པ་ ལྷུ་གི་ ངར་སྐྱ་ ཡིས།  
 སྤྱུ་ པོང་གི་ ཕེ་ནས་ ལྷུང་།།

55. Not to understand what good and bad is ; to forget a kindness done to one ; not to marvel at what is marvellous ; to ask again what one has clearly perceived ; to think and to follow one from behind are the characteristic signs of a foolish man.

56. When the troops are advancing, he is in the rear ; when they retire, he goes on the front : where there is meat and drink, he endeavours by all means to enter there.

IV. THE MIXED CHARACTER (OF THE WISE AND OF THE FOOL) (སྤྱིལ་མ།)

57. A mean fellow, though he be rich, is outdone by a little man of noble descent—when the hungry tiger uttered a deep sound, the monkey fell down from the top of a tree.



- 58 ལྷན་པོ་ ཡོན་ཏན་ ཁར་འབྲིན་དེ།  
 མཁས་བས་ ཡོན་ཏན་ གན་དུ་ སླེད།  
 སོག་མ་ ལུང་གི་ སྤང་ན་ འཕྱོ།  
 རོད་བྱ་ སྤང་དུ་ བཞག་ ཀྱང་ འབྲིང་།།
- 59 ཡོན་ཏན་ལྷང་རྣམས་ང་གྱལ་ཆེ།  
 མཁས་བར་གྱུར་ན་དུལ་བར་གནས།  
 ལྷ་སྐན་དག་དུ་ཀྱ་ཚོ་ཆེ།  
 གྱ་ མཚོ་ཅ་ཅོག་ལ་སློབས།།
- 60 ལྷོ་བོ་དམན་རྣམས་དམ་བལ།  
 བྱང་གསོད་བྱེད་ཀྱི་དམ་བས་མིན།  
 སང་བེས་ ལྷ་ཚོ་བས་ལགས་སློང་ལྷེ།  
 ལྷ་ རྒྱུ་ ལྷ་ཡི་ རིགས་ ལ་ ལྷང་།།

58. A foolish man tells his qualifications. A wise man keeps them secret within himself. The straw swims on the surface of water, but a gem, though placed upon it, sinks.

59. They, that have little learning, have great pride ; when grown wise, they are quiet. Torrents make always much noise, but it is seldom that the Ocean roars.

60. It is always the low-minded men that speak disdainfully of the holy men ; these never do so to them. The lion defends the foxes, but the fox rises against the fox.

61 དམ་པ་ ཁྲོམ་ ཀྱང་ བདུད་ ན་ ཞི།  
 དམན་ ལ་ བདུད་ན་ ལྷག་པར་ རེངས།  
 གསེར་ དུལ་ སྤ་ ཡང་ གཞུ་ ལྷས་ ཀྱིས།  
 ཁྱི་ ལྷང་ བཞུ་ན་ རྩི་ ངན་ འབྱུང་།

62 མཁས་ པ་ ཡོན་ ཏན་ ཀྱན་ ལྡན་དེ།  
 ལྷན་ པོ་ལ་ ལྷོན་ འགའ་ ཞིག་ ཡིན།  
 རིན་ པོ་ ཆེ་ ལས་ དགོས་ འདོད་ འབྱུང་།  
 སྤྱལ་གདུག་ ལས་ བྱིས་ ཀྱན་ ལྷེད།

63 སྤིག་ ལྷོད་ བགས་ན་ གནས་ ཀྱང་ རྩམས།  
 དམ་ པ་ སྤོང་ ན་ གནས་ ཀྱང་ དུལ།  
 བགས་ ཀྱི་ གཅན་ གཟམ་ ཁྲོ་ པ་ དང་།  
 ད་ མཚོག་ སྤོང་ན་ དུལ་ པ་ མཐོང་།

61. Though a generous man is angry against you, he is gentle if you bow down before him ; but a low-minded man is more haughty if you yield to him. Gold and silver, though hard, may be melted, but a dog's ordure will stink, if put into fire.  
 62. A wise man consists entirely of perfections. A fool has only his defects. With precious metals you may pay all your expenses—from a venomous serpent nothing but distress can be expected.  
 63. A wicked man, though he abides in a forest, is mean : a virtuous man, though he resides in a town, is gentle. We see that a wild beast of the forest is fierce, and a fine horse in the town is gentle.

- 64 ལྷུ་མཚོ་གཤམ་ རང་གི་ ལྷུ་ལ་ ལྟ།  
 ལྷུ་བོ་ རལ་པ་ བཞུན་ ལྷུ་ འཚོལ།  
 མ་བྱ་ རང་ གི་ ལུས་ལ་ རྟོག།  
 ལྷུ་བྱ་ བཞུན་ ལ་ ལྷུ་ རལ་ བཞུན་ རྟོག།
- 65 རལ་པ་དུལ་བས་རང་བཞུན་ ལྷུ་ རྟོག།  
 རལ་པ་རིངས་པས་རང་བཞུན་ ལྷུ་གཤམ།  
 འབྲས་ལྷན་ཤིང་གིས་རང་བཞུན་ བསྐྱུང་།  
 ཤིང་ ལྷན་རིངས་པས་རང་བཞུན་ བསྐྱུང་།
- 66 འབྲུའི་པའི་དུས་ནམས་མཚན་ བཞུན།  
 བལ་དེ་ལྷན་ན་ལྷན་ལྷན་དུ།  
 རིན་ ཚེན་ ལྷིང་དུ་ རིང་ ལས་ འདུ།  
 མཚོ་ བསྐྱུངས་ པ་ན་ ལྷུ་ ཡང་ ལྷིང་།

64. An excellent man looks only on his own defects, a bad man seeks fault only with others. The peacock judges of his own body—a bat gives ill omens to others.

65. An excellent man, by his gentleness, preserves both himself and others; a bad man causes pain both to himself and to others by his stiffness. A fruit tree keeps (nourishes) both itself and others; a dry tree, by its stiffness cumbers both itself and others.

66. As long as you have wealth, every one is your kinsman, if you are declined, every one is your foe. The island of precious metals is visited from far distance—when the lake (or sea) is dried up every one leaves it off.

67 འདི་ བཤེས་ འདི་ ནི་ དགྲ་ བོ་ ཞེས།

མྱོ་ གྲོས་ རྒྱང་ རྣམས་ སོ་ སོར་ འབྱེད།

མྱོ་ ཚེན་ ཀྱན་ལ་ བྱམས་པ་ན།

ཕན་ བྱེད་ གང་ ཡིན་ ཇིས་ བ་ མེད།

68 ཡོན་ ཏན་ ལུན་པ་ ཡོན་ ཏན་ ལ།

དགའ་ ཡི་ ཡོན་ ཏན་ མེད་རྣམས་མིན།

སྤང་ ཚི་ འཛོན་པ་ མ་དོག་ ལ།

དགའ་ ཡི་ །འ་ སྤང་ དེ་ལྟར་ མིན།

69 མཁས་ པ་ མཁས་ པའི་ནང་ན་ མཛོས།

རྒྱན་ པོས་ མཁས་པ་ ཅི་ལྟར་ བོ།

ཅན་ ཏན་ གསེར་ བས་ རིན་ ཚེ་ བ།

རྒྱན་ པོས་ སོལ་ བར་ བྱས་ ལ་ ལྗོས།

67. It is only by narrow-minded men that such distinction is made : this is our friend, this is our enemy. A liberal man is affectionate towards all—it is uncertain, who may yet be useful to us.

68. Learned men delight in science ; the ignorant do not so. Honey-gathering bees resort to flowers ; but not the flesh-fly.

69. A learned man is beautiful among learned men ; how can the wise be understood by the fool ? See, how sandal-wood, that is more precious than gold, is by foolish people reduced to coal.

70 མཁས་ པ་ རང་ ལོ་ སྲོད་ ཤེས་ ཀྱི།

རྒྱན་ བོ་ འགས་ པའི་ རྗེས་སྲུ་ འབང་།

ཁྱི་ ལྷན་ ཀྱ་ཙོ་ བཏོན་ པ་ན།

སྐྱ་ མཚན་ མེད་པར་ གཞན་ རྣམས་ སྐྱབ།

71 མཁས་ པ་ ཤིན་དུ་ སྐྱད་ན་ ཡང་།

ལོགས་ བཤད་ གདམ་གྱིས་ གཞན་དགའ་བྱེད།

རྒྱན་ བོ་ འབྱོར་ བར་ བྱུར་ ཚོ་ ཡང་།

ཚུང་ པ་ ཁོ་ ལས་ རང་ གཞན་ སྲིབ།

72 ཁ་ མིག་ ལྷན་ པས་ ལྱབ་ བར་ ཚུ།

ལ་ ལ་ མི་ ལྷན་ རོན་ ལ་ འབད།

ཁྱི་ རན་ དག་ ལ་ ཁུངས་ འདེབས་དེ།

ཚུ་ ལྱུར་ ལྱི་ལ་ ལྷན་མེད་ འབབ།

70. A wise man knows the manner of his action ; the fool follows another's authority. When an old dog has barked, the others run without there being the least reason therefor.

71. A wise man, in his very declined state, also affords pleasure to others, by his elegant sayings—a fool when growing violent also consumes himself and others by his quarrelling.

72. Some place perfection in speaking—others are silent and penetrate into the meaning. A bad dog utters first a noise to the enemy : a cat catches tacitly a duck.

73 དམ་པ་ རྗོལ་ ཡང་ ཕན་ པ་ ལྷུབ།  
སྐྱེ་བོ་ རན་པ་ མཛེལ་ ཡང་ བཞོད།  
ལྷ་ རྣམས་ ཁྲིམ་ཀྱང་ སེམས་ ཅན་ སྤང་།  
གཤེན་ རི་ རུའྲུམ་ཡང་ ཕ་རོལ་ བསོད། ॥

74 སྐྱེ་བོ་ དམ་པ་ རིན་ ཚེན་ བཞིན།  
རྣམ་ པ་ ཀུན་ ཏུ་ རྟུར་ རྩོག་ མེད།  
སྐྱེ་ བོ་ དམན་པ་ སྤང་ མདའ་ བཞིན།  
ཅུང་ ཟད་ ཅམ་ གྱི་ མཐོ་ དམའ་ བྱེད། ॥

75 རི་ སྤྲིད་ རོ་ ཚ་ ཡོད་ བྱུར་པ།  
དེ་ སྤྲིད་ ཡོན་ དན་ བྱུན་ བྱིས་ མཚོག།  
རོ་ ཚ་ ཀལ་ ན་ ཡོན་ དན་ ཉིད།  
སྤོགས་ སྤུ་ བྱས་ དེ་ བཏམ་ རན་ རལེལ། ॥

73. Though a virtuous man disputes, yet there exists advantage thereof ; a fool causes damage by his friendship also. Though the gods be angry yet they defend the animate beings. The lord of death, though he smiles, yet kills an enemy.

74. An excellent man, like the precious metal, is, in every respect, invariable—a villain, like the beam of a balance, is always varying somewhat up—and downwards.

75. As long as one is modest, he is adorned with the chief quality—when modesty is gone, the good qualities become partial and an ill rumour spreads about.

- 76 དམ་པ་ མ་ བཅོས་ ལེགས་པར་ ལྷོན།  
 དམན་ པར་ དྲིས་ ཀྱང་ ལོག་ པར་ བཤད།  
 རྒྱལ་ བའི་ སྤྲུལ་ ལ་ བརྒྱས་ ཀྱང་ བརྩེ།  
 འཆི་ བདག་ མཚོད་ ཀྱང་ གསོད་པ་ཡིན།།
- 77 གཅིག་ ལ་ བན་པར་ འགྱུར་བ་ཡིས།  
 བྱ་བ་ གཞན་ ལ་ གསོད་པ་ སྲིད།  
 ཟླ་བ་ ཤར་ན་ ཀྱ་ལྷ་ད།  
 ཁ་འབྱེད་ འགྱུར་གྱི་ བད་མ་རྩམ།།
- 78 ཉེས་པ་བྱས་ ཀྱང་ དོན་ འགྲུབ་པ།  
 བྱང་ ཡང་ མཁས་ རྣམས་ ག་ལ་སློན།  
 ལེགས་ པར་ བསྐྱབས་ ཀྱང་ དོན་སྲིད་མེད།  
 དེ་ལ་ མཁས་ རྣམས་ བྲིལ་བ་མེད།།

76. A virtuous man gives, without hypocrisy, an upright instruction—if you ask a villain, he will inform you wrong. Though you slight a Bodhisatwa, he is merciful to you—though you bestow praise on Yama (the lord of death) he is yet your destroyer.

77. What is useful to one, may sometimes be hurtful to another. When the moon rises the Kumuda opens and the Padma flower shrinks up.

78. Though, by wicked acts one may reach his aim; yet a wise man never resorts to such means. Wise men are not ashamed, if they can also not have their concern, provided they have righteously endeavoured therefor.

- 79 དམ་ པ་དབྱེ་ དཀའ་ བསྐྱམ་པ་སྣ།  
 དམན་པ་དབྱེ་ སྣ་ བསྐྱམ་པ་དཀའ།  
 ལྷོན་ ་ཤང་ དང་ མི་ སོལ་བ་ཡི།  
 བཅད་ དང་ སྦྱོར་པའི་ཁྱད་པར་ལྗོས།
- 80 དམ་པ་རེ་ཞིག་ སྐད་གྱུར་གྱང་།  
 ལྷོ་བ་ བཞིན་ ཏུ་ ཡར་ རོ་ འབྱུང་།  
 དམན་ པ་ ལན་ ཅིག་ སྐད་གྱུར་ན།  
 མར་མེ་ བཞིན་ཏུ་ རྣལ་ བར་ འབྱུར་།
- 81 དམན་ པ་ འབྱོར་ན་ དྲིགས་ པའི་ སྐྱ།  
 དམ་པ་ འབྱོར་ན་ ཏུལ་བའི་ སྐྱ།  
 ལྷ་ སྦྱིས་ འགྲངས་ན་ དྲིགས་ པས་ སྐྱལ།  
 སིང་ གེ་ འགྲངས་ན་ བདེ་ བར་ རྣལ།

79. It is difficult to make dissension amongst the virtuous—but it is easy to reconcile them—low people can easily be separated, but difficulty reconciled. See what a difference there is between the sandal-tree, and the coal made of its wood.

80. Though a virtuous man decline for awhile, yet, like the increasing moon, he rises again—if a low man once is decayed he will be extinguished, like a lamp.

81. Wealth, to a low man, is a cause of pride,—to a virtuous man it is that of gentleness (or, humbleness). The fox-born, when he has filled his belly, behaves proudly, the lion, when his belly is full takes his repose.



- 82 ཚོས་ རྒྱལ་ དགྲ་དང་ཕྱད་པ་ན།  
 ལྷག་པར་ རང་གི་ འཁོར་ལ་བྱམས།  
 ཉ་བའི་བྱ་ ལ་ བྱད་པར་དུ།  
 མ་ནི་ གདུང་ སེམས་ ལྷོ་ བར་ འགྱུར། ॥
- 83 ལྷོ་བོ་དམ་པ་ རན་པ་དང་།  
 འགྲོགས་ན་ རན་པའི་ཤན་དུ་ འགྱུར།  
 གང་གའི་རྩ་ནི་ རབ་ ཞིམ་པ།  
 ལྷོ་ མཚོར་ ལྷོ་བས་ན་ བ་རྩར་ འགྱུར། ॥
- 84 དམན་ བས་ ལྷོ་བོ་ མཚོ་ག་ བསྟེན་ན།  
 ལྷོ་བོ་ དམ་ བའི་ ལྷོ་བ་ འགྱུར།  
 ལྷོ་ཚི་ ལྷོ་གས་ བའི་ གང་ ཟག་ལ།  
 ལྷོ་ ཚིའི་ རི་ ཞིམ་ འགྱུང་ལ་ ལྷོས། ॥

82. A virtuous prince shows more affection to his subjects, when he finds an enemy. A mother is more grieved on account of her diseased child.

83. A good person, if he associates with a bad man, will be infected by him. The Ganges water, though very pleasing to the taste, when it has reached the sea, becomes brinish.

84. If a low-principled man keeps a holy person, his manners become like to those of a holy personage. See what a fragrant scent has the person who has anointed himself with musk.

85 ལྷན་ བོ་ ལུས་ ཀྱང་ མི་ བསྐྱེད་པ།  
 དེ་ བཞིན་ བདག་ ཉིད་ ཚེན་པོ་ བདན།  
 ཤིང་ བལ་ རྒྱང་ཏུ་ གཤམ་པ་ ལྟར།  
 དམན་ པའི་ ལྷོད་པ་ འགྱུར་ ལྷོག་ ཚེ།  
 ལྷེལ་མ་བདག་པ་ལྟེ། 4

86 གཤམ་ཚན་ ལྷན་པར་ ལྷུ་བ་ནི།  
 རང་ འདོད་ ཡིན་ རྒྱིས་ རྒྱས་ ལྷིར་ མིན།  
 ལྷིན་ རྩ་ བསྐྱེན་ ལས་ མོད་ པ་ནི།  
 ལྷས་ རན་ བཞོང་ གིས་ དགའ་ ལས་ མིན།

87 ལུ་ཚང་ གཤམ་ལྷུ་ ཚེས་ རྒྱགས་ ལ།  
 དེ་ ཞིག་ འགྱུར་ ཀྱང་ བམས་ བརྒྱག།  
 གཟླིག་ ལྷགས་ བོན་ པའི་ བོང་བུ་དེ།  
 ལོ་ལྷོག་ རྩོས་ མཐུར་ གཞུན་ རྒྱིས་ བསང།

85. As the Rigab (S. Sumeru) is not to be moved by any creature, so the great self-one (the excellent man) stands firm. As a small piece of cotton is easily moved, so the practice of a low-minded man is greatly changing and turning.

EVIL PRACTICES (ངན་སྤྱོད་)།

86. When a cunning person speaks fair, it is for his own interest not out of respect for others; the laughing voice of the night-bird is an ill omen, it proceeds not from joy.  
 87. If a man grows too famous, on account of his great advancement, though he endures for a while, yet at last he is destroyed. The ass that was covered with the skin of a leopard, after having eaten up one man's standing corn, was slain by another.

88 मृगं शूनां शूनां शूनां च नरः ।

नरः शूनां शूनां शूनां च नरः ।

मृगं शूनां शूनां शूनां च नरः ।

नरः शूनां शूनां शूनां च नरः ॥

89 मृगं शूनां शूनां शूनां च नरः ।

शूनां शूनां शूनां शूनां च नरः ।

मृगं शूनां शूनां शूनां च नरः ।

शूनां शूनां शूनां शूनां च नरः ॥

90 मृगं शूनां शूनां शूनां च नरः ।

नरः शूनां शूनां शूनां च नरः ।

मृगं शूनां शूनां शूनां च नरः ।

मृगं शूनां शूनां शूनां च नरः ॥

88. They that have chosen a wicked man for their king, they that dwell in a house whose upper roof is ruinous, or under a rock whose summit threatens to fall, are in continual fear.  
 89. Though a man is learned, but if he is by nature bad, avoid him. Though a venomous serpent has a gem on his head, what wise man would take him into his bosom ?  
 90. By arrogance, good qualities are diminished ; by just modesty is obfuscated. By a continual railing at his servants, the master loses his authority.

- 91 མན་ པར་ ལྷ་བ་ དཀོན་ པ་ ལྷེ།  
 དེ་དག་ ལས་ ཀྱང་ ཉན་ པ་ དཀོན།  
 ལྷན་ པ་ མཁས་ པ་ རྗེད་ དཀའ་ ལྷེ།  
 དེ་ ཡི་ ཚོག་ བཞིན་ བྱེད་ པ་ ཉུང་ ॥
- 92 མ་ བདགས་ པར་ ཉི་ ལྷ་ ལ་ ཡང་།  
 ཡིད་ ཚེས་ པ་ དག་ བསྐྱོས་ མི་བུ།  
 བག་ སམ་ པ་ ལ་ ལྷོན་ བྱུང་ དང་།  
 ལྷོས་ བཏབ་ པ་ ལ་ དགྲར་ ལྷུར་ མང་ ॥
- 93 ངན་ པ་ རི་ ལྷར་ བཅོས་ ལྷུར་ ཀྱང་།  
 རང་ བཞིན་ བཟང་ ཤོ་ རྒྱུང་ མི་ ལྷིད།  
 མོལ་ པ་ རབད་ དེ་ བཀྲས་ ཉ་ ཡང་།  
 ཁ་ དོག་ དཀར་ ཤོར་ མི་ ལྷིད་ དོ ॥

91. It is a rare thing to find one who can give good advice, but it is more rare to find one who would listen (to advice)—difficult it is to find an expert physician, few are they that would act according to his advice.

92. Judge not before you have examined. It often happens that an upright man, if he loses his cause, is thought to be a knave. He that acts with discretion, has many enemies.

93. In whatever manner you fashion a bad man, it is impossible to make his nature good—you may wash the coal with all the zeal you will, but it is impossible to give it a white colour.

94 བཞུང་ ངན་ རོང་ལ་ བཅེས་ འཛོལ་བ།  
 མཚོའ་ བཤེས་ ཡིན་ ཀྱང་ ཡིད་མི་ བདུན།  
 རྗེན་ བོ་ རྣམས་ ལ་བཀུག་ ཟེས་ན།  
 བཞེན་ གྱིས་ བརྒྱལ་ བར་ བྱས་ བ་ མང་ ॥

95 བཞེད་ བའི་ མཚན་མ་ ཁར་ འབྲིན་ བའི།  
 དག་ བོ་ དེ་ དག་ བཞེས་ བ་ སྤ།  
 མན་ བའི་ རྗོག་ ཐབས་ ཁར་ འབྲིན་ བའི།  
 དག་ བོ་ དེ་ དག་ རི་ ལྷར་ བཞེས་ ॥

ངན་ སྤྱོད་ བདག་བ་མྱེ། 5

96 བདག་ ཉིད་ དཔོན་དུ་ བསྐྱོས་ ལྷུར་ན།  
 དེ་ཡི་ བྱ་བ་ ཤེས་ བ་ དགོན།  
 བཞེན་ ལ་ ལྷ་ བའི་ མིག་ ཡོད་ ཀྱང་།  
 རང་ ཉིད་ ལྷ་ན་ མེ་ལོང་ དགོས་ ॥

94. An ill-principled man, who is fond of riches, though he be a friend, is not of a firm mind. There are many that have been destroyed by their own relations, in consequence of their having been bribed by the great.

95. It is easy to overcome those enemies that announce their plans of lusting (or injuring). But how are those to be subdued who advise a salutary retreat ?

#### VI. THE NATURAL WAY OR MANNER (OF MEN'S ACTIONS)

(རང་བཞིན་གྱི་རྒྱལ་) ।

96. If one should happen to be chosen for a ruler, it is seldom that he could know what was to be done. We may look on others with our own eyes, but we want a looking-glass, when we wish to view ourselves.

- 97 རྒྱལ་པོ་ རབ་ ཏུ་ མང་ མོད་ ཀྱང་།  
 ཚེས་ བཞིན་ རྒྱུང་བ་ ཤིན་ ཏུ་ ཉུང་།  
 མཁའ་ ལ་ ལྷ་ བནས་ མང་ ཉ་ ཡང་།  
 འོད་ བསལ་ ཉི་ ལྷ་ ལྷ་བྱ་ མེད།།
- 98 བང་ ཞིག་ བཞིན་ བར་ བྱེད་ རུས་པ།  
 དེ་ཡིས་ བན་པ་ འང་ བྱེད་ བར་ རུས།  
 མགོ་ བོ་ ཚོད་བན་ བཅིངས་ བ་ཡི།  
 རྒྱལ་པོས་ རྒྱལ་ མིད་ རྒྱུན་ བར་ རུས།།
- 99 རྒྱུན་ པོ་ རྒྱོ་ རྒྱན་ ཏུང་པོ་ ཡིས།  
 རྗེ་དང་ འབངས་ ཀྱི་ དོན་ ཀྱུན་ བྱུབ།  
 མཁའ་ ཉི་ མཁའས་ བས་ འཕངས་ བྱུར་ན།  
 བང་ལ་ བདགས་ བ་ ཤོག་ བ་ ལྷར།།

97. Though there be very many kings, yet there are very few of them that govern with righteousness. Though there is many a body of the gods in *the* heaven, yet there are none so brilliant in light as the sun and moon.

98. He that can do mischief, can do also good. A crowned monarch may bestow on one a whole kingdom.

99. By an upright, intelligent minister both the Sovereign and the subjects can be rendered, in all respects, happy. An arrow, when shot by a dexterous man, strikes the mark aimed at.

- 100 མང་ པོ་ གཅིག་ ཏུ་ རྫོལ་ མཐུན་ན།  
 ལྷོ་བས་ རྒྱང་ གིས་ ཀྱང་ རོན་ ཚེན་ འགྲུབ།  
 ལྷོག་ རྒྱལ་ ལྷོག་མོ་ ཚོགས་ འདུས་ པས།  
 སང་ གའི་ ལྷུ་གུ་ བསད་ ཅེས་ བྲགས།॥
- 101 ལྷུ་ བྱས་ རྫོལ་ བ་ རོར་ བའི་ མི།  
 མཐུ་ ལྷོ་བས་ ལྷན་ ཡང་ རྒྱད་ བར་ འགྲུབ།  
 རྒྱང་ པོ་ འིན་ཏུ་ ལྷོ་བས་ ལྷན་ ཡང་།  
 རྒྱང་ རྫོལ་ རྒྱས་ བཅོན་ འཁོལ།॥
- 102 ང་ རྒྱལ་ ཚོལ་བ་ ཚར་ ལྷོས་ན།  
 ཚེན་ པོ་ རྣམས་ ཀྱང་ ཟེལ་གྱིས་ གཞོན།  
 ཏུང་ དཀར་ འིན་ཏུ་ ལྷུས་ རྒྱང་ ཡང་།  
 རྒྱ་ ལྷོན་ ཚེན་ པོའི་ གཤེད་མ་ ཡིན།॥

100. If many consent together, great things may be performed even by little forces. It is said : a lion's whelp was killed by an assembled multitude of ants (or pismires).

101. He that is indolent and deficient in exertion, though he be strong and robust, shall decay. An elephant, though he be very strong, is treated, by his little driver, as a slave.

102. When haughtiness is carried too far, even great men will be overpowered : though the white tortoise (fish) has only a little body, yet is he the destroyer of a large crocodile.

- 103 ཚེན་ པོ་ ང་ རྒྱལ་ བྱ་ མི་ དགོས།  
 ངན་ པས་ ང་རྒྱལ་ བྱས་ ཅི་པན།  
 རིན་ ཚེན་ ཚོག་ གིས་ རློག་ མི་དགོས།  
 འཚིང་བུ་ རློགས་ ཀྱང་ སུ་ཞིག་ ཉོ། ॥
- 104 རླེ་བོ་ བལ་ ཚེར་ རང་ ཉིད་ དང་།  
 མཐུན་ པའི་ རིགས་ ཀྱིས་ གནོད་ པ་ རླེལ།  
 ཉི་མའི་ འོད་ ཟེར་ ཤར་བ་ན།  
 འོད་ ཟེར་ ཅན་ རྣམས་ བརྒྱག་པར་ འགྱུར། ॥
- 105 བན་བྱེད་ དགྲ་ བོ་ ཡིན་ཡང་ བཟློན།  
 གནོད་ བྱེད་ ཉེ་དུ་ ཡིན་ཡང་ སྤང་།  
 རྒྱ་མཚོའི་ རོར་བུ་ རིན་ ཀྱིས་ ཉོ།  
 ཁོང་ པའི་ རླུ་ཏུ་ རློན་ ཀྱིས་ འབྱིན། ॥

103. The great have no need to be arrogant ; the arrogance of the mean is futile. A gem wants no recommendation ; none would be a counterfeit jewel, though it be highly extolled (or praised).

104. Men, commonly, are injured by men of the like kind (tribe) with themselves. By the appearing of sunshine, all other luminous bodies are offuscated.

105. Keep him from whom you derive advantage, though he is your enemy. Reject him that hurts you, though he be your relation. Buy, at whatever price, a jewel, brought from sea. Drive out, by medicine, the disease that is in your inward parts.



106 गुरुः शरण्यः रघुः रघुरगः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

107 शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

108 गुरुः शरण्यः रघुः रघुरगः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

शुभः शुभः शुभः शुभः शुभः।

106. When a man has some wealth within, he shows it with pride in his externals. When the clouds are full of water, then they move and make a noise.  
 107. It is rare to find one who is all perfection ; but it is rare also to find one who is destitute of every good quality. A wise man will keep him who leans more to virtue than to vice.  
 108. It is doubtful at first, whether a person is our enemy or friend. Meat, if not properly digested, becomes poison ; but poison also, if one knows how to use it, may turn to medicine.

- 109 རང་ དབང་ ཐམས་ ཅད་ བདེ་ བ་སྟེ།  
 གཞན་ དབང་ ཐམས་ ཅད་ རླུག་ བསྐལ་ ཡིན།  
 ཐུན་ མང་བ་ནི་ ཚུང་ བ་ ལྟེ།  
 དམ་ བཅས་ བ་ནི་ འཚིང་ བའི་རྒྱ།
- 110 རང་ན་ ཡོན་ཏན་ ཀུན་ ལུན་ ཡང་།  
 མ་ ལྷགས་ ངན་ན་ ཀུན་གྱིས་ བརྟམ།  
 ལྷགས་བྱིའུ་ མཁས་ ཀྱང་ ལྷ་མེད་པས།  
 འདབ་ མགས་ ཀུན་གྱིས་ ལྷངས་ ཞེས་གྲགས།
- 111 ལྷན་པོ་ ལྷ་བ་ ཉུང་ན་ མཛོས།  
 ལྷལ་ པོ་ ལྷག་ཏུ་ འདུག་ ན་ མཛོས།  
 ལྷ་མ་ ལྷ་ལས་ མཐོང་ན་ མཛོས།  
 ལོར་ ཚེན་ དཀོན་ ན་ རིན་དང་ ཚེ།

109. To be one's own master, is always counted as happiness ; to be in the power of others, is always held as misery. Common things are the cause of quarrels. We are bound, if we have promised a thing.

110. You may have, inwardly, all good qualities, but, if you have not a proper dress, you are despised by all. Though the bat is a prudent bird, yet since he has no feather, it is said, he is rejected by all winged animals.

111. A foolish man is pleasing, when he speaks but little ; a king is dignified when he keeps secluded ; imposing spectacles are beautiful if viewed at a far distance ; a jewel, if rare, fetches a great price.

- 112 ཉམ་ཅུང་ བྱམས་ པ་ ཚེ་ བྲགས་ན།  
 དེ་ ཉིད་ འཁོན་ པའི་ ལྷུ་ཅུ་ འགྱུར།  
 འཇིག་ ཉམ་ ཚུད་པ་ ཕལ་ ཚེར་ནི།  
 འབྲེལ་པ་ ཉིད་ ལས་ འབྱུང་པ་ མང་ ॥
- 113 ལྷོ་ཉུ་ ཚུད་པ་ ཚེན་ བོ་ ཡང་།  
 ལྷག་ པར་ འཇོའ་ བའི་ ལྷུར་ ལྷིད་ དེ།  
 ཚུད་པ་ ལྷུང་པའི་ མཐར་ ཕལ་ ཚེར།  
 འདུམ་ པར་ འགྱུར་ པ་ མང་ བར་ མཐོང་ ॥
- 114 མེར་ ལྷ་ ཅན་ ལྷི་ ལོར་ ལྷམས་ དང་།  
 ལྷག་ དོག་ ཅན་ ལྷི་ ལྷོགས་ བོ་ དང་།  
 ལྷོ་ ངན་ ཅན་ ལྷི་ དིག་ པ་ ལྷམས།  
 ལོད་ ལྷང་ དགའ་ པ་ ལྷེད་ མི་ ལྷས ॥

112. Too great affection is often the cause of violent animosity ; for the most part all the quarrels of men arise from a too great familiarity.

113. It may happen sometimes that a long debate becomes the cause of a greater friendship. We see often that commonly such as have disputed with (or against) one another, at last agree.

114. Though an avaricious man possesses wealth, an envious man his associate, an ill-minded man his learning, yet these can produce no pleasure.

116 दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ॥

116 दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ॥

117 दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ।

दृग्भावाः कृष्णान् कृष्णं कृष्णं कृष्णं कृष्णं कृष्णं ॥

115. Covetous men delight in wealth ; the ambitious are pleased when they hear their own praise ; a foolish man is glad when he finds one like himself ; the virtuous man rejoices when he hears the truth.

116. The qualifications of a bad man, the imperfect learning of a mighty speaker, the kindnesses of bad master, seldom are useful to others.

117. If a man is opulent, his discourse is pleasing ; an indigent, though he speaks the truth, is contemned. A piece of wood if brought from the Malaya mountain, though it is only a common one, has a high price.

- 118 ལྷ་ མང་ ཉེས་པ་ འཛོན་ པའི་ ལྷ།  
 མི་ ལྷ་ ཉེས་ པ་ ལྷོང་ པའི་ ལཱ།  
 རོ་ཙོ་ ལྷ་པ་ པལྷེཔ་དུ་ པལྷུལ།  
 འདཔ་ མལས་ ལྷལས་ པས་ པདེ་པར་ ལྷ།
- 119 མི་ ལང་ དབྱ་ ལ་ ལཱོ་ མེད་ པས།  
 ལྷས་པ་ ལྷན་དུ་ པན་ པདལས་ན།  
 དབྱ་ ལང་ དེ་ལ་ ལཱོ་ མེད་ པར།  
 འདུད་ པ་ དངོས་ པོའི་ མེ་པ་ ལོན།
- 120 ལྷོཔས་ ལལ་ མི་ལོས་ ལྷོས་ ཙི་ པན།  
 ལྷོཔས་ ལྷན་ དོན་ ལ་ ལྷོ་ ཙི་ དལོས།  
 དེས་ན་ ལུ་པ་ པལྷུཔས་པ་ ལ།  
 ལྷོ་ པ་ དོན་ མེད་ པར་ ལྷོལ་ ལོན།

118. Much talking is the cause of danger, silence is the foundation of avoiding misfortune. The talkative parrot is shut up in a cage, other birds, that are mute, fly at random.

119. When a man endeavours to be useful to an enemy in every respect, without hypocrisy, and when the enemy also yields him without artifice, it shows a great character.

120. What avails it, if an impotent man is angry? What need is there for a powerful to be angry? Therefore it is unreasonable to be angry for the performance of a thing,—it is but to mortify one's self.

- 121 ལྷོན་པས་ བསྐྱུས་ན་ དགྲ་ ཡང་ འདུ།  
 ལྷོན་ མེད་ གཉེན་ ཡང་ རིང་དུ་ ལྷོང་།  
 བ་ཡི་ འོ་ས་ ཟད་ པ་ན།  
 བེའུ་ བཟང་ ཚད་ འཚར་ བར་ འགྲུར། ॥
- 122 དག་ དུ་ བྱམས་ པས་ ལྷོང་བ་ཡི།  
 རྗེ་ བོར་ བུན་ གཡོག་ རྗེད་ པར་ ལྷ།  
 བད་མའི་ མཚོ་ལ་ ངང་པ་ དག།  
 མ་ བསྐྱུས་ པར་ ཡང་ རང་ གིས་ འདུ། ॥
- 123 ལོངས་ ལྷོད་ ལྷན་པའི་ ལྷོད་ པ་ དང་།  
 མཁས་ པར་ ལྷུར་ན་ དུལ་བ་དང་།  
 ཚེན་ པོས་ དམན་ལ་ ལེགས་ ལྷོང་བའི།  
 གཤུམ་ གོ་ གཞན་ བདེ་ རང་ ལ་ པན། ॥

121. With gifts you may gather about you the enemy also ; if you give nothing, you are left by your own kindred also. When the cow's milk is deficient the good calf grows meagre, and becomes sorrowful.

122. A master that always treats with kindness his own domestics, may easily find servants and slaves. The geese, without being called, gather together to the lakes where there grow many lotuses.

123. When a man employs his riches, when one is gentle after having become learned, when a great man protects the lower class of people, these three things make happy others, and are useful to one's self.

- 124 ཚེན་པོ་ རྣམས་ ལ་ རྟོན་ བྱས་ བ།  
 དམན་ པ་ རྣམས་ ཀྱང་ ཚེན་པོ་ ཐོབ།  
 ལྷོན་ །ཤིང་ ཚེལ་ རྟོན་ པ་ ཡིས།  
 འབྲིལ་ །ཤིང་ རྩེ་མོར་ རྩིན་ ལ་ ལྷོས། ॥
- 125 ཡོན་ཏན་ ཚན་ ལ་ ལྷོན་ ཡོད་ ཀྱང་།  
 ཡོན་ཏན་ དགའ་ རྣམས་ ཉེ་བར་ བསྐྱོན།  
 ཚར་ བྱིས་ མཁའ་ ལ་ གཞོན་ ན་ ཡང་།  
 འཇིག་ རྟོན་ པ་ རྣམས་ དགའ་ པ་ བསྐྱེད། ॥
- 126 རྣེ་ ལྷན་ ལྷན་ པོ་འི་ རྣང་ན་ མང་།  
 དཔའ་ བོ་ གཅན་ གཟན་ རྩོད་ན་མང་།  
 ལེགས་ བཤད་ མཁས་ པའི་ རྩོད་ འབྲིན་ པ།  
 དམ་པ་ འཇིག་ རྟོན་ འདི་ན་ དཀོན། ॥

124. By depending on the great, the mean also may rise high: see how the little plant (or shrub) by embracing a large tree has climbed up to the top.

125. Though a talented man has his defects, yet they that delight in learning, support him. Though the atmosphere be obscured (hurt) by rain, yet the inhabitants of the world are made glad by it.

126. Rich men are numerous among the ignorant people; valiant ones among the crowds of wild beasts; elegant sayings proceed from the learned class; a Saint is a rare thing in this world.

- 127 གང་ དང་ གང་ ལ་ དེ་ ཡོད་པ།  
 དེ་ ཡིས་ དེ་ ཡི་ བྲགས་ པ་ ཐོབ།  
 མཁས་ པ་ བྲགས་ པ་ མཁས་པ་ དང་།  
 དཔའ་ བོས་ དཔའ་ བོ་ ཐོབ་ པ་ བཞིན།།
- 128 ཚེན་པོ་ རྣམས་ ཀྱིས་ མཚོད་ བྱ་བ།  
 དམན་ པ་ རྣམས་ ཀྱིས་ བརྟམས་ པར་ འགྱུར།  
 དབང་ ལྷག་ ཚེན་པོའི་ ལྷོ་པོའི་ ལྷན།  
 ལྷོ་ པ་ ལྷོ་ མིན་ ཟས་ ལྷོ་ བྱེད།།
- 129 རིག་ པ་ སློབས་ བས་ ལ་ གནས་ དང་།  
 མ་ བསྐྱབས་ པ་ ཡི་ གསང་ སླབས་དང་།  
 བརྗེད་ ངན་ ཚན་ ཀྱིས་ བསྐྱབས་ པ་ རྣམས།  
 དགོས་ བའི་ དུས་ན་ བསྐྱུ་ པ་ མང་།།

127. Every man is celebrated for that thing in which he excels. The learned as a learned person, the hero as a valiant man.

128. What is respected by the great, is contemned by the low people. The head ornament of the great Ishwara is devoured by Chandra the Giant.

129. Science existing only in books ; Mantras not committed to memory ; those things which a forgetful man has learned, in the time of necessity often *deceive us*, are deceitful.



130 ལྷི་ བག་ རྣམས་ ལ་ རྩི་ ཞེས་ དང་།

དམུས་ ལོང་ བ་ ལ་ རྩོན་ མེ་ དང་།

མ་ རྩ་ བ་ ལ་ ལ་ ཟས་ དང་།

རྩོན་ བོ་ རྣམས་ ལ་ ཚོས་ མི་ དགོས་ ॥

131 ཡོན་ ཏན་ ཅན་ དང་ གསེར་ བཟང་པོ།

གཡུལ་ རོར་ དཔའ་ དང་ ཉ་ བཟང་པོ།

སྤོན་ བ་ མཁས་ དང་ རྒྱན་ བཟང་པོ།

གང་དུ་ རྩོན་ བ་ དེ་ཅ་ རྩིན་ ॥

132 རྩོ་ དང་ བཙོན་ རྣམས་ ཡོད་ ལྷུར་ན།

དེ་ ཡིས་ བསྐྱེད་པར་ མི་ རྣམ་ གང་།

དག་ རན་ དཔུང་ ཚོགས་ བཅུ་ གཉིས་ བོ།

སྐྱ་ བསེང་ ལུ་ ཡིས་ བཙོས་ ཞེས་ བོས་ ॥

130. Sweet scent to dogs and hogs, a light to the blind, meat to indigestion, instruction to foolish men, are not required.

131. A talented (or well qualified) man, and good gold, a brave soldier, and a fine horse, a skilful physician and a beautiful ornament everywhere find their price (or all esteemed).

132. If one has a good intellect and diligent application, what is it that cannot be done by them? The Pandavas, they have I heard, have overcome the twelve troops of the dangerous enemy.

133 རི་དང་ ཚུ་ བོ་ ཟླང་ བོ་ ཏ།  
 སྒྲིང་ ཏང་ རོར་བུ་ རོད་ ཟེར་ རོ།  
 སྐྱེས་ བ་ བྱད་ མེད་ རིགས་ བཅིག་ ཀྱང་།  
 མཚོག་ ཏང་ ཏམན་ བའི་ བྱད་ བར་ ཡོད།

134 རོར་ གྱི་ མཚོག་ རི་ རྒྱུན་ བ་ རྟེ།  
 བདེ་བའི་ མཚོག་ རི་ སེམས་ རྒྱུད་པ།  
 གྱུན་ གྱི་ མཚོག་ རི་ བོས་ བ་ རྟེ།  
 གོགས་ ཀྱི་ མཚོག་ རི་ མི་ བསྐྱུ་བའོ།

135 རོར་ གྱིས་ མ་ བཏུངས་ སྐྱ་ཡང་ མེད།  
 ཏག་ཏུ་ བདེ་བར་ བཏུངས་པ་ སྐྱ།  
 བདེ་དང་ སྐྱུག་ བསྐྱུལ་ བམས་ ཅད་ ཀྱང་།  
 དབྱར་ དབྱུན་ བཞིན་ཏུ་ རྗེ་བར་ རྟུར།

རང་བཞིན་གྱི་རྒྱུལ་བདག་པ་སྟེ། 6

133. Though hills, rivers, elephants, horses, trees, guns, rays of light, storms, men and women, be all of the same kind (in their respective orders or classes), yet there is a difference of our being great (or high) and the other small (or mean).  
 134. The chief wealth consists in charity, and the greatest happiness in the tranquillity of mind. Hearing (or experience) is the most beautiful ornament ; the best companion is he that desires not.  
 135. There is none that had never been afflicted with a disease for wealth—who enjoys always happiness ? Pleasure and sorrow are always changing like summer and winter.

- 136 བྱན་གཡོག་ང་ཀྱལ་ཚེ་བ་དང་།  
 དཀར་ཐུབ་ལྷན་པའི་ཚོས་བཟོབ་དང་།  
 ཀྱལ་པོ་ཚོས་བཞིན་མི་སྤྱོད་པ།  
 གསུམ་པོ་རྩྭ་མིན་ལྷགས་པ་ཡིན།།
- 137 མི་སྤྱོགས་ཀྱི་བ་རྩོམ་པ་དང་།  
 མང་དང་འཁོན་ཅིང་སྤྱོདས་ལྷན་རྩོད།  
 བྱང་མིང་ཡིད་འདོད་ངན་དང་མཛོལ།  
 ལྟ་བོ་སྤྱད་དུ་བརྒྱལ་པའི་རྒྱ།།
- 138 རྗེ་མེད་གོས་བཟང་མཚོག་འདོད་དང་།  
 གཞན་ལ་སྤོང་ཞིང་ང་ཀྱལ་ཚེ།  
 བསྟན་བཅོས་མི་ཤེས་རྩོད་པར་འདོད།  
 གསུམ་པོ་འགྲོ་བའི་བཞུད་གང་ས།།

## VII.—THE UNBECOMING (OR INDECENT) MANNER—

## མི་རིགས་པའི་རྩྭ།

136. If a slave behaves with great pride, if the actions of an ascetic are fruitless, if a prince does not act according to moral law, all the three have taken an irregular course.

137. To act indiscreetly, to have rancour against many, to quarrel (dispute) with the powerful, to be passionate for the female sex, to cleave to what is bad: these five things are the causes of a quick destruction.

138. When one is poor, and yet would have fine garments, when one, living on the charity of others, behaves haughtily, when he that is ignorant of literary works, wishes to dispute, these three are a laughing-stock to men.

139 ཚེན་ བོ་ རྣམས་ ལ་ དག་ བས་ ཀྱང་།  
 རང་ གི་ རྒྱལ་ གྱིས་ བཞོད་ པ་ མང་།  
 མིང་ གི་ ལྷས་ ཀྱི་ རྣམ་ མིན་ བས།  
 སྲོག་ རྣམས་ བཞུན་ གྱིས་ བ་ ལ་ ཟ།

140 རྒྱལ་ བཅུ་ ལ་ བཞོད་ ཕྱེད་ན།  
 དེ་ ལ་ སྲོག་ བར་ ཕྱེད་ པ་སུ།  
 རྣང་ བས་ བཟུགས་ ལ་ སྲིབ་ཕྱེད་ན།  
 དེ་ ལ་ ལྷ་ བའི་ གོ་ སྐབས་ མེད།

141 སྲིབ་ རན་ རང་ ལ་ མི་ བན་ཡང་།  
 བཞུན་ ལ་ བཞོད་ པ་ ཕྱེད་ པ་ ཡོད།  
 སྲིབ་ བཞུག་ ཟས་སུ་ རྣང་ཟ་ཡང་།  
 ཕ་རོལ་ མཐོང་ ན་ མི་ བཞོད་ དམ།

139. Great men (Sovereigns) suffer more injury from their own people than from their own enemy. By what other animals is the corpse of a lion devoured, except by worms in his own body ?  
 140. When a Master (Ruler) does evil to himself, who can defend him against it ? When an object is offuscated by the light itself, there is no means of seeing it.  
 141. Some malicious men, though they derive no benefit thereof, like to do evil to others. Though a venomous serpent feeds on air, yet, when he sees others, would he not kill them ?

142 འདོད་ བ་ བདེ་ བ་ ལྷ་ས་ སེམས་ ཀྱང་།

དེའི་ ལྷོད་པ་ ལྷུག་ བཟུལ་ ལྷ།

མང་ འཕྱང་ བདེ་ དེ་ ལྷ་ས་ བ་ དེ།

ལྷོན་ བ་ བདེ་བར་ ལྷོས་ བ་ ཡིན།

143 མི་ ལྷ་ས་ ཚེ་ རིང་ བ་ ལ་ ལྷོན།

ལྷ་ས་ བར་ ལྷུང་ན་ འཇིགས་པར་ ལ།

ལྷ་ས་ བར་ འཇིགས་ ཤིང་ ཚེ་ རིང་ ལ།

འདོད་ བ་ ལྷོན་ ཤོ་འི་ ལོག་ ལ། ཡིན།

144 བང་ ཞིག་ མཁས་པ་ ཡོད་ བཞིན་དུ།

དེ་ ལས་ ཡོན་ ཏན་ མི་ ལྷོབ་ ན།

མི་ དེ་ བཞོན་ ལྷིས་ བདབ་པ་འམ།

ཡང་ ན་ ལས་ ལྷིས་ མནར་ བ་ ཡིན།

142. Though our lust fancies to be happiness, yet practice of it is the cause of sorrow. He that places happiness in wine-drinking, imagines that it is a mad man only that is happy.

143. Men wish to live long, and, when grown old, they are afraid of old age. To be afraid of old age, and to wish to live long, is the wrong principle (theory) of a foolish man.

144. When there is a wise instructor, and one will not learn from him, to improve in good qualities, such man is either occupied by the devil, or suffers the ill consequences of his former works (actions).

145 བའ་ ལ་ ལོངས་ ལྷོད་ ཡོད་ བཞིན་དུ།  
 ལྷོད་ དམ་ ལྷོན་པར་ མི་ བཏོང་ ཅ།  
 མི་ དེ་ ཉན་ ཀྱིས་ བདབ་ པ་ འམ།  
 ཡང་ ཅ་ ཡི་ དུགས་ མངོན་ ལྷུ་ ཡིན།།

146 ཚོས་ ལུགས་ །ཤེས་ ཀྱང་ མི་ ལྷུབ་ ཅ།  
 དེ་ ཡི་ ཚོས་ ཀྱིས་ ཅི་ ཞིག་ བྱ།  
 ལོ་ དོག་ ལྷན་ལྷུ་ ཚོགས་ ཅ་ ཡང་།  
 བཅན་ བཟན་ དགའ་ པ་ བ་ ལ་ ལྷེ།།

147 ལས་ ཀྱིས་ མནར་ བའི་ སེམས་ ཅན་ ལ།  
 ལོངས་ ལྷོད་ ཡོད་ ཀྱང་ ལྷོད་ མ་ ལུས།  
 བྱ་ རོག་ ལྷོགས་ ཀྱང་ ལྷུང་ མོད་ ཀྱི།  
 འགྲངས་ བར་ ཟ་ པ་ བ་ ལ་ ལུས།།

145. He that is possessed of wealth, and does not enjoy it himself, neither bestows it charitably on others, either has fever, or is an accomplished miser.

146. Who knows what virtue is and does not practise it, to what use is his religion ? Though there be a fine crop, the wild beasts, do they rejoice in it ?

147. He that is afflicted with the ill consequences of his moral actions, though he has riches, cannot enjoy them. Though the crow be hungry, yet, since there is a snare laid, how can he fully be satisfied ?

148 ལྷོད་ དམ་ ལྷོན་ དར་ མི་ ལུས་ བའི།

ནོར་ དེ་ ལྷུག་ དོར་ བསྐྱོམ་ ན་ ནི།

རི་ བོ་ བསེར་དུ་ བསྐྱོམ་ བ་ཡི།

ལྷུག་ དོ་ བསྐྱུབ་ བ་ ཤིན་ ཏུ་ ལྷ།

149 ཚོས་ ཤེས་ ཚོས་ མིན་ ལྷ་བ་ལ།

མཁས་པ་ ཤེས་ཏུ་ མང་ན་ ཡང་།

དེ་ལྟར་ ཤེས་ནས་ ཉམས་ ལེན་པ།

འཇིག་ དེན་ འདི་ན་ ཤིན་ཏུ་ དཀོན།

150 རིགས་ བཟུགས་ ལང་ཚོ་ལྷན་ན་ ཡང

ཡོན་ ཏན་ མེད་ན་ མཚོས་ བ་ མིན།

མ་བྱ་ ལྷ་ལྷུག་ ཡིད་ རོང་ ཡང་།

ཚེན་ དོ་འི་ ལྷན་ཏུ་ རོས་སམ་ ཅི།

148. If you think a man to be rich that neither can enjoy, nor bestow charitably his substance on others, it is very easy for you to make a rich man, by fancying that a whole mountain consists of pure gold.

149. Though there be many learned men, who know and tell what not a virtuous action is, there are very few in this world who would practise it, after having it thus understood.

150. Though a man has his birth, form, juvenile age, yet, without good qualities, he is not handsome; though peacock's feathers be beautiful, yet will they be convenient for the ornament of a great man?

151 མི་ རན་ འབད་པས་ བཟླེན་ བྱས་ ཀྱང་།

རང་ གིས་ མི་རུ་ འགྲོ་བ་ མེད།

ཚུ་ ཉི་ ཇི་ ལྷན་ བཀོལ་ བྱུར་ ཀྱང་།

མེ་ རུ་ འབར་བ་ མི་ མྱིད་ དོ།

152 རྒྱ་ མཚན་ བདགས་ ཉས་ ཁྲོ་ བ་ ཉི།

ཚུང་ ཟད་ རིགས་ ཤིང་ སེལ་ བའང་ ཤེས།

རྒྱ་ མེད་ བ་ནི་ བང་ ཁྲོས་ བ།

དེ་ཡི་ བསལ་ ཐབས་ སུ་ ཡིས་ ཤེས།

153 བསོད་ ཉམས་ ཟད་ ཁར་ རན་སེམས་ ལྷེ།

རིགས་ ཚད་པ་ན་ བུ་ རན་ ལྷེ།

ཉོར་ ཟད་ བ་ན་ ཀླམ་ ཚགས་ ལྷེ།

ཚོ་ ཟད་ བ་ན་ འཚི་ ལྷས་ འབྱུང་།

151. By no endeavour can it be done that a naturally bad man be turned into an honest man. How long soever you boil water, it is impossible to make it burn like fire.

152. If there is reason for it, it is somewhat proper to be angry, and there is also a cure for it ; but who knows the mode of appeasing one when grown angry without a cause ?

153. When one's virtues fail, then arises ill-will ; when the right family descent is extinct, then will be born a bastard (then comes a base-born) : when wealth has been expended there exist desires ; when life is spent the symptoms of death appear.



- 154 རང་གིས་ ངན་སྲོད་ མ་ བྱས་ ཅུ།  
 བརྟུ་ བྱིན་ བྱིས་ ཀྱང་ སྦྱང་ མི་ ཅུས།  
 རྩ་ མིག་ རང་ ཉིད་ མ་ བསྐྱམས་ ཅུ།  
 ས་ ཡི་ མནན་པས་ བ་ ལ་ ཐུབ།།
- 155 བོགས་ ཀྱི་ འུགས་ ཀྱིས་ བྲིད་པ་ན།  
 རྩོ་ ཚེན་ འོག་ པའི་ ལམ་ ལ་ འགོ།  
 མུ་ རྩེགས་ བྱེད་ པའི་སྦྱོན་ པའི་ མཚོག།  
 དབང་ ཡུག་ རྩོན་ པའི་ ཅུལ་ རྒྱགས་ འཛོན།།
- 156 ཏ་ ཅང་ འོངས་ སྲོད་ བསགས་ བྲགས་ན།  
 རོར་ རི་ རང་ བོ་ བཤེད་ མ་ ཡིན།  
 སྤང་ ཀྲོལ་ སལ་ ཚེར་ ཡུག་ བོ་ ལ།  
 འབྲུང་ བོས་ སྤང་ བོ་ བདེ་ བར་ སྤྱ།།

154. If one has not committed any wicked action, Indra himself also cannot lay on him any blame. How can a water-spring be depressed, by laying (or heaping) earth on it, as long as it does not become dry by itself ?

155. If conducted in a handsome manner, great minds follow a wrong way. The mad principal of the Tirthikas adopts the practices of Ishoora, the teacher.

156. When a man becomes too famous for his riches, he is destroyed by his wealth. It is commonly rich men that are assaulted, beggars pass through without any molestation.

157 ཉ་ ཅང་ མཐུ་ ཅལ་ ཆེ་ གྲགས་ ཉ།

སྐྱེ་ པའི་ ལྷ་ ལོན་ བྱེད་པ་ཡིན།

གཡུལ་ ཏུ་ བསང་པ་ཕལ་བོ་ ཆེ།

མཐུ་ ཅལ་ ཅན་ ལ་ འབྱུང་བ་ མང་།

158 འབྱོར་ དང་ ཤེས་ རབ་ ལྷོབས་ ལ་སློབས།

བསོད་ ཉམས་ ལུན་ ཉ་ ལློགས་སླ་ འབྱུར།

བསོད་ ཉམས་ མེད་ ཉ་ དེ་ དག་ ཀུན།

བདག་ ཉིད་ བརྒྱལ་ པའི་ ལྷ་ཅུ་ འབྱུར།

159 མཁས་པས་ བྱ་བ་ཅི་བྱེད་ཀྱང་།

རང་ ལོ་ བསོད་ ཉམས་ བདགས་དེ་བྱ།

ཚོད་ ཏུས་ བསོད་ ཉམས་ ལུན་ཚོགས་པ།

སྐྱེ་ བོ་ བརྒྱལ་ ཉང་ན་ དཀོན།

157. It is but to propose his own destruction, when a man becomes too renowned for his strength and skill. In battle mostly are slain such as have been strong and skilful.

158. Wealth, wit, strength, and the like, all will associate with you, if you have moral merits (if you are virtuous), but if you have none, they become the cause of your ruin.

159. A wise man, whatever he does, must act with due consideration of his moral merits. At the time of contest, among a hundred persons, it is rare to find one of accomplished moral merits.

- 160 རྒྱུ་ལ་ རྩ་ ཡིས་ བེངས་པ་ན།  
 རྩོགས་ བཅིག་ ཅིནས་ འཛིག་པ་ ལྷར།  
 བཤ་ ལ་ རྩོ་ དང་ ལྷན་ བྱུར་ པ།  
 དེ་ ལ་ དེགས་ བརྒྱད་ ཡིན་དུ་ དཀོན།།
- 161 བྱ་དང་ ལྷན་ ཅ་ རྩོ་ ཅན་ དཀོན།  
 དེ་ དང་ ལྷན་ ཅ་ དག་ བོས་ འཛོམས།  
 ཐབས་ ཅད་ རྩན་ རྩམ་ རྩོགས་ བྱུར་ན།  
 མི་ དེ་ བྱུར་དུ་ འཆི་ བ་ མང་ །།
- 162 དེས་ ཅ་ མཁས་ པས་ བསོད་ ཅམས་ བསལ།  
 བསོད་ ཅམས་ ཁོ་ ཅ་ རྩན་རྩོགས་ བྱ།  
 རྩ་ རྩིག་ བཤ་ ཅ་ རྩན་ རྩོགས་ པ།  
 དེ་ ཅི་ བསོད་ ཅམས་ བསལས་པའི་ དཔལས།།

160. When a bad tank is full of water, certainly it will break out on any side. They that grow rich, seldom leave a posterity.

161. Seldom is found a rich man, that has children also; but if he has both, he is often destroyed by an enemy. When one is happy in every respect, it happens frequently that such a man is carried off by an early death.

162. Therefore a wise man must acquire moral merits; it is only virtue that is the cause of every happiness (or prosperity); when a man is prosperous in every respect, it is the sign of his having acquired moral merits.

163 श्रीं श्रीं व मं व मं वं वं ।

श्रीं वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ॥

164 वं वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ॥

165 वं वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ।

व वं वं वं वं वं वं वं ॥

व वं वं वं वं वं वं वं ।

163. He that thinks thus : I will deceive him, he deceives himself. If one has told one falsehood, afterwards, though he speak the truth, he will be doubted.

164. He that does not examine what good and evil is, and, in his angry fit, injures his neighbour, he shall grieve, like the swallow bird, for his being deprived of his associate.

165. Both here and in the next world, if you are deficient in earnest application, you cannot be prosperous. Though the land be good, you cannot have a (plenteous) crop, without cultivating it diligently.

- 166 ལྷོ་ལྷན་ བྱ་ བ་ ཅུང་ ཟད་ ཀྱང་།  
 ལྷོན་ ཏུ་ ལྷོས་ ཀྱིས་ བསྐྱུ་བ་པར་ བྱ།  
 ལྷོ་ བར་ ལྷོར་ ན་ ལྷ་ ཅི་ལྷོས།  
 མ་ ལྷོ་ ན་ ཡང་ མཛོས་ བའི་ ལྷོ།
- 167 སེམས་ ཅན་ མོས་ བ་ ལྷ་ མོགས་པ།  
 སེམས་ ཅན་ མལྱ་ བ་ ལྷོས་ཀྱང་དཀའ།  
 རང་ ཉིད་ ཡོན་ ཏན་ ལྷན་ ལྷོས་ ན།  
 སེམས་ ཅན་ མལྱ་ བ་ ཏེ་ ལ་ ཉེ།
- 168 ལྷོན་ ཏུ་ ལྷོས་ བར་ ལྷོར་ མོ་ ཡང་།  
 ལྷོས་ བ་ མང་ ཏུ་ བསལ་ བར་ བྱ།  
 ལྷོ་ མར་ ལྷོས་ བས་ ལན་ བ་ ལྷོ།  
 ལྷོན་ བ་ ཡིས་ ཀྱང་ ལ་ ལ་ ལན།

#### VIII.—THE ACTIONS (OR DOINGS) OF MEN (བྱ་བ།)

166. An intelligent (pundit) man must always do a small thing also with due consideration, should he succeed (in his offices) what is there more desirable : but should he fail, it is yet handsome to have acted prudently.

167. The minds (sentiments) of men are very different—whosoever he be, it is difficult for him, to please all (to satisfy the wishes of all)—he is near to do so, who makes himself accomplished in all good qualities.

168. Increase your wisdom (experience) in your very declined age also. In the next life it will be useful to you, what will then avail your alms ?

169 ཡོན་ ཏན་ ཀྱན་ རྫོགས་སྐྱེ་ལོ་བཟུལ།

ཡང་ན་ ཐ་སལ་ འགྲོགས་ བ་ བདེ།

བྱམ་པ་ མུ་ ཡིས་ གང་ བ་ སླ།

ཡང་ ན་ མྱོང་ བ་ འཁྲར་ བ་ བདེ།

170 ཡོན་ཏན་ མུང་ ཟད་ བསྐྱབས་ བའི་ མི།

སྤ་ ཞིག་ གིས་ བི་ འཁྲར་བར་ ཉུས།

མུས་ མྱོང་ གང་བའི་ བྱམ་ བ་ དེ།

མགོ་ ལ་ འཁྲར་དུ་ སྤ་ ཡིས་ ཉུས།

171 མི་ གང་ མྱེ་ བོ་ དམ་ བ་ དང་།

དམན་ བའི་ རྩད་ དང་ལེགས་ ཤེས་ ན།

དེ་ ཡི་ བྱ་ བ་ བསྐྱབ་ ཤེས་ བ།

ཕུན་ སུས་ རྫོགས་ བའི་ གཞི་ རྩལ་ ཡིན།

169. Either keep to him that is accomplished in science, or converse with ordinary men. You may carry easily with you a bottle, when it is either full or entirely empty.

170. Who can bear a man who is but little conversant with science ? Who can carry a water-pot on his head, when it is but half filled ?

171. He that understands well the difference between an excellent and a low man, knows how to do his business (or how to act). This is the great foundation of prosperity.

172 རྩོམ་གྲོས་བདུན་པས་ལེགས་སྦྱངས་ན།

སྤྱི་པོ་གྲུས་པའང་མཚོག་དུ་འགྱུར།

སྤྱི་པོ་ཤེས་དག་གིས་ནེ་ཚོ་ལ།

བསྐྱབས་ན་འདོད་པ་ཤེས་པར་འགྱུར།།

173 ཉམས་སྤྱོདས་རྒྱང་བའི་སྤྱི་བོ་ཡང་།

ཚེན་པོ་གཞན་ལ་བདེན་ན་འགྱུར།

རྒྱ་ཡི་ཐིགས་པ་ཉམས་རྒྱང་ཡང་།

མཚོ་དང་འདྲེས་ན་ག་ལ་བསྐྱས།།

174 ང་ཉིད་རྩོམ་གྲོས་མི་ལྷན་ཡང་།

རྩོམ་ཚེན་གཞན་ལ་ལེགས་པར་འདྲི།

ལག་པས་དག་པོ་མི་གསོད་ན།

མཚོན་ཆ་ལེན་པར་མི་བྱེད་དམ།།

172. With a firm resolution for perfection, a low man also may yet become a principal, if a parrot is well instructed by those who understand teaching, he will know one's worth.

173. Men of little abilities also, if they depend on the great, may succeed (or prosper). A drop of water is a small thing, but, when united with a lake, when will it dry away ?

174. Though a man is not intelligent by himself, yet he consults prudently another wise man. The hand does not kill an enemy, but if it takes a weapon, may it not do so ?

175 གཞོན་ པར་ བྱེད་ པའི་ དགྲ་ བོ་ ཡང་།

ཐབས་ དང་ ལྡན་གྱི་ ཞོགས་སུ་ འགྱུར།

དུག་ཆེན་ ལུས་ལ་ གཞོན་ མོད་ ཀྱིས།

སྦྱོར་བ་ཤིས་ ཅ་ སྤྲོད་ཏུ་ འགྱུར།

176 རིག་ པས་ བརྟེན་ པའི་ ཟས་ཅོར་ ལྱང་།

མི་ ཐོབ་ གཞན་ ལ་ རྫོས་ སེམས་ སྤང་།

ཤིང་ ཐོག་ ཤིང་ ཅི་ལས་ ལྱང་ བྱིས།

དེ་ ལས་ ཐམ་ ཅ་ ལྱང་ བར་ འགྱུར།

177 རི་སྤྱིད་ རང་ ལྷོབས་ མ་ རྫོགས་ པ།

དེ་ཡི་ བར་ ཏུ་ དགྲ་ རྣམས་ བཀུར།

རྣམ་ པ་ རྫོགས་ ཅས་ བཤང་ རིགས་ པ།

ཤུ་ ཞེས་ བསྟན་ བཅོས་ གཞན་དག་ ལྷ།

175. Of a dangerous enemy also, if you know the means, you may make a confederate. Large quantity of poison hurts the body, but if you know how to make the mixture, it turns into medicine.

176. Aught of the food and money which is offered to you for your learning ; listen to others and leave off pride. You may take the fruit from the top of a tree, but, if you reach farther, you fall down.

177. As long as you have not sufficient strength, bear (have patience with) your enemy ; when you are strong enough, do as it seems best to you. Thus it is said in other shastras.



178 མཚོད་ རོས་པ་དང་ འཁོར་ རྣམས་ ཀྱང་།

དག་དུ་ ལྷོན་པས་ བལྟ་ བར་བྱ།

མཚོད་ གཏེར་ ལ་ནི་ ལྷ་ རྣམས་ དང་།

ཡི་ དུགས་ བར་དུ་ མགྱ་ བར་ གསུངས། ॥

179 ཇེ་བོས་ འབངས་ ལ་ མི་ གཞོད་པར།

རིགས་ པའི་ ལམ་ ཀྱིས་ དབྱ་རྣམས་བསྟུ།

ས་ལའི་ ཤིང་ ལ་ ལྷོས་ཀྱི་ བཅུད།

གཟེག་ པ་ མང་ན་ རྣམ་པར་ འགྱུར། ॥

180 རང་སྤྱོད་ འབད་པས་ ལྷ་བར་བྱ།

ཕལ་ མེར་ གསལ་པར་ བལྟ་བས་ རྣམས།

སྤྱེ་ ལྷོས་ གར་ མི་ བྱེད་ ཅ།

མགྱལ་དུ་ ཐག་ པ་ ཅི་སྟེ་ འདོགས། ॥

178. Treat with due respect, and reward always liberally those round about you. It is said, that with sacrifices and offerings we will have all from the gods down to the spirits (or ghosts)

179. In a becoming manner a prince may tax his subjects without oppressing them. A Sâl-tree becomes dry, if too much fragrant juice issues from it.

180. Be studious to conceal the manner of your actions. Commonly, it is weakness to show it plainly. Had the eye not been found devising they would not have tied a rope on his neck.

181 བཞུན་ གིས་ བརྟམས་ པར་ བྱུར་པ་ཡི།

ཟས་ དང་ ཉེར་ བྱིས་ ཅི་ ཞིག་ བྱ།

ཁྱི་ སྐྱ་ མི་ བཅོང་ ཟ་བ་ལ།

མཁས་ པ་ སྤུ་ ཞིག་ ཡིད་ ལྷོན་བྱེད།

182 ཕ་རོལ་ མཚང་ ལ་ འགྲོ་བའི་ ཚོ་ག།

དགྲ་ བོ་ ལ་ ཡང་ ལྷ་ མི་བྱ།

བྲག་ ཅ་ བཞིན་དུ་ རང་ ཉིད་ལ།

དེ་ས་ ཐག་དུ་ ལེ་ ལན་ འབྱུང་།

183 བཀལ་ ཉེ་ དགྲ་ ལ་ བཞོད་ འདོད་ན།

རང་ ཉིད་ ཡོན་ ཏན་ ལྷན་པར་ བྱ།

དེ་ཡིས་ དགྲ་ཡང་ སེམས་ སྲིག་ཅིང་།

རང་ཡང་ བསོད་ བསམས་ འཕྲེལ་བར་ འབྱུར།

181. To what use are such food and goods as are contemned by others ? What wise man would have such dirty things as are eaten by dogs and swine ?

182. We should never use such expressions as might hurt one, not even against an enemy ; they immediately will return on us, like an echo from a rock.

183. If you wish to injure an enemy, make yourself perfect in all good qualities. By doing so, the enemy himself will be mortified, and you yourself also shall improve in virtue.

- 184 མི་ ལྷན་ དག་ ལ་ བྱམས་ སེམས་ ལྷོད།  
 ལྷུབ་ ཚོས་ ཁོ་ ཉམ་ གདུལ་བར་ བྱ།  
 རང་ གི་ ལྷས་ ལ་ སུ་ འདོད་ རྣམས།  
 གདར་ བསྐྱེག་ ལྷོད་ ཀྱིས་ ཉན་ རྣམས་ འདོན།॥
- 185 རང་ ལྷོགས་ ལྷང་ ཡང་ ལྷང་ མི་ བྱ།  
 དག་ ལྷོགས་ བྱམས་ ཀྱང་ འཁྱུ་ མི་ བྱ།  
 བྱ་ རོག་ བྱ་ རོག་ གིས་ འཚོ་ ཡང་།  
 ལྷག་ བ་ རྣམས་ དང་ མཐུན་པ་ མིན།॥  
 བྱ་ བ་ ཚེ་ ལྷང་ གང་ ལྷོད་ ཀྱང་།  
 མཁས་ བས་ དག་ དུ་ བསྐྱེམས་ ཉེ་ བྱ།  
 སེང་ གིས་ རི་ བོང་ ལྷང་ ཚེན་ གཉིས།  
 གསོད་ བའི་ ཚོ་ ཉ་ ལྷོགས་ལོང་ མེད།॥

184. The foolish man is tender-hearted to an enemy : this must be subdued in a rough manner. They that wish well to their own body, take out the disease of it, by bleeding and caustic operations.

185. Though our own party is angry with us, we should not desert it. Though an enemy treats us with kindness, we should not embrace his cause. Though a crow hurts another crow, yet they do not agree with the owl.

186. A wise man, whatever he does, whether great and small things, must do them with due consideration. When the lion kills both the hare and the elephant, he has no time for consideration.

- 187 བདག་ བས་ མཐོ་ བའི་ དམ་ བ་ ལ།  
 བདེན་ བས་ བདག་ ལ་ སན་ བ་ འགྲུབ།  
 ལྷན་ བའི་ འོས་ ལ་ བཞས་ བ་ ཡི།  
 བྱ་ རྣམས་ བཞེས་ ཏུ་ ལྷང་ བར་ འགྱུར།།
- 188 ཚེན་ བོ་ སྤག་ འོག་ ལུན་ བ་ ལ།  
 བདེན་ ན་ ཚེན་ བོ་ ཐོབ་ མི་ འགྱུར།  
 ཉི་ མའི་ འོད་ ལ་ ཉི་ བ་ ཡིས།  
 ལྷ་ བ་ མར་ འོར་ བྱུར་ ལ་ ལྷོས།།
- 189 མི་ བའང་ མཛེལ་ བ་ མི་ བལྟེན་ བ།  
 རི་ དང་ འགྲོགས་ བ་ སུ་ ཞིག་ རུས།  
 རམ་ མཁའི་ འཇའ་ ཚོན་ མདོག་ མཛོས་ ཀྱང་ །  
 བྱན་ ཏུ་ རི་ ན་ ལྷན་ བོ་ འགྲུལ།།

187. If we keep to such as are more excellent than we, we profit thereby. Those birds that abide on the side of Sumeru (Kirab) seem to shine like gold.

188. If you depend on an envious great man, you never shall obtain renown. See how the moon does decline after having approached to the sun.

189. Who can associate with such a man as keeps no friendship? Though a rainbow is beautiful, it is a foolish man's error if he takes it for a real ornament.

190 བདག་ ཉིད་ གང་ ལ་ མི་ དགའ་ བ།

གཞན་ ལ་ ཀུན་ ཏུ་ དེ་ མི་ བྱ།

གཞན་ གྱིས་ ཅུང་ ཟད་ གཞོམ་ བའི་ ཚོ།

བདག་ ལ་ བསམ་པ་ ཅི་ ཡོད་ བསམ།

191 བདག་ ཉིད་ གང་ ཞིག་ གང་ དགའ་ བ།

དེ་ ཉིད་ གཞན་ ལ་ སྤྱད་ བྱས་ བ།

གཞན་ གྱིས་ བདག་ ལ་ གང་ དགའ་ བ།

དེ་ ཡི་ ཚུལ་ གྱིས་ མཚོད་ པར་ འགྱུར།

192 དམ་ པ་ དག་ ལ་ བདེན་ པ་ དང་།

མཁམས་ པ་ དག་ ལ་ འདྲི་ པ་ དང་།

གཞུང་ བཟང་ པ་ དང་ འགྲོགས་ པ་ བླ།

སྤྱ ལ་ ཡོད་ པ་ སྤྱན་ ཏུ་ བདེ།

190. What we like not for ourselves, we never should do to others. When we are injured by others, we should reflect on, what think we then in ourselves ?

191. If we do to others what is agreeable to us others also, in the same manner, will honour us with a pleasing return.

192. He is always happy, who has the opportunity of depending on the excellent, of asking (consulting) the learned, and of conversing with good-natured men.

- 193 ཉམས་ རྒྱུ་ རྣམས་ ཀྱིས་ རང་ ཉིད་ ཀྱི།  
 རྣམ་ བ་ བམས་ ཅན་ འབྲུག་ བར་ བསམ།  
 དེ་ རྣམ་ ལོ་ ལ་ མི་ རྣམ་ བའི།  
 མི་ ལ་ བཞུན་ ཀྱིས་ བཀྱར་ བ་ ཉི།
- 194 ཡུལ་ དང་ ཏུས་ ལ་ བབ་ བའི་ ཚོ།  
 རབ་ ཏུ་ བསྐྱིམས་ དེ་ ལན་ འགའ་ སྤྲ།  
 ལེགས་ བཤད་ ཡིན་ ཀྱང་ མང་ བྱུར་ ལ།  
 ཚོང་ རྩོང་ རྣམ་ བཞིན་ དེན་ མི་ འབྱུར།
- 195 རང་ རྩོན་ མཁས་ བ་ རྣམས་ ཀྱིས་ ཀྱང་།  
 རྩོན་ ཏུ་ རྣམ་ བ་ ཤིན་ ཏུ་ དཀའ།  
 མང་ བོས་ བདག་ ལ་ དེ་ རྩོགས་ ལ།  
 རྩོན་ ཅན་ ཡིན་ བར་ ཤིན་ ཏུ་ དཔག།

193. Weak-minded men fancy (think) that every thing that they speak is erroneous. The man who thinks thus, if he do not speak, is very much to be suspected by others.

194. At its proper place and time, after having well considered, speak some time. Though you utter only (or all) elegant sayings, yet if too much, like overplus merchandises, they have no price.

195. It is very difficult (or seldom) in learned men also, to take for a defect the imperfection that they have. Take care, whoever (studiously) confesses of himself to have such defects, he is a faulty man.

- 196 རྗེ་ དང་ གཡོག་ འཁོར་ མེད་ ན་ ཡང་།  
 མཛེལ་ བོ་ གློ་ ལྷན་ འགྲོགས་ ཡིད་ ན།  
 རྟུང་ འགྲོས་ ཀྱང་ ཉི་ རོན་ ལྷག་ ན།  
 མི་ ཡི་ འགྲོ་ བ་ ལྷོས་ ཅི་ དགོས།།
- 197 ལྷན་ རིངས་ འཁོན་ པའི་ དག་ བོ་ དང་།  
 མཛེལ་ བ་ རྱེད་ ཀྱང་ བསྐྱེ་ མི་ རྩ།  
 ལྗན་ རྟུ་ ཚ་ བའི་ ལྷ་ ཉིད་ ཀྱང་།  
 མི་ དང་ ལྷན་ ན་ མི་ གསོད་ དམ།།
- 198 གཞུང་ བཟང་ རོ་ ཚ་ ལྷིལ་ ཡིད་ ན།  
 དག་ བོ་ ལ་ ཡང་ ཡིད་ བདན་ རྩང་།  
 གཞུང་ བཟང་ དག་ ལ་ ལྷུབས་ རོང་ བས།  
 ལྷོག་ ལྷི་ བར་ རྟུ་ ལྷུབས་ པ་ ཐོས།།

196. Without wealth, and without a train of servants, if there is for companion an intelligent friend, a beast also may find his concern, how much more a man ?

197. With an enemy, who is from long time voracious against us, we should not coalesce, though he be desirous of our friendship. If fire meets (or comes in collision) with hot water will it not be extinguished by this ?

198. We may rely upon an enemy too, when he is a good-natured, righteous and honest man. I have heard, that one by resorting for protection to a good-tempered enemy, has been defended by him until his life's end.

199 རང་གིས་ ལོགས་ པར་ ཤེས་ ན་ ཡང་།

བྱ་ བ་ ཐམས་ ཅད་ གོས་ ཀྱིས་ བྱ།

མི་ གང་ གོས་ ལ་ མི་ དགའ་ བ།

འགྲོད་ པ་ རིན་ ཚེན་ ཉོ་ བ་ ཡིན།།

200 གལ་ ཉེ་ དགྲ་ ལྷབས་ འོངས་ ན།

དེ་ ལ་ མཚོད་ གནས་ ལྷན་ པར་ བརྗོད་།

ཁྱ་ ཉ་ བྱི་ བ་ ལ་ བརྟེན་ པས།

བདེ་ བ་ ཐོབ་ ཅེས་ ལྷོན་ རབས་ ལྷ།།

201 ལོགས་ པར་ བདགས་ ནས་ བྱེད་ པ་ ལ།

བྱ་ བ་ ཉམས་ པ་ ག་ ལ་ ལྷིད།

མིག་ ལྷན་ བདགས་ ནས་ འགྲོ་ བ་ ལ།

གཡང་ ས་ གོམས་ པ་ འདོར་ རས་ ཅི།།

199. Though you be well acquainted with the subject (or matter) do every thing with due consideration; he that neglects it, shall dearly pay for his indiscretion.

200. If you resort for protection to an enemy, show him every respect and reverence. The raven, by depending on the rat, was saved, according to the Purānas.

201. How is it possible that you should fail in your affairs, when you act with discretion? If a clear-sighted man walks discreetly, will he not avoid the precipice?



- 202 རང་ ཉིད་ ཅིས་ ཀྱང་ མཐོ་ འདོད་ ཅ།  
 བཞུན་ ལ་ ཕན་ པ་ འབའ་ ཞིག་ བྱིས།  
 བྱད་ ལ་ བྱི་ དོར་ བྱེད་ པ་ རྣམས།  
 སྤོན་ ལ་ མེ་ ལོང་ མི་ འཕྱིད་དམ།
- 203 ཕ་ རོལ་ ཅི་ རྣས་ བཞེས་ འདོད་ ཅ།  
 རང་ གི་ ཡོན་ ཉན་ འབད་ པས་ བསྐྱབ།  
 དག་ བོ་ བསོད་ པར་ འདོད་པ་ རྣམས།  
 མཚོན་ ཚ་ འབད་ ཅ་ སྐྱབ་ ལ་ ལྗོས།
- 204 ཚོག་ ངན་ བརྗོད་ པས་ འཇིག་ དེན་ ཅ།  
 འདོད་ པ་ བྱུབ་ པ་ མི་ སྲིད་ བྱིས།  
 ཡནལོ་ རང་ འདོད་ སྐྱབ་ ཅ་ ཡང་།  
 ངག་ གིས་ ཀྱན་ དང་ མཐུན་ པར་ བྱིས།

202. The more you desire to be exalted, the more you endeavour to be useful to others. They that wish to decorate their face, would they not first make clean the looking-glass ?

203. The more you endeavour to conquer an enemy, the more you exert all your good qualities. See how they are confounded (or afraid) when they see their enemy make ready his weapons.

204. It is impossible in this world, that you should obtain your wish by cursing (or abusing). Though you be selfish in your mind, be affable to all, in speaking.

- 205 རང་ དང་ བཞུན་ གྱི་ རོན་ ལྷུབ་ ཅ།  
 འཇམ་ ལྷུབ་ རི་ ལྷུང་ བྱས་ ཀྱང་ ལྷུང་།  
 ཐབས་ ལ་ མཁས་ པའི་ ལྷོད་ པ་ ལ།  
 བཤོ་ ལྷུང་ ལྷུབ་ པར་ མ་ བསྐྱེད་ མོ།།
- 206 ལྷོ་ པོ་ ལྷོ་ ལྷུན་ མགོ་ ལྷུང་ ཅ།  
 ལྷོད་ རྩེད་ རྩེད་ ལ་ རྩེས་ པ་ ཐབས།  
 མར་ མེ་ ལྷུང་ ལྷུ་ ཁ་ བསྐྱེད་ ཅ།  
 ལྷོན་ པ་ པོ་ ལྷོ་ ལྷུན་ པ་ བསྐྱེད།།
- 207 བཏང་ དང་ བཏང་ བོ་ བཏན་ ལོན་ པ།  
 དེ་ དང་ དེ་ ལྷོ་ བཏན་ ལྷུ་ བཏན།  
 བཏན་ ལྷུན་ ཀྱང་ བར་ མི་ བཏན་ ལྷུ་ རེ།  
 ཀྱང་ པའི་ ཀྱང་ ལྷུན་ ལྷོ་ བཏན་ ལོན།།

205. If we have our concern and that of others, it matters not whether we have obtained it by soft or harsh means. The Muni has not declared it to be craftiness to employ wise means in our doings.

206. When a prudent man hangs down his head, the fault falls on him that abuses. When a light is kept downwards with its mouth, (or a lighted candle or torch), it burns the hand of the light-keeper.

207. Place every thing to its proper place. A head-ornament is not tied on the legs ; bracelets (or rings) for the legs will not answer as a head-ornament.

- 208 བྱ་ བ་ ཚེན་ བོ་ བསྐྱུབ་ བའི་ ཚོ།  
 འབད་ བ་ དག་ གིས་ གོགས་ བཟང་ བལྟེན།  
 ཉགས་ ཚལ་ ཚེན་ བོ་ མེས་ བསྐྱེག་ ཉ།  
 རྒྱང་ གཞིག་ ཅི་ ཉས་ གོགས་ ལྷ་ དགོས།॥
- 209 འཕོངས་ ཀྱང་ གཏུང་ བ་ མི་ བྱ་ ལྷེ།  
 འབྱོར་ ཀྱང་ དགའ་ བས་ རྟོགས་ མི་ བྱ།  
 ལས་ ཀྱི་ འཕེན་ བ་ བྱང་ རིང་ བསམ།  
 ལྷིང་ ལྷུག་ ལྷ་ ཚོགས་ ད་ བཟོད་ འབྱུང་॥  
 བྱ་ བ་ བདག་ བ་ ལྷེ།
- 210 འགོ་ མགོན་ མངས་ བྱས་ བཞུགས་ བཞིན་ ཏུ།  
 ལྷོན་ བ་ གཞན་ ལ་ གུས་ བྱེད་ བ།  
 ལམ་ ལག་ བཟུང་ ལམ་ ཚུ་ འགྲམ་ ཏུ།  
 བ་ ཚའི་ ཁྱོན་ བ་ ཚོ་ བ་ ཡིན།॥

208. When you are about to perform any great thing, endeavour to have a good associate. If you will burn up a forest, you want of course the aid of a wind.

209. Be not grieved, if you are indigent, neither be elated with joy, if you are in affluence: think on the consequences of your moral works. All sorts of prosperity and distress are but temporal (or of short duration).

#### IX.—RELIGION ON GOOD MORALS (ཚོས་).

210. If a man pays respect to another teacher, though Buddha, the patron of men, is to be found here, he sinks a salt-well on the bank of a river whose water possesses eight good qualities.

- 211 དངོས་ གོ་ གང་ དང་ གང་ ལ་ ཡང་།  
གོམས་ ན་ དཀའ་ བ་ ཅི་ ཡང་ མེད།  
བཟོ་ ཡི་ རིག་ རྒྱན་ སྤངས་ བ་ ལྟར།  
དམ་ ཚོས་ དཀའ་ བ་ མེད་ བར་ འགྲུབ།།
- 212 གང་ རིག་ ཉུང་ ཏུས་ ཚོག་ །ཤེས་ བ།  
དེ་ ཡི་ རོངས་ སྤྱོད་ ཟད་ མི་ །ཤེས།  
ཚོག་ །ཤེས་ མེད་ བར་ འཚོལ་ བ་ ལ།  
སྤྲུག་ བསྐྱལ་ ཆར་ བཞིན་ སྤྱན་ ཏུ་ འབབ།།
- 213 ནམ་ དགོས་ ཚོ་ ན་ ལེན་ བ་ ཡི།  
ནོར་ ནི་ སྤྱིན་ བར་ བྱབ་ བས་ གསུངས།  
བསགས་ བའི་ ནོར་ ནི་ སྤང་ ཅི་ ལྟར།  
ནམ་ རིག་ གཞན་ སྤྱིས་ སྤྱོད་ བར་ འགྲུར།།

211. There is no difficulty to perform whatever thing, if we are accustomed to. As we have learned the mechanical arts, we may exercise also virtue (true religion) without difficulty.

212. The wealth of a man, that is contented with little, is inexhaustible. He that seeks always for, and is never satisfied, will have a continual rain of sorrow.

213. Give of the goods that you have received from others, when they have need of them, as Thub-pa (Shākya) has commanded us to do. In the same manner as honey (of the bees), all hoarded treasure will once be enjoyed by others.

- 214 འཇིག་ རྟེན་ འདིར་ རྗེ་ བུན་ བཏང་ བས།  
 དངོས་ བོའང་ ཐོབ་ བའི་ ཇིས་ བ་ མེད།  
 ལྡོང་ ལ་ བྱིན་ ལ་ འཕང་ མེད་ བར།  
 ཚུང་ ཡང་ བཀྱ་ བསྐྱར་ ཐོབ་ བར་ འབྱུར།॥
- 215 རིགས་ བཀྱད་ བྱད་ ཀྲིས་ རིགས་ བས་ ར།  
 ལྡོ་ ཚུང་ ཚུང་ ཟད་ བརྟེད་ བ་ གསོག།  
 མཁས་ བ་ རིགས་ བཀྱད་ མཐོ་ ཐོབ་ ལྷིར།  
 གསུག་ བཞིན་ གཞན་ ལ་ ལྷིན་ བ་ བྱེད།॥
- 216 རི་ ལྟར་ བ་ མས་ བུར་ བུམས་ བ།  
 དེ་ ལྟར་ བུ་ ཚས་ བ་ མར་ མིན།  
 བ་ མས་ བུ་ ཚར་ བསྐྱངས་ བསྐྱངས་ རས།  
 བ་ མ་ གས་ རས་ བུ་ ཚས་ བརྟེས།॥

214. In this world, it is uncertain, if you lend money, whether you shall have the principal or not, but if you bestow it in alms, though it be small, it will increase hundred-fold.

215. From fearing that his family will be impoverished (thereby) a narrow-minded man keeps anxiously all the little that he gets. A wise man, to obtain a high rank, bestows his alms, as bribes, on others.

216. As children are loved by their parents, they are not respected in the same manner by their children. After the parents have long cherished their children, when they have grown old, they are despised by them.

- 217 མྱིད་ བའི་ཁོལ་ བོར་ བྱུར་ བ་ རྣམས།  
སྟོག་ དང་ རྟོས་ རྣམ་ རོར་ སྤྱིར་ འབྲང་།  
ཚོག་ ཤེས་ རྣམས་ ཀྱིས་ རོར་ བརྟེན་ ཀྱང་།  
དེས་ བ་ བཞིན་ ཏུ་ བཞུན་ ལ་ རྟེར།
- 218 བཞོད་ བར་ བྱ་ སྤྱིར་ དག་ འཛོམས་ ར།  
ཁྱིད་ ཀྱི་ ཁྱོ་ བ་ ཁོ་ ར་ ཚོམས།  
ཁྱོ་ བས་ འཁོར་ བ་ ཐོག་ མེད་ རས།  
བདག་ ལ་ བཞོད་ བ་ མཐའ་ ལས་ འདས།
- 219 བལ་ དེ་ དག་ ཀུན་ བརྒྱག་ འདོད་ ར།  
བསམ་ བ་ དེ་ ཀུན་ བལ་ འཛད།  
རང་ ལོ་ ཁྱོ་ བ་ བཞིག་ བཙོམ་ བས།  
དག་ ཀུན་ བཞིག་ ཅར་ བསམ་ བ་ ཡིན།

217. They that have become the slaves of the world, run after riches, neglecting their own souls. Contented men, though they obtain wealth, give it, as an excellent man does to others.

218. If you fight an enemy, since he does harm to you, subdue your own passions : it is on account of your passions that, from the beginning, you are wandering in the orb of transmigration ; and then you shall be perfectly free from all harm.

219. If you will destroy all your enemies, you never shall be at an end with killing them. But if you have subdued only your own passion, you have at once destroyed all your enemies.

220 མགྲ་ ཚེན་ བཟོ་ ལྷགས་ ལྷོད་ པ་ ལ།

ཁྲོས་ ཅ་ སང་ ལ་ ལྷག་ པར་ གཞོད།

དམ་ པ་ ཉེ་ བར་ ཞི་ བ་ ལ།

ཁྲོ་ བར་ བྱའི་ རྩ་ ག་ ལ་ ཡོད།

221 ལྷོད་ གོ་ གཞིག་ ལ་ ལྷོས་ པ་ ཡི།

ཅ་ རྣམས་ རྒྱང་ གིས་ ཡོགས་ བཅུར་ འབྱར།

དེ་ བཞིན་ ལྷན་ ཅིག་ ལྷོས་ པ་ ཡི།

ལྷོ་ བོ་ ལས་ ཀྱིས་ སོ་ སོར་ འབྲལ།

222 སང་ འདོད་ འབད་ པས་ བསྐྱབ་ འདོད་ ཅ།

དེ་ ཡིས་ སང་ གོར་ གཞན་ དོན་ བསྐྱབ།

སང་ དོན་ འབའ་ ཞིག་ གཞོར་ བྱེད་ པ།

དེ་ ཡིས་ སང་ དོན་ འབྱུབ་ མི་ སྲིད།

220. If you are angry with a powerful mischievous man, you hurt the more your own self. What reason have you to be angry with a virtuous and very sedate man ?

221. Herbs, that grow on the same stubble, are dispersed by the wind into the ten corners (of the world); thus men, that are born together, are separated by the effects of their moral works.

222. If you will earnestly obtain your own concern, first seek that of others. He that seeks only his own concern principally, it is impossible that he should succeed in obtaining his own purpose.

223 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

224 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

225 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

223. A foolish man will not learn, and takes every thing

for a miracle; a wise man after having studied, admires every

thing. Therefore a wise man, though grown old, acquires

knowledge for his future state.

224. The fool seeks not to acquire science, since he says,

he has no mind of understanding; but if he would well consider,

he should endeavour for this reason to learn to improve his

understanding.

225. One that has not learned in his former birth, is igno-

rant in the present life. He that is afraid to be born again

ignorant in the next world, though it be difficult, must study

assiduously in this life.



226 ལྷོས་ ལ་ བློས་ པ་ མི་ དགོས་ ཞེས།

ལྷོན་ པོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

ལྷོས་ པ་ མེད་ པའི་ ལྷོས་ པ་ དེ།

འབད་ ཀྱང་ ཏུང་ འགྲོའི་ ལྷོས་ ཐབས་ ཡིན།

227 ལྷོ་ འབྲས་ པལྷ་ པ་ མེད་ པ་ འདི།

ཐམས་ ཅད་ མཁྱིན་ པའི་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

མ་ བསྐྱབས་ པ་ ལ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

འགྲོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

228 ལྷོས་ པ་ མེད་ པའི་ ལྷོས་ པ་ དེ།

རི་ ཞིག་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

གསེར་ དུམ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

མི་ དང་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ་ ལྷོ།

226. Meditate, there is no need to learn by hearing, thus says the narrow-minded fool. Contemplation without previously hearing (experimental learning) though it be diligently pursued, is the way of preparation of a beast.

227. How would this infallible doctrine be true, that it is perfection in knowledge by which the all-knowing differs (from others). If you should become all-knowing without learning?

228. Meditation without hearing (learning) though it succeeds for a while, but will soon fail afterwards. You may melt well gold and silver, but if you take away the fire, they grow hard again.

- 229 གང་ ལ་ རྫོ་ རྫོས་ མི་ རྣམ་ ཅན།  
 བསྟན་ བཅོས་ ལེགས་ ཀྱང་ སུ་ ཞིག་ ལེན།  
 ཚོར་ བུས་ སྤྲས་ པའི་ གསེར་ གྱི་ སྐྱན།  
 བཅོས་ ཀྱང་ བ་ ལང་ ག་ ལ་ བལྟ།
- 230 མཁམས་ བ་ རྣམས་ གྱི་ ལེགས་ བཤད་ ཀྱན།  
 ཤིན་ ཏུ་ བདེན་ པར་ ལོ་ སྤྲད་ ཏུ།  
 དེ་ དོན་ རྣམས་ སུ་ མི་ ལེན་ ཅན།  
 བསྟན་ བཅོས་ ཤེས་ ཀྱང་ ཅི་ ཞིག་ བྱ།
- 231 རྫོ་ རྣམ་ རང་ གིས་ ཤེས་ ཅན་ ཡང་།  
 མཁམས་ པའི་ གཞུང་ ལུགས་ ལེགས་ པར་ བལྟ།  
 རིན་ ཚེན་ ཤིན་ ཏུ་ བཟང་ ཅན་ ཡང་།  
 མ་ བཅོས་ བར་ ཏུ་ རིན་ དང་ ཚུང་།

229. He that wants understanding, though a literary work be a good composition, will not take it. Though an ornament of gold, beset with jewels, be beautiful, yet would any ox look on it ?

230. To know well that it is very true, what is expressed in the elegant sayings of learned men : if you will not understand and practise them, to what use is your knowledge of the shastras ?

231. Though an intelligent man knows by himself also, yet he peruses the text-book (composition) of a learned man. Though precious metal is very fine, yet it has less price, till it has not been wrought up.

232 བཀའ་སྔོན་ ཚལ་ ཤིན་ ཏུ་ མང་ བ་ ཡང་།  
 ཚན་ དན་ ས་ མཚོག་ མྱེ་ བ་ ཉུང་།  
 དེ་ བཞིན་ མཁས་ བ་ མང་ བ་ ཡང་།  
 ལེགས་ བཤད་ འགྲུང་ བ་ ཤིན་ ཏུ་ དཀོན་॥

233 ཏྲ་ མཚོག་ འགྲོ་ བའི་ ཚོ་ བ་ ཤེས།  
 བཤེར་ དུལ་ བཞུ་ བས་ ཤེས་ བར་ འགྲུར།  
 སྤང་ ཚེན་ བལྟལ་ འོར་ ཤེས་ འགྲུར་ ཏེ།  
 མཁས་ བ་ ལེགས་ བཤད་ ཚོམ་ བ་ ཤེས་॥

234 འཇིག་ རྟེན་ བུ་ བ་ ལེགས་ ཤེས་ བ།  
 དེ་ ཡིས་ དམ་ བའི་ ཚོས་ ལུགས་ འགྲུབ།  
 དེས་ བ་ ཚོས་ ལུགས་ སྦྱོང་ བ་ དེ།  
 བྱང་ རྩལ་ སེམས་ དཔའི་ རྣམ་ བར་ ཡིན།॥

ཚོས་ བརྟག་ བ་ རྟེ།

232. Though there be many forests, yet very scarce is the spot where the Sandal-tree grows. Thus also, though there be many learned men, yet elegant sayings seldom are to be found.

233. Gold and silver are known when they have been melted. An elephant's goodness will appear in the field of battle. A learned man may be judged by his composition of elegant sayings.

234. He that is acquainted with the manners of the world, will exercise true religion. Therefore he that practises good morals, is the living biography of a saint.

*Note.*—The numbers omitted in this last enumeration have not been translated now. The whole work consists of 454 Ślōkas.

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ANALYSIS OF THE DULVA,  
A PORTION OF THE  
TIBETAN WORK ENTITLED THE KAH-GYUR.

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THE great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled *Kā-gyur* or vulgarly *Kān-gyur* (བཀའ་འགྲུལ, *bkah-hgyur*) i. e. "translation of commandment;" on account of their being translated from the Sanscrit, or from the ancient *Indian language*, (རྟེན་ལཱ་གསུམ་, *rgyagar skad*), by which may be understood the *Pracrita* or dialect of *Magadha*, the principal seat of the Buddhist faith in India at the period.

These Books contain the doctrine of SHĀKYA, a *Buddha*, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of SHĀKYA; afterwards, in the time of ASHOKA a celebrated king, whose residence was at *Pataliputra*, one hundred and ten years after the decease of SHĀKYA. And, lastly, in the time of KANISKA, a king in the north of India, upwards of four hundred years from SHĀKYA; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both Sanscrit and Tibetan, are recorded.\*

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\* See p. 25 in the Life of SHĀKYA, in the *Kā-gyur* collection.

The first compilers were three individuals of his (SHÁKYA'S) principal disciples. "UPÁLI" (in Tib. "NYE'-VÁR-hKHOR") compiled the "*Vinaya Sūtram*" (Tib. *Dul-vé-do*); ANANDA (Tib. "KUN-dGÁVO") the *Sūtrantah* (Tib. thê *Do* class); And "KÁSHYAPA" (Tib. "HOT-SRUNG") the *Prajnyá-páramitá* (Tib. *Sher-ch'hin*). These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the *Ká-gyur* in the Asiatic Society's possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 of the last century; and which are still in continual use, at *Snár-t'hang*, a large building or monastery, not far from *Teshi-lhun-po*, (བས་ཤིས་ལྷུན་པོ་, *bkra-shis lhun-po*.)

The *Ká-gyur* collection comprises the seven following great divisions, which are in fact distinct works.

I. *Dul-vá*, དཔལ་པ, (Sans. *Vinaya*) or, "Discipline," in 13 volumes.

II. *Sher-ch'hin*, ཤེར་ཅིན་, (Sans. *Prajnyá-páramitá*) or, "Transcendental Wisdom," in 21 volumes.

III. *P'hal-ch'hen*, ཕལ་ཚེན་, (Sans. *Buddha-vata sangá*) or, "Bauddha Community," in 6 volumes.

IV. *D,kon-séks*, དཀོན་མཚན་གསལ་, (Sans. *Ratnakúta*) or, "Gems heaped up," in 6 volumes.

V. *Do-dé*, མདོ་དེ་, (Sans. *Sūtranta*) "Aphorisms" or Tracts, in 30 volumes.

VI. *Nyang-dás*, རྟམ་འདས་, (Sans. *Nirvána*) "Deliverance from pain," in 2 volumes.

VII. *Gyut*, རྒྱུད་, (Sans. *Tantra*) "Mystical Doctrine, Charms," in 22 volumes, forming altogether exactly one hundred volumes.

The whole *Ká-gyur* collection is very frequently alluded to under the name, *Dé-not-sum*, དེ་མེད་སུམ་, in Sanscrit *Tripitakáh*, the "free vessels or repositories", comprehending under this appellation—1st. The *Dulva*.—2ndly. The *Do*, with the *P'hal-ch'hen*, *Kon-séks*, *Nyangdas* and the *Gyut*.

—3rdly. The *Sher-ch,hin*, with all its divisions or abridgments. This triple division is expressed by these names: 1. *Dulvá*, (Sans. *Vinaya*). 2. *Do*, (Sans. *Sútra*). 3. *Ch'hos-non-pa*, མོས་མེད་ཀྱི་པ།, (San. *Abhidharmá*h.) This last is expressed in Tibetan also by *Non-pa-dsot*, མེད་ཀྱི་པ་མཚོ།, by *Yum*, ཡུམ།, and by *Ma-mo*. མ་མོ།. It is the common or vulgar opinion that the *Dulva* is a cure against cupidity or lust; the *Do*, against iracundy or passion; and the *Ch'hos-non-pa*, against ignorance.

The *DULVÁ*, འདུལ་བ།, Sans. *Vinaya*, which will form the subject of the present analysis, treats generally on the religious Discipline or Education of religious persons. The following are the subdivisions of this Work:

1. *Dul-vá-zhi*,\* (འདུལ་བ་གཞི།) Sans. *Vinaya-Vastu*. Eng. "The basis of discipline or education," in 4 volumes.

2. *So-sor-t'har-pé-do*, (སོ་སོ་རྩ་ཐའ་པའི་མཛོ།) Sans. *Pratimoksha Sútra*. Eng. "A Sútra on emancipation," in 30 leaves.

3. *Dul-vá-nám-pár-jét-pá*, (འདུལ་བ་རྣམ་པར་འཇེད་པ།) Sans. *Vinaya vibhága*. Eng. "Explanation of education," in 4 volumes.

4. *Gé-long-mé-so-sor-t'har-pé-do*, (དགེ་ལོང་མེ་སོ་སོ་རྩ་ཐའ་པའི་མཛོ།) Sans. *Bhikshuni pratimoksha Sútra*. Eng. "A Sútra on emancipation for the Priestesses or Nuns," in 36 leaves.

5. *Gé-long-mé-dul-vá-nam-par-jét-pa*, (དགེ་ལོང་མེ་འདུལ་བ་རྣམ་པར་འཇེད་པ།) Sans. *Bhikshuni Vinaya vibhága*. Eng. "Explanation of the discipline or education of the Priestesses or Nuns," in 1 volume with the preceding tract.

6. *Dul-vá-p'hrán-ts'hégs-kyi-zhi*, (འདུལ་བ་ཕྱན་རྗེས་ཀྱི་གཞི།) Sans. *Vinaya kshudraka Vastu*. Eng. "Miscellaneous minutiae concerning religious discipline," in 2 volumes.

7. *Dul-vá-zhung-lámá*, (འདུལ་བ་གཞུང་ལྗང་མ།) Sans. *Vinaya Uttara grantha*. Eng. "The chief text book (or the last work of the Dulva class) on education," in 2 volumes.

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\* In these names the *mute* letters of the Tibetan are omitted for facility of pronunciation: those who can consult the original names will readily supply them where the exact orthography is required. In other places, where a roman letter precedes a syllable in italics, or vice versa, such initial will be understood to be mute.



Some make only four divisions of the whole *Dulvá*, thus, in Sanscrit—  
 1. *Vinaya Vastu*. 2. *Pratimoksha Sūtra* and *Vinaya vibhāga*. 3. *Vinaya kshudraka Vastu*, and 4. *Vinaya Uttara grantha*. And this division is called *Lung-dé-zhi*, (ལུང་དེ་ཟི་) the four classes of precepts. But in the collection with the Society the subdivision is as exhibited above.

Under this title "*Dulva*" (འདུལ་པ་) there are thirteen volumes marked with the thirteen first letters of the Tib. Alphabet (from ཀ—ཏ,) On each leaf, on the margin of the left side, whence the lines begin, this title is expressed; then follows the letter, under which the volume is registered, accompanied by the number of that leaf in words, thus—འདུལ་པ་, ཀ, ཀ་ཟི་, i. e. the *Dulvá class, the Ká or first volume, first leaf*.

On the first page are seen three images representing SHÁKYA with his son on his left, and one of his principal disciples on his right, with these sentences or inscriptions below them—"t'hup-dváng-la namo," salutation to the prince of *Munis*—"Shárihi-pula-namo," salutation to the son of SHÁRIKÁ, *sgra-gchen-hdsin-la-námo*," salutation to GRACHEN DSFN (or LÁHULA, in Sanscrit.)

The titles of the great divisions of the *Káh-gyur*, and of some particular works, are frequently entitled both in Sanscrit and Tibetan, as in the example just given རྗེ་གཤམ་སྐད་ཀྱི་, *rgya-gar-skad-du*, (in the Indian or *Magadha* language, or Sanscrit *Vinaya vastu*.)—*Bod-skaddu*, and lastly in the Tibetan language *hdul-va-gzhi*, འདུལ་པ་གཞི་, "the basis of religious discipline."

After the title of the work, follows the "salutation to the three holy ones," in Tibetan, thus—*Dkon-Mch'hog-Qsum-la-p'hyag-Hts'hal-lo*, which in Sanscrit is expressed elsewhere thus—*Namo Ratna Trayáya*, and means exactly what is above expressed. Then follows a special salutation to SHÁKYA, in one *slóka*, of which the meaning is this—"He that has cut off entirely all bonds (of human affection), has overcome the determinists (Sans. *Tirthika*, Tib. *Mu-stegs-chan*), and has really subdued the devil with all his hosts, he has found the supreme perfection (*Bodhisatwa*), I adore him."

I proceed now to take a view of the contents of the several divisions of the *Dulva* class.

The first, Tib. H, *dul-va-Q, zhi* (Sans. *Vinaya vastu*,) “basis of education,” consists of several treatises on the disciplining of those religious persons who became followers of SHÁKYA, and entered into the religious order of that *Buddha* or Sage. Besides many others, seventeen such treatises are contained in the first four volumes of the *Dulva* class. The contents may be conveniently arranged with reference to the volume of the class, and the leaf of that volume, in which they are found.

↯, or *first volume of the Dulvá class.*

On the second leaf the subjects of the Essays in this class are expressed in two *ślókas*, the meaning of which is this—1. The entering into the religious order. 2. Confession or general supplication. 3. Prohibition or censure of immoral actions. 4. The passing of the summer at a certain place. 5. Leather, hide or skin. 6. Medicament, garments or clothes. 8. Mat. 9. *Kaushámbi*, (a city). 10. Works. 11. *Dmarser-chan*. 12. The inward man. 13. Alteration. 14. The omission or leaving off of the celebration of the feast of confession. 15. Bedding and furniture. 16. Disputing. 17. The causing of divisions amongst the priests.

The contents of the first article are thus specified—“*Shárihi-bu*,” or the son of SHÁRIKÁ. *Mustegs-chan*, or *Tirthika* (a determinist?) Two young priests or monks. The murder of an *Arhan*. One with a maimed hand, &c. or all these contents are reduced thus—the son of SHÁRIKÁ (Sans. *Sháriputra*); holy order; ordination, or consecration of priests.

NYE-s, DE (Sans. UPASE'NA) and other bands of religious persons adopt the doctrine of SHÁKYA, become his disciples, and follow him whithersoever he goes.

From leaf 2 to 10 is related how the kings of *Anga* (or *Angadha*) and *Magadha*, made incursions into the territories of each other with troops composed of such as fought from elephants, horses, chariots, and on foot, when SHÁKYA was not yet descended from the paradise of the gods.

The king of *Anga* (whose capital was *Champa*) conquers PADMA CH'HEN-PO, the king of *Magadha* (whose capital was *Rājagriha*) and makes him his tributary;—haughty expressions of the king of *Anga* in his letter to PADMA CH'HEN-PO;—the officers of this monarch advise him to surrender to the king of *Anga*, and repeat before him a *śloka*, to this meaning—“When one's kingdom and life are both in danger, one should have most care for one's life—for on consideration it will be evident that one may find another kingdom but not another life.” The king of *Anga* keeps afterwards *Magadha*, for several years, in subjection, and his publicans, or tax-gatherers, make great exactions there.

An earthquake and a great light are stated to occur at the descent of SHĀKYA, when he enters the womb of his mother, (*leaf 4*), and again at his birth;—names of the four kings in the four capitals of central India, and of their sons, that were born at the same time with SHĀKYA;—why such names were given to those young princes, (*leaf 5*.)

In *Magadha* the young prince born to “PADMA CH'HEN-PO” is called in Tib. “*Qzugs-chan-snying-po*” (Sans. *Vimbashāra*);—why so called;—his eight nurses (Sans. *Dhātrī*), two for holding him in their laps, two for suckling him, two for cleansing him, and two for playing with him. There were born in *Magadha* at the same time with this prince the sons of five hundred officers.

VIMBASĀRA, when grown up is well practised in all arts, whence his surname (*leaf 5-6*) in Tib. “*Bzo-sbyangs*,” (Sans. *Shrenika* or *Shrenya*.)—He takes notice of the tax-gatherers of the king of *Anga*, prohibits them from collecting any further tribute in *Magadha*.—They have recourse to the father of the young prince, who permits to continue gathering the tribute or tax in the same manner as before. Afterwards the young prince, finding them again collecting the taxes, menaces them, and orders them to cease absolutely from all tax-gathering. They go to the king of *Anga*, tell him how they have been treated by the young prince of *Magadha*, and repeat before him a *śloka* of this meaning, “As long as a tree is young it

can be cut off with the nails of the fingers ; when it has grown large it is difficult to cut it down even with a hundred axes." The king of *Anga* sends his envoys or messengers to the king of *Magadha*, and demands of him that the young prince, tied by the neck, should be sent to him ;—an answer is returned to him ;—they both prepare for war.

The king of *Magadha* appoints his son commander of the army. *VIMBASĀRA* summons those five hundred sons of officers that were born at the same time with him ;—acquaints them with his own circumstances ;—tells them that he is resolved to make war against the king of *Anga* ;—appoints them his officers. They all cheerfully engage in his cause, and assure him that his circumstances will be their own. The prince utters a *śloka*, of which the meaning is this : “ In whose house there is renown and glory (or a sacred person) it must be defended by all means. When honor is lost all is gone ; as when the nave of a wheel is broken, the spokes are of no use.” The officers assure him of their attachment to him in these words : “ where your feet are there are our heads.” He assembles the four kinds of troops. His father expresses his wonder at the great number of his son’s army—thence *VIMBASĀRA*’s surname “ the king that has many troops.” Since the king of *Anga* had yet more troops than he himself—he causes him to be slain by a stratagem. He occupies afterwards the whole of *Anga*, and takes up his residence at *Champa* till the death of his father. Afterwards he makes his residence at *Rājagriha*, and this *VIMBASĀRA* is represented in the *Dulva* as the king of *Magadha* in the time of *SHĀKYA*, whom he greatly esteemed, honored, and patronized.

From *leaf* 10. A young Brahman from *Magadha*, or Central India, travels towards the south of India, searching after mysteries or the *Tantrika* doctrine. He goes to a celebrated Brahman ;—is well received by him ;—general reflections on the character of the people in the east, south, west and north of India. Praise bestowed on Central India, (*leaf* 10-11.) Many wish to see it. A celebrated Brahman goes with the former to *Rājagriha* ;—pays there a visit to the king ;—desires to dispute with any one of the brahmans

in *Magadha*;—the king calls on a certain (*QNAS-LEN-GYI-BU*) brahman of *Nalada*, a learned man who overcomes him in a dispute; the king is greatly satisfied with it, makes him a donation of *Nalada*, his native place or town; (*leaf 13.*) He returns to *Nalada*;—marries;—after nine months his wife is delivered of a son, who is named “*STOD-RINGS*”—why so—is entrusted to eight nurses, (*leaf 13.*)—when grown up, is well instructed in all the arts and sciences, (*leaf 14.*) in the *Rigvèda*, *Yajurvèda*, *Sàmvèda*, *Atharvavèda*, &c. Afterwards his wife is delivered of a daughter, who having eyes like those of the *Shàriká* bird, is called *SHÁRIKÁ*—she is instructed in the letters,—overcomes her brother in a dispute.

Again, a certain Brahman desirous to be acquainted with the *Tantrika* doctrine, or with mysteries,—travels from Central India towards the south;—is instructed there in the *Lokàyata* system, by a learned Brahman “*SKAR-RGYAL*” (Sans. *TIS’HYA.*) Reflections on the characters of the people of the four corners of India, and the praise of Central India, (in the same terms as above.) This *SKAR-RGYAL* wishing to visit Central India, successively goes to *Rájagriha*,—pays there a visit to the king,—requests him for his patronage, and expresses his wish for disputing with any learned Brahman,—the king calls on “*QNAS-LEN-GYI-BU*” of *Nalada* (or *Nalanda*). *SKAR-RGYAL* defeats him in a dispute, and he is consequently deprived of *Nalada*, which village is conferred by the king to his successful adversary;—the former is much grieved, and is about to leave *Nalada*, and go to another place—when *SKAR-RGYAL* cedes one half of his income to him, that he might remain there;—he accepts of it, remains, and gives his daughter to *SKAR-RGYAL* for his wife.

*Leaf 18.* *STOD-RINGS*, the brother of *SHÁRIKÁ*, travels towards the south of India to learn the *Lokàyata* philosophical system. As a layman he is not admitted to hear that philosophy;—he enters into the religious order of the *Kun-tu-rgyu* (going every where) Sans. *Parivràjaka*,—will not cut his nails till he has learned that philosophy,—thence he is surnamed afterwards, *SEN-RINGS* (he with long nails, or the long nailed.)

*Leaf 19.* SHÁRIKÁ enters into a dispute with her husband, SKAR-ROYAL: she is overcome. She becomes pregnant with a child of wonderful character,—her dreams,—explication of her dreams. She disputes again with her husband—now she overcomes him; this is attributed to the wonderful child in her womb;—she is delivered of that child;—it has several tokens on his body of being imbued with extraordinary qualities. After the name of his father, he is called NYE'-RGYAL, (Sans. *Upatis'hya*); after that of his mother, SHÁRIKÁ's son (Sans. *Sháriputra*, Tib. *Shárihi-bu*) (*leaf 20.*) His qualifications in all the branches of science, and the practices of the brahmans. He excels his father in understanding the true meaning of the text of the ancient brahmanical works, (*leaf 21.*)

From *leaf 22.* The history of MOHUGAL-GYI-BU, or *Mōngal-gyi-bu* (Sans. MAUGALYANA). His father's name, residing place and rank. He (the father) marries,—desirous to have a son,—addresses his prayers to all sorts of gods:—at last he obtains one:—sagacity of women with child in distinguishing whether that child be a male or female;—precautions which the minister takes with respect to the diet of his wife,—tastes and savours of meat and drink enumerated:—she is delivered of a child with a perfect body;—the child is called "*Lap-born*,"—why so? and also "*Mōngalyana*," and why so? Hence he is called sometimes, Tib. *Pāng-skyés*, *Lap-born*, Sans. "*Kolita*," sometimes Tib. *Mohugal-gyi-bu*, Sans. *Mōngalyana*, one of the *Mōngol* family or race. His nurses, his education, his qualifications in all the sciences and practices of the brahmans, (*leaf 24.*) He surpasses his father in understanding the true meaning of the ancient works. He is entrusted with the instruction of 500 young brahmans in reading the brahmanical works. How they pass the time when they are not reading. The two masters or teachers NYE'-RGYAL (Sans. UPATIS'HYA) and PANG-SKYES (Sans. KOLITA) acquire great renown by their disciples,—they are desirous to see each other. The first is very ingenious or intelligent, the latter very rich. Their parents will not permit them to go and see each other. They meet at the occasion of a festival at *Rājagriha*, whither they

were sent by their parents. They sit near to each other. Their behaviour during the several exhibitions of spectacles;—their mutual addresses, after the shows are over;—their answers, each in a single stanza, (*leaf 28.*) They acquire an affection for each other; eager to acquire knowledge, they resolve to enter into some religious order. PANG-SKYES begs his parents to permit him to take the religious character; he is not permitted. His parents, his relations, his coetaneous friends use several arguments to dissuade him from his purpose; they cannot prevail on him. He will absolutely not partake of any repast until he is permitted. At last he obtains his parents' leave, goes to *Nalada* to meet there "NYE'-RGYAL," who very easily obtains his parents' leave to take the religious character;—reflections thereupon by PANG-SKYES (*leaf 33.*) They proceed together to *Rájagriha*, where about that time there are supposed to have been six celebrated teachers, the masters of six schools of different principles (whose names both Sanscrit and Tibetan are on record). Successively they go before each of them, address them each in these terms: "Master? (*shes-ldan*, knowing) what is the method of your doctrine? what advice do you give to your pupil? what is the fruit of an honest life? (or of good moral practices) what are the benefits thereof?" Each master addresses them thus: Brahman-sons! and each tells them his own opinion or principles:—they are with none of them satisfied: they make on each their reflections in the same terms, in one stanza, the meaning of which is this: "He is an ill minded, wrong teaching, and mean fellow, although he is celebrated for a master: if his own professed principles are such, what are those which he does not profess." They leave them with disdain or contempt, on account of their gross atheistical principles. (The names and philosophical principles of those six teachers or masters may be seen, from *leaf 33 to 40* of the ३, or first volume of the *Dulva.*)

*Leaf 40.* They become afterwards the pupils of "YANG-DAG-RGYAL-VA-CHAN." He entrusts them with the instruction of his five hundred disciples. In his sickness, these two young brahmans make every effort

to assist him. The one attends on him, the other seeks after medicaments. The cause of his smiling once. He tells them the birth of SHÁKYA, and that he has become a saint or *Buddha*. He advises them to become his disciples, but not to mention their caste and family name, but leaving off every pride, to practise good morals before him, if they wish to find the food of immortality (Tib. *Bdud-rtsi*, Sans. *Amrita*.) *Leaf 41.* A stanza on the instability of human things: "All gathered treasures will end in want; the end of those on high is downfall; the end of meeting is separation or parting; the end of being alive is being dead (or is death)."—He dies—they burn his body decently, and mourn for him. They are convinced that their deceased master has been a sage, and that he had found the food of immortality. They regret much that he has not communicated it to them. They both make a law among themselves, that whichever should find first the *amrita* should communicate it to the other. The circumstances of their afterwards becoming disciples of SHÁKYA. He declares them the first pair of his principal disciples,—NVE'-RGYAL (SHÁRIHI-BU, or SHÁRADWATI) "the chief of the ingenious or intelligent," and PÁNG-SKYES (MONGAL-GYI-BU, or MOHUGAL-GYI-BU, Sans. *Mongalyana*) "the chief of those that make miracles or prodigies or illusory spectacles."

*Leaf 42.* SHÁKYA declares that his privation and austerities, during the course of six years, were to no effect; he could not find what he sought for. He refreshes himself with substantial food, recovers his vigour, gives himself to meditation, and arrives at perfection, or becomes a *Buddha*. On the request of BRAHMA, the god, he goes to *Varánasi*, performs there his first religious course, teaches his doctrine first to five men, who had been formerly his attendants. Afterwards he disciplines there fifty young persons of high descent;—ordains and consecrates them, (*leaf 43.*) At other different places he finds many other disciples;— goes to *Rájagriha*. The king of *Magadha* (VIMBASÁRA) offers him a residing place in a grove (called འོད་མའི་ཚལ་ཐ་ག་ལ་འཇུག་གའི་གནས་, *hod-mahi-tsal-bya-ka-lan-*



*da-kahi-gnas.* Sans. *Vènu-vanam Kalandaká nivása.*) It is there that the above described NYE'-RGYAL and PANG-SKYES become his disciples.

*Leaf 44-45.* Enumeration of several qualifications of SHÁKYA—his seeing and knowing all things. The method he used in bringing to his doctrine or faith the before mentioned two young brahmans;—farther circumstances thereof, (*leaf 45-50.*)

Having been told by one of SHÁKYA's disciples that he teaches in this manner: "What things are they that arise from causes, and what are the causes of their existence and of their cessation?"\* these young brahmans are much pleased with, and go to, him, to become his disciples, *leaf 50.* Rumours at *Rájagriha* upon hearing that the two principal disciples of YANG-DAG-RGYAL-VA-CHAN have become the followers of SHÁKYA.

*Leaf 51.* KUNTU-RGYU SEN-RINGS (a brahman learned in the *Lokáyata* philosophical system) pays a visit to SHÁKYA;—is very impatient at first,—afterwards, being convinced by SHÁKYA of his wrong principles, he yields, and begs him to receive him into his order, *leaf 57.*—Terms used by the new comer and by the master at entering and at receiving one into the religious order.

*Leaf 58-65.* On the enquiry of the priests, how it came that "SHÁRIHI-BU possesses such admirable talents?—SHÁKYA tells them his religious and moral merits in his former generations. *Leaf 65.*—Likewise, he tells them those of MOHUGAL-GYI-BU.

*Leaf 68.* SHÁKYA commits to the assembled body of the priests the power of receiving neophytes into his religious order, and to ordain priests when qualified. Many inconveniences arising from there being no Head or President in the congregation of the priests;—regulations for electing two principals (*Mk'han-po*), and five sorts of teachers (*Slob-Dpon* vulgo *Lobon.*) Rules to be observed. Instruction how to perform the rites

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\* *Ye dharmá hetu prabhavà, hetu teshàn TATHÁGATO hyavadat—Teshan cha yo nirodha, evam vadi MAHÁ SRAMANAS.*—Of this formula, which is found on most of the images of *Buddha* dug up at Benares, in Tirbut, and elsewhere, a full account has been given in the *Journal Asiatic Society*, Vol. IV. page 133 and 211.

and ceremonies at the receiving and ordaining of the priests. Terms used at that occasion.

What sorts of men may be received into the religious order, and admitted to become priests. Questions to which a new comer must answer directly. Names of several diseases and sores, *leaf 79*. Persons infected with, or subject to those maladies are prohibited from admission into the order. Several rules respecting the conduct of religious persons.

*Leaf 91.* A priest should not abuse any one (in words) even when himself abused; should not become angry when irritated; should not beat when beaten; nor rail when railed.

*Leaf 92.* Enumeration of several things which a religious person or priest may not do without having previously asked the principal's and the teacher's leave.

*Leaf 102.* SHĀKYA having passed the three months of the summer in the grove near *Rājagriha*, will make a tour to the hills towards the south. He makes known to the priests, that whoever likes may go with him. Excuses of the priests, both of the old and young, for not being able to accompany him. Cause or reason why but a few disciples were now with him.

*Leaf 104.* How any *Mu-stegs-chan* (Sans. *Tirthika*) may be admitted into the religious order of SHĀKYA. Regulations thereupon.

*Leaf 108.* No priest is to be ordained that is below twenty years of age. Reasons thereof.

*Leaf 109.* No one shall be received into the religious order below fifteen years of age. Indecent conduct of two young priests or students.

SHĀKYA at *Shrāvasti* in *Kosala*. The story of two slaves or servants, who successively had been received into the religious order of SHĀKYA.

*Leaf 110-113.* No slaves are to be admitted into that order.

*Leaf 113-115.* Stories of two persons who, being in debt, had taken the religious character. SHĀKYA prohibits the admission into the religious order of any one who is in debt.

*Leaf 115.* The story of a young man who, having run away from his parents, had entered into the religious order. SHÁKYA refuses to admit any one into that order without the consent of his parents. Regulations thereupon.

*Leaf 116.* The story of a young person who had been received into the religious order of SHÁKYA by a high priest. Resolution—not to receive any one without the consent of the whole congregation of the priests.

*Leaf 118-121.* The story of a sick person; no sick man is to be received into the religious order. Every new comer to be questioned as to the state of his health.

*Leaf 121.* SHÁKYA in the *Nyagrodha Vihar*, near *Capila* (*Ser-skya*, in Tibetan.) Great lamentation of the women of *Capila*, upon their fathers' husbands, brothers, &c. taking the religious character and leaving their houses. ZAS-GTANG-MA'S (Sans. *Sudhodána*, the father of SHÁKYA,) complaint before SHÁKYA. He again prohibits their receiving any one into the religious order without the consent of his parents, and orders that they should always ask first whether a candidate has leave from his parents, except in cases of those, who have come from a far country. *Leaf 123.*

*Leaf 123-127.* The story of KUN-DGAH-VO'S (Sans. A'NANDA) sister's two children. How they were encouraged to read and study diligently.

*Leaf 127-133.* Several births according to one's moral or religious merits, described by SHÁKYA,—applied to the beforementioned students or young monks.

*Leaf 133.* The wonderful effects of SHÁKYA'S smiling. Reasons thereof. Order prohibiting the seduction of nuns or of priestesses by the monks or priests.

*Leaf 136.* A man passing clandestinely some time amongst the priests, without having been admitted regularly, is made acquainted with their doctrine and religious practices. His reflections thereupon. Scandals arising therefrom. SHÁKYA'S order for ejecting or expelling him, and not to suffer afterwards any one to cohabit clandestinely with the priests. *Leaf 138.*

*Leaf 138-139.* SHĀKYA at *Mnyan-yod* (Sans. *Shrāvasti*, in *Kosala*). Several kinds of men of doubtful sex, or of hermaphrodites (Tib. *Māning*). Prohibition against receiving any such into their religious order. They should always ask when receiving a newcomer whether he is a *Māning*.

*Leaf 139.* SHĀKYA at *Shrāvasti*. The story of an illusory serpent. (Tib. *Klu*, Sans. *Nāga*).

*Leaf 142.* Prohibition against receiving into the religious order any illusory man (*Sprul-pá.*) Thenceforth they shall always ask when admitting one into the religious order, whether he is a *Sprul-pa.*—Five kinds of natural *Nāgas* ;—the rest all illusory ones.

*Leaf 143-145.* Good services rendered by an illusory *Nāga*, to several religious persons. The priests should distinguish an illusory monastery from a real one, and not resort to such places.

*Leaf 147.* SHĀKYA forbids the giving religious instruction to any one, unless asked ; except when one is invited to a public entertainment.

*Leaf 147-163.* The story of *DGE-HDUN-HTS'HO*. His birth—his beautiful body—his becoming the attendant of SHĀRIHI-BU—his accomplishments—his accompanying five hundred merchants to the sea—his great services and religious instructions to many. Marvellous stories of *Nāgas*, &c.

*Leaf 163.* The way of the ancient sages discovered by SHĀKYA, illustrated by a parable. Description of that way or method.

*Leaf 167.* *DGE-HDUN-HTS'HO* returns to SHĀKYA—presents his converts, they are received by him into his religious order—the great perfection they acquire afterwards by their assiduity and earnest endeavour.

*Leaf 168.* At the request of *DGE-HDUN-HTS'HO*, SHĀKYA relates what have been the actions in former lives of several individuals whom he had found deficient in virtue, and monsters of iniquity.

*Leaf 170.* Again, on the request of the priests in a body, SHĀKYA relates the religious and moral merits of *DGE-HDUN-HTS'HO*.

*Leaf 172.* The story of “*KLU-GZHON-NU-SPRUL-PA-HOD-SRUNG*” (Sans. *KĀSHYAPA*). An ancient *Buddha*, living at *Varānasi*, instructs his disciples where to perform their meditations; and advises them to live such a chaste and pure life that they may not repent it afterwards. The disciples of *SHĀKYA* will imitate those of *KĀSHYAPA* in performing their meditations—they commit many excesses;—restrictions and prohibitions thereupon.

*Leaf 175.* *SHĀKYA* at *Mnyan-yod* (Sans. *Shrāvasti*) A *Mu-stègs-chan* monk (Sans. *Tirthika*) once, on the 14th of the month, on the confession day of the Buddhists, enters into their *Vihar*, admires their furniture and the mode of living, and says: “The Buddhists excel us in furniture (or household stuff) and in good fare; but we excel them in religion and good morals.”—To enjoy both in their proper places he purposes to make profession of both religions;—is detected and expelled. A rule is established, that thenceforth no one shall be admitted into the order, who had become formerly a *Tirthika* (*Mu-stègs-pa*, in Tibetan) or a brahmanist in general.

*Leaf 177.* *SHĀKYA* at *Mnyan-yod* (Sans. *Shrāvasti*.) The murder of a mother;—the circumstances preceding and following it:—various advice given to the matricide by the *Tirthikas* (that he should throw himself into fire,—take or swallow poison,—precipitate himself from a steep place, or strangle himself by a rope.) In his confusion, he takes refuge in the monastery of *SHĀKYA*'s disciples; hears there accidentally from the mouth of a priest reading, that “he who opposes good actions to a committed crime, may shine even in this world like the sun and moon, after having escaped from a cloud.” He repents, and, that he may yet efface the horrors of his crime by good actions, he resolves to take the religious character:—he does so, and, in a short time by his earnest application, he arrives at great perfection. *SHĀKYA* is informed by the priests of his being a matricide, orders him to be expelled, and makes a rule that no matricide is to be admitted into that order; and that thenceforth they should always

ask a new comer whether he is a murderer of his mother. The farther adventures of the same matricide related ;—his death and his new birth, first in hell, (*leaf* 179,) and afterwards in heaven amongst the gods.

*Leaf* 183 to 188. The murder of a father ;—circumstances that preceded and followed it, (told in the same manner, and nearly in the same words as above, in regard to the murder of a mother.)

*Leaf* 188. SHĀKYA at *Mnyàn-yod* (Sans. *Shrāvasti*.) The edicts of the kings of *Magadha* and *Kosala* (when they adopted Buddhism) that in their realms no robbery should be committed. Robbers, if detected, are to be expelled from their country, and restoration of damage to be made from the king's treasury. Robberies and murders committed on the confines of *Magadha* and *Kosala* :—some traders, that have escaped, go to the king of *Kosala*, and inform him of the event :—the king sends his troops ; the robbers are defeated ; some escape ; some are killed ; sixty taken alive and brought to the king, together with the things and effects found with them. The examination of the robbers by the king—their answers. They are put to death, one escapes when carried to the place of execution, takes his refuge in a monastery of the priests of SHĀKYA, enters into the religious order. He is found afterwards to have been a robber, and the murderer of an *Arhan* (Saint.) The circumstances of that detection ;—a rule is made that thenceforth no murderer of an *Arhan* shall be received into the religious order, and that they shall ask of every new comer whether he is a murderer of an *Arhan*.

*Leaf* 190. NYE'-VĀR-HK'HOR (Sans. UPĀLI) asks of SHĀKYA whether one, who has caused divisions amongst the priests, is to be received into their religious order. No such shall be admitted :—likewise, no one shall be received into the order, who with an ill intention to a *Tathāgata* has shed blood ;—nor any that may previously have fallen off, by having committed any of the four great crimes.

*Leaf* 191. All such persons as have any defect in their body, members or limbs, are prohibited from admission into the religious order of

SHÁKYA. They are thus specified : one with a maimed hand or foot, one without lips, one having a cicatrized body, too old, too young, lame or cripple, blind, having maimed fingers, crooked, a dwarf, having a goitre, dumb, deaf, leaning on a staff in walking, creeping or crawling, having swollen feet with corrupt matter in them, effeminate, broken under burden or by much travelling, &c. *leaf* 193.

With this concludes the subject of entering into the religious order of SHÁKYA, entitled in Tib. the རབ་ཏུ་བྱུང་བའི་གཞི་ *rab-tu-byung-vahi-Gzhi*, Sans. *Pravrajita vāstu*.

From *leaf* 193 to 335, inclusive, is occupied with the description of the གསེ་རྒྱུང་ *Gso-sbyong*, confession or self-emendation, and general supplication. SHÁKYA at *Rājagriha*. The celebration of the confession, or general supplication at the end of every half month, i. e. at every new and full moon :—occasion of its being ordained,—preparations thereto ;—rites and ceremonies thereof, *leaf* 195. Explanation of the term *hdug-pa*, རྩལ་པ་, sitting, and meditating, or abstract meditation, (རྣམ་ལམ་མཉམ་པ་ *rnal-hbyor*.) The priests of SHÁKYA carry to excess the giving themselves to abstract meditation. *leaf* 201. Five sorts of *ghantis* (plates of mixed metal to be struck instead of bells)—for what use. *leaf* 202. Praying and the recitation of the *Pratimoksha Sūtra*, or *So-sor-t'har-pahi-mdo*.

The great court-yard for the celebration of the feast of confession. CAPINA, a brahman. His scruples about whether he should go or not to that festival. On the exhortation of SHÁKYA he goes there. Designation of the place for the reception of the great congregation. The officiating priest. The terms he uses in addressing the priesthood. Garbs or garments which the priests are permitted to take with them into the congregation. Description of the smaller court-yard or enclosure, *leaf* 219. Instructions for reciting the *Pratimoksha Sūtra* (or the tract on emancipation). How to intercede for any priest who may have been arrested or taken, on this day, by the king, by the robbers, or by the enemy. Then follow several instructions, how to celebrate this great day

of confession elsewhere, *leaf* 335. And thus ends the second part of the *Vinaya vāstu*, on confession or general supplication.

From *leaf* 335 to 357 is the *Dgag-dvyéhi-Gzhi* དགག་དབྱེའི་གཞི. The enumeration of immoral acts or faults. Censure thereof. Reproof and prohibition of immoral actions. A reprover or censor is elected for that purpose. Several instructions given, how to perform the office of a reprover or censor of manners, rites and ceremonies.

From *leaf* 357 to 378 is the *Dvyar-gyi-Gzhi* དབྱར་གྱི་གཞི. On summering, or passing the summer. SHÁKYA at *Mnyán-yod* (Sans. *Shrāvasti*). The occasion of establishing the custom of making a vow for passing the three months of the summer at a certain place, without leaving it even for a single night—for what purpose it was ordained. Several instructions, concessions, restitutions, and exceptions. The manner in which they passed that season. Mutual compliments after the return of the priests to their respective colleges or monasteries. Several questions and answers how they have passed the summer.

From *leaf* 378 to 408, or the end of this volume, and in the beginning of the next volume (from *leaf* 1 to 10), contained the *Ko-lpags-kyi-Gzhi*, ཀོ་ལཔག་གྱི་གཞི, or, the subject of leather or skin.

The story of GRO-BZHIN-SKYES, his birth, his growing up, his voyage at sea:—is received into the religious order by KÁTYĀNA (residing at ར་ཅན་ *Rdo-chan*);—arrives at great perfection, (*leaf* 396.) Several sorts of skin or leather are enumerated. His private audience at SHÁKYA's. KÁTYĀNA's complimentary address to SHÁKYA, presented by him:—SHÁKYA's answer thereto, *leaf* 405. Permission (to the disciples of SHÁKYA) to use a vehicle or carriage;—the occasion or circumstance of that permission;—excesses in the use of carriages;—they are prohibited, except to the old, the weak and the sick.

*Leaf* 406. Leave (to the disciples of SHÁKYA) to acquire a practice in swimming;—occasion of that leave being given;—excesses made in that practice. Indecencies committed in the *Ajirapati* river. They are



prohibited from touching any woman ;—they may not save even one that has fallen into the river ;—modification of the former prohibitive precepts.

*Leaf 407.* They are prohibited from seizing a cow by the tail, in swimming over a river ;—occasion thereof. They may seize the tail of a fine elephant, fine horse, bull, buffalo, and yák, but they must at the same time make use of a leather bag (glove?) Improperities committed with the leather bags. They are prohibited from wearing wooden shoes (*shing-gimch'hil-lham*) ;—occasion of that prohibition. They are permitted to wear them in their own houses ;—what was the reason thereof. What to do with the wooden shoes presented (or offered) to them by the people. *Leaf 408.*

The first volume of the *Dulvá* terminates here. Note: The scenes of the transactions it contains, and indeed of the whole *Dulvá*, are represented to have been, with a few exceptions, *Rájagriha* in *Magadha*, and *Shrávasti* in *Kosala*, or more properly the groves near those cities.

#### THE 𑖦 (*Kha*) OR SECOND VOLUME OF THE *Dulvá*.

This volume contains 563 leaves. It is divided into 30 parts or books (𑖦𑖦𑖦 *Bam-po*) or from the 25th to the 54th book inclusive.

From *leaf 1* to 10 is the continuation of the *Ko-lpags-Gzhi* 𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦𑖦. of the first volume, or the treatise on leather or hide ; or, in general, on the priests being allowed to wear shoes. In the Index, the subject of the whole volume is said to be on medicaments. But there is very little on that subject, except from the 10th to the 40th *leaf*.

From *leaf 1* to 10. Several sorts of shoes (*Mch'hil-lham*) of the religious class are enumerated, together with the stories of their being brought into use and prohibited afterwards by SHÁKYA. Such are those made of reed leaves (*smyug-lo*) ; of the fibres of the *munja* grass ; of thread or yarn (*srad-bu*), &c.

From *leaf 10* to 19. SHÁKYA in the grove near *Shrávasti*. On medicine and drugs prepared from the roots, stalks or stems, leaves, flowers, fruits or nuts, juices or sap, and gums of certain plants and trees. Nuts of an

acid taste, as that of the *Amra* tree, *Arura*, *Skyurura*, and *Parura*. Kinds of salt. Stories of particular diseases and maladies. What sort of medicament was prescribed by the physicians for each disease;—how such medicaments were permitted by SHÁKYA to be used. Permission given by SHÁKYA to his disciples to keep always with them a certain quantity of medicine (previously consecrated or blessed.) What gave occasion to that leave. Medicaments to be used daily, at a certain period of the day, for seven days, through one's whole life;—diet in meat and drink. *Leaf 15*, medicament for the eye. The story of a madman. Stories of particular meat or flesh having been used by the disciples of SHÁKYA, in the time of famine. Prohibitions against such practice.

*Leaf 19*. SHÁKYA enters from *Káshi* into *Varánasi*. The story of a Tribune's (headman's) wife there—her piety and her former moral merits.

*Leaf 27*. The king of *Magadha* (SHRENIKA VIMBASÁRA) pays a visit to SHÁKYA in a grove near *Rájagriha*, and begs his acceptance of an entertainment for three months with every thing necessary for him and his train or suite.

*Leaf 30*. The story of a priest suffering from hemorrhoids (piles) Haughty and malignant behaviour of the king's physician to that person, though he was sent by the king to cure him;—he called SHÁKYA also the son of a female slave. His punishment.

*Leaf 33-34*. Names of the six remarkable places or capitals in Central India, as 1. Tib. *Mnyan-yod*, Sans. *Shrávasti*. 2. Tib. *Gnas-Bchas*, Sans. *Sáketána*. 3. Tib. and Sans. *Varánasi*. 4. Tib. *Yangs-pa-chan*, Sans. *Vaishali*. 5. Tib. and Sans. *Champa*. 6. Tib. *Rgyal-pohi-k'hub*, Sans. *Rájagriha*.

*Leaf 34-35*. What sort of medicament was employed by KUNDGAH-VO (A'NANDA) in curing SHÁKYA in a disease. The story of GANG-PO, *leaf 40*.

*Leaf 80 to 87*. The king of *Magadha* (LUS-HP'HAGS-MAHI-BU-MA-SKYES-DGRA) invites SHÁKYA into *Rájagriha*. With what solemnity he receives

him. The procession of the sage thither together with his train; the order thereof, and to what things it has been likened. Several miracles or prodigies that happened at his entrance into that city.

*Leaf 83.* The king of *Magadha* afterwards pays a visit to SHÁKYA and begs him to accept of an offer of entertainment for himself and suite during the three months of the winter, with all things that should be required (with dresses, a religious garment, meat and drink, beddings, medicaments and utensils.)

*Leaf 83.* SHÁKYA is invited afterwards (on the occasion of an epidemic malady) to *Yangs-pa-chan* (Sans. *Vaishali*, hod. *Allahabad*). A chief man in that city, in a dream, is admonished by the gods, that they should implore the aid of GAUTAMA. They consult about it, and send an embassy to him. At the request of the envoys from *Vaishali*, the king of *Magadha* permits SHÁKYA to visit their city, provided that they shall treat him in the same manner as he has been treated in *Rájagriha*; form of salutation or compliment used by the envoys from *Vaishali*.

*Leaf 120 to 132.* Upon SHÁKYA's arrival at *Yangs-pa-chan* he is, first of all, invited and entertained by AMRA-SKYONG, a rich courtesan, whose residence was without the city, in a grove. Afterwards he is entertained by the citizens, who were of the *Lichabyi* race; (they seem to have been republicans.) Their splendid dresses, horse furniture, carriages and chariots, &c., &c. This city is frequently compared by SHÁKYA to the residence of the gods, where Indra presides. KUN-DGAH-VO (A'NANDA) directed by SHÁKYA, advancing to the gate of the city, solemnly utters several mantras or set of forms of charms (in Sanscrit) for purifying the city from all evil spirits, and causing to cease the epidemic malady. The charms begin thus: "*Vasirata*" (four times repeated)—"*Munchata*" (twice)—"*Nirgachch'hata*" (four times)—&c., and are followed by benedictory verses for the prosperity of the city.

*Leaf 132.* On quitting that city, SHÁKYA passes through several other places in his peregrination, and relates to KUN-DGAH-VO (Sans.

ANANDA) their ancient history—makes several reflections on them, and in many places gives instructions to those that visit him.

From *leaf* 155 to 192, is contained the story of the meeting of PADMA SNYING-PO with SHÁKYA. This celebrated brahman hearing of SHÁKYA'S being in the neighbourhood on his peregrination, sends to him one of his principal disciples (MA-SDUG), of great acquirements, with several old brahmans of respectable character, to learn through them, whether it be true what is rumoured respecting the accomplishments of GAUTAMA, and whether he has really all the characteristic signs of a sage. The conduct of MA-SDUG, and his conversation with SHÁKYA or GAUTAMA. He calls those of the SHÁKYA race upstarts, or such as are known but of late ཏཱ་བྱེད་ *da-byung*,) *leaf* 160. SHÁKYA tells him the origin of the SHÁKYA race, as also that of the family of MA-SDUG. He is much ashamed, and cannot return any answer to SHÁKYA; but is comforted, and afterwards begs for instruction. Then the teacher tells him the tenor and contents of the doctrine of a Buddha; and the several moral duties both of the Brahman and the Bauddha priests, which they should observe and perform religiously. He afterwards relates many superstitious customs, and declares that every true Brahman and Bauddha priest should desist from all such.

After the return of MA-SDUG, PADMA-SNYING-PO hearing of his having been unable to answer GAUTAMA, was so much displeased that he smote him with his shoes on the head, and would have gone immediately himself to GAUTAMA, had it not been too late in the evening. The next day mounting a carriage, and taking with him many prepared victuals, he visits GAUTAMA, is much satisfied with his conversation, and arranges a mode of salutation and return whenever they should happen to meet in the street; He assigns as the reason thereof, that courteous ceremonies are a mode of maintaining respect and renown amongst their followers.

*Leaf* 192. Terms of salutation; those in which men of quality or rank send their compliments, and ask after a friend's health by their messengers or servants. A full enumeration of the terms is given,

in which the King of *Kosala*, G<sub>SAL</sub>-R<sub>QYAL</sub> sends his compliments to GAUTAMA. (The catalogue occurs many times in the KA-GYUR, and is also introduced into the Sanscrit and Tibetan Vocabulary.)

*Leaf 193.* The King of *Kosala*, G<sub>SAL</sub>-R<sub>GYAL</sub>, pays a visit to GAUTAMA—asks him about several things:—what difference there is between the four castes? GAUTAMA replies to the King so as to lead his own mind to the conclusion, that there is really no difference between the four castes. He asks him afterwards whether there exist gods,—whether the god BRAHMA does really exist?—The answer contains several modifications, and declares, if the king means such gods as have fleshly passions, and which delight in injuring and hurting others, there are none of that kind.

From *leaf 201.* In *Rájagriha*, and in several other places, at different occasions, SHÁKYA gives many moral instructions, citing instances or parables.

From *leaf 214.* The story of YUL-RK'HOR-SKYONG—how he enters into the religious order—his reflections—moral instructions to his parents.

*Leaf 240.* SHÁKYA, accompanied by GNOD-SBYIN-LAG-NARDORJE converts many in the North of India.

*Leaf 290.* Account of DGAH-VO, a neatherd, with five hundred others entering into the religious order.

*Leaf 302.* SHÁKYA, visiting several places, tells to KUN-DGAH-VO their ancient history, and whence they derived their names.

*Leaf 303.* The king GSO-SBYONG-HP'HAGS (Sans. *Utposhadha*) born at Gnas-Bchas (Sans. *Saketana*.)

*Leaf 306.* Terms for expressing great joy (by comparison.)

From *leaf 327 to 390.* Fragments of history of several universal monarchs, (Sans. *Chakravartti*.)

*Leaf 390.* The story of NOR-BZANGS, a royal prince, and of YID-HP'HROG-MA (the heart ravishing) his mistress. This contains many fine poetical descriptions and ingenious verses expressive of an affectionate mind : it is a kind of romance or fairy story.

From *leaf* 408. Several anecdotes are told by SHĀKYA, to show the fruits and consequences of the merits and demerits of several individuals in former generations. He relates to the king of *Kosala* his own acts—how he arrived at *Bodhisatwa*, and the many benefits he afterwards endeavoured to bestow upon all animal beings. This division abounds in judicious sayings, and moral maxims:—apologues or moral tales—their application,—virtue and vice depicted in lively colours.

From *leaf* 496. On the request of KUN-DGAH-VO (A'NANDA,) his principal attendant, addressed to him in verse, SHĀKYA relates (also in verse,) the acts which he has performed from a very remote age to arrive at the state of a *Bodhisatwa*.

*Leaf* 505. SHĀKYA, together with 500 Arhans, visits, in a miraculous manner, the great lake *Ma-dros* (*Manassarovára*) in the north.

*Leaf* 506. The four great rivers that take their rise there:—the *Ganga*, *Sindhu*, *Pakshu*, and *Sita*.

From 508 to 563, or to the end of the volume, as also from *leaf* 1 to 20, in the next or 3d volume. On the bank of the *Ma-dros* lake. SHĀKYA, and 36 persons of his principal disciples, tell (in verse) the course of their lives in former generations—or the consequences of good and bad actions. End of the 2nd volume.

#### THE 3RD (OR 4) VOLUME OF THE *Dulvá*,

*Comprising* 478 leaves, from the 55th to the 82nd book or section, inclusive.

*General Contents.* The latter part of the subject of “medicaments” in the 2nd volume. On garbs or garments—mats, spreading cloths; *Kau-shambhi*; works or moral actions—*Dmar-ser-chan*, the inward man, or man-alteration (regeneration). Omission or the leaving off, of the celebration of the confession, or general supplication. Dispute or quarrel:—the first part of the subject “of causing divisions amongst the priests.”

From *leaf* 1 to 20. The continuation of SHĀKYA's narration of his former births. The story of *Bzang-mo* and *Padma-rtsa-lag*, a cour-

tezan and her gallant, in the time of the king **Ts'HANG-SBYFN** (Sans. *Brahmadatta*) in *Varánasi*, cited by **SHÁKYA** and applied to himself. He tells his disciples, why he mortified his body for six years;—what was the cause thereof in his former lives. His disciples ask him several things, whence comes such and such a blemish or misfortune in his present life—he tells them his former immoral actions, and says that they are the consequences of these. The story of **DGAH-SKYONG**, an ascetic, a good moralist, leaf 14.

*Leaf 20.* **SHÁKYA**, after his return from the *Ma-dros* lake to *Shrá-vasti* together with the 500 Arhans, is invited and entertained by **SA-GA**, (**RI-DAGS HD SIN-GYI-MA**) a lady. His instructions to her at that occasion.

*Leaf 21.* On his peregrination in *Kosala*, **SHÁKYA** is invited and entertained by the Brahmans and landholders of the town *Thigs-pa-chan*. The request of 500 *Yidags* (fancied beings representing the condition of a miser) made to him. His answer to them—their excuses. His reflections (in verse) on the wrong judgments of men—that “men are ashamed of those things of which they ought not to be ashamed, and vice versá.” He takes them with him to the entertainment, and afterwards makes his benediction to his hosts for the future prosperity and happiness of those *Yidags*.

*Leaf 23.* Dispute amongst the citizens of that place, whether **GAU-TAMA** and his disciples are covetous or not. They are tried by an entertainment, and are found to be moderate in their wishes and temperate in their living:—afterwards, by the same person, the Brahmanists also are invited and tried; but they are found to be the contrary of the former.

*Leaf 24.* The use of *puram* or *buram* (molasses) is permitted to his disciples. How **SMRA-HDOD-KYI-SEN-GE** was enlightened and became an Arhan. He is declared by **SHÁKYA** to be the chief of those who are enlightened by using agreeable things. *Leaf 25.*

*Leaf 25.* From *Spong-byed*, **SHÁKYA** goes to *Yangs-pa-chan*, (Sans. *Vaishali*) and takes up his lodgings without the city in a house on the bank of the *Ape-pond* (Tib. *Spréhu-rdsing-gi-Hgram.*) The citizens make

a law that none of them shall invite SHÁKYA privately to a dinner, but they shall treat him publicly ; since he will not remain long enough there, to be invited by them successively. NOR-CHAN, a rich citizen, having no notice of that established law, invites SHÁKYA privately. The same do also his wife, his son, and his daughter-in-law, on the three next following days—*leaf* 26 to 31. The citizens wish to punish him—how he obtains their pardon—his riches—he, and his whole family, take refuge with *Buddha*, or adopt *Buddhism*. Their former religious and moral merits, *leaf* 32. The story of ME'-TOG-P'HRENG-RGYUD-MK'HAN, at *Varánasí*, applied to NOR-CHAN and his family.

*Leaf* 35. On the occasion of a famine, the priests of SHÁKYA are permitted to cook for themselves :—difficulties about where to cook. The ten places in which they may not prepare their victuals. What the physician prescribes to a sick priest. How permission is obtained from SHÁKYA, and how he makes use of the medicament—*leaf* 36-37. How a proper place is chosen and rendered fit for cooking for a priest.

*Leaf* 37-38. SHÁKYA at *Yángs-pa-chan*. The use of flesh, with what restriction it is permitted to his disciples.

*Leaf* 38. At *Shrávasti*, in the time of a famine, the *Bauddha* priests suffering from hunger are much dejected. Several concessions granted to them by SHÁKYA.

*Leaf* 40. At *Mnyan-yod* (Sans. *Shrávasti*) the Brahmans and the laymen complain, that the priests of SHÁKYA will not accept of several things which they are willing to offer them, to acquire moral merits for their future happiness—SHÁKYA gives them permission.

*Leaf* 40-41. The sickness of SHÁRIHI-BU—the physician's prescription—MAUGAL-GYI-BU's endeavour to procure that medicine.

*Leaf* 42 to 45. The story of LUG and BZANG-BYED—their happiness—family—their great qualities :—SHÁKYA is proceeding to visit them—the malice of the *Mu-stegs-chan*, (Sans. *Tirthika*) sect, SHÁKYA's enemies, to prevent his entrance :—by what means he enters into that place.



*Leaf 48.* How a priest may give his benediction to any quantity of physic for seven days, to be used by such persons as are pure of life. Several concessions from SHĀKYA to sick persons, in their diet.

*Leaf 50.* Several anecdotes that happened at *Varānasi*, in the time of a famine, that was foretold to continue for 12 years, on account of there being no rain.

*Leaf 53.* The wonderful effects of alms-giving to a holy man or *Rishi*, or the consequences of religious and moral merits in former lives. SHĀKYA is in a place called *Uduma*. His lectures to the (fabulous) four great kings, residing on the *Ri-rab* (Sans. *Sumeru*, or *Meru*.) He recommends his doctrine to the care of those four great kings or gods, and to that of *Hod-srung*, to defend it after his death. They all promise him that they will defend it, *leaf 57*. He tells his disciples the former moral merits of those four great kings or gods.

*Leaf 59-60.* SHĀKYA is presented with eight sorts of liquor or drink, by a *Rishi*, called KENAHI-BU (the son of KENA,) he tells his disciples the use and medical virtues of them. RIVO, a *tran-srong* or hermit (Sans. *Rishi*) together with his 500 pupils, becomes the disciple of SHĀKYA. The son of KENA also having entertained SHĀKYA and his disciples (with a dinner) enters into their religious order, together with his pupils. To whose care these young pupils are committed by SHĀKYA for instruction, how they are qualified in a short time, *leaf 62*.

*Leaf 64 to 71.* Eulogium on SHĀKYA's qualities by KENAHI-BU, *leaf 71*. The story of two monks, (or religious persons) father and son, formerly barbers, at *Kāshi*.

*Leaf 72.* SHĀKYA, from *Gyad-yul*, goes to *Sdig-chan*, is invited and entertained there publicly, according to the measures the citizens had taken previously in his behalf.

*Leaf 74-75.* Stories of several entertainments to SHĀKYA and his disciples. *Leaf 76.* The story of a man bitten by a snake, how he is cured. The *Bidya Mantra* also is exhibited; (it seems to consist of significant Sanscrit

words,) in three lines. Ancient fables are told and applied to present circumstances.

*Leaf 78.* Here ends the subject on medicaments, and commences that on the garments of the priests.

The story of DUM-BU, a minister (of state) and his king HPHAGS-SKYES-PO, in *Lus-Hp'hags*, (Sans. *Vidèha*.) DUMBU escapes to *Yangspa-chan* (*Allahabad*) and settles there. He first declines to give his advice in the assembly of the people there, but afterwards renders them great service by his prudent counsel.

*Leaf 80 to 83.* Three tribes of the *Lichabyis* at *Yangspa-chan*: marriages prohibited between different tribes. The beforementioned DUMBU is made chief tribune there, (*Sdé-Dpon*), and after his death his second son. His elder son retires to *Rájagriha* in *Magadha*, to VIMBASÁRA. This king marries, on his recommendation, the daughter of his brother at *Yangspa-chan*.

*Leaf 87.* The story of AMRA-SKYONG-MA, a celebrated harlot at *Yangspa-chan*. *Leaf 90 to 92.* VIMBASÁRA's amours with her—a son is born, and sent afterwards to the king to *Rájagriha*—he is named GYHON-NU-HJIGS-MED (the intrepid youth.)

*Leaf 92.* VIMBASÁRA commits adultery with the wife of a chief merchant at *Rájagriha*—the circumstances thereof—a son is born and sent to him—he is called "*HTSHO-BYED-GZHON-NUS-GSOS*". *Leaf 94.* The education of the two natural sons of VIMBASÁRA. They wish to learn some art or handicraft.—HJIGS-MED learns carpentry, and HTSHO-BYED studies physic. The latter after having made great progress in his art, goes to *Rdo-Hjog* (Sans. *Taxashilá*, the *Taxila* of Ptolemy ?) to learn there the opening of the cranium (*Klad-pahi thod-pa hbyed-pahi dpyad*, མཎ་པའི་ཐོད་པ་འཕྲེ་པའི་དཔྱད་) from a celebrated physician—his genius and great abilities—several instances of his dexterity and learning, his integrity and great experience in the art of physic. *Leaf 104.* He acquires great renown by treating several diseases successfully:—is declared, at three

different times, the prince of all the physicians, by the king of *Magadha*.  
*Leaf* 107-108. Medical science :—his meeting with SHĀKYA—his improvement in curing the diseases both of the body and of the mind.

*Leaf* 111 to 114. The disciples of SHĀKYA are permitted to wear three pieces of religious clothing of a dark red colour, for distinction's sake :—what gave occasion to that permission—instruction how to prepare those garments.

From *leaf* 114. The story of SA-GA-MA, a young girl from *Champa*, married afterwards to the son of a chief officer at *Shrāvasti* in *Kosala*. Her modest and prudent conduct :—description of modest and of impudent women ; she is represented as the model of modest, prudent, wise, frugal, and in many respects accomplished women. Her mother's enigmatical instruction to her with respect to her future conduct, when about to be married.

*Leaf* 124-125. Explication of those enigmatical terms. Her father-in-law expresses himself thus: "Your mother has been wise in having given you such enigmatical instructions, but you are more wise than she in having understood and practised her enigmatical advice."

*Leaf* 126. SA-GA-MA is proclaimed the mother of RI-DAGS-HDSIN and the sister of GSAL-BGYAL, the king of *Kosala*. A *Vihar* is founded in her name ;—she is delivered of thirty-two eggs, from which thirty-two young boys come forth :—their adventures—they are destroyed by the king of *Kosala*, and their heads sent in a basket to SA-GA-MA their mother.

*Leaf* 129 to 131. SHĀKYA's lessons to the king of *Kosala* on that subject, SA-GA-MA's former moral and religious merits, as also the demerits of her thirty-two sons, told and applied by SHĀKYA.

*Leaf* 133. The story of RI-DAGS-MGO, an astrologer. His ill-grounded prognostication—he becomes a disciple of SHĀKYA—is convinced of the absurdity of his astrological predictions.

*Leaf* 135. SA-GA-MA at *Shrāvasti* invites and entertains SHĀKYA with his suite. Among other offerings she presents some pieces of cotton cloth, for the monks and nuns (or male and female religious persons) to make bathing clothes of them, since she had been informed that they bathed naked.

SHÁKYA at *Yangs-pa-chan*—recommends to his disciples to be clean in their bedding and clothes, and to make a proper use of the offerings made to them by their faithful followers or hearers.

*Leaf 141.* They are ordered to keep clean mattresses (or couches to sit and lie on)—excesses in;—restrictions;—itch, leprosy—how to treat such priests as are infected by those diseases.

*Leaf 142.* What sorts of religious garments are permitted by SHÁKYA to his disciples. Some of them wish to wear such and such garments, of such and such colours: to wear turbans; others to go naked. SHÁKYA tells them the impropriety and indecency of the latter and prohibits it absolutely; and, rebuking them, adds, that such a garb, or to go naked, is the characteristic sign of a *Mu-stegs-chan* (Sans. *Tirthika*.)

*Leaf 143 to 147.* A moral tale on impudence; several prohibitions respecting the dress of the priesthood; gifts must be divided equally among the priests—exceptions—many impostures committed.

*Leaf 147 to 152.* The story of two foolish old monks—how they were deceived by a certain NYE-DGAH (Sans. *Upa-nanda*) illustrated by a moral tale characterising the idiot and the crafty or impostor, *leaf 153*. Other stories of UPÁ'NANDA'S imposture.

*Leaf 162.* The death of NYE-DGAH, (Sans. *Upa-nanda*.) His immense riches. Measures taken by the king to secure for himself part of that treasure. He renounces afterwards every pretension, hearing of SHÁKYA'S representation to him, made by KUN-DGAH-VO, (Sans. *A'nanda*.) The whole substance (thirty thousand *srang* or *tola* of gold,) was divided at first amongst the whole body of priests at *Shrāvasti*, but afterwards the priests of all the six cities of Central India, (as, of *Śketāna*, *Varānasi*, *Vaishali*, *Champa*, and *Rājagriha*) having alleged their claims, were admitted all to share with them, *leaf 164*. The ceremony with which it is divided, *leaf 165*. A moral tale on covetousness, told by SHÁKYA and applied to the above described NYE-DGAH.

*Leaf 166.* How to divide the effects of deceased religious persons; several stories on the subject—intermixed with moral tales, mostly relating to *Shrāvasti*.

*Leaf 185.* Here ends the subject "on the garbs or garments of the religious persons" (*Gos-kyi-Gzhi*,) and follows that "on mats and spreading cloths" (*Sra-Brkyang*.)

*Leaf 186.* Several religious persons after having passed the three months of the summer at *Sáketána* (Tib. *Gnas-Bchas*), go to *Shrávasti* to pay their respects to SHÁKYA, who had summered there. They went thither much tired on account of the *jangal*, morasses, and great heat on their road, and were covered with dust. The use of *Sra-Brkyang* (any cloth or thing to spread on the ground, for sitting and lying on, or a mat) is permitted by SHÁKYA. Several ceremonies; of what, how to prepare, and how to use them, *leaf 200*.

From *leaf 200 to 219*. *Kaushámbhi* (a city); (SHÁKYA in the *Dvyang-ldan-gyi-kun-dgah-rá-va*, or Sans. *Ghos'havatytráma*); several priests at *Yangs-pa-chan*, well read or versed in the *Hdul-va*, *Mdo*, and *Ma-mo*, go to *Kaushámbhi* and dispute with the priests of that place, who were likewise well versed in those scriptures; thence many disputes and quarrels upon various points, for twelve years;—they are rejected by the citizens, on account of their conduct. They will no longer give them alms. They repair to SHÁKYA at *Shrávasti*, are ill received by him, and not admitted till they have repented, confessed their faults, and have begged pardon for them.

*Leaf 219 to 229.* Stories of the misconduct of some religious persons; discussions on what is lawful and unlawful, (or against religious discipline,) in the common practices of the priests.

*Leaf 229 to 272.* Stories of several priests, that had violated the established rules of discipline—the proceedings of the priesthood against them; several priests of the *Dmar-ser-chan* band at *Shrávasti*—the cause of many quarrels and disputes among the priests. SHÁKYA's orders, how such persons are to be admonished of their misbehaviour, and treated by the community. *Leaf 235 to 239.* LEGS-LDAN, a priest, on account of his several faults, is rebuked solemnly in the congregation—begs pardon, and obtains it—the circumstances thereof. *Leaf 239.* The faults of two other priests (*HGRO-MGYOGS*, and *NAP-SO*) are enumerated: they are

ejected from the community;—under what conditions may such again be received. The story of *HCH'HAR-KA* a dissolute priest.

*Leaf 272 to 291.* The *Gang-zag-gi-Gzhi* or “on the inward man.” The recollection of any committed fault or sin, the confession of it to any priest. Alteration or self-emendation—time granted for one’s repentance by the congregation of the priests. The rites and ceremonies of obtaining pardon for one’s smaller sins or faults. Several instances of committed, and afterwards confessed, sins or faults.

*Leaf 291 to 298.* The *Spo-vahi-Gzhi* “on the changing of one’s self,” after committing sins or faults, and on repentance; how to ask the priests’ forgiveness.

*Leaf 298 to 306.* The *Gso-sbyong-Gzhag-pa* the putting aside or leaving off the feast of the confession. (There are several passages descriptive of the general degeneration and corruption of the priests.)

*Leaf 306 to 365.* The *Gnas-mal-gyi-Gzhi* on lodging and bedding (or dwelling place, utensils, furniture, &c.) The circumstances of several establishments (called in Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar*) being made for SHĀKYA and his disciples, especially a large one at *Shrāvasti*, in *Kosala*, by a rich landholder. Many rules and instructions respecting religious discipline.

*Leaf 365 to 418.* The *Rtsod-pahi-Gzhi*, on disputes and quarrels of the monks—several instances thereof, with their circumstances.

*Leaf 418 to 478.* To the end of the volume is the *Dgè-hdun-Dvyen-pahi-Gzhi*, “the causing of divisions among the priests,” (as the general subject is stated on the 418th leaf; but there is nothing to be found of that kind.)

*Leaf 418-419.* Is a specification of the names of the persons whose histories are about to be mentioned. Names of several (fabulous) universal monarchs (*Chakravartti*) in ancient India.

From *leaf 419 to 446.* The (fabulous) history of the SHĀKYA race, told by MAUGALYANA. The circumstances thereof (SHĀKYA being at a certain

time in the *Nyagrodha Vihar*, near *Capilavastu*, the inhabitants of the *Shaka* race, desirous to know the origin and history of their nation, go in great number to him, and request of him to acquaint them with the history of their origin, that they may satisfy others on the subject. SHĀKYA directs MAUGALYANA, one of his principal disciples, to tell them their origin, in an instructive manner, and he himself lies down to sleep during the narration.) MAUGALYANA addresses the inhabitants thus: “Descendants of GAUTAMA! (Tib. *Gohutama-tag*),” and commences his narration by telling them, how the world was renewed after its former destruction. How the animal beings were successively propagated. The origin and causes of the different kinds, sexes, colours, qualities—their degeneration. The origin of property, laws, magistrates, universal monarchy, their descendants till the time of SENGEHI-HGRAM, the grand father of SHĀKYA. Here ends the narration of MAUGALYANA. SHĀKYA much approves it, and recommends to the hearers to keep it in their memory. The rest of the volume, from leaf 446 to 478 contains the circumstances of the birth and education of SHĀKYA. His bodily and intellectual accomplishments:—his several acts or performances; his marriages; his leaving his father’s house to live an ascetic life. Here ends the 3d volume of the *Dulvá*.

THE 4TH (OR ८<sup>th</sup> NA) VOLUME OF THE *Dulvá*,

*Containing 470 leaves, 27 parts or books, from the 83d to the 109th book, inclusive.*

*Subjects* :—From leaf 1 to 22. The continuation of the circumstances that determined SHĀKYA to take the religious character. His reflections on old age, sickness, death and religious state. His seeing the wretched condition of the agriculturists, or labouring class. A miracle with the shadow of a tree (the *jambu* tree). His marriages with SA-HTS’HO-MA, GRAGS-HDSIN-MA, and RI-DAGS-SKYES. The circumstances thereof. His

earnest desire to take the religious character. The precautions which his father takes to prevent him from leaving the court—his wife's and other dreams. His being exhorted (in verse) by INDRA, BRAHMÁ, and by other gods, to renounce the world: his replies—his exit or departure—the circumstances thereof. His discourse with his groom (*HDUN-PA*)—his fine horse (*Rta-mch'hog-Bsnags-ldan*), leaf 22.

*Leaf 23.* He commences his ascetic life. *Leaf 24.* He arrives at *Rájagriha*, the king (*VIMBASÁRA*) observes his conduct, is much pleased with it: sends some of his men to see who and what sort of man he is—they make their report. Afterwards the king himself with his officers pays a visit to him:—their conversation (in verse). SHÁKYA tells him, that “there is in the neighbourhood of the *Himálaya* (or *Kailásha*, Tib. *Gangs-ri*) a country called *Kosala*, full of riches and grain or corn, inhabited by the SHÁKYAS, the descendants from *PURÁM SHING-PA* (Sans. *IKSHWAKU*, of the *Surya vansha* or *Angirása*): that he is of the royal tribe, and that he has renounced all worldly desires, leaf 25.

*Leaf 26.* He quits *Rájagriha*, goes to the *Griddhrakuta* hill, and successively visits several hermits of different principles: is easily admitted by each, but seeing the absurdity of their tenets and practices, he leaves them soon: he out-does them all in their mortifying practices, hence he is styled *Dge-sbyong-ch'hen-po*, the great priest (Sans. *Mahá Sramana*.)

*Leaf 29.* The manner in which he gives himself to meditation, and performs his mortifications, on the banks of the *Nairanyjana* river, leaf 38-39. He finds great delight in meditation, but, perceiving privation to be hurtful to his mental faculties, he resolves to make use of nourishing foods:—he is presented with a refined milk-soup by two maids. He is deserted by his five attendants on account of his new mode of living.

*Leaf 43.* He proceeds to *Rdo-rjé-Gdan* (Sans. *Vajrásan* near the modern *Gáya*), gives himself to meditation, overcomes the devil, and finds the supreme wisdom—becomes a saint or Buddha; great joy in his father's court upon hearing of his exalted state; why such names were given to



RAHULA and A'NANDA, his son and cousin, at *Capilavástu*, who were born on the same night he became a saint, *leaf* 51-52.

*Leaf* 59. On the exhortation of BRAHMÁ, the god of the universe, he resolves to communicate his doctrine to others also, according to their capacities. He goes to *Varánasi*. Those five attendants, that had left him lately, on account of his welfaring, being convinced of his perfections, first of all become his disciples. Afterwards the number of his followers rapidly increases. All sort of ascetics; men of different tribes and professions go over to him and adopt the Buddhistic doctrine. There are in this volume several detailed accounts how such and such persons, at such and such places, have adopted his doctrine. Instructions. Compliments. The four truths.

*Leaf* 106. The birth place of SHÁKYA near the *Himálaya*, on the bank of the *Bhagirathí* (Tib. *Skal-ldan-shing-rta*), not far from *Capilavástu*, (Tib. *Ser-skya-Gzhi*.)

*Leaf* 107-8. The king of *Magadha*, VIMBASÁRA SHRENKA, offers to SHÁKYA and his priests a support in all necessary things, as long as he shall live.

*Leaf* 109. The five insignia of royalty (of VIMBASÁRA)—1. An ornamented pillow or throne. 2. An umbrella or parasol. 3. A sword. 4. A chowrie of cow-tail, the handle beset with jewels. 5. Particoloured shoes.

*Leaf* 123. Terms for rousing or calling on the domestics, and giving them orders for making ready breakfast.

*Leaf* 128. The history of a religious establishment of several large buildings (Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar*) in a grove near *Shrāvasti*, in *Kosala*, by a rich landholder. *Leaf* 137. SHÁKYA is invited thither—his journey—miracles that happened there at his arrival.

*Leaf* 142. The king of *Kosala*, GSAL-RGYAL, in a letter informs the king, ZAS-GTANG-MA (SANS. SUDHODANA) the father of SHÁKYA, that his son has found the food of immortality, with which he is recreating all men. His father, desirous to see him, sends several messengers to invite

him; they all enter into his religious order—not one returns even to give intelligence. At last, CHAR-KA, his minister, begs leave to go himself, and bring intelligence to him. He promises that, in every case, he will certainly come back. With a letter from the king he repairs to SHÁKYA at *Shrāvasti*. He too becomes a convert to Buddhism, but he is permitted to go back, as a priest, to inform the king of these events, and to predict that in seven days he should see his son at *Capilavástu*. SHÁKYA'S instructions to CHAR-KA how he should behave himself at *Capilavástu*, and answer the king's inquiries, *leaf 144. Leaf 144.* Comparison of great and small things. Preparations for the reception of SHÁKYA.

*Leaf 146.* Orders from the king to his officers, to build in the *Nyagrodha* grove, sixteen large and sixty smaller rooms. SHÁKYA, with several of his disciples, goes to meet his father at *Capilavástu*.

*Leaf 149.* Description of their meeting—their mutual compliments and conversation (in verse), *leaf 150 to 152.* Religious instruction:—the *Shákya* race adopts his religion, and from every family or house one person takes the religious character. The stories of several individuals of the family of SHÁKYA. *Leaf 164,* NYE-VÁR-ÆK'HOR, a barber of the *Shákyas*, enters into that religious order—acquires great perfection—he is the pretended compiler of the *Dulvá* class.

*Leaf 171.* The history of KOHUDINYA, one of the principal disciples of SHÁKYA, as also that of others.

*Leaf 242-3.* KUN-DGAH-VO (Sans. A'NANDA) is made the chief disciple of SHÁKYA.

*Leaf 341.* LUS-HP'HAGS-MAHI-BU MA-SKYES-DGRA causes his father's (VIMBASÁRA'S) death. By whom he is comforted in his great troubles or anxieties.

*Leaf 349.* LHAS-SBYIN or LHAS-BYIN, one of SHÁKYA'S cousins—his great hatred and malice towards SHÁKYA. Several instances quoted, and many moral tales told by SHÁKYA, and applied to himself and to this

LHAS-SBYIN,—or to any other individual : for under the name of LHAS-SBYIN (Sans. DEVADATTA), is frequently understood any malicious character, or wicked man.

*Leaf 392.* The circumstances of LHAS-SBYIN'S proceedings to cause divisions among the disciples of SHĀKYA. Several stories are told and applied to LHAS-SBYIN and to MA-SKYES-DGRA, the king of *Magadha*, to show the ill consequences of bad morals.

*Leaf 417 to 449.* SHĀKYA'S moral instructions to the king of *Magadha*, MA-SKYES-DGRA ; (many of them nearly in the same words as above, in the 2nd volume of the *Dulvá*, to MA-SDUG.)

*Leaf 449.* LHAS-SBYIN'S further plots for injuring GAUTAMA (SHĀKYA). Several stories and instructions.

*Leaf 470.* Here ends the subject of “causing divisions amongst the priests ;” which terminates also the general subject of “religious discipline” Tib. *Stdul-va-Gzhi*, Sans. *Vinaya Vāstu*.

These four volumes of the *Dulvá* collection were translated from the Indian or Sanscrit language in the 9th century of our era, by SARVAJNYĀDEVA, VIDYA KARA PRABHA, and DHARMAKARA, learned Pandits ; the first and the third from Cashmir, the second from India ; and by the Tib. *Lotsáva*, *Bandè DPAL-GYI-LHUN-PO*. They were afterwards corrected and set in order by the Indian Pandit VIDYAKARA PRABHA, and the Tib. *Lotsáva*, *Bandè DPAL-BRTSE'GS*.

In the next four volumes of the *Dulva* class, (from the 5th to the 8th inclusive, marked by the letters ३, ४, ५, ६) is an enumeration of the several laws or rules, (*Khrims*) 253 in number, respecting the conduct of the priests (*Dge-slong*), and an explanation of those rules, in several detailed stories or parables.

In the beginning of the 5th (or ३ *Cha*) volume, from *leaf* 1 to 30, is the treatise on emancipation. (Sans. *Pratimoksha Sūtra*, Tib. *So-sor-thar-pahi-M,do.*)

*Contents of the Treatise on Emancipation.*

Adoration of the All-knowing, or salutation to *Buddha*—Praise and importance of this *Sûtra*.—The several blessings arising from the practice of good morals.—Celebration of the confession (*Gso-sbyong*), on every new and full moon.—Rehearsal of the established rules or precepts, pronounced by the chief (or other officiating) priests.—Exhortation to the priests to examine themselves and to confess their sins with a loud voice, if they have any.—The compendium or sum of the *Buddhistic* doctrine in one *slôka* thus, in Tibetan :

༡༩ སྐྱེ་པ་རྩི་ཡང་མི་ལྟ་བུ།	“ No vice is to be committed,
དཔེ་བ་རྣམ་ཏུ་ཚུགས་པར་བྱ།	Virtue must perfectly be practised,—
རང་གི་སེམས་ཀྱི་ཡོད་པ་ཏུ་བཟུང་།	Subdue entirely your thoughts.
འདི་ནི་ལངས་རྒྱས་བཞག་པ་ཡིན།	This is the doctrine of <i>Buddha</i> .”

On leaf 30th. Commendation of the *Bauddha* faith, in the following two *Slôkas* : in Tibetan : (vol. 5, leaf 30.)

1. ༄།། བརྩམ་པར་བྱ་བའི་འབྲུང་བར་བྱ། ། ལངས་རྒྱས་བཞག་པར་བྱ། །  
 འདུག་གྲོ་ལྷིན་གསུང་རྟེན་གཞིར། ། འཛིན་པར་བྱ་བའི་གཞི་བར་བྱ། །  
 གང་ཞིག་རབ་རྒྱ་བཀ་ཡོད་པར། ། ཚེས་འབྲུག་འདི་ལ་ཕྱོད་རྒྱུ་པ།  
 རྒྱ་ལོད་འཛོམས་པར་བྱས་ནས། ། ལྷོ་བཞུག་པར་བྱེད་པར་བྱུང་། །

In English :

“ Arise, commence a new course of life—turn to the religion of *Buddha*. Conquer the host of the lord of death (the passions), that are like an elephant in this mud-house (the body), (or conquer your passions like as an elephant subdues every thing under his feet, in a muddy lake); whoever has lived a pure or chaste life, according to the precepts of this *Dulva*, shall be free from transmigration, and shall put an end to all his miseries.”

An assertion follows that the *Pratimoksha Sûtra* has been recommended by each of the seven last *Buddhas*, who are styled here the seven *Bauddha* champions (Tib. *Dpah-vo*, Sans. *Vira*, Eng. Champion or Hero.) The names of those seven *Buddhas*, on the 30th leaf, are thus given in Tibetan : 1. *Rnam-par-Gzigs*, 2. *Gtsug-tor-chan*. 3. *T'hams-chad-skyob*. 4. *Hk'hor-va-Hjig*. 5. *Gser-t'hub*. 6. *Hod-srung*. 7. *Shákya-t'hub-pa*.

They correspond to the Sanscrit: 1. *Vipashyi*. 2. *Sik'hi*. 3. *Vishwábhu*. 4. *Kakutsanda*. 5. *Kanaka-muni*. 6. *Káshyapa*. 7. *Shákya Muni*.

From the 30th leaf of the 5th (or 3 *Cha*) volume to the end of the 8th (or 9, *Nya*) volume, is contained the "explanation of the religious discipline," (Sans. *Vináya vibhanga*, (better *Vibhága*,) Tib. *Hdul-va-rnam-par-Hbyed-pa*.)

In these four volumes, are several stories of immoral actions, committed by some one of the religious persons belonging to the disciples of SHÁKYA. The crime, generally, becomes divulged amongst the people, who blame the conduct of the priests. SHÁKYA is informed afterwards of the fact. The delinquent is cited before the congregation; confesses his fault; and is rebuked by SHÁKYA: who then explains the immorality of the act, makes a law thereupon, and declares that whoever shall violate it, shall be treated as a transgressor.

The stories, in general, are of little importance, and many of them too indecent to be introduced here.

The two hundred and fifty-three rules to be strictly observed by the priests (*Dgè-slong*) are of five kinds, (or there are five kinds of sins or faults provided against in those rules.)

1. There are some for the violation of which they are expelled from the order. Such are the laws or rules against adultery or, in general, fornication; robbery or stealing; murder or destruction of animal life; and the giving out (or selling) of human doctrine as a divine revelation.

2. By the violation of a second class of rules, they become outcasts from the priesthood, or are degraded. Such crimes are—the emissio seminis; indecent behaviour; immodest talk; the causing of divisions amongst the priests; the blaming of the secular state, &c. &c.

3. In the 3rd class are reckoned thirty faults;—as the keeping or wearing of more clothes than is permitted—neglecting to wear religious garments—the deposition of them at any place, &c.—prohibited materials for clothes, &c.

4. In the 4th class are enumerated ninety faults.

5. The 5th kind of faults or sins are such as must be confessed. Besides these rules, are numerous instructions regarding decent behaviour, dress—attitude or posture of the body—manner of eating and drinking, and when giving religious instruction to others.

On *leaf* 30 to 32. Praise of religious discipline in general, (in verse.)

From *leaf* 33 to 74. Several stories on fornication or adultery. *BZANG-BYIN*, a priest, commits adultery. *SHÁKYA* is informed of the fact. He is cited—rebuked—and expelled. A rule is made that thenceforth all adulterers shall be expelled. The circumstances of this story may be seen, *leaf* 33 to 40, together with the terms *SHÁKYA* used in rebuking the guilty.

From *leaf* 74. On stealing or robbery.

Anecdotes—kinds and modifications of theft—several instances of cheating, tricks and frauds in eluding the duties at custom-houses, &c.

*Leaf* 105. There are likewise several instances, how traders have defrauded the custom-houses, in putting some of their precious things into the bags of the monks.

*Leaf* 155 to 166. The consequences of lust and theft—fabulous history of the origin of evil in the world.

From *leaf* 162 to 239. Several stories of suicide and poisoning amongst the monks, or of causing themselves to be slain or deprived of life, out of grief or despair, upon hearing of the various kinds of miseries or calamities of life. *SHÁKYA* prohibits discoursing on the miseries of life, so as to bring others to desperation thereby.\*

*Leaf* 270 to 274. Pretended supernatural knowledge attributed to the communication or inspiration of any divinity. Terms for rebuking such pretenders.

\* For a similar story, see Ainsworth's Dictionary under *Hegesias* in the *Index Nom. Prop.*

"*Hegesias*, a philosopher of Cyrene, who displayed the miseries of life with such eloquence, that several slew themselves to be out of them; for which reason he was commended by Ptolemy to discourse no more on that subject."

*Leaf 306.* Several women of respectable families, at *Shrāvasti*, visit the *Vihars* (colleges and halls) in a garden near that city, conducted by CH'HAR-KA a priest, who tells them whose *Vihars* and halls they are, with some biographical notices. His immodest behaviour. The stories of several immoral actions, by which a priest loses his character or rank, and becomes an outcast from the priesthood. On making dissensions amongst the priests.

There are thus in this volume 439 leaves, the 30 first of which are occupied by the Treatise on Emancipation, in two books, 700 *Ślōkas*. The rest of the volume contains the first books of the "Explanation of Religious Discipline."

THE 6TH (OR 3 *Ch'ha*) VOLUME,  
Containing twenty-one books, or 431 leaves.

Continuation of the subject (begun towards the end of the 5th volume) on causing divisions amongst the priests. LHAS-BYIN'S endeavours to seduce the disciples of SHĀKYA to his party.

*Leaf 34.* SHĀKYA visits *Kaushambhi*, and takes his lodgings in the *Gdungs-chan-gyi-kun-Dgal-ra-va* (Sana. *Ghos'havatyārama*):—stories of discontentment. The disciples of SHĀKYA, on account of their being of different tribes, families, houses, &c., are likened to an assemblage of all sorts of leaves fallen from the trees, in autumn, and brought together by the wind.

*Leaf 57 to 61.* The priests of SHĀKYA are said to have so many clothes that for each business they make use of a different suit; and that, through dressing and undressing themselves, they have little leisure to read and study. They are prohibited from keeping superfluous garments or clothes. Several rules concerning superfluous clothes and other utensils of the priests. As also, rules concerning the wearing, and omitting religious garments, and depositing them or utensils at any place.  
*Leaf 61 to 93.*

*Leaf 93 to 143.* Rules concerning the washing of clothes. Several stories told of the uncleanness of the priests. The birth of SHÁKYA. Correspondence between GSAL-RGYAL, the king of Kosala, and ZAS-GTSAṄG the father of SHÁKYA. *Leaf 102.* A letter from ZAS-GTSAṄG to SHÁKYA—his life—he is invited—he visits his father. Dialogue (in verse) between them. *Leaf 110-111.* Description how the *Shákya* race adopted *Buddhism*. *Leaf 131.* Expressions of enthusiasm, devotion and joy uttered by five hundred of the relations of SHÁKYA, upon their being instructed in his doctrine.

From *Leaf 325 to 431*, or the end of the volume, are several stories on hoarding or laying up stores,—on lying and falsehood,—and on ridiculing or despising others.

THE 7TH (OR ६ *Ja*) VOLUME OF THE *Dulva* CLASS.

*Containing twenty books, (from the 43d to the 63d) and 446 leaves.*

In this volume is the continuation of the stories of several faults or slight crimes committed by the priests. Such faults are reckoned ninety in number. The same are introduced into the Sanscrit and Tibetan dictionaries; but, since they are of little importance, it is unnecessary to specify them in this place. The Sanscrit generical name for this class of faults, is *Shuddha práyash chittakah*. Tib. *Ltung-byed-Hbah-zhig*, English: "what are mere faults, or venial faults". The volume commences with stories on abuse or foul language (*Hp'hyá-va*,) and ends with narratives regarding culpable priests, that had been ordained (or made *Gélongs*) before they had reached the age of twenty.

THE 8TH (OR ७ *Nya*,) VOLUME OF THE *Dulva* CLASS.

*Containing 21 books, (from the 63rd to the 83rd inclusive,) and 417 leaves.*

This volume is filled with the continuation of stories on faults or slight crimes of the same kind with those in the preceding volume. It



commences with the narration of a fault committed by digging the ground, and ends with anecdotes on the adjustment and quelling of quarrels and disputes.

THE 9TH (OR 7 *Ta*) VOLUME OF THE *Dulva* CLASS, in 483 leaves.

This volume regards the nuns or female religious persons of the *Bauddha* faith. The subjects are the same as those of the last four volumes, for the priests. And the stories are told in the same terms, with the exception of some additions and applications.

From leaf 1 to 36, in 2 books, is the treatise on emancipation, for the priestesses (*Gelongma*), Sans. *Bhikshuni pratimoksha Sutra*, Tib. *Dge-slong-mahi-so-sor-t'har-pahi-Mdo*. (See the beginning of the 5th volume).

From leaf 36 to 483 or to the end of the volume, in 28 books, is the "Explanation of the religious discipline of the priestesses," Sans. *Bhikshuni Vināya vibhanga*, (or *Vibhāga*) Tib. *Dge-slong-mahi-hdul-va-rnam-par-hbyed-pa*; in the same manner, order, and in the same words, as in the former four volumes; with the exception of some stories, and a few instances not mentioned there.

*Leaf 61.* MA-SKYES-DGRA, (SANS. AJĀTASHATRU) the king of *Magadha*. How and by whom he is comforted after he had caused the death of his father VIMBASĀRA.

*Leaf 78 to 87.* Stories of several religious persons having put an end to their lives, out of despair. *Leaf 85.* Several kinds of robbers.

*Leaf 108 to 109.* SBOM-DGAH-MO, a priestess or nun, the pattern of a lewd, cunning and wicked woman. There are several stories under her name, in this volume.

*Leaf 193.* LHAS-BYIN, one of SHĀKYA'S cousins, the model of a malignant and rancorous person. How he endeavours to acquire the knowledge of the magical art, or of performing prodigies. He applies to SHĀKYA—and, upon his refusal, to his principal disciples. They all refuse to instruct him. He is advised by each of them first to acquire true and useful

knowledge. He endeavours to excite dissensions, and to make divisions among the priests—as also among the priestesses, through *SBOM-DGAH-MO*.

*Leaf 216.* Stories on the multiplicity of clothes and garments of the female religious persons. Prohibitions against them by *SHÁKYA*.

*Leaf 272.* The king of *Kalinga* sends to *GSAL-RGYAL*, the king of *Kosala*, a piece of fine linen cloth, as a present. It comes afterwards into the hands of *GTSUG-DGAH-MO*, (a lewd or wicked priestess) she puts it on, appears in public, but, from its thin texture, seems to be naked. The priestesses are prohibited from accepting or wearing such thin clothes.

*Leaf 282.* Mention is made of the four *Vedas* of the Brahmins. *Leaf 284-5.* Several terms peculiar to the loom, and to other mechanical arts, are enumerated. Defects in the body of a nun. Censure of others.

*Leaf 286.* Moral tales on secret slander.

*Leaf 302.* Several parts of the *Dulvá* class enumerated.

*Leaf 331.* *Kun-tu-rgyu*, “going every where,” (Sans. *Parivrátjaka*) is said to be the same with *Grangs-chan*, (Sans. *Sánk’hya*).

*Leaf 362.* Names of several diseases. The rest of the volume is occupied with stories respecting the conduct of the nuns. Several rules to be learnt and observed. The scene of all these stories is, in general, *Mnyan-yod*, (Sans. *Shrátvasti* in *Kosala*).

The five last volumes (marked with the letters ཨ, མ, ས, ལ, and ས of the Tib. alphabet) were translated from Sanscrit into Tibetan, first, (in the 9th century) by *JINAMITRA*, a pandit of *Cashmir*, of the *Vaibhashika* philosophical sect, and by *KLUHI-RGYAL-MTS’HAN*, a Tibetan *Lotsáva*, or interpreter. Other translators also are mentioned.

TENTH AND ELEVENTH ( ཨ *T’ha*, AND ས *Da*) VOLUMES OF THE *Dulvá*,  
In 60 books, of which the 10th volume contains 17, or 324 leaves—and the  
11th, 33 books, or 708 leaves.

These volumes are entitled in

Tibetan :—*Hdul-va-p’hran-ts’hegs-kyi-Gzhi*. Sanscrit :—*Vináyá Kshu-draka Vastu*.

English :—“Miscellaneous minutiae on religious discipline.”

The 10th volume, after the title of these two volumes has been expressed, commences by—"reverence to the All-knowing." The subject is then set forth in three stanzas, as—things relating to the discipline and conduct of the religious persons of the *Buddhist* sect, and the manners and customs of the people of Central India, the scene of the several acts described in the *Dulva*.

*Leaf 2.* SANGS-RGYAS-BCHOM-LDAN-HDAS (SHĀKYA,) at *Yangs-pa-chan* (Sans. *Vaishali*, or *Vishali*, *Pryāga* of the ancients, the modern *Allahabad*). That city is inhabited by the *Lichabyi* race. Descriptions of its gardens or orchards, music, gymnastic exercises, baths. The disciples of SHĀKYA incur scandal there by rubbing themselves with tiles or bricks with too great a noise. They are prohibited by SHĀKYA from rubbing themselves with tiles, except their feet.

*Leaf 5.* SHĀKYA at *Mnyan-yod* (Sans. *Shrāvasti*). Forbidden to rub themselves with fish-gills, instead of tiles or bricks;—to anoint themselves with fragrant substances, except when prescribed by the physician. What to do with the fragrant substances that are offered them by their pious followers.

*Leaf 7.* Mention is made of some fanes or chapels, (Sans. *Chaitya*, Tib. *Mch'hod-rten*) where the hair or nails of *Buddha* are deposited, and revered as sacred things.

*Leaf 11.* Seals are permitted to the priests—excesses in regard to seal-rings (Tib. *Sor-Gdub-rgya*). They are forbidden to have them of gold, silver, or precious stones. They are prohibited from wearing rings. But they may keep seals or stamps made of copper, brass, bell-metal, ivory, horn—excesses in regard to the figures cut on them.

*Leaf 12.* A man of the religious order must have on his seal or stamp, a circle with two deer on opposite sides, and below them the name of the founder of the *Vihara* (Tib. *Gtsug-lag-khang*). A layman may have either a full length human figure or a head cut on his signet.

*Leaf 25.* Predictions by SHĀKYA and by a gymnosophist, of a child that was to be born. Its miraculous birth. It is named "fire-born" (*Me-skyés*). His education and adventures.

*Leaf 28.* The veracity of a *Buddha* is expressed thus :—"the moon, together with the hosts of stars, may fall down ; the earth, together with the mountains and forests, may lift itself up into the void space above ; the vast ocean may be dried up ; but it is impossible that the great hermit (*Mahā Sramaña*) should tell a falsehood."

*Leaf 58 to 61.* Several false charges or calumnies at *Yangs-pa-chan*, especially that of *Lichabyi-ch'hen-po*. The priests of SHĀKYA were wont to put under ban or interdiction any person, or family, according to the following ceremony :—In their congregation, after having been informed of the facts, they turned an alms-dish or goblet, with the mouth downwards ; declaring by that act, that thenceforth none should have communication with him or his house, (according to the text, no one should enter his house, neither sit down there, nor take alms from him, nor give him religious instruction.) After reconciliation had been made, the ban was taken off, by replacing the alms-dish.

*Leaf 64 to 66.* SHĀKYA prohibits his disciples from learning music, dancing and singing, or visiting places where they are exhibited. Several stories are told of the practices of the religious persons.

*Leaf 105.* The use of garlick is interdicted to the priests, except when prescribed as a medicine—how to be used there.

*Leaf 111.* Permission to keep umbrellas. Excesses regarding, by using too costly stuffs,—adding too many trimmings,—or adorning the handles of them with gems, pearls, and precious metals.

*Leaf 141 to 144.* The king of *Kosala*, *GṢAL-RGYAL*, being dethroned by his son, *HP'HAGS-SKYES-PO*, goes to *Rājagriha*, to *MA-SKYES-DGRA*, king of *Magadha*,—alights in a grove or garden near that city, belonging to the king, and sends him intelligence of his arrival. The king of *Magadha* orders preparations for receiving him solemnly. But in the mean time he dies in the garden, suddenly, from indigestion, caused by an immoderate use of turnips and fresh water. His funeral. SHĀKYA'S instruction to the king of *Magadha*.

*Leaf 145 to 160.* HP'HAGS-SKYES-PO, the king of *Kosala*, at the instigation of MALA QNOD, makes frequent attacks on the *Shákya* race at *Ser-skya* (Sans. *Capila*) at last he takes their city and massacres many of them. Those that escaped, dispersed themselves in the hills; many of them are said to have gone to *Nepál*. During that war, a certain *Shákya*, SHÁMPAKA is banished from *Capila*. At his parting request, SHÁKYA grants him, in an illusory manner, some hairs of his head, some nail-parings, and teeth. He goes to a country called *Bagud* or *Vagud*, is made king there, and builds a fane or chapel (San. *Chaitya*, Tib. *Mch'hod-rten*) for those holy relics, called afterwards the fane or chapel of SHÁMPAKA, *leaf 149-150.*

*Leaf 160.* The death of HP'HAGS-SKYES-PO, caused by a conflagration. Relation of the circumstances that preceded it.

*Leaf 182-183.* GAUTAMI' (SKYE'-DGUIHI-BDAGMO-CH'HEN-MO) and 500 other nuns die. Earthquake and other miracles that accompanied that event. A moral tale upon their former religious merits told by SHÁKYA, *leaf 185.*

*Leaf 202 to 248.* SHÁKYA gives to DGAH-VO (Sans. NANDA) instructions and lessons on several subjects, especially on the state of existence in the womb, and the gradual formation of the human body.

*Leaf 273.* Instruction how to build and cover a fine house. After which to the end, or to *leaf 324*, there are many short stories, respecting the conduct, dress, victuals, &c. of the religious persons.

#### ELEVENTH (OR 5 *Da*) VOLUME OF THE *Dulva*,

*In 708 leaves and 33 books, counting from the 18th to the 60th inclusive.*

*Subject* :—The title of this and of the preceding volume (miscellaneous minutiae on religious discipline) evinces the nature of the materials to be found here. They are of little consequence, except a few allusions to events, persons, customs, manners, places or countries. These volumes are mostly filled up with religious instructions, rules for the conduct

of the priests, and their several transgressions. NYE'-VÁR-HK'HOR (Sans. UPÁLI), the supposed compiler of the *Dulva* collection puts questions to SHÁKYA how he is to act in such and such cases and receives his instructions thereon.

*Leaf 1-2.* DGAH-VO (Sans. NANDA), a priest with SHÁKYA at *Mnyan-yod* (Sans. *Shrāvasti*), receives from his former wife, BZANG-MO, from *Ser-skya* (Sans. *Capila*) several finely bleached clothes calendered or glazed with ivory.

*Leaf 53.* When wood is not procurable to burn a dead body, neither is there any river to throw the corpse into, it may be buried.

*Leaf 61.* The death of SHÁRIHI-BU. SHÁKYA's reflections on him. A *Mch'hod-rten* (Sans. *Chaitya*) is built over his remains by a rich landholder at *Shrāvasti*, and an anniversary festival established in his memory. The king of *Kosala* orders that, at the celebration of those festivals, merchants, who come from other countries, shall pay no duties or taxes, *leaf 68.*

*Leaf 126-127.* KATYÁHI-BU (Sans. KÁTYÁYANA) becomes the disciple of SHÁKYA, who tells him how other philosophers are in two extremes, and that he (SHÁKYA) keeps a middle way. He acquaints him with some of his principles, especially with the four great truths, and the twelve casual concatenations.

*Leaf 130.* KÁTYÁYANA, with 500 other priests, is sent by SHÁKYA to convert to his doctrine the king of *Hp'hags-rgyal\** (GTUM-PO-RAB-SNANG)† together with his consorts, son, and officers. He passes on his way through *Kanya-kubja*, a place where he had an acquaintance, a Brahman, who was dead at that time. The story of that Brahman's daughter, with the beautiful hair. His arrival, how he was received by the king. His successes there. How the king afterwards married the damsel. Anecdotes regarding. *Leaf 194.* He erects *Vihars* and makes several donations to the companions of KÁTYÁYANA. *Leaf 197 to 207.* Many witty sayings (in verse). *Leaf 207 to 209.* The ten powers of Bauddha.

\* Sans. *Ujjayani* or *Oujein*, in *Málava*.

† Sans. *Rájá Pradyota*; (called the passionate or cruel.)

*Leaf 227* Various defects of the human body are enumerated in verse. Such as have them, prohibited from being received into the religious order of SHÁKYA.

*Leaf 230 to 253.* Account of the great prodigies exhibited by SHÁKYA, at *Shravasti* in *Kosala*. The six *Mu-stegs-chan* (Sans. *Tirthika*) teachers, being discontented with the treatment they meet with from the king, the officers, the brahmans, and the people in general, (who all show much favour to GAUTAMA and his followers,) so that they can hardly gain their livelihood, endeavour to vie with GAUTAMA in exhibiting prodigies, to show their skill and power. They are defeated :—for shame some of them put an end to their existence, others retire to the hills on the north of India. *Leaf 248*, the great astonishment of all at the miracles of GAUTAMA,—their applause.

*Leaf 253 to 307.* The story of *Bskyed-pa* a king in *Lus-hp'hags* and other tales ( Sans. *Vidéha*) told by SHÁKYA,—political intrigues. The farther history of the before mentioned six teachers.

*Leaf 276.* The story of *Sman-ch'hen*, the son of *Gang-po* in a town of *Purna kachha* a hilly country. *Leaf 321 to 325.* *Sho-shum-pa*, a cunning woman. Ingenious stories of female craft. *Leaf 326.* Mention made of the *Hbal-gumata* river, on the banks of which the priests of SHÁKYA used to exercise themselves.

*Leaf 326.* SHÁKYA in the *Nyagrodha* grove (near *Ser-skya* Sans. *Capila*). GAUTAMI', with 500 other women of the SHÁKYA race, goes to SHÁKYA, and begs of him to receive them into the religious order. He will not permit it, and recommends to them to remain in the secular state, to wear clean clothes. They will not desist. They follow him afterwards in his peregrination through the *Brija* country to *Nadika*. They beg him again and again to receive them. At last, on the request of *Kun-dgah-vo*, (Sans. *A'NANDA*) he permits them to take the religious character. Several rules and instructions respecting the order of nuns. Various stories of these females that happened mostly at *Mnyan-yod* (Sans. *Shrávasti*).

*Leaf 488 to 524.* The story of PADMA-SNYING-PO, a celebrated Brahman, at *Hdod-pa-ht'hun-pa*, in *Kosala*. (This is repeated from the *K'ha* volume of the *Dulva*, leaf 155 to 192, whence the general tenor may be gathered.)

*Leaf 581.* SHÁKYA in his peregrination proceeds to *Gyad-yul*, the country of the Champions, and at *Rtsa-chan*, (the grassy, so called from the *kusha* grass,) the modern *Cámru* or *Kámarupa*, in *Assam*, anciently the residence of the great king KUSHA-CHAN, stays for a certain time, under two *Sála* trees.

*Leaf 591.* The circumstances that preceded the death of SHÁKYA.

*Leaf 635 to 636.* The death of SHÁKYA. The principal acts of his life enumerated by HOD-SRUNG to VYAR-BYED, an officer of the king of *Magadha*, who instructs him how to inform the king of his decease (by representing, in pictures, the several scenes of his life.) Reflections on life, by several gods. The funeral raises disputes among eight tribes or cities, on account of the relics (*Sku-Gdung*) of SHÁKYA. They are pacified by having each their share. Chaityas are built for those relics.\*

*Leaf 667.* After the death of SHÁKYA, HOD-SRUNG, (Sans. KÁSHYAPA) becomes head of the sect. By his direction, five hundred accomplished priests, (Sans. *Arhan*, Tib. *Dgra-Bchom-pa*,) assemble in a place called the cave of the *Nyagrodha* tree, near *Rájagriha*, and make the first compilation of the doctrine taught by SHÁKYA. The *Mdo-sdé* or *Sútra* class, is compiled by KUN-DGAH-VO, (Sans. A'NANDA) The *Dulvá* (Sans. *Vináya*,) by NYE'-VÁR-HK'HOR (Sans. UPÁLI), the *Ma-mo*, or *Ch'hos-Mñon-pa-Mdsod* (Sans. *Abhidharma*) by HOD-SRUNG (Sans. KÁSHYAPA.) He presides over the sect for several years, appoints KUN-DGAH-VO his successor, and dies on the *Bya-gag-rkang* hill near *Rájagriha*. *Leaf 679.*

*Leaf 684.* KUN-DGAH-VO (Sans. A'NANDA) after having been for many years the head of the Bauddha sect, intrusts the doctrine of SHÁKYA to

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\* See my MS. Translation of *The death of SHÁKYA*.



SHANAHI-GOS-CHAN, appoints him his successor, and dies in the middle of the Ganges (on an imaginary island) between *Yangs-pa-chan* and *Magadha*. His body is divided into two parts. The one is taken by the *Lichabyi* race at *Yangs-pa-chan*, who erect a Chaitya to contain it: the other part by the king of *Magadha*, who likewise builds a Chaitya, at *Skya-snár-bu* (Sans. *Pátaliputra*) over his share of relics.

*Leaf 687.* NYI-MAHI-GUNG is received into the religious order by KUN-DGAH-VO; is ordained and instructed how to introduce the faith into *Cáshmir*, as it had been foretold by SHÁKYA, *leaf 688.* How he civilized the Serpent race and their chief HULUTA:—how he planted and blessed the saffron there, and how he laid the foundation of the Bauddha religion in the *Cáshmir* country, one hundred years after the death of SHÁKYA, who had mentioned that country, as a suitable place for dwelling and contemplation.

*Leaf 690.* SHANAHI-GOS-CHAN intrusts the Bauddha doctrine to NYE'SBAS;—he to DHITIKA;—he to NAG-PO—and he to LEGS-MT'HONG.

One hundred and ten years after the death of SHÁKYA the priests at *Yangs-pa-chan* violate in many respects his precepts.—Many disputes about trifles.—At last, seven hundred accomplished priests (Sans. *Arhan*, Tib. *Dgra-bchom-pa*) make a new compilation of the Bauddha works, to which was given, (something similar to our *Septuagint*,) the name of *Bdun-Brgyas-yang-dag-par-Brjod-pa*, “that has been very clearly expressed by the seven hundred” (accomplished priests.)

Thus ends the 11th volume, translated (in the 9th century) by VIDYAKARA PRABHA, and DHARMA SHRI PRABHA, pandits from India, and by the Tibetan *Lo-tsáva* (interpreter) BANDE-DPAL-HBYOR. On the three last leaves, from 706 to 708, are some remarks on the defects of these two volumes (by a Lama, NAM-MK'HAH-GRAGS in the monastery of *Snar-thang* not far from *Teshi-Lhun-po*) such as obsolete terms, bad translation, incorrect text, repetition of stories told before, &c. He advances several reasons, why the sacred volumes have been left in this state by the ancient reviewers.

TWELFTH AND THIRTEENTH (OF १ *Na*, and ५ *Pa*) VOLUMES OF THE *Dulvá*.  
*The first has 458, the last 473 leaves. There are in the two volumes 64 books.*

*Title, Sans. Vináya Uttara grantha. Tib. Hdul-va-Gzhung-blama.*

*Eng. "The chief text-book (or last work) of religious discipline."*

*Subject, NYE-VÁR-HK'HOR (SANS. UPÁLI) the supposed compiler of the Dulva collection, puts to SHÁKYA several special cases, as to which class of transgressions particular faults or sins should be referred; or whether it be lawful to do or use such and such a thing. And SHÁKYA answers him as to each. He addresses SHÁKYA, by the term *Btsun-pa*. "Reverend!"*

NYE-VÁR-HK'HOR, in this last volume, is always mentioned by his Indian name UPÁLI, except in the eleven first books, which form a distinct work. At the end of this volume are the words *Upalis-kun-dris-pa rdsogs-so*,—"all the queries of UPÁLI are ended or finished."

The names of the translators or pandits of these two volumes are not mentioned. It is merely stated that they were translated in the time of KLUHI-RGYAL-MTSHAN, a celebrated interpreter.

*Calcutta, 4th September, 1831.*

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I may here close my Analysis of the *Dulvá* collection, from the tenor of which may in some measure be judged what is to be found in the remaining eighty-seven volumes of the *Kahgyur*. Of the whole of this voluminous compilation I have, however, prepared a detailed Analysis with occasional translations of such passages as excited curiosity, particularly the relation of the Life and Death of SHÁKYA. The whole are deposited in manuscript among the archives of the Asiatic Society, and will at any time be available to the scholar, who may also consult the first volume of the Society's Journal, page 375, for a general view of their contents by the late Secretary, Professor WILSON.

*20th October, 1835.*



**SECOND PART**  
OF THE  
**TWENTIETH VOLUME**  
OF  
**ASIATIC RESEARCHES;**  
OR,  
*TRANSACTIONS OF THE SOCIETY*  
INSTITUTED IN BENGAL,  
FOR INQUIRING INTO  
THE HISTORY, THE ANTIQUITIES, THE ARTS AND  
SCIENCES, AND LITERATURE  
OF  
**A S I A.**

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1839.



NOTICES  
ON THE  
LIFE OF SHAKYA,  
EXTRACTED FROM THE  
TIBETAN AUTHORITIES.

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THE two principal works treating of the life of SHĀKYA, are the “*r,gya-ch’hér-rol-pa*” (ཤ་རྗེའུ་ལོ་ལ་པ) Sanscrit: *Lalitavistāra*; and the *Mnon-par-Hbyung-va*:” མངོན་པར་འབྱུང་བ. The first is contained in the 18 or 2nd, and the latter in the 24 or 26th volume of the *M,do* class in the *B,kah hgyur*.

Many of the facts or anecdotes of the life of SHĀKYA, that occur in these two works, have been also introduced in the *Dulva* class, especially in the third and fourth volumes. Passages from the same works are likewise to be found in several *Shāstras* relating to the life of SHĀKYA.

According to the authority above cited, the principal acts in the life of SHĀKYA are the following twelve; designated in Tibetan by the term མངོན་པ་བརྟུན་གསལ: *Mdsad-pa-Bchu-gnyis*, or “the twelve acts (of SHĀKYA.)”

I.—He descended from among the gods.

II.—He entered into the womb.

III.—He was born.

IV.—He displayed all sorts of arts.

V.—He was married, or enjoyed the pleasures of the conjugal state.

VI.—He left his house and took the religious character.

VII.—He performed penances.

VIII.—He overcame the devil, or god of pleasures, (*Kāma Déva.*)

IX.—He arrived at supreme perfection, or became *Buddha*.

X.—He turned the wheel of the law or published his doctrine.

XI.—He was delivered from pain, or died.

XII.—His relics were deposited.

The notices will be made according to these twelve heads, thus :

I.—*He descended from among the gods.*

Before his last incarnation, SHÁKYA resided for a long time in *Galdan* (S. *Tushita*, one of the heavens of the gods) whither he had ascended through his former moral merits, especially through his having been accomplished in the six transcendental virtues ; viz. charity, morality, patience, &c., when KASHYAPA, his predecessor, was about to leave *Galdan*, and to descend to be incarnated for the purpose of becoming a *Buddha*, SHÁKYA was at that time a *Bodhisatwa* of the tenth degree of perfection. He was chosen by KASHYAPA for his Vicegerent in *Tushita*, to be the instructor of the gods, and was also inaugurated by him with his own diadem. As a *Bodhisatwa* under the name of “ *Dam-pa-tog-dkar*” (དམ་པ་རྟོག་དཀར།) he remained afterwards in *Tushita* for a long period, or till the time, when men lived only one hundred years. At a certain occasion, when the gods in *Tushita* were exhibiting all sorts of musical entertainments, out of respect for him, he was exhorted by the *Buddhis* of all the corners of the world, to descend from *Tushita*, and to endeavour to become a *Buddha*.

He acquainted the gods with his intention respecting his descent into *Jambu dwipa*. They, knowing that there were at that time many atheistical teachers,\* endeavoured to divert him from his purpose: but in

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\* See No. 1, of the Extracts in the Appendix, *Dulva* 3rd Vol. leaf 410—478; and 4th Vol. leaf 1—106.

vain. He assured them that he should overcome them all, that his doctrine would be established and flourish in *Jambu dwipa*. And he recommended to the gods, that whoever among them might wish to taste of the food of immortality, he should be incarnated among men, in the same division of the earth.

The gods in *Tushita*, after having agreed on *Bodhisatwa's* descent, consulted about where he should be incarnated, in what country, nation and family. They all agreed that it should be in central or Gangetic India. But with respect to the tribe and family they differed among themselves. Some proposing one, some another from the ruling tribes or family in central India; but some objection was started to each of them. The ruling tribes or families enumerated by them, were residing, at that time, in *Ujjayani*, *Hastinápura* (the *Pándava* race,) *Mathurá*, *Vaishali* or *Prayága* (the *Lichabyis*,\*) in *Kaushambhi*, *Rájagriha*; *Shravasti*, in *Kosala*; and the *Badsa Raja*.† Not being able to agree among themselves, they ask *Bodhisatwa* himself (SHÁKYA) where he would be incarnated. He tells them in the house of SHUDHODANA (Tib. *Zas-gtsang*) a king of the Shákya race, residing at *Capilavastu*; on account of the purity and celebrity of his family, he being a descendant of the ancient universal monarchs.

Before leaving *Tushita*, he appoints MAITREYA (Tib. རྒྱལ་པོ་པ་ vulg. *Cham-ba*) to be his Vicegerent (*sku-tshab*, ལྷ་རྩེ་བ་) in the same manner as he himself had been appointed by KASHYAPA. MAITREYA is still residing there, and he is the saint who first will become a *Buddha* hereafter.

## II.—*He entered into the womb, or was incarnated.*

There was a consultation again among the gods in what form *Bodhisatwa* should enter into the womb or body of the woman whom he had chosen to become his mother. A young elephant with six adorned trunks, such as has been judged proper in brahmanical works, was preferred. He therefore, leaving *Tushita*, descends, and, in the form of an elephant,

\* See No. 2.

† See No. 3.



enters by the right side, into the womb or cavity of the body of MĀYA DEVI\* (*Tib. Lhámo-ogyu-phrul-má*) the wife of SHUDHODANA. She never felt such a pleasure as at that moment. Next morning she tells the king the dream she had respecting that elephant. The Brahmans and the interpreters of dreams being called by the king, they propound that the queen shall be delivered of a son, who will become either an universal monarch or a *Buddha*. The king greatly rejoicing upon hearing these predictions, orders alms to be distributed, and offerings or sacrifices to be made to the gods for the safety and happy delivery of MĀYA DEVI, and for the prosperity of the child that was to be born: and he himself is very solicitous to do every thing according to her pleasure. The gods render her every service, and all nature is favourably disposed on account of *Bodhisatwa*, or the incarnated saint.

III.—*He was born.*

MĀYA DEVI† was delivered of *Bodhisatwa* or the child, on the fifteenth day of the 4th moon of the Wood-Rat year; when she was in the garden or grove *Lumbini* whither she had gone with great procession for her recreation. The child (SHĀKYA) came out by her right side, she being in a standing posture, and holding fast the branch of a tree, INDRA, and other gods, assisted her. Soon after his birth, SHĀKYA walked seven paces towards each of the four cardinal points, and uttered the name of each of them, telling what he was about to do with respect to them. Several miracles happened at his birth: for instance the whole world was illuminated with great light or brightness; the earth quaked, or trembled several times; the blind saw, &c. &c.

There were born at the same time with SHĀKYA,‡ the sons of four kings in central or Gangetic India. At *Rājagriha* in *Magadha*; at *Shravasti* in *Kosala*; at *Kaushambhi*, and at *Ujjayani* (as VIMBASARA or SHRENIKA, PRASENAJIT, &c. &c.)

\* See No. 4.

† See No. 5.

‡ See No. 6.

Likewise, at *Capilavastu*, there were born of the *Kshetriya* tribe 500 male and 500 female children; 500 male and 500 female servants; 500 young elephants, 500 young horses or colts, 500 treasures also opened; all the wishes of SHUDHODANA being thus fulfilled, he gave to his son the name of *Siddhártha* or "*Sarva Siddhártha*" (Tib. *Don-grub* or *Don-thams-chad-grub'pa*.)

Seven days after the birth of SHÁKYA, his mother dies, and is born again among the gods, in the *Traya-strimsha* (33) heaven.

From *Lumbini* SHÁKYA is carried with great solemnity to *Capilavastu*, is taken to the temple of a particular god of the Shakyas\* to salute him; but it is the god himself who shows reverence to him. Hence, one of the many names of SHAKYA, is *Dévata Déva*, Tib. *Lhahi Lha*: god of gods. He is entrusted to GAUTAM† (his aunt), who, together with 32 nurses, takes care of him. On a certain occasion it was found that the strength of SHÁKYA, (when yet a child) equalled that of a thousand elephants.

The Brahmans and other diviners observing the characteristic signs on the body of SHÁKYA, foretell that he shall become an universal monarch, if he remains at home; or a *Buddha*, if he leaves his house and assumes the religious character.

An Hermit or Sage, called NAG-PO (or according to others *Nyon-mongs-med*) admonished by the great illumination of the world, together with his nephew MIS-BYIN (*S. Narada*) goes to *Capilavastu*, to salute the new born child. He has a long conversation with SHUDHODANA, and foretells to him that his son shall not become an universal monarch (*Chakravarti*) as some have foretold of him, but a *Buddha*. He laments that being too old, he cannot reach the time, in which he shall teach his doctrine. He recommends to NARADA to become his disciple.

#### IV.—*He displayed all sorts of arts.*

On a lucky or auspicious day, (according to the observations of the Astrologers) SHUDHODANA intending to send his son (SHAKYA)‡ unto a

\* See No. 7.

† See No. 8.

‡ See No. 9.

school to learn his letters, ordered the city to be cleansed and decorated; offerings or sacrifices to be made to the gods, and alms to be distributed. But, when brought to the school-master, he shews that, without being instructed, he knows every kind of letter shown by the school-master. And he himself enumerates 64 different alphabets (among which are mentioned those of *Yavana* and *Huna* also; but they are mostly fanciful names) and shews their figures. The Master is astonished at his wisdom, and utters several *slokas* expressive of his praise. Likewise, in Arithmetic and Astronomy, he is more expert than all others. He is acquainted with the art of subduing, or breaking in, an elephant, and with all the 64 mechanical arts, with military weapons and machines. He excels all other young SHAKYAS in the gymnastic exercises; as, in wrestling, leaping, swimming, archery, throwing the discus, &c. He clears the roads from an immense tree that had fallen down.

V.—*He was married or enjoyed the pleasures of the conjugal state.*

Afterwards, when grown up, SHAKYA, being desired by his father to marry, expresses in writing the requisite qualities of a woman, whom he would be willing to take for his wife, if there be found any such. The King orders his Ministers to seek for such a damsel. They find one (S. Gopā; Tib. *Sa-htsho-ma*) the daughter of SHAKYA PE-CHON-CHAN, but he declines to give his daughter except the young Prince be acquainted with the practice of every mechanical art. SHAKYA\* therefore exhibits his skill in all sorts of mechanical arts, and by this means he obtains Gopā, who is described as the model of prudent and virtuous women. He marries afterwards YASHODHARĀ (Tib. *GRAGS-HDSIN-MA*) and another of the name of RI-LAGS-SKYES (Deer-born.) The two first are much celebrated. But it seems that frequently both the names are attributed to the same person. By YASHODHARĀ, SHĀKYA had one son named RAHULA (Tib. *SGRA-G'CHAN-HDSIN.*)

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\* See No. 10.

VI.—*He left his house and took the religious character.*

SHÁKYA is stated to have passed 29 years in the court of SHUDHODANA his father, enjoying during that time all worldly pleasures. Afterwards the following circumstances determine him to take the religious character.

Riding in a carriage to the grove for his recreation, he observes at different occasions—an old-man ;—a sick person ;—a corpse, and lastly a man in a religious garb. He talks with his groom about those persons, and turns back at each occasion, and gives himself to meditation, on old age, sickness, death, and on the religious state. He visits a village of the agriculturists, observes their wretched condition, meditates in the shade of a *Jambu* tree. That shade out of respect for him, ceases to change with the progress of the sun. On his way home, many hoarded treasures open and offers themselves to him. He rejects them.

Notwithstanding all the vigilance of his father and of his relations to prevent him from leaving the court, (since according to the predictions regarding him they hope, that he shall become an universal monarch) he finds means for leaving the royal residence. At midnight mounting his horse called the “Praiseworthy” (Tib. *Bsnags-ldan*) he rides for six miles ; then, dismounting, he sends back, by the servant, the horse and all the ornaments he had : and directs him to tell his father and his relations not to be grieved on his departure ; for when he shall have found the supreme wisdom he will return and console them. Upon the servant’s return there was great lamentation in the court of SHUDHODANA.

With his own sword SHÁKYA cuts off the hair of his head ; he then changes his fine linen clothes for a common garment of a dark-red colour, presented by INDRA in disguise of a hunter. He commences his peregrination, and successively goes to *Rájagriha* in *Magadha*. The King VIMBASÁRA or SHRENIKA (in Tib. *Gzugs-chan-snying-po*) having seen him from his palace is much pleased with his manners. Afterwards being informed of him by his domestics, visits him ; has a long conversation with him, and offers him means for living according to his pleasure. He will not

accept of any thing. On the request of the King, he relates that he is of the *Shakya* race that inhabit *Capilavastu* in *Kosala*, on the bank of the *Bhagirathi* river, in the vicinity of the Himalaya. He is of the royal family, the son of SHUDHODANA (Tib. *Zas Gtsang*) and that he has renounced the world, and now seeks only to find the supreme wisdom.

VII. — *He performed his penances, mortifying his body or living a rigorous ascetic life.*

Leaving *Rājagriha* he visits afterwards several of the hermits living in the hills. In a short time he becomes acquainted with all their practices and principles. He is not satisfied with them. He tells them that they are mistaken in supposing such practices to be the means of emancipation. Afterwards, he goes to the bank of the *Nairanjana river*,\* and during the course of six years performs his penances, subjecting himself to great austerities and privation of food, and giving himself to continual meditation. Three characteristic signs formerly unknown, now appear on his body. Perceiving afterwards privation of food† to be dangerous to his mental faculties, he is resolved to make use of necessary food for his sustenance. He bathes or washes himself in the *Nairanjana* river. On the bank a branch of the *Arjuna* tree, bows down to help him out of the river. He refreshes himself with a refined milk-soup presented to him by two maids.‡ His five attendants desert him now,§ saying among themselves—“such a glutton and such a loose man as *Gautama* is now, never can arrive “at the supreme wisdom” (or never can become a *Buddha*.) They go to *Vārānasi*, and in a grove near that city, continue to live an ascetic life.

VIII.—*He overcame the devil or the god of pleasures (Kāma Deva.)*

After having bathed in the *Nairanjana* river, and refreshed himself with food, SHĀKYA recovers his strength, and purposes to visit the holy spot (called in Sanscrit *Bodhimanda*; Tib. *Chang-chub snying-po*, or Sans. *Vajrāsana* Tib. *Dorjedhn*) the place where now *Gaya* is. He therefore

\* See No. 11.

† See No. 13.

‡ See No. 12.

§ See No. 14.

proceeds to that place, sits upon a couch of grass, gives himself to earnest meditation, overcomes all the hosts of the devil, or triumphs over all the temptations of *Kāma Deva*.\*

IX.—*He arrived at the supreme perfection or became Buddha.*

Remaining fixed in his meditation at last he arrives at the supreme wisdom, or he becomes *Buddha*. After having arrived at the supreme perfection, the gods from the several heavens† successively present him their offerings, adore him, and in appropriate verses sing praises to him, concerning his excellent qualities, and his great acts in overcoming the devil. For seven weeks he remains at *Gaya*, and perfected is for his great purpose.

GAGON and YANG-PO, two merchants, entertain him with a dinner, and hear his instruction. They are so firm in their faith that they are said by SHAKYA to become *Bodhisatwas*. The four great kings of the (fabulous) *Rirab* (S. *Meru*) offer him each a begging plate. He, being somewhat ill-disposed, the devil advises him to die; but, being presented by INDRA with a fruit of the *Jambu* tree, he recovers. He is defended by the *Nāgas* against the injuries of bad weather with their expanded or hooded necks.

X.—*He turned the wheel of the law, or published his doctrine.*

After having found the supreme wisdom, SHĀKYA, thinking that men cannot understand his profound doctrine, refuses to instruct them except he be solicited by BRAHMA, and other gods to do so. They appear; and on their request he commences to teach his doctrine.‡ He reflects to whom he should first communicate his principles. Several of them whom he judged fit to understand him, are dead. He proceeds to *Varānasi*§—five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage to him and become his disciples. Their names, Sanscrit and Tibetan, are as follows:—

1.—AJNYĀNA KONDINYA: *Kun-shes-kondinya*. 2.—ASVAJIT: *rTa-thul*.  
3.—PĀSHWA: *rLangs-pa*. 4.—MAHĀ NĀMA: *Ming-ch'hen*. 5.—BHADRIKA:

\* See No. 15.

† See No. 16.

‡ See No. 17.

§ See No. 18.

*Byang-po*. SHAKYA instructs them in his doctrine:\* explains the four excellent truths, as they are styled (Tib. *Hphags-pahi-Bden-pa-Bzhi*.)

- 1.—There is sorrow or misery in life.
- 2.—It will be so with every birth.
- 3.—But it may be stopped.
- 4.—The way or mode of making an end to all miseries.

Five other persons likewise become his disciples: as also many others follow him. On his way to *Rājagriha*, at once 60 persons take the religious character, and follow him. The King of *Magadha*, VIMBASĀRA (Tib. *Gyugs-chan-snying-po*) invites him to *Rājagriha*,† and offers him a *Vihara* (Tib. *Gtsug lag-k'hang*) called after the name of a bird, *Kalantaka*. SHARIPUTRA and MONGALYANA, (afterwards styled a part of his principal disciples enter into his religious order. KĀTYĀYANA becomes his disciple, and is sent afterwards by SHĀKYA to *Ujjayana* to convert the king and his people. He there meets with great success.

A rich householder (Tib. *K'hyim Bdag*) at *Shravasti* in *Kosala*, having adopted Buddhism, makes a religious establishment with several large buildings, in a grove called the Prince's grove (S. *Jetavanam*; Tib. *rgyal-bu-rgyal-byed-kyi-ts'hal*) He invites thither SHĀKYA, and offers him and his disciples the buildings for their residence. SHĀKYA passes 23 years: there and the greatest part of the *Sutras* was delivered or propounded by him at this place, or as generally is stated, at *Shravasti* (Tib. *Mnyen yod*.)

PRASENAJIT (Tib. *Gsal-rgyal*) the King of *Kosala*, residing at *Shravasti*, adopts Buddhism. There are several stories of him, both in the *Dulva* and the *Do* class.

SHUDHODANA, the father of SHĀKYA, successively sends eight messengers to invite him to *Capilavastu*. They all remain with SHAKYA and take the religious character. At last he sends CHARKA, one of his Ministers. He also takes the religious character, but he returns and brings intelligence to

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\* See No. 19. † See No. 20.

the King respecting SHĀKYA's intention to visit him. He orders therefore the *Nyagrodha* convent (S. *Vihara*: Tib. *Gtsug-lag-khang*) to be built, near *Capilavastu*.

After an absence of 12 years SHĀKYA visits his father. Several miracles are displayed on the occasion of the meeting of the father and of the son. There are told several stories of how the Shakyas adopted the *Buddha* faith,\* and how they, mostly, took the religious character.

Both in the *Dulva* and in the *Do* class, there are many stories concerning SHĀKYA's peregrination; and how several individuals either singly or in company turn *Buddhists*: but, it seems, many of the stories are fanciful. The scene of the principal transactions in the life of SHĀKYA, is generally, in Central or Gangetic India, or the countries from *Mathura*, *Ujjayana*, *Vaishali* or *Prayāga* (*Allahabad*) down to *Kāma Rupa*, in Assam; and from the *Vindhya* mountains to *Capilavastu* in *Rohilkhand*.

The two Kings of *Panchola*, on the Northern and Southern side of the Ganges, are reconciled by SHĀKYA, and are stated to have adopted *Buddhism*. The King of the Northern *Panchola* becomes an Arhan, and that of Southern *Panchola* is foretold by SHĀKYA to become a *Bodhisatwa* of the first rank.

On a certain occasion SHĀKYA sends the half of his sitting couch or pillow to *Hod-srung-ch'hen-po* (S. MAHAKASHYAPA) one of his principal disciples, to sit on with him, by which act he tacitly appoints him his successor, as an Hierarch after his death.

XI.—*He was delivered from pain or he died.*

The death of SHĀKYA, as generally stated in the Tibetan books, happened in Assam, near the City of *Kusha* (Tib. *Sa-chan* or *Sachok*) or *Cāma Rupa*, under a pair of *Sāl* trees.

This event is told at large in the 8th (or *Nya*) volume of the *Do* class in the *Kahgyur*. As also, in two other volumes following the

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\* See No. 21.



*Do* class, titled *Maháparinirvanam* (Tib. *Yongs-su—Mnya-nan-las-Hdas-pa-ch'hen-po*) the "great final deliverance from pain."

All animal beings, admonished by a mighty voice of the approaching death of SHÁKYA, haste to present him their last offerings, to ask him about the doubts they had on some articles of his doctrine, and to hear his instructions thereupon. The substance of his doctrine is repeated in these volumes, with respect to some metaphysical subtleties. There are many discussions on the nature or essence and the qualities of *Tathagata* or *Buddha* (God), as also on that of the human soul. On the state of being under bondage and liberated. On the means of obtaining final emancipation. On the six transcendental virtues, especially on charity. On casual concatenation, and on several other articles.

Previous to his death, SHÁKYA tells how anciently the universal monarchs were used to be burnt, and orders his disciples to do the same with his body. Accordingly, after having washed the corpse several times with all sorts of scented or perfumed water, they put it into an iron chest, fill it with sweet scented seed-oil, and keep it so for seven days, then taking out the body, they envelope it first with soft cotton, and wrap it up afterwards in several (five hundred) whole pieces of cotton cloth; then they replace the body again in the chest, fill it with sweet scented seed-oil, and after having kept so for seven days, they burn it with sandal and other precious sweet-scented woods.

#### XII.—*His relics were deposited.*

The corpse being burnt in the above manner, they gather together the ashes. There are found 8 measures (of *Vré* or Sans. *Drona*) of them. They are put in 8 urns. These 8 precious vessels being placed upon 8 richly adorned stately seats or thrones, sacrifices and adorations are offered up to them during several days, after which they are deposited in a magnificent pyramidal building (S. *Chaitya*; Tib. *Mch'hod-rten*; vulg. *Chorten*) in the City of *Kusha* or *Káma Rupa*.

The princes in central India, among whom SHÁKYA had lived, hearing of his death, and being desirous of obtaining his holy relics, some of them go themselves, others send their men to take a portion of them. The people of *Kusha* permit them to visit the Chaitya, and to pay their respects to the holy relics, but they refuse to give them any share of those remains.\*

After the death of SHÁKYA his doctrine was first compiled by his principal disciples: KÁSHYAPA (Tib. *Hod-srung*) who succeeded him in the Hierarchy, compiled the *Prajnyápiramitá* class (Tib. *Sher-chin*) or the metaphysical works. ANANDA (Tib. *Kun-gávo*) the *Sutras*, or the *Do* class. And UPÁLI, (Tib. *Nye-var-khor*) the *Vinaya* or *Dulva*. These compilations were called *Tripitakáh* (Tib. *Sde-nod-sum*; the three vessels or repositories.) And also *Prabachana* (Tib. *Lung-rap*) chief precept. All these works are now too voluminous. The extent and contents of them show evidently that they are the works of several successive ages although they are referred all to SHÁKYA. One hundred and ten years after the first compilation, there was made a second in the time of ASOKA, a celebrated King, who resided at *Pataliputra*. A third compilation was made again in the time of KANISHKA, a celebrated King in the North of India, after there had been elapsed more than four hundred years from the death of SHÁKYA. The *Buddhists* were divided about that time into 18 sects, under four principal divisions, as followers of SHÁKYA's 4 disciples, viz. RAHULA, UPALI, KÁSHYAPA, and KÁTYÁYANA.

The Sanscrit and Tibetan Names of the Masters, Divisions, and Sub-divisions extracted from the Vocabulary, in the *Stan-gyur*, are as follows, Vid. *པལ་ལྷན་པའི་མངོད་པོའི་*

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\* It is somewhere stated in the Tib. books that these relics were divided and deposited at eight different places, but I cannot cite the vol. in which it is stated. See note on the Death of SHÁKYA.

MASTERS.	DIVISIONS.	SUB-DIVISIONS.	
RÁHULA, or Tib. <i>Sgra-Gchan- Hdsin.</i>	1. <i>Árya Sarvástivá- dáh.</i> Tib. <i>Hphags-pa- thams-chad-yod- par-smra-va.</i>	a. <i>Múlasarvástivádáh.</i>	Tib. <i>Gzhi thams-chad- yod-par-smra-vahi-sdé.</i> <i>Hod-srungs-pahi-sdé.</i> <i>Sa-ston-sdé.</i> <i>Ch'hos-srung-sdé.</i> <i>Mang-du-thos-pahi-sdé.</i> <i>Gos-dmar-sdé.</i> <i>Rnam-par-phye-ste- smra-vahi-sdé.</i>
UPÁLI, or Tib. <i>Nyè-var-Hkhor.</i>	2. <i>Árya Sammatiyáh.</i> <i>Hphags-pa-kun- gyis-Bkur-va.</i>	a. <i>Kaurnkullakáh.</i>	<i>Sar-Hgrogs-kyi-sdé.</i> <i>Srung-va-pahi-sdé.</i> <i>Gnas-ma-buki-sdé.</i>
KÁSHYAPA, or Tib. <i>Hod-srung.</i>	3. <i>Maha Sanghikah.</i> <i>Dge-Hdun-phal- ch,hen-pa.</i>	a. <i>Purva Sailáh.</i> b. <i>Avara Sailáh.</i> c. <i>Hémavaháh.</i> d. <i>Lokottala Vádináh.</i>	<i>Shár-gyi-ri-vahi-sdé.</i> <i>Nub-kyi-ri-vahi-sdé.</i> <i>Gangs-ri-pahi-sdé.</i> <i>Hjig-rten-Hdas- smrahi-sdé.</i>
KÁTYÁYANA, or Tib. <i>Kátyáh-bu.</i>	4. <i>Árya Stháviráh.</i> <i>Hphags-pa-Gnas</i> <i>Brtan-pa.</i>	a. <i>Maha Vihara Vapi- nah.</i> b. <i>Jéla Vaniyáh.</i> c. <i>Abhaya giri vásináh.</i>	<i>Btags-par-smra-vahi-sdé</i> <i>Gtsug-lag-khang.ch'hen</i> <i>Gnas-sdé.</i> <i>Rgyal-byed-ts'hal Gnas- pahi-sdé.</i> <i>Hjigs-med-ri-Gnas-sdé.</i>

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NOTES AND REFERENCES.

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*Note 1.—Atheistical teachers.*—This name རྩོམ་པ་ལྔ་པ་ or རྩོམ་པ་ལྔ་པ་ in Sanscrit *Tirthika*, by the Tibetians, is applied to the Hindus in general. At the first beginning of *Buddhism* in Central India, it was applied to those Sophistical teachers that opposed *Buddhism*. There are mentioned six principal teachers of them, in the Sanscrit and Tibetan Vocabulary; viz.

1.—*Purna Káshyapa.* རྩོམ་པ་ལྔ་པ་ལྔ་པ་ལྔ་པ་

2.—*Mashari Gosháliputra.* རྩོམ་པ་ལྔ་པ་ལྔ་པ་ལྔ་པ་ལྔ་པ་

3.—*Sanjaya Vairakiputra*. ལྷ་ཕྱེད་མི་བྱ་ཡང་དག་ཐུག་པ་ནས

4.—*Ajita Keshakambala*. མི་མམ་རྒྱུ་ལ་པ་ནས

5.—*Akuda Katyayana*. མ་ཕུའི་བྱ་ལྟེན་ནས

6.—*Nirgrantha Jnyātsi*. མཚེས་བྱ་པ་མགོན་མི་བྱ

Their gross atheistical principles or tenets (according to the representations of the *Buddhists*) may be seen in the first volume of the *Dulva* class of the *Kah-gyur*, from leaf 33-40, told by themselves, on the request of SHĀRIPUTRA and MONGOLYANA (afterwards SHĀKYA's two principal disciples.)

In general, according to the *Kah-gyur* and *Stan-gyur* and all Tibetan authorities, among the several Hindu systems the *Tirthikas* are those that are most extravagant in their tenets and practices, and that have been always the greatest antagonists of the *Buddhists*.

The above mentioned six teachers resided mostly at *Rājagriha* and *Shrāvasti*. They had frequent contests with the disciples of GAUTAMA, by whom, at last, they were entirely defeated at *Shrāvasti*, and afterwards they dispersed in the Mountains near the *Himālaya*.

They were surpassed by GAUTAMA, especially in the performance of miracles.

2. *Vidha* or *Bidha*, ལྷ་པོ་འཕམ་ལྷ་པོ་ལྷ་པོ་ tall body, or one with a tall body, is a family name; as also, it is the name of the fabulous great continent to the East from the *Rirap* or *Meru*. *Lus-p'hags-rigs*, signifies one of the *Vidha* tribe or family.

Note 2.—The name of *Litsabyi* ལི་ཅི་བྱི་ or *Lichavyi*, is applied to a race or tribe of men, whose principal city is stated to have been at *Vaishali* ཡངས་པ་ནས *Prayāga*, or the modern Allahabad. They are frequently mentioned in the *Ka-gyur* and *Stan-gyur*, and are described as rich and very splendid in their equipage and furniture.

Tibetan writers derive their first king མགོན་མི་བྱ་ལྟེན་པེ་ NYĀ-KHRI-TSĀN-PO, (about 250 years before Jesus Christ) from the *Litsabyis*; stating that there have been three kinds or tribes of the *Shākya*; as 1. *Shākya Chhen-po*, 2. *Shākya Litsabyi*, and 3. *Shākya Rikhrat-pa* (living in the mountains); and that *Nyākhri-tsanpo* was of the *Shākya Litsabyi* tribe, who, being expelled took refuge in Tibet.

Note 3.—The name and residence of this prince are thus expressed. UDAYANA VADSA rāja, the son of SHATANIKA at *Kaushambi*.

Note 4.—I do not find any mention in the Tibetan books made of *Māya Dēvi's* virginity, upon which the Mongol accounts lay so much stress.

Note 5.—SHĀKYA's birth day is differently stated in different authors. The birth day of the *Shing-byi* or *Wood-rat* year, is the 58th year of the Cycle of sixty years. The *Mouton terrestre*, or *Sa-lug*, is the 53rd of ditto. The *Dragon de feu*, or *Mé-bruk*, is the 50th of ditto. The *Fer-singe*, *Chaks-spré*, is the 54th year of the Cycle of 60 years.



*Note 11.*—The *Nairanjana* river must have been not far from *Gaya*, since it is stated that *Bodhisatwa* (SHÁKYA) went on foot to that river, and being much pleased with the situation of an inhabited place or village, called ལྷོང་ཆེན་, (abounding in tanks or ponds) having a turfy or grassy ground, and many shady or bushy trees, he remained there for six years, devoted entirely to meditation, and using very little food.

*Note 12.*—Some Tibetan writers say that his five first disciples were sent to SHÁKYA from *Capila*, by his father and grandfather (on the mother's side) to attend on him. But in the *Ma* vol. of the *Do* class of the *Ka-gyur*, leaf 180, it is stated that he had found them at *Rájagriha*, as the disciples of a certain teacher (ལྷོང་ལྷོང་ v. *lak-shot*) whom he had visited, to learn his metaphysical theory. SHÁKYA having perceived in a short time his whole system, these five persons, admiring his great talents, and supposing that he would soon arrive at the supreme perfection, and that they would have then an opportunity to be instructed by him, when he left *Rájagriha* to live an ascetic life, accompanied him, and remained afterwards with him, until he gave up his abstinence from food.

*Note 13.*—SHÁKYA's mortifications differed from those of other penitents, in as much as others mortified only their bodies, by subjecting themselves to several sorts of rigid practices, without exercising their understanding. SHÁKYA abstained from food, and exposed himself to the vicissitudes of weather in order that he might keep in subjection his body during the exercise of his mental faculties in his meditations. (མཛོ་ཁྲོ་ leaf 194.) SHÁKYA declares to the *Gelongs*, out of his own experience, that the mortifying of one's body, as some ascetics do, is not the right way to obtain thereby perfection or emancipation. But that it is only by the right application of one's understanding to meditation and reflection, that one may be freed from the sorrows of birth, sickness, old age and death in a future life.

*Note 14.*—These maidens are differently spoken of in different places. In one place it is said that they were the daughters of a headman of the village in the vicinity of which SHÁKYA lived. In another place it is said that he was presented with a refined and honeyed milk soup by a maiden of that village, and that her name was ལྷོང་ལྷོང་ “Well-born.” There are mentioned ten other maidens of the neighbourhood, who visited frequently SHÁKYA, and prepared his victuals after he has commenced to take food regularly.

*Note 15.*—With respect to SHÁKYA's temptations by the Devil: མཛོ་ཁྲོ་ leaf 192-194 : SHÁKYA tells to his *Gelongs* that, during the six years of his ascetic life, he was continually followed by the Devil or Satan (S. *Mára*, Tib. བརྩན *Dust*, or *Káma*, the god of pleasures. He is called also ལྷོང་ལྷོང་ the lord of death; and his host ལྷོང་ལྷོང་ལྷོང་ the troops of the lord of death) who sought every opportunity of seducing him, but that he never could succeed;

although he used a very sweet language, and employed every means to persuade him to enjoy worldly pleasures, and to renounce his abstinence, since it is difficult to subdue entirely one's mind or passions. Satan thus said to him: "give alms, offer sacrifices of burnt offerings; by these means you shall acquire great moral merits. But to what purpose is abstinence?"

*Bodhisatwa* (SHÁKYA) said to him: "I must soon triumph over thee Satan: thy first troop is wish or desire;—the second is displeasure;—the third is formed of hunger and thirst;—in the fourth stand passions or lust;—in the fifth dulness and sleep;—in the sixth fear or dread;—the seventh is thy scruple or doubt;—the eighth are anger and hypocrisy. Those that seek only for profit or gain, for praise (bestowed in verse), honour, (ill got) renown; men praising themselves, blaming others. These are the troops that belong to the army of the black Devil."

He said farther to the Devil: "To such Priests and Brahmans, who have subdued their passions, who possess self-presence, who apply well their understanding, and do every thing conscientiously, what canst thou do? Ill-minded!"

After having said thus, the Devil vanished much dejected, on account of his ill success.

But *Bodhisatwa* (SHÁKYA'S) final victory over the Devil (or the troops of *Káma Deva*) was under the holy tree (ཅུང་ཆུབ་ཤིང་ *Changchubshing*; *ficus Indica*) sitting on the spot of the essence of holy wisdom (ཅུང་ཆུབ་སྒྲིབ་པོ་ *Changchub snyingpo*, called also *Torjedan* རོ་རྗེ་མཛད་སྡེ་ Sans. *Vajrásana*, the diamond seat,) at or in the neighbourhood of the modern *Gaya*, in south Behar.

SHÁKYA after having recovered his strength, leaving the *Nairanjana* river, visited that spot with the intention to become *Buddha*, as his predecessors had done. He sat down there under the holy tree, or a seat of grass, with the resolution or vow, not to rise from that seat, till he had found the supreme wisdom. The Devil seeing, that, should he become *Buddha*, all animal beings instructed by him, will grow judicious and wise, and then they will not obey his commands or orders, endeavours by all means to thwart his object. But all his efforts are in vain. *Bodhisatwa* cannot be overpowered—SHÁKYA, after being victorious over all the assaults of the Devil, passes through several degrees of deep meditation and ecstasies, and at last, about day break, arrives at the supreme wisdom (in the 36th year of his age.)

In the 21st chapter of the "*Gyá-cher-rolpa*," Sans. "*Lalita Vistara*," there is a long description, both in prose and verse, how the Devil (S. *Mára*, Tib. བློན་དུ་ *dut*, or the *Ishwara* of the *Cámadhatu*) was informed of *Bodhisatwa's* approaching exaltation. Of his (the Devil's) thirty-two inauspicious dreams—of his hosts—of the monstrous and horrible forms of the fighting angels—of the several kinds of their weapons—of the manner of their fighting—of the desertion of KÁMA by several gods—of the dissensions of his sons—of the two parties: the white and the black, standing on the right and left sides of KÁMA. Those of the first party under

**KĀRTIKEYA**, their leader, stand for *Bodhisatwa*, and endeavour to dissuade their father (or *Kāma*) from attacking that saint, since he cannot be overpowered. These on the left side remain with **KĀMA**, and exhort him to fight, since it is impossible not to conquer with such troops. On both sides, there are uttered, alternately, by different individuals, many ingenious verses:—**KĀMA** being defeated with all his troops, sends his daughters to endeavour, by their charms and female craft, to seduce *Bodhisatwa*. But all is vain.

Hymns or Praises of *Tathāgata* (**SHAKYA**) are uttered by the gods of several heavens successively, commencing with the gods of the highest heaven, down to the gods that dwell on the surface of the earth.

མདྲོཾ leaf 259. The gods of བཀའ་ལྔ་པོའི་མངོན་པོ་ (the pure or holy mansion) after having circumambulated *Tathāgata*, sitting at *Bodhimānda*, (the holy essence) and having caused a shower of divine sandal powder, thus praised him, in verse.

“ There has arisen the Illuminator of the World—The World’s Protector—the Maker of light, who gives eyes to the world that has grown blind, to cast away the burdens of sin. Thou hast been victorious in the battle. Thy intention is accomplished by thy moral excellence. All thy virtues are perfect. Thou shalt now satisfy men with good things.

“ *Gautama* is without sin. He is out of the mire. He stands on dry ground. He will save other animal beings also that are carried off by the mighty stream.

“ Great Genius! thou art eminent; in all the three worlds there is none like thee. To this world sleeping for a long time, immersed in thick darkness, cause thou the light of understanding to arise.

“ The living world has long been suffering the disease of corruption. The prince of physicians is come to cure them of all their diseases. Protector of the world! By thy appearance, all the mansions of distress shall be made empty. Henceforth, both gods and men shall enjoy happiness. None of those who came to see thee, the chief and the best of men, shall for a thousand ages (*Kalpas*) go to hell (or see the place of damnation.) They who, hearing thy instruction grow wise and sound, shall not be afraid at the destruction of the body. They having cut off the bonds of distress, and being entirely freed from all further incumbrance, shall find the fruit of the greatest virtue (or enjoy the greatest happiness.) These are the persons on whom alms may be bestowed, and that may receive them. Great shall be the reward of such alms—they shall contribute to their (the offerers) final deliverance from pain.”

Leaf 260. **SHAKYA** addressing the priests, says: *Gelongs!*

The gods from the བཀའ་ལྔ་པོའི་མངོན་པོ་ *Ne,tsang* heaven, after having thus praised *Tathāgata*, saluted him, by putting their hands together, and then sat aside.



2. Then came the gods from the རྩ་ལྷ་ལོ་ལྷ་མོ་ *Hotsal* (S. *Abhiswara*), Heaven, and after having presented their several offerings, and having their circumambulated *Tathagata*, thus praised him.

“ Reverence be to thee, Oh Muni! whose mind is profound, whose instruction is very pleasing. Thou art the prince of Munis. Thy instruction is sweet (or pleasing) like the melody of the daughter of BRAHMA. Thou hast found the highest degree of perfection. Thou art the most Holy. Thou art our shelter, our refuge and our aid. Thou, with a loving kindness, are the Protector of the world. Thou art the best physician that takest away every pain and curest all diseases. Thou art the maker of light. Lord! do thou assuage the afflictions of both gods and men, by pouring on them a shower of the food of immortality. Thou art immovable, firm, fixed like *Rirap*, (*Meru*, or *Olympus*) or the sceptre in the hand of INDRA. Thou art constant in thy vow or resolution. Thou, possessing all good qualities are like the Moon, &c. &c.

3. Leaf 260. Then came the gods from རྩ་ལྷ་ལོ་ལྷ་མོ་ རྩ་ལྷ་ལོ་ལྷ་མོ་ the Heaven of BRAHMA, and said—

“ To thee, whose virtue is immaculate, whose understanding is clear and brilliant, who hast all the 32 sacred characteristic signs; who possessest a good memory, discerning understanding, and foreknowledge, and who art indefatigable; reverence be to thee, we adore thee falling down with our heads at thy feet.

“ To thee who art clean or pure from the taints of sin, who art immaculate, spotless; who art celebrated in all the three worlds; who hast found the three kinds of science, who givest an eye to know the three degrees of true emancipation; reverence be to thee.

“ To thee, who with a tranquil mind, clearest up the troubles of evil times, who instructest with a loving kindness all moving beings in their destination, reverence be to thee.

\*“ Muni! whose heart is at rest, who delightest much in explaining every doubt; who hast undergone rigorous suffering on account of moving beings, thy intention is pure, thy practices are perfect. Teacher of the four Truths! Rejoicer in emancipation! who, being liberated, desirest to set free others also; reverence be to thee.

“ The powerful and industrious *Kāma* ( བརྩ་ལྷ་ལོ་ལྷ་མོ་ S. *Māra*) coming to thee, when thou overcomest him by thy understanding, diligence, and mildness, thou hast found at that time the supreme standard of immortality. Reverence be to thee who hast overcome the host of deceit.’

4. Leaf 261. རྩ་ལྷ་ལོ་ལྷ་མོ་ རྩ་ལྷ་ལོ་ལྷ་མོ་ Then came the white party from among the sons of *Kāma*, or the good angels that favoured *Bodhisattwa* (SHÁKYA) and said—

“ O Mighty one! who by thy great power, without moving thyself or standing up, and without even uttering a single word, hast defeated in a moment our strong, fierce and dreadful,

host, O most perfect Muni! to whom all the three worlds pay homage with sacrifices; reverence be to thee.

“The innumerable troops of *Káma*, that surrounded the *Chang-chab shing* (*ficus Indica*) the prince of all trees, were unable to disturb thee—(or not could remove thee.)

“Now, sitting under this tree, after having suffered innumerable hardships thou appearest this-day most beautiful.

“Since during the course of thy *Chang-chab* life (holy life) thou hast parted from thy dearest wife, child, servants; as also thy gardens, towns, countries, kingdoms, thy head, eyes, tongue, feet, &c. to-day thou appearest most beautiful.

“Thou hast now obtained thy wish, as thou hast desired to become a *Buddha*, that thou mightest save, in a vessel of true religion (or faith) those that have been carried off into the ocean of distress. Thy wish is fulfilled. Now they will be saved by thee.

“Chief of men! Giver of eyes to the world! We all rejoice in thy moral merits and final happiness, and pray that we ourselves, after being accomplished in perfection, such as all the *Buddhas* have praised, and having triumphed over the hosts of desire, may arrive at omniscience and final beatitude.

5. Leaf 262. Then came the gods of འཕྲུལ་དབང་ཐེང་མི་ལྷོ་མེ་རྒྱལ་མཚན་ལྷོ་མེ་རྒྱལ་མཚན་ and said :

“Thy instruction is without fault. It is exempt from all confusion. It is free from the principles of darkness and contains the precepts of immortality. It is worthy to be revered both in heaven and on earth. Reverence be to thee possessed of such a brilliant discriminating understanding. Do thou make glad both gods and men by thy delightful instruction. Thou art the patron, the refuge, the shelter of all moving beings, &c. &c.”

6. Leaf 263, Then came those of *Rappul* རལ་འཕྲུལ་ and said :

“Having put off the three kinds of spots or impurities, thou becomest an excellent light of religion. Those that delighted to walk in a wrong way, thou madest enter into the true path of immortality. Sacrificial offerings are made to thee both by gods and men. Thou art a wise curer of diseases. Thou art the giver of immortal happiness. Thy wisdom is wonderful. We, bowing down with our heads, do adore thee.”

7. Leaf 263. Then came the gods of དམ་མཚན་ལྷོ་མེ་རྒྱལ་ (S. *Tushitá*.) and said :

“When thou wast in *Tushitá* (*Gáldán*) thou hadst then fully instructed the gods in many moral virtues. All thy precepts are there still in continual use. We cannot be satisfied with looking on thee, not with harkening to thy instruction. Ocean of good qualities! Light of the world! We bow down with our heads and hearts before thee. At thy descent from *Gáldán*, all the disagreeable places of future birth were cleared up by thee. At the time when thou comedst to sit under this holy tree (*ficus Indica*) the afflictions of all moving beings were assuaged. Since thy wishes have been fulfilled, having found the supreme

perfection (as thou soughtest for) and having defeated *Káma* also, run now thy religious course, turn the wheel of the Law. There are many who wish to hear thy moral instruction. Many thousands of animal beings are waiting here. We beg, therefore, that thou wilt be pleased to run thy religious race, and to instruct them at large, and to deliver them out of the orb of transmigrations, &c. &c.

8. "Leaf 264. Then came the gods of འཇམ་ཐོག་, *Tap-pral*, and said :

"There is none like thee, in morality, meditation, and wisdom ; where is then thy superior ? To thee, O *Tathágata!* who art wise in the means of piety and emancipation, be reverence. We bow down with our heads at thy feet.

"We have seen the great preparations made by the god of the holy tree—such sacrificial offerings, made by the gods and men, belong only to thee (there is none other worthy of them.) Thou art not disappointed in having taken the religious character, and in having lived a rigid life ; since, having overcome the deceitful troops (of *Káma*) thou hast found the supreme perfection. Thou hast shed light on the ten corners of the world. Thou hast enlightened, with the lamp of understanding, all the three worlds. Thou art become a dispeller of darkness. To thee, who givest to man an eye like that of the supreme intelligence, no praise can be sufficiently said, even through the course of a whole *Kalpa*. Ocean of perfections ! *Tathágata!* the most celebrated in the world ! We prostrate ourselves with our heads at thy feet ; we adore thee."

9. Then came INDRA with the other gods of the *Trayastrinsha* heaven, and said :

"*Muni!* who art undisturbed, spotless, who remainest always in a graceful sitting posture like the mountain *Rirap* (S. *Meru*,—or *Olympus*.) Who art renowned in the ten corners of the world, on account of thy shining wisdom and brilliant moral merits ; reverence be to thee.

"*Muni!* thou hadst offered in old times, pure sacrifices to many hundred *Buddhas* ; by the merits of those offerings thou becomedst victorious over the hosts of *Káma*, at the foot of the Holy Tree. Thou art the source of morality, of law, of meditation, of ingenuity, and the standard of wisdom. Thou art the overcomer of old age and of death. Thou art the true physician, the giver of eyes to the world. *Muni!* thou hast put away the three blemishes or spots. Thy senses are quiet, thy mind is at rest.

"SHAKYA! the chief of men ! the spiritual king of all walking beings (men) ! We repair to thee for protection (or we take refuge with thee.) By thy diligent application thou hast acquired the infinite good practices of the eminent saints (*Bodhisatwas*) thou hadst the powers of wisdom, method, affection, and prosperity, at thy first becoming a *Bodhisatwa* ; now sitting at *Bodhimánda* (Holy essence, or the essence of wisdom) thy ten powers are complete.

"The gods were in much fear and anxiety, seeing the infinite hosts that were surrounding thee, saying among themselves : will not that prince of the priests, who is sitting at *Bodhimánda* (ཐུང་ཐུང་ལྷོང་པོ་) be overpowered ?

“Thou hast not been afraid of those evil spirits—thou wast not even moved. By knocking with thy hand upon a heavy load, they were all afraid, and thou becamest victorious over all the hosts of *Káma*. As the former *Budhas* had found the supreme perfection (on this holy spot) by sitting on their thrones (lion-chair) thou having followed their examples, hast equalled them both in mind and spirit, thou hast acquired omniscience by thyself. Therefore, thou art the holy, the self-produced of the world, the ground on which all moving beings may rest their prosperity (or moral merits,) &c. &c.

10. Leaf 265. Then came the four great kings རྒྱལ་པོ་ཚ་པོ་བཞི། (gods residing on the four sides of the *Sumeru* or *Rirap*) and said :

“Thy instruction is agreeable ; thy voice is pleasing—thy mind being very placid, is clear like the moon. Thou hast a cheerful countenance. Prince of *Munis* ! that makest us glad ; we adore thee.

“When thou dost speak, the melody of thy voice surpasses all those of both gods and men. All the distresses, caused by lust, passion, and ignorance, are assuaged by thy words. They produce in all animal beings the purest joy. All they, that hearken to thy instruction, will be liberated. Thou dost not disdain the ignorant. Thou never wast proud with the superiority of thy wisdom. Neither art thou puffed up (in prosperity) nor dejected (in adversity.) As the *Rirap* arose from among the waters, so thou art eminent from among men.”

11. Leaf 266. Then came the gods of the enlightened void space above, or atmosphere, བཟང་ལྷ་དང་ལྷི་ལྷ་ཚམས།, and said :

“We come to see thee, *O Wise Muni* ; after having observed carefully the practices of moving beings. Pure animal being ! when we look on thy behaviour, it is only thou (from among all) whom we find with an undisturbed mind, &c. &c.”

12. Leaf 267. Then came the gods residing on the surface of the earth, ལ་མྱེའི་ལྷ་ཚམས།, and said :

“Thou having enlightened every atom in the universe, all the three thousand worlds became a temple of sacrifice for thee, how much more so thine own person !”

“We take up the whole body of water below, all moving beings on the surface of the earth, all earths in the three thousand worlds, we offer them all to thee, and beg thee to use them according to thy pleasure : and we wish that at every place where thou sittest, walkest, or liest, or the spiritual sons of *Gautama*, the *Sugata* (thy spiritual sons) shall preach the Law, all the hearers and believers of the word, on account of our moral merits, may find the supreme perfection or beatitude.”

(Note ; of some of the hymns or praises under the above 12 heads, a part only has been translated ; and the specification of the several offerings presented to *Tathágata* by each class of gods at their arrival, has been left out.)

*Note 17.*—The substance of BRAHMÁ'S address is: [B Leaf 284. " It is unbecoming to him (SHÁKYA) to remain so indifferent after having acquired such great perfection and wisdom. There are many in the world who both desire to learn and can understand his doctrine. BRAHMÁ, therefore, with INDRA and several other gods, beg him that he will please to teach his doctrine (or that he will beat the drum, blow the shell or trumpet, and kindle or light the lamp of religion, and cause to fall a shower of religious instruction.) And that he will please to save or deliver men out of the ocean of transmigration, to cure their moral diseases, to assuage their afflictions, to bring into the right way those that are gone astray, and to open the door of emancipation (or final liberation from bodily existence.)

*Note 18.*—The Mongols say he ascended a throne at *Varánasi*. There are at *Varánasi* (according to the dreams of the *Buddhists*) one thousand (spiritual) thrones (*Sengehi-khri*, *lion-chair*) for the 1,000 *Buddhas* of this happy age (*S. Bhadra Calpa*) four of whom have appeared, and the rest are to come hereafter. SHÁKYA after becoming *Buddha*, when first visited *Varánasi*, paid respect to the thrones of his three predecessors by circumambulating each of them, and then he sat down on the fourth throne.

These 1,000 *Buddhas* are described in the first volume of the *Do* class of the *Kagyur*, to which beg to refer. Some wealthy Tibetians delight to keep the images of these 1,000 *Buddhas*, made of silver or other metal, and to pay respect to them.

*Note 19.*—With respect to the four truths little further explanation is afforded.—Ignorance is the source of almost every real or fancied misery; and right knowledge of the nature of things, is the true way to emancipation; therefore, they, who desire to be freed from the miseries of future transmigrations, must acquire true knowledge of the nature of divine and human things.

*Note 20.*—SHÁKYA had accepted the *Vihar* (in the *Kalantaka* grove, near *Rājagriha*) offered him by VIMBASÁRA; where he passed afterwards several years, and many of his lectures were delivered in that *Vihar* (or Behar.) There was, likewise, another place near *Rājagriha*, called in Sanscrit the *Griddhrakuta parvata*, where he gave several lectures, especially on the *Prájnaparámítá*.

*Note 21.*—The principal female persons of the religious order established by SHÁKYA, were: *Gautamí* (his aunt) *Yashodhará*, *Gopá*, and *Utpalavarnná* (his wives.)

LECHIN ལེ་ཅིན་ (Lhas-byin; Sans. *Devadatta*) and SHÁKYA (or *Siddhártha*) were the sons of two brothers. This of the eldest, that of the youngest. Each had one brother. LECHIN had A'NANDA (in Tib. *Kungávo*) SHÁKYA had NANDA (Tib. *Gávo*).

In the *Dulva*, and in several *Sutras*, DEVADATTA is represented always as inimical to SHÁKYA. He slew with his fist an elephant sent by the *Lichavyies* of *Vaishali* as a present to SHÁKYA, when he was yet at *Capila*. He hired some persons to destroy SHÁKYA by hurling on him a large stone. He caused many times dissensions among his disciples.

ACCOUNT OF THE DEATH OF SHÁKYA.

*Translated from the Dulva, p. 77.*—འདྲེན་པ་ ལྷ་ ལྷ་མོ་ལྷ་མོ་གྲུ་གྲུ་

As soon as SÁNGS-GYÁS CHOMDÁNDÁS (ལྷ་མོ་ལྷ་མོ་གྲུ་གྲུ་ *Sangs-gyas Chomdan-das. S. Buddha Bhagavad*) was delivered from pain (was dead) this great earth shook, ignis fatuus also fell, the corners of the world also were burning (with meteors), and from the enlightened void space above (from the air or heaven) there was also heard a sound of drums made by the gods.

At that time the life possessing HOT-SRUNG CH'HEN-PO (འཇིག་རྒྱུ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ *ts'he-dang-ldan-pa-hod-srung-ch'hen-po, S. A'yusmán Mahá Káshyapa*) being at *Rájagriha*, in a residence in the grove called after the *Kalantaha* bird, was awakened by that earthquake, and reflecting on what it would signify, he perceived that CHOMDÁNDÁS had been entirely delivered from pain. And knowing the nature of things, he said : "This is the case with every compound thing."

He, reflecting within himself, that the king of *Magadha* (མ་ལྷ་མོ་ལྷ་མོ་ *MASKYE'S-D, GRA; S. Ajátas shatru; the son of ལུ་མོ་ལྷ་མོ་ལྷ་མོ་, LUS-H, P'HAGS-MA, his mother*) not being yet well grounded in his faith, (having a faith without roots) should he hear of the death of CHOMDÁNDÁS, he would certainly die in vomiting out warm blood ; therefore he thought of means to prevent it.

He said thus to YARCHET (འཇིག་རྒྱུ་ལྷ་མོ་ : *DVIAR-BYED, a Brahman, the chief officer of Magadha; ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, S. Mahá Mántra*) : YÁRCHET ! may it be known to you, that CHOMDÁNDÁS being delivered from pain, if the son of LUS-P'HÁGS-MÁ, the king AJÁTA SHATRU, whose faith has not yet taken root, should he hear that CHOMDÁNDÁS is delivered from pain, he may die by vomiting warm blood ; therefore be you instructed in the means of preventing it.

He (YARCHET) said : Venerable Sir, please to command or tell the means one after another. He said : YARCHET, come, go speedily into the king's garden or grove, and make to be represented in painting, how CHOMDÁNDÁS was in *Gáldán* (S. *Tushítá* ; ) how he, in the shape of an elephant descended into the womb of his mother. How he, at the foot of the *Changchubshing* (*ficus Indica*) has found the supreme perfection, or become *Buddha*. How he, at *Váranási*, at three different times, turned the wheel of the law of twelve kinds (has taught his doctrine). How he, at *Shravasti*, displayed great miracles. How he, at the city of *Sgra-chen*, descended from the *Trayastrinsha* (33) heaven of the gods, whither he had gone to instruct his mother ; and lastly, how he, after having accomplished his acts in taming and instructing men, in his doctrine, at several places, went to his last sleeping bed, in the city of *Sá-chen* (ལྷ་མོ་ : of *Kusha. S. Cámurupa*, in *Assam*.)

Take you seven long basins or troughs filled with fresh butter and one filled with *Tsandan goshirs'ha* (a kind of sandal wood or resin) and place them in that part of the garden. When the king shall come out to the door then beg him that he may be pleased to go and see the garden. If he take notice of the picture and ask of you : what is this ? then tell him, at large, thus : Sire! (*Láá*) This place is *Capilavastu* ; in this corner here has been born CHOMDÁNDÁS. This, here, is the bank of the *Naranjana* river. This, here, is the spot where CHOMDÁNDÁS, sitting on a diamond-seat (S. *Vajrásana*, Tib. རྗེ་པུ་ལྷ་མོ་, *Dorjé-dan*) arrived at the supreme perfection, or became *Buddha*. This, again is the city of *Váranási* : CHOMDÁNDÁS three times passed over to this spot, and turned the wheel of the law of twelve kinds. Here is the city of *Shravastí*, where CHOMDÁNDÁS displayed his great miracles. This, again, is the city of *Sgrá-chen*. It is here that CHOMDÁNDÁS alighted, when he came down from among the gods in the *Trayastrinsha* heaven. This, again, is the city of *Kusha* where CHOMDÁNDÁS, after having accomplished his acts in disciplining men, at such and such places, went to his last sleeping bed ! Tell him so, and when, upon hearing these, he shall faint, then plunge him into the long basin filled with fresh butter, and when the butter shall be melted, then lay him in the second basin, and so on, till the 7th basin, then take out and lay him into that filled with *Tsandan-goshirs'ha*, and so he will recover. After having said this, the A'YUSMÁN MAHÁ KÁSHYAPA departed for the city of *Kusha*.

YÁRCHET having soon got the pictures ready, when the king appeared abroad, begged him that he would please to go and see the garden. The king entering into the garden, and seeing the pictures, asked of YÁRCHET, what is this ? He answered, and told him at large, (as above has been described) till : 'this is the city of *Kusha* (*Tsa-chen* city, so called from the *Kusha* grass) where CHOMDÁNDÁS went to his last sleeping bed.' He said : 'What say you ! YÁRCHET ; what ! CHOMDÁNDÁS has been delivered from pain ?' said he : but YÁRCHET remained silent. Then the king (AJÁTASHATRU) having fainted fell motionless to the ground. YÁRCHET laying him successively in the long basins or troughs filled with fresh butter, and afterwards taking out and laying him again in a long basin filled with *Tsandan goshirs'ha*, he then recovered.

As soon as CHOMDÁNDÁS was dead, at the foot of the pair of *Sal*-trees, which scattered over him their flowers, and he was sleeping like a lion, a GELONG thus said, in verse :

"A pair of beautiful *Sal*-trees, in this grove of excellent green trees, are scattering flowers upon the Teacher delivered from pain."

As soon as CHOMDÁNDÁS was dead, INDRA (བྱུ་ལྷ་མོ་, *Br.gya-byin*) said, in verse :

"Alas ! the compound thing is not lasting ; from its being produced it is of a perishable nature. Since it is produced, it perishes. It is a happiness for such to be at rest (to be assuaged)."

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, BRAHMÁ (*Ti'hánga-pá*) the Lord of the Universe (S. *Sahalo-sésáha*, Tib. MI-JED-KYI DÁKPO མེ་མཁའ་ལྷོ་བླ་མ་པོ་ལྷོ་) thus said, in verse :

“ All things gathered together in this world by all creatures, must be relinquished. The man, who had no equal in the world, TATHÁGATA, who has found great powers and clear eyes, such a Teacher also, at last, has died.”

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, the life possessing MÁGÁGS-PA (རྩོད་དང་ལྷན་པ་མ་འཕགས་པ་ : (S. *A'yusmán Aniruddha*) said in verse :

“ He who with a firm mind was a protector, he that had found steadiness and tranquillity, the letting out and taking in of breath (respiration) being stopped, the clear eyed, at last, is dead. When the Teacher, who was excellent in every kind, was delivered from pain, I was very much troubled ; my hair stood on end. He was without fear ; he was above the senses (or the objects of sense) his mind was evolved. Such a light is now extinguished.”

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, some GÉ'LONGS rolled on the ground ; some clasping their arms, uttered great ejaculations ; some being depressed by sorrow, sat still ; some depending on religion, said : CHOMDÁNDÁS, who instructed us in many things, that were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.

Then the life possessing MÁGÁGS-PA said to the life possessing KUN-GÁVO. “ KUN-GÁVO (S. *Ananda*) if by degrees and by soft means you will not appease the *Gélongs*, the gods that live for many hundred *kálpas*, will reproach, revile, and say contemptuously : there are many priests (*Gélongs*) that took the religious character according to the excellent precepts of the *Dulva*, but that are without judgment and reflection.”

KUN-GÁVO asked of MÁGÁGS-PA : ‘ Do you know how many gods there are present ? ’ ‘ KUN-GÁVO, in all the space that is from the city of *Kusha* to the river *Yig-dán*, (རྩེ་ལྷན་པ་) from the grove of the pair of *Sál*-trees to the *Chaitya* (མཚོ་རྩེ་གཞི་མ་ Mchhod-rien, adorned with a head ornament by the Champions) 12 miles, (each of 4,000 fathoms) in circumference, there is not a single spot left which is not occupied and filled by wise gods of great power ; there is not left so much place by the inferior gods where you could fix a staff. Some of these gods roll on the ground ; some grasping their arms utter ejaculations ; some, being oppressed by great sorrow, sit still ; some depending on religion (or on the nature of things) thus say : CHOMDÁNDÁS, who instructed us in many things, which were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.’

In that evening the life possessing MÁGÁGS-PÁ, after having expressed some moral reflections, sat down in the manner of a venerable wise man keeping silence.

Then, the night being over, the life possessing MÁGÁGS-PA thus said to the life possessing KUN-GÁVO :

KUN-GÁVO, go you, and tell thus to the Champions, the inhabitants of *Kusha* : “ Inhabitants, (citizens), this evening, at mid-night, the Teacher has been delivered from pain, with respect



to the five aggregates of his body ; perform now your duty, and work out your moral merits." And tell them not to take into their minds to say : "Men dwelling in the neighbourhood (environs) of our city (or beloved brethren) our Teacher being dead, henceforth we cannot make him sacrifices (offerings) and do other things that are required." After MÁGÁGS-PA had said this, KUN-GÁVO putting on his religious garb (ལྷ་མ་ཕྱེས་ *Na'm-jár*) accompanied by other priests or *Ge'longs*, went to that place, where the Senate-house of the Champions, that inhabit *Kusha*, was, and where there were assembled at that time about 500 Champions of the City of *Kusha* to consult about some affairs. Then KUN-GÁVO said to them : 'Intelligent citizens, assembled Champions of *Kusha*, please to hear : At midnight, this evening, the Teacher has been entirely delivered from pain, with respect to the five aggregates of his body. Perform now your duty, and make your moral merits. Do not take into your minds to say : "Men dwelling in the neighbourhood of our city, our Teacher being dead, henceforth we cannot make him sacrifices and perform other rites that are required." After KUN-GÁVO had said thus, some of the Champions that inhabit *Kusha*, roll on the ground ; some clasping their hands, utter ejaculations ; some being oppressed by sorrow, sit still ; some depending on religion say : 'CHOMDÁNDÁS, who taught us so many things, that were pleasing, agreeable and delightful to every man's heart, is now separated, annihilated, destroyed, and withdrawn from us.'

Then the Champions of *Kusha* taking to themselves from the whole City, flowers, garlands incense, sweet scented powders, and musical instruments ; together with their children, wives, male and female slaves, labourers, publicans, their friends, relations, magistrates or officers, and their kindred, going out from the City of *Kusha*, and proceeding to the grove of the pair of *Sál*-trees, after having arrived there, show every kind of respect, reverence, honour and worship to CHOMDÁNDÁS (who was sleeping like a lion) by sacrificing to him with myrrh, garlands, incense, sweet scented powders, and with music.

Then the principal men from among the Champions of *Kusha* thus said to the life possessing KUN-GÁVO (S. *A'yusmán A'nanda*) Venerable KUN-GÁVO, (or Reverend Sir).

We are willing to sacrifice to CHOMDÁNDÁS (or show honour to his memory) please to instruct us how we should perform the funeral ceremonies." "Citizens ! in like manner with those of an universal Monarch (S. *Chakravartti*) Tib. ལྷོ་ཀྲོལ་མཉམ་སྦྲུལ་མཁའ་ལོ་སྤྲུལ་པོ་ *Khor-lo-gyur-ol-gyel-po*). 'Venerable KUN-GÁVO ! how they are performed to an universal Monarch ?' 'Inhabitants ! (citizens) the corpse of an universal Monarch is wrapped first in cotton and cotton-tree (made into flat leaves or blades) and afterwards it is wrapped up in 500 pieces of cotton cloth, then it is placed in an iron coffin filled with seed-oil ; and from above it is covered with a double iron covering ; then heaping together all sorts of sweet scented woods, it is burnt with them ; and the fire is extinguished with milk ; then his bones being put into an urn of gold, and building a *Chaitya* for the bones, on such a place where four

roads meet and fixing an umbrella, banners and long narrow hanging pieces of stuff or cloth, they show respect, reverence, honour and worship, with myrrh (or fragrant substances) garlands, incense, sweet scented powders, and musical sounds, and then they celebrate a great festival. Citizens ! such things are performed at the funeral of an universal Monarch. For TATHÁ-GATA, the *Arhan*, the most accomplished *Buddha*, you must do yet more.'

'Venerable KUN-GÁVO ! we will do accordingly as you have commanded ; but as it is not easy to get soon together the things required ; in seven days hence, we will make every thing ready, and then we will perform our funeral sacrifices with fragrant substances, garlands, incense, sweet scented powders, and musical sounds, showing respect, reverence, honour and worship to CHOMDÁNDÁS, who sleeps on the lion-throne (or lies on the stately funeral bed).'  
'Do you, therefore,' said KUN-GÁVO, 'accordingly.'

Then they went away, and in seven days prepared every thing. And on the seventh day, having prepared also golden biers (or frames, &c.) bringing together all fragrant substances, garlands and all sorts of musical instruments that were found within the space of 12 miles, from *Kusha* to the *Yig-dán* river ; from the grove of the pair of *Sál*-trees to the *Chaitya* with a head ornament, (ornamental pinnacle) they came out from the City, and proceeding to the grove of the pair of *Sál*-trees, paid respect, reverence, honour and worship to him, who was sleeping on the lion-throne with all sorts of fragrant substances, garlands, incense, sweet scented powders, and musical sounds.

Then the principal Champions of *Kusha* thus said to the Champions that crowded together from all parts : 'Hear ye, intelligent citizens ! the wives and the maids of the Champions, shall make canopies of cloth over the corpse of CHOMDÁNDÁS ; the wives and lads of the Champions shall carry the bier of CHOMDÁNDÁS ; and we showing respect, reverence, honour, and worship to him, with fragrant substances, garlands, incense, sweet scented powders and music, so we shall enter at the western gate of the City, and after having perambulated the whole space within, we shall go out by the eastern gate of the City ; and after having passed over the *Yig-dán* river, we shall stay by the *Chaitya* (called the *Chaitya* that has a head ornament tied on by the Champions) and there we will burn the corpse.'

The Champions answered them, and said : 'we will do accordingly.' The wives and the maids of the Champions formed canopies of cloth for the corpse of CHOMDÁNDÁS ; but the wives and lads of the Champions, wishing to lift up the bier of CHOMDÁNDÁS, could not take it up. Then MÁGÁOS-PA said to KUN-GÁVO : 'Life possessing KUN-GÁVO, the wives of the Champions of *Kusha* could not lift up the bier of CHOMDÁNDÁS ; and why ?' 'Since such is the will of the gods.' 'Life possessing MÁGÁOS-PA ! and what is the will of the gods ?' 'That the bier be carried by the Champions and the young Champions of *Kusha*.' 'Life possessing KUN-GÁVO ! it must, therefore, be done accordingly as the gods will have it.'

Then as soon as the bier was lifted up by the Champions and the young Champions, the gods dwelling in the enlightened ethereal space above, scattered about divine flowers, such as *Utpala*, *Pádma*, *Pádmakarpo*, *Kumuda*, &c., sweet scented powders of *Akarn*, *Tamala*; and made divine music, and let down many cloths or garments. Then some of the principal Champions said to the others, 'let us lay aside the music of men, and the other things, and let us perform the funeral ceremonies with divine music, and divine flowers and incense.' Afterwards they performed the funeral ceremonies accordingly (as has been stated above) till they reached the *Chaitya*, where the corpse was burned.

At *Kusha* there fell at that time so much of the divine flower *Mandaraka*, that it reached up to the knees. A man, taking with him a great deal of that divine flower, went to the tower of *Dig-páchen* (ཇུང་པཅེན་), on some business.

At that time MAHÁ KÁSYAPA (HOT-SRUNG-CH'HEN-PO), together with a train of 500 persons, (or priests) was on his road to *Kusha*, to pay his last respects to the inviolate body of CHOMDÁNDÁS. He, having met that man on the road between *Kusha* and *Dig-páchen*, asked of him, whence he came, and whither he was going. He answered to him: 'Venerable Sir, I come from *Kusha*, and, on some business, I go to *Dig-páchen*.' 'O man! do you know my Teacher?' 'Yes, Venerable Sir, I know him; it is GE' LHONG GAUTAMA (S. SHRAMANAH GAUTAMA). There have been now seven days elapsed, since he is dead. This *Mandaraka* divine flower I have taken from among those flowers with which sacrificial respects were paid to his relics.'

The Champions of *Kusha*, wishing to burn the body of CHOMDÁNDÁS, could not kindle the fire. Then MÁGÁGS-PÁ said to KUN-GÁVO! 'KUN-GÁVO, the Champions of *Kusha* cannot burn the body of CHOMDÁNDÁS, and why?' 'Because it is the will of the gods. MÁGÁGS-PÁ, according to the will of the gods, HOT-SRUNG-CH'HEN-PO, with 500 other persons, is on his way between *Dig-páchen* and *Kusha*, and wishes to pay his respects to the inviolate body of CHOMDÁNDÁS, before it shall be burned. MÁGÁGS-PA! we must do accordingly as the will of the gods has been.'

Then KUN-GÁVO thus said to the Champions of *Kusha*: 'Hear ye, O assembled multitude of the Champions of the City of *Kusha*. The Corpse of CHOMDÁNDÁS could not be burnt, and what was the reason thereof? because the gods would have it so.' They said: 'we must, therefore, do accordingly as the will of the gods has been.'

Afterwards HOT-SRUNG-CH'HEN-PO arrived at *Kusha*: from a far he was perceived by those of his followers, who went before him with fragrant substances, garlands, incense, sweet scented powders, and all sorts of musical instruments, and after having prostrated themselves at his feet, they followed him. He, accompanied by an immense number of people, went to the place where the Corpse of CHOMDÁNDÁS was. And removing all the sweet scented woods, he opened the iron coffin, took off all the wrappings (consisting of 500 pieces of cotton cloth and of cotton) and then he paid his adoration to the entire or inviolate body of CHOMDÁNDÁS.

There were at that time, on the whole surface of this great earth four great hearers (*Śhrāvāṅas*) of SHÁKYA: 1, KOHU-DINYA: (S. *Kaun-dinya*.) 2, S, KUL-CHET: (CHUNDA.) 3, STOS-CHU-HOT-SRUNG: (DASA-BALA KÁSHYAPA.) 4, HOT-SRUNG-CH'HEN-PO: (MAHÁ KÁSHYAPA.)

Among these, HOT-SRUNG having more knowledge and moral merits than the others, had found many garbs, (or clothes) alms, beddings, medicaments, and necessary utensils. He thought thus within himself: I myself will make a sacrificial offering to CHOMDÁNDÁS. Therefore, instead of the former wrappings, &c., he made all new, and then laying the body in the iron coffin, he covered it with a double covering; then heaping together all sorts of sweet scented woods, he went aside, and the wood was kindled by itself.

Then the Champions of *Kusha* extinguished the fire with milk, and the relics were put by them into an urn of gold, placed on a golden bier or frame, and after having paid to it all sorts of respect (as has been described above) they carried it into the City, and deposited it in the middle of the City of *Kusha*.

The Champions inhabiting the country or town of *Dig-páchen*, being informed that there have elapsed seven days, since CHOMDÁNDÁS has been delivered from pain, and that the inhabitants of *Kusha* have built a *Chaitya* for his relics; therefore putting on their armour, with four kinds of troops (elephants, horse, chariots, and infantry) they go to *Kusha*, and thus say to the Champions of that City: 'Hear ye! O assembled multitude of the Champions of *Kusha*, CHOMDÁNDÁS being from a long time dear unto us, and now being delivered from pain while he was tarrying in the neighbourhood of your City, we desire and request of you that you will give us a share of his bodily relics, that we may take them to *Dig-páchen*, and build a *Chaitya* there; then we shall pay all sorts of respects and worship to them, and will establish a great festival to the memory of CHOMDÁNDÁS.' The Champions of *Kusha* answered them! 'CHOMDÁNDÁS has been dear also unto us; he died in the environs of our City, we will give to you no share of his relics.' They said: 'If you will give, well, if not, we will take by force, with our troops.' Then the Champions of *Kusha* said: 'we will do accordingly.'

There were, besides those of *Dig-páchen*, six other pretenders to share in the relics of CHOMDÁNDÁS; their names are:

1. The *Buluka* royal (or *ashetriya*) tribe, residing in *rTogs-pá-g,yová* (of wavering judgment).
2. The *Krod'tya* royal race, in the City of *Sagra-Sgrogs*.
3. A Brahman residing in *Khyáb-h,jug-g,Ling* (VISHNU'S region.)
4. The *Shákya* royal (*ashetriya*) tribe, at *Sers,Aye*, or *Capila*.
5. The royal (*ashetriya*) tribe, *Litsabyi*, residing at *Yang-páchen* (S. *Veshali* or *Prayaga*.)
6. The King of *Magadha*, MA-s,KYE's-dGRA (S. *Ajáta Shatru*).

The King of *Magadha*, AJÁTA SHATRU, wished to go himself and conduct his troops; but remembering CHOMDÁNDÁS, (SHÁKYA) he fell down motionless from his elephant. Then he was

put on horseback, but he again fell down. Then he entrusted his troops to YARCHET, a Brahman and chief officer, and directed him to give his salutation to the Champions of *Kusha*, and to ask of them a share of the relics of CHOMDÁNDÁS ; since he had been dear to him : and he would build at *Rájagriha* a *Chaitya* for those relics and pay every kind of respect and worship to them, and would establish a great festival for them. YÁRCHET did accordingly as he had been directed, by the King : but the Champions of *Kusha* will give no share to him. They say : ‘ YARCHET ! CHOMDÁNDÁS has been dear to us also from a long time ; he became our *Láma* (*Guru*) and he died in the vicinity of our City ; we will, therefore, give you no share of his relics.’ Then YÁRCHET said to them : ‘ If you will give, well ; if not, we will take by force, by our troops.’ They said : ‘ we will do accordingly.’

When the Champions of *Kusha* saw the great multitude of troops that came to take away, by force, the relics of CHOMDÁNDÁS, they exercised their wives and children in shooting arrows. And when their City was besieged by those seven different troops, they came out to fight with them. But a Brahman, called *Brivo-t'ang Mnyám-pa*, (or the Brahman with a *drona* in his hand ;— a measure, the 20th part of a bushel) seeing the bad consequences of coming to blows, endeavoured to persuade the Champions of *Kusha* to share with them the relics of CHOMDÁNDÁS' body ; since CHOMDÁNDÁS GAUTAMA had been from a long time very patient, and had many times praised the virtue of patience. And he told them that it was unbecoming that they should kill or destroy each other's lives, on account of the relics of CHOMDÁNDÁS. He reconciled afterwards both parties, and made them agree that the relics of CHOMDÁNDÁS should be divided into eight parts.

Leaf 651. He therefore divided them thus :

1. One part to the Champions of *Kusha*.
2. The 2d part to the Champions of *Dig-páchen*.
3. The 3d part to BULUKA of the royal or *kshetriya* tribe, residing in *rTogs-pá-gyová*.
4. The 4th part to KROD'TYA of the *kshetriya* tribe, residing in the City of *Sgra-sgrogs*.
5. The 5th part to the Brahman residing in *Khyáb hjug-gLing*.
6. The 6th part to the SHÁKYA royal tribe, in *Capila*.
7. The 7th to the LITSABYI royal tribe, in *Yang-pá-chen* (S. *Vaishali* or *Pragága*.)
8. The 8th part to YARCHET, a Brahman of *Magadha*, the King's Envoy of that Country.

And they all built *Chaityas* in their respective countries, and shewed all kinds of respect, reverence, honour and worship to them ; and established each of them a great festival in honour of those relics.

The urn or vessel, in which the relics were first deposited in the *Chaitya*, was given afterwards to that Brahman, who acted as Mediator between the different parties. He took with him the vessel, and in his own City, called the City of *Brivotáng Nyámpá*, built a *Chaitya*, and

paid all sorts of respects to the relics of CHOMDÁNDÁS, and in honour of them established a great festival.

Afterwards a young Brahman called NYAGRODHA, requested the Champions of *Kusha* that they would cede him the ashes or coals of the fire in which the dead body of CHOMDÁNDÁS was burned. Having obtained his request, he built in the village of *Nya-grodha-trees* a *Chaitya* called that of the Coals; and paying all sorts of reverence and worship to them, he established a great festival in honour of them.

Leaf 652. There were now in *Jambu-dwipa* ten *Chaityas* of the relics of CHOMDÁNDÁS eight were styled those of the remains of his body; one that of the Urn or Vessel, and one that of the Coals.

The four eye teeth of CHOMDÁNDÁS were thus divided: One was taken up into the *Trayastrinsha* heaven of the gods. The 2d was deposited in "*Yid-du-hong-vá*" (the delightful town.) The 3d is in the Country of the King of *Kalingha*. The fourth is worshipped by a NÁGARÁJA in the City of *Sgra-sgrogs*.

The King "MYÁ-NÁN-MET," (S. ASHOKA), residing at *Pataliputra*, has much increased the number of *Chaityas* of the seven kinds.

Leaf 652. CHOMDÁNDÁS (SHÁKYA) was born at *Kapila*. In *Magadha* he arrived at the supreme perfection (or became *Buddha*). At *Káshi* he turned the wheel of the Law (or promulgated his doctrine). At *Kusha* he was delivered from pain.

Leaf 653. In this is related how, after the death of SHÁKYA, HOT-SRUNG-CHAEN-PO (S. MAHA KÁSHYAPA) made arrangement for the compilation of the doctrines of SHÁKYA, contained in the *Dulva*, *Do*, and *Mámo* (or *Chhos-Mnón-pa*, or *Sher-chhin*) (S. *Vinaya*, *Sútra* and *Mátri Abhidherma*, *Prajnyà páramitá*.)



# ANALYSIS

OF THE

## SHER-CHIN—P'HAL-CH'HEN—DKON-SÉKS—DO-DE— NYÁNG-DÁS—AND GYUT;

BEING THE 2nd, 3rd, 4th, 5th, 6th, and 7th DIVISIONS OF THE  
TIBETAN WORK, ENTITLED THE KAH-GYUR.

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BY MR. ALEXANDER CSOMA KÖRÖSI.

SICULO-HUNGARIAN OF TRANSYLVANIA.

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### II. (SHER-CHIN.)

ACCORDING to the Index, the second great Division of the *Bkah-hgyur*, is that of the <sup>(1)</sup> “*Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa*,” (by contraction, *Shér-p’hyin*, pronounced *Sher-ch’hin*.) Sans. *Prajná páramitá*. Eng. “Transcendental Wisdom.” Under this title there are in the *Bkah-hgyur*, 21 volumes, classed under the following subdivisions or distinctions:

1. <sup>(2)</sup> *Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa-stong-p’hrag-brgya-pa* (or *hbum*). Sans. *Shata sahasriká prajná páramitá*. Eng. “Transcendental Wisdom, in one hundred thousand slókas.” In 12 volumes, in which are counted 75 chapters (*léhu*, in Tib.) 303 artificial divisions (*bam-po*, in Tibetan, each containing 300 slókas in verse, or an equivalent in prose, and occupying in

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<sup>1</sup> ཤེས་རབ་ཀྱི་པ་འཇོག་ཏུ་ཕྱིན་པ་, or ཤེས་ཕྱིན

<sup>2</sup> ཤེས་རབ་ཀྱི་པ་འཇོག་ཏུ་ཕྱིན་པ་ ལྷོང་ཐོག་བརྒྱུ་པ་, or ལྷོང་ཐོག

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general 21 leaves in the *Bkah-hgyur*), and one hundred thousand slókas—the whole is in prose. In these 12 volumes the *Prajná páramitá* is treated at large, and the other sub-divisions are only abridgments of these 12 volumes. These were first translated from Sanscrit into Tibetan in the ninth century, by the Indian Pandits, JINA MITRA and SURENDRA BODHI, and the Tibetan Lotsáwa (Sans. *Lochch'hava*.) YE'-SHE'S-SDE'. They were afterwards again review and arranged by others.

2. <sup>(3)</sup> *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-stong-p'hrag-nyi-shu-lña-pa*, (or in round numbers, "Nyi-khri," 20,000.) Sans. *Pancha vinshati sahasriká prajná páramitá*, "Transcendental Wisdom, in 25,000 slókas." In three volumes. There are counted 76 chapters, 78 bam-pos, and 25,000 slókas. This is an abridgment of the before-described 12 volumes. No translators are mentioned.

3. <sup>(4)</sup> *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-brgyad-stong-pa*. Sans. *Ashta dasa sahasriká prajná páramitá*. Eng. "Transcendental Wisdom, in 18,000 slókas." In three volumes, containing 87 chapters (*léhu*), 50 small divisions (*bam-po*), and 18,000 slókas. These three volumes are a more close abridgment of the above specified 12 volumes. No translators are mentioned.

4. <sup>(5)</sup> *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-pa*, (or by contraction "*Shés-k'hri*,") Sans. *Dasa sahasriká prajná páramitá*. One volume of 613 leaves, containing 33 chapters, and 34 bam-pos, or small divisions. This volume is an abridgment of the *Yum-hbring*, or of the above specified three volumes of 25,000 slókas, translated by JINA MITRA, PRAJNYA VARMA, and the Tibetan Lotsáwa, BANDE YE-SHES.

5. <sup>(6)</sup> *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-brgyad-stong-pa* (or simply *brgyad-stong-pa*). Sans. *Ashta sahasriká prajná páramitá*. One volume of 462

3 རེས་རབ་ཀྱི་པ་འཇོལ་རྩ་བྱིན་པ་ རྩོད་པ་གྲི་གྲ་རྩུ་པ, or གི་ལྷི

4 རེས་རབ་ཀྱི་པ་འཇོལ་རྩ་བྱིན་པ་ ལྷི་བཅིང་ རྩོད་པ

5 རེས་རབ་ཀྱི་པ་འཇོལ་རྩ་བྱིན་པ་ ལྷི་པ, or རེས་ལྷི

6 རེས་རབ་ཀྱི་པ་འཇོལ་རྩ་བྱིན་པ་ བཅིང་ རྩོད་པ, or བཅིང་རྩོད་པ

leaves, 24 bam-pos, and 32 léhus. This volume likewise contains an abridgment of the several *dharmas* contained in the above enumerated volumes. This was delivered by *BCHOM-LDANHDAS* (SHÁKYA) likewise, as the above enumerated divisions, when he was on the mountain, called in Tibetan, the “*Bya-rgod-p’hung-pohi-ri*,”<sup>(7)</sup> in Sans. *Gridhira kut’a parvata*, near *Rájagriha* in *Magadha*. This is a favourite volume of the Tibetans, who shew particular reverence to it; hence both the manuscript and printed exemplars of it are in very great number to be found.

6. One volume is entitled,<sup>(8)</sup> “*Sna-ts’hags*,” Miscellaneous (Works) or all sorts of aphorisms of the *Prajná páramitá*. There are in this volume 18 different treatises or aphorisms, of which the titles are as follow :

i. <sup>(9)</sup> *Rab-rtsal-gyis-rnam-par-gnon-pas-zhus-pa*. Sans. *Suvikránta vikramí pariprichch’ha* (*prajná páramitá*). Instruction in the *Prajná páramitá* (by *BCHOM-LDANHDAS*) on the request of *SUVIKRÁNTA VIKRAMÍ* (a *Bodhisatwa*) from leaf 1 to 130. This and the following aphorisms also all belong to the *Prajná páramitá*, and contain either abridged repetitions, explanations of some terms, or recommendations for keeping and reading the *Prajná páramitá*.

ii. <sup>(10)</sup> *Bdun-brgya-pa*. Sans. *Saptashatiká*. The *Prajná páramitá* in 700 slókas (Note, for brevity’s sake, *Shés-rab-kyi-p’ha-rol-tu-p’hyin-pa* (or *Sher-p’hyin*) and *Prajná páramitá*, are frequently omitted in the titles.

iii. <sup>(11)</sup> *Lña-brgya-pa*. Sans. *Panchashatiká*, that of 500 slókas.

iv. <sup>(12)</sup> *Shér-p’hyin-sdud-pa-ts’higs-su-bchad-pa*. Sans. *Prajná páramitá sanchaya gáthá*. Verses collecting the contents of the *Prajná páramitá*.

v. <sup>(13)</sup> *Rdo-ryé-gchod-pa*. Sans. *Vajrachch’hédiká*, the diamond cutter (or a *sútra* of wonderful effects). This aphorism is contained in 18 leaves, from leaf 222 to 240. In this, *BCHOM-LDANHDAS*-(SHÁKYA) in a colloquial

7 ཐུ་རྗོད་ རུང་པོ་ལི་རི་

9 ར་བ་རྩ་བ་ལྷོ་ལ་ ལྷོ་ལ་ལ་ ལྷོ་ལ་ལ་ ལྷོ་ལ་

11 ལྷོ་བཟླ་པ་

13 རེ་རྩ་གཞོན་པ་

8 ལྷོ་ལྷོ་ལ་

10 ལྷོ་ལ་ལྷོ་ལ་

12 རེ་རྩ་གཞོན་པ་

manner instructs "RAB-HBYOR" (Sans. SUBHÚTI) one of his principal disciples in the true meaning of the *Prajná páramitá*. The Tibetans pay especially great respect to this *sútra*, hence the copies of it are to be found in great abundance.

vi. <sup>(14)</sup> *Ts'hul-brgya-lna-bchu-pa*, 150 rules or ways.

vii. <sup>(15)</sup> *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pahi-mtshan-brgya-rtsa-brgyad-pa*. Sans. *Prajná páramitá náma ashtá shataká*, the 108 names or terms of the *Prajná páramitá*.

viii. <sup>(16)</sup> *Bchom-ldan-hdas-ma-thés-rab-kyi-p'ha-rol-tu-p'hyin-pa-lña-bchu-pa*. Sans. *Bhagavatí prajná páramitá ardha shataká*, the *Prajná páramitá* in 50 slókas.

ix. <sup>(17)</sup> *Hp'hags-ma-shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-dé-bxhin-gshégs-pa-t'hams-chad-kyi-yum-yigé-gchig-ma*. Sans. *Bhagavatí prajná páramitá sarva tathágate eka aksharí*. "Transcendental Wisdom, comprehended in the letter A, the mother of all *Tathágatas* or *Buddhas*." The letter "A" is considered in *Buddhistic* works as the mother of all Wisdom; and therefore, all men of genius, all *Bodhisatwas* and *Buddhas*, are said to have been produced by "A," since this is the first element for forming syllables, words, sentences, and a whole discourse; and the means for acquiring knowledge and wisdom. Here the whole *Prajná páramitá* is comprehended in the letter "A." This is the most abridged *sútra* of the Transcendental Wisdom, since this consists only of a single letter. This is to be seen on the 256th leaf of this volume.

x. <sup>(18)</sup> *Kohushika*. Sans. *Kaushika*, a name of INDRA. In this *sútra* SHÁKYA instructs him in the *Prajná páramitá*, hence the title of this *sútra*.

xi. <sup>(19)</sup> *Shér-p'hyin-yigé-nyung-du*. Sans. *Alpa akshara*, the "Transcendental Wisdom, in a few letters."

<sup>14</sup> ལྷུ་ལ་ བཅི་ལྷ་བཅུ་པ

<sup>15</sup> རེས་རབ་ཀྱི་མ་འོ་ལ་ཐ་མྱིན་པའི་མཚན་ བཅི་ཙ་བཅུད་པ

<sup>16</sup> བཅོམ་ལྷན་ལྷན་ལྷན་མ་ རེས་རབ་ཀྱི་མ་འོ་ལ་ཐ་མྱིན་པ་ ལྷ་བཅུ་པ

<sup>17</sup> འཕགས་མ་ རེས་རབ་ཀྱི་མ་འོ་ལ་ཐ་མྱིན་པ་ དེ་བཞིན་ གཞེན་ལ་པ་ ཅམས་ཅད་ཀྱི་ལྷམ་ ཡི་གེ་གཅིག་མ

<sup>18</sup> ཀོའུ་མིག

<sup>19</sup> རེས་མྱིན་ཡི་གེ་ལྷུད་ཙ

xii. <sup>(20)</sup> *Shér-p'hyin-sgo-nyi-shu-rtsa-lña-pa*. Sans. *Pancha-vinshati prajná páramitá muk'ha*, the 25 doors or beginnings of the "Transcendental Wisdom," (there are so many *vija mantras*.)

xiii. <sup>(21)</sup> *Bchom-ldan-hdas-ma-shér-p'hyin-snying-po*. Sans. *Bhagavatí prajná páramitá hridáya*, the essence of the "Transcendental Wisdom."

xiv. <sup>(22)</sup> *Shér-p'hyin-nyi-mahi-snying-po*. Sans. *Prajná páramitá surya garbha*.

xv. <sup>(23)</sup> *Zla-vahi-snying-po (shér-p'hyin)*. Sans. *Chandra garbha (prajná páramitá)*.

xvi. <sup>(24)</sup> *Shér-p'hyin-kun-tu-bzang-po*. Sans. *Prajná páramitá sámanta bhadra*.

xvii. <sup>(25)</sup> *Shér-p'hyin-lag-na-rdo-rjé* Sans. *Prajná páramitá vajrápáni*.

xviii. <sup>(26)</sup> *Shér-p'hyin-rdo-rjé rgyal-m' shan*. Sans. *Prajná páramitá vajra kētu*. These five last aphorisms, or *sútras*, are so called from the names of those *Bodhisatwas* who are introduced speaking with SHÁKYA on the *Prajná páramitá*.

#### CONTENTS OF THE WHOLE *Prajná parámitá*.

All the 21 volumes of the *Shér-p'hyin* treat of speculative or theoretical philosophy, i. e. they contain the psychological, logical, and metaphysical terminology of the *Buddhists*, without entering into the discussion of any particular subject. There are counted one hundred and eight such subjects, (*dharmas*) terms, or phrases, with several subdivisions or distinctions; of which, if any predicate be added to them, affirmative or negative judgments may be formed. These terms have mostly been introduced into the Sanscrit and Tibetan Dictionary also, that was prepared by ancient Indian Pandits and Tibetan interpreters, and which may be found in the *Bstan-hgyur* (Mdo class, *Go* volume).

20 རེའུ་ཕྱིན་སྐོལ་གྱི་སྒྲ་ཚུ་ལུ་པ

22 རེའུ་ཕྱིན་གྱི་མགོ་གླིང་པོ་

25 རེའུ་ཕྱིན་ལམ་གྱི་རྩ་

21 བཅོམ་ལྷན་ འདལ་མ་ རེའུ་ཕྱིན་གླིང་པོ་

23 ལྷ་བཅོམ་གླིང་པོ་

24 རེའུ་ཕྱིན་གྱི་ལྷ་མོ་བཅོམ་པོ་

26 རེའུ་ཕྱིན་ རྩ་མོ་ལྷན་མཚན་

Here follow some instances of the terms or subjects of the *Prajná páramitá* ; as,

1. <sup>(27)</sup> *Phung-po* (Sans. *Skandha*) an aggregate or body. There are five such aggregates ; as those of, 1. body, 2. perception, 3. representation or consciousness, 4. composition or notion, and 5 of cognition. In Tibetan, <sup>(28)</sup> *gzugs-kyi-p'hung-po*, 2. <sup>(29)</sup> *ts'hor-vahi*, 3. <sup>(30)</sup> *hdu-shés-kyi*, 4. <sup>(31)</sup> *hdu-byéd-kyi*, and 5. <sup>(32)</sup> *rnam-par-shés-pahi-p'hung-po*. In Sanscrit, 1. *rúpaskandha*, 2. *védaná*, 3. *san-jná*, 4. *sánskara*, and 5. *vijnánaskandha*.

2. <sup>(33)</sup> *Skyé-mch'hed-drug*, the six senses ; as, those of sight, hearing, smell, taste, touch, and the moral sense.

3. <sup>(34)</sup> *Skyé-mch'héd-bchu-gnyis*. Counting the six organs and objects of senses.

4. <sup>(35)</sup> *K'hams-bcho-brgyad*, the 18 regions or kingdoms of senses, as with respect to the operations of the mind by the six organs directed to the six objects of senses.

5. <sup>(36)</sup> *K'hams-drug-ni* ; the six elements are earth, water, fire, air, ether (or void space), spirit (or intellect). In Tibetan, *sa*, *ch'hu*, *mè*, *rlung*, *nam-mk'hah*, *rnam-par-shes-pa*.

6. <sup>(37)</sup> *Rtèn-hbrèl-bchu-gnyis*. Dependent connexion, or causal concatenation (of 12 things): 1. ignorance, 2. composition or notion, 3. cognition, 4. name and body, 5. six senses, 6. touch, 7. perception, 8. affection, 9. ablation, 10. existence, 11. birth, 12. old age and death. In Tibetan, 1. <sup>(38)</sup> *ma-rig-pa*, 2. <sup>(39)</sup> *hdu-byéd*, 3. <sup>(40)</sup> *rnam-par-shés-pa*, 4. <sup>(41)</sup> *Ming-dang-gzugs*, 5. <sup>(42)</sup> *skyé-mch'héd-drug*, 6. <sup>(43)</sup> *rég-pa*, 7. <sup>(44)</sup> *ts'hor-va*, 8. <sup>(45)</sup> *sréd-pa*, 9. <sup>(46)</sup> *lèn-pa*, 10. <sup>(47)</sup> *srid-pa*, 11. <sup>(48)</sup> *skyé-va*, 12. <sup>(49)</sup> *rga-shi*. In Sanscrit,

27 ཡུང་པོ། 28 གཞུགས་མི་ཡུང་པོ། 29 རྒྱུ་ལོ། ——— 30 འཇུ་ཤེས་ཏི། 31 འཇུ་ཐེང་ཏི།  
 32 རྣམ་པར་ཤེས་པའི་ཡུང་པོ། 33 རྗེ་མཚན་རྒྱུག 34 རྗེ་མཚན་བརྒྱ་གཞིས 35 རྣམས་བཅོ་བཞི་ད  
 36 རྣམས་རྒྱུག་ནི 37 རྗེ་མཚན་ལ་བརྒྱ་གཞིས 38 མ་རྒྱུ་པ 39 འཇུ་ཐེང 40 རྣམ་པར་ཤེས་པ  
 41 མིང་དང་གཞུགས 42 རྗེ་མཚན་རྒྱུག 43 རྗེ་ལ 44 རྗེ་ལ 45 ཐེང་པ 46 ཐེང་པ 47 ཐེང་པ  
 48 རྗེ་ལ 49 རྗེ་ལ

1. *Avidyá*, 2. *sanskára*, 3. *vijnána*, 4. *námarúpa*, 5. *s'hadáyatana*, 6. *sparsha*, 7. *védaná*, 8. *riś'hná*, 9. *apádana*, 10. *bhava*, 11. *játi*, 12. *jarámarani*. Every thing, but especially the human soul, depends for its existence on this causal concatenation. There are several commentaries on this subject in the *Bstan-hgyur*.

7. <sup>(50)</sup> *P'ha-rol-tu-p'hyin-pa-drug-ni*. The six Transcendental Things (or cardinal Virtues) are, 1. charity, 2. morality, 3. patience, 4. industry, or earnest application, 5. meditation, 6. ingenuity or wisdom. In Tibetan, 1. <sup>(51)</sup> *sbyin-pa*, 2. <sup>(52)</sup> *ts'hul-kh'rims*, 3. <sup>(53)</sup> *bsod-pa*, 4. <sup>(54)</sup> *brtson-hgrus*, 5. <sup>(55)</sup> *bsam-gtan*, 6. <sup>(56)</sup> *shés-rab*. In Sanscrit, 1. *dána*, 2. *shíla*, 3. *kshánti*, 4. *víryya*, 5. *dhyána*, 6. *prajná*. To the above enumerated, sometimes four others are added; as, 1. method or manner, 2. wish or prayer, 3. fortitude, and 4. fore-knowledge or knowledge. In Tibetan, 1. <sup>(57)</sup> *t'habs*, 2. <sup>(58)</sup> *smon-lam*, 3. <sup>(59)</sup> *stobs*, 4. <sup>(60)</sup> *yé-she*. Sanscrit, *upáya*, *pranídhána*, *bala*, and *dhyána*.

8. <sup>(61)</sup> *Stong-pa-nyid*. Sans. *Shúnyatá*. Eng. Voidness, emptiness; an abstract notion. There are 18 distinctions of the *Shúnyatá*.

Such are the contents of the *Prajná páramitá*.—There is no historical matter. All is speculation, with a profusion of abstract terms and definitions. The knowledge of these is necessary for the understanding of the *Buddhistic* system, especially of the *Madhyámiká* philosophy. But I am unable to give here any further outline of the *Prajná páramitá*, except the enumeration of such abstract terms, as above. As this would be tedious to the reader, and of little interest in the way of information, I beg leave to waive further illustration.

All the doctrine contained in these 21 volumes is attributed to *BCHOM-LDANHDAS* (SHÁKYA). He delivered his instruction on the *Prajná páramitá* (as is stated by Tibetan writers, 16 years after having become *Buddha*, or in his fifty-first year) when he was on the mountain (near *Rájagriha*, in *Magadha*)

50 ས་འོག་ཐུལ་ལ་རྒྱུ་ལྟོགས་ཀྱི་ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་ 51 ལྷན་སྐྱོད་ 52 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་ 53 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་ 54 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་  
55 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་ 56 ལྷན་སྐྱོད་ 57 ལྷན་སྐྱོད་ 58 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་ 59 ལྷན་སྐྱོད་ 60 ལྷན་སྐྱོད་ 61 ལྷན་སྐྱོད་ཀྱི་ལྷན་སྐྱོད་

called in Tibetan, the “*bya-rgod-p’hung-pohi-ri*” (Sans. *Gridhra kuta parvata* the “hill of a heap of vultures”). His hearers were beside, many *Bodhisattvas* (among whom BYAMS-PA, Sans. MAITREYA) and gods (among whom KAUSHIKA or INDRA) his own disciples about 5,000 priests (among whom the principal were SHARIHI-BU, or SHARADVATIHIIBU, RAB-HBYOR, HOD-SRUNG, and KUN-DGAH-VO). The speaker in general is BCHOM-LDANHDAS (SHÁKYA) who addresses first SHARADVATIHIIBU and afterwards RAB-HBYOR, his disciples. They put a question several times to SHÁKYA; he gives them no direct answer, but forms such propositions that they are themselves led to the decision. It is in general, RAB-HBYOR (Sans. SUBHUTI) with whom SHÁKYA speaks in all these volumes.

The first compiler of the *Prájñá páramitá* was KASHYAPA (Tib. HOD-SRUNG) whom SHÁKYA appointed to succeed him after his demise.

In the *Bstan-hgyur*, the 16 first volumes of the *Mdo* class are all commentaries on the *Prájñá páramitá*. Afterwards follow several volumes explanatory of the *Madhyámiká* philosophy, which is founded on the *Prájñá páramitá*. The *Prájñá páramitá* is said to have been taught by SHÁKYA, and the *Madhyámiká* system by NAGARJUNA (KLU-SGRUB, in Tib.) who is said to have lived four hundred years after the death of SHÁKYA, who had foretold of him that he would be born after so many years, to explain his higher principles laid down in the *Prájñá páramitá*. With NAGARJUNA originated the *Madhyámiká* system in philosophy. The philosophers in India, before his time, were in two extremes; teaching either a perpetual duration, or a total annihilation, with respect to the soul. He chose a middle way, hence the name of this philosophical sect. There are in the *Bstan-hgyur*, several works of him, as also of his successors, explanatory of the *Madhyámiká* school. Beside other matters of speculation, the following 27 subjects are to be discussed and analyzed in the *Madhyámiká* system: 1. efficient (accessory or secondary) cause, (Tib. *rkycen*), 2. the coming (into the world) and going away (*hong-ra-dang-hgro-va*), 3. organs (of sense) (*dvang-po*), 4. aggregate

or body (*p'hung-po*), 5. province or region (viz. of senses) (*k'hams*), 6. passion and affection (*hdod-ch'hags*), 7. the state of coming forth, duration, and cessation (*skyé-va*, *gnas-pa*, *dang hgag-pa*), 8. the maker or doer, and the work or deed (*byéd-pa-po-dang-las*), 9. former existence (*sñā-rol-na-gnas-pa*), 10. fire and the burning wood (*mé-dang-bud-shing*), 11. anterior and posterior limits (of worldly existence), Tib. *sñon-dang-p'hyi-mahi-m'lah*, 12. done by one's self and done by another, (*bdag-gis-byas-pa-dang-gzhan-gyis-byas-pa*), 13. composition, or the forming of notions (*hdu-byéd*), 14. the act of meeting (*hp'hrad-pa*), 15. self-existence or nature, (*rang-bzhin*), 16. tied and liberated (*bchings-pa-dang-l'har-pa*), 17. work and fruit (*las-dang-hbras-bu*), 18. I or Ego, (*bdag*), 19. time (*du*), 20. union, (of cause and efficient causes), Tib. *ts'hogs-pa* (*rgyu-dang-rkyén*), 21. origin or beginning, and destruction, (*hbyung-va-dang-hjig-pa*), 22. *Tathágata* or *Buddha* (*Dé-bzhin-gshégs-pa*), 23. wrong, error, or falsehood, (*p'hyin-chi-log*), 24. excellent truth (*hp'hags-pahi-bdén-pa*), 25. deliverance, or delivered from pain (*myá-ñan-las-hdas-pa*), 26. dependent connexion, or causal concatenation, (*rtén-bbrél*), 27. critique of theories (*lta-va-brtag-pa*). These are the principal topics of the *Madhyámiká* philosophy. I have thought proper to enumerate them here, because they are similar to the subjects of the *Prajñá páramitá*.

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### III. (P'HAL-CH'HEN.)

The third division of the *Káh-gyur* is styled, in Tibetan, <sup>(62)</sup> “*Sangs-rgyas-p'hal-po-ch'hè*,” or by contraction, “*P'hal-ch'hen*.” Sanscrit, “*Buddha-vatāñ Sangha*,” (or as here is, *Buddha avatāng saka*), association of *Buddhas* (or of those grown wise). This is called a *sútra* of great extent. In Sanscrit, “*Mahávaipulya Sútra*,” in Tibetan, <sup>(63)</sup> “*Shin-tu-rgyas-pa-ch'hen-pohi-mdo*.” This is contained in six volumes, marked with the six first letters of the Tibetan alphabet. The number of the leaves in each is as follows: 1.<sup>(64)</sup> 384;

<sup>62</sup> ལྔདཔ་རྒྱལ་པོ་ཅི་མེ་ འུ་པལ་ཆེན་

<sup>63</sup> ཤིན་ཏུ་རྒྱལ་པོ་ཅི་མེ་པོ་ལོ་མ་དོ་

<sup>64</sup> ྔ





5. <sup>(74)</sup> *Gzhi-dang-snying-po-mé-tog-gi-rgyan-gyis-brgyan-pahi-yon-tan*. The qualities of the ground, and essence of that (before mentioned) region.

6. <sup>(75)</sup> *Hjig-rten-gyi-k'hams-rgya-mts'hohi-k'hor-yug-gi-rgyan-rgya-mts'ho-bstan-pa*. Description of the Sea, the ornament of the wall of the world's region, called "rgya-mts'ho," or ocean.

7. <sup>(76)</sup> *Sa-gzhili-rgyan-bstan-pa* (of ditto). Description of the Earth's ornaments (of ditto).

8. <sup>(77)</sup> *Gzhing-gi-rgyud-bstan-pa*. Description of the origin or nature of that province.

9. <sup>(78)</sup> *Hjig-rten-gyi-rgyud-dgod-pa*. Description of the series of the several regions of the world (as the provinces of several *Buddhas*).

10. <sup>(79)</sup> *Rnam-par-snang-mtsad*. VAIROCHANA, a *Buddha*.

11. <sup>(80)</sup> *Dé-bzhin-gshégs-pa-p'hal-po-ch'hé*. *Tathágata* P'HAL-PO-CH'HÉ, a *Buddha*.

12. <sup>(81)</sup> *Sangs-rgyas-kyi-mts'han-shin-tu-bstan-pa*. Enumeration of several attributes (or names) of BUDDHA.

13. <sup>(82)</sup> *Hp'hags-pahi-bdén-pa*. The excellent truth.

14. <sup>(83)</sup> *Dé-bzhin-gshégs-pahi-hod-ser-las-rnam-par-sangs-rgyas-pa*. The state of becoming purified, or a saint, by the beams of light of a *Tathágata*.

15. <sup>(84)</sup> *Bzang-ch'hub-séms-dpa-dris-pa-snang-va*. Illustration made on the request of *Bodisatwa*.

16. <sup>(85)</sup> *Spyod-yul-yongs-su-dag-pa*. The very pure conduct of life, or manner of living.

17. <sup>(86)</sup> *Bzang-pohi-dpal*. The prosperity (or glory) of the good.

74 གཞི་དང་སྟིང་པོ་མེ་ཏོག་གི་རྩམ་མྱིས་བརྩམ་པའི་ཡོན་ཏན་ 75 འཛིན་རྟེན་གྱི་ལམས་མྱ་མཚོའི་  
 ཁོར་ལུག་གི་རྩམ་མྱི་བཟུང་པ་ 76 ལ་གཞིའི་རྩམ་བཟུང་པ་ 77 ཞིང་གི་རྩུང་བཟུང་པ་  
 78 འཛིན་རྟེན་གྱི་རྩུང་དཔོན་པ་ 79 རྣམ་པར་ལྷན་མཚན་ 80 དེ་བཞིན་གསལས་པ་ལལ་པོ་ཚེ  
 81 ལངས་མུ་མྱ་མཚོན་མིན་ཏེ་བཟུང་པ་ 82 ཕམགས་པའི་བདེན་པ་ 83 དེ་བཞིན་གསལས་  
 པའི་འོད་རླེང་ལས་རྣམ་པར་ལངས་མྱིས་པ་ 84 རྩང་རྩལ་སེམས་དཔས་ཅིས་པ་ ལྷན་བ  
 95 རྩོད་ལུག་ཡོངས་ལྷན་པ་ 96 བརྩང་པོའི་དཔལ་



29. <sup>(98)</sup> *Dgah-ldan-du-byang-séms-hdus-pa.* *Bodhisatwas* assembled in *Galdan* (Sans. *Tus'hitá*).

30. <sup>(99)</sup> *Rdo-rjé-rgyal-mts'han-gyi-bsño-va.* The benediction of *DORJE-GYAL-TSAN*, (a *Bodhisatwa*).

31. <sup>(100)</sup> *Sa-bchupa.* The ten *Bhumis* (provinces or degrees of perfection of the *Bodhisatwas*).

32. <sup>(101)</sup> *Kun-tu-bzang-pohi-spyod-pa-bstan-pa.* The shewing of the conduct of life of *SAMANTA BHADRA* (a *Bodhisatwa* of the first rank) or the best conduct.

33. <sup>(102)</sup> *Ting-gé-hdsin-bchu.* The deep meditations, (or ecstasies).

34. <sup>(103)</sup> *Mñon-shés.* Special knowledge.

35. <sup>(104)</sup> *Bzod-pa.* Patience.

36. <sup>(105)</sup> *Grangs-la-hjug-pa.* The manner of expressing (great) numbers.

37. <sup>(106)</sup> *Ts'hé-ts'had.* The measure of life.

38. <sup>(107)</sup> *Byang-séms-kyi-gnas.* The abode of a *Bodhisatwa*.

39. <sup>(108)</sup> *Sangs-rgyas-kyi-ch'hos-bsam-mi-k'hyab-pa-bstan-pa.* A shewing that the virtues of *BUDDHA* are inconceivable by the mind.

40. <sup>(109)</sup> *Sangs-rgyas-kyi-mts'han-rgya-mts'ho-bstan-pa.* Explication of the term *Ocean*, one of the epithets or names of *BUDDHA*.

41. <sup>(110)</sup> *Dpé-byad-kyi-hod-zér.* The shining beams of the points of beauty (on the body of a *BUDDHA*).

42. <sup>(111)</sup> *Dé-bzhin-gshégs-pa-skyé-va-dang-hbyung-va.* The birth and appearance of a *Tathágata*, or *Buddha*.

43. <sup>(112)</sup> *Hjig-rten-las-hdas-pa.* His departure from the world (or deliverance from pain, or death.)

98 དགའ་ལྷན་པ་ལྷན་སྐྱེས་པ་ 99 རོ་རྩེ་ལྷན་མཚན་གྱི་བཟོ་བ་ 100 ལ་བརྒྱུ་པ་ 101 ལྷན་པ་  
 བཟང་པོའི་ལྷན་པ་བཟུན་པ་ 102 ཏང་དེ་ལྷན་མཚན་གྱི་བཟོ་བ་ 103 མངོན་ཤེས་ 104 བརྗོད་པ་ 105 ལྷན་པ་ལ་  
 ལྷན་པ་ 106 རྩི་ཚིང་ 107 ལྷན་སྐྱེས་པ་ལྷན་པ་ 108 ལྷན་པ་ལྷན་པ་ལྷན་པ་ ལྷན་པ་ལྷན་པ་ ལྷན་པ་  
 109 ལྷན་པ་ལྷན་པ་ ལྷན་པ་ལྷན་པ་ལྷན་པ་ 110 དཔེ་ལྷན་པ་ ལྷན་པ་ 111 དེ་བཞིན་གྱི་ལྷན་པ་  
 ལྷན་པ་དང་ལྷན་པ་ 112 ལྷན་པ་ ལྷན་པ་ ལྷན་པ་

44. <sup>(113)</sup> *Sdong-pos-brgyan-pa*. (The place) adorned with planted trees, (the name of a treatise on moral subjects.)

45. <sup>(114)</sup> *Bzang-po-splyod-pahi-smonlam*. The prayer of the well-doer, or a wish for doing good.

Such are the contents of the six volumes, as specified in these 45 chapters. There is another artificial division of the six volumes into 115 sections (*bam-po*, in Tibetan) but they give no contents. These six volumes were translated, in the 9th century, by the Indian Pandit, SURE NDRA BODHI, and the Tibetan Lotsawa, BAIROTSANA RAKSHITA.

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#### IV. KON-TSE'GS.

The fourth great Division of the *Káh-gyur* is called, <sup>(115)</sup> “*Dkon-mch'hog-brtségs-pa*,” or by contraction, “*Dkon-brtségs*,” (pronounced “*Kon-tségs*”). In Sanscrit, “*Ratna-kuta*,” the Jewel-peak, or precious things heaped up (or enumeration of several qualities and perfections of BUDDHA, and his instructions). The subject, as in the former division, still consists of morals and metaphysics, mixed with many legends and collections of the tenets of the *Buddhistic* doctrine. Some treatises are in the form of a dialogue between SHÁKYA and his disciples; but besides SHÁKYA, there are introduced several other speakers. The style, as in the former division also, is prose and verse. There are six volumes of this class, distinguished by the first six letters of the Tibetan Alphabet, which, with the number of the leaves in each of them, may be expressed or stated here, thus,—

1. <sup>(116)</sup> 448; 2. <sup>(117)</sup> 402; 3. <sup>(118)</sup> 477; 4. <sup>(119)</sup> 478; 5. <sup>(120)</sup> 473; 6. <sup>(121)</sup> 489.

There are several separate works, or small treatises, in this collection, which are in general attributed to SHÁKYA; and as is stated in the begin-

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113 རྩོད་པོས་བརྒྱན་པ    114 བཟང་པོ་སྤྱོད་པའི་སྒོམ་ལམ    115 དཀོན་མཆོག་བསྐྱེས་པ་ལ་འ  
 དཀོན་བསྐྱེས་པ    116 ཀ    117 ཁ    118 ག    119 ང    120 ཅ    121 ཆ

ning of the first volume of this class, were delivered by him to his hearers on a mountain near *Rájagriha*, in *Magadha*, called in Tib. the "*Bya-rgod-p'hung-pohi-ri*;" in Sanscrit, "*Gridhra-kuta-parvata*." They were translated, in the 9th century, by several Indian Pandits and Tibetan interpreters (*Lotsawas*). The Indian Pandits were, JINA MITRA, SURENDRA BODHI, DÁNA-SHILA, MUNÉVARMA, SHILENDRA BODHI, PRAJNYAVARMA, KARMAVARMA, and KAMALA SHILA. The Tibetan Lotsawas were, BAIROTSANA (or as he is called otherwise, YE'SHE'S-SDE') and DPAL-BRTSEGS.

The heads or titles of the several works in these six volumes, in Tibetan and Sanscrit, written in Roman character, are as follow:

#### KA, OR FIRST VOLUME.

1. (122) Tib. *Hp'hags-pa*—"dkon-mch'hog-brtségs-pa"—*ch'hen-pohi-ch'i hos-kyi-rnam-grangs-stong-p'hrag-brgya-pa-las-sdom-pa-gsum-bstan-pahi-léhu-zhés-bya-va-thég-pa-ch'hen-pohi-mdo*. Sanscrit. *A'rya mahá ratna kuta dharma paryaya shata sahasrika grant'hé*. "*Tri sambara*" *nirdesha parivarta náma mahá yána sūtra*. English. Out of the "venerable great heap of jems", or the enumeration of one hundred thousand *dharmas* (or religious instructions), a chapter on the three obligations or duties; namely, a *sūtra* on the higher principles (of philosophy).

[NOTE. To make short the titles in the beginning, the words "*A'rya*" and "*Hp'hags-pa*," meaning "the venerable," as also, at the end, "*Náma mahá yána sūtra*," "*zhes* (or *shés*) *bya-va-l'hég-pach'henpohi-mdo*," will be omitted, and only that will be mentioned which necessarily belongs to the titles.]

2. (123) Tib. *Sgo-m'lah-yas-pa-rnam-par-sbyong-va-bstan-pa*. Sans. *Ananta muk'ha vinishodhana nirdesha*. Eng. Instruction on making clean infinite entrances (or on good moral practices).

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122 རྣམ་གཤིས་ལ་ 'དཀོན་མཚོན་ བསྐྱེད་ལ་ ཚེན་པོའི་ ཚོས་ཀྱི་ རྣམ་ཐངས་ ལྷོང་པ་གསུང་པ་ལཱ་ རྗེ་མ་པ་  
གསུང་ བཙུན་པའི་ ལེའུ་ ཞེས་པའི་བཀའ་ལ་ ཚེན་པོའི་ མདོ་ 123 རྗེ་མཐོང་ལཱ་ལ་ རྣམ་པར་ལྷོང་པ་  
བཙུན་པ་

3. (124) Tib. *Dé-bzhin-gshégs-pahi-gsang-va-bsam-gyis-mik'hyab-pa-bstan-pa.* Sans. *Tathāgatāchintya guhya nirdēsha.* Eng. A shewing of the inconceivable secrets of *Tathāgata.*

4. (125) Tib. *Rmi-lam-bstan-pa.* Sans. *Svapana nirdēsha.* Eng. Explication, or the telling of dreams.

5. (126) Tib. *Hod-dpag-méd-kyi-bkod-pa.* Sans. *Amitabhā vyuha.* Eng. The description of the residence (or province) of AMITABHĀ (a *Buddha*).

*KHA, OR SECOND VOLUME.*

6. (127) Tib. *Dé-bzin-gshégs-pa-mi-hk'hrugs-pahi-bkod-pa.* Sans. *Akshobhyasya Tathāgatāsya vyuha.* Eng. Description of AKSHOBHYA'S residence, or province.

7. (128) Tib. *Ch'hos-kyi-dvyings-kyi-rang-bzhin-dvyér-mèd-par-bstan-pa.* Sans. *Dharma dhātu prakriti asambhé nirdēsha.* Eng. The shewing of the indivisibility of the root of the first moral Being.

8. (129) Tib. *Ch'hos-bchu-pa.* Sans. *Dasha dharmaka.* Eng. That containing instruction on the ten *dharmas*, or virtues.

9. (130) Tib. *Kun-nas-sgo.* Sans. *Samanta muk'ha.* Eng. Door (or entrance) from all sides.

10. (131) Tib. *Hod-zér-bsgrub-pa.* Sans. *Prabhā sādhanā.* Eng. The making (or causing) of light.

*GA, OR THE THIRD VOLUME.*

11. (132) Tib. *Byang-ch'hub-séms-dpahi-sdé snod.* Sans. *Bodhisatwa pitaka.* Eng. The vessel or repository of a *Bodhisatwa*, (or the practices of the perfect or wise.)

124 དེ་བཞིན་གསེགས་པའི་གསང་བ་བསམ་མི་མི་ལྟོག་པ་ བཟུག་པ་ 125 མི་ལམ་བཟུག་པ་  
 126 རྡོད་དཔག་མེད་ཀྱི་བསོད་པ་ 127 དེ་བཞིན་གསེགས་པ་མི་འཇུགས་པའི་བསོད་པ་ 128 ཚེས་ཀྱི་  
 དཔྱདས་ཀྱི་འང་བཞིན་དཔྱད་མེད་པའ་བཟུག་པ་ 129 ཚེས་བརྒྱ་པ་ 130 ལྷན་གས་ལྗོ 131 རྡོད་རྗེའ་  
 བཟུག་པ་ 132 ལྷང་རྒྱལ་སེམས་དཔའི་རྩེ་ལྗོད་

## NGA, OR THE FOURTH VOLUME.

12. <sup>(133)</sup> Tib. *Hjam-dpal-gyi-sangs-rgyas-kyi-zhing-gi yon-tan-bkod-pa*. Sans. *Manju Shri Buddha kshétra guna vyaha*. The description of the good qualities of the province of MANJU SRI BUDDHA.

13. <sup>(134)</sup> Tib. *Yab-dang-sras-mjal-va*. Sans. *Pita putra-samagamanam*. The meeting of the father and the son, (SHÁKYA and his father SHUDHODANA).

14. <sup>(135)</sup> Tib. *Gang-pos-zhus-pa*. Sans. *Púrṇa pariprichch'ha*. That asked by PÚRṆA, (or a *sútra* delivered by SHÁKYA on the request of PÚRṆA, one of his disciples.)

15. <sup>(136)</sup> Tib. *Yul-hk'hor-skyong-gis-zhus-pa*. Sans. *Rás'htra pálena pariprichch'ha*. That asked by, or on the request of RA'SHTRAPA'LA (a demon.)

## CHA, OR THE FIFTH VOLUME.

16. <sup>(137)</sup> Tib. *Drag-shul-chan-gyis-zhus-pa*. Sans. *Ugra pariprichch'ha*. That asked by UGRA.

17. <sup>(138)</sup> Tib. *Sgyu-ma-mk'han-bzang-po-lung-bstan-pa*. Sans. *Bhadra Mâyakára byákarana*. A prophecy of BHADRA MÁYAKA'RA (a juggler) by SHA'KYA.

18. <sup>(139)</sup> Tib. *Ch'ho-hp'hrul ch'hén-po-bstan-pa*. Sans. *Mahá pratihárya upadésha*. The exhibition of great miracles and prodigies, (by SHA'KYA.)

19. <sup>(140)</sup> Tib. *Byams-puhi-sengéhi sgra-ch'hen-po*. Sans. *Maitreya mahá sinha nádana*. The great lion-sound (or voice) of MAITREYA (the saint who is the first that will appear hereafter, and become a *Buddha*.)

20. <sup>(141)</sup> Tib. *Hdul-va-rnam-par-dtan-la-dvab-pa nyé-var-hk'hor-gyis-zhus-pa*. Sans. *Vinaya vinishchaya Upáli pariprichch'ha*. The arrangement of

133 འཇམ་དཔལ་གྱི་སངས་ཐུས་ཀྱི་ཞིང་གི་ཡོན་ཏན་གྱི་བོད་པ

134 ཡལ་དང་ཟུལ་མཇལ་བ

135 གང་པོས་ལྷས་པ

136 ཡུལ་འཕྲེལ་ལྷོད་གིས་ལྷས་པ

137 དམ་གུལ་མཚན་ཐུས་ལྷས་པ

138 ལྷ་མ་མཚན་བཟང་པོ་ལྷ་དང་བཞུགས་པ

139 རྩོམ་ལྷུ་ལ་ཚེས་པོ་བཞུགས་པ

140 རྒྱལ་ས་པའི་སྲིང་གའི་

ལྷ་ཚེས་པོ

141 འདུལ་བ་རྣམ་པར་གསལ་གྱི་དབུ་ལ་འཇམ་པོ་ལྷས་ལྷས་པ



the *Hdul-va* (taught by SHÁKYA) on the request of UPA'LI, (the supposed compiler of the *Dulva* class.

21. <sup>(142)</sup> Tib. *Lhag-pahi-bsam-pa-bskul-va*. Sans. *Adyáshaya sanchoda*. Exhortation to further undertaking.

22. <sup>(143)</sup> Tib. *Lag-bzang-gis-zhus-pa*. Sans. *Suváhu pariprichch'ha*. That asked by SUVA'HU.

23. <sup>(144)</sup> Tib. *Dés-pas-zhus-pa*. Sans. *Surata pariprichch'ha*. That asked by (or on the request of) a chief or brave man, or of SURATA.

24. <sup>(145)</sup> Tib. *Dpah-byin-gyis-zhus-pa*. Sans. *Víradatta pariprichch'ha*. A *sútra* delivered on the request of VÍRADATTA.

25. <sup>(146)</sup> Tib. *Vadsalahi-rgyal-po-hch'har byéd-kyis-zhus-pa*. Sans. *Udayána vadsa rája pariprichch'ha*. A *sútra* at the request of UDAYA'NA VADSA RA'JA.

26. <sup>(147)</sup> Tib. *Bu-mo-blo-gros-bzang-mos-zhus-pa*. Sans. *Sumatidáriká pariprichch'ha*. A *sútra* at the request of SUMATIDA'RIKA', (a girl).

27. <sup>(148)</sup> Tib. *Bu-mo-gan-gahi-mch'hog-gis-zhus-pa*. Sans. *Gangottará pariprichch'ha*. A *sútra* at the request of GANGOTTARA' (a girl).

28. <sup>(149)</sup> Tib. *Mya-nān-méd-kyis-byin-pa-lung-bstan-pa*. Sans. *Ashokadatta byákarāṇa*. The foretelling of ASHOKADATTA (or a prophecy of him.)

29. <sup>(150)</sup> Tib. *Dri-ma-med-kyis-byin-pas-zhus-pa*. Sans. *Vimaladattá pariprichch'ha*. A *sútra* at the request of VIMALADATTA' (a girl).

30. <sup>(151)</sup> Tib. *Yon-tan-rin-po-ch'hé-mé-tog-kun-tu-rgyas-pas-zhus-pa*. Sans. *Guna ratna-sanghusumita pariprichch'ha*. Asked by GUNA RATNA, &c.

142 ལྷན་པའི་བསམ་པ་བརྒྱུལ་བ་ 143 ལག་བཟང་གིས་ཉུས་པ་ 144 རེས་པས་ཉུས་པ་ 145 དཔའ་ཕྱོག་  
 རྒྱུས་ཉུས་པ་ 146 བད་སུ་ལའི་རྒྱལ་པོ་འཆང་བྱེད་ཀྱིས་ཉུས་པ་ 147 ལྷ་མོ་ལྷོ་གོས་བཟང་མོས་  
 ཉུས་པ་ 148 ལྷ་མོ་གང་གྲུ་འི་མཚོན་གིས་ཉུས་པ་ 149 ལྷ་ངན་མེད་ཀྱིས་བྱིན་པ་ལྷང་བཟུན་པ་  
 150 རི་མ་མེད་ཀྱིས་བྱིན་པས་ཉུས་པ་ 151 ལོན་ནན་རིན་པོ་ཆེ་མེ་འོག་གྲུན་ཏུ་རྒྱས་པས་ཉུས་པ་

31. (152) Tib. *Sangs-rgyas-kyi-yul-bsam-gyis-mi-k'hyab-pa-bstan-pa*. Sans. *Achintya Buddha vishaya nirdésha*. The shewing of inconceivable provinces of BUDDHA.

## CH'HA, OR THE SIXTH VOLUME.

32. (153) Tib. *Blo-gros-rab-gnas-kyis-zhus-pa*. Sans. *Sust'hita Mati pariprichch'ha*. Asked by SUST'HITA MATI.

33. (154) Tib. *Seṅgés-zhus-pa*. Sans. *Siṅha pariprichch'ha*. Asked by SINHA.

34. (155) Tib. *Byang-ch'hub-séms-dpah-yé-shés-dam-pas-zhus-pa*. Sans. *Jnánottara bodhisatwa pariprichch'ha*. Asked by JNA'NOTTARA Bodhisatwa.

35. (156) Tib. *Ts'hong-dpon-bzang-skyong-gis-zhus-pa*. Sans. *Bhadrapála shrisha pariprichch'ha*. Asked by this merchant.

36. (157) Tib. *Byams-pas-zhus-pa*. Sans. *Maitreya pariprichch'ha*. Asked by MAITREYA.

37. (158) Tib. *Byams-zhus-ch'hos-brgyad*. Sans. *Maitreya pariprichch'ha dharma as'hta*. Eight dharmas asked by MAITREYA (or taught at his request by SHÁKYA.)

38. (159) Tib. *Hod-srung-gi-léhu*. Sans. *Káśyapa parivarta*. A chapter, in which SHÁKYA instructs "HOD-SRUNG" (KÁSHYAPA) one of his principal disciples, and his successor as a Hierarch.

39. (160) Tib. *Rin-po-ch'héhi-p'hung-po*. Sans. *Ratna paráshi*. A heap of precious stones (or moral instructions.)

40. (161) Tib. *Blo-gros-mi-zad-pas-zhus-pa*. Sans. *Akshayamati pariprichch'ha*. Asked by AKSHAYAMATI.

152 ལངས་རྒྱལ་གྱི་ཡུལ་བསམ་ལྗིད་མི་ཁྲབ་པ་བཞུགས་པ་ 153 ལྷོ་གྲོ་མོ་ལ་རྩལ་གནས་ལྗིད་ལྟུགས་པ་

154 སེང་གེས་ལྟུགས་པ་ 155 ཐུང་རྒྱལ་སེམས་པ་ལེ་ཤེས་དམ་པས་ལྟུགས་པ་ 156 རྗེ་དཔོན་གྱི་བཟང་

ལྷོ་དཔོན་གྱིས་ལྟུགས་པ་ 157 ཐུམས་པས་ལྟུགས་པ་ 158 ཐུམས་ལྟུགས་ཚོས་བཟླ་ད 159 རྩོད་སྐྱོད་མི་ལེའུ

160 རིན་པོ་ཆེན་གྱི་སྐྱོད་པོ་ 161 ལྷོ་གྲོ་མོ་མི་རྩད་པས་ལྟུགས་པ་

41. <sup>(162)</sup> Tib. *Shés-rab-kyi-p'ha-rob-tu-p'hyin-pa-bdun-brgya-pa.* Sans. *Sapta shataká prajná páramitá.* "The *Shér-ch'hin*," in 700 slókas.

42. <sup>(163)</sup> Tib. *Gtsug-na-rin-po-ch'hés-zhus-pa.* Sans. *Ratna chúdá pari-prich'ha.* Asked by RATNA CHU'DA.

43. <sup>(164)</sup> Tib. *Lha-mo-dpal hp'hreng-gi-seng-géhi-sgra.* Sans. *Sri-málá-dévi sīnhánáda.* The lion-sound of that *Dévi.*

44. <sup>(165)</sup> Tib. *Drang-srong-rgyas-pas-zhus-pa.* Sans. *Vyása pariprich-ch'ha.* Asked by VYÁSA, the *Rishi.* He is instructed here, by B'CHOM-LDAN-HDAS, on the nature, and the several kinds, of charity or almsgiving (Sans. *Dána.*)

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#### V. (MDO.)

The fifth great section of the *Káh-gyur* is denominated "*Mdo-sdé*," (Sans. *Sútráñta*) or simply *Mdo* (Sans. *Sútra*) signifying a treatise or aphorism on any subject. In a general sense, when the whole *Káh-gyur* is divided into two parts—*Mdo* and *Rgyud*, all the other divisions, except the *Rgyud*, are comprehended in the *Mdo* class. But in a particular sense, there are some treatises which have been arranged or put under this title. They amount to about 270, and are contained in thirty volumes, marked by the 30 letters of the Tibetan Alphabet. The subject of the works contained in these 30 volumes, is various. They are, in general, attributed to SHÁKYA, and were compiled first, immediately after the death of that sage, by A'NANDA (in Tibetan, KUN-DGAH-VO) one of his principal disciples, his cousin, and his particular attendant. The greatest part of them consist of the moral and metaphysical doctrine of the *Buddhistic* system; the legendary accounts

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162 རྟེན་མཁོ་འཇམ་མཉམས་ལོ་ལྔ་ལྔ་ལྔ་པ་ བཟུང་བཟུང་པ་ 163 ལྷ་མོ་ལྔ་ལྔ་ལྔ་པ་ རྟེན་མཁོ་ལྔ་ལྔ་ལྔ་པ་ 164 ལྷ་མོ་དཔལ་  
 འཕྲུང་གི་སེང་གེ་འཇམ་ 165 རྟེན་མཁོ་ལྔ་ལྔ་ལྔ་པ་ ལྔ་ལྔ་ལྔ་པ་ 1 མདོ་མེ or མདོ

of several individuals, with allusions to the sixty or sixty-four arts, to medicine, astronomy, and astrology. There are many stories to exemplify the consequences of actions in former transmigrations ; descriptions of orthodox and heterodox theories ; moral and civil laws ; the six kinds of animal beings ; the places of their habitations, and the causes of their being born there ; cosmogony and cosmography, according to the *Buddhistic* notions ; the provinces of several *Buddhas* ; exemplary conduct of life of any *Bodhisatwa* or saint ; and, in general, all the 12 kinds of the *Buddhistic* scriptures are to be found here. There are, likewise, many treatises that were delivered on the special request of some real or fictitious individuals. This is the general mode employed for illustrating and confirming any established dogma, customs, or manners, among the *Buddhists*.

The contents, in the order of the 30 volumes, are as follow :—

#### K<sub>1</sub>, OR FIRST VOLUME.

This has for its title “*Bskal-bzang*,” the good or happy age ; or, more fully, in Tib. <sup>(2)</sup> *Hp'hags-pa-bskal-pa-bzang-po-pa-zhés-bya-va-l'hég-pa-ch'hén-pohi-mdo.*” In Sans. “*A'rya bhadra kalpika náma mahá yána sūtra.*” “The very venerable *sūtra*, entitled, ‘of the excellent happy age.’” There are two images on the first page, representing *SHA'KYA* and *MAITREYA*. The salutation is thus—“Reverence to all *Buddhas* and *Bodhisatwas*” (in Tib. *Sangs-rgyas-dang-byang-ch'hub-séms-dpah-l'hams-chad-la-p'hyag-hts'hal-lo.*)

This *sūtra* was delivered by *BCHOM-LDAN-HDAS* (*SHÁKYA*) in a place called in Tibetan, “*Ts'hal-ch'hén-po*,” “the great grove,” on his way from *Shravásti* (*Mnyan-yod*, in Tibetan) to *Vaisháli* (“*Yangs-pa-chun*” in Tibetan, or the modern *Allahabad*,) on the request of a *Bodhisatwa* (called in Tibetan, *MCH'HOG-DU-DGAH-VAHI-RGYAL-PO*). His hearers were immense numbers of religious and secular persons of both sexes, *Bodhisatwas*, and several classes of gods and demons.

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<sup>2</sup> བསྐྱེད་མཚན་ or འཕགས་པ་ བསྐྱེད་མཚན་པོ་ལ་ ཞེས་ཅུ་མ་ འཇགས་པ་ ཚེས་པོའི་ མཛོ་

The subject, after some dogmatical and moral instructions on the perfections and proceedings of BUDDHA or JINA, given by SHA'KYA (from leaf 4 to 150) at the request of the above mentioned *Bodhisatwa*, first in prose and afterwards repeated again in verse, is the enumeration of one thousand *Buddhas*:—four of these have appeared hitherto, and the rest are to come hereafter, commencing with MAITREYA. The list of these *Tathágotas* commences with KAKUTSANDA (*HK'HOR-VA-HJIG*, in Tibetan) and specifies fifteen articles of each of them in the following manner:—

1. His name, 2. place of his nativity, 3. his tribe or race, 4. the extent or sphere of his shining beams, 5. his father, 6. his mother, 7. his son, 8. his attendant, 9. he that is most sagacious among his disciples, 10. he that is most skilful among his disciples in performing miracles, or displaying prodigies, 11. the number of his once assembled disciples, 12. the measure or extent of life in that age, 13. the duration of his religious institution, 14. his relics, 15. the fane or shrine (Sans. *chaitya*, Tibetan, *mch'hod-rten*) built for those relics.

As the whole subject is imaginary or fanciful, it is unnecessary to give the whole in translation. It will be sufficient to state the five first names, with their fifteen attributes, or from KAKUTSANDA to MAITREYA. These statements, in Tibetan, are given in the form of answers to the above fifteen articles put interrogatively. They are as follows:—

First, from KAKUTSANDA—1. *Hk'hor-va-hjig*, 2. *rgyal-pohi-p'ho-brang-grong-k'hyer-bzang-po*, 3. *shákya-pa* (of the *Shákya* race), 4. *dpag-ts'had-gchig* (4000 fathoms), 5. *mch'hod-spyin*, 6. *ts'hangs-rgyul*, 7. *bla-ma*, 8. *blo-rdsogs*, 9. *dgé-slong-mk'has-pa*, 10. *bsnyén-pa*, 11. 40,000, 12. 40,000 years, 13. 80,000 years, 14. in one globular mass, 15. deposited in one *mch'hod-rten*, or *chaitya*.

Secondly, of KANAKAMUNI, thus—1. *Gsér-t'hub*, 2. *grong-k'hyer-lña pa*, 3. *bráhmaṇ*, 4. *dpag-ts'had-p'hyèd* (2,000 fathoms), 5. *més-byin*, 6. *bla-ma*, 7. *rnam-par-rgyal-vahi-sdét*, 8. *bkra-shis-ldan*, 9. *mch'hog-ma*, 10. *rgyal*,

11. 70,000, 12. 30,000 years, 13. 1,000 years, 14. in one globular mass, 15. deposited in one *chaitya*.

Thirdly, of KA'SYAPA—1. *Hod-srung*, 2. *ts'hétana*, 3. *bráhman*, 4. 500 fathoms, 5. *ts'hangs-byin* (Sans. *Brahmadatta*), 6. *nor-bdag-ma*, 7. *déd-dpon*, 8. *kun-gyi-bshés gnyèn*, 9. *bharadwaja*, 10. *skar-rgyal*, 11. 20,000, 12. 20,000 years, 13. 70,000 years, 14. in one globular mass, 15. in one *chaitya*, or *inch'hod-rten*.

Fourthly, of SHA'KYA—1. *Shákya-thub-pa*, 2. *ser-skyahi-gnas* (Sans. *capila*), 3. *rgyal-rigs*, (*Kshatriya*, a descendant of GOTAMA), 4. one fathom, or two yards, 5. *zas-gtsang-ma*, 6. *sgyú-hp'hrul*, 7. *sgra-gchan-hdsin*, 8. *kundgah-vo*, 9. *nyé-rgyal*, 10. *pang-nas-skyés*, 11. 1,250, 12. 100 years, 13. 500 years, 14. in great abundance, 15. (deposited in several *chaityas*; but this point is not stated in the original.)

Fifthly, of MAITREYA.—1. *Byams-pa* (*chám-bá*), 2. *rgyal-pohi-p'ho-brang-grong-l'hyer-tog-gi-blo-gros*, 3. *bráhman*, 4. 4,000 fathoms, 5. *ts'hangs-bzang*, 6. *ts'hangs-bdag-ma*, 7. *bsod-nams-stobs*, 8. *rgyu-mts'ho*, 9. *yé-shés-hod*, 10. *brtson-hgrus*, 11. 960,000,000, 12. 84,000 years, 13. 80,000 years, 14. in one globular mass, 15. deposited in one *chaitya*.

The enumeration of such fancied *Tathágatas*, and the specification of the above exhibited attributes, occupy about three hundred leaves in this volume. From *leaf* 150 to 158, only the names of the *Tathágatas* are enumerated, and afterwards, from *leaf* 159 to 459, their names and the other points. Their names are, in general, significant words, and denote some virtue, or good quality, or some beautiful, agreeable, grand, precious, &c. object of nature.

The names of some other *Tathágatas*, after MAITREYA (in Tibetan, with an English explication) are, as follows—6. SENG-GE, the lion, 7. RAB-GSAL, the very clear or pure, 8. T'HUB-PA, the mighty, 9. ME-TOG, the flower, 10. ME'-TOG-GNYIS-PA, flower the second, 11. SPYAN-LE GS, the beautiful eye, 12. DE D-DPON, chief leader, 13. LAG-CH'HE'N, the great handed, 14. STOBS-CH'HE'N, great strength, 15. RGYU-SKAR-RGYAL-PO, the prince

of moving stars, 16. *RTSI-SMAN*, medicinal essence, 17. *SNYAN-PA-TOG*, the chief ornament of celebrity, 18. *HOD-CH'HEN-PO*, great light, 19. *GROL-VAHI-P'HUNG-PO*, the untied or liberated body, 20. *RNAMPAR-SNANG-MDSAD*, the illuminator, 21. *NYI-MAHI-SNYING-PO*, the essence of the sun, 22. *ZLA-VA*, the moon, 23. *HOD-HP'HRO* light-diffusing, 24. *HOD-BZANG*, good light, 25. *MYA-NĀN-ME'D*, exempt from sorrow, 26. *SKAR-RGYAL*, prince of stars, 27. *RAB-GSAL*, the very clean, 28. *P'HRE'NG-T'HOGS*, wearing a chaplet, 29. *YON-TAN-HOD*, light of good qualities, 30. *DON-GZIGS*, perceiving the meaning, 31. *MAR-ME'*, a lamp, 32. *MT'HU-LDAN*, powerful, 33. *SMAN-PA*, curer of diseases, 34. *DE'S-PA*, brave, 35. *MDSOD-SPU*, a hair of treasure, 36. *BRTAN-LDAN*, permanent, 37. *LHAHI-DPAL*, divine prosperity, 38. *GDUL-DKAH*, difficult to be subdued, 39. *YON-TAN-RGYAL-MTS'HAN*, a standard of good qualities, 40. *SGRA-GCHAN*, name of a planet, (*Ráhu*, in Sanscrit.) And so on.

From leaf 459 to the end of the volume, *SHA'KYA* repeats again, at the request of the above mentioned *Bodhisatwa*, when those *Tathágatas* first formed their minds for arriving at the supreme wisdom, or of becoming *Bodhisatwas*, and what they offered to those *Tathágatas* before whom, at different times, they made their vows, and prayed that they might obtain, in consequence of their moral merits, final emancipation, or arrive at perfection.

This volume contains 547 *leaves*, and 26 *bampos*, or artificial divisions. This *sútra* was translated by the Indian Pandit, *VIDYA'KARA SIDDHA*, and the Lotsawa, *BANDE' DPAL-GYI-DVYANGS*; it was reviewed and arranged afterwards by *DPAL-BRTSE'GS*.

### *K'HA*, THE SECOND VOLUME.

There are in this volume four *sútras*, or works, under four distinct titles. The first is of great extent (from leaf 1 to 329). It is called in Tibetan, (3) "*Rgya-ch'hér-rol-pa*", in Sanscrit, "*Lalita vistara*," containing accounts of

३ རྩེ་མེད་ རྩེ་མེད་

the life and doctrine of SHA'KYA, the establisher, or founder, of the *Buddhistic* religion in ancient India. The work is divided into 27 chapters, the contents of which are as follow :—

First Chapter, from *leaf* 1 to 8. “Introduction.” This *sūtra* was delivered by SHA'KYA (who speaks of himself under the name of *Bodhisatwa*) at the special request of several gods, *Bodhisatwas*, and his principal disciples, when he was in a grove near *Shrāvasti*, in *Kosala*. Here are mentioned 34 of his principal disciples, the names of eight *Bodhisatwas*, as also those of several *Buddhas* or *Tathāgatas*, who had appeared in former ages and taught their doctrines. SHA'KYA is requested now to give instruction in the same manner as they had done.

Second Chapter, *leaves* 8—14. This chapter has for its title, “Great exhilaration, or rejoicing”. Importance of this *sūtra*. Several virtues enumerated and commended to be practised. Description of the great festival in the superb palace of the gods, in *Galdan* (in Tib. *Dgah-ldan* ; in Sans. *Tus'hitá*). Hortative verses to SHÁKYA to teach his doctrine.

Third Chapter, *leaves* 14—30, entitled, “The purest race or tribe.” Insignia of an universal monarch ;—his inauguration by those insignia ;—his visiting the different kingdoms of his empire ;—his injunctions to the chiefs and the subjects to execute justice and to practise the ten cardinal virtues. *Leaf* 21. A *Bodhisatwa*, when about to become a *Buddha*, never takes his incarnation in a barbarous country, but in a civilized one ; nor in any low family, but in the house either of a *Brahman* or a *Kshatriya* (the military tribe or royal race)—reasons thereof. SHA'KYA honoured the latter by taking his birth in that tribe. *Leaf* 21—24. Consultation of the gods where *Bodhisatwa* (SHA'KYA) should be incarnated. There are said to have been at that time sixteen principal tribes or ruling families in “*Jambudwipa*” (or in India), several of which are enumerated by some of the gods, with recommendations on their good qualities ; and they are of opinion that such and such a family will be proper for *Bodhisatwa* to be incarnated there. But some others find



fault with them, and tell several defects in each of those tribes, or families. The enumerated ruling tribes are—1. the royal family in *Magadha*, (Sanskrit, *Vidékula*; in Tib. *Lus-hp'hags-rigs*), 2. Ditto in *Kosala*, 3. Ditto in *Vadsa*, 4. the city of *Yangs-pa-chan*, (Sans. *Vaisháli* or *Prayágas-hodie Allahabad*), 5. the family of “RAB-SNANG,” in *Hp'hags-rgyal* (Sans. *Ujjayani*, *Ujen*, in *Málvá*), 6. the city of *BCHOM-BRLAG*, (Sans. *Mathura*) 7. the *Skya-bseng-gi-rigs*. (Sans. the *Pándava* race, in *Hastinápura*.) None of them is found proper for the incarnation of *Bodhisatwa*—it is the *Shákya* race that is preferred to all. They ask SHA'KYA himself where a *Bodhisatwa* takes his incarnation at his last birth, and he enumerates to them 64 good qualities required in a race where such a *Bodhisatwa* should be incarnated. *Leaf 26*. The 32 qualities or characteristics of the woman that is fit to be the mother of such a *Bodhisatwa*. *Leaf 27*. “ZAS-GTSANG-MA'S” (Sans. *Sud-dhodana*) character and fortune. His wife's (in Tib. *Lhá-mo-sgyu-hp'hrul-ma*, in Sanscrit, *Mayá Dévi*) good qualities. *Leaves 28, 29*. Eulogium (in verse) on the *Shákya* race in general, and particularly on the accomplishments of *LHA-MO-SGYU-HP'HRUL-MA*.

Fourth Chapter, *leaves 30—37*, entitled, the “Door or beginning of religion's light”. *Bodhisatwa's* (SHA'KYA'S) last lecture to the gods and goddesses. Decorations of the great palace in *Galdan*. The 108 articles of the “*Ch'hos-snang-vahi-sgo*” must be taught always to the gods at the change of the life of any principal *Bodhisatwa*, from *Galdan*, (Sans. *Tus'hitá*). (They are the heads of some religious tracts, or certain dogmas and moral maxims.)

Fifth Chapter, *leaves 37—49*. At “his being about to depart from *Galdan*” SHA'KYA appoints for his vicegerent there, *CHA'M-BA'* (written in Tib. *Byams-pa*. Sans. *Maitreya*) and inaugurates him, by putting his own diadem on the head of that *Bodhisatwa*. This is the saint who is to appear hereafter and to become a *Buddha*. Consultation about the form in which SHA'KYA should descend into the womb or body of the woman whom he chooses to

become his mother. A young elephant, such as has been judged proper in Brahmanical works, is preferred. Many ingenious and hortative verses are related for acquiring knowledge and practising virtue. His leaving *Galdan*, or the Paradise of the gods.

Sixth Chapter, *leaves* 49—64. "His incarnation." Taking the form of a young elephant, he enters by the right side, into the womb or cavity of the body of MA'YA' DEVI'. Her dream respecting the elephant that took up his abode in her body. She never felt such a pleasure as at that moment. Next morning she tells her dream to the king. He calls the Bráhmans and the interpreters of dreams:—they say, she will be delivered of a son, who will become either an universal monarch or a *Buddha*. Alms distributed at "*Ser-skya*" (Sans. *Capila*). Offerings made in behalf of *Bodhisatwa*. The services rendered by the gods to LHA-MO-SGYU-HP'HRUL-MA, and the great care the king took for her pleasure and well being. The whole of nature is favourably disposed for the child that was to be born.

Seventh Chapter, *leaves* 64—93. The "birth of SHA'KYA." Description of the great preparations for conveying MA'YA' DEVI' into the grove of *Lumbini*. The circumstances of her being delivered there of the child after ten months' pregnancy. He came out by the right side, without any injury to his mother. Several miracles that happened at his birth, (*leaves* 70, 71.) The whole world was enlightened with great light. The earth trembled or shook several times. The number of men and beasts that were born or produced at *Capilavastu*, at the same time when the birth of SHA'KYA happened. Since the wishes of "ZAS-GTSANG" were in all respects fulfilled, he gave to his son the name of "DON-GRUB," or "DON-T'HAMS-CHAD-GRUB-PA" (Sanskrit, *Siddhártha*, or *Sarva-siddhártha*). He is intrusted to GAUTAMI', (his aunt) who, with 32 nurses, takes care of him.

"NAG-PO" (or as elsewhere he is called NYON-MONGS-MED), an hermit or sage, together with his nephew, "MIS-BYIN," (Sans. *Narada*, afterwards called *Kátyáyana*) admonished by the great light or brightness, goes to

*Ser-skya* to salute the new born child. His conversation with ZAS-GTSANG. He observes the characteristic signs on the body of the child, and foretells that he will become a *Buddha*. He laments that, being too old, he cannot live until (the child) shall attain to the state of a *Buddha*. *Leaf* 87. He recommends to "MIS-BYIN" to become his disciple, when he shall commence to teach his doctrine.

Eighth Chapter, *leaves* 93—95. "His being brought into the temple." Ceremony and the decorations on that occasion. He is lord of lords (in Tib. *Lhahi-lha*). Asking his nurse GAUTAMI' whither they are carrying him, and she says, into the temple; he tells (in verse) how superior he is to all gods—how INDRA, BRAHMA, and other gods and demigods, made their adorations to him at his birth.

Ninth Chapter, *leaves* 95—97. "Ornaments" (for SHÁKYA). Description of all sorts of ornaments that were ordered by the king to be prepared and brought for the young prince (SHÁKYA) on a certain lucky or auspicious day.

Tenth Chapter, *leaves* 97—101. "His having displayed several sorts of letters or characters". When he (SHÁKYA) was desired afterwards to learn the letters from the school-master, he shews that, without being instructed, he knows them all—and he himself enumerates 64 different alphabets (among which are mentioned also those of *Yavana* and *Húna*) and shews their figures. The master is astonished at his wisdom, and utters several slókas expressive of his praise.

Eleventh Chapter, *leaves* 101—105. His visiting a village of the agriculturists. His meditation in the shade or shadow of a tree (called the "*Jambu*" tree). The miracle that happened there with the shadow of that tree.

Twelfth Chapter, *leaves* 105—121. The displaying of several gymnastical exercises and other arts (by SHÁKYA). When at a certain time 500 young men of the *Shákya* race, at "*Sér-skya*," were vying in shewing their skill in the arts and gymnastical exercises, as in letters, arithmetic, swimming, &c. SHÁKYA excelled them all. He obtains by these means "SA'-HTS'HO-MA"

the daughter of "LAG-NA-PE'-CHON-CHAN," a mace-bearer. Sans. *Dand'ika*. The qualities required in a woman, whom SHA'KYA is willing to take for his wife. The several qualifications of SA'-HTS'HO-MA (Sans. GOPA'). Her sentiments (expressed in verse) against the concealing the face of woman by a veil.

Thirteenth Chapter, *leaves* 121—141. "His being exhorted" by the gods. Exhortations made to him by several gods to leave the court, and endeavour to become a *Buddha*, as he had aspired for several ages to that dignity, and had acquired numerous qualities with that view.

Fourteenth Chapter, *leaves* 141—148. "Dream". ZAS-GTSANG-MA', the father of SHA'KYA, in a dream fancies that his son has left his house and taken the religious character, having put on a garb of dark red colour. He now takes every precaution to prevent him from leaving the court, and orders all sorts of music to be performed for the amusement of his son.

SHA'KYA orders his servant to make ready the carriage for going into the grove for his recreation. On his way thither he observes an old man; asks from the servant what that man is; he tells him, that is a man grown old, and is near to die; he orders the servant to turn the carriage. goes back, and gives himself to meditation on old age.

[NOTE. In all these discourses or conversations of SHA'KYA with his groom, or charioteer, there are several instances of terms employed by inferiors in speaking to their superiors, that are different from those in common use. This is a peculiarity in the language of Tibet].

Afterwards, in the same manner as above, on different occasions he observes a sick man—sees a corpse—and meets a man in a religious garb; and on each occasion he gives himself to meditation on sickness, death, and on the religious state.

These are the circumstances that determine him to take the religious character. ZAS-GTSANG to prevent him from leaving the court, orders several walls and ditches to be made, and guards and sentries to be set. Inauspicious dream seen by SA'-HTS'HO-MA'. *Leaves* 146-7.

Fifteenth Chapter, *leaves* 148—174. “His exit, or appearance in the world,” (in a religious character). Notwithstanding all the vigilance of his father and of his relations, he finds means for leaving the royal residence. At midnight mounting his horse called the “Praise-worthy” (*Bsñags-ldan*) he rides for six miles; then dismounting, he sends back, by the servant, the horse and all the ornaments he had; and directs him to tell his parents not to be grieved on his departure; for when he shall have found the supreme wisdom, he will return and console them. Great lamentation in the court of ZAS-GTSANG. With his own sword he cuts off the hair of his head, changes his fine linen clothes for a common one of dark red colour, and commences his perigrination. In the first place he goes to *Rájagriha*, in *Magudha*.

Sixteenth Chapter, *leaves* 174—178. “GZUGS-CHAN-SNYING-PO’S visit” (made to SHA’KYA). The king VIMBASÁRA (in Tib. *Gzugs-chan-snying-po*) having seen him from his palace, is much pleased with his manners—is informed of him by his domestics; visits him, has a long conversation with him, and offers him means for living according to his pleasure. He will not accept of such things. On the request of the king, he tells who he is—“of the *Shákya* race, that inhabit “*Ser-skya-gzhi*,” (Sans. *Capilavastu*) in *Kosala*, in the vicinity of the *Kailásha*, or of the Himálaya in general, (on the bank of the *Bhágíráthi* river. He is of the royal family, the son of the king “ZAS-GTSANG,” Sans. SHUDDHODANA, (*leaf* 178) and that he has renounced the world, and seeks only to find the supreme wisdom.

Seventeenth Chapter, *leaves* 178—192. “The hardships” or austerities which SHA’KYA underwent during the course of six years. *Leaf* 183-4. All sorts of religionists, of which *Jambudwipa* was full at the time of SHA’KYA, mortify their bodies in different manners. In his opinion all those had a wrong idea of arriving at liberty or emancipation by such practices. *Leaf* 185. He commences his ascetic life. The manner in which he gives himself to meditation, and the several hardships he voluntarily submits himself to during six years.

Eighteenth Chapter, *leaves* 192—200. The “*Nairāñjana* river”. It was on the banks of this river that SHĀKYA performed his penances, subjecting himself to great austerities. Perceiving afterwards privation to be dangerous to his mental faculties, he makes use of necessary food for his sustenance. He is presented by a chief’s two daughters, with a refined milk-soup—he refreshes himself. His five attendants desert him now, saying among themselves, “such a glutton, and such a loose man as GAUTAMA is now, never can arrive at the supreme wisdom,” (or never can become a *Buddha*). They go to *Vāranāsi*, and in a grove near that city continue to live an ascetic life.

Nineteenth Chapter, *leaves* 200—214. After having bathed himself in the *Nairāñjana* river he recovers his bodily strength, and intends to visit the holy spot. Rejoicing of all sorts of gods and demigods, and the offerings they make to SHĀKYA.

Twentieth Chapter, *leaves* 214—221. He proceeds to the holy spot, called, in Sanscrit, the “*Bodhimaṇḍa*” (the holy pith, energy, or essence, where now *Gayā* is), and gives himself to earnest meditation, that he may find the supreme wisdom.

Twenty-first Chapter, *leaves* 221—248. “He overcomes the devil.” Description how he was tempted by the devil (Sans. *Māra* or *Kāma Déva*). His victory over the hosts of the lord of Cupidity. The songs of gods on his triumph.

Twenty-second Chapter, *leaves* 248—259. The manner in which he performed his meditations, and at last found the supreme wisdom.

Twenty-third Chapter, *leaves* 259—267. After having found the supreme wisdom, the gods from several heavens successively present him their offerings, and in several verses sing praises to him concerning his excellent qualities, and his great acts in overcoming the devil.

Twenty-fourth Chapter, *leaves* 267—282. Two merchants, GAGON and BZANG-PO, entertain SHĀKYA with a dinner, and hear his instruction in his

doctrine. They are so firm in their faith that SHÁKYA says of them, they shall become *Bodhisatwas*.

Twenty-fifth Chapter, *leaves 282—291*. After having found the supreme wisdom, SHA'KYA thinking that men cannot understand his profound doctrine, he will therefore not instruct them except he should be solicited by BRAHMA' and other gods to do so. They appear; and on their request he commences to teach his doctrine.

Twenty-sixth Chapter, *leaves 291—323*. The running of his religious course. Recapitulation of his principal acts. The great qualities he had acquired. To whom should he first teach his doctrine? Several of them whom he judged fit to understand him, are dead. He proceeds to *Váranási*. The five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage or respect to him, and become his disciples. *Leaves. 295—312*. He instructs them in his doctrine; explains to them the four excellent truths—1. There is sorrow or misery. 2. It will be so with every birth. 3. But it may be stopped. 4. The way or mode of making an end to all miseries. *Leaf 307*. Whence originated the epithet or name of *Buddha*, "*Tathágata*" (in Tibetan, *Dé-bzhin-gshégs*), viz. from having run his religious race in the same manner as his predecessors. There is an enumeration of several epithets or names of each *Buddha*.\*

Twenty-seventh Chapter, *leaves 323—329*. Conclusion. SHA'KYA recommends this *sútra* to his auditors, the gods, to keep it in their remembrance, and to repeat it often. The several benefits and blessings arising from hearing this *sútra*.

This work was translated first, in the 9th century, by the Indian Pandits, JINA-MITRA, DANA-SHÍLA, and MUNE'-VARMA, and the Tibetan Lotsava, or interpreter, BANDE' YE'-SHE'S-SDE'.

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\* It has been thought fit to retain the above epitome of the contents of the *Lalita Vistara* here, but the same has been given in more detail in the notice of *Shákyá's* life and death, printed in the present volume. SEC.

The rest of this volume (from *leaves* 329 to 426, or the end) is occupied by treatises of high principles or metaphysical speculations (*mahá yána sūtras*). They are likewise attributed to SHÁKYA, and were delivered by him to his hearers (immense numbers of priests, *Bodhisatwas*, gods, and demons) at three different places. The first, on a mountain near *Rájagriha*; the second, in a grove near *Shrávasti*; and the third, on the mountain of "*Gru-hdsin*," (in Sanscrit, *Potala*). The general subject is moral, metaphysical, and mystical doctrine. Discussions on the nature of the body and of the soul. There are introduced several of SHÁKYA'S disciples in these discussions, but the chief speakers, besides SHÁKYA, are MANJU SRI KUMAR BHU'T, and AVALOKI-TESWA'RA. The titles of these three treatises are as follow :—

1. In Sanscrit, *A'rya Mañju Sri vikridita náma mahá yána sūtra*. In Tibetan, <sup>(4)</sup> *Hp'hags-pa-hjam-dpal-rnam-par-rol-pa-shés-bya-va-ł'hég-pa-ch'hen pohi-mdo*. Eng. A venerable *sūtra* of high principles, on the sports or amusements of MAÑJU SRI.

2. In Sanscrit, *Mañju-Sri-vikurvána*. In Tibetan, <sup>(5)</sup> *Hjam-dpal-rnam-par-hp'hrul-va*. Eng. The transformation of MAÑJU SRI.

3. In Sanscrit, *Sarva tathágatádhis'ht'hana satwávalokéna Buddha kshétra nirdéshana vyuha*. In Tibetan, <sup>(6)</sup> *Dé-byhin-gshégs-pa-ł'hams-chad-kyi-byin-gyis-brlabs-séms-chan-la-gxigs-shing-sangs-rgyas-kyi-shing-gi-bkod-pa-kun-tu-ston-pa*. Eng. Description of the province of *Buddha*, on which, for the sake of animal beings, all *Tathágatas* have bestowed their benedictions. There is moral and mystical doctrine in this *sūtra*. There are also several *Dhárañis* in Sanscrit, supposed to be of wonderful efficacy.

These three *sūtras* were translated by the Indian Pandits, SU'RENDRA BODHI, SHÍLENDRA BODHI, and JINA-MITRA, and the Tibetan Lotsava, BANDE' YE'SHE'S-SDE'.

\* འཕགས་པ་འཇམ་དཔལ་ཚེ་མ་པུ་རྩོལ་པ་ ཞེས་ཐུ་ བ་ཤེག་པ་ཚེ་མ་པོའི་མདོ་ 5 འཇམ་དཔལ་  
 ཚེ་མ་པུ་ འཕུལ་བ་ 6 དེ་བཞིན་ གསེགས་པ་ བསམ་ཅད་གྱི་ཕྱིན་ལྷིས་ བརྒྱལ་སེམས་ཅན་གྱི་  
 གཟེགས་མིང་སངས་རྒྱལ་གྱི་ཞིང་གི་བསོད་པ་ ལྷན་ཆ་ཕྱོག་པ་



G<sub>4</sub>, OR THE THIRD VOLUME.

Title in Sanscrit, *A'ryanis'h'hatan Bhagaván jnyána vipulana sútra ratna ananta náma mahá yána sútra*. In Tibetan, <sup>(7)</sup> *Hp'hags-pa-bchom-ldan-hdas-kyi-yé-shés-rgyas-pahi-mdo-sdé-rin-po-ch'hé-m't'hah-yas-pa-m't'har-p'hyin-pa-zhés-bya-va-t'hég-pa-ch'hén-pohi-mdo*. Eng. Immense jewels, or a *sútra* of high principles, on the extensive knowledge or wisdom of the venerable and excellent BUDDHA. The salutation is thus—'Reverence to BUDDHA and to all the *Bodhisatwas*.' SHA'KYA at *Mnyan-yod*, (Sans. (*Shrávasti*) with 1250 priests. General subject—Instruction on the extensive knowledge or wisdom of BUDDHA.

In a (fancied) city, called "Excellent virtue," (*Dgé-vahi-p'ha-rol-hgro*) a certain householder, (*k'hyim-bdag*) a fortune-teller by profession (*p'hyam-k'han*), with an intention of acquiring moral and religious merits for his future happiness, under the superintendence of GANG-PO, one of SHA'KYA'S disciples, builds for BHAGAVA'N a fine house (*k'hang-byang*) with a gallery of tsandan-wood. On that occasion GANG-PO tells him, that by none of all the creatures and gods may such a sacred building be used otherwise than as a place of worship (Tib. *Mch'hod-rten*, Sans. *Chaitya*), since none of the animal beings has the qualities which BHAGAVA'N (Tib. *Bchom-ldan-hdas*) possesses. GANG-PO, addressing him several times a householder, (Sans. *Grihapati*) gives him a long and detailed instruction on the extensive knowledge or omniscience of BHAGAVA'N, or *Tathágata*, and his perfections or attributes. He tells him that BHAGAVA'N'S knowledge is immense, infinite—he knows every place—past, present, and future times—(there are made here several distinctions of his knowledge and powers)—he knows the thoughts and ways of all animal beings; all their works or actions, good and bad, done (or committed)

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7 འཕགས་པ་ བཅོམ་ལྷན་ འདུ་བྱི་ ཡོ་ཤེས་ རྒྱལ་པོའི་ མདོ་རྩེ་རིན་པོ་ཆེ་ མཐའ་ལས་པ་ མཐའ་རྩིས་པ་  
 རེས་ཅུ་བ་ཤེས་པ་ཆེན་པོའི་ མདོ་

by the body, speech, and the mind together ; with the causes and consequences of them. Then come moral tales—detailed specification of the knowledge of *Tathágata* with respect to the provinces of the organs and senses of the body—on psychological and moral subjects—on the four great truths. *Leaf* 128. Several places of regeneration (or new-birth) are enumerated, from the lowest hell to the highest heaven, and that *Tathágata* knows them all.

*Leaf* 170. SHA'KYA is invited by the before-mentioned householder into his house to an entertainment in that fancied city—he, with some of his disciples, goes there in a miraculous manner (all flying in the air). *Leaf* 174. On the request of ME'S-BYIN, an ascetic, SHA'KYA leaves there the vestige of his foot-sole impressed on a flat stone. Several miraculous visits performed by SHA'KYA, with MAUNGALYANA and others of his disciples, since he left the grove near *Shrávasti*. *Leaf* 175. Miracles that happened with SHA'RIBU and MAUNGALYANA (the same as has been told in the *Dulva*, at their visiting the “*Madros*” lake).

*Leaves* 175—197. “*MDSE'S-DGAH*” (a *Nága rája* of the sea) and several other *Nága rájas* also, successively make their adoration to *Tathágata*, (SHA'KYA), address him, sing praises (in verse) to him, and beg him to give them religious instruction on several subjects. They admire his perfections and the several acts he has performed—they confess their unhappy state and ignorance, and beg him to instruct them on the means by which they may arrive at happiness and perfection. He answers to each of them. There are many passages expressive of the attributes or perfections of *Tatháguas*; of the thoughts, wishes, and works of men. There are several moral instructions and maxims.

From *leaves* 200 to 416, or the end of this *sútra*, SHA'KYA addressing MAUNGALYANA, (who again asks him several times) tells the stories of several individuals in very remote ages, and applies them all to himself; and says that it was he himself who acted or reasoned thus at that time. Among these stories there occur many praises and hymns addressed to *Tatháguas*—there are

descriptions on the conduct of the wise—on the miseries of life—the desire of happiness—offerings, sacrifices, adoration—that there is no reality in all things. *Leaf 212.* On the state of being bound and being liberated. By this narration he shews that a *Tathágata* is all knowing—he knows the place and origin of every thing, and what will be the consequences of such and such works performed in remote ages and lives. *Leaf 416.* There are several synonymous terms for expressing that a *Tathágata's* wisdom or knowledge is immense. MAUNGALYANA being much pleased with this instruction, approves and praises it.

This *sútra* was translated first by the Indian Pandit, PRAJNA'-VARMA, and the Tibetan Lotsava (interpreter) BANDE'-YE'-SH'ES-SNYING-PO. Afterwards corrected and arranged by the Indian Pandits, VISHUDDHA-SIDDHA and SARVAJNA-DE'VA, and the Tibetan Lotsava, DPAL-BRTSE'GS.

From *leaf 416* to 466, or the end of this volume, is another *su'tra*, entitled, in Sanscrit, *A'rya sarva Buddha vis'haya avatára jnána a'loka alankara náma mahá yána su'tra.* Tib. <sup>(8)</sup> *Hp'hags-pa-sangs-rgyas-t'hamschad-kyi-yul-la-hjug-pahi-yé-shis-s nang-vahi-rgyan-zhés-bya-va-t'hég-pa-ch'hén-po-hi-mdo.* An ornament of intellectual light for entering into the province of every *Buddha*; a venerable *su'tra* of high principles (or speculation.) This was delivered by BCHOM-LDAN-HDAS (SHÁKYA) when he was on a mountain near *Rájagriha*. There were assembled 25,000 priests, besides eight of his principal disciples, and many *Bodhisatwas*, among whom HJAM-DPAL GZHON-NUR-GYUR-PA (Sans. *Mañju Sri Kumar bhú't*) who, according to the wishes of other assembled *Bodhisatwas* that desire to acquire knowledge, begs of SHÁKYA to explain to them the meaning of these terms—<sup>(9)</sup> “*Skyé-va-ma-mch'his-pa-dang-hgag-pa-ma-mch'hés-pa,*”—there is no forth-coming and no stopping (or no birth, no death) as with respect to *Tathágatas*. This is the

<sup>8</sup> འཇགས་པ་ སངས་རྒྱལ་ཐམས་ཅད་རྒྱ་ལྷན་ལ་འཇགས་པའི་ ཡོ་ཤེས་རྣམས་པོ་འདི་ལྟར་གསུངས་པའི་མཛུགས་པའི་མཛུགས་པའི་  
<sup>9</sup> ལྷན་པ་མ་མཚོས་པ་དང་ འཇགས་པ་མ་མཚོས་པ་

subject of the treatise. The explanation is given in an argumentative manner, and by mixing metaphysical speculation with moral doctrine. In *Leaf* 416 it is said, that the bodies of the *Tathágotas* are like the`extent of heaven.

( $\bar{N}_A$ ) OR THE FOURTH VOLUME.

In this volume, of 444 *leaves*, there are five separate treatises or *sútras*, but they are all of little importance, and none calculated to excite literary curiosity.

The first is entitled, in Sanscrit, *A'rya "kushala mûla paridhara" námu mahá yána sútra*. In Tib. <sup>(10)</sup> *Hp'hags-pa "dgé-vahi-rtsa-va-yongs-su-hdsin-pa"-shés-bya-va-t'hég-pa-ch'hén-pohi-mdo*. Comprehension of virtue's roots (or elements) a venerable *sútra* of high principles. This was delivered by *BCHOM-LDAN-HDAS* (*SHA'KYA*) in a grove near *Rájagriha* (called in Tibetan, *Hod-mahits'hal*, &c. In Sanscrit, *Vénu vanam*, a grove of bamboos). There is a long enumeration of his disciples arriving from all parts, and of their salutations. The subject is moral and metaphysical doctrine. The whole is very incoherent, abstract, and miscellaneous ; therefore nothing can be said with precision. The organs, senses, operations of the mind, and emptiness (or *súnyatá*) are the common topics of this, as also of some of the following *sútras*. *SHA'KYA* frequently addresses *SHA'RADWA'TIHI-BU* (one of his principal disciples), who again several times begs him to explain the meaning of such and such a term or phrase. This *sútra* is contained on the leaves from 1 to 346. It is divided into 18 artificial portions (*bam-po*) and 15 chapters. It was translated by the Indian Pandit, *PRAJNA'-VARMA*, and *YE'-SHE'S-SDE'*—corrected and arranged afterwards by *PRAJNA'-VARMA*, *JNA'NA-GARBHA*, and *YE'-SHE'S-SDE'*.

The second *sútra* in this volume (from *leaf* 346 to 421) is entitled, in Sanscrit, *A'rya saṅggháti sútra dherma paryayá*. In Tibetan, <sup>(11)</sup> *Hp'hags-pa-xung-gi-*

10 འཕགས་པ་ དགོ་བའི་རྩ་བ་ ཡོངས་ལྷ་ འཇིག་པ་ ཞེས་ཐུག་ ཐག་པ་ ཚེན་པོའི་ མདོ་

11 འཕགས་པ་ རྒྱུད་གི་ མདོའི་ ཚོས་གྱི་རྣམ་གཏངས་

*mdohi-ch'hos-kyi-rnam-grangs*. A collection of the enumeration of several things respecting religion or moral doctrine; delivered by SHA'KYA on the mountain "Gridhra kúta," (in Tib. "Bya-rgod-p'hung-po) near Rájagriha, where were assembled 32,000 priests, among whom were his principal disciples, KUN-SHE'S-KO'NDINYA, MAUNGALYANA, SHÁRIHI-BU, HOD-SRUNG-CH'HEN-PO, &c. many *Bodhisatwas*, *Dévas*, and *Nágas*, to pay their respects to B'CHOM-LDAN-HDAS. Subject—A *Bodhisatwa* (called in Tib. KUN-TU-DPAH-VA) begs of SHA'KYA to instruct them in such a manner that, upon hearing his lesson, those that are old may be purified from the blemishes of their works, and that those that are young may endeavour hereafter to excel in virtue. Accordingly he instructs them in a discursive manner with this and two other *Bodhisatwas*, in prose and verse.

This *sútra* was translated by the Indian Pandits, JINA-MITRA and DA'NA SHÍLA, and the Tibetan Lotsava YE'-SHE'S-SDE'.

The third *sútra* (leaves 421—438) in this volume, is entitled, in Sanscrit, *A'ryáchintya prabhása nirdésha náma dherma-paryáya*. In Tib. <sup>(12)</sup> H'p'hags-pa-(k'hyéhu) snang-va-bsám-gyis-mi-k'hyab-pas-bstan-pa-zhès-bya-va -ch'hos-kyi-rnam-grangs. Instruction by the (child). Inconceivable light, i. e. enumeration of several articles belonging to religious instruction.

This was delivered at "Mnyan-yod" (Sans. *Shrávasti*, in *Kosala*). The speakers are SHA'KYA and a little child, who addresses the former as GAUTAMA. Hearers—1250 *Gélongs*, or priests, and 500 *Bodhisatwas*. Subject—the story of that child: how he was found alone in an empty and solitary house. SHA'KYA's conversation with him, (in verse). Common, moral, and speculative topics. The soul (or the *Ego* and *Meum*). *Súnyatá*, or emptiness, voidness. The ornaments of a *Bodhisatwa* are his good qualities and perfections. Translated by SURE'NDRA BODHI, and YE'-SHE'S-SDE'.

The fourth *sútra* in this volume (438—441) has this title in Sanscrit, *A'rya Tathágatá náma Buddha kshétra gúnókta dherma paryáya*. In Tibetan,

<sup>12</sup> རྣམ་ཐོན་པ་ (ཏཱེ་ཏཱེ་) ལྷ་དང་བ་ བསམ་ ལྷིས་ མི་ལྟབ་ པས་བཟུ་ལ་ ཞེས་ བྱ་བ་ཚོས་ཀྱི་རིམ་གྲངས་

(13) *Hp'ñags-pa-dé-bxhin-gshégs-pa-rnams-kyi-zhing-gi-yon-tan-brjod-pahi-ch'hos-kyi-rnam-grangs*. Enumeration of things, or religious articles expressive of the qualities or perfections of the *Buddha* province of the venerable *Tathágatas*. Here one of the *Bodhisatwas*, addressing the others in an exclamatory manner, tells them the names of several *Buddha* provinces, and that successively in each province one day is equal to one *kalpa* of the former province. This is the substance of the whole; and the next work, of four *leaves*, entitled in Tibetan (only) (14) “*Dkyil-hk'hor-Brgyad-pa,*” the eight circles (or *Man'dalas*), contains little more than the statement that whoever wishes to come at prosperity, or happiness, should describe these eight circles.

(CHA) OR THE FIFTH VOLUME.

There are in this volume three different treatises, under three distinct heads. The first, (from *leaf* 1 to 81) is entitled in Sanscrit, *A'rya sandhi nirmochana náma mahá yána súra*. In Tibetan, (15) *Hp'hags-pa-dgoñgs-pa-ñés-par-hgrel-va-zhés-bya-va-t'hég-pa-ch'hén-pohi-mdo*. Explication of one's mind or thought, (or the true resolution of several propositions). SHÁKYA is represented to be in a (fancied) superb immense palace, made of all sorts of precious stones. There are assembled many *Bodhisatwas* of the first rank, and of the greatest accomplishments. The subjects of their discussions are some metaphysical subtilities (*leaf* 4) as—Which is the thing that is inexpressible, indivisible, and simple; and what is a simple, and what a compound thing? Afterwards ten of them, successively, propose some questions to SHÁKYA, and request the explanation of them. There is a distinct chapter for each *Bodhisatwa*. In the ninth chapter, SHÁKYA is requested by AVALOKITESWARA (in Tib. (16) “*Spyan-ras-gzigs-dvang-p'hyug*”) for some explanation with respect to the ten *bhúmis* (or degrees of perfections) of *Bodhi-*

13 འཇམ་མཁའ་པ་ དེ་བཞིན་ གསལ་བ་པ་རྣམས་ཀྱི་ ཞིང་གི་ ཡོན་ཏན་ བཟོད་ པའི་ཚོས་ཀྱི་ རྣམ་ཐངས་

14 དཀྱིལ་ འཇོ་རྟེན་ བརྒྱུད་པ་ 15 འཇམ་མཁའ་པ་ དཔོན་དམ་པ་དེས་པར་ འཇམ་མཁའ་པ་ ཞེས་པའི་ ཐུག་པ་ཚེས་ རེས་པ་མང་ 16 སྤྱན་རྒྱལ་ གསལ་བ་ དབང་ལྗེས་

*satwas*, as also of that of a *Buddha*; which accordingly is given on some *leaves*. In the tenth chapter, MANJU SRI (in Tibetan, <sup>(17)</sup> *Hjam-dpal*) asks him for the explication of this term—" *Ch'hos-kyi-sku*," (Sans. *Dherma káya*, the first moral being) as applied to the *Tathágatas*. There follows again a long discussion on that subject.

The second treatise or *sútra* (from *leaves* 81 to 298) is entitled in Sans. *A'rya Langkávátára mahá yána sútra*. In Tibetan, <sup>(18)</sup> *Hp'hags-pa-Langkár-gshegs-pa-t'hég-pa-ch'hén-pohi-mdo*. A venerable *sútra* of high principles (or speculation) on the visiting of *Lañka*. This was delivered on the request of the Lord of *Lañka* (called in Tibetan, <sup>(19)</sup> " *Gnod-sbyin-hbod-sgrogs*") by B'CHOM-LDAN-HDAS (SHA'KYA) when he was in the city of *Lañka*, on the top of the *Malaya* mountain, on the sea shore, together with many priests and *Bodhisatwas*. It was in a miraculous manner that SHA'KYA visited *Lañka*. It is evident from the text, that both the visitors and the pretended master of *Lañka* are fancied things; but there is in the *Lañkávátára sútra* a copious account of the theory of the *Buddhistic* metaphysical doctrine, together with that of some heterodox sects, especially of the *Lokáyata* (in Tib. <sup>(20)</sup> *Hjig-rten-rgyang hphen-pa*. SHA'KYA in a discursive manner with a *Bodhisatwa* (styled in Sanscrit, *Mahá Mati*, in Tib. *Blo-gros-ch'hén-po*) recites the common topics of the *Buddhistic* metaphysical doctrine, with some discussion on each. From *leaves* 298 to 456, there is again an explanation of the *Lañgávátára sútra*, containing (as it is stated) the essence of the doctrine of all the *Tathágatas*. The *Lañgávátára sútra* was translated by order of the Tibetan king, DPAL-LHA-BTSAN-PO. (*Khri-dé-srong-btsan*, or *Ral-pa-chan*) in the 9th century. No Indian Pandit is mentioned. It is stated only, that it was translated by Lotsava GE'LONG (*Hgos-ch'hos-grub*) who added also the commentary (which must be the last part of the above described *sútra*) of a Chinese professor or teacher, called WE'N-HI.

17 འཇམ་དཔལ་ 18 རྟམ་པ་ལ་ རང་རྒྱལ་གཤམ་པ་ འགྲམ་པ་རྩམ་པོ་འདི་མདོ་ 19 གནོད་སྤྱིན་འཕོད་ལྗོངས་

20 འཇམ་རྟམ་ལ་ རྩམ་པོ་འདི་མདོ་

The third treatise (from *leaf* 456 to 468, or the end) is entitled in Sans. *A'rya gayá shris'ha náma mahá yána sútra*. In Tibetan, <sup>(20)</sup> *Hp'hags-pa-gayá-mgohi-ri*, the hill, "*Gayá shris'ha*," or a short treatise of high principles, on the theories and practices of *Bodhisatwas*. SHA'KYA, not long after his having become a *Buddha*, being with a thousand *Gelongs* and many *Bodhisatwas* in the *Chaitya* (Tib. *Mch'hod-rten*) of *Gayá*, a place of worship on the *Gayá* hill, is requested by *HJAM-DPAL* (Sans. *Mañju Sri*) for the explication of the term *Bodhisatwa*, which is given; and this forms the subject of this treatise.

(CH'HA) OR THE SIXTH VOLUME.

There are in this volume three treatises. The first (from *leaf* 1 to 76) is entitled in Sans. *A'rya ghana vyuha náma mahá yána sútra*. In Tib. <sup>(21)</sup> *Hp'hags-pa-rgyan-stug-po-bkod-pa-zhés-bya-va-t'hég-pa-ch'hèn-pohi-mdo*. Eng. A venerable *sútra* of high principles, called the thick, or dense, ornament or system, structure. Between *BCHOM-LDAN-HDAS* (SHA'KYA) and several *Bodhisatwas* there are discussions on many metaphysical subjects concerning *Buddha*, his attributes, his mansion, and the soul in general—distinction between the body and the rational soul—what are the means of final emancipation for those that have committed many immoral actions, *leaves* 11—13. Ignorance is the cause of all the bands by which the soul is fettered, *leaf* 37. How to be liberated from those fetters. Right discrimination of things. The whole is mostly in verse, and treats of the soul in general.

The second treatise (from *leaves* 76 to 187) is entitled in Sanscrit, *A'rya máha karuṇa puñ'darika náma mahá yána sútra*. In Tibetan, <sup>(22)</sup> *Hp'hags-pa-snying-rjé-ch'hèn-po-pad-ma-dkar-po-zhés-bya-va-t'hég-pa-ch'hèn-pohi-mdo*."

<sup>20</sup> འཇམ་དཔལ་པ་ ག་ཡུ་ མཚོ་ལྷི་རྩི

<sup>21</sup> འཇམ་དཔལ་པ་རྩུན་རྒྱུ་ག་པོ་བཞོད་པ་ཞེས་པ་བ་ཐེག་པ་རྩེན་པ་རྩེན་པོ་མཛོད་

པོ་ལྷི་ མཛོད་

<sup>22</sup> འཇམ་དཔལ་པ་སྤྱིང་རྩེ་ཚེན་པོ་ པད་མ་དཀར་པོ་ལྷེས་པ་བ་ཐེག་པ་རྩེན་པོ་ལྷི་ མཛོད་



Eng. A venerable *sútra* of high principles, called “*Puñ'darika*, the great merciful one.” This was delivered by SHA'KYA in a grove of *Sál* trees near the town *Ku'sha* (*Káma-rúpa*, in Assam) on the evening he was about to die. Addressing KUN-DGAH-VO (Sans. *A'nanda*) he orders him to prepare him his dying bed. He tells him his performances, and the substance of his doctrine. His discourse with A'NANDA. The miracles that happened when he lay down (between a pair of *Sál* trees) on his right side, like a lion—all trees, shrubs, and grasses bow themselves towards that side; all rivers or streams stand still; all beasts and birds sit still and move not for food; all lucid or shining bodies are affuscated; all sufferers in hell are assuaged; all those in misery are relieved; all the gods feel some displeasure with their own residence. <sup>(23)</sup> TS'HA'NGS-PA, (Sans. *Brahmá*), together with his train, pays his respect to B'CHOM-LDAN-HDAS. From *leaves* 80 to 90, there is a description of their conversation on the subject of creation—by whom was the world made. SHA'KYA asks several questions of BRAHMA'—whether was it he who made or produced such and such things, and endowed or blessed them with such and such virtues or properties—whether was it he who caused the several revolutions in the destruction and regeneration of the world. He denies that he had ever done any thing to that effect. At last he himself asks SHA'KYA how the world was made—by whom? Here are attributed all changes in the world to the moral works of the animal beings, and it is stated that in the world all is illusion; there is no reality in the things; all is empty. BRAHMA' being instructed in his doctrine, becomes his follower. SHA'KYA vindicating the universe for himself, commits it to the care of BRAHMA', and directs him what to do for promoting virtue and happiness in the world, *leaf* 90. His (SHA'KYA'S) conversation with <sup>(24)</sup> DED-DPON, the son of KA'MA-DE'VA—his instructions to him. His conference with INDRA, (Tib. <sup>(25)</sup> *Brgya-byin*) and with the four great kings of the giants (Tibetan

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23 རྒྱལ་པོ་པ་

24 དེད་དཔོན་

25 བཞི་ཕྱིན་

*Lhamayin*). He gives several lessons to these four kings, and advises them to live contented, and not to make war against INDRA. They promise that they will obey his commands. *Leaf* 100, the lamentation of INDRA on the approaching death of SHĀKYA.

*Leaf* 109. KUN-DGAH-VO is comforted by SHĀKYA, and directed what to do after his death (*leaves* 110—112). HOD-SRUNG (Sans. *Káshyapa*) the immediate successor of SHĀKYA. His qualities. SHĀKYA tells to A'NANDA the increase of the believers in his doctrine, and the great veneration that will be shewn to the places of his relics. *Leaf* 124, the great qualifications of KUN-DGAH-VO, or A'NANDA. SHĀKYA'S instructions to him.

*Leaf* 181. On the request of KUN-DGAH-VO, SHĀKYA directs him what to do with respect to the compilation of his doctrine. Here are enumerated the twelve different kinds of the *Buddhistic* writings. He is directed to answer thus to the priests or *Gelongs*, when they shall ask where it was delivered,—<sup>(26)</sup> “*Hdi-skad-bdag-gis-ṭhos-pa-dus-gchig-na*”—I myself heard this at a certain time, when *BCHOM-LDAN-HDAS* was at such and such places, and the hearers were these and these; and that when he had finished his lecture, all those that were present rejoiced much, and approved his doctrine.

The principal places where SHĀKYA had delivered the *sútras* of his doctrine, are here enumerated. They are the <sup>(27)</sup> *Byang-ch'hub-snying-po*, (Sans. *Bodhimañ'da*, or *Gayá* in *Magadha*) under a *Nyagrodha* tree. *Váranási*, in the grove called <sup>(28)</sup> *Drang-srong lhung-va-ri-dags-kyi-nags*. *Rájagriha*, and near to it the *Bya-rgod-p'hung-pohi-ri*, and the <sup>(29)</sup> *Hod-mahi-ts'hal*. <sup>(30)</sup> *Mnyan-yod* (Sans. *Shrávasti*). <sup>(31)</sup> *Yangs-pa-chen* (Sans. *Vaishali* or *Priyága*, *Allahabad*) *Champa* (on the bank of a tank dug by *GARGA*). *Kaush-*

26 ཨདི་སྐད་བདག་གིས་ཤོས་པ་རྩལ་གཅིག་ན      27 རྩང་རྒྱལ་གྱི་པོ་      28 རང་ལྗོངས་ལྷུང་པ་  
 རྩ་གསལ་གྱི་ནགས་      29 རྣམ་མཁོ་རྒྱལ་      30 མགས་ལོད་      31 ཡངས་པ་རྩལ་



2. Sans. *Sarva-dharma-gu'na-vyuha-rāja*. Tib. <sup>(37)</sup> *Ch'hos-l'hams-chad-kyi-yon-tan-bkod-pahi-rgyal-po*. Eng. Chief description of the good qualities of all the moral laws.

3. Sans. *Suk'havati vyuha*. Tib. <sup>(38)</sup> *Bdé-va-chan-gyi-bkod-pa*. Eng. Description of the happy mansion (of *Amitábhá*.)

4. Sans. *Karāñ'da vyuha*. Tib. <sup>(39)</sup> *Za-ma-tog-bkod-pa*. Eng. The prepared vessel.

5. Sans. *Ratna Karañ'da*. Tib. <sup>(40)</sup> *Dkon-mch'hog-xa-ma-tog*. Eng. The precious vessel or repository.

6. Sans. *Ratna-kotñí*. Tib. <sup>(41)</sup> *Rin-po-ch'hèhi-mthah*. Eng. The precious boundary.

All these *su'tras*, in general, are on moral subjects, and contain several instructions in the *Buddhistic* doctrine.

The first entitled, "*Sad-dharma puñ'darika*," is contained on the *leaves* from 1 to 281. Contents—This *sútra* was delivered by *BCHOM-LDAN-HDAS* or *BHAGAVÁN* (*SHA'KYA*) when he was on the "*Bya-rgod-phung-pohi-ri*," (Sans. *Gridhra kuta parvata*) near *Rājagriha*, in *Magadha*, before 12,000 priests of great perfections (see *leaf* 2.) Among these his principal disciples are enumerated. Here are mentioned first those five persons who had become first of all the disciples of *SHA'KYA*, at *Váranási*. Their names, both Sanscrit and Tibetan, are as follow: 1. *A'JNA'NA KAUN'DINYA*, (Tib. <sup>(42)</sup> *Kun-shés-Kaun'dinya*), 2. *ASHWAJIT* (Tib. <sup>(43)</sup> *Rta-l'hul*), 3. *PA'SHWA* (Tib. <sup>(44)</sup> *Rlangs-pa*), 4. *MAHÁ NA'MA* (Tib. <sup>(45)</sup> *Ming-ch'hén*), 5. *BHADRIKA*, (Tib. <sup>(46)</sup> *Bzang-po*.) Here are mentioned also *KA'TGA'YANA*, *KAPINA*, *BHARADHWAJA*, &c. From *leaves* 2—5 all sorts of hearers are

37 ཚེས་ཀྱི་འཇམ་མཁའ་ལྷོ་གཙུག་གི་ཡེ་ཤ་རྒྱལ་གྱི་བཀའ་པོ་ 38 བདེ་བ་ཅན་གྱི་བཀའ་པོ་ 39 ར་མ་ཉེན་གྱི་བཀའ་པོ་  
 40 དཀོན་མཆོག་གི་མཁའ་ལྷོ་གཙུག་གི་བཀའ་པོ་ 41 རིན་པོ་ཆེའི་མཁའ་ལྷོ་ 42 རྒྱལ་ལོ་གྱི་བཀའ་པོ་  
 43 ར་མ་ཉེན་གྱི་བཀའ་པོ་ 44 རྒྱལ་ལོ་གྱི་བཀའ་པོ་ 45 མིང་ཅན་གྱི་བཀའ་པོ་ 46 བཟང་པོའི་བཀའ་པོ་

enumerated;—as *Bodhisatwas*, among whom MANJU SRI, KUMÁRA-BHU'TA (Tib. <sup>(47)</sup>) AVALOKE'SWARA, (Tib. <sup>(48)</sup>) and MAITREYA, (Tib. <sup>(49)</sup>)—Gods of different ranks and of several heavens—all sorts of demi-gods and demons—and <sup>(50)</sup> MA-SKYE'S-DGRA, (Sans. *Ajátashatru*) the king of *Magadha*. SHA'KYA'S deep meditation or ecstasy. The wonderful effects of a beam of light issuing from the middle of his forehead. Great astonishment of all the assembled hearers thereupon. MAITREYA (Tib. *Byams-pa*) asks, in verse, MANJU SRI (Tib. *Hjam-dpal*) about the meaning and reason of these miracles. Their discourse on the six transcendental virtues; as charity, morality, patience, earnest application, meditation, and ingenuity or wit; and on the manner of the proceedings of several *Tathágatas* in teaching this very *sútra* to all sorts of animal beings. This introductory discourse (<sup>(51)</sup> *Gleng-gzhi*) ends on the nineteenth *leaf*. Thenceforth SHA'KYA addressing SHA'RIBU, one of his principal disciples, the chief of the ingenious, tells him how difficult it is for them to understand and to judge of the wisdom of *Buddha*, and of the several qualities or properties of things in general. SHA'RIBU admires much the excellency of his doctrine; in several verses praises him, and begs him that he would farther give instructions to them. Several of his principal disciples are introduced speaking, as HOD-SRUNG, GANG-PO, KATYÁYANA; who, upon hearing of the great perfections and the wise proceedings of the *Tathágatas* from SHA'KYA, make long praises upon them in verse. From *leaves* 80—87 SHA'KYA foretells of five of his principal disciples that they shall become chief *Bodhisatwas*. His own former performances. Several *Tathágatas* exhorted by TS'HANGS-PA (Sans. *Brahmá*) and others gods to turn the wheel of the law, or teach their doctrine, and to bring to salvation all animal beings. SHA'KYA foretells of many of his disciples, on their own request, that in future times they shall attain such and such a degree of perfec-

47 འཇམ་དཔལ་གཞི་རྒྱུ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

48 ལྷ་མོ་ལྷ་མོ་གཞི་རྒྱུ་ལྷ་མོ་ལྷ་མོ་

49 ལྷ་མོ་ལྷ་མོ་

50 མ་སྐྱེས་དབྱེ་

51 རྒྱུ་ལྷ་མོ་



CH'HE´; 7. <sup>(60)</sup> NAM-GRU; 8. <sup>(61)</sup> LAM-P'HRAN-BSTAN; 9. <sup>(62)</sup> DGAH-VO; 10. <sup>(63)</sup> KUN-DGAH-VO; 11. <sup>(64)</sup> SGRA-GCHAN-HDSIN; 12. <sup>(65)</sup> BALANG-BDAG; 13. <sup>(66)</sup> BHARADHWAJA; 14. <sup>(67)</sup> HCH'HAR-BYED-NAG-PO; 15. <sup>(68)</sup> VA-KULA; 16. <sup>(69)</sup> MA-HGAGS-PA. The translators of this and of the preceding *su'tra* were the Indian Pandits PRAJNA'-VARMA and SU'RENDRA, and the Tibetan Lotsava YE-SHE'S-SDE.

The fourth *su'tra*, entitled, "*Karaṇ'da vyuha*," is contained from leaves 313 to 391 of this volume. It was delivered by SHA'KYA when he was at Mnyan-yod, (Sans. *Shrāvasti*, in *Kosala*). The hearers, besides 1,250 priests, were an immense number of *Bodhisatwas*, *Devas*, *Nāga-rājas*, demons, &c. Contents—there is, first, a description of the several miracles that happened on that occasion in that *Vihāra*, caused by a beam of light issued out of hell from AVALOKE'SWARA (Tib. <sup>(70)</sup>). Afterwards, on the request of a *Bodhisatwa* <sup>(71)</sup> SHA'KYA tells him the infinite moral merits of that saint, his great exertions in bringing to maturity or perfection those in hell, and those among the *Yidags* (or *Tantaluses*.) In general there is an account of the several good qualities of SPYAN-RAS-GZIGS-DVANG-P'YUG, and since he is the patron of the Tibetans, this *su'tra* is held among them in high esteem and reverence. This *su'tra* was translated by SHA'KYA PRABHA and RATNA RAKSHITA.

The fifth *su'tra*, entitled, "*Ratna Karaṇ'da*" (from leaves 391—460 of this volume) was likewise delivered by SHA'KYA, when he was in a grove near *Shrāvasti* in *Kosala*. (Tib. *Mnyan-yod*). The subject is moral and metaphysical doctrine. The speaker, in general, is MAÑJU SRI KUMA'R-BHU'T. Between this *Bodhisatwa* and SUBHU'TI, (Tib. <sup>(72)</sup> *Rab-hbyor*) a favourite disciple of SHA'KYA, there is in the beginning of this *su'tra* discussion on the

60 ལམ་གུ	61 ལམ་གུ་ལྷན་ བཅུ་ལྔ་	62 དཀར་པོ་	63 ལྷན་ དཀར་པོ་	64 ལྷ་ལྷན་ལྷན་
65 བ་ལང་ བདག	66 ལྷ་མ་རྣམས་	67 ལྷན་ ལྷན་པོ་	68 བ་ལྷན་པོ་	69 མ་ལྷན་ལྷན་པོ་
70 ལྷན་པོ་ལྷན་ལྷན་པོ་ དཀར་པོ་		71 ལྷན་པོ་ལྷན་ལྷན་པོ་ ལྷན་པོ་ ལྷན་པོ་		72 ལྷན་པོ་ལྷན་པོ་

subject—who are the fit vessels for understanding the doctrine of high principles of SHA'KYA? Afterwards SHA'KYA himself, in a discursive manner with SUBHU'TI and MAÑJU SRI, gives several instructions in the moral and metaphysical part of his doctrine. There are likewise several discussions by MANJU SRI and others, on the state of being bound or tied by, and on that of being liberated or emancipated from, the fetters of passions and ignorance. The most certain means of emancipation, or of arriving at perfection, are these two things—earnest application, and purity of life. (Tib. <sup>(73)</sup> *Brtson-hgrus-dang-bag-yod-pa.*)

The sixth *su'tra*, entitled “*Ratna Kotñi*,” (from leaf 460—474) contains a short speculative discourse held by SHA'KYA (on the *Gridhra kuta paravata*, near *Rájagriha*) with MANJU SRI KUMA'RA-BHU'TA, (Tib. <sup>(74)</sup> a *Bodhisatwa* of the first rank, and with SHÁRIHI-BU, the most sagacious among his disciples, “on the first root, or primary cause of all things (*Dharma dhātu*). Translated by PRAJNA-VARMA, Indian Pandit, and BANDE' YE'SHE'S-SDE', Tibetan interpreter.

(*NYA*) OR THE EIGHTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan—1. Sanscrit, *Mahá parinirvána*. Tib. <sup>(75)</sup> *Yongs-su-myé-nan-las-hdas-pa-ch'hén-po*. Eng. The entire deliverance from pain—From leaf 1—231 of the volume. Contents—SHA'KYA's death, under a pair of *Sál* trees, near the city *Kusha* (*Káma-rupa* in Assam) on the full moon of the third month, in the spring season. Miracles that happened on that occasion—great lamentation of all creatures on the approaching death of SHA'KYA—they haste all to present him their last offerings, and to hear his last instructions—HOD-SRUNG and others ask him about many things. The substance of his

<sup>73</sup> བསྟོན་འགྲུབ་དང་བཀའ་ཡེད་པ་  
ལྗང་མཁའ་ལས་འདས་པ་རྟེན་པོ་

<sup>74</sup> རྣམ་དཔལ་གཞི་ནི་རྩུ་ལྷུ་པ་

<sup>75</sup> ཡོངས་སུ་



doctrine is repeated here, especially with respect to the nature and soul of the *Tathágotas*—there coming forth and their going away from the world—and the state of being tied, and that of being liberated or emancipated, with respect to all animal beings. This *su'tra* was translated by JINA-MITRA, JNÁNA-GARBHA, and DEVA-CHANDRA.

The second *su'tra* in this volume (from *leaf* 231—234) has the same title as the first. Contents—SHA'KYA, a little before his death, foretells to KUN-DGAH-VO what will become of his doctrine during the course of eleven centuries. It will increase, and be greatly respected during eight centuries, but afterwards on account of the priests being degenerated and occupied with worldly affairs, it will be neglected.

The third *su'tra* in this volume (*leaves* 234, 235) is entitled in Sans. "*A'ta-jnánam*," Tib. <sup>(76)</sup> *Hdah-k'ha-yé-shés*. Eng. The knowledge of the deceasing, or the declining knowledge. Contents—SHA'KYA being asked by a *Bodhisatwa*, <sup>(77)</sup> NAM-MKHAHI-SNYING-PO, how the soul of a dying saint is to be considered, gives him an answer thereupon.

The fourth *su'tra* in this volume (from *leaf* 235—333) is entitled in Sans. *Buddha-dharma-kos'hakára*. Tib. <sup>(78)</sup> *Sangs-rgyas-kyi-mdsod-kyi-ch'hos-kyi-yi-gé*. Contents—SHA'KYA with SHA'RIHI-BU has a conversation on the nature of things—how they exist; and instructs him both in the speculative and practical parts of his doctrine. This and the preceding *su'tra* were translated from the Chinese. (See the Index.)

The fifth *su'tra* (from *leaf* 333—456) is entitled in Sanscrit, *Ratnákara*. Tib. <sup>(79)</sup> *Dkon-mch'hog-hbyung-gnas*. Eng. A mine of jewels. Contents—This was delivered by SHA'KYA at *Sakétana* or *Ayodhyá*, (Tib. <sup>(80)</sup> *Gnas-bchas*) on the request of MANJU SRI KUMARA-BHU'TA. There is an account

76 རྒྱལ་ཁབ་ལོ་ཤེས་

77 ལྷན་མཁའ་ལྷི་ཡོ་ཤེས་

78 ལྷན་མཁའ་ལྷི་ཡོ་ཤེས་ལྷི་ཡོ་ཤེས་

79 ལྷན་མཁའ་ལྷི་ཡོ་ཤེས་

80 ལྷན་མཁའ་ལྷི་ཡོ་ཤེས་

of the several *Buddhas* or *Tathágatas*, and of *Buddha* provinces, and of *Buddhism*, both in prose and verse. There are several praises also to those *Tathágatas*.

The sixth *sútra* (*leaves* 456, 457) is entitled in Sanscrit, *Suvarṇa sútra*. Tib. <sup>(81)</sup> *Gser-gyi-mdo*. Eng. The golden *sútra*. Contents—SHA'KYA being asked by KUN-DGAH-VO," how a *Bodhisatwa's* soul is to be considered, on a single *leaf* gives him an answer in likening it to pure gold.

The seventh *sútra* (from *leaf* 457—462) is entitled in Sanscrit, *Suvarṇa bálukopama*. Tib. <sup>(82)</sup> *Gsér-gyi-byé-ma-lta-bu*. Eng. The gold grain-like *sútra*. Contents—In answer to KUN-DGAH-VO's request or question, SHA'KYA tells him that the *Buddhas* are infinite, and their perfections immense.

The above specified three last *sútras* were translated by JINA-MITRA, SURE'NDRA, PRAJNA -VARMA, and YE'-SHE'S-SDE'.

(T<sub>4</sub>) OR THE NINTH VOLUME.

There are in this volume six separate works, the titles of which, in Sanscrit and 'Tibetan, are as follow:—

1. Sans. *Sarva-dharma swabháva samatá-vipanchitá* " *Samádhi-Rája*". Tib. <sup>(83)</sup> *Ch'hos-t'hams-chad-kyi-rang -bzhin-mnyam-pa-nyid-rnam -par -spros-pa-*" *ting-gé-hdsin-gyi-rgyal-po*." From *leaf* 1—273.

2. Sans. *Dharmatá swabháva shunyat'áchala-pratisarv'áloka sútra*. Tib. <sup>(84)</sup> *Ch'hos-nyid-rang-gi-ño-vo-nyid-las-mi-gyo-var-t'ha-dad-par-t'hams-chad-las-nang-vahi-mdo*. From *leaf* 273—279.

3. Sans. *Prashánta vinishcháya pratihárya samádhi*. Tib. <sup>(85)</sup> *Rab-tu-*

81 གསེར་གྱི་མདོ་      82 གསེར་གྱི་བྱེ་མ་ལྷ་བྱུ་      83 ཚོས་ཐམས་ཅད་ཀྱི་རང་བཞིན་མཉམ་པ་  
 ཉིད་ཚམ་པར་སྤོས་པ་ ཉིད་དེ་འཛིན་གྱི་བྱུ་ལོ་པོ་      84 ཚོས་ཉིད་རང་གི་ངོ་བོ་ཉིད་ལས་མི་གཡོ་བར་  
 ཐུང་དེ་པར་ཐམས་ཅད་ལ་ཕུང་བའི་མདོ་      85 རབ་ཏུ་ ཞི་བ་ ཚམ་པར་དེས་པའི་ཚོ་འབྲུག་གི་  
 ཉིད་དེ་འཛིན་

*shi - va - rnam - par - nés - pahi - ch'ho - hp'hrul - gyi - ting - ge - hdsin.* From leaf 279—338.

4. Sans. *Máyopama samádhi.* Tib. <sup>(86)</sup> *Sgyu-ma-lta-bui-ting-ge-hdsin.* From leaf 338—370.

5. Sans. *Tathágata-jnána-mudra-samádhi.* Tib. <sup>(87)</sup> *Dé-bzhin-gshégs-pahi-yé-shés-kyi-p'hyag-rgyahi-ting-ge-hdsin.* From leaf 370—407.

6. Sans. *Shú'rañ-gama-samádhi.* Tib. <sup>(88)</sup> *Dpah-var-hgro-vahi-ting-ge-hdsin.* From leaf 407—510.

In all these six *su'tras* the subject is moral and metaphysical doctrine. SHA'KYA being admired for his wisdom, is requested by several individual *Bodhisatwas* to instruct them in the manner of obtaining such a wisdom and perfection. He tells them his own former moral merits, and instructs them in the highest principles of *Buddhism*.

(*THA*) OR THE TENTH VOLUME.

There are seven separate works (besides small pieces) in this volume, and their titles, in Sanscrit and Tibetan, are as follow :—

1. Sans. *Pratyutpanna Buddha sama-muk'h' avasthita samádhi.* Tib. <sup>(89)</sup> *Da-ltar-gyi-sangs-rgyas-mñon-sum-du-bzhugs-pahi-ting-gé-hdsin.* From leaf 1—115.

2. Sans. *Sarva puñya samuchch'haya samádhi.* Tib. <sup>(90)</sup> *Bsod-nams-t'hams-chad-hdus-pahi-ting-ge-hdsin.* From leaf 115—196.

3. Sans. *Chatwára dáraka samádhi.* Tib. <sup>(91)</sup> *Khyéhu-bzhihi-ting-ge-hdsin.* From leaf 106—254.

4. Sans. *Samádhi agra uttama, or Samádhyagrottama.* Tib. <sup>(92)</sup> *Ting-ge-hdsin-mch'hog-dam-pa.* From leaf 254—304.

<sup>86</sup> ལྷ་མ་ལུ་ཐུའི་ རིང་ངེ་ འཇིན་

<sup>87</sup> དེ་བཞིན་ གཤེགས་པའི་ ཡེ་ཤེས་ཀྱི་ ལྷག་ རྒྱུ་ རིང་ངེ་ འཇིན་

<sup>88</sup> དཔལ་ བར་ འཇོ་བའི་ རིང་ངེ་ འཇིན་

<sup>89</sup> ད་ལྷུང་གྱི་ ལངས་རྒྱལ་མངོན་ ལྷམ་རྩ་ བཀྲགས་པའི་

<sup>90</sup> བསོད་ནམས་ གམས་ ཅད་འབྲས་པའི་ རིང་ངེ་ འཇིན་

<sup>91</sup> རྩུ་ བཞིའི་ རིང་ངེ་ འཇིན་

<sup>92</sup> རིང་ངེ་ འཇིན་ མཚོག་ དམ་པ་

5. Sans. *Mahá sannipáta ratna ketu dháraṇi*. Tib. <sup>(93)</sup> *Hdus-pá-ch'hèn-porin-po-ch'hé-tog-gi-gzungs*. From leaf 304—455.

6. Sans. *Vajra-māṇḍa-dháraṇi*. Tib. <sup>(94)</sup> *Rdo-rjé-snying-poni-gzungs*. From leaf 455—474.

7. Sans. *Ananta-mukha-sádhaka-dháraṇi*. Tib. <sup>(95)</sup> *Sgo-mt'hah-yas-pasgrub-pahi-gzungs*. From leaf 474—489. A *Dháraṇi* on acquiring supernatural powers ; taught by SHA'KYA, on the request of SHA'RIBU-BU, his disciple.

Here also, as in the former volume, all the treatises contain speculation on the common topics of the *Buddhistic* doctrine, delivered by SHA'KYA on the request of some *Bodhisatwa*. In the first of these treatises, SHA'KYA is requested by BZANG-SKYONG, a *Bodhisatwa*, to instruct him how to acquire the supreme wisdom ; and in the second, on the request of SRE'D-ME'D-BU, another *Bodhisatwa*, SHA'KYA discourses on all sorts of virtues and moral merits ; and so on in the rest also. There is no historical matter ; all is speculation on causal concatenation, unreality of things—*Sunyatá*, the six transcendental virtues, &c. &c. Translators, JINA-MITRA, DHARMA-PÁLA, MUNI'-VARMA, PRAJNA'-VARMA, SHI'LENDRA, and YE-SHE'S SDE'.

(DA) OR THE ELEVENTH VOLUME.

There are in this volume nine separate works, the titles of which in Sanscrit and Tibetan, together with some remarks on the contents of them, are as follow :—

1. Sanscrit. *Avikalpa-pravésha-dháraṇi*. Tib. <sup>(96)</sup> *Rnam-par-mi-rtog-par-hjug-pahi-gzungs*. From leaf 1—10. A comprehensive instruction on the right judgment of things. Delivered by BCHOM-LDAN-IDAS (SHA'KYA) to his hearers of the first rank, the *Bodhisatwas*. Translated by JINA-MITRA, DA'NASHILA, and KAVA-DPAL-RTSE'GS.

93 འཇམ་པ་རྒྱལ་པོ་འཇིག་པོ་ཆེ་ཉེན་གྱི་གཞུངས་      94 རྡོ་རྗེ་སྤྱིང་པོའི་གཞུངས་      95 ལྟོ་མཐའ་  
ལས་པ་རྒྱལ་པོའི་གཞུངས་      96 རྡོ་རྗེ་པའུ་མོ་ཉེན་པའུ་འཇམ་པ་པོའི་གཞུངས་

2. Sans. *Gáthá-dwaya - dháraṇi*. Tib. <sup>(97)</sup> *Ts'higs-su-bchad-pa-gnyis-pahi-gzungs*. Leaf 10. A *Dháraṇi* consisting of two *ślókas*, with some *mantra* sentences (in Sanscrit) for acquiring supernatural powers, to be delivered from all imperfections.

3. Sans. *Mahá yána prasáda prabhávana*. Tib. <sup>(98)</sup> *T'hég-pa-ch'hén-po-ladad-pa-rab-tu-sgom-pa*. From leaf 10—52. The several degrees of persuasion or belief of the *Bodhisatwas* in the high principles of *Buddhism*. What things are to be avoided, and what to be practised by the *Bodhisatwas*. Translated by JINA-MITRA, D'ANA-SHÍ'LA, and YE'-SHE'S-SDE'.

4. Sans. *Bodhisatwagochara upáya vishaya vikurvāṇa nirdēsha*. Tib. <sup>(99)</sup> *Byang-ch'hub-séms-dpahi-spyod-yul-gyi-t'habs-kyi-yul-la-rnam-par-hprul-pa-bstan-pa*. The shewing of miraculous changes in the practice of a *Bodhisatwa* (or saint). From leaf 57—154. Contents—SHA'KYA in Hp'hags-rgyal (Sans. *Ujjayani*) in a grove belonging to the king GTUM-PO-RAB-SNANG—several instructions given by SHA'KYA, on the request of HJAM-DPAL (Sans. MANJU SRI)—wisdom in the choice of things—praise of knowledge and of good qualities—the story of B DEN-SMRA (he that speaks the truth), a gymnosophist *Bráhmaṇ*—the before-mentioned king pays a visit to him, is much pleased with his ingenious instruction, and in a long conversation with him hears of the good qualities and the defects of men, in general, and of some illustrious individuals in special, among whom his own also—the king wishing to know any one who was without defects, the gymnosophist tells him that there is one—GAUTAMA. Here follows the enumeration of the several good qualities, and the eighty points of beauty on his body, as of a great saint. The king afterwards, together with the naked *Bráhmaṇ*, with great procession and multitude visits SHA'KYA in a grove near the city. Conversation on

97 ཚིགས་ལྷ་ བཅད་པ་ གནོད་པའི་ གཞུངས་

98 ཇིག་པ་ ཚིག་པོ་ལ་དད་པ་ རབ་ཅ་ ལྷོས་པ་

99 ལྷང་ ལྷལ་ ལེམས་ དཔའི་ ལྷོད་སྐབ་ཚིག་པས་ཤི་ ལྷལ་ལ་ རིམ་པར་ ལྷལ་པ་བཞུགས་པ་

the highest principles of *Buddhism*, between the principal disciples of SHÁKYA and the gymnosophist *Bráhma*n, on the state of being tied and liberated, and on becoming a saint or a *Buddha*.

5. Sans. *Tathágata mahá karuṇā nirdésha*. Tib. <sup>(100)</sup> *Dé-bzhin-gshégs-pahi-snying-rjé-ch'hén-po-nés-par-bstan-pa*. From leaf 154—321. Instruction on the great mercy of *Tathágata*. Many stories of several heavens, gods, different animal beings, and their moral works or actions.

6. Sans. *Gagana ganja pariprichch'ha*. Tib. <sup>(1)</sup> *Nam-mk'hah-mdsod-kyis zhus-pa*. From leaf 321—470. A *su'tra* containing metaphysical instruction, delivered by SHÁKYA, on the request of GAGANA-GANJA, a *Bodhisatwa*.

7. Sans. *Maitra pariprichch'ha*. Tib. <sup>(2)</sup> *Byams-pas-zhus-pa*. Leaf 470, 471. On the request of MAITRA (a *Bodhisatwa*), who asked what merit it is to give religious instruction to others; SHÁKYA tells him that it is beyond comparison, the most valuable thing.

8. Sans. *Avalokiteshwara pariprichch'ha sapta dharmaka*. Tibetan, <sup>(3)</sup> *Spyan-ras-gzigs-dvang-phug-gis-zhus-pa-ch'hos-bdun-pa*. From leaf 471—473. Explanation on seven things necessary to be known by a *Bodhisatwa*—given on the request of AVALOKITE'SHWARA.

9. Sans. *Prati-bhána-mati pariprichch'ha*. Tibetan, <sup>(4)</sup> *Spobs-pahi-blo-gros-kyis-zhus-pa*. From leaf 473—494. On the request of PRATI-BHA'NAMATI, a merchant, there is given an explanation on moral actions.

(NA) OR THE TWELFTH VOLUME.

There are six separate works in this volume, containing moral and metaphysical lessons, given by SHÁKYA, on the request of the under specified fancied persons. The titles of the works, in Sanscrit and Tibetan, are as follow :—

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<sup>100</sup> *དེ་བཞིན་གཤེགས་པའི་ལྷིང་མེ་ཆེན་པོ་དེས་པར་བཞུགས་པ་*      1 *གམ་མཁའ་མཚོ་དུས་ལྷན་པ་*  
<sup>2</sup> *ཐུགས་པས་ལྷན་པ་*      3 *ཐུགས་པས་གཞིགས་དབང་ལྷན་པའི་ལྷན་པ་*      4 *ཐུགས་པའི་ཐོ་བོས་ལྷན་པ་*

1. Sans. *Ságara-mati pariprichch'ha*. Tibetan, <sup>(5)</sup> *Blo-gros-rgya-mts'hos-zhus-pa*. From leaf 1—178. A *sútra* delivered on the request of SA'GARAMATI (an ocean of understanding) a *Bodhisatwa*.

2. Sans. *Ságara-Nága-Rája pariprichch'ha*. Tibetan, <sup>(6)</sup> *Kluhi-rgyal-porgya-mts'hos-zhus-pa*. From leaf 178—305. A *sútra* told on the request of SÁGARA, *Nága Rája*.

3, 4. Other two *sútras*, on the request of ditto.

5. Sans. *Anapata-Nága-Rája pariprichch'ha*, (for *Anatapta*, &c.,) Tibetan, <sup>(7)</sup> *Kluhi-rgyal-po- "Ma-dros-pas" zhus-pa*. From leaf 317—390. A *sútra* delivered on the request of ANAPATA, *Nága Rája*.

6. Sans. *Druma-Kinnara Rája pariprichch'ha*. Tibetan, <sup>(8)</sup> *Miham-chihi-rgyal-po-ljon-pas-zhus-pa*. From leaf 390—494. A *sútra*, on the request of KINNARA RA'JA, a demon.

(PA) OR THE THIRTEENTH VOLUME.

There are fourteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with their contents, are as follow :—

1. Sans. *Brahmá pariprichch'ha*. Tib. <sup>(9)</sup> *T'shangs-pas-zhus-pa*. From leaf 1—16. A *sútra* delivered on the request of BRAHMA' (the god), containing instructions on the manner by which one may arrive at the supreme perfection.

2. Sans. *Brahmádatta pariprichch'ha*. Tibetan, <sup>(10)</sup> *T'shangs-pas-byin-gyis-zhus-pa*. From leaf 16—36. A *sútra* containing various instructions, given on the request of BRAHMA'DATTA.

3. Sans. *Brahmá-vishesha-chinti pariprichch'ha*. Tibetan, <sup>(11)</sup> *T'shangs-pa-k'hyad-par-séms-kyis-zhus-pa*. From leaf 35—162. All sorts of religious

⁵ ལྷ་ཐོས་ཐུ་མཚན་ ལུས་པ      ⁶ ལྷའི་ ཐུབ་པོ་ ཐུ་མཚན་ ལུས་པ      ⁷ ལྷའི་ ཐུབ་པོ་ མ་ཚན་  
 པས་ ལུས་པ      ⁸ མིའམ་ ཚིའི་ ཐུབ་པོ་ རྗོན་པས་ ལུས་པ      ⁹ ཚྲིངས་པས་ ལུས་པ      ¹⁰ ཚྲིངས་པས་  
 རྗོན་ཐིས་ ལུས་པ      ¹¹ ཚྲིངས་ པ་ རྩད་པར་ ལེམས་རྒྱུས་ ལུས་པ

instructions given by *BCHOM-LDAN-HDAS* (SHA'KYA) in a discursive manner, on the request of *BRAHMA' VISHES'HA-CHINTI*.

4. Sans. *Suvikrānta Dēvaputra pariprichch'ha*. Tibetan, <sup>(12)</sup> *Lhahi-bu-rab-rtsal-séms-kyis-xhus-pa*. From leaf 162—225. A *sūtra* on several subjects; how to acquire such and such good qualities; and how to be delivered from such and such defects: told by *MANJU SRI*, (Tibetan *Hjam-dpal*) at the request of *SUVIKRĀNTA DĒVAPUTRA*.

5. Sans. *Shri-vasu pariprichch'ha*. Tibetan, <sup>(13)</sup> *Dpal-dvyig-gis-xhus-pa*. From leaf 225—232. A *sūtra* containing religious instruction: given by *SHA'KYA*, at the request of *SHRI-VASU*, a merchant.

6. Sans. *Ratna-jāli-pariprichch'ha*. Tibetan, <sup>(14)</sup> *Rin-ch'hen-dra-va-chang-gyis-xhus-pa*. From leaf 232—258. Instruction on several *Buddhas*, their doctrine, and on the manifold blessings arising from a firm belief in their doctrine: given by *SHA'KYA*, on the request of *RATNA-JĀLI*, a young man of the *Lichabi* race in the city of *Yangs-pa-chan*, (Sans. *Vaishali* hod, *Allahabad*) who had invited and entertained *SHA'KYA* with his disciples.

7. Sans. *Ratna-chandra pariprichch'ha*. Tibetan, <sup>(15)</sup> *Rin-ch'hen-sla-vas-xhus-pa*. From leaf 258—270. Instruction on several *Buddha* provinces—the perfections of *Buddhas*—the six transcendental virtues: given at the request of *RATNA-CHANDRA*, the son of the king of *Magadha* (Sanskrit, *Vimbasāra*, or Tibetan, *Gzugs chan-snying-po*).

8. Sans. *Kshēmañkara pariprichch'ha*. Tibetan, <sup>(16)</sup> *Bdē-byéd-kyis-xhus-pa*. From leaf 270—277. Instruction on the several duties of a *Bodhisatwa*—on patience—on subduing the passions; given by *SHA'KYA*, at the request of *KSHE'MAÑKARA*, a man of the *Shākya* race at *Capila*, (Tib. *Ser-skya*).

9. Sans. *Rāshtra pāla pariprichch'ha*. Tibetan, <sup>(17)</sup> *Yul-hk'hor-skyong-gis-xhus-pa*. From leaf 277—283. On the means by which the religion of

12 ལྷའི་བྱ་རྒྱུ་འཇུག་གི་ལོ་ལྔ་པ་ 13 དཔལ་དཔེ་གི་མེད་ལྔ་པ་ 14 རིན་ཆེན་  
 ང་ལ་མཉམ་གྱིས་ལྔ་པ་ 15 རིན་ཆེན་གྱི་ལོ་ལྔ་པ་ 16 ལའོ་ལྷའི་ལོ་ལྔ་པ་ 17 ལྷའི་ལོ་ལྔ་པ་  
 ལྷའི་ལོ་ལྔ་པ་



SHA'KYA may continue long—on the good moral conduct of the priests—degeneration of that order: told at the request of RASHTRA-PA'LA.

10. Sans. *Vikurvāṇa Rāja pariprichch'ha*. Tibetan, <sup>(18)</sup> *Rnam-par-hp'hrul-pahi-rgyal-pos-zhus-pa*. From leaf 283—339. A *sūtra* of high principles, on the practice of moral duties, and the means of arriving at perfection, and final beatitude: delivered by SHA'KYA, at the request of VIKURVA'ṆA RA'JA, a *Bodhisatwa*.

11. Sans. *Vimala prabhāva pariprichch'ha*. Tibetan, <sup>(19)</sup> *Dri-ma-méd-pahi-hod-kyis-zhus-pa*. From leaf 339—418. A *sūtra*, on the request of VIMALA-PRABHĀVA, on various subjects. At the end of this *su'tra* is comprehended the essence of all that he (SHA'KYA) had taught before.

12. Sans. *Mahā yāno padēsha*. Tibetan, <sup>(20)</sup> *Thég-pa-ch'hen-pohi-man-ñag*. From leaf 418—498. Instruction in the high principles of *Buddhism*.

13. Sans. *Srīmatī-Brāhmaṇī pariprichch'ha*. Tib. <sup>(21)</sup> *Bram-xé-mo-dpal-dan-mas-zhus-pa*. From leaf 498—503. Instruction by SHA'KYA, at the request of a *Brāhman's* wife, at *Vāranāsi*.

14. Sans. *Mahā-lalīkā pariprichch'ha*. Tib. <sup>(22)</sup> *Bgrès-mos-zhus-pa*. From leaf 503—511. SHA'KYA'S instruction, given at the request of an old woman, in the country of *Briji*. She questions SHA'KYA on the beginning and end of several things. KUN-DGAH-VO admires her wisdom. SHA'KYA tells him her former moral merits, and that she has been his mother in five hundred generations.

(P<sub>HA</sub>) OR THE FOURTEENTH VOLUME.

There are in this volume nine separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

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18 རྩུལ་པོ་འཇུག་པའི་རྒྱུ་ལོས་ རྩུལ་པོ་ 19 རྩུལ་པོ་འཇུག་པའི་ རྩུལ་པོ་ 20 རྩུལ་པོ་  
 རྩུལ་པོ་འཇུག་པོ་ 21 རྩུལ་པོ་འཇུག་པོ་ རྩུལ་པོ་ 22 རྩུལ་པོ་འཇུག་པོ་ རྩུལ་པོ་

1. Sans. *Mañju-Sri pariprichch'ha*. Tib. <sup>(23)</sup> *Hjam-Dpal-gyis-dris-pa*. From leaf 1—8. A *sútra* on the excellency of *Tathágata* : told by SHA'KYA, at the request of MAÑJU-SRI.

2. Sans. *Nairátma pariprichch'ha*. Tib. <sup>(24)</sup> *Bdag-méd-pas-dris-pa*. From leaf 8—11. Discussion on the soul or "Ego," at the request of NAIRA'TMA, (one that denies the existence of the soul, or "Ego," in man).

3. No Sanscrit title. Tibetan, <sup>(25)</sup> *Hjig-rten-hdsín-gyis-dris-pa*. From leaf 11—124. On the person of *Tathágata*—the existence of things in general—and on various other subjects : given at the request of a *Bodhisatwa* of the name of HJIG-RTEN-HDSIN, (the holder of the world).

4. Sans. *Akshaya-mati nirdésa*. Tibetan, <sup>(26)</sup> *Blo-gros-mi-sad-pas-bstan-pa*. From leaf 124—274. The explication of several metaphysical terms, as, "to come forth" and "to go away," by AKSHAYA-MATI, a *Bodhisatwa* ; and other discussions between SHA'KYA, his principal disciple SHA'RADWATIHI-BU, and this *Bodhisatwa*.

5. Sans. *Vimala-kírtti nirdésa*. Tibetan, <sup>(27)</sup> *Dri-ma-méd-par-grugs-pas-bstan-pa*. From leaf 274—382. Speculations on the principal topics of *Buddhism*, by VIMALA-KÍRTTI.

6. Sans. *Mañju-Sri nirdésa* Tibetan, <sup>(28)</sup> *Hjam-dpal-gyis-bstan-pa*. Leaves 382, 383. Expressions of MAÑJU SRI, on his being insatiable in shewing respect to SHA'KYA.

7. Sans. *Bodhivaká nirdésa*. Tibetan, <sup>(29)</sup> *Byang-ch'hub-kyi-p'hyogs-bstan-pa*. From leaf 383—389. Instruction on several virtuous actions : given by SHA'KYA in a discursive manner with MAÑJU SRI.

8. Sans. *Samprati-paramártha-satyéna nirdésa*. Tibetan, <sup>(30)</sup> *Kun-rdsob-dang-don-dam-pahi-bdén-pa-bstan-pa*. From leaf 389—429. Instruction on the apparent and on the real truth.

23 འཇམ་དཔལ་ལྷོས་ཇིས་པ་ 24 བདག་མེད་པས་ཇིས་པ་ 25 འཇིག་རྟེན་གྱིས་ཇིས་པ་  
 26 ལྷོ་གྲོས་མི་སྐད་པས་བཟུང་པ་ 27 ཇི་མ་མེད་པར་གཞན་པས་བཟུང་པ་ 28 འཇམ་དཔལ་ལྷོས་བཟུང་པ་  
 29 ཐུང་རྩལ་གྱི་ལྷོས་པས་བཟུང་པ་ 30 ལྷན་རྫོབ་དང་དོན་དམ་པའི་བདེན་པ་བཟུང་པ་

9. Sans. *Sarva dharmá pravritti nirdésha*. Tibetan, <sup>(31)</sup> *Ch'hos-l'ham-schad-hbyung-va-med-par-bstan-pa*. From leaf 429—480. The shewing of the existence of all things without beginning.

(B<sub>A</sub>) OR THE FIFTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, together with some short accounts of their contents, are as follow :—

1. Sans. *Pancha páramitá nirdésha*. Tibetan, <sup>(32)</sup> *Pha-rol-tu-p'hyin-pa-lña-bstan-pa*. From leaf 1—121. Instruction on the five transcendental or eminent virtues, as charity or alms-giving—morality or good morals—patience—diligent application—and meditation: given by SHARADVATIHI-BU in a discursive manner with GANG-PO, two principal disciples of SHA'KYA, being empowered and directed by him, when he was at *Mnyan-yod* (or *Shrávasti*) in *Kosala*. Translated by JINA-MITRA and YE'-SHE'S-SDE'.

2. Sans. *Dána-páramitá*. Tib. <sup>(33)</sup> *Sbyin-pahi-p'ha-rol-tu-p'hyin-pa*. From leaf 121—151. A *sútra* containing instruction on the ten moral virtues, and particularly on charity; delivered by SHA'KYA, when he was at *Ser-skya* (Sans. *Capila*), on the request of a *Bodhisatwa*. Translated by PRAJNA'-VARMA and YE'-SHE'S-SDE'.

3. Sans. *Dánánu-s'haṅga nirdésha*. Tib. <sup>(34)</sup> *Sbyin-pahi-p'han-yon-bstan-pa*. From leaf 151—153. On the good consequences or effects of charity or alms-giving. Translated by SURE'NDRA-BODHI and YE'-SHE'S-SDE'.

4. Sans. *Bodhisatwácharya nirdésha*. Tib. <sup>(35)</sup> *Byang-ch'hub-séms-dpahi-spyod-pa-bstan-pa*. From leaf 153—167. On the moral conduct of a *Bodhisatwa* (or of a virtuous man). Translated by JINA-MITRA, PRAJNA'-VARMA, and YE'-SHES-SDE'.

31 རྣམ་ཐངས་ཚད་ འབྲུང་བ་མེད་པར་ བཞག་པ་ 32 ས་འོ་ལ་ཐ་ ལྷིན་པ་ལུ་ བཞག་པ་ 33 ལྷིན་པ་ལུ་ ས་འོ་ལ་ཐ་ ལྷིན་པ་ 34 ལྷིན་པ་ལུ་ ས་འོ་ལ་ཐ་ བཞག་པ་ 35 ཐུང་ ལྷམ་ མེམས་ དཔའི་ ལྷོད་པ་ བཞག་པ་

5. Sans. *Tathágata guṇa jñāna achintya viś'haya-avatāra nirdēsha.* Tib. <sup>(36)</sup> *Dé-bzhin-gshegs-pahi-yon-tan-dang-yé-shes-bsam-gyis-mi-k'hyab-pahi-yul-la-hjug-pa-bstan-pa.* From leaf 167—228. On the several perfections of *Tathágata*. On the first seven leaves, there is a long enumeration of all sorts of hearers; as, of priests, *Bodhisatwas*, gods, and demons, with their great qualifications. Afterwards SHA'KYA addressing MANJU SRI, tells him how infinite are the wisdom and other perfections of *Tathágata*. Translated by JNA'NA-GARBHA and YE'-SHE'S-SDE'.

6. Sans. *Buddha-bala dhana pratihārya vikravāṇa nirdēsha.* Tib. <sup>(37)</sup> *Sangs-rgyas-kyi-stobs-bskyèd-pahi-ch'ho-hp'hrul-rnam-par-hp'hrul-va-bstan-pa.* From leaf 228—251. The shewing of the miraculous manner by which the powers of *Buddha* are produced or generated, and the several ways which he employs in bringing the animal beings to maturity or perfection. Told by SHA'KYA to SPYAN-RAS-GZIGS and LAG-NA-RDO-RJE (Sans. *Avalokitéshwara* and *Vajra Pāṇi.*)

7. Sans. *Buddha dharma achintya nirdēsha.* Tib. <sup>(38)</sup> *Sangs-rgyas-kyi-ch'hos-bsam-gyis-mi-k'hyab-pa-bstan-pa.* From leaf 257—307. The shewing of the inconceivable actions of *Buddha*.

8. Sans. *Dīpaṅkara byākaraṇa.* Tib. <sup>(39)</sup> *Mar-mé-mdsad-kyis-lung-bstan-pa.* From leaf 307—321. SHA'KYA tells to KUN-DGAH-VO how DÍPANKARA was born; how he became a *Buddha*; and how he had foretold of a *Bráhmaṇ*, that in future time he should be born under the name of SHA'KYA THUB-PA. Translated by VISHUDDHA SIDDHA and DGE'-VA-DPAL.

9. Sans. *Brahmá Shrí byākaraṇa.* Tib. <sup>(40)</sup> *T'shangs-pahi-dpal-lung-bstan-pa.* From leaf 321—324. SHÁKYA foretells of BRAHMA' SRI', a young *Bráhmaṇ*, that he shall become a perfect *Buddha*.

36 དེ་བཞིན་གསུངས་པའི་ཡོན་ཏན་དང་ཡེ་ཤེས་བསམ་ཞུས་མི་ལྷན་པའི་ཡུལ་ལ་འཇགས་པ་བཞུན་པ་ 37 ལངས་ལྷན་གྱི་ལྷོ་བས་བསྐྱེད་པའི་ཚོ་འཕྲུལ་རྣམ་པར་འཕྲུལ་བ་བཞུན་པ་  
38 ལངས་ལྷན་གྱི་ཚོས་བསམ་ཞུས་མི་ལྷན་པ་བཞུན་པ་ 39 མཇུ་མེ་མཚོ་དེ་གྱིས་ལྷན་པ་བཞུན་པ་  
40 ཚོངས་པའི་དཔལ་ལྷན་པ་བཞུན་པ་

10. Sans. *Stri-vivartá byákaraṇa*. Tib. <sup>(41)</sup> *Bud-med-hgyur-va-lung-bstan-pa*. From leaf 324—363. Discourse upon several topics of the *Buddhistic* doctrine, between RAB-HBYOR (Sans. *Subhúti*) and a *Bodhisatwa*, in the shape of a woman. SHA'KYA's prediction respecting that woman.

11. Sans. *Chandrottará dáríká byákaraṇa*. Tib. <sup>(42)</sup> *Bu-mo-zla-mch'hog-lung-bstan-pa*. From leaf 363—393. The prediction of SHA'KYA with respect to CHANDROTTARA', a girl, that she shall become a *Buddha*.

12. Sans. *Kshémávati byákaraṇa*. Tib. <sup>(43)</sup> *Bdê-ldan-ma-lung-bstan-pa*. From leaf 393—397. A prediction with respect to KSHE'MÁVATÍ, the wife of VIMBASA'RA, the king of *Magadha*. SHA'KYA's religious instruction to her.

13. Sans. *Shrī-mahá-dévi byákaraṇa*. Tib. <sup>(44)</sup> *Lha-mo-ch'hen-mo-dpal-lung-bstan-pa*. From leaf 397—403. At the request of SPYAN-RAS-GZIGS, SHA'KYA tells SRÍ'-MAHÁ-DE'VI's former moral merits, and that she shall become a *Tathágata*, in future time.

14. Sans. *Jaya-mati (pariprich'chha)*. Tib. <sup>(45)</sup> *Rgyal-vahi-blo-gros-kyis-zhus-pa*. Leaves 403, 404. At the request of JAYAMATI, SHA'KYA instructs him, what is to be done that one may arrive at such and such a perfection or happiness, according to his own wishes.

15. Sans. *Avalokanam*. Tib. <sup>(46)</sup> *Spyan-ras-gzigs*. From leaf 404—427. The shewing of the several benefits arising from the exercise of some specified religious and moral merits.

16. Sans. *Mañju Shrī vihára*. Tib. <sup>(47)</sup> *Hjam-dpal-gnas-pa*. MANJU SRÍ's conversation with SHA'RIBIBU, on worldly existence.

41 བྱང་མེད་ འགྲུའ་བ་ ལྷ་འཇུག་པ་      42 བྱ་མོ་ལྷ་ མཚོག་ ལྷ་འཇུག་པ་      43 བདེ་ ལྷ་མ་ ལྷ་འཇུག་པ་      44 ལྷ་མོ་ ཚེས་ མོ་ དཔལ་ ལྷ་འཇུག་པ་      45 རྒྱལ་བའི་ ལྷོ་ ལོ་ ལྷ་ ལྷ་འཇུག་པ་  
46 ལྷ་མོ་ ལྷ་འཇུག་པ་      47 རྣམ་དཔལ་གསལ་པ་

17. Sans. *Amrita dána*. Tib. <sup>(48)</sup> *Bdud-rtsi-brjod-pa*. From leaf 436—440. On a request from MAITREYA, SHA'KYA instructs him how to prevent his doctrine from being discontinued in future time.

18. Sans. *Maitreya-prasthánam*. Tib. <sup>(49)</sup> *Byams-pa-hjug-pa*. From leaf 440—475. On the proceedings or conduct of MAITREYA, with respect to his former moral merits: told by SHA'KYA at the request of a *Bodhisatwa*.

19. Sans. *Lokánu-samán-ávatára*. Tib. <sup>(50)</sup> *Hjig-rten-gyi-rjes-su-mthun-par-hjug-pa*. From leaf 475—483. The walking (or doing) after the manner of the world. SHA'KYA, at the request of MANJU SRÍ, his spiritual son, tells (in verse) the reasons why the *Tathágatas*, or *Buddhas*, accommodate themselves, in their proceedings, to men's ideas (or to human conceptions). Translated by JINA-MITRA, DA'NASHILA, and YE'SHE'S-SDE'.

(M<sub>1</sub>) OR THE SIXTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. *Shraddhá-balá dhánávatára mudra*. Tib. <sup>(51)</sup> *Dad-pahi-stobs-bsked-pa-la-hjug-pahi-p'hyag-rgya*. From leaf 1—103. Many explanations regarding the terms—relief from toil, and increase in faith: by SHA'KYA to MANJU SRÍ. On the six transcendental virtues. The several *Bhumis* (or degrees of *Bodhisatwas*. Several *Buddhas* or *Tathágatas* in the ten corners of the world—their perfections, and their endeavours in bringing to perfection all sorts of animal beings. Translated by SURENDRA-BODHI and YE'SHE'S-SDE'.

2. Sans. *Niyata aniyata gati mudra avatára*. Tib. <sup>(52)</sup> *Nes-pa-dang-ma-ñes-par-hgro-vahi-p'hyag-rgya-la-hjug-pa*. From leaf 103—127. On the

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48 བརྒྱད་མི་ བཞེད་པ་      49 ཐུམས་པ་ འཇམ་པ་      50 འཇིག་ རྟེན་ རྗེ་ རྗེས་ཀྱི་ མཐུན་ པར་  
 འཇམ་པ་      51 དང་པོའི་ རྗེས་པ་ བསྐྱེད་པའི་ འཇམ་པའི་ ཐུག་ཅི      52 དེས་པ་དང་ མ་དེས་ པར་  
 འཇོ་བའི་ ཐུག་ཅི་ལ་ འཇམ་པ་

certain and uncertain manner of advancing to perfection and final beatitude : taught by SHĀKYA, on the request of MANJU SRÍ. Translated by PRAJNĀVARMA, SURENDRA-BODHI, and YE'SHE'S-SDE'.

3. Sans. *Dharma-mudra*. Tib. <sup>(53)</sup> *Ch'hos-kyi-p'hyag-rgya*. From leaf 127—132. Moral or religious laws to be observed by those who take the religious character: discussed between SHĀRIHI-BU, and RAB-HBYOR (Sans. *Subhūti*.)

4. Sans. *Pradīpadāniyā*. Tib. <sup>(54)</sup> *Mar-mé-hbul-va*. From leaf 132—150. The offering of lamps or lights in honour of the *Buddhas* and *Bodhisatwas*. SHĀKYA addressing SHĀRIHI-BU, tells him the several benefits or blessings arising from such a religious merit.

5. Sans. *Nagara avalambikā*. Tib. <sup>(55)</sup> *Grong-k'hyer-gyis-hts'ho-va*. From leaf 150—152. A lamp is offered to SHĀKYA by NAGARA-AVALAMBIKĀ' (a woman) with such a religious zeal, that she is foretold by SHĀKYA to become a *Buddha*, after a long period of time, in consequence of this religious merit.

6. No Sanscrit title. Tib. <sup>(56)</sup> *Zas-kyi-hts'ho-va-rnam-par-dag-pa*. From leaf 153—155. On temperance in eating and drinking.

7. Sans. *Hastikaks'hyā*. Tib. <sup>(57)</sup> *Glang-pohi-rtsal*. From leaf 155—179. Skill or expertness in managing an elephant. Instruction by SHĀKYA on managing one's self, and subduing his passions. Delivered at the request of MANJU SRÍ and KUN-DGAH-VO.

8. Sans. *Mahā raṇa*. Tib. <sup>(58)</sup> *Sgra-ch'hen-po*. From leaf 179—183. A great sound or voice. SHĀKYA, upon the request of KUN-DGAH-VO, tells the good effects of paying respect to the shrine and holy relics of a *Buddha*.

9. Sans. *Siṅha nādika*. Tib. <sup>(59)</sup> *Seṅgéhi-sgra-bsgrags-pa*. From leaf 183—190. A voice uttered like that of a lion; or SHĀKYA'S instruction on several things.

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53 ཚོས་ ལྷི་ ལྷག་རྒྱུ    54 མའ་མེ་ འབྲུག་པ    55 ལོང་ ལྷོང་ལྷིས་ འཚོ་པ    56 བས་ ལྷི་  
 འཚོ་པ་ རྣམ་པར་ དག་པ    57 ལྷང་ པོའི་ ལྷལ    58 ལྷ་ཚེས་པོ    59 ལོང་ལོའི་ ལྷ་པགས་པ

10. Sans. *Sháhi sambhava*. Tib. <sup>(60)</sup> *Sáluhi-ljang-pa*. From leaf 190—203. The green rice field, or the dependent or causal concatenation of things in their coming forth and existing; illustrated in a green rice field; shewing how every article is dependent on other things, commencing with the seed.

11. Sans. *Patitya* (or *pratitya*) *samutpáda ádina cha vibhága nirdésha*. Tib. <sup>(61)</sup> *Rten-ching-hbrel-var-hbyung-va-dang-po-dang-rnam-par-dvyé-va-bstan-pa*. From leaf 203—206. On the first (ignorance) of the twelve categories of dependent or causal concatenation, and its division.

12. Ditto. Another small treatise on the same subject. *Leaves 306, 307.*

13. Sans. *Aṅgulimáliya* (he that wears a chaplet of men's fingers.) Tib. <sup>(62)</sup> *Sor-mohi-p'hreng-va-la-p'han-pa*. From leaf 307—332. Useful instruction to ANGULIMA'LIYA. SHA'KYA lectures him on the immorality of his several actions—on the theory and practice of a *Bodhisatwa*, or of a truly good and wise man—and on the wrong principles of the *Bráhmans*, with respect to the means of final emancipation.

14. Sans. *Rája-désha*. Tib. <sup>(63)</sup> *Rgyal-po-la-gdams-pa*. From leaf 332—337. Advice or counsel to a prince. SHA'KYA speaks to GZUGS-CHAN-SNYING-PO, (Sans. *Vimbasára*) the king of *Magadha*, on instability—the miseries of life in the worldly existence—and on the happy state, after final emancipation.

15. Sans. *Rája-désha*. Tib. *Rgyal-po-la-gdams-pa*. From leaf 337—339. SHA'KYA'S instruction to (Tib. <sup>(64)</sup>) HCH'HAR-BYED, the king of *Badsala* (Tib. <sup>(65)</sup>).

16. Sans. *Ajáta-shatrukókritya vinodana*. Tib. <sup>(66)</sup> *Ma-skyés-dgrahi-hgyod-pa-bsal-va*. From leaf 339—427. On the dispelling of the sorrows of AJA'TA-SHATRU (king of *Magadha*) who had caused the death of his father

<sup>60</sup> ལུ་གྲུའི་རྩལ་པ

<sup>61</sup> རྟོན་རྩིང་འབྲེལ་བར་འབྲུང་བ་དང་པོ་དང་རྣམ་པར་དབྲེལ་བ་བཞག་པ

<sup>62</sup> སྟོར་མེད་ལྷོང་བ་ལ་མཉམ་པ

<sup>63</sup> རྟོན་པོ་ལ་ཞུས་པ

<sup>64</sup> འཇམ་ལྗེད

<sup>65</sup> བདམ་མེད་པ

<sup>66</sup> མ་ལྷེས་དགའི་འཁྲོད་པ་བསལ་བ



VIMBASA'RA. Instruction by SHA'KYA upon several subjects, in a discursive manner, with his principal disciples, tending to the comfortation of that king.

17. Sans. *Shri-gupta*. Tib. <sup>(67)</sup> *Dpal-sbas*. From leaf 427—451. The story of SRI-GUPTA, a householder, at Mnyan-yod (Sans. *Shrúvasti*). He, on the advice of his naked spiritual guide, endeavours to destroy the life of GAUTAMA (the deceiver of the world); but being afterwards convinced of his divine qualities, repents of his former actions, and takes refuge with *Buddha*.

18. Sans. *Karma ávaraṇa vishuddhi*. Tib. <sup>(68)</sup> *Las-kyi-sgrib-pa-rnam-par-dag-pa*. From leaf 451—473. SHA'KYA'S instruction to Gálong DRI-MED-HOD, at *Yangs-pa-chan*, how to become pure after his having committed adultery.

19. Sans. *Karma ávaraṇa pratisáraṇam* (or *pratic'hédanam*). Tib. <sup>(69)</sup> *Las-kyi-sgrib-pa-rgyun-gchod-pa*. From leaf 473—490. Instruction by SHA'KYA, at the request of SHA'RIHI-BU, on putting off all imperfections, and becoming perfect.

(Tsa) OR THE SEVENTEENTH VOLUME.

There are eleven separate works in this volume. The titles of them, in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow :—

1. Sans. *Buddha-pitaka-du-shila nigráhi*. Tib. <sup>(70)</sup> *Sangs-rgyas-kyi-sdé-snod-ts'hul-k'hrims-hch'hal-pa-ts'har-gchod-pa*. From leaf 1—131. The punishment of those that have violated the moral laws or doctrine of *Buddha*. SHA'KYA at *Varánási*, in a grove <sup>(71)</sup>, instructs SHA'RIHI-BU in the true theory of *Buddha* doctrine with respect to the soul—on the character of a true religious guide, and on that of false teachers—he foretells the degenera-

<sup>67</sup> དཔ་ལ་ཐུག་པའི་སྐབས་

<sup>68</sup> ལས་ཀྱི་སྐྱོད་པ་ལྷན་སྦྲེལ་དུ་བྱས་པའི་

<sup>69</sup> ལས་ཀྱི་སྐྱོད་པ་ལྷན་སྦྲེལ་དུ་བྱས་པའི་

<sup>70</sup> ལས་ཀྱི་སྐྱོད་པ་ལྷན་སྦྲེལ་དུ་བྱས་པའི་སྐབས་

<sup>71</sup> (ནང་ལོ་ལྷན་སྦྲེལ་དུ་བྱས་པའི་

སྐབས་ལྷན་སྦྲེལ་དུ་བྱས་པའི་)

tion of the priests, in future times—the unhappy consequences of bad principles or theories—he speaks also of several transgressions against good morals. Translated by DHARMA SRÍ PRABHA', and *Gélong DPAL-GYI-LHUN-PO*.

2. Sans. *Rája avavádaka*. Tib. <sup>(72)</sup> *Rgyal-po-la-gdams-pa*. Advice to a king. From leaf 131—142. SHA'KYA, at the request of the king of *Kosala* (Tib. *Gsal-rgyal*), gives moral instruction, and advices him to govern religiously and lawfully.

3. Sans. *Mahá bhéri haraka parivarta*. Tib. <sup>(73)</sup> *Rñā-vo-ch'hé-ch'hen-pohi-léhu*. From leaf 142—208. A chapter on the large drum; or SHA'KYA's instruction to his disciples, at a certain time when he was visited by the king of *Kosala*, who came with great noise of drums and other musical instruments. SKA'KYA tells his disciples that the greatest happiness of man is final emancipation.

4. Sans. *Traya triñshat parivarta*. Tib. <sup>(74)</sup> *Sum-chu-rtsa gsum-pahi-léhu*. From leaf 208—263. A chapter on *Traya triñshat* (thirty-three), or the residence of gods, where the principal is INDRA. Instruction by SHA'KYA, at the request of KAUSHIKA or INDRA, on the theory and practice of the *Bodhisatvas*.

5. Sans. *Sthira atya shaya parivarta*. Tib. <sup>(75)</sup> *Lhag-pahi-bsam-pa-brtañ-pahi-léhu*. From leaf 263—277. A chapter on the story of a *Bodhisatwa* of that name. SHA'KYA's instruction to him, on being able to renounce cupidity or lust.

6. Sans. *Tri-sharaṇa gachch'hámi*. Tib. <sup>(76)</sup> *Gsum-la-skyabs-su-hgro-va*. From leaf 277—279. The taking of refuge with the three holy ones (BUDDHA, DHARMA, and SANGHA). SHA'KYA, at the request of SHA'RIBHI-BU, tells the merits of that action.

<sup>72</sup> རྒྱལ་པོའི་གདམས་པ་,

<sup>73</sup> རྣམ་ཐོ་ཆེ་ཆེན་པོའི་ ལེགས་

<sup>74</sup> ལྷ་མ་རྒྱ་ ལྷ་མ་ལྷ་མ་པའི་ ལེགས་

<sup>75</sup> ལྷ་མ་པའི་ ལྷ་མ་པ་ ལྷ་མ་པའི་ ལེགས་

<sup>76</sup> ལྷ་མ་པ་ ལྷ་མ་ལྷ་ ལྷ་མ་པ་

7. Sans. *Bhava sakrámita*. Tib. <sup>(77)</sup> *Srid-pa-hp'ho-va*. On the change of worldly existence. From leaf 279—282. At the request of the king of *Magadha* <sup>(78)</sup>, SHA'KYA tells, what will become of men after death.

8. Sans. *Sarva vidalya samigrata* (or *sañgraha*). Tib. <sup>(79)</sup> *Rnam-par-h'bag-pa-t'hams-chad-bsdus-pa*. From leaf 282—301. A collection of several instructions, on the request of BYAMS-PA (Sans. *Maitreya*), by SHA'KYA, for arriving at the supreme perfection.

9. Sans. *Buddha sañgíti*. Tib. <sup>(80)</sup> *Sangs-rgyas-bgro-va*. From leaf 301—356. An argumentative lecture on *Buddha*.

10. Sans. *Tathágata sañgíti*. Tib. <sup>(81)</sup> *Dé-bshin-gshegs-pa-bgro-va*. From leaf 356—416. Considerations on *Tathágata*, by SHÁKYA, at the request of MANJU SRÍ'.

11. Sans. *Tathágata-sri-samaya*. Tib. <sup>(82)</sup> *Dé-bshin-gshegs-pahi-dpal-gyi-dam-ts'hig*. From leaf 416—468. The holy word or promise of *Tathágata*. Instruction on the means of arriving at supreme perfection; delivered by SHA'KYA at the request of DPAL-LHA-MO-CH'HEN-MO (*Umá*).

(TS'HA) OR THE EIGHTEENTH VOLUME.

There are in this volume six separate works. The titles of them, in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. *Ratna-mégha*. Tib. <sup>(83)</sup> *Dkon-mch'hog-sprin*. The precious cloud. From leaf 1—175. SHA'KYA on the top of the mountain of *Gayá*, in the presence of all sorts of hearers, on the request of a *Bodhisatwa*, (*Sgrib-pa-t'hams-chad-rnam-par-sél-va*), gives instruction on all sorts of virtues, especially on the ten cardinal ones; as, charity, morality, patience, diligence, meditation,

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77 བྱིང་པ་ལྷོ་ལོ་མ་ 78 བརྗོད་པའི་གནམ་གསལ་ཅན་གྱི་ལོ་མ་ 79 རྩམ་པའི་ལྷོ་ལོ་མ་  
 80 ལངས་པའི་ལྷོ་ལོ་མ་ 81 རྩམ་པའི་གནམ་གསལ་པའི་ལོ་མ་ 82 རྩམ་པའི་གནམ་གསལ་  
 པའི་ལོ་མ་ 83 ལྷོ་ལོ་མ་

wit or ingenuity, mode, prayer, fortitude, and wisdom. The nature and extent of each of them, with four subdivisions, is explained, as well as how and when they are perfectly fulfilled or accomplished. At the end of this *sūtra* it is stated by SHĀ'KYA, that this *sūtra* may be called also, a mine of precious good qualities, or a light of wisdom. On account of the moral doctrine it contains, it is a favourite work among the Tibetans. Translated by BANDE'-RIN-CH'HEN-MTS'HO, and CH'HOS-NYID-TS'HUL-K'HRIMS, (no Pandit is mentioned here).

2. Sans. *Mahā Mēgha*. Tib. <sup>(84)</sup> *Sprin-ch'hen-po*. The great cloud. From leaf 175—331. SHĀ'KYA on the mountain called the “*Bya-rgod-p'hung-pohi-ri*,” near *Rājagriha*. Among the several classes of hearers, there is an immense number of *Bodhisatwas*, with the epithet of “great cloud,” (*Sprin-ch'hen*)—also many young men of the *Lichabi* race are enumerated. This *sūtra* was delivered by SHĀ'KYA, at the request of a *Bodhisatwa* (*Sprin-ch'hen-snying-po*) who makes a long encomium on SHĀ'KYA's person, and his several accomplishments. There are several subjects: the principal are the greatness of *Tathāgata's* or *Buddha's* qualities or perfections—the excellence of his doctrine—several *Buddhas*, their provinces, and their great exertions—*Bodhisatwas*—the different degrees of their perfections—the manner of their conduct. Instruction on several articles of the *Buddha* faith.

3. Sans. *Dasha-dig Bodhisatwa sāmudra sannipati mahodasa vikrīdita*. Tib. <sup>(85)</sup> *P'hyogs-bchuhi-byang-ch'hub-séms-dpah-rgya-mts'ho-hdus-pahi-dgah-ston-ch'hén-po-la-brtsé-va*. The sports or amusements, in a great festival, of an ocean of *Bodhisatwas* assembled from the ten corners of the world, (from leaf 331—378); or speculations on several topics of the *Buddhistic* system, as *Sūnyatā*—causal concatenation—several regions or *Buddha* mansions of the world. Delivered by B'CHOM-LDAN-HDAS (SHĀ'KYA) at the request of KUN-TU-BZANG-PO (Sans. *Samanta-Bhadra*) a *Bodhisatwa*.

<sup>84</sup> སྤྲིན་ཆེན་པོ་  
ཕྱིན་ཆེན་པོ་ལ་བསྟེན་པ་

<sup>85</sup> ཕྱོགས་བཅུ་ལྔ་ལྷན་སྦྲེལ་སྤྲུལ་སྤྲོ་བ་ལྷན་སྦྲེལ་ལྷན་སྦྲེལ་

4. Sans. *Sarva nága hridáya*. Tib. <sup>(86)</sup> *Klu-t'hams-chad-kyi-snying-po*. From leaf 378—385. Several magical sentences or *mantras* (in Sanscrit) addressed to the *Nágas* and *Tathágatas*, managers of the clouds; with some prayers and praises (in Tibetan) for obtaining rain.

5. Sans. *Mahá Mēgha*. Tib. <sup>(87)</sup> *Sprin-ch'hen-po*. From leaf 385—404. A *sūtra* containing magical prayers and praises, to be read for obtaining rain.

6. Sans. *Bhagaván us'hnis'ha mahá*. Tib. <sup>(88)</sup> *Bchom-ldan-hdas-kyi-gtsu-gtor-ch'hen-po*. From leaf 404—438. The great ornament on the crown of the head of BHAGAVA'N; or SHA'KYA'S instruction to DGAH-VO and others in the mysteries of *Tathágata*, to be delivered from the errors or delusion of the world, and to obtain final happiness or emancipation from bodily existence.

(*Dsa*) OR THE NINETEENTH VOLUME.

There are in this volume five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow :—

1. Sans. *Dharma Saṅgīti*. Tib. <sup>(89)</sup> *Ch'hos-yang-dag-par-sdud-pa*. Enumeration of several virtues. From leaf 1—154. Several particular virtues and perfections are enumerated; and after each, is stated, what one may obtain by the exercise of them. Discussions, by two *Bodhisatwas*, on the nature, the birth, abiding, and the death of the *Tathágatas*—in what sense, or how, they should be taken or understood. Enumeration of several perfections of *Tathágatas*. The ten cardinal virtues, beginning with charity, &c. &c. Theories respecting the soul. *Su'nyatá*, and other common topics. Translated by MANJU SRI-GARBHA, VIJAYA-SHÍ'LA, SHÍ'LENDRA-BODHI, and YE'SHE'S SDE'.

2. Sans. *Dasha chakra kshiti-garbha*. Tib. <sup>(90)</sup> *Sahi-snying-pohi-hk'hor-lo-bchu-pa*. From leaf 154—367. The several perfections of KSHITI-GARBHA,

<sup>86</sup> ལྷ་འཇམ་ལ་ ཅད་མྱི་ རྗེད་པོ་

<sup>87</sup> ལྷིན་ རྗེད་པོ་

<sup>88</sup> བཅོམ་ལུན་འཕྲུལ་བྱི་ གཞུལ་ རྟོ་ རྗེད་པོ་

<sup>89</sup> རྗེད་པོ་ ཡང་དག་པར་ ལྷུད་པ་

<sup>90</sup> ལཱའི་ རྗེད་པོ་འི་ འཕྲོ་འཕྲོ་ བརྒྱ་པ་

a *Bodhisatwa* ; or instruction on several things, according to the *Buddhistic* principles, especially on the ten transcendental or perfect virtues ; as charity, morality, patience, &c.—the three degrees of perfection—the virtues required for arriving at each of them. Many moral instructions, both in prose and verse, teaching how to reach the degree of perfection of a *Bodhisatwa*.

3. Sans. *A'ryāvivarta chakra*. Tib. <sup>(91)</sup> *Hp'hags-pa-p'hyir-mi-ldog-pahi-hk'hor-lo*. From leaf 267—458. Instruction on walking in the path of virtue. SHA'KYA addressing KUN-DGAH-VO, tells him the duties of a *Bodhisatwa*. There are here many instructions in the doctrines of *Buddha*, according to the three different degrees of perfection in the principals of SHA'KYA's disciples. At the end it is stated by SHA'KYA, that this *su'tra* contains the essence of that which the other *Buddhas* have taught before him ; as also the transcendental virtues.

4. Sans. *Samádhi chakra*. Tib. <sup>(92)</sup> *Ting-gé-hdsin-gyi-hk'hor-lo*. From leaf 458—460. SHA'KYA's ecstasies—his discourses with MANJU SRI' on some metaphysical points.

5. Sans. *Pariñata chakra*. Tib. <sup>(93)</sup> *Yongs-su-bsño-vahi-hk'hor-lo*. From leaf 460—465 On the bestowing of a *Buddha's* benediction on any one, that, in consequence of his religious and moral merits, he may at last find the supreme perfection. In general, all the five works in this volume contain speculation on the theory and practice of the *Bodhisatvas*, or imaginary saints.

(W<sub>1</sub>) OR THE TWENTIETH VOLUME.

There are nineteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow :—

<sup>91</sup> འཕགས་པ་ རྒྱུ་མི་རྒྱལ་པའི་ འཕྲོ་འཕྲོ་  
བཟོ་བའི་ འཕྲོ་འཕྲོ་

<sup>92</sup> ཉིང་གེ་ འཕྲོ་མི་ འཕྲོ་འཕྲོ་

<sup>93</sup> རྣམ་པ་

1. Sans. *Sad-dharma rája*. Tib. <sup>(94)</sup> *Dam-pahi-ch'hos-kyi-rgyal-po*. From leaf 1—22. Instruction by SHAKYA, when he was about to die, concerning the soul, at the request of a *Bodhisatwa* <sup>(95)</sup>. Here is stated, that all animal beings have in themselves the same spiritual essence as *Buddha* has.

2. Sans. *Dharma nírú*. Tib. <sup>(96)</sup> *Ch'hos-kyi-tshul*. From leaf 22—39. On the duties and practices of the *Bodhisatwas*; or several rules to be observed by those who aspire at perfection.

3. Sans. *Dharma-skandha*. Tib. <sup>(97)</sup> *Ch'hos-kyi-p'hung-po*. From leaf 39—46. The aggregate of moral laws or precepts, of which there are counted 84,000 in the *Buddhistic* system. SHAKYA, when he was at *Ser-skyá* (Sans. *Capila*) at the request of SHA'RIHI-BU, and others of his principal disciples, gives them an explanation of the *Dharma-skandha*.

4. Sans. *Paramártha dharma vijaya*. Tib. <sup>(98)</sup> *Don-dam-pahi-ch'hos-kyi-rnam-par-rgyal-va*. From leaf 46—60. The triumph or victory of the true religion. SHAKYA on the mount *Gayá* converses or talks with several *Rishis* (who address him always, GAUTAMA) on several articles, especially on birth, and death.

5. Sans. *Dhermártha vibhanga* (for *vibhága*). Tib. <sup>(99)</sup> *Ch'hos-dang-don-rnam-par-hbyed-pa*. From leaf 60—65. Explanation of the meaning of some religious articles, given by SHAKYA, at the request of a *Bodhisatwa* (Tib. <sup>(100)</sup> *RGYAL-VAS-DGA-VA*.) who rejoices on being victorious.

6. Sans. *Bodhisatwa pratimoks'ha chatushka nirahára*. Tib. <sup>(1)</sup> *Byang-ch'hub-sem-s-dpahi-so-sor-thar-pa-ch'hos-bzhi-sgrub-pa*. From leaf 65—84. Instruction on four virtues, by the acquisition of which a *Bodhisatwa* may arrive at the supreme perfection, or may become a *Buddha*: given by SHAKYA, at the request of SHA'RIHI-BU.

94 དམ་པའི་ཚོས་ཀྱི་རྒྱལ་པོ་      95 རྣམ་མཁའའི་མཛོད་      96 ཚོས་ཀྱི་རྒྱལ་      97 ཚོས་ཀྱི་  
 ཡུང་པོ་      98 དོན་ དམ་པའི་ཚོས་ཀྱི་ རྣམ་པར་རྒྱལ་བ་      99 ཚོས་དང་ དོན་རྣམ་པར་ འབྲེད་པ་  
 100 རྒྱལ་བལ་དགའ་བ་      1 ཐུང་རྒྱལ་ ལེམས་དཔའི་ལོ་ལོ་འཇམ་པ་ཚོས་ བཞི་རྒྱལ་བ་

7. Sans. *Chatur-dharma nirdesha*. Tib. <sup>(2)</sup> *Ch'hos-bzhi-bstan-pa*. *Leaves* 84, 85. The enumeration of four things, by which all crimes committed are effaced or washed away.

8. Sans. *Chatur dharmaka su'tra*. Tib. <sup>(3)</sup> *Ch'hos-bzhi-pahi-mdo*. *Leaves* 85, 86. Four things to be avoided by every wise man.

9. Sans. Ditto. *Leaves* 86, 87. Four things to be kept or observed by every *Bodhisatwa*, or wise man.

10. Sans. *Chatus'hka nirahára*. Tib. <sup>(4)</sup> *Ch'hos-bzhi-pa-sgrub-pa*. From *leaf* 87—99. An explanation on the perfect exercise or accomplishment of four things, or on the way of a *Bodhisatwa*. Delivered by MANJU SRI.

11. Sans. *Tri dharmaka su'tra*. Tib. <sup>(5)</sup> *Ch'hos-gsum-pahi-mdo*. From *leaf* 99—101. Instruction by SHA'KYA on three things (lust, avarice, and unchastity) to be avoided for future happiness.

12. Sans. *Dharmakétu dhwaja pariprichch'ha*. Tib. <sup>(6)</sup> *Ch'hos-kyi-rgyal mts'han-gyis-shus-pa*. *Leaf* 101. Instruction on the ten virtues required in a *Bodhisatwa*, that he may soon arrive at the supreme perfection: given by SHA'KYA, at the request of DHARMAKE'TU-DHWAJA, a *Bodhisatwa*.

13. Sans. *Dharma-samudra*. Tib. <sup>(7)</sup> *Ch'hos-kyi-rgya-mts'ho*. From *leaf* 101—106. An ocean of virtues. On the advantages of one's taking the religious character. SHA'KYA on the mount *Patalaka*, on the sea-shore, gives instruction on several virtues, at the request of a *Bodhisatwa*.

14. No Sanscrit title. Tib. <sup>(8)</sup> *Ch'hos-kyi-rgya-mo*. The seal or token of religion. From *leaf* 106—131. A *sútra* on morality, and confession of sins.

15. Sans. *Súrya garbha (vaipulya sútra)*. Tib. <sup>(9)</sup> *Nyi-mahi-snying-po-shintu-rgyas-pahi-mdo*, (a very large treatise or *sútra*). From *leaf* 131—350.

² ཚོས་ བཞི་ བཟུམ་པ་    ³ ཚོས་ བཞི་པའི་ མདོ་    ⁴ (ཚོས་) བཞི་པ་རྒྱལ་པ་    ⁵ ཚོས་ གཞུམ་པའི་ མདོ་  
 ⁶ ཚོས་ཀྱི་ རྒྱལ་ མཚན་གྱིས་ཉལ་པ་    ⁷ ཚོས་ཀྱི་རྒྱ་མཚོ་    ⁸ ཚོས་ཀྱི་ རྒྱ་མོ་    ⁹ ཉི་མའི་ རྗེད་པོ་—  
 རིག་ཏུ་ རྒྱལ་པའི་ མདོ་



A large treatise on several articles of the *Buddhistic* doctrine, especially on the duties of a *Bodhisatwa*—told by SHA'KYA, at the request of TS'HANGS-PA. (Sans. *Brahmá.*)

16. Sans. *Tathágata-garbha.* Tib. <sup>(10)</sup> *Dé-bzhin-gshegs-pahi-snying-po.* From leaf 350—371. The essence of *Tathágata.* On the excellent qualities of *Tathágata*, and the several defects of men, and of other animal beings.

17. Sans. *Vairochana-garbha.* Tib. <sup>(11)</sup> *Rnam-par-s nang- mdsad-kyi-snying-po.* From leaf 371—377. The essence of *Vairochana.* On the request of a *Bodhisatwa*, (Tib. <sup>(12)</sup>) SHA'KYA explains to him, which are the things to be avoided, and the virtues to be practised.

18. Sans. *A'kásha-garbha.* Tib. <sup>(13)</sup> *Nam-mk'hahi-snying-po.* From leaf 377—405. Enumeration of several virtues. Discussion of the true theory of a *Bodhisatwa*, as with respect to the existence of things in general. Exposition of some wrong principles.

19. Sans. *Upáya-kaushalya.* Tib. <sup>(14)</sup> *T'habs-la-mk'has-pa.* From leaf 405—447. He that is wise in the method of his pursuit; or the wise proceedings of *Bodhisatwa* for arriving at the supreme perfection—told by SHA'KYA at the request of *Ye-she-s-bla-ma* (Tib. <sup>(15)</sup>) a *Bodhisatwa.*

(ZHA) OR THE TWENTY-FIRST VOLUME.

There are in this volume four separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow :—

1. Sans. *Buddha-náma sahasra pañcha, shata chatur tri pañcha dasa.* Tib. <sup>(16)</sup> *Sangs-rgyas-kyi- mts'han-lña-stong-bzhi-brgya-lña-bchu-rtea-gsum-pa.* From leaf 1—137. There are in these leaves an enumeration of five thousand four hundred and fifty-three names or epithets of *Buddha* or *Tathágata* (as is

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10 དེ་བཞིན་གཤམས་པའི་སྤྱིང་པོ་    11 རྣམ་པར་རྒྱུང་མཛོད་ཀྱི་སྤྱིང་པོ་    12 (ཐད་པར་སེམས  
13 རྣམ་མཁའ་ལྡོ་སྤྱིང་པོ་    14 འབས་ལ་མཁས་པ་    15 ལེ་ཤེས་སྒྲུ་མ་    16 ལའས་རྒྱལ་གྱི་མཛོད་ལྡོ་  
སྤྱིང་བཞི་བཅུ་གཟུ་ཙ་གཟུ་མ་པ་

specified in the title) and to each of them is added, “Reverence be to him,” or “I adore him.” In the text *Tathágata* always is used (Tib. *Dé-bzhin-gshegs-pa*.) The names or epithets are taken from all sorts of virtues, excellent qualities, great performances of *Buddha*, precious things, grand, magnificent, and pleasing objects of nature, &c. &c. All the names are introduced in this form—Tib. <sup>(17)</sup> *Dé-bzhin-gshegs-pa*, (such and such a one) *la-p’hyag-hts’hal-lo*. Reverence to *Tathágata* (such and such a one), or I adore *Tathágata* under this name.

Three names, as specimens, taken from the third leaf.

(i.) Tib. <sup>(18)</sup> *Dé-bzhin-gshegs-pa-kun-tu-snang-vahi-nyi-mahi-rgyal-po-la-p’hyag-hts’hal-lo*. I adore *Tathágata*, the every where shining chief sun.

(ii.) Tib. <sup>(19)</sup> *Dé-bzhin-gshegs-pa-ch’hos-kyi-yé-shes-la-p’hyag-hts’hal-lo*. I adore *Tathágata*, the moral wisdom.

(iii.) Tib. <sup>(20)</sup> *Dé-bzhin-gshegs-pa p’hyogs thams-chad-kyi mar-méhi rgyal-po-la p’hyag-hts’hal-lo*. I adore *Tathágata*, who is the principal lamp (or light) of all the corners (of the world). All the rest run in this manner. In some names, many epithets are heaped together.

2. The second work in this volume is entitled in Sanscrit, *Samyag ácharya*, &c. Tib. <sup>(21)</sup> *Yang-dag-par-spyod-pahi-ts’hul*. From leaf 137—328. On the best conduct, or purity of life of the *Bodhisatwas* (or of the truly wise and pious men) by SHÁKYA, to be followed by his disciples.

3. The third work in this volume (from leaf 328—451) has no Sanscrit title. The Tibetan is <sup>(22)</sup> *Hgyod-ts’hangs-kyis-sdig-sbyangs*. The putting away of sins by a sincere repentance, and by the invocation and adoration of the

17 དེ་བཞིན་གསེས་པ་——ལ་ཕྱག་འཚོལ་ལོ། 18 དེ་བཞིན་གསེས་པ་གྲུན་མ་ལྷན་བའི་གི་མའི་  
 རྒྱལ་པོ་ལ་ཕྱག་འཚོལ་ལོ། 19 དེ་བཞིན་གསེས་པ་ཚོས་གྲི་ཡོ་སེས་ལ་ཕྱག་འཚོལ་ལོ། 20 དེ་བཞིན་  
 གསེས་པ་ཕྱོགས་འཇམས་ཅན་གྲི་མར་མའི་རྒྱལ་པོ་ལ་ཕྱག་འཚོལ་ལོ། 21 ཡང་དག་པར་ལྷོད་པའི་རྒྱུ་  
 22 འཚོད་ཚིངས་གྲིས་རྒྱག་ལྷན་

*Buddhas* (*Bhagaváns*) and the *Bodhisatwas*. There are enumerated here also (from leaf 339—358) many names or epithets of *Buddhas*, *Bhagaváns*, and *Bodhisatwas*, with the addition of this conclusion, “I adore him.”

4. The fourth work in this volume (from leaf 451—499) is entitled in Sans. *Kusuma sanchayá*. Tib. <sup>(23)</sup> *Mé-tog-gi-ts'hogs*. A collection of flowers, or many flowers. On the request of SHÁRIHI-BU, SHA'KYA enumerates several *Buddhas* in the ten corners of the world, who at the same time with him were teaching the same doctrine as he. Benefits arising from hearing the names of *Buddhas*, and from the invocation and adoration of them.

(ZA) OR THE TWENTY-SECOND VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, together with some short notices of their contents, are as follow:—

1. The seven first leaves contain adoration, prayer, and benediction of several *Buddhas*.

2. Sans. *Achintya Rájá*. Tib. <sup>(24)</sup> *Bsam-gyis-mi-k'hyab-pahi-rgyal-po*. From leaf 7—9. Contents—ACHINTYA RA'JA', a *Bodhisatwa*, tells the comparative difference of the days and *calpas* in several *Buddha* provinces or mansions, commencing with the Tib. <sup>(25)</sup> *Mi-mjed-kyi-hjig-rten-gyi-k'hams*, Sans. *Sahalokadhátu*, the province or mansion of SHA'KYA THUB-PA.

Note.—BRAHMA' (in Tib. *Tshangs-pa*) is sometimes called, likewise, the lord of the *Sahalokadhátu*, or of the universe.

3. Sans. *Dasha dig andhakára vidhwansana*. Tib. <sup>(26)</sup> *P'hyogs-bchuhi-mun-pa-rnam-par-sel-va*. From leaf 9—18. On the dispelling of the darkness of the ten corners of the world. SHA'KYA'S instruction on the request of a young man, at *Ser-skya* (Sans. *Capila*.)

२३ मे'तोग' गी' ङ'स्य २४ वसम' शीस' मी' ङव'परी' ङुव'पे २५ मी' मज्जे'द'त्ति' वरुण'केक'त्ति'  
 ङमस्य २६ छु'स्य' वज्र'री' ब्रह्म'प' कस'प'र'नेव'स

4. Sans. *Sapta Buddhaka*, (*sútra*.) Tib. <sup>(27)</sup> *Sangs-rgyas-bdun-pa*. From leaf 18—24. The seven *Buddhas* (from VIPASHYI to SHA'KYA MUNI) on the request of a *Bodhisatwa* successively appear in the air, and utter some *mantras* as preservatives against all sorts of evil.

5. Sans. *Ashta buddhaka*. Tib. <sup>(28)</sup> *Sangs-rgyas-brgyad-pa*. From leaf 24—29. SHA'KYA, on the request of SHA'RIHI-BU, speaks of eight (imaginary) *Buddhas*, at an immense distance towards the east—the wonderful effects of hearing and repeating their names.

6. Sans. *Dasha buddhaka*. Tib. <sup>(29)</sup> *Sangs-rgyas-bchu-pa*. From leaf 29—36. Enumeration of ten (imaginary) *Buddhas*, residing in the ten corners of the world—their great perfections, and the wonderful effects of hearing, learning, and respectfully repeating their names.

7. Sans. *Dwadasha buddhaka*. Tib. <sup>(30)</sup> *Sangs-rgyas-bchu-gnyis-pa*. From leaf 36—41. The enumeration of twelve *Buddhas* in the several corners of the world—their perfections, and the advantages of repeating their names.

8. Sans. *Buddha makuta*. Tib. <sup>(31)</sup> *Sangs-rgyas-kyi-dvu-rgyan*. From leaf 41—50. SHA'KYA addressing HOD-SRUNG-CH'HEN-PO, (Sanskrit *Mahá Káshyapa*) tells him the names and perfections of several (imaginary) *Buddhas*, residing at an immense distance towards the east—the blessing arising from hearing and uttering their names.

9. Sans. *Buddha bhúmi*. Tib. <sup>(32)</sup> *Sangs-rgyas-kyi-sa*. From leaf 50—64. On the request of a *Bodhisatwa*, SHA'KYA explains to him what the *Buddha bhúmi* is—or tells him the great perfections of the *Buddhas* or *Tathágatas*, especially their infinite wisdom.

10. Sans. *Buddhákshépana*. Tib. <sup>(33)</sup> *Sangs-rgyas-mi-spang-va*. From leaf 64—71. Not to relinquish (or not to depart from) *Buddha*. SHA'KYA

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27 ལངས་རྒྱལ་བདུན་པ      28 ལངས་རྒྱལ་བརྒྱད་པ      29 ལངས་རྒྱལ་བཅུ་པ      30 ལངས་རྒྱལ་བཅུ་གཉིས་པ  
31 ལངས་རྒྱལ་ཀྱི་དབུ་རྒྱལ      32 ལངས་རྒྱལ་གྱི་ས      33 ལངས་རྒྱལ་མི་སྤང་བ

tells of several virtues to be practised by those who wish to arrive at perfection.

11. Sans. *As'h'l'a mañ'dalaka*. Tib. <sup>(34)</sup> *Dkyil-hk'hor-brgyad-pa*. From leaf 72—76. The eight mandals or circles. Here is an account by SHA'KYA to SHA'RHI-BU of eight imaginary *Buddhas*, at an immense distance towards the east—the blessings of hearing and repeating their names.

12. Sans. *Mangalam as'htakam*. Tib. <sup>(35)</sup> *Bkra-shis-brgyad-pa*. From leaf 76—79. SHA'KYA at *Yangs-pa-chan* (Sans. *Vaishali*), at the request of a man of the *Lichabyi* race, enumerates several *Buddhas* at an immense distance towards the east—the purity of their mansions, their great perfections, and the several blessings arising from hearing their names, and addressing prayers to them.

13. Sans. *Buddha anusmriti*. Tib. <sup>(36)</sup> *Sangs-rgyas-rjes-su-dran-pa*. Leaves 79, 80. The remembering of *Buddha*. There is an enumeration of several perfections of *Buddha*.

14. Sans. *Dharma anusmriti*. Tib. <sup>(37)</sup> *Ch'hos-rjes-su-dran-pa*. Leaf 80. The remembering of the law. A short description of the character of the doctrine of *Buddha*.

15. Sans. *Saṅgha anusmriti*. Tib. <sup>(38)</sup> *Dgé-hdun-rjes-su-dran-pa*. Leaf 80. The remembering of the priests. Three things to be sought by the priests—good morals, meditation, and wisdom.

16. Sans. *Kāya trayā*. Tib. <sup>(39)</sup> *Sku-gsum*. The three persons of *Buddha*. Leaves 81, 82. (Sans. *Dharmakāya*, *Sambhogakāya*, and *Nirmānakāya*.) SHA'KYA explains them on the request of a *Bodhisatwa*, (*Sahi-snying-po*).

17. Sans. *Tri skandhaka*. Tib. <sup>(40)</sup> *P'hung-po-gsum-pa*. From leaf 82—111. Explanation on the three aggregates—morality, meditation, and ingenuity or wisdom.

34 དཀྱིལ་མཁོར་བརྟེན་པ་

35 བསྐྱེད་ཀྱི་སྐུ་བཞུགས་པ་

36 སངས་རྒྱལ་རྗེས་སུ་དྲན་པ་

37 རྗེས་སུ་དྲན་པ་

38 དེ་གི་འདུན་པ་

39 སུ་གསུམ་

40 རྒྱུ་གསུམ་པ་

18. No Sanscrit title. Tib. <sup>(41)</sup> *Bsam-pa-thams-chad-yongs-su-rdsogs-par-byed-pahi-yongs-su-bsño-va*. From leaf 111—115. A benediction, that one's good intentions may be fulfilled.

19. Another benediction (from leaf 115—118), that all animal beings may be protected and defended against all sorts of evil.

20. Sans. *Sad-dharmásmrityupasthánam*. Tib. <sup>(42)</sup> *Dam-pahi-ch'hos-dran-pa-nyé-var-bxhag-pa*, (from leaf 118—455, or the end of this volume, as also the next following three volumes.) True moral, or the recollection of one's self (in all one's doings.) There are instructions on all sorts of moral duties, delivered by SHÁKYA at a place called *Naluti*, near *Rájagriha* (in *Magadha*). On the ten immoral actions, and the ten virtues the reverse of the former. The fruits or consequences of good and bad actions. Places of transmigrations. Rewards and punishments.

(H<sub>1</sub>) OR THE TWENTY-THIRD VOLUME.

Contents—Continuation of stories on the fruits or consequences of good and bad actions. Description of the places of good and bad transmigrations.

(Y<sub>1</sub>) OR THE TWENTY-FOURTH VOLUME.

Contents—Continuation of stories on similar subjects with those in the two former volumes. The gods of the *Hthab-bral* (Sans. *Yámá*) heaven—their actions, and the fruits of their works. Description of the pleasures enjoyed there by the gods. Through what virtuous works may one be born there, in his future transmigration. Exhortation to good works (in verse.) Praise of charity, morality, chastity, &c. Good and bad works. The ten immoral actions. Paradise and hell. Descriptions of them. The moral of several stories. Several stories or moral tales, told of good and bad actions. Lust,

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41 བསམ་པ་ འཇམ་མ་ རྩད་ཡོད་སྲ་ རྩོམ་པར་ རྩེད་པའི་ ཡོད་སྲ་ བརྩོ་བ་      42 དམ་པའི་ ཚོས་  
 རྩོམ་པ་ རྩོམ་པ་

passion, ignorance, the source of misery, verses hortative to virtue, description of vice.

(*RA*) OR THE TWENTY-FIFTH VOLUME.

Contents—Continuation of stories like those in the three former volumes, to the *leaf* 348. And here ends the work that had been commenced on the 118th *leaf* of the *Z*<sub>A</sub> volume.

From *leaf* 348—474, or the end of the volume, there are yet the following works:—

1. Sans. *Máyá jálam*. Tib. <sup>(43)</sup> *Sgyu-mahi-dra-va*. From *leaf* 348—373. The illusory net, or ornamental covering. SHA'KYA at *Mnyan-yod*. (Sans. *Shrávasti*.) His instruction to the priests on the several deceptions of men in their judgments—of the reality of external objects—and of the soul.

2. Sans. *Vimbisara-pratyut-gamana*. Tib. <sup>(44)</sup> *Gzugs-chan-snying-pos-bsu-va*. From *leaf* 373—383. Description of a visit made to SHA'KYA, in a grove near *Rájagriha*, by the king of *Magada Shrénika* (or *Shrénya*) VIMBISA'RA (Tib. <sup>(45)</sup>) Invitation and solemn reception of SHA'KYA by that king. His instruction to him on forming right notions and judgments of the external objects, and of the soul. On careful (or dependent) concatenation of things. Offers made by the king of *Magadha* to SHA'KYA and to his disciples with respect to the means of their subsistence.

3. Sans. *Shunyatá*. Tib. <sup>(46)</sup> *Stong-pa-nyid*. Emptiness. From *leaf* 383—389. SHA'KYA speaks to KUN-DGAH-VO on that subject.

4. Sans. *Mahá shunyatá*. Tib. <sup>(47)</sup> *Stong-pa-nyid-ch'hen-po*. Ditto.

5. Sans. *Dhwaj-ágra*. Tib. <sup>(48)</sup> *Rgyal-mts'han-mch'hog*. The chief banner or sign. From *leaf* 402—411. SHA'KYA's instruction to some merchants

<sup>43</sup> ལྷ་མགྲི་ ཏ་པ

<sup>44</sup> གཟུགས་ཅན་གྱི་དོས་བསྟུན་པ

<sup>45</sup> བརྩོ་བྱེད་ལ་གཟུགས་ཅན་གྱི་དོས་

<sup>46</sup> ལྷོད་པ་གིད

<sup>47</sup> ལྷོད་པ་གིད་ཆེན་པོ

<sup>48</sup> ལྷལ་མཚན་མཚན

of *Yangs-pa-chan* (Sans. *Vaishali*) on the good effects of remembering *Buddha*, the law, and the priests. (Sans. *Buddha, Dharma, and Saṅgha.*)

6. Sans. *Pañcha-trayam* (for *Tri-panchāshaka*). Tib. <sup>(49)</sup> *Lña-gsum-pa*. The tract consisting of fifty-three *slokas*. From leaf 411—425. SHĀKYA speaks to his disciples on some distinctions with respect to the soul, and emancipation.

7. Sans. *Shila kshipata sūtra*. Tib. <sup>(50)</sup> *Rdo-hp'hangs-pahi-mdo*. A *sūtra* on a stone cast away. From leaf 425—458. There is a story told, how the inhabitants of the city of *Kusha* (in *Assam*) made arrangements for the reception of SHĀKYA, and endeavoured to put aside from the road a huge stone, without being able to move it. SHĀKYA arrives there, and on their request casts away the stone, or exhibits several miracles with it, and gives them lessons on the various kinds of the powers of the *Tathāgatas*—their omniscience—that they know the several divisions and mansions of the different kinds of beings; as also the conception, duration, and destruction of the world—further instruction on transmigration and final emancipation.

8. Sans. *Kumāra drishtānta sūtra*. Tib. <sup>(51)</sup> *Gzhon-nu-dpéhi-mdo*. A *sūtra* on the example of youth. From leaf 458—460. GAUTAMA (SHĀKYA) on the request of the king of *Kosala* (Sans. *Prasēna jita*, Tib. *Gsal-rgyal*) tells him that it is very true, according as people say of him, that he has arrived at the supreme perfection, although he is not yet old.

9. Sans. *Dhātu-behutaka sūtra*. Tib. <sup>(52)</sup> *K'hams-mang-pohi-mdo*. From leaf 460—468. A *sūtra* on the several regions or kingdoms (of the senses.) SHĀKYA tells to KUN-DGAH-VO, that the wise, who are acquainted with the nature of those several kingdoms, may be free from all fear.

10. Sans. *Gāndi sūtra*. Tib. <sup>(53)</sup> *Gandihi-mdo*. From leaf 468—471. A *sūtra* on the *Gāndi* (a plate of mixed metal to be struck as a bell.) SHĀKYA,

49 ལྷ་གུམ་པ་ 50 རོ་འཕངས་པའི་མདོ་ 51 གཞོན་ལྷ་དཔེའི་མདོ་ 52 རྣམས་མང་པོའི་མདོ་  
53 གཞོན་པའི་མདོ་



at the request of the king of *Kosala* (*Gsal-rgyal*) instructs him how to make and use the *Gāndi*.

11. Sans. *Gāndi-samaya-su'tra*. Tib. <sup>(54)</sup> *Gāndihi-dus-kyi-mdo*. From leaf 471—473. A *su'tra* on the time of using the *Gāndi*.

12. Sans. *Kalyana-mitra sévanam*. Tib. <sup>(55)</sup> *Dgé-vahi-bshes-gnyen-bsten-pa*. Leaves 473, 474. On keeping a religious guide. SHA'KYA tells to KUN-DGAH-VO the several advantages of one's having a spiritual preceptor.

(*La*) OR THE TWENTY-SIXTH VOLUME.

There are in this volume thirty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow :—

1. *Abhinis'hkramana-su'tra*. Tib. <sup>(56)</sup> *Mñon-par-hbyung-vahi-mdo*. A *su'tra* on the appearance (of SHA'KYA in a religious character). From leaf 1—189. Accounts of the life of SHA'KYA, and on the origin of the *Shákya* race.

NOTE.—They are mostly the same as have been told in the third volume of the *Dulva*, from leaf 419—446, and in the *Lalita-vistara*. See the second volume of the *Mdo* Class.

2. Sans. *Bhikshu-praréju su'tra*. Tib. <sup>(57)</sup> *Dgé-slong-la-rab-tu-gches-pahi mdo*. A most agreeable *su'tra* to a *Gelong*, or priest. From leaf 189—192. SHA'KYA on the request of NYE-VAR-HKHOR, (Sans. *Upáli*) the compiler of the *Dulva* class, tells the good and bad characters of a *Gelong*. Commendation of chastity and of good morals.

3. Sans. *Shila-samyagata-su'tra*. Tib. <sup>(58)</sup> *Ts'hul-k'hrims-yang-dag-parldan-pahi-mdo*. Leaves 192, 193. A *su'tra* on purity of manners. Praise of good morals.

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54 གླུ་ལྷོ་རྩལ་གྱི་མདོ་      55 དགེ་བའི་བཤེས་གཞན་བཞུགས་པ་      56 མངོན་པར་འབྱུང་བའི་མདོ་  
57 དགེ་བའི་སྲོང་ལ་རྩལ་ཐུ་གཅེས་པའི་མདོ་      58 ལྷོ་ལ་ཁྱིམ་ལ་ཡང་དག་པར་སྐྱེས་པའི་མདོ་

4. Sans. *Shub-áshubha-p'hala-pariksha*. Tib. <sup>(59)</sup> *Dgé-va-dang-mi-dgé-vahi-hbras-bu-brtag-pa*. From leaf 193—197. Examination of the fruits of good and bad works.

5. Sans. *Vimukta márga dhuta* (or *bhu'ta*), *guna nirdésa*. Tib. <sup>(60)</sup> *Rnam-par-grol-vahi-lam-las-sbyangs-pahi-yon-tan-bstan-pa*. From leaf 198—217. Description of the good qualities acquired by an analytical judgment.

6. Sans. *A'yuspariyánta su'tra*. Tib. <sup>(61)</sup> *Ts'héhi-mt'hahi-mdo*. From leaf 217—228. The life's end. Enumeration of the duration of life of the six kinds of animal beings, according to the length of days and years of each of them.

7. Sans. *A'yupatti yathá káro pariprichch'ha*. Tib. <sup>(62)</sup> *Ts'hé-hp'ho-va-jitlar-gyur-pa-zhus-pahi-mdo*. From leaf 228—243. A *su'tra*, in which is asked (and answered) what will happen after death. Delivered by SHA'KYA at the request of ZAS-GTSANG, the king of *Ser-skya* (Sans. *Capila*), on the occasion of a funeral celebrated with great solemnity.

8. Sans. *Anityatá su'tra*. Tib. <sup>(63)</sup> *Mi-rtag-pa-nyid-kyi-mdo*. A *su'tra* on instability. *Leaves* 143, 144. Several instances of instability—as health, youth, wealth, and life, &c.

9. Sans. On ditto. From leaf 144—146. Enumeration of several perishable things.

10. Sans. *Sañjnána éka dasha nirdésa*. Tib. <sup>(64)</sup> *Hdu-shes-bchu-gchig-bstan-pa*. *Leaves* 146, 147. Enumeration of eleven things to be had in remembrance—or consideration at one's death.

11. Sans. *Vaishali pravésa su'tra*. Tib. <sup>(65)</sup> *Yangs-pahi-grong-k'hyer-du-hjug-pahi-mdo*. From leaf 247—253. Entrance into *Vaishali* (a city where now *Allahabad* is). SHA'KYA being in a grove near that city, at the time

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<sup>59</sup> དལ་པ་དང་ མི་དལ་ པའི་ འབྲས་བུ་ བརྗེས་པ་      <sup>60</sup> རྣམ་ པར་ རྗེས་པའི་ ལམ་ལུས་ ལྷུངས་པའི་  
ཡོན་ཏན་ བརྗེས་པ་ <sup>61</sup> རྗེས་ མཐའི་ མདོ་      <sup>62</sup> རྗེས་ འཕྲོ་བ་ རི་ལྷུང་ ལྷུང་པ་ ལྷུས་པའི་མདོ་      <sup>63</sup> མི་ རྗེས་པ་  
ཉིད་ཀྱི་ མདོ་      <sup>64</sup> འབྲས་བུ་ བརྗེས་པའི་ བརྗེས་པ་      <sup>65</sup> ཡངས་ པའི་ རྗེས་ལྷུང་ རྗེས་པའི་ མདོ་

of an epidemic malady, directs KUN-DGAH-VO (Sans. *A'nanda*) to go to the gate of the city, and to repeat there some *mantras* and benedictory verses.

NOTE.—This has been described at large above. See *Dulva khá*, from leaf 120—133.

12. Sans. *Bhadraká rátri*. Tib. <sup>(66)</sup> *Mts'han-mo-bzang-po*. Good night. From leaf 253—257. How to consider the past, present, and the future times; accompanied with some *mantras*. Another *su'tra*, leaf 265. Ditto, parents must be honoured, leaf 267.

13. Sans. *Chatus-satya su'tra*. Tib. <sup>(67)</sup> *Bden-pa-bshiki-mdo*. Leaves 267, 268. On the four truths.

14. Sans. *Artha vinishchaya*. Tib. <sup>(68)</sup> *Don-rnam-par-nès-pa*. From leaf 268—295. On the true meaning of some articles; as of the five aggregates of bodily substances, the eighteen regions of the senses, and other common places in the *Buddhistic* system.

15. Sans. *Artha-vighus'ht'á*. Tib. <sup>(69)</sup> *Don-rgyas-pa*. From leaf 295—303. Comprehensive expressions. SHARIHI-BU addressing the priests (*Gelongs*) enumerates several articles of the *Buddhistic* doctrine concerning the priests, to be either avoided or practised, or committed to memory.

16. *Adbhú'ta dharma-paryáya*. Tib. <sup>(70)</sup> *Rmad-du-byung-va-shes-bya-va-ch'hos-kyi-rnam-grangs*. From leaf 303—308. The enumeration of several marvellous things, by SHA'KYA to KUN-DGAH-VO.

17. Sans. *Tathágata prativimba pratís'ht'ha anushaṅsa*. Tib. <sup>(71)</sup> *Dé-bzhin-gshegs-pahi-gzugs-brnyan-gzhag-pahi-p'han-yon*. From leaf 308—311. The advantages arising from laying up (or keeping) the image of *Tathágata*: told by SHA'KYA.

18. Sans. *Chaitya pradakshíṇa gáthá*. Tib. <sup>(72)</sup> *Mch'hod-rten-bskor-vahi-*

66 མཚན་མོ་ བཟང་པོ་    67 བདེན་པ་བཞིའི་ མདོ་    68 དོན་ རྣམ་པར་ དེས་པ་    69 དོན་ཅིས་པ་  
 70 མད་རྩ་བྱུང་བ་ ལེས་བྱ་བ་ཚོས་ཀྱི་ རྣམ་གྲངས་    71 དེ་བཞིན་ བཞེས་པ་ པའི་གྲྭའས་ བཞུག་ བཞུག་ པའི་  
 བཞུག་ལོན་    72 མཚན་ དེན་བསྐོར་ བའི་ ཚེས་ལྷ་བཟང་པ་

*ts'higs-su-bchad-pa.* From leaf 311—315. Verses on the advantages of circumambulating a *Chaitya*.

19. Sans. *Prasēna-jita gāthā.* Tib. <sup>(73)</sup> *Gsal-rgyal-gyi-ts'higs-su-bchad-pa.* From leaf 315—321. Verses of PRASE'NA-JITA (king of *Kosala*) containing SHA KYA'S answer to his question, on the advantages of building *Chaityas* to, and images of, *Tathāgata*.

20. Sans. *Eka gāthā.* Tib. <sup>(74)</sup> *Ts'higs-su-bchad-pa-gchig-pa.* A single stanza, containing the praise of SHA KYA, that nowhere is to be found any one like him.

21. Sans. *Chatur gāthā.* Tib. <sup>(75)</sup> *Ts'higs-su-bchad-pa-bzhi-pa.* Four stanzas on the adoration of *Tathāgatas*.

22. Sans. *Nāga-rāja bhēri-gāthā.* Tib. <sup>(76)</sup> *Kluhi-rgyal-po-rñā-sgrahi-ts'higs-su-bchad-pa.* Some verses or stanzas on the story of BHE'RI (a *Nāga rāja*). From leaf 321—329. By SHA KYA, for instruction to the priests.

23. Sans. *Udāna-varaga.* Tib. <sup>(77)</sup> *Ch'hed-du-brjod-pahi-ts'homs.* From leaf 329—400. Reflections on various subjects, in verse, containing many moral and prudential maxims, in thirty-three chapters. The subjects or titles of the chapters are of the following species; as, instability, cupidity, affection, chastity, agreeable things, good morals, good actions, word or speech, belief or piety, priest, way, honour or respect, injury, recollection, anger, *Tathāgata*, experience, acquaintance, deliverance from pain, vice, happiness, the mind or the soul, &c. These reflections were collected by DGRA-BCHOM-PA-CH'HOS-SKYOB, (Sans. *Arhan dharma rakshita*.)

24. Sans. *Sad-jana-purusha.* Tib. <sup>(78)</sup> *Skyes-bu-dam-pa.* The holy or excellent man. The character of his charity told by SHA KYA to the priests. Leaf 401.

<sup>73</sup> གསལ་ལ་ རྒྱལ་གྱི་ རྗེས་ལྷན་ བཅད་པ་

<sup>74</sup> རྗེས་ལྷན་ བཅད་པ་ གཅིག་པ་

<sup>75</sup> རྗེས་ལྷན་

བཅད་པ་བཞི་པ་

<sup>76</sup> ལྷན་ རྒྱལ་པོ་ ར་ལྷན་ རྗེས་ལྷན་ བཅད་པ་

<sup>77</sup> རྗེ་ཏུ་ བཞེད་ པའི་ རྗེས་ལྷན་

<sup>78</sup> ལྷན་ལྷན་ དམ་པ་

25. Sans. *Nanda pravrajya-sūtra*. Tib. <sup>(79)</sup> *Dgah-vo-rab-tu-byung-vahi-mdo*. A *sūtra* on NANDA'S entering into the religious order of SHĀ'KYA. He asks of SHĀ'KYA what one may obtain by taking the religious character, and he enumerates to him the several advantages thereof.

26. Sans. *Dévatá-sūtra*. Tib. <sup>(80)</sup> *Lhahi-mdo*. *Leaf* 409. Moral maxims, in verse, in the form of a dialogue between SHĀ'KYA and a god, who visited him during the night.

27. Sans. *Alpa dévatá sūtra*. Tib. <sup>(81)</sup> *Lhahi-mdo-nyung-gu*. A small *sūtra* of a god. A god visiting SHĀ'KYA, asks of him, in verse, by what works or merits one may obtain heaven; and he answers him, (again in verse) telling, that by not committing any of the ten immoral actions, one may gain heaven or paradise.

28. Sans. *Chandra sūtra*. Tib. <sup>(82)</sup> *Zla-vahi-mdo*. *Leaf* 409. SHĀ'KYA at *Champaka* (Sans. *Champavatī*). The moon being seized on by (Sans. RAHU), a god residing there resorts to SHĀ'KYA, and begs his protection. His instruction to him.

29. Sans. *Kuṭa gāra sūtra*. Tib. <sup>(83)</sup> *K'hang-bu-brtsegs-pahi-mdo*. From *leaf* 410—415. SHĀ'KYA on the request of KUN-DGAH-VO, tells the merits of observing some religious ceremonies.

30. No Sanscrit title. Tib. <sup>(84)</sup> *Gnas-hjog-gi-mdo*. *Leaf* 421. A *sūtra* on a *Bráhman* of that name (or CAPILA the *Rishi*). His conversation with SHĀ'KYA at *Ser-skya* (Sans. *Capila*). After some instruction by SHĀ'KYA, he takes refuge with *Buddha*.

31. Sans. *Nandika sūtra*. Tib. <sup>(85)</sup> *Dgah-va-chan-gyi-mdo*. *Leaf* 425. On the request of NANDIKA, a follower of BUDDHA, SHĀ'KYA enumerates the evil consequences of the ten immoral actions.

79 དགའ་པོ་ འཇམ་ཐུང་པའི་མདོ་      80 ལྷའི་མདོ་      81 ལྷའི་མདོ་ ཉུང་མུ      82 ལྷ་པའི་མདོ་  
 83 ཁང་གྲ་ བསྐྱེད་པའི་མདོ་      84 བཀའ་འཇུག་གི་མདོ་      85 དགའ་པོ་ བ་ཅན་གྱི་མདོ་

32. No Sanscrit title. Tib. <sup>(86)</sup> *Hk'har-gsil-gyi-mdo*. On the use of a staff (with some tinkling ornaments on it) by the priests.

33. Sans. *Dharma-chakra-sūtra*. Tib. <sup>(87)</sup> *Ch'hos-kyi-hk'hor-lohi-mdo*. From leaf 425—431. SHA'KYA, at *Vārānasi*, tells to his first disciples, how his mind has been evolved to see the truth, and how he found the supreme wisdom.

34. Sans. *Karma-vibhāga*. Tib. <sup>(88)</sup> *Las-rnam-par-hbyed-pa*. Explanation on the consequences of moral actions, by SHA'KYA to SHUKA, a young *Brāhman*.

35. Sans. *Dherma vibhāga-nāma-dherma-grantha*. Tib. <sup>(89)</sup> *Las-kyi-rnam-par-hgyur-va-zhes-bya-va-ch'hos-kyi-gzhung*. From leaf 464—481. A religious tract, on the explanation of the causes and consequences of one's works or moral actions, by SHA'KYA, at *Mnyan-yod* (Sans. *Shrāvasti*) on the request of SHUKOMANAVA (a *Brāhman*), who had asked, Whence the evil and good among men? There is an enumeration of several religious and moral merits. Fruits to be obtained by such and such merits.

(SHA) OR THE TWENTY-SEVENTH VOLUME.

The title of this volume is, in Sanscrit, *Karma Shataka*; in Tibetan, <sup>(90)</sup> *Las-brgya-t'ham-pa*. A hundred works or actions. There are told, in this volume, many stories or moral tales, to shew the merits or demerits of several individuals in former transmigrations. In the beginning of each story the individual or the subject is specified, together with the place where the story is said to have happened. Among the places, is mentioned *Mithila* also; but most frequently *Mnyan-yod* (Sans. *Shrāvasti*, in *Kosala*) *Rājagriha*, *Vaishali*, *Capila*, and *Vārānasi* (by their Tibetan names.)

86 ལམ་མཁའ་ལྷོ་གྲོ་མཚོ་ 87 རྩོམ་གྱི་ལམ་མཁའ་ལྷོ་གྲོ་མཚོ་ 88 ལམ་མཁའ་ལྷོ་གྲོ་མཚོ་ 89 ལམ་མཁའ་ལྷོ་གྲོ་མཚོ་ 90 ལམ་མཁའ་ལྷོ་གྲོ་མཚོ་

(S<sub>4</sub>) OR THE TWENTY-EIGHTH VOLUME.

In this volume also, to leaf 196, is the continuation of the *Karma Shataka*, or stories and moral tales. Afterwards come other works, under the following titles :—

1. Sans. *Damamuko*. Tib. <sup>(91)</sup> *Hdsangs-blun*. From leaf 196—464. The wise and the (dumb) fool. There is a collection of several stories on the wise and foolish actions of men. At the end it is stated, that this work, it seems, has been translated from Chinese.

2. Sans. *Dirgha-nak'ha-parivrajaka pariprichch'ha*. Tib. <sup>(92)</sup> *Kun-tu-rgyu-sen-rings-kyis-zhus-pa*. Leaf 466. A *su'tra* taught by GAUTAMA (SHÁKYA) on the request of DIRGHA-NAK'HA (one with long nails), a wandering ascetic, who asks him on several points, and what have been his former moral merits that he enjoys now such fruits of his actions, and possesses such wonderful qualities.

3. Sans. *Maitri su'tram*. Tib. <sup>(93)</sup> *Byams-pahi-mdo*. A *su'tra* on MAITRI (or *Ajita*, Tib. *Ma-p'ham*, the invincible) the next *Buddha* to appear hereafter—his great perfections, and the time of his coming. Delivered by SHÁKYA when he was in the *Nyagrodha vihára*, at *Capila*, on the bank of the *Rohini* river. At the request of SHÁRIHI-BU, SHÁKYA here foretells the gradual decay of his doctrines.

4. Sans. *Maitriya vyákarana*. Tib. <sup>(94)</sup> *Byams-pa-lung-bstan-pa*. From leaf 477—483. A narration (or prediction) of MAITRIYA by SHÁKYA, on the request of SHÁRIHI-BU. The circumstances of his future descent, incarnation, birth, and the great happiness, at that time, of all animal beings, are here described in verse, in poetical language.

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91 འཇམ་དཔལ་རྒྱལ་ 92 ལྷན་པུ་ལྷན་པུ་སེམ་རྒྱུ་ལྷན་པུ་ལྷན་པུ་ 93 རྣམ་པུ་པུ་མེད་ 94 རྣམ་པུ་པུ་  
ལྷན་པུ་པུ་

## (HA) OR THE TWENTY-NINTH VOLUME.

There are in this volume the following works :—

1. Sans. *Pu'rñā muk'ha-avadāta shataka*. Tib. <sup>95)</sup> *Gang-po-la-sogs-pahirtogs-pa-brjod pa-brgya-pa*. A hundred legendary stories of GANG-PO (Sans. *Pu'rñā*) &c. &c. and of others. GANG-PO, a rich and respectable *Bráhma*n, invites and entertains SHA'KYA together with his disciples—hears his instruction, and being convinced of his supernatural powers, takes refuge with him. It is repeatedly stated in this volume that about that time, “all sorts of gods and demigods, kings and great officers, rich merchants, and many other respectable men, shewed particular respect to BUDDHA and to the *Buddha* priests, and supplied them liberally with all necessary things for their subsistence.”

2. Sans. *Jnánaka su'tra Buddha avadána*. Tib. <sup>(96)</sup> *Shes-ldan-gyi-mdo-sangs-rgyas-kyi-rtogs-pa-brjod-pa*. The story of JNA'NAKA, formerly a god, afterwards a new incarnation among men—and the narration, how BUDDHA (*Shákya*) when he had gone to the heaven of the gods to instruct there his mother, had dispelled the fear of this god, with respect to his future birth in an impure animal.

3. Sans. *Sukáriká avadána*. Tib. <sup>(97)</sup> *P'hag-mohi-rtogs-pa-brjod-pa*. The story of SUKA'RIKA'. A god perceiving that his next incarnation and birth will be in a hog, utters great lamentation that he shall be deprived of the pleasures of heaven, and shall be turned into an impure animal, a hog. But being advised by INDRA to take refuge with BUDDHA, he does so, and upon his death, he is born again amongst the gods of a higher heaven, in *Galdan*, (Sans. *Tus'hitá*).

<sup>95</sup> གང་པོ་ལ་སོགས་པའི་རྟོགས་པ་ བརྗོད་པ་ བརྟུ་པ་  
རྟོགས་པ་ བརྗོད་པ་

<sup>96</sup> ཤེས་ལྡན་གྱི་མདོ་

<sup>97</sup> པག་མོའི་



4. Sans. *Sumagadhā avadāna*. Tib. <sup>(98)</sup> *Magadha-bhang-mohi-rtogs-pa-brjod-pa*. The story of SUMAGADHA, the daughter of that rich and respectable householder at *Shrāvasti*, in *Kosala*, who had endowed SHĀKYA with a large religious establishment in a grove. She is married in a distant country from her home, where there are no *Buddhists*. Being much disgusted with the rude manners of the naked *Bráhman* priests, and wishing to make her husband and his relations acquainted with the manners of the *Buddhists*, she solemnly, in a prayer, invites SHĀKYA and his disciples to a religious entertainment or feast. They appear next day, successively, in a preternatural manner. In the same order as the principal disciples of SHĀKYA arrive there, she tells to her husband the character of each of them. Her piety and sagacity. Her former moral merits, told by SHĀKYA. Ancient prediction respecting the degeneration of the priests, and the decline of the doctrine of SHĀKYA.

(A) OR THE THIRTIETH VOLUME.

There are in this volume twenty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow :—

1. Sans. *Puñya-bala avadāna*. Tib. <sup>(99)</sup> *Bsod-nams-stobs-kyi-rtogs-pa-brjod-pa*. From leaf 1—33. The story of PUNYA-BALA, a prince. Discussion on which is the best thing from among these five—A handsome body, industry, skill in arts, sagacity or wit, and fortune or moral merit. It is shewn, that the best thing is fortune or moral merit ; since the possession of this comprehends all the rest.

2. Sans. *Chandra-prabhā avadāna*. Tib. <sup>(100)</sup> *Zla-hod-kyi-rtogs-pa-brjod-pa*. From leaf 33—48. The story of CHANDRA-PRABHA' (an imaginary

<sup>98</sup> མ་ག་རྩུ་ བཟང་མེད་ རྟོགས་པ་ བཞེད་པ་

<sup>99</sup> བསྐྱེད་ རམས་ ལྷོ་བས་ཀྱི་ རྟོགས་པ་ བཞེད་པ་

<sup>100</sup> ལྷ་ལོད་ཀྱི་ རྟོགས་པ་ བཞེད་པ་

*Chakravarti*, or universal monarch). The happy state of his reign. His great virtues, especially his charity. The character of his two principal officers. This story was told by SHA'KYA, and applied to himself and to his two principal disciples, SHA'RIHI-BU and MONGALYANA, who were lately deceased, to shew their former moral merits.

3. Sans. *Shri sēna avadāna*. Tib. <sup>(101)</sup> *Dpal-gyi-sdēhi-rtogs-pa-brjod-pu*. From leaf 48—76. On the fruits of charity. The story of SRI-SE'NA, (a fancied king) much celebrated for his liberality or charity, who at last offered also his own life. Told by SHA'KYA, and applied to himself and to some individuals among his followers, to shew their former moral merits, and that they themselves were the persons that had performed those things.

4. Sans. *Kanaka-varna pu'rva yoga*. Tib. <sup>(102)</sup> *Gser-mdog-gi-sñon-gyi-sbyor-va*. The story of KANAKA-VARNA, a king. On the fruits of charity, or of almsgiving.

5. No Sanscrit title. Tib. <sup>(103)</sup> *Rgyal-bu-don-grub-kyi-mdo*. From leaf 85—108. A *su'tra* on the story of DON-GRUB, a young prince. Subject—The fruits or good consequences of charity. Told by SHA'KYA at Mnyan-yod, at the request of KUN-DGAH-VO, and applied as above.

NOTE.—This *sūtra* is one of the ancient translations.

6. Sans. *Brahmā jāla su'tra*. Tib. <sup>(104)</sup> *Ts'hangs-pahi-dra-vahi-mdo*. From leaf 108—132. The net of BRAHMĀ; or on the diversity of opinions concerning the origin and duration of the world—whether there be any primary cause of its existence—whether it be infinite, perpetual, or eternal, &c. &c. Told by SHA'KYA at a place between *Rājagriha* and *Pátaliputra*.

7. Chinese, <sup>(105)</sup> *Dēhi-p'hád-bya-na, p'hur-pohu-in-kyeng-su-phim-dēhi-ayir*. Tib. <sup>(106)</sup> *T'habs-mk'has-pa-ch'hen-po-sangs-rgyas-drin-lan-bsab-pahi-mdo*.

101 དཔལ་གྱི་ རྗེའི་ རྗེ་གསལ་པ་ བཞེད་པ་      102 གསེར་ མདོ་ག་ མི་ ལྗོན་ཀྱི་སྣོད་པ་      103 ལྷལ་གྱི་  
 དོན་ ལྷལ་གྱི་ མདོ་      104 རྗེ་གསལ་ པའི་ རྩ་བའི་ མདོ་      105 དེའི་ ལྷལ་གྱི་ཀ་ ལྷལ་པོ་ལྷུ་ལྷན་ཏེང་ལུ་ཡི་མ་  
 དེའི་སྣོད་པ་      106 གསལ་ མཁས་པ་ རྗེ་གསལ་པ་ རྗེ་གསལ་པ་ ལྷལ་གྱི་མདོ་ མདོ་

From *leaf* 132—303. On the wise mode of returning a kindness; or on gratitude, especially towards parents. Translated from Chinese.

8. No Sanscrit title. Tib. <sup>(107)</sup> *Legs-nyes-kyi-rgyu-dang-hbras-bu-bstan-pa*. From *leaf* 303—320. Instruction on the causes and effects of good and evil (in the world). Told by SHA'KYA on the request of KUN-DGAH-VO, in the prince's grove near *Shrāvasti*, in *Kosala* (Tib. *Mnyan-yod*). Enumerations of several happy and miserable states of men—of good qualities and imperfections, and many contrary things. All these are the consequences of moral merits or demerits in former lives or transmigrations.

9. No Sanscrit title. Tib. <sup>(108)</sup> *Dgé-va-dang-mi-dgé-vahi-las-kyi-rnam-par-smin-pa-bstan-pa*. From 320—336. Instruction on the consequences of good and bad actions.

10. Sans. *Goshriṅga vyākaraṇa*. Tib. <sup>(109)</sup> *Ri-glang-ru-lung-bstan-pa*. From *leaf* 336—354. Some predictions by SHA'KYA, with respect to *Goshriṅga* (a mountain), and *Li-yul* (part of Tibet or Tartary.) His benediction bestowed on some places.

11. Sans. *Shārdūlarna* (for *Shārdūla nāsaka*) *avadāna*. Tib. <sup>(110)</sup> *Stag-snahi-rtogs-pa-brjod-pa*. From *leaf* 354—420. The story of SHA'RDULARNA, the son of TRISHA'NKU. SHA'KYA at *Mnyan-yod*. The circumstances of KUN-DGAH-VO having married (*Gzugs-bzang-ma*, the handsome-bodied) the daughter of a man of the fourth class. A story told by SHA'KYA, how in ancient time TRISHA'NKU, a chieftain of the *Sūdra* class, obtained by his dexterity and learning the daughter of a celebrated *Brāhman* (*Padma-snying-po*) for his well qualified son, SHA'RDULARNA. The great qualifications of TRISHA'NKU in all sorts of *Hindu* literature. His dispute with that *Brāhman*.

107 ལེགས་ལྷན་གྱི་རྒྱ་དང་ འབྲས་བུ་ལུས་པ་ 108 དལེ་བ་དང་མི་དལེ་ བའི་ལས་ཀྱི་ རྩམ་པར་རྟོག་པ་

109 རི་གང་ཏུ་ རྒྱུད་ ལུས་པ་

110 སྐབས་ལྷན་གྱི་རྩམ་པ་ བརྟོག་པ་

Enumeration of castes, and of several parts of *Hindu* scriptures. Translated by AJITA SHRI-BHADRA and *Gelong* SHĀKYA-HOD.

12. Sans. *Dwadasha lochana sūtra*. Tib. <sup>(111)</sup> *Mig-bchu-gnyis-pahi-mdo*. From leaf 420—427. On some astrological predictions.

13. Sans. *Dharma chakra pravartanam*. Tib. <sup>(112)</sup> *Ch'hos-kyi-hk'hor-lo-rab-tu-skor-va*. Leaves 427, 428. On turning the wheel of the law, or preaching the religion of *Buddha*. SHĀKYA at *Vārānasi* instructs his five first disciples in the four truths.

14. Sans. *Jātaka nidānam*. Tib. <sup>(113)</sup> *Skyes-pa-rabs-kyi-gleng-gzhi*. From leaf 432—543. Accounts of several births of SHĀKYA and of other *Buddhas*.

15. Sans. *Ātánatiya sūtra*. Tib. <sup>(114)</sup> *Lchang-lo-chan-gyi-p'ho-brang-gi-mdo*. From leaf 543—558. The four great kings (as KUVERA, RA'STRA-PA'LA, &c.) residing on the four sides of the *Ri-rab* (Sans. *Méru*), together with their suite, pay homage to SHĀKYA, and praise him. His instruction to them.

16. Sans. *Mahá-samaya sūtra*. Tib. <sup>(115)</sup> *Hdus-pa-ch'hen-pohi-mdo*. From leaf 558—564. A *sūtra* on the great assembly (of the gods of several heavens). SHĀKYA is visited and praised by the gods of the ten corners of the world, who adore him, and take refuge with him. SHĀKYA calls on his *Gelongs*, and acquaints them with the characters of those gods.

17. Sans. *Maitri sūtra*. Tib. <sup>(116)</sup> *Byams-pahi-mdo*. From leaf 564—574. This is a different translation of the *sūtra* above—See the “*S*” vol. from leaf 477—483.

18. Sans. *Maitri-bhāvana sūtra*. Tib. <sup>(117)</sup> *Byams-pa-bsgom-pahi-mdo*. SHĀKYA tells to his disciples the advantages arising from the practice of mercy, or love towards others.

111 རིག་ བརྒྱ་གཞིལ་པའི་ མདོ་    112 ཚོས་ཀྱི་ འཇམ་ལོ་ འབ་ཅ་སྟོའ་བ    113 རྗེས་པ་ འབས་ཀྱི་  
 སྐང་གཞེ    114 ལྷང་ལོ་ཅན་གྱི་ མོ་བྱང་གི་ མདོ་    115 འབྲས་པ་ ཚེན་པོའི་ མདོ་    116 འབྲས་པ་ པའི་ མདོ་  
 117 འབྲས་པ་ བསྟོམ་པའི་ མདོ་

19. Sans. *Pañchashiks'hyánushaṅsa sūtra*. Tib. <sup>(118)</sup> *Bslab-pa-lmahip'han-yon-gyi-mdo*. SHĀKYA on the request of an householder, tells him the advantages of not committing any of the five immoral actions ; as, killing, stealing, adultery, speaking falsehood, and using intoxicating liquors.

20. Sans. *Giri A'nanda sūtra*. Tib. <sup>(119)</sup> *Rihi-kun-dgah-vohi-mdo*. GIRI A'NANDA being very sick, SHĀKYA directs KUN-DGAH-VO to go to him, and to tell him such and such representations or considerations, that he may depart from this world without regret.

21. Sans. *Nandopananda Nága Rája damana*. Tib. <sup>(120)</sup> *Kluhi-rgyal-podgah-vo-nyér-dgah-hdul-vahi-mdo*. The taming of two *Nága Rájas*, called NANDA and UPANANDA, by SHĀKYA. His instruction to them.

22. Sans. *Mahá Káshyapa sūtra*. Tib. <sup>(121)</sup> *Hod-srung-ch'hen-pohi-mdo*. *Leaf 594*. KA'SHYAPA (one of SHĀKYA'S principal disciples) suffering once in a heavy sickness, having been visited and instructed by SHĀKYA to make reflections on such and such articles, is restored again to health.

23. Sans. *Súrya sūtra*. Tib. <sup>(122)</sup> *Nyi-mahi-mdo*. *Leaf 595*. Surya, or the sun, being seized on by RA'HU, the god of that planet being afraid addresses BHAGAVÁN, and begs for his protection. The *Buddha* commands RA'HU to retire.

24. Sans. *Chandra sūtra*. Tib. <sup>(123)</sup> *Zla-vahi-mdo*. The moon also being overtaken by RA'HU, the god of that planet likewise resorts for protection to BHAGAVÁN.

25. Sans. *Mahá mangala sūtra*. Tib. <sup>(124)</sup> *Bkra-shis-ch'hen-pohi-mdo*. *Leaf 597*. A *sūtra* on great prosperity or glory. Taught by SHĀKYA, at the request of some gods who had visited him, at *Mnyan-yod* (Sans. *Shrávasti*) by night.

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118 བསྐབ་པ་ ལྷའི་ མན་པོ་ཀ་ལྱི་ མདོ་      119 རིའི་ རྩལ་དགའ་ བའི་ མདོ་      120 ལྷའི་ ལྷལ་པོ་  
 དགའ་བའི་ རྗེ་ དགའ་ འཕམ་ བའི་ མདོ་      121 རེད་རྩུང་ རེལ་ པོའི་ མདོ་      122 རེམའི་ མདོ་      123 ལྷལའི་ མདོ་  
 124 བསྐ་དེལ་ རེལ་པོའི་ མདོ་

## VI. (MYANG-HDAS.)

Another division of the *Kah-gyur*, styled in Tibetan <sup>(125)</sup> “*Mya-ñan-las-hdas-pa*,” or by contraction, “*Myang-hdas*,” (Sans. *Nirván'a*), contains two volumes, marked by *Ka* and *Kha*, the two first letters of the Tibetan alphabet.

The title of these two volumes is, in Sanscrit, “*Mahá parinirván'a sūtra*.” Tib. <sup>(126)</sup> “*Yongs-su-mya-ñan-las-hdas-pa-ch'hen-pohi-mdo*.” A *sūtra* on the entire deliverance from pain. Subject—*SHA'KYA*'s death, under a pair of *Sál* trees, near the city of *Kusha*, (Tib. <sup>(127)</sup>) or *Kámarupa* in *Assam*. Great lamentation of all sorts of animal beings on the approaching death of *SHA'KYA*—their offerings or sacrifices presented to him—his lessons, especially with respect to the soul. His last moments his funeral—how his relics were divided, and where deposited.

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## VII. (GYUT.)

The last division of the *Kah-gyur*, is that of <sup>(1)</sup> “*Rgyud-sdé*,” or simply “*Rgyud*.” Sans. “*Tantra*,” or the *Tantra* class, in twenty-two volumes. These volumes, in general, contain mystical theology. There are descriptions of several gods and goddesses. Instructions for preparing the *mandalas*, or circles, for the reception of those divinities. Offerings or sacrifices presented to them for obtaining their favour. Prayers, hymns, charms, &c. &c. addressed to them. There are also some works on astronomy, astrology, chronology, medicine, and natural philosophy. The titles (both Sanscrit and Tibetan) of the several works, according to the volumes marked by the letters of the Tibetan alphabet, are as follow :—

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125 རྩ་དག་ལས་འདས་པ་ or རྩ་ད་འདས      126 ཡོངས་ལྷ་ རྩ་དག་ ལས་འདས་པ་ རྩེན་ པོའི་མདོ་  
 127 ལྷ་མཚོ་གཞོན་ རྩེད་      1 རྩེད་ རྩེ་ or རྩེད་

(K<sub>1</sub>) OR THE FIRST VOLUME.

There are in this volume fourteen separate works, as,

1. Sans. *Mañju shrī jñāna-satwasya paramārthana-saṅgīti*. Tib. <sup>(2)</sup> *Hjam-dpal-yé-she-séms-dpahi-don-dam-pahi-mts'han-yang-dag-par-brjod-pa*. From leaf 1—18. Enumeration of the several names or epithets of MANJU-SRI, the god of wisdom, or the essence of all *Buddhas*. Told by SHA'KYA at the request of RDORJE'-HCH'CHANG (Sans. *Vajradhara* or *Pañí*). These names or epithets are expressive of the attributes of the first moral being.

2. Sans. *S'hakti-désa*. Tib. <sup>(3)</sup> *Dvang-mdor-bstan-pa*. From leaf 18—28. On empowering one, or bestowing supernatural power upon any one, by a divinity. The several kinds of it explained by SHA'KYA, at the request of DAVA ZANG-PO, a king of *Shambhala*.

3. Sans. *Paramádi-Buddha uddhrita shrī kála chakra (náma Tantra-Rájá)*. Tib. <sup>(4)</sup> *Mch'chog-gi-dang-pohi-sangs-rgyas-las-byung-va-rgyud-kyi-rgyal-po-dpal-dus-kyi-hkhor-lo*. A principal *tantra*, styled the venerable *Kála-chakra*, issued from the supreme or first *Buddha*. This is the first original work of a *Tantrika* system that originated in the north, in the fabulous *Shambhala*. It was introduced into India in the tenth century, by CHILUPA, and into Tibet in the eleventh. There are in this work some calculations of certain epochs, and mention is made of *Makha*, and some predictions respecting the rise, progress, and decline of the *Mahomedan* religion. This also was delivered by SHA'KYA at the request of DA-BZANG <sup>(5)</sup> a king of *Shambhala*. The subject, in general, of this volume, is cosmography, astronomy, chronology, and the description of some gods.

<sup>2</sup> འཇམ་དཔལ་ཡེ་ཤེས་ ལེམས་ དཔའི་དོན་དམ་པའི་ མཚོན་ལང་དམ་པར་བཞེད་པ      <sup>3</sup> དབང་ མདོར་  
 བཟུམ་པ      <sup>4</sup> མཚོན་ ལི་དང་པོའི་ ལངས་ རིས་ ལས་ བྱུང་བ་རྒྱུད་ཀྱི་ རིལ་པོ་དཔལ་ རུས་ཀྱི་ འཇོའ་ལོ་  
<sup>5</sup> ལྷ་བཟང་ or ལྷ་བ་བཟང་པོ་

4. Sans. *Shri kála chakra utara tantra-rájá-tantra hridaya-náma*. Tib. <sup>(6)</sup> *Dpal-dus-kyi-hhkor-lohi-rgyud-kyi-rgyal-pohi-phyi-ma-rgyad-kyi-snying-po-zhes-  
b'ya-va*. The latter *kála chakra*, or the essence of the *Kála chakra tantra*.  
Taught by SHA'KYA, on the request of DAVA-ZANG-PO.

5. Sans. *Shéka-prakriya*. Tib. <sup>(7)</sup> *Dvang-gi-rab-tu-byed-pa*. Explanation  
on empowering one, or bestowing on one supernatural power.

6. Sans. *Sarva Buddha sama yoga dákiní jála sambara*. Tib. <sup>(8)</sup> *Sangs-  
rgyas-thams-chad-rnam-par-sbyor-va-mkhah-hgro-sgya-ma-bdé-vahi-mch'chog*.  
The union of SAMBARA, a *Dákiní*, with all the *Buddhas*; or on the secret  
powers of nature. The identity of all the *Buddhas* with the first moral being.

7. Sans. *Sarva kalpa samuchhaya*. Tib. <sup>(9)</sup> *Rtogs-pa-thams-chad-hdus-pa*.  
A collection of all sorts of judgments, &c.—a *tantra* on SAMBARA.

8. Sans. *Hé vajra*. Tib. <sup>(10)</sup> *Kyé-rdo-rjé*. A *tantra* on a god, or a set  
of gods of that name.

9. Sans. *Dákiní vajra panjara*. Tib. <sup>(11)</sup> *Mkhah-hgro-ma-rdo-rjé-gur*. A  
*tantra* on a goddess of that name.

10. Sans. *Mahá mudra tilakam*. Tib. <sup>(12)</sup> *Phyag-rgya-ch'hen-pohi-thig-lé*.  
A *tantra* descriptive of the Supreme being, or the cause of all causes. Questions—Whence originated BRAHMA, VISHNU, SIVA, RUDRA, &c.? Which is  
the greatest being? How many of them are there?

11. Sans. *Jnána garbha*. Tib. <sup>(13)</sup> *Yé-she-snying-po*. Essence of wis-  
dom. A *tantra* of the kind called *Mahá Yogini*.

6 དཔལ་རྩལ་གྱི་ འཇམ་ལོ་འི་ རྒྱུད་གྱི་རྩལ་པོ་འི་ཕྱི་མ་རྒྱུད་གྱི་ལྷིང་པོ་ཞེས་པ་ 7 དབང་གི་རབ་  
ཏུ་བྱེད་པ་ 8 ལངས་རྩལ་འམས་ཅད་ཚིག་མ་པར་ ལྷོ་རྩལ་མཁའ་འགྲོ་ལྷ་མ་ བདེ་བའི་མཚོན་ 9 རིགས་  
པ་འམས་ཅད་ འཇམ་པ་ 10 རྒྱུ་རྩི་རྩི་ 11 མཁའ་འགྲོ་མ་ རོ་རྩི་ རྒྱུ 12 ལྷ་གྱི་རྩི་རྩི་  
པོ་འི་ཕྱི་མ་པོ་ 13 ལོ་ཞེས་ལྷིང་པོ་



12. Sans. *Jnāna tilakam*. Tib. <sup>(14)</sup> *Yo-shes-shig-lé*. A mark or token of wisdom, (a *Yogini tantra*).

13. Ditto, another *tantra* of the same description.

14. Sans. *Tatwa pradipam*. Tib. <sup>(15)</sup> *Dé-kho-na-nyid-kyi-sgron-ma*. A light to find the divine nature or essence; or on the identity of the human soul with the divine essence.

(KHA) OR THE SECOND VOLUME.

There are the four following separate works in this volume :—

1. Sans. *Laghu sambara*. Tib. <sup>(16)</sup> *Bdé-mch'hog-nyung-gu*. A *tantra* on SAMBARA and HE'RUKA, two demons or gods. How to prepare the *mandalas* or circles for them, and by what offerings or sacrifices they are to be rendered propitious. Ceremonies to be performed. Hymns, prayers, *mantras*.

2. Sans. *Abhidhana*. Tib. <sup>(17)</sup> *Mñon-par-bjod-pa*. A mystical *tantra* on the *Sambara* class. Enumeration of several *Yoginis*, *Dákinis*, and several saints with the title *Vajra*. Offerings—many superstitious ceremonies to be performed at their invocation—many *mantras* to be repeated. On the mystical union with God.

3. Sans. *Sambara*. Tib. <sup>(18)</sup> *Bdé-mch'hog*. Another *tantra* on SAMBARA. *Mandalas*, offerings, ceremonies, *mantras*, charms.

4. Sans. *Vajra dáka*. Tib. <sup>(19)</sup> *Rdo-rjé-mkhah-hgro*. A principal *tantra* on VAJRA DA'KA (a kind of saint equal to the *Buddhas*). There are, likewise, all sorts of superstitious ceremonies to be performed for obtaining any specified prosperity. In general these saints, as SAMBARA, HE'RUKA, VAJRA DÁKA, YOGINI'S, DÁKINI'S, are represented to be equal to the *Buddhas* in power and sanctity. There are several *mantras* and *bija-mantras* for each

14 ཡེ་ཤེས་ འིག་ ལེ    15 དེ་མོ་ན་ཉིད་ ལྷི་སྟོན་མ    16 བདེ་མཚན་ ལྷུང་རྩ    17 མངོན་ ཕར་  
བཟོད་ ཕ    18 བདེ་མཚན་    19 དེ་རྗེ་ མཁའ་འགྲོ་

of them, to be repeated, by which they may be rendered propitious to grant the desires of those that address themselves to them.

(G<sub>1</sub>) OR THE THIRD VOLUME.

There are in this volume seven separate works, under the following titles, in Sanscrit and Tibetan:—

1. Sans. *Shri D'ákan'á'ava*. Tib. <sup>(20)</sup> *Dpal-mkhah-hgro-rgya-mts'ho*. From leaf 1—192. The names of a particular saint or divinity, or a set of gods and goddesses.

2. Sans. *Shri héruka atabhúta*. Tib. <sup>(21)</sup> *Dpal-khrag-hthung-mñon-par-hbyung-va*. From leaf 192—236. The forthcoming of HE'RUKA, a deified saint of the character of SIVA.

3. Sans. *Vajra váráhi abhidhana*. Tib. <sup>(22)</sup> *Rdo-rjé-phag-mo-mñon-par-hbyung-va*. From leaf 236—246. The origin or appearance of VA'RA'HI, a goddess, one of the divine mothers, having much resemblance in her character to DURGA'.

4. Sans. *Yoginí sañcharya*. Tib. <sup>(23)</sup> *Rnal-hbyor-mahi-kun-tu-spyod-pa*. From leaf 246—262. The continual practice of *Yoginí*, or continual meditation on the divine nature.

5. Sans. *Chatur yoginí samputa tantra*. Tib. <sup>(24)</sup> *Rnal-hbyor-ma-bzhihi-kha sbyor-gyi-rgyud*. From leaf 262—274. A *tantra* on four *Yoginís* putting their mouths together.

6. Sans. *Samputi*. Tib. <sup>(25)</sup> *Yang-dag-par-sbyor-va*. From leaf 274—398. The pure union (with VAJRA SATWA, the supreme intelligence), or the uniting of method with wisdom. (Tib. <sup>(26)</sup> *Thabs-dang-shes-rab*. Sans. *Upáya* and *Prajná*.)

<sup>20</sup> དཔལ་མཚའ་ལམ་ལྷོ་མཚོ་      <sup>21</sup> དཔལ་ཁྱེད་ལྷོ་མཚོ་པར་ལྷུང་བ      <sup>22</sup> རྩོམ་རྩོམ་མཚོ་མོ་མཚོ་པར་ལྷུང་བ      <sup>23</sup> རྩོམ་ལྷོ་མཚོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་      <sup>24</sup> རྩོམ་ལྷོ་མཚོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་      <sup>25</sup> ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་      <sup>26</sup> རྩོམ་ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་ལྷོ་མཚོ་

7. Sans. *Vajra mahá kála krodha nátha rahásya siddhi bhava tantra*. Tib. (27) *Dpal-rdo-rje-nag-po-ch'hen-po-khros-pohi-mgon-po-gsang-va-dños-grub-hbyung-vahi-rgyud*. From leaf 398—483. A *tantra* on VAJRA MAHA' KÁLA, a particular divinity.

The speaker in the above specified first work (as in some others also) is VAJRA SATWA, the SAMBARA, the BHAGAVÁN, who answers to the queries of VAJRA VARÁHI with respect to her origin, and the reason why she was produced (*leaf* 27, in the first work—she has several names according to the countries in which she is worshipped). *Linga* and *Bhaga* (emblems of the procreation and productive powers of nature.) Explication of the several mystical meanings of several letters, *leaf* 21. Illusory existence of things. Mystical union with God. The ignorant is bound or tied, the wise is free. The principal divinities described in the above works (besides many others of inferior rank) are HE'RUKA and VAJRA VARÁHI, with some others of the divine mothers, especially MA'MAKI. Instruction how to prepare the *mandala* with all its appendages (images of divinities of different orders, perfumes, incenses, flowers, &c.). *Mantras* and *bija-mantras* to be repeated.\* There are no *mantras* of such efficacy as those of HE'RUKA and VAJRA VARÁHI. Every thing may be obtained by them. And it is by them that one may be delivered from the miseries of vice. Rites and ceremonies to be performed for obtaining any specified prosperity. *Leaf* 234. Several kinds or species of the universal soul or spirit. Great mystery of the existence of God. There are several passages containing excellent ideas of the Supreme being. The work No. 1, was translated by an Indian *Pandit* called ADWAYA VAJRA, and YONTA'NBA'U, a Tibetan *Lotsáva*.

\* NOTE.—This is the beginning of one of those *Mantras*: “Om! Namó BHAGAVÁTI VAJRA VARÁHI A'RYA' PARÁJITE', TRAILOKA'MÁTE' MAHA' VIDYAIŠHWARI, SARVA BHU'TA BHAYA-VAHE', MAHA' VAJRA,” &c. &c.

27 དཔལ་ རོ་རྩ་ ཀླུ་པོ་རྒྱལ་པོ་ ལྷོ་ལོ་ལོ་མགོན་ པོ་ ཀམ་དང་ བ་ དངོས་ ལྷུ་པ་ འཕྲུ་ད་ བའི་ ལྷུ་

(Ñ<sub>1</sub>) OR THE FOURTH VOLUME.

There are in this volume fifteen separate works. Their titles in Sanscrit and Tibetan, are as follow :—

1. Sans. *Anávila (Tantra-rája.)* Tib. <sup>(28)</sup> *Rnyog-pa-med-pa (Rgyud-kyi-rgyal-po.)* From leaf 1—5. A principal *tantra*, styled the “universal,” or the “pure one.” The idea of the Supreme being, according to different theories. Instruction on the manner of sitting, meditating, and forming the idea of the supreme intelligence. Translated by the Indian *Pandit* GAYADHARA, and the Tib. *Lotsavá Gélóng* SHA'KYA-YESHES.

2. Sans. *Shri Buddha kapála.* Tib. <sup>(29)</sup> *Dpat-sangs-rgyas-thod-pa.* From leaf 5—38. “The holy *Buddha* skull”—name of a mystical divinity. The salutation is thus—Reverence be to SRI BUDDHA KAPA'LA. Direction how to prepare a square *mandal*, with the required things in it. *Mantras* addressed to BUDDHA KAPA'LA and BUDDHA KAPA'LINI'. This *tantra* was told by BUDDHA KAPA'LINI', a *Mahá Yogini*, at the request of VAJRA PANI', a *Bodhisatwa*. There are several charms or *mantras*, which are stated to be of great efficacy.

3. Sans. *Mahá Máyá.* Tib. <sup>(30)</sup> *Sgyu-hphrul-ch'hen-mo.* From leaf 38—44. A short *tantra* treatise delivered by MAHA' MA'YA' or VAJRA DA'KINI, (one of the divine mothers) on the secret powers of nature.

4. Sans. *Vajra A'rali.* Tib. <sup>(31)</sup> *Rdo-rjé-árali.* From leaf 44—50. Name of a deified *Buddha*. There are several superstitious ceremonies to be performed to acquire superhuman powers. Translated by GAYADHARA and *Gélóng* SHA'KYA-YESHES.

<sup>28</sup> རྣམ་པ་མེད་པ་ (རྣམ་གྱི་རྒྱལ་པོ་) རྣམ་པོ་མེད་པོ་

<sup>29</sup> དཔལ་ལངས་རྒྱལ་པོ་པོ་པོ་

<sup>30</sup> ལྷ་ལྷུག་

<sup>31</sup> རྣམ་པོ་མེད་པོ་

5. Sans. *Rigi A'rali*. Another *tantra* of the same kind as the preceding. From *leaf* 50—57. Delivered by RIGI, a *Yogésvara*, on the request of A'RALI, another *Mahá Yogi*. Translators as in the preceding.

6. Sans. *Shri Chatur pitháh*. Tib. <sup>(32)</sup> *Dpal-gdan-bzhi-pa*, From *leaf* 57—128. Salutation—Reverence be to the merciful CHENRE'SIK. (Sans. *Avalokésvara*.) A *Tantrika* treatise on the purification of the soul, and the mystical union with the Supreme being. There are several *mandalas* to be made, and many ceremonies to be performed, and *mantras* to be repeated for obtaining entire emancipation. Translated by KHAN-PO (Sans. *Upádhyáya*), GAYADHARA, and *Lotsavá Gos-las-chas*.

7. Sans. *Mantra añsu*. Tib. <sup>(33)</sup> *Sñags-kyi-ch'ha*. From *leaf* 128—166. Part of a *Tantrika* treatise. Salutation—Reverence to the merciful A'KYA AVALOKE'SWARA. This is an abridgment of the preceding *tantra*, or of the large work whence it has been taken. Translators as above.

8. Sans. *Chatur pithá mahá yoginí guhya sarva tantra rája*. Tib. <sup>(34)</sup> *Rnal-hbyor-ma-thams-chad-gsang-vahi-rgyud-kyi-rgyal-po-dpal-gdan-bzhi-pa-zhes-bya-va*. From *leaf* 166—227. A principal *tantra* on the mysteries of all *Yoginís* (or the four noble seats.) Delivered by BHAGAVÁN (*Vajra Satwa*) at the request of VAJRA PANÍ, on the same subject as the two preceding works. Translated by SMRITI JNA'NA KIRTTI.

9. Sans. *Achala kalpa*. Tib. <sup>(35)</sup> *Mi-gyo-vahi-rtogs-pa*. From *leaf* 227—243. Firm or steadfast judgment. On emancipation. Delivered by BHAGAVÁN (SHA'KYA) after he had triumphed over the devil. There are likewise instructions for preparing the *mandalas*, performing the ceremonies, and for repeating several *mantras*.

<sup>32</sup> དཔལ་གདན་བཞི་པ་

<sup>33</sup> ལྷགས་ཀྱི་ཆ

<sup>34</sup> རྣམ་ལུ་མ་ཐམས་ཅད་གསང་བའི་

ཐུང་གི་ཆུ་པོ་དཔལ་གདན་བཞི་པ་ཞེས་ཅུ་བ་

<sup>35</sup> མི་གཡོ་བའི་རྟོགས་པ་

10. Sans. *Achala mahá guhya tantra*. Tib. <sup>(36)</sup> *Mi-gyo-vahi-gsang-rgyud-ch'hen-po* From leaf 243—246. The “immovable,” or “permanent,” (a great mystery.) Some ceremonies and *mantras*.

11. Sans. *Krodha rája sarva mantra guhya tantra*. Tib. <sup>(37)</sup> From leaf 246—250. “The wrathful prince,” a mystical *tantra*. On the means of assuaging wrath or anger, ceremonies, *mantras*.

12. Sans. *Vajra amrita tantra*. Tib. <sup>(38)</sup> *Rdo-rjé-bdud-rtsihi-rgyud*. From leaf 250—266. “Precious ambrosia;” or the enjoyment of the highest happiness or beatitude, after final emancipation from bodily existence. Delivered at the request of MA' MAKI-DE' VI.

13. Sans. *Tará kurukullé kalpa*. Tib. <sup>(39)</sup> *Sgrol-ma-kurukullé-rtogs-pa*. From leaf 266—276. Reasonings on TA' RA' KURUKULLE', a goddess. Ceremonies to be performed with the *mandala* for obtaining such and such kinds of prosperity or happiness.

14. Sans. *Vajra kiláya mu'la tantra khan'dá*. Tib. <sup>(40)</sup> *Rdo-rjé-phur-pa (rtsa-vahi-rgyud-kyi-dum-bu.)* From leaf 276—291. “The diamond pin,”—part of an original *tantra*.

15. Sans. *Mahá kála*. Tib. <sup>(41)</sup> *Nag-po-ch'hen-po*. From leaf 291—351. “The great black one,” a god. The means of liberation out of the ocean of transmigrations. Taught by BHAGAVÁN at the request of some goddess. Mystical signification of the letters in MAHA' KA' LA. Explanations on several subjects by BHAGAVÁN, on the request of some goddesses or *Yoginis*.

36 མི་གཡོ་བའི་གསང་སྐད་ཆེན་པོ་

37 རྩོམ་པོའི་ལྷན་པོ་འཇམ་མཁའ་ཅན་གསང་བའི་རྒྱུད་

38 རོ་རྩེ་བཟང་ཚོའི་རྒྱུད་

39 ལྷོན་མ་གྲུབ་གྲུབ་ལྷོན་གསུམ་པ་

40 རོ་རྩེ་ལྷན་པོ་ (མ་གཡོ་བའི་རྒྱུད་

ལྷོ་རྩམ་བྱ)

41 ཉན་པོའི་ཆེན་པོ་

## (CHA) OR THE FIFTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan :—

1. Sans. *Shri chan'da mahá ros'han'a*. Tib. <sup>(42)</sup> *Dpal-gtum-po-khro-vo-ch'hen-po*. From leaf 1—64. "The great fierce and wrathful one,"—name of a divinity, (leaf 13, styled *Dévasura*.) The salutation is thus—Reverence be to SRI CHANDRA MAHA' ROS'HAN'A. The subject is mystical theology. The speakers are BHAGAVA'N (*Vajra Satwa*) and BHAGAVA'TI (*Prajnápáramitá*.) It is in the form of a dialogue, like that between SIVA and DURGA', on *Tantrika* subjects. BHAGAVÁN instructs BHAGAVA'TI how to prepare the *mandala* for the *puja* of SRI CHAN'DA MAHA' ROS'HAN'A, and how to perform the rites and ceremonies. The hearers are VAJRA YOGIS and VAJRA YOGINI'S. BHAGAVA'TI asks also who are they to whom this *tantra* may be communicated? There are told several modes of empowering a disciple by his spiritual teacher (or the initiation into the holy mysteries of the religion)—admonitions not to violate his vow or promise. Leaf 37—39, there is an explanation of the several emblems used in the *mandala*. Besides several other miscellaneous subjects, there are many discussions on the nature of the human body and the soul, as also on that of the Supreme being. (This is an excellent *tantra*, and in a good and easy translation.) Translated in the *Sa-skya* monastery, by the Indian *Pandit* RATNA SRÍ, and the Tibetan *Lotsavá* GRAGS-PA-GYEL-TS'HAM, (Sans. *Kirtti Dhwaja*.)

2. Sans. *Shri guhya samaja*. Tib. <sup>(43)</sup> *Dpal-gsang-va-hdus-pa*. From leaf 64—167. A collection of holy mysteries. The salutation both here and in the preceding work is addressed to VAJRA SATWA (the supreme intelligence). BHAGAVA'N, the *Vajra Satwa*, on the request of five *Tathágatas*

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42 དཔལ་གཙུག་པོ་ཚྭ་ཆེན་པོ་

43 དཔལ་གཙུག་པོ་འཕྲུལ་པ་

(the five *Dhyāni Buddhas*) explains the idea of the Supreme being. There are several discussions on the soul and the Supreme spirit by VAJRA, by the beforementioned five *Tathāgatas*, and by MAITREYA. This and the preceding work are well worthy of being read and studied, as they will give an idea of what the ancients thought of the human soul and of God. Translated by ACHARYA SHRADDHAKĀRA VARMA, and by *Gélong RINCHEN-ZANG-PO*.

3. Sans. *Shri Vajra mālā abhidhāna*. Tib. <sup>(44)</sup> *Rdo-rjé-phreng-va-mñon-par-brjod-pa*. From leaf 167—267. The counting of a rosary of diamonds. The salutation is addressed (in Tibetan) to MAÑJU SRI KUMĀR BHÚT, to BHAGAVĀN, the great VAIROCHANA, to VAJRA DA'KIN, to RATNA TRAYA (the three holy ones). Subject—Mystical theology, soul, emancipation, union with God, *mandalas*, ceremonies, *mantras*.

The four following works are also of similar contents :—

4. Sans. *Sandhi vyākaraṇā*. Tib. <sup>(45)</sup> *Dgongs-pa-lung-bstan-pa*. From leaf 267—339. The telling of one's mind (or thought).

5. Sans. *Vajra jñāna samuchchhaya*. Tib. <sup>(46)</sup> *Yé-shes-rdo-rjé-kun-las-btus-pa*. From leaf 339—345. Excellent knowledge (collected from several parts).

6. Sans. *Chatur deviti pariprichchha*. Tib. <sup>(47)</sup> *Lha-mo-bzhis-yongs-suzhus-pa*. From leaf 345—351. Asked by four goddesses.

7. Sans. *Vajra hridaya alaṅkāra*. Tib. <sup>(48)</sup> *Rdo-rjé-snying-po-rgyan*. Ornaments of diamond essence (or of the best diamond). Instruction in the holy mysteries.

44 རྡོ་རྗེ་ཕྱིང་བ་མངོན་པར་བརྗོད་པ་ 45 དགོངས་པ་ལུང་བསྟན་པ་ 46 ཡེ་ཤེས་རྡོ་རྗེ་  
རུས་ལས་བཅུས་པ་ 47 ལྷ་མོ་བཞིས་ཡོངས་ལྷ་རྣམས་པ་ 48 རྡོ་རྗེ་སྤྱིང་པོ་རྟེན་



## (CHHA) OR THE SIXTH VOLUME.

There are in this volume nine separate works, and their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow :—

1. Sans. *Nilámbara dhara, Vajra Pan'í, Indra, tri vinita.* Tib. <sup>(49)</sup> *Gos-sñon-po-chan-lag-na-rdo-rjé-drag-po-gsum-hdul.* From leaf 1—5. The manner in which these three gods, or demons, were subdued by BHAGAVAN (SHÁKYA), after he had been victorious over the devil. There are some *mantras*.

2. Sans. *Rudra tri vinaya, or, Tantra guhya vivarati.* Tib. <sup>(50)</sup> *Drag-po-gsum-hdul, or, Gsang-vahi-rgyud-rnams-kyi-rnam-par-hbyed-pa.* From leaf 5—11. The subduing (or taming) of three valiant ones, or the explication of *tantrika* mysteries. Instruction how to prepare the *mandalas*, and how to perform the ceremonies. Leaf 10. On the occasion of sacrificial offerings to some of the gods, such ejaculations as these are made—“Om ! BRAHMA', Om ! VISHNU, Om ! RUDRA'YA, Om ! KARTIKA, Om ! GANAPATI, Om ! INDRA'YA, Om ! MAHA' KÁLA, Om ! MAHA' BRAHMAYA VALITATALE', VALITATALE'. SWÁHA'.”

3. Sans. *Vajra Pan'í Nilámbara (tantra).* Tib. <sup>(51)</sup> *Lag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud.* From leaf 11—20. A *tantra* on VAJRA PAN'Í NILÁMBARA. Several *mantras* to be recited for obtaining any specified kind of prosperity. Leaf 12. A *mantra* is of this sort—“Om ! VAJRA PAN'Í, MAHA' YAKSHA (CUVERA) NILÁMBARA HUNG PHAT'.”

4 Sans. *Shri vajra chan'da chitta guhya tantra.* Tib. <sup>(52)</sup> *Rdo-rjé-gtum-po-thugs-kyi-gsang-vahi-rgyud.* From leaf 20—44. The secrets of the heart of SRI VAJRA CHAN'DA. Different *mantras* to be used as the means of

49 གོས་སྣོན་པོ་ཅན་ལྷན་ན་རྩོ་རྩེ་རྩལ་པོ་གསུམ་འདུལ་

50 ཅན་པོ་གསུམ་འདུལ་ OR

གསལ་དགེ་རྒྱུད་རྣམས་ཀྱི་རྣམ་པར་འཕྲེད་པ་

51 ལྷན་ན་རྩོ་རྩེ་གོས་སྣོན་པོ་ཅན་གྱི་རྒྱུད་

52 རྩོ་རྩེ་གསུམ་པོ་རྒྱལས་ཀྱི་གསལ་དགེ་རྒྱུད་

assuaging several specified diseases. *Leaf 33.* There are some expressions very like this—"Nihil est quod non cedat ;" or that in every undertaking one may succeed by diligent application and perseverance. One of these expressions runs thus—<sup>(53)</sup> *Ch'hu-yi-thigs-pa-phra-mo-yis, dus-su-byung-vas-rdo-va-hbigs ;* "By small drops of water a large stone is made hollow after a certain time ;" or, "gutta cavat lapidem, non vi, sed sæpe cadendo." *Leaves 39, 40.* There is an excellent description of the Supreme being, (by VAJRA CHAN'D'A to INDRA and his attendants). INDRA asks him on the use of several *mantras* ; as of those for procuring abundance, assuaging diseases, gaining the victory over an enemy, and for making one's self strong against every attack.

5. A later *tantra* under the former title. From *leaf 42—51.* INDRA asks BHAGAVA'N (*Vajra Chan'd'a*) on several things, as on the essence of the Supreme being, and some *mantras* of wonderful effect.

6. The latest, or last *tantra* of VAJRA CHAN'D'A, at the request of VAJRA PANÍ' (or *Indra*). From *leaf 51—56.* On similar subjects with those in the two former works. Ceremonies and *mantras*.

7. Sans. *Nilámbara dhara Vajra Paní' yaksha mahá Rudra Vajra Ánala jihvan tantra.* Tib. <sup>(54)</sup> *Phyag-na-rdo-rjé-gos-sñon-po-chan-gnod-sbyin-drag-po-ch'hen-po-rdo-rjé-mé-lchéhi-rgyud.* From *leaf 56—93.* A *tantra* on that demon. He asks of BHAGAVA'N to instruct him (for the benefit of all animal beings) how to prepare the *mandalas*—how to perform the required ceremonies—what things are to be offered to the gods—and how to cure such and such diseases. by *mantras*.

8. Sans. *Vajra hridaya, vajra jihvana dháraní.* Tib. <sup>(55)</sup> *Rdo-rjé-snying-po-rdo-rjé-lché-dvab-pahi-gxungs.* From *leaf 93—96.* Diamond essence. or the causing the fall of thunderbolts. A *dháraní*, or mysterious preservative

<sup>53</sup> ལྷ་ཡི་འིགས་པ་ལྷ་མོ་ཡིས། རྩལ་ལྷ་ལྷུང་བས་རོ་བ་འབྲིགས། ། ལྷ་མོ་ལྷ་མོ་པོ་ཅན་གཞིང་ལྷིན་རྩལ་པོ་ཆེན་པོ་རོ་རྩེ་མེ་ལྷེའི་ལྷུང་། ལྷ་མོ་ལྷུང་པོ་རོ་རྩེ་ལྷེ་ལྷེ་དབབ་པའི་གནུངས། <sup>54</sup> ལྷལ་ན་རོ་

<sup>55</sup> རོ་རྩེ་ལྷུང་པོ་རོ་རྩེ་ལྷེ་ལྷེ་

against all sorts of evil. Delivered by BHAGAVA'N, at the request of a hermit (called NYES-DOR).

9. Sans. *Máyá jála*. Tib. <sup>(56)</sup> *Sgyu-hphrul-dra-va*. From leaf 96—156. The net of illusion. A principal *tantra*, delivered by BHAGAVA'N (SHA'KYA) at the request of VAJRA PANÍ'Í, a *Bodhisatwa*. Instruction for preparing several sorts of *mandalas*, performing ceremonies, making oblations, repeating *mantras*. Leaf 154. There is some description of the Supreme being, and of the soul.

(JA) OR THE SEVENTH VOLUME.

There are in this volume seven separate works. Their subjects and their titles, both Sanscrit and Tibetan, are as follow :—

1. Sans. *Sarva tathágata káya, vákchitta (krishna yamári náma tantra)*. Tib. <sup>(57)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-sku-gsung-thugs-gshin-rjé-gshed-nag-po-zhes-bya-vahi-rgyud*. From leaf 1—29. The person, doctrine, and mercy of all the *Tathágotas*. A *tantra*, styled the black destroyer of the lord of death. The salutation is addressed to A'RYA MAÑJU SRI YAMA'RI. (Tib. <sup>(58)</sup> *Hphags-pa-hjam-dpal-gshin-rjé-gshed*). This *tantra* was delivered by BHAGAVA'N, (Tib. *Chom-dán-dás*) at the request of VAJRA PANÍ'Í (Tib. *Chágná Dorjé*). There are several *mantras* by which to cure lust, anger, or passion, ignorance, envy, &c. Instruction for preparing *mandalas*, and performing ceremonies. The means of becoming purified from sin. Leaf 28. How the soul must be considered.

2. Sans. *Yamári Krishna karma sarva chakra siddhakara*. Tib. <sup>(59)</sup> *Gshin-rjé-gshed-nag-pohi-hkhor-lo-las-thams-chad-grub-par-byed-pa*. From leaf 29—46. The wheel of YAMA'RI KRISHNA (the black destroyer of the lord

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56 ལྷུ་ལལལ་ན་མ་ 57 དེ་བཞིན་ཅམེགས་པ་ཏམས་ནད་མྱོ་སྐུ་གཤམ་རྒྱགས་གཤིན་རྗེ་གཤེད་ཀྱི་ལེན་པེ་ལེས་ཕྱ་བའི་རྒྱུད་ 58 འཕགས་པ་འཇམ་དཔལ་གཤིན་རྗེ་གཤེད་ 59 གཤིན་རྗེ་གཤེད་ཀྱི་ལེན་པེ་ལེ་འཇོམ་ལོ་ལས་ཏམས་ནད་གྲུབ་པར་བྱེད་པ

of death) for effecting every thing. A mystical treatise on a similar subject with the preceding.

3. Sans. *Vajra mahá Bhairava*. Tib. <sup>(60)</sup> *Rdo-rjé-hjigs-byed-ch'hen-po*. From leaf 46—65. The great terrifying VAJRA, a god, or deified saint. How to obtain the favour of that divinity. *Mandalas*, oblations, ceremonies, several *mantras* to be repeated. Leaf 57. Instruction how to paint VAJRA MAHA' BHAIRAVA (black, and naked, with many dreadful hands and faces)—what sacrifices to be made to him. From leaf 65—71. There are some fragments of other treatises, or of some small works.

4. Sans. *Rakta Yamári*. Tib. <sup>(61)</sup> *Gshin-rjé-gshed-dmar-po*. From leaf 71—117. The red destroyer of the lord of death. A principal *tantra* by BHAGAVA'N (SHA'KYA) on the request of VAJRA PAN'Í. Enumeration of several *Vajras* that have been victorious over the lord of death. Several ceremonies and *mantras* described, especially those of VAJRA CHARCHIKA; for instance, thus—"Om! VAJRA CHARCHIKE' SIDDHE'NDRA NILA HA'RINI RATNA TRAYA," &c. &c. Leaf 82. Description of the several emblems in a *mandala*. Leaves 108, 109. Instruction in *mantras* for obtaining victory over an enemy, and in several other things. On the nature of the supreme intelligence.

5. Sans. *Bhagaván eka jata*. Tib. <sup>(62)</sup> *Bchom-ldan-hdas-ral-pa-gchig-pa*. From leaf 117—122. BHAGAVA'N with clotted hair. A principal *tantra* delivered by SHA'KYA on the request of CHA'KNA' DORJE' (Sans. *Vajra Pan'í*), on the subject of uniting method with wisdom.

6. Sans. *Chandra guhya tilaka*. Tib. <sup>(63)</sup> *Zla-gsang-thig-lé*. From leaf 122—213. *Chandra* (or the moon) a mark or token of mysteries. A principal *tantra* by SAMANTA BHADRA, (Tib. *Kun-tu-bzang-po*), the supreme

60 རྡོ་རྗེ་འཇིགས་བློ་བློ་པོ་ 61 གཤིན་རྗེ་གཤེད་དམར་པོ་ 62 འཇོམ་ལྷན་ལས་  
 རྣམ་པ་གཅིག་པ་ 63 ལྷ་གསལ་ལྷིག་ལེ

*Buddha*, on the request of all the *Bhagaván-Tathágatas*, to instruct them in the *Chandra guhya tilaka*, or the true knowledge of all mysteries. *Leaf 130*. Several things are enumerated, and it is stated that they all proceed or come from SAMANTA BHADRA (Tib. *Kun-tu-bzang-po*) the optimus maximus of the Romans. This is an excellent *tantra*, in prose and verse. There are many sublime ideas of the Supreme being, and of the soul; as also of the existence of things in general. There are some praises or hymns addressed to SAMANTA BHADRA. There are likewise descriptions of *mandalas*—many mystical ceremonies to be performed—initiation in the holy mysteries—several kinds of empowering.

7. Sans. *Sarva Tathágata tatva sañgraha*. Tib. <sup>(64)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-dé-kho-na-nyid-bsdus-pa*. From *leaf 213—440*. An abridgment on the essence or nature of all *Tathágatas* or *Buddhas*. A *sútra* of high principles (or of a speculative character). The salutation is thus—Reverence to *Buddha* and to all *Bodhisatwas*. SHA'KYA'S inauguration by other *Tathágatas* or *Buddhas*, after he became *Buddha*. The speakers are VAIROCHANA, SHA'KYA, and some other *Buddhas*, VAJRA PAN'I, and some other *Bodhisatwas*. Many *mantras*—mystical theology—the means of arriving at perfection. Translated by *Gélong RINCH'HEN BZANG-PO*.

(NYA') OR THE EIGHTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. "*Vajra shikhara*" *Mahá guhya yoga tantra*. Tib. <sup>(65)</sup> *Gsang-varnal-hbyor-ch'hen-pohi-rgyud-rdo-rjé-rtse-mo*. From *leaf 1—207*. The diamond (or thunderbolt) point; or, *Tantrika* mysteries of the *mahá yoga* kind. The salutation or adoration is addressed (in Tibetan) to SAMANTA BHADRA, to all

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64 དེ་བཞིན་གཤམས་པ་ཐམས་ཅད་ཀྱི་དེ་ལོ་ན་གྱི་བསྐྱེས་པ་ 65 གསལ་བ་རྣམས་ལ་  
ཚེན་པོའི་རྒྱུ་—འོ་མེ་མེ་མོ་

*Tathágatas*, and to VAIROCHANA. The speaker, in general, is VAJRAD'HARA, or VAJRA SATWA, the supreme intelligence. (Tib. <sup>(66)</sup> *Rdo-rjé-hch'hang*, or *Rdo-rjé-sems-pa*. He, at the request of other *Tathágatas* or *Buddhas*, explains the meaning of several abstract notions; as, heaven, world, *Bodhisatwa*, *Buddha*, the nature of the soul, and that of the Supreme spirit—the *Yoga* system, with respect to the existence of things, the human soul, and the universal spirit. Several sorts of *mandalas*, rites, ceremonies, explication of the several emblems or symbols used in the *mandalas*. There are likewise many *mantras*, and several passages on emancipation. In a word, this is a large treatise on mystical theology.

2. Sans. *Sarva rahasyo*. Tib. <sup>(67)</sup> *Thams-chad-gsang-va*. From leaf 207—218. All secrets or mysteries. A principal *tantra*. Subject—*Mandalas*, rites, ceremonies, the soul, Supreme being, union with God, emancipation. Translated by SHRADDHAHARA VARMA, and Gélong RINCH'HEN BZANG-PO.

3. Sans. *Traya lokya vijaya mahá kalpa rája*. Tib. <sup>(68)</sup> *Hjig-rten-gsum-las-rnam-par-rgyal-va-rtog-pahi-rgyal-po-ch'hen-po*. From leaf 218—288. The conqueror of the three worlds, the great prince of reasoning. Delivered by BHAGAVÁN (SHÁKYA) at the request of CHÁKNA' DORJE' (Sans. *Vajra Pañ'í*), a *Bodhisatwa*. Subject—Rites, ceremonies, mystical theology, discussions on *Tathágatas* and *Bodhisatwas*.

4. Sans. *Sañkshapa pratis'ht'ha viti tantra*. Tib. <sup>(69)</sup> *Rab-tu-gnas-pa-mdor-bsdus-pahi-ch'ho-gahi-rgyud*. From leaf 288—294. Ceremonies to be performed on the occasion of consecrating a temple, image, &c. of *Buddha*, a new book, or any new building. Salutation—Reverence to VAJRA SATWA. (Tib. <sup>(70)</sup> *Rdo-rjé-sems-pa*.) Translated by the Indian *Upadhyáya*, (Tib.

66 རོ་རྗེ་འཇམ་མཚོ་ལྷན་པུ་ 67 འཇམ་མཚོ་འདུ་མཚན་པུ་ 68 འཇམ་མཚོ་ལྷན་པུ་  
 ལས་ཀྱི་པར་རྒྱུ་ལ་རྗེ་ལྷན་པུ་ལོ་ཚེ་ལོ་ 69 རལ་ལྷ་མཚན་པུ་མདོ་རྩ་བུ་ལྷན་པུ་  
 ལྷན་པུ་ 70 རོ་རྗེ་འཇམ་མཚོ་ལྷན་པུ་

Mkhan-po, professor) SHA'NTI GARBHA, and the Tibetan *Lotsavá BANDE'-JAYA-RAKSHITA*.

5. Sans. *Shri paramádi*. Tib. <sup>(71)</sup> *Dpal-mch'hog-dang-po*. From leaf 294—328. The holy first principle, or the Supreme being. Some mystical speculations on the Supreme being—ceremonies. Translated by A'CHARYA SHRADDHAKARA VARMA, and *Gélong RINCH'HEN BZANG-PO*. Continuation of the former treatise to leaf 466.

6. Sans. *Prajná páramitá naya shata pancha dashá*. Tib. <sup>(72)</sup> *Shes-rab-kyi-pha-rol-tu-phyin-pahi-ts'hul-brgya-lña-bchu-pa*. From leaf 466—476. One hundred and fifty rules or directions relating to the *Prajná páramitá*, for acquiring the perfection of a *Bodhisatwa*, the province of a *Bodhisatwa's* activity.

7. Sans. *Sarva Tathágata káya, vákchitta guhya alaṅkára vyuhó tantra rája náma*. Tib. <sup>(73)</sup> *De'-bzhin-gshegs-pahi-sku-dang-gsung-dang-thugs-kyi-gsang-va-rgyan-gyi-bkod-pa-zhes-bya-vahi rgyud-kyi-rgyal-po*. From leaf 476—531. A principal *tantra* on the description of the ornaments of the mysteries or secrets of the person, doctrine, and mercy of all *Tathágatas*. Salutation—I humbly adore the Supreme being, and bow down at the lotus feet of MAÑJU-GOS'HA. Subject—Mystical theology and metaphysics. There are likewise several instructions for preparing the *mandalas*, and for making offerings to the *Tathágatas*—ceremonies to be performed, praises or hymns, *mantras* addressed to them. The unreality of things. Leaf 485. *Buddha* and several other distinct conceptions are only ideal, or the products of judicious reflections.

71 དཔལ་མཚོག་དང་པོ་

72 རེས་རབ་ཀྱི་ཡ་འཕྲོ་མ་ལྷན་པའི་རྣམ་གཞི་ལྷ་བརྒྱུ་པ་

73 དེ་བཞིན་གསལ་པའི་རྣམ་པར་གྲུབ་དང་གྲུབ་ཀྱི་གསང་བ་ཚིག་གི་བཀོད་པ་ཞེས་ཅེ་བའི་རྣམ་ཐོ་རྣམ་པོ་

## (TA) OR THE NINTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some remarks on their contents, are as follow :—

1. Sans. *Sarva durgati parishodhana*. Tib. <sup>(74)</sup> *Nān-song-thams-chad-yongs-su-sbyong-va*. From leaf 1—61. (Or Sans. *Téjo-Rája-kalpa* ; Tib. <sup>(75)</sup> *Gzi-brjit-kyi-rgyal-pohi-brtag-pa*). The clearing up of all the places of bad transmigrations (or damnation); or discussions on the shining bright prince, (the Supreme being). Reverence be to (Tib. <sup>(76)</sup>) *DPAL-RDO-RJE SEMS-DPAH*. (Sans. *Shri Vajra Satwa*). Subject—BHAGAVÁN (SHÁKYA) before all sorts of gods, demons, and *Bodhisatwas*, at the request of INDRA, gives instruction on the means of avoiding any place of damnation; and the mode of liberation from hell. The taking of refuge with *Buddha*. *Mandalas* either to be prepared really, or to be represented (or fancied) in one's mind—ceremonies to be performed—sacrifices to be made (as with burnt offerings of incense, or fragrant substances, with perfumes, flowers, &c. &c.)—*mantras* to be repeated, for obtaining purification from sin. Leaf 29. A *dháran'í* (Tib. *Gzung*) is thus uttered by CHOM-DÁN-DÁS—Om ! RATNE' RATNE', MAHA' RATNE', RATNA SAMBHAVE', RATNA KIRAN'E', RATNA MAHA' VISHUDDHE' SHUDDHAYA SARVA PÁPÁNI'-HUM-PHAT'. Translated by the Indian *Pandit* SHÁNTI GARBHA, and the Tibetan *Lotsavá* JAYA RAKSHITA.

2. Another work under the same title, and on the same subject, as before. Translated by MANIKA SRI JNA'NA, and CHÁK *Lotsavá*. From leaf 61—134. The salutation is thus, (in Tibetan)—Reverence be to BHAGAVA'N SRI SHA'KYA SINHA. Subject, as above. Instruction for making ready the *mandalas*. Enumeration of the articles to be offered. Description of the several emblems or symbols represented in the *mandalas*. Several *mantras*—prayers, praises, purification from sin. Consecration of persons or things. Leaf 80.

<sup>74</sup> ངམ་སོང་ཐམས་ཅད་ཤོད་སྲུ་བློང་བ

<sup>75</sup> གཟི་བཞིང་གྱི་ལྷལ་པོའི་བདེན་པ

<sup>76</sup> དཔལ་རྩི་རྩི་སེམས་དཔལ





The text has been printed very erroneously in the Alph. Tib., as may be seen in this volume, from *leaf* 337—339. That fragment consists mostly of *bija-mantras* uttered (by the benediction or grace of BHAGAVA'N VAIROCHANA) by several *Bodhisatwas*, gods, and goddesses, addressed to the holy *Buddhas* (*Samanta Buddhánám*).

There is another work (from *leaf* 412—455) without any title. Subject—Instruction in the means and *mantras* for assuaging diseases, procuring abundance, getting into one's power any person or thing, and hurting or destroying others.

7. Sans. *Bhagaván Nilámbara dhara Vajra Pán'i* (*tantra*). Tib. <sup>(82)</sup> *Bchom-ldan-hdas-phyag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud*. From *leaf* 455—467. A *tantra* by the Supreme *Buddha*, on the request of BHAGA'VAN VAJRA PA'N'I, clothed in blue, a *Bodhisatwa*. On the means of subduing or making tame all animal beings (or creatures,), ceremonies, *mantras*.

(THA) OR THE TENTH VOLUME.

There are in this volume seven separate works. The titles of them in Sanscrit and Tibetan, with some remarks on their contents, are as follow :—

1. Sans. *Achala mahá krodha rájasya-kalpa*. Tib. <sup>(83)</sup> *Khro-vohi-rgyal-po-ch'hen-po-mi-gyo-vahi-rtog-pa*. From *leaf* 1—97. Description of the religious rites and ceremonies, concerning ACHALA MAHA KRODHA RA'JA, &c. Delivered by BHAGAVÁN (SHÁKYA) at the request of VAJRA PA'N'I. Subject—Enumeration of several articles concerning religious rites and ceremonies. *Leaf* 10, &c. There are fine ideas of the Supreme being, expressed by BHAGAVA'N and VAJRA PA'N'I in their colloquies. Translated by USHMA RAKSHITA, an Indian *Pandit*, and *Gélong* DHERMA LOGROS.

82 བཅོམ་ལྷན་ འདས་ ལུག་ ན་ རོ་ རྩོ་ མོས་ ལྷན་ པོ་ ཙན་ ལྷི་ ལྷུད་  
ཆེན་ པོ་ མི་ གཤེད་ བཅི་ རོག་ པ་

83 ལྷོ་ བོའི་ ལྷལ་ པོ་

2. Sans. *Vajra Pán'i abhishéka mahá tantra*. Tib. <sup>(84)</sup> *Lag-na-rdo-rjé-dvang-bskur-vahi-rgyud-ch'hen-po*. Leaf 101. A large *tantra*, on empowering one, or imparting to him miraculous (or superhuman) powers. Taught by VAJRA PA'N'I to MAÑJU SRI, and other *Bodhisatwas*. There are several similar expressions of adoration or salutation, to this—“*Namah samanta mukhébhyah, sarva tathágatébhyah, sarvvatha ajana.*” Instruction on several kinds of *mandalas*. Ceremonies, *mantras*, intermixed with moral maxims, prayers, hymns, and praises. Translated by SHILE'NDRA BODHI, an Indian *Upádhyáya* (master or professor), and BANDE' YE'-SHE'S-SDE', a Tibetan *Lotsavá* (interpreter or translator.)

3. Sans. *Vajra bhúmi tri, &c.* Tib. <sup>(85)</sup> *Rdo-rjé-sa-gsum-du-rgyn-va*. From leaf 328—334. The three diamond earths (or the visiting of the three *vajra* worlds.) Description of some rites and ceremonies, *mantras*.

4. Sans. *Tri samaya vyúha, &c.* Tib. <sup>(86)</sup> *Dam-tshig-gsum-bkod-pa*. From leaf 334—433. Designation of three sacred (or holy) words; as, “*Namah sumanta vajránám.*” Subject—Mystical theology, *mandalas*, ceremonies, *mantras*, and *bija-mantras*.

5. Sans. *Sapta Tathágata purva pran'idhána vishes'ha vistara*. Tib. <sup>(87)</sup> *Dé-bshin-gshegs-pa-bdun-gyi-sñon-gyi-smon-lam-gyi-khyad-par-rgyas-pa*. From leaf 433—470. The special prayers of seven *Tatháguas*, in former times. Delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, in the presence of all sorts of saints, gods and demons, at *Yangs-pa-chen* (Sans. *Vai-shali*). Subject—Seven (imaginary) *Tatháguas* are enumerated, at an immense distance to the east (and towards the other corners of the world), with all their good qualities and perfections; as also the prayers which they had uttered when they were practising a holy life to become *Buddhas*. Each of them, in several prayers, wished that all animal beings (or creatures) that were

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84 ལང་པ་ནི་འཇིག་རྟེན་གྱི་དབང་བསྐྱུང་བའི་རྒྱུད་ཆེན་པོ་ 85 རོ་རྩེ་སྐ་གསུམ་རྩ་རྒྱ་བ་ 86 དམ་  
རྩིས་གསུམ་བཀོད་པ་ 87 དེ་བཞིན་གསེགས་པ་བརྩན་གྱི་ལྗོན་གྱི་ལྗོན་ལམ་གྱི་ཁྱེད་པར་རྒྱས་པ་

suffering such and such specified kind of misery or distress, may at the time of their becoming *Buddhas*, enjoy all sorts of prosperity and happiness; as, health, wealth, peace, long life, illumination of mind, &c. (From this *sútra* several expressions might be taken to shew the author's feeling for the universal welfare of all living creatures.) Translated by JINA-MITRA, DA'NA-SHILA, SHILENDRA BODHI, Indian *Pandits*, and BANDE' YE'-SHE'S-SDE', Tibetan *Lotsavá*.

6. Another *Sútra*. From leaf 470—484. On the same subject as the former. Translators as above.

7. Sans. *Tathágata Vaidurya prabhá-náma bala dhanu samádhi dháran'í*. Tib. <sup>(88)</sup> *Dé-bzhin-gshegs-pahi-ting-gé-hdsin-gyi-stobs-skyed-pahi-baidúryahi-hodches-bya-vahi-gzungs*. The brightness or lustre of VAIDURYA, a *dháran'í* for increasing the powers of deep meditation on *Tathágata*. This *sútra* was also delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, it is on a like subject with the two formers; namely, on the prayers of some *Buddhas* for the universal welfare of all animal beings. Translators, as above, (in the ninth century). Afterwards again corrected and arranged by DIPA'NKARA SRI JNA'NA (vulg. *Chovo Atisha* of Bengal) and by *Gélong* TS'HUL-KHRIMS-GYELVA' (at *Tholing*, in *Gugé*, in the eleventh century.)

(DA) OR THE ELEVENTH VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents and characters, are as follow :—

1. Sans. *Mahá man'í vipula vimána vishwa supratish'hita guhyan paramarahasyan kalpa rája náma dháran'í*. Tib. <sup>(89)</sup> *Nor-bu-ch'hen-po-rgyas-pahi-*

<sup>88</sup> དེ་ བཞིན་ གཤེགས་ པའི་ ཉིང་ ཇེ་ འཛིན་ གྱི་ ལྷོ་ལས་ ལྷུང་ པའི་བའི་ཕྱི་ལོ་ འེད་ ཅེས་ ལྷ་ བའི་ གཞུངས་ <sup>89</sup> རྟོ་ ལྷ་ ཚེན་ པོ་ ལྷས་ པའི་ གཞུང་ མེད་ ཁང་ མིན་ ལྷ་ འཕ་ ལྷ་ གནས་ པ་ གནང་ བ་ དམ་ པའི་ ཚེ་ ག་ ཞིབ་ མོའི་ ལྷལ་ པོ་ ཞེས་ ལྷ་ བའི་ གཞུངས་

*gshal-med-khang-shin-tu-rab-tu-gnas-pa-gsang-va-dam-pahi-ch'ho-ga-shib-mohi-rgyal-po-zhes-bya-vahi-gzungs.* From leaf 1—40. A *dháran'í* containing an account of sacred rites and ceremonies. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) or BHAGA-VA'N, on the request of VAJRA PA'N'I' (*Chákná Rdorjé*) a *Bodhisatwa*, his attendant. Subject—Mystical and moral doctrine, description of *mandalas*, ceremonies, *mantras*, or charms.

2. Sans. *Bodhigarbhálankára lakkha dháran'í.* Tib. <sup>(90)</sup> *Byang-ch'hub-kyi-snying-po-rgyan-hbum-gyi-gzungs.* Leaves 40, 41. A *dháran'í* containing 100,000 ornaments of the holy essence (*Bodhigarbhu*). Some significant Sanscrit phrases, in the form of a prayer or charm (of wonderful effects).

3. Sans. *Guhya dhátu karan'da mudra dháran'í.* Tib. <sup>(91)</sup> *Gsang-va-ring-bsrel-gyi-za-ma-tog.* From leaf 41—50. A *dháran'í* on the mysteries of a vessel containing some holy relics. An account of the holy relics of some *Tathágatas*, by SHA'KYA. There are some significant Sanscrit phrases, charms, or *mantras*.

4. Sans. *Vipula pravésha.* Tib. <sup>(92)</sup> *Yangs-pahi-grong-khyer-du-hjug-pa.* From leaf 50—57. The entrance into the ample city (*Vishali* or *Prayag*, *Allahabad*). Leaf 50. SHA'KYA travelling in the *Briji* country goes to *Yangs-pa-chen* (Sans. *Vishali*). He sends KUN-DGAH-VO (Sans. *A'nanda*) to the gate of the city to recite there some *mantras* (in Sanscrit) and some benedictory verses. (The same as have been noticed in the second volume of the *Dulvá* class, from leaf 120—132).

5. Sans. *Buddha hridayam-dháran'í.* Tib. <sup>(93)</sup> *Sangs-rgyas-kyi-snying-po.—gzungs.* From leaf 58—62. The essence of *Buddha*, a *dháran'í*. Some Sanscrit phrases—the story of their wonderful effects, when frequently repeated.

<sup>90</sup> ཐུང་མཚན་གྱི་མིང་པོ་རྩལ་འབྲུག་གི་གནའ་པ་

<sup>91</sup> གསལ་བ་རིང་བསྐྱེད་ཀྱི་རྩ་མ་ཉེག

<sup>92</sup> ཡངས་པའི་མེད་ཆེད་ཀྱི་རྩ་མཚན་པ་ <sup>93</sup> སངས་རྒྱལ་གྱི་མིང་པོ་—གནའ་པ་

6. Sans. *Sarva Buddha āṅgavati dhāraṇī*. Tib. <sup>(94)</sup> *Sangs-rgyas-thams-chad-kyi-yan-lag-dang-ldan-pahi-gzungs*. From leaf 62—64. A *dhāraṇī* containing all the parts (or members) of a *Buddha*. Delivered by SHA'KYA to the four great kings, residing on the four sides of the *Ri-rab* (Sans. *Méru*).

7. Sans. *Dwadasha buddhakan*. Tib. <sup>(95)</sup> *Sangs-rgyas-bchu-gnyis-pa*. From leaf 64—70. A *sūtra* on twelve *Buddhas*. SHA'KYA tells to MAITREYA (*Chámhá*) the great perfections of twelve *Buddhas* residing at an immense distance to the east, and towards other corners of the world. The benefits arising from hearing their names and perfections (in verse). Translated by JINA-MITRA, DA'NA-SHILA, and YE'-SHE'S-SDE' (in the ninth century).

8. Sans. *Sapta buddhakan*. Tib. <sup>(96)</sup> *Sangs-rgyas-bdun-pa*. From leaf 70—76. A *sūtra* on seven *Buddhas*. Some *mantras* uttered successively by the seven *Buddhas* (appearing in the air sitting) commencing with VIPASHYI, at the request of a *Bodhisatwa*. See the "ZA," or twenty-second volume of the *Mdo* class, No. 4.

9. Sans. *Vimala dhāraṇī*. Tib. <sup>(97)</sup> *Dri-ma-med-pa; gzungs*. From leaf 77—83. The immaculate. A *dhāraṇī*. Enumeration of several good qualities of *Buddha*. Some *mantras* or *dhāraṇīs*.

10. Sans. *Vaishevati dhāraṇī*. Tib. <sup>(98)</sup> *Khyad-par-chan-gyi-gzungs*. From leaf 83—87. A special remedy, or extraordinary *dhāraṇī*, by MAÑJU SRI. Phrases and charms (in Sanscrit) by which to cure all sorts of diseases or maladies.

11. Sans. *Aśhṭa maṇḍalaka sūtra*. Tib. <sup>(99)</sup> *Dkyil-hkhor-brgyad-pa*. From leaf 87—89. Eight *mandalas*. The *bija-mantras* of eight *Bodhisatwas*, uttered by SHA'KYA, at the request of RATNA GARBHA, &c. at *Gru-hdsin*, (Sans. *Potala*).

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94 སངས་རྒྱལ་མཚན་ལྷན་གྱི་ཡན་ལག་དང་ལྷན་པའི་གཟུངས་ 95 སངས་རྒྱལ་བརྒྱ་  
གཞིས་པ་ 96 སངས་རྒྱལ་བརྒྱུན་པ་ 97 རི་མ་མེད་པ་; གཟུངས་ 98 རྩད་པར་ཅན་གྱི་གཟུངས་  
99 དཀྱིལ་ལོ་འཇུག་གཟུངས་པ་

12. Sans. *Alpa akshara prajñá páramitá*. Tib. <sup>(100)</sup> *Shes-rab-kyi-pha-rol-tu-phyin-pa-yi-ge-nyung-du*. From leaf 89—92. The transcendental wisdom, in few letters. By SHA'KYA to AVALOKE'SHWARA, (Tib. *Spyan-ras-grigs-dvang-phyug*). There are some *mantras*.

13. Sans. *Bhagavati prajñá páramitá hridaya*. Tib. <sup>(101)</sup> *Bchom-ldan-hdas-ma-shes-rab-kyi-pha-rol-tu-phyin-pahi-snying-po*. From leaf 92—94. Essence of the excellent transcendental wisdom. The saluation is thus—Reverence be to BHAGAVATI, the transcendental wisdom (*Prajñá páramitá*). A few explanations on some abstract terms of the *Prajñá páramitá*, as, on the five aggregates constituting the human body and soul. Given by CHENRE'SIK at the request of SHA'RIBU.

14. No Sanscrit title. Tib. <sup>(1)</sup> *Sangs-rgyas-bchom-ldan-hdas-kyi-mts'han-brgya-rtsa-brgyad-pa-gzungs-sñags-dang-bchas-pa*. From leaf 94—100. The 108 names or epithets of *Buddha* BHAGAVAN, together with some *dháranís* or charms. The salutation is thus—Reverence be to the all-knowing. Laudatory verses on the several names or epithets of *Buddha* (SHA'KYA).

15. Sans. *Árya Mañju Shri mu'la tantra*. Tib. <sup>(2)</sup> *Hphags-pa-hjam-dpal-gyi-rtsa-vahi-rgyud*. From leaf 100—483. An original *tantra* of the venerable MAÑJU SRI. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) to the assembled *Bodhisatwas* and gods (in the <sup>(3)</sup> *Gnas-gtsang*, the holy place in the highest heaven) in a discursive manner with MAÑJU SRI, on the moral conduct of the *Bodhisatwas*. Enumeration and recommendation of several virtues. Leaf 122. MAÑJU SRI (in his ecstacies) utters several *mantras*, like the following—“*Namah SAMANTA BUDDHA'NAM abháva swabháva mungatánám; Namah Pratyéka*

100 ཤེས་རབ་ཀྱི་ཤ་རྩོལ་ཐ་མུན་པ་ཡི་གེ་རྒྱུད་ཏུ

101 བཅོམ་པུན་ལྡན་མ་ཤེས་རབ་

ཤ་རྩོལ་ཐ་མུན་པའི་ལྷིང་པོ་

1 ལངས་ལྷན་བཅོམ་པུན་ལྡན་ཤི་མཚན་བཟི་མ་བཟིང་པ་

གཟུངས་ལྷན་པ་དང་བཅས་པ་

2 འཕགས་པ་འཇམ་དཔལ་གྱི་མ་བའི་རྒྱུད་

3 གནལ་གཙོང་

*Buddha árya shrávakánám ; Namó Bodhisatwánám, dasha-bhúmi pratis'hítí-teshwaránám, Bodhisatwánám, mahá satwánám, tadyathá : Om ! Khakha kháhi kháhi, &c.*" Descriptions of all sorts of *mandalas*, rites, ceremonies. From *leaf* 281—300. Astrology, related by SHA'KYA. The several *Nacshatras* (constellations or stars)—lucky and unlucky months and days—the characters of men born in any of them. *Leaf* 426. Predictions by SHA'KYA, respecting the birth of some great men in India, that have lived several ages after him, as PA'N'INI, TSANDRA GUPTA (Tib. <sup>(4)</sup> *Zla-va-sbas-pa*), also NA'GARJUNA (Tib. <sup>(5)</sup> *Klu-sgrub*) and A'RYA SAÑGA (Tib. <sup>(6)</sup> *Hphags-pa-thogs-med*) two principal philosophers, of whom there are many works in the *Stan-gyur*, and who are the ARISTOTLE and PLATO of the *Buddhists*; the founders of a reasonable, theoretical, and practical philosophy; the heads of the *Madhyámika* and *Yogáchárya* schools.

NOTE.—NA'GARJUNA is generally supposed to have flourished four hundred years after the death of SHA'KYA, to have been born in the southern part of India, and to have lived 600 years. From some chronological dates, I know that A'RYA SANGA lived in the sixth or seventh century after Jesus Christ.

This *tantra* is a very learned and interesting treatise, and is frequently cited by Tibetan writers. The scene of it has been placed in the highest heaven, but it is mixed with many true historical facts, with respect to the lives of princes that have either favoured *Buddhism*, or persecuted the *Buddhists* in India. Translated by order of the Tibetan king or prince BYANG-CH'HUB-HOD, (at *Tholing*, in *Gugé*, above *Garhwal* and *Kamáon*, in the eleventh century) by KUMA'RA KALASHA, and Gélóng SHA'KYA LOGROS.

16. Sans. *Siddhi eka vira*. Tib. <sup>(7)</sup> *Dpah-vo-gchig-tu-grub-pa*. From *leaf* 483—499. The perfect or ready hero or champion. Mystical doctrine on purification from all imperfections—for obtaining emancipation. *Mandalas*, ceremonies, *mantras*. Translated by DIPAÑKARA SRI JNA'NA, and GE'VAY

⁴ ལྷ་པ་ཐུག་པ་    ⁵ ལྷ་ལྷུག་    ⁶ ལྷ་ལྷུག་པ་ ལྷ་ལྷུག་ལྷུག་    ⁷ ལྷ་ལྷུག་པ་ ལྷ་ལྷུག་ལྷུག་ལྷུག་ལྷུག་ལྷུག་



LOGROS. *Leaves* 499, 500. Praise bestowed on MAÑJU SRI, the acute, by CHOM-DA'N-DA'S. *Leaves* 500, 501. Praise to MAÑJU SRI, the prince of eloquence, by eight maidens.

17. Sans. *Mañju Shri sákyáto náma dháraní*. Tib. <sup>(8)</sup> *Hjam-dpal-zhal-nas-gsungs-pahi-gzungs*. *Leaf* 501. A *dháran'í* uttered by MAÑJU SRI himself—I adore (or reverence be to) the three holy ones. “*Nama Ratna Trayáya*,” &c.—significant Sanscrit sentences—a sort of collect, or short comprehensive prayer.

18. Sans. *Mañju Shri bhatarukasya prajná-buddhi baradhana náma dháran'í*. Tib. <sup>(9)</sup> *Hjam-dpal-gyi-she-s-rab-dang-blo-lhphel-vahi-gzungs*. *Leaf* 502. A *dháran'í*, by MAÑJU SRI, for increasing wit and understanding. Some other *dháran'ís*, by ditto.

19. Sans. *Prajná páramitá náma as'ht'a shatakam*. Tib. <sup>(10)</sup> *Shes-rab-kyi-pha-rol-tu-phyin-pahi-mts'han-brgya-rtsa-brgyad-pa*. From *leaf* 503—505. The 108 names of the *Prajná páramitá*, or transcendental wisdom. Salutation—Reverence be to BHAGAVA'TI, *Prajná páramitá*. Many expressions or predicates on the inscrutable nature of the supreme intelligence.

20. Sans. *Kaushika prajná páramitá*. Tib. <sup>(11)</sup> *Shes-rab-kyi-pha-rol-tu-phyin-pa-kaushika*. From *leaf* 505—508. SHA'KYA tells to INDRA how this abstract notion, “*Prajná páramitá*,” should be understood.

(NA) OR THE TWELFTH VOLUME.

There are two works in this volume, both on the same subject and with the same contents. The one has been translated from Chinese, and the other from Indian or Sanscrit. Their titles and contents are as follow :—

1. Chinese. (Erroneously, Tib. <sup>(12)</sup> *Rgya-gar-skad-du*, in the volume, instead of *Rgya-nag-skad-du*). *Déhi shing kím kwang med jwahi shing wang*

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<sup>8</sup> འཇམ་དཔལ་ལྷན་གསུངས་པའི་གཟུངས་    <sup>9</sup> འཇམ་དཔལ་གྱི་ཤེས་རབ་དང་སྐྱོ་ལམ་གྱི་གཟུངས་    <sup>10</sup> ཤེས་རབ་གྱི་ཕ་རོལ་མ་ཕྱིན་པའི་མཚན་བཅི་མ་བཅིད་པ་    <sup>11</sup> ཤེས་རབ་གྱི་ཕ་རོལ་མ་ཕྱིན་པ་སྐོམ་ལ་    <sup>12</sup> གྱེ་གཤེན་སྐད་རྩ་གྱེ་གསུངས་རྩ

*kyang*. Tib. <sup>(13)</sup> *Hphags-pa-gser-hod-dam-pa-mch'hog-du-rnam-par-rgyal-va-mdo-sdéhi-rgyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-mdo*. From leaf 1—208. In thirty-one chapters. Translated from Chinese by BANDE' CH'HOS-GRUB.

2. Sanscrit. *A'rya suvarnā prabhāsa uttama sūtra Indra Rāja, nāma mahā yāna sūtra*. Tib. <sup>(14)</sup> *Hphags-pa-gser-hod-dam-pa-mdo-sdéhi-dvang-pohi-rgyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-mdo*. From leaf 208—385. The best goldshine (or light); or the prince of all *sūtras*. A venerable *sūtra* of high principles, in twenty-nine chapters. Translated by JINA-MITRA, SHILA INDRA BODHI (for SHILÉNDRA, &c.), and BANDE' YE'-SHE'S-SDE'.

This *sūtra* was delivered by BHAGAVA'N (SHA'KYA) at *Rājagriha*, on the *Gridhra kúta parvata* (Tib. *Bya-rgod-kyi-phung-pohi-ri*), in presence of his *Shravāka* disciples (among whom are mentioned those five men that first became his disciples at *Varanási*; as, A'JNA'NA KÔND'INYA', &c.), all sorts of *Bodhisatwas*, gods, demons, and a great number of the *Licchavyi Kumáras*. Subject—Several articles both of the dogmatical and moral doctrine of the *Buddhistic* faith. Some verses on impossibilities, by a *Licchavyi Kumáru*. Several of the auditors, as SHÁRIHI-BU, the goddesses SARASWATI' (Tib. *Dvyangs-chan-ma*), and LAKSHMI (*Sahi-lha-mo-brtan-ma*), ask SHA'KYA on various subjects, as also the four great kings residing on the four sides of the *Ri-rab*, (Sans. *Méru*), whose Sanscrit names are, VAISHRAVAN'A, DHRIITA-RAS'HTRA, VIRUD'HAKA, and VIRUPAKSHA. On the 286-7th *leaves*, adoration is expressed to many *Buddhas* residing in the several corners of the world. The auditors admire much the excellence of this *sūtra*, and express their praise thereupon. SHA'KYA recommends it to their care. The beginning of this *sūtra*, with respect to the qualifications of the *Shravakas*, is much like that of the "*Sher-chin*," or *Prajná páramitá*. This is a favourite *sútra* of all

13 ལམ་གསུམ་པ་གསལ་པ་འཇམ་གསུམ་གྱི་རྣམ་པར་གྱུར་བ་མཛད་པའི་ལྷན་པོ་ཞེས་པ་  
ལ་ལྷན་པ་ཆེན་པོའི་མཛད་ 14 ལམ་གསུམ་པ་གསལ་པ་འཇམ་གསུམ་གྱི་རྣམ་པར་གྱུར་བ་མཛད་  
པའི་ལྷན་པོ་ཞེས་པ་ལ་ལྷན་པ་ཆེན་པོའི་མཛད་



3. Sans. *Mahá pratisara vidya rájní*. Tib. <sup>(17)</sup> *Rig-pahi-rgyal-mo-so-sor-hbrang-va-ch'hen-mo*. From *leaf* 86—117. The princess of learning, the great wanderer. A *dháran'í* containing instruction for preparing the *mandalas*, and performing the several ceremonies—*mantras* for procuring prosperity, for assuaging diseases, &c.—prayers and praises, addressed to *Buddhas* and *Bodhisatwas*—preservatives against all sorts of demons and noxious spirits—the taking of refuge with BUDDHA, DHERMA, and SAÑGHA. In general, this *dháran'í* is intended to render the manners of barbarous people mild and gentle. Translated by JINA-MITRA, DÁNA-SHILA, and BANDE' YE'-SHE'S-SDE'.

4. Sans. *Mahá shítani-sú'tra*. Tib. <sup>(18)</sup> *Sil-vahi-ts'hal-ch'hen-pohi-mdo*. From *leaf* 117—134. A *sú'tra* styled, “the great cool forest.” Told by SHÁKYA to the priests and priestesses. Reverence be to the three holy ones. *Leaf* 118. Adoration, or respect, is expressed to several *Buddhas*, *Bodhisatwas*, and the disciples of SHÁKYA, with some added predicate of their good qualities;—as, for instance, to KA'TYA'YANA, thus, <sup>(19)</sup> *Ch'hos-kyi-gtam-la-hjigs-med-pa, Katyahi-bu-la-phyag-hts'hal-lo*, “Reverence be to KA'TYA'YANA, who is intrepid in making a religious discourse;”—as also to the four great kings or guardians of the world, the twenty-eight chief *Yakshas*, to one's parents, instructors, tutors, and to the gods; and they are all requested by the supplicant to grant him his wish. Enumeration of all sorts of demons who take refuge with *Buddha*. There are several *mantras*, prayers, and praises.

5. Sans. *Mahá mantra anudhári-sú'tra*. Tib. <sup>(20)</sup> *Gsang-sñags-ch'hen-porzhes-su-hdsin-pahi-mdo*. From *leaf* 134—143. A *sú'tra* comprehending a large *mantra* (or for understanding or perceiving the great *mantra*). Instruction by SHÁKYA to all sorts of demons—*mantras*, prayers, and praises.

17 རིག་པའི་རྒྱལ་མོ་སོ་སྟེང་གི་འཕྲང་བ་ཆེན་མོ་ 18 སེལ་བའི་ཚྭ་ཆེན་པོའི་མདོ་ 19 ཆོས་  
 གྱི་གསུམ་ལ་འཇམ་གསུམ་མེད་པའི་ཀ་ལྟའི་རྩ་ལ་ལྷན་འཇུག་ལོ། 20 གསལ་ལྷན་ཆེན་པོ་རྒྱལ་གྱི་  
 འཇམ་གསུམ་པའི་མདོ་

6. Sans. *Ārya marichyī nāma dhāraṇī*. Tib. <sup>(21)</sup> *Hphags-ma-hod-ser-  
chan-zhes-bya-vahi-gzungs*. From leaf 143—145. A *dhāraṇī* or charm of  
MARICHI, a female deified saint or goddess. MARICHI is told by SHA'KYA to  
free herself from all incumbrances. One prays that he may become like to  
that goddess. Several evils enumerated, and her protection requested. Prayers,  
and *mantras*. Translated by *Pandita AMOGHA VAJRA*, and *Lotsavá Gélong*  
RINCH'HEN GRAGS-PA.

7. The Sanscrit and Tibetan title is, *Ārya parṇ'n'a shavarihi mdo*.  
*Leaves* 145, 146. Some *mantras* or charms.

8. Sans. *Ārya parṇ'n'a shavari nāma dhāraṇī*. Tib. <sup>(22)</sup> *Leaves* 146, 147.  
Reverence be to her. A *dhāraṇī* of PARN'N'A SHAVARI (a female saint  
clothed with the leaves of trees). *Mantras* and prayers for assuaging diseases,  
and for arriving at a happy state.

9. Sans. *Vajra shrīm khalasya tantra kalpa*. Tib. <sup>(23)</sup> *Rdo-rjé-lu-gu-rgyud-  
mahi-rgyud-kyi-rtog-pa*. From leaf 147—160. Ceremonies, and *mantras* for  
assuaging diseases.

10. Sans. *Chundé dévī nāma dhāraṇī*. Tib. <sup>(24)</sup> *Lha-mo-skul-byed-ma-  
zhes-bya-vahi-gzungs*. *Leaves* 160, 161. A *dhāraṇī* of the exhorting goddess.  
Some *mantras* to avert all hurtful things, and to assuage epidemic maladies.

11. Sans. *Jaṅguli nāma vidya*. Tib. <sup>(25)</sup> *Dug-sel-vahi-rig-shags*. *Leaves*  
161, 162. A *vidya*, or the art of curing poison (by charms or *mantras*).  
Some *mantras*.

12. Sans. *Hiranyavati nāma dhāraṇī*. Tib. <sup>(26)</sup> *Dvyig-dang-ldan-pa-zhes-  
hya-vahi-gzungs*. From leaf 162—164. A *dhāraṇī* of *Hiranyavati*. The  
happy state of emancipation. Some *mantras*. Translated by JINA-MITRA,  
DA'NA-SHILA, and BANDE' YE'-SHE'S-SDE'.

21 འཕགས་མ་ རྩོད་ རྩེའ་ ཅན་ ཞེས་ རྩ་ བའི་ གནམ་དམ 22 འཕགས་མ་ རི་ རྩོད་ ལོ་ མ་ རྩོན་  
མ་ ཞེས་ རྩ་ བའི་ གནམ་དམ 23 རྩོ་ རྩོ་ རྩ་ རྩ་ རྩོད་ མའི་ རྩོད་ རྩི་ རྩོག་ པ 24 རྩ་ མོ་ རྩལ་ རྩོད་ མ་  
ཞེས་ རྩ་ བའི་ གནམ་དམ 25 རྩལ་ ལེས་ བའི་ རྩོག་ རྩལ་དམ 26 རྩོག་ རྩད་ རྩལ་ པ་ ཞེས་ རྩ་ བའི་ གནམ་དམ

13. Sans. *Yashovati dháran'í*. Tib. <sup>(27)</sup> *Graggs-ldan-mahi-gzungs*. *Leaves* 164, 165. *Mantras*.

14. Sans. *Jayavati-dháran'í*. Tib. <sup>(28)</sup> *Rgyal-va-chan-gyi-gzungs*. From *leaf* 165—171. A *dháran'í* of the victorious, (or for procuring victory.) Delivered by CHOM-DA'N-DA'S, at the request of VAJRA PÁN'Í, for the benefit of animal beings. The wonderful effects of some specified *mantras*. Several ceremonies to be performed in order to render the *mantras* of this *dháran'í* efficacious for every enterprise.

15. Sans. *Mayú'ri vidya garbhé*. Tib. <sup>(29)</sup> *Rig-sñags-kyi-rgyal-mo-rma-byahi-yang-snying*. *Leaves* 171, 172. The essence of the *Máyú'ri* (pea-hen) *Vidya mantra*. Some *mantras*, and prayers to be delivered from all sorts of evil.

16. Sans. *A'gra pradipa-dháran'í*. Tib. <sup>(30)</sup> *Sgron-ma-mch'hog-gi-gzungs*. From *leaf* 172—179. The best lamp. A *dháran'í*. Some *mantras*, as preservatives against all sorts of evil.

17. Sans. *As'h'ta dévi dháran'í*. Tib. <sup>(31)</sup> *Lha-mo-brgyad-kyi-gzungs*. From *leaf* 179—181. Some *mantras* uttered by eight goddesses.

18. Sans. *Sarva tathágatos'hnis'ha vijáya náma dháran'í kalpa sahita*. Tib. <sup>(32)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-gtsug-tor-rnam-par-rgyal-va-zhes-bya-vahi-gzungs-rtog-pa-dang-bchas-pa*. From *leaf* 181—188. A *dháran'í*. The head ornament of victory of all *Tathágatas*, together with some minute ceremonies.

Nos. 19, 20, 21, 22, 23, 24, six other *dháran'ís*, nearly under the same title, and on the same subject as the preceding; namely, ceremonies, *mantras*, prayers, praises, and charms against several sorts of evil. From *leaf* 188—232.

25. Sans. *Aparajita dháran'í*. Tib. <sup>(33)</sup> *Gzhan-gyis-mi-thub-pahi-gzungs*. *Leaf* 235. A *dháran'í*, styled, "Not to be overpowered by any other."

27 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 28 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 29 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 30 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 31 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 32 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་  
 27 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 28 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 29 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 30 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 31 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 32 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་  
 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་ 33 རྩམ་ལྷ་མཚན་གྱི་གྲུངས་

Adorations expressed to several *Buddhas*, and other inferior saints. The wonderful effects they produce, by defending against all sorts of evil. The objects of fear are thus enumerated—Robbers, fire, water, poison, weapons, hostile bands, famine, enemy, sickness, lightning, untimely death, earthquakes, ignis fatuus, fear from one's prince, from the gods, and from all sorts of demons or evil spirits. Repetition of several *mantras*—several kinds of demoniacal possession (or occupation by evil spirits). *Leaf* 238. Enumeration of all sorts of diseases or maladies in the several members of the body.

26. Sans. *Sarva Tathágata hridáya vilokiti dháran'í*. Tib. <sup>(34)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-snying-po-dam-tshig-la-rnam-par-lta-vahi-gzungs*. From *leaf* 240—254. The essence of all *Tathágatas*. A *dháran'í* respecting one's vow or promise. CHOM-DA'N-DA'S (SHÁKYA) in *Galdan*, in the presence of BRAHMA, VISHNU, and MAHESHWARA, gives instruction respecting the six transcendental virtues. Deliverance from pain. Many take refuge with *Buddha*. The miseries of life. INDRA requests of CHOM-DÁN-DA'S to instruct the animal beings how to remedy those evils. Moral instruction Translated by JINA-MITRA, SHILENDRA BODHI, and BANDE' YE'-SHE'S-SDE (in the ninth century).

27. Sans. *Sarva roga prashamani dháran'í*. Tib. <sup>(35)</sup> *Nad-thams-chad-rab-tu-zhi-var-byed-pahi-gzungs*. *Leaves* 254, 255. A *dháran'í* for assuaging all sorts of diseases. Told by SHÁKYA to the *Gélongs* at *Mnyán-yod*, (Sans. *Shrávasti*).

28. Sans. *Jwara prashamani dháran'í*. Tib. <sup>(36)</sup> *Rims-nad-rab-tu-zhi-var-byed-pahi-gzungs*. *Leaves* 255, 256.

29. Sans. *Akshi roga prashamani-sú'tra*. Tib. <sup>(37)</sup> *Mig-nad-rab-tu-zhi-var-byed-pahi-mdo*. A *sú'tra* for assuaging the diseases of the eye. Told by

34 དེ་བཞིན་གསལ་པ་འཇམ་མཉམས་ཅན་གྱི་སྣོད་པོ་དམ་རྒྱུ་ལ་ཉམ་པར་ལྷ་ལོ་གསལ་  
 35 ཉམ་པ་ཅན་འཇམ་མཉམས་ཅན་གྱི་ལྷ་ལོ་གསལ་པོ་གསལ་ 36 འཇམ་མཉམས་ཅན་འཇམ་མཉམས་ཅན་གྱི་ལྷ་ལོ་གསལ་  
 གསལ་ 37 མིག་ཉམ་པ་ཅན་གྱི་ལྷ་ལོ་གསལ་པོ་མདོ་

CHOM-DÁN-DÁS at *Rájagriha*, at the request of the great black prince of the *Yakshas*. A few *mantras*, with some superstitious ceremonies.

30. Sans. *Arsha prashamani-sú'tra*. Tib. <sup>(38)</sup> *Gzhang-hbrum-rab-tu-zhi-var-byed-pahi-mdo*. From *leaf* 256—258. A *sú'tra* for assuaging hemorrhoids or the piles (in the fundament).

31. Sans. *Chauri vidhwansana-dháran'í*. Tib. <sup>(39)</sup> *Mi-rgod-rnam-par-hjoms-pahi-gzungs*. Leaves 258, 259. A *dháran'í* for making a wild man tame. Told by SHA'KYA to KUN-DGA'H-VO.

32. Sans. *Bahu putra pratisara dháran'í*. Tib. <sup>(40)</sup> *Bu-mang-po-so-sor-hbrang-vahi-gzungs*. Leaves 259, 260. Dissension of many children. A *dháran'í*, told by SHA'KYA, at the request of a rich householder at *Shrávasti*, who could not agree with PRASE'NAJIT (the king of *Kosala*). A few *mantras*. Translated by JINA-MITRA, D'ANA-SHILA, and BANDE'YE'-SHE'S-SDE'. There is another *dháran'í* on the same *leaf*.

33. Sans. *Jnánálóka dháran'í*. Tib. <sup>(41)</sup> *Yé-she-s-ta-la-la-gzungs*. From *leaf* 260—263. The light of wisdom. A *dháran'í*. Adoration is expressed to several *Tathágatas*. Some *mantras*.

34. Sans. *Rasmi vimalé dháran'í*. Tib. <sup>(42)</sup> *Hod-zer-dri-ma-med-pahi-gzungs*. From *leaf* 263—278. The immaculate beam (or ray of light). A *dháran'í*, taught by CHOM-DA'N-DA'S at *Ser-skya* (*Capila*), before all sorts of *Bodhisatwas*, gods, and demons, at the request of a *Brahman*, who takes refuge with *Buddha*. Instruction on the fruits of good and bad actions. Some *mantras* also, translated by VIDYAKARA SANHI, and BANDE'YE'-SHE'S-SDE', (in the ninth century). The *mantras* have been corrected by CHOVO ATISHA and *Gélong* BROMSTON (in the eleventh century).

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38 གཞན་ འབྲུག་ རབ་ རྩ་ ཞི་ བར་ རྗེད་ པའི་ མདོ་ 39 མི་ རྗེད་ རྣམ་ པར་ འཛམ་མ་ པའི་ གཞུངས་  
40 བྱ་ མདོ་ པོ་སོ་སོར་ འབྲུག་ བའི་ གཞུངས་ 41 ལོ་ རྣམ་ ཏ་ ལ་ལ་ གཞུངས་ 42 རྗེད་ རྗེད་ རྩ་ མ་མེད་  
པའི་ གཞུངས་



35. Sans. *Sarva mana antamita siddhi stupé náma dháran'í*. Tib. <sup>(43)</sup> *Shes-pa-thams-chad-mthar-phyin-par-grub-pahi-mch'hod-rten-zhes-bya-vahi-gzungs*. From leaf 278—288. A heap (or sacred building) of perfectly rectified knowledge. A *dháran'í*. Ceremonies to be observed at the building and consecrating of a *Mch'hod-rten* (Sans. *Chaitya*), taught by SHÁKYA, at the request of VAJRA PA'N'Í. *Mantras*.

36. Sans. *Pratitya samudpáda parihridáya dháran'í*. Tib. <sup>(44)</sup> *Rten-ching-hbrel-par-hbyung-vahi-snying-pohi-ch'ho-gahi-gzungs*. From leaf 288—292. A *dháran'í* or (short treatise) on the essence of causal (or dependent) connexion of things.

37. Another *su'tra* under the same title, and on the same subject. *Leaf* 293.

38. Another ditto. From leaf 293—297.

39. Sans. *Ushnisha jwala dháran'í*. Tib. <sup>(45)</sup> *Gtsug-tor-hbar-vahi-gzungs*. The flaming turban or diadem. A *dháran'í*. Adoration of *Buddhas*, accompanied by some *mantras*.

40. Sans. *Pradaksha ratna traya—dháran'í*. Tib. <sup>(46)</sup> *Dkon-mch'hog-gi-rten-la-bskor-ra-bya-vahi-gzungs*. *Leaves* 297, 298. A *dháran'í* (to be repeated) at circumambulating any representative of God (as *Buddha*, *Dherma*, and *Saṅgha*).

41. Sans. *Dakshini parishodhana*. Tib. <sup>(47)</sup> *Yon-yongs-su-sbyong-va*. *Leaf* 298. The making clean or pure of gifts (to be offered). Some *mantras*.

42. Sans. *Prajná varadhani-dháran'í*. Tib. <sup>(48)</sup> *Shes-rab-skyed-pahi-gzungs*. *Leaves* 298, 299. A *dháran'í* for increasing wit or understanding. The salutation is thus—*Namo Ratna Trayáya, Namó Árya Avalokitéshwaráya, Bodhisatwáya, Máha Satwáya, Máha Karunikáya, &c.* Some *mantras*.

43 རེས་པ་ བསམ་ ཅང་ མཐའ་ ལྷིན་ པར་ ལུ་ བའི་ མཚོང་ རྗེན་ རེས་ ལྷ་ བའི་ གནུངས་ 44 རྗེན་ ཅིང་  
 རྗེས་ པར་ རྗུང་ བའི་སྤོང་ བའི་ ཚོ་གའི་ གནུངས་ 45 གུ་རྗེན་ རྗེན་ རྗེས་ བའི་ གནུངས་ 46 རྗེན་ མཚོ་ག  
 མི་ རྗེན་ ལ་ བསྐྱེད་ བ་ ལྷ་ བའི་ གནུངས་ 47 ལོན་ ལོངས་ ལྷ་ ལྷོང་ བ་ 48 རེས་ རྗེས་ ལྷོང་ བའི་ གནུངས་

43. Sans. *Pu'ja mégha—dháran'í.* Tib. <sup>(49)</sup> *Mch'hod-pahi-sprin—gzungs.* *Leaves* 300, 301. The cloud of sacrifice (or oblations of several things). Adoration expressed to all the *Buddhas* in the ten corners of the world. Benefits that follow such pious or religious acts.

44. Sans. *Aparamita guna anushingsá—dháran'í.* Tib. <sup>(50)</sup> *Yon-tan-bsnags-pa-dpag-tu-med-pa-zhes-bya-vahi-gzungs.* *Leaf* 301. Immense praiseworthy qualities. A *dháran'í.* A few *mantras*, and the benefits arising from their frequent repetition.

45. Sans. *Sarva dherma matriká—dháran'í.* Tib. <sup>(51)</sup> *Ch'hos-thams-chad-kyi-yum—gzungs.* *Leaf* 302. The mother of all virtues. A *dháran'í.* SHA'KYA to KUN-DGA'H-VO at *Shrávasti.* Some *mantras.*

46. Sans. *Balavati náma pratyam giri.* Tib. <sup>(52)</sup> *Phyir-bzlog-pa-stobs-chan.* *Leaves* 302, 303. The powerful averter (of all hurtful things).

47. Sans. *Vidya Rája shwása mahá.* Tib. <sup>(53)</sup> *Rig-snags-kyi-rgyal-podvugs-ch'hen-po.* *Leaves* 303, 304. The great breath. A principal *vidya.* Some *mantras.* SHWA'SA MAHA', the prince (or chief) of the *Bhúts* (or evil spirits) takes refuge with *Buddha* (SHA'KYA), and promises that he will not hurt those that carry with them this *dháran'í.*

48. Sans. *Krodha vijaya kalpa guhya tantra.* Tib. <sup>(54)</sup> *Khro-vo-rnam-par-rgyal-vahi-rtog-pa—Gsang-vahi-rgyud.* From *leaf* 304—384. A mystical *tantra* on the ceremonies of the victorious wrathful (a divinity). Exhortations by that terrific deity to take refuge with the three holy ones. Description of *mandalas*, oblations, ceremonies, and *mantras.* Mystical theology.

49. Sans. *Chúdá man'i—dháran'í.* Tib. <sup>(55)</sup> *Gtsug-gi-nor-bu—gzungs.* From *leaf* 384—387. *Chu'dá man'i* (having a gem on the crown of his head), the

49 མཚོད་ བའི་ ལྷིན་—གསྐྱེད་ལུ་ 50 ཡོན་ ཉན་ བལྟལ་ པ་ དཔལ་ རྩ་ མེད་ པ་ ཞེས་ རྩ་བའི་ གསྐྱེད་ལུ་  
 51 ཚོས་ འམས་ ཅད་ ལྷི་ ལུ་མ་—གསྐྱེད་ལུ་ 52 ལྷིར་ བསྐྱོན་ པ་ རྩོམས་ ཅན་ 53 རིག་ ལྷལ་ ལྷི་ ལྷལ་ པོ་  
 —དབྱལས་ ཅན་ པོ་ 54 ལྷོ་ ལོ་རྣམ་ པར་ ལྷལ་ བའི་ རྩོམ་ པ་—གསལ་ བའི་ ལྷུད་ 55 གསྐྱེན་ ལི་ རྩོམ་  
 ལྷུ—གསྐྱེད་ལུ་



57. Sans. *Chakshu vishodhan'a-vidya*. Tib. <sup>(63)</sup> *Mig-rnam-par-sbyong-vahi-rig-sñags*. From leaf 402—405. The clearing up of one's eye. SHA'KYA gives religious instruction to some of the *Shákya*s, who take refuge with *Buddha*.

58. Sans. *Sarva antara sañgrása-dháran'í mantra*. Tib. <sup>(64)</sup> *Bar-du-gchod-pa-thams-chad-sel-vahi-gzungs-sñags*. Leaf 405. A cure against all evil. Told by CHOM-DA'N-DA'S to VAJRA PA'N'I'.

59. Sans. *Dravid'a vidya Rája*. Tib. <sup>(65)</sup> *Hgro-lding-vahi-rig-sñags-kyi-rgyal-po*. From leaf 405—408. A principal *vidya*, styled, "the high soaring or flying." Told by SHA'KYA to KUN-DGA'H-VO.

60. Sans. *Dhwaja ágrakéyura-dháran'í*. Tib. <sup>(66)</sup> *Rgyal-mts'han-gyi-rtsé-mohi-dpung-rgyan—gzungs*. From leaf 408—410. The ornament on the top of a banner. Told by SHA'KYA. Many *mantras*. Translated by JINA-MITRA, DA'NA-SHILA, and BANDE' YE'-SHE'S-SDE'.

61. Sans. *Mahí mahendra-dháran'í*. Tib. <sup>(67)</sup> *Sahi-dvang-po-ch'hen-po—gzungs*. From leaf 410—413. The great ruler of the earth. A *dháran'í*. Some *mantras*. Adorations paid to several saints or *Buddhas*.

62. Sans. *Mahá dand'a-dháran'í*. Tib. <sup>(68)</sup> *Bé-chon-ch'hen-po—gzungs*. From leaf 413—416. The great staff or rod. A *dháran'í*. *Mantras* and prayers.

63. Sans. *Sumukhan-dháran'í*. Tib. <sup>(69)</sup> *Sgo-bzang-po—gzungs*. From leaf 416—424. The good door. A *dháran'í* by SHA'KYA, at the request of VAJRA PA'N'I'.

64. Sans. *Dherma ságara-dháran'í*. Tib. <sup>(70)</sup> *Ch'hos-kyi-rgya-mts'ho—gzungs*. From leaf 424—429. An ocean of virtues. Some *mantras*, by SHA'KYA at

63 མིག་ རྣམ་ པར་ ལྷོང་ བའི་ རིག་ ལྷན་ལ་ 64 བར་ ཏུ་ གཅེད་ པ་ འམས་ ཅད་ ལེག་ བའི་ གནུངས་ ལྷན་ལ་ 65 ལྷོ་ ལྷོང་ བའི་ རིག་ ལྷན་ལ་ གྱི་ རྒྱལ་ པོ་ 66 རྒྱལ་ མཚན་ གྱི་ རྩ་ མའི་ དཔྱད་ རྩན་—གནུངས་ 67 ལའི་ དབང་ པོ་ རྩན་ པོ་—གནུངས་ 68 བོ་ རྩན་ རྩན་ པོ་—གནུངས་ 69 ལྷོ་ བཟང་ པོ་—གནུངས་ 70 རྩན་ གྱི་ རྩ་ མཚན་—གནུངས་

*Váranási*, with instruction how to keep the doctrine taught by him. Translated by SURENDRA BODHI, PRAJNA' VARMA, and BANDE' YE'-SHE'S-SDE'.

65. Sans. *Gáthá dviya dháran'í*. Tib. <sup>(71)</sup> *Ts'higs-su-bchad-pa-gnyis-pahi—gzungs*. A *dháran'í* consisting of two verses.

66. Sans. *S'hat mukhi-dháran'í*. Tib. <sup>(72)</sup> *Sgo-drug-pa—gzungs*. *Leaves* 429, 430. That with six doors, (or entrances). A *dháran'í*, by SHA'KYA. Prayers and *mantras* for the welfare of animal beings.

67. Sans. *S'hat akshara vidya*. Tib. <sup>(73)</sup> *Yi-ge-drug-pahi-rig-sñags*. From *leaf* 400—432. A *Vidya mantra*, consisting of six letters. Some *mantras* as preservatives against some specified diseases. Told by SHA'KYA to KUN-DGA'H-VO.

68. Sans. *Kanychavati-dháran'í*. Tib. <sup>(74)</sup> *Gser-chan—gzungs*. From *leaf* 432—435. The golden *dháran'í*. Charms against all sorts of evil.

69. Sans. *Karun'a agraná-dháran'í*. Tib. <sup>(75)</sup> *Snying-rjé-mch'hog—gzungs*. From *leaf* 435—438. The most merciful. A *dháran'í*. Adoration expressed, and prayers addressed to *Buddha*, for protection from the manifold calamities of life. Some *mantras*.

70. Sans. *Pushpa kúta*. Tib. <sup>(76)</sup> *Mé-tog-brtsegs-pa*. From *leaf* 438—441. A heap of flowers. The happy state of those that take refuge with *Buddha*.

71. Sans. *Mahá-dháran'í*. Tib. <sup>(77)</sup> *Gzungs-ch'hen-mo*. From *leaf* 441—445. The great *dháran'í*, or charm. KUN-DGA'H-VO having passed the three months of summer at *Sáketana* (Tib. *Gñas-bchas*), returns to SHA'KYA at

71 ཚེས་ལྷན་གྱི་བཅའ་པ་གཉིས་པའི་གཞུངས་ 72 སྐྱོ་རྩུག་པ་གཞུངས་ 73 ཡི་གེ་རྩུག་པའི་  
 རིག་ལྷནས་ 74 གསེང་ཅན་གཞུངས་ 75 ལྷིང་རྩེ་མཚན་གཞུངས་ 76 མེ་འོག་བཞུགས་པ་  
 77 གཞུངས་ཚན་མོ་

*Shrāvasti* (Tib. *Mnyan-yod*), who tells him this *dhāran'ī*, as a remedy against all evil. Some *mantras*, and the stories of their great efficacy.

NOTE.—There are many repetitions in the whole volume. The translation of many of the works is attributed to the celebrated translators in the ninth century, as, JINA-MITRA, DA'NA-SHILA, SURENDRA BODHI, PRAJNA'VARMA, &c. and BANDE' YE'SHE'S-SDE'; but, I think they had no part in the translation of several of them, judging from the contents of these works, and of other large treatises translated elsewhere by them. And it is stated by Tibetan writers, that the princes at that time permitted only a few *Tantrika* works to be translated.

(*PHA*) OR THE FOURTEENTH VOLUME.

There are in this volume, besides some fragments, fifty-three separate works. The titles of them in Sanscrit and Tibetan, with some notices on their contents, are as follow :—

1. Sans. *Achala—dhāran'ī*. Tib. <sup>(78)</sup> *Mi-gyo-va—gzungs*. From leaf 1—23. The firm or immoveable (a deity). A *dhāran'ī*. Instruction by SHĀ'KYA for preparing his *mandala* and performing the ceremonies, and on the several configurations of the fingers of the hands during the ceremony. What oblations to be made. Several *mantras* to be repeated—their efficacy. Translated by DHERMA SRI-MITRA, and *Gélong* CH'HOS-KYI' BZANG-PO.

2. Sans. *Vajra Krodha Rāja kalpa (laghu tantra nāma)*. Tib. <sup>(79)</sup> *Rdo-rjé-khro-vohi-rtog-pa (bsdus-pahi-rgyud)*. From leaf 23—57. Description of VAJRA KRODHA (an abridged *tantra*). His *mandala*. How to represent him in painting. His ceremonies, oblations, *mantras*, and praises.

The titles of the following eight works are only in Tibetan :—

3. Tib. <sup>(81)</sup> *Spyan-ras-gzigs-dvang-phyug-gi-nts'han-brgya-rtsa-brgyad-pa-gzungs-sñags-dang-bchas-pa*. From leaf 57—61. The hundred and eight names or epithets of AVALOKITE'SHWARA, together with some *mantras*.

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78 མི་གཡོ་བ་—གནུངས་ 79 རྡོ་རྗེ་ཀློ་བའི་རྗོང་པ་ (བསྐྱུས་པའི་རྒྱུད) 80 རྣམ་པུ་གསེས་པ་  
 དབང་ལྷུ་གུ་གི་མཚན་གྱི་ཚུ་བཅིང་པ་གནུངས་ལྷུ་གུ་དང་བཅས་པ་

4. The hundred and eight names or epithets of (Tib. <sup>(81)</sup>) BYAMS-PA. (Sans. *Maitreya*). From leaf 61—63.

5. Ditto, those of (Tib.) <sup>(82)</sup> NAM-MKHAHI-SNYING-PO. (Sans. *A'kásha Garbha*). From leaf 63—68.

6. Ditto, those of (Tib.) <sup>(83)</sup> KUN-TU-BZANG-PO. (Sans. *Samanta Bhadra*). From leaf 68—73.

7. Ditto, those of (Tib.) <sup>(84)</sup> LAG-NA-RDO-RJE'. (Sans. *Vajra Páni*). From leaf 73—77.

8. Ditto, those of (Tib.) <sup>(85)</sup> HJAM-DPAL. (Sans. *Mañju Sri*). From leaf 77—82.

9. Ditto, those of (Tib.) <sup>(86)</sup> SGRIB-PA-THAMS-CHAD-RNAM-PAR-SEL-VA. (Sans. *Sarva návaran'a viskambhi*). From leaf 82—85.

10. Ditto, those of (Tib.) <sup>(87)</sup> SAHI-SNYING-PO. (Sans. *Kshiti garbha*). From leaf 85—88.

11. Sans. *Mañju Shri náma as'há shatakam*. Tib. <sup>(88)</sup> Hjam-dpal-gyi-mts'han-brgya-rtsa-brgyad-pa. Leaves 88, 89. The hundred and eight names of MAÑJU SRI.

12. Sans. *Maitri pratijnyá-dhāran'í*. Tib. <sup>(89)</sup> Byams-pahi-dam-bchas-pa—gzungs. Leaf 89. The promise or vow of MAITRI.

13. Sans. *A'rya jambhala náma as'há shataka*. Tib. <sup>(90)</sup> Gnod-hdsin. From leaf 89—91. The hundred and eight names of (Sans. *Jambhala*) the destroyer or taker away of hurtful things. By repeating or reading these names many specified sorts of prosperity are stated to be obtained.

14. Sans. *A'tánátiyama-sútra*. Tib. <sup>(91)</sup> Kun-tu-rgyu-va-dang-kun-tu-rgyu-va-ma-yin-pa-dang-hthun-pahi-mdo. Leaf 92. A *sútra* common both to the

81 ཐུམ་པ་      82 ཀམ་ མཁའི་ ལྷིང་ པེ      83 ལྷན་ རྩ་ བཟང་ པེ      84 ལྷན་ ཀ་ རེ་ ལྷིང་  
 85 ལྷན་ རྩ་ བཟང་      86 ལྷིང་ པ་ ཐུམ་པ་ ཅད་ ཀམ་ པར་ ལེགས་ བ      87 ལྷན་ རྩ་ བཟང་ པེ      88 ལྷན་ རྩ་ བཟང་ ལྷིང་  
 མཚན་ བཟུང་ རྩ་ བཟང་ པ      89 ཐུམ་པ་ པའི་ དམ་ བཟུང་ པ་—གཏུངས་      90 ལྷན་པ་ ལྷན་པ་ ལྷན་པ་ ལྷིང་ ལྷིང་  
 མཚན་ བཟུང་ རྩ་ བཟང་ པ      91 ལྷན་ རྩ་ ལྷིང་ བ་ དང་ ལྷན་ རྩ་ ལྷིང་ བ་ མ་ ལྷིང་ བ་ དང་ ལྷན་ པའི་ མཚན་

*Parivrajakas* and non-*Parivrajakas*. Told by KUVÉ'RA, with the permission of GAUTAMA, the kinsman of the sun. He is styled by KUVÉ'RA, (Tib. <sup>(92)</sup>) *Dpah-ch'hen*, Sans. *Mahá Vira*, thus—Reverence to thee, great champion. In this *sútra* KUVÉ'RA tells how the four great kings on the *Ri-rab* (Sans. *Méru*) hearing the excellent qualities of GAUTAMA pay him their respects, with all their attendants, the *Gandharbas*, &c. and take refuge with him; and also that they promise to protect and make those to prosper who take refuge with *Buddha*. There are some *mantras* also. In general, this is an instructive *sútra*. Translated by JINA-MITRA, PRAJNA' VARMA, and BANDE' YE'-SHE'S-SDE'.

15. Sans. *Mahá mégha*. Tib. <sup>(93)</sup> *Sprin-ch'hen-po*. From leaf 112—132. The great cloud (the name of a *Buddha*). Enumeration of many sorts of *Nágas*. Several names of *Buddha*, with the epithet of "cloud." Instruction to the *Nágas*. The adorations expressed by them; and their promise that they will let fall seasonable rain in *Jambudwipa*, and will keep off all hurtful things. *Mantras* and ceremonies. Translated by JINA-MITRA, SHILENDRA BODHI, and BANDE' YE'-SHE'S-SDE'.

16. Sans. *Mahá mégha váta man'dali sarva-nága hridáya*. Tib. <sup>(94)</sup> *Sprin-ch'hen-po-rlung-gi-dkyil-hkhor-gyi-léhu, klu-thams-chad-kyi-snying-po*. From leaf 132—139. The great cloud, the atmosphere, the essence of all *Nágas*. Subject, as above, enumeration of many *Nágas*. They take refuge with *Buddha*, and pay their respects to him. Praises and *mantras*.

17. Sans. *Nága Rája víra pariprich'chha-náma dháran'i*. Tib. <sup>(95)</sup> *Kluhi-rgyal-po-gzi-chan-gyis-zhus-pahi-gzungs*. A *dháran'i* at the request of VIRA, a *Nága Rája* (or principal serpent). Some *mantras*, as preservatives against poison, weapons, and other hurtful things.

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92 དཔལ་ ཚེས་།—དཔལ་ ཚེས་ ལྷོད་ ལ་ ཕུག་ འཚེས་ ལོ་ 93 སྤྱིན་ ཚེས་ པོ་ 94 སྤྱིན་ ཚེས་ པོ་ ལྷུང་ ལི་  
 དལྱིས་ ལའོ་འ་ ལྷི་ ལེའུ་། ལྷ་ བམམ་ ཅད་ ལྷི་ ལྷིང་ པོ་ 95 ལྷུང་ ལྷེས་ པོ་ ལཱི་ ཅན་ ལྷིས་ ལྷུས་ པའི་  
 ལྷུངས་



18. Sans. *Mahá Gan'apati-tantra*. Tib. <sup>(96)</sup> *Ts'hogs-kyi-bdag-po-ch'hen-pohi-rgyud*. From leaf 140—148. A *tantra* of the great GANE'SA (the lord of hosts). Description of the square *mandala* in which his image must be placed. Oblations of several things, *mantras*, praises, prayers. This *tantra* was brought into Tibet by DIPANKARA SRI JNA'NA (*Chovo Atisha*), in the eleventh century.

19. Sans. *Gan'apati hridáya*. Tib. <sup>(97)</sup> *Ts'hogs-kyi-bdag-pohi-snying-po*. From leaf 148—150. The essence of GANE'SA. Some *mantras* of wonderful efficacy for obtaining success in every undertaking, and for being defended against all hurtful things. Told by SHA'KYA to KUN-DGA'H-VO at *Rájagriha*. (Tib. *Rgyal-pohi-khab*.)

20. Sans. *Graha-matriká-dháran'i*. Tib. <sup>(98)</sup> *Gzah-rnams-kyi-yum—gzungs*. From leaf 150—153. A *dháran'i* containing the mother of the planets; or some *mantras* to render the planets propitious to keep off all hurtful things. Told by SHÁKYA, at the request of VAJRA PA'NÍ'. Translated by SHILENDRA BODHI, JNÁNA SIDDHI, SHA'KYA PRABHA', and by BANDE' YE'-SHE'S-SDE'.

21. Another *dháran'i* under the same title, and on the same subject as before. From leaf 153—157.

22. Sans. *Vasudhara. Dháran'i*. Tib. <sup>(99)</sup> *Nor-gyi-rgyun—gzungs*. Affluence of riches. Instruction, and some *mantras* by SHA'KYA, how to escape poverty, sickness, and other hurtful things. Delivered at the request of DA'VA'-ZANG-PO, a citizen of *Kóshambi*, when SHA'KYA was in the thorny forest near that city.

23. Sans. *Shri Mahá Kála tantra*. Tib. <sup>(100)</sup> *Dpal-nag-po-ch'hen-pohi-rgyud*. From leaf 167—170. A *tantra* on SRI MAHA' KA'LA (a terrific god). How to represent him in the *mandala*. What oblations to be made. Ceremonies and *mantras*.

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96 ཚོགས་ཀྱི་བདག་པོ་ཚེ་པོའི་རྒྱུད་ 97 ཚོགས་ཀྱི་བདག་པོའི་སྟོན་པོ་ 98 གཟུང་མཁའ་  
ཀྱི་ཡུམ་—གཟུངས་ 99 རྟོན་ཀྱི་རྒྱུན་—གཟུངས་ 100 དཔལ་གྱི་མེ་ཚེ་པོའི་རྒྱུད་

24. Sans. A *dháran'i* on *Shri Mahá Kála*. Leaves 170, 171.

25. Sans. *Dévi Mahá Káli dháran'i*. Tib. <sup>(1)</sup> *Lha-mo-nag-mo-ch'hen-mohi-gzung*s. Leaves 171, 172. A *dháran'i* of KA'LI DE'VI. She is called here the sister and wife of YAMA (Tib. <sup>(2)</sup> *Gshin-ryéhi-lcham*), the mother of MA'RA (Tib. <sup>(3)</sup> *Bdud*) or CA'MA, and the queen (Tib. <sup>(4)</sup> *Dvang-phyug-mu*. Sans. *Ishwari*) of the *Cámarupa* world. She visited SHA'KYA after he became *Buddha*, and while he was sitting under the holy tree (*ficus indica*); and having thrice circumambulated him, prostrated herself at his feet, adored him, and was instructed by him in some *mantras*.

26. Sans. *Shri Dévi Kála prama rája tantra kili*. Tib. <sup>(5)</sup> *Dpal-lha-mo-nag-mohi—bstod-pa-rgyal-pohi-rgyud*. From leaf 172—182. The highest praise bestowed on KA'LI DE'VI, for having adopted the doctrine of BHAGAVA'N with respect to the ten moral virtues.

27. Sans. *Shri Dévi Káli náma as'hta shataka*. Tib. <sup>(6)</sup> *Dpal-lha-mo-nag-mohi-mts'han-brgya-rtsa-brgyad-pa*. From leaf 182—184. The hundred and eight names of SRI KA'LI DE'VI.

28. Sans. *Sapta vetuda—dháran'i*. Tib. <sup>(7)</sup> *Ro-langs-bdun-pa-gzung*s. From leaf 184—190. Seven manes or ghosts. SHA'KYA'S instruction to KUNDGA'H-VO, when he, on a certain occasion, was hurt by some *Tirthika Parivrajakas*, by the influence of some mischievous spirits (of dead bodies).

29. Sans. *Surupa—dháran'i*. Tib. <sup>(8)</sup> *Su-ru-pa*, or *Gzugs-legs*. Leaf 190. Some *mantras* and their effects. There are some other *dháran'is* from leaf 190—200.

30. Sans. *Aparámita ayurjnána-mahá yána súra*. Tib. <sup>(9)</sup> *Ts'hé-dang-yé-shes-dpag-tu-med-pa—theg-pa-ch'hen-pohi-mdo*. From leaf 200—208. Im-

1 ལྷ་མོ་ནག་མོ་ཚེན་མོའི་གཟུངས་ 2 གཤིན་རྗེའི་ལུས་ 3 བརྟུང་ 4 དབང་ལུག་མ  
5 དཔལ་ལྷ་མོ་ནག་མོའི་བརྟུང་པ་ཅིན་པོའི་རྒྱུད་ 6 དཔལ་ལྷ་མོ་ནག་མོའི་མཚན་བརྒྱ་རྩ་  
བརྒྱེད་པ་ 7 རྩོ་ལངས་བརྟུན་པ་གཟུངས་ 8 ལུ་ཅེ་པ་ལའང་གཟུངས་ལེགས་ 9 ཚེ་དང་ལེ་ཤེས་  
དཔག་ཅ་མེད་པ་—ཤེག་པ་ཚེན་པོའི་མདོ་

mense life and wisdom. A *sútra* of high principles, by SHA'KYA to MAÑJU SRI, on the several good qualities or perfections of APARA'MITA AYURJNÁNA, a *Buddha*. Several *mantras*, and their effects.

31. Another *sútra* of the same name and subject. From *leaf* 208—215.

32. A *dháran'i* containing the essence of the above. From *leaf* 215—217.

33. Sans. *Avalokitéshwara padma jála (mu'la tantra rája náma)*. Tib. <sup>(10)</sup> *Spyan-ras-gzigs-dvang-phyug-gi-rtsa-vahi-rgyud-kyi-rgyal-po—Pad-ma-dra-va-zhes-bya-va*. From *leaf* 217—299. The *Padma* net (or ornamental work of flowers). An original *tantra* of AVALOKITE'SWARA. Subject—Mystical and moral theology. Told by SHA'KYA before all sorts of auditors. *Leaf* 219. There is an enumeration of many goddesses, commencing with LOCHANA, MA'MAKI, &c. All sorts of moral instructions. Stories of acts performed in former lives. Instruction on preparing *mandalas*, performing ceremonies, and repeating *mantras*. Translated in *Cashmir* by *Pandita SOMA SRI BHAVA*, the Tibetan *Lotsáva KYURA*, *Gélong Ts'HUL-KHRIMS HOD-ZER*.

34. Sans. *Amoghá páshá páramitá s'hat paripu'ráya náma dháran'i*. Tib. <sup>(11)</sup> *Don-yod-zhags-pahi-pha-rol-tu-phyin-pa-drug-yongs-su-rdsogs-par-byed pa-zhes-bya-vahi-gzungs*. From *leaf* 299—302. A *dháran'i* of *Amogha-páshá* for accomplishing the six transcendental virtues. Adoration of several *Buddhas*. Some *mantras*.

35. (Titles only in Tibetan). The minute rituals and ceremonies of AVALOKITE'SHWARA, who has a thousand hands, and as many eyes. From *leaf* 302—346.

36. A *dháran'i* of SPYAN-RAS-GZIGS. From *leaf* 346—410. All sorts of ceremonies, legendary stories, and *mantras*. Translated from *Chinese*.

<sup>10</sup> ལྷན་ འཕ་ གཞིགས་ དབང་ ལྷན་ གི་ མ་ བའི་ལྷན་ རྗེ་ ལྷན་ བོ་—པད་ མ་ ཅ་ བ་ ལེས་ རྩ་ བ  
<sup>11</sup> དོན་ མོད་ ལགས་ པའི་ ས་ རོག་ མ་ ལྷན་ པ་ ལྷན་ མོདས་ ལྷ་ རྗེགས་ པར་ རྗེད་ པ་ ལེས་ རྩ་ བའི་  
གཟུངས་

37. *Avalokitéshwara ekadasha mukham, náma dháran'í.* Tib. <sup>(12)</sup> *Spyan-ras-gzigs-dvang-phyug-zhal-bchu-gchig-pahi-gzungs.* From leaf 410—414. A *dháran'í* of the eleven-faced AVALOKITE'SHWARA. Some prayers and *mantras* for averting all sorts of evil.

38. Another *dháran'í* of CHENRE'SIK.

39. Sans. *Padma ku'ta tantra.* Tib. <sup>(13)</sup> *Pad-ma-chod-pan—rgyud.* From leaf 414—425. A *padma* head ornament. Ceremonies and *mantras* for averting all disagreeable things.

40. Sans. *Lokéshwara kalpa.* Tib. <sup>(14)</sup> *Hjig-rten-dvang-phyug-gi-rtog-pa.* From leaf 425—433. A religious treatise on LOKE'SHWARA.

41. Sans. *Samanta Bhadra dháran'í.* Tib. <sup>(15)</sup> *Kun-tu-bzang-pohi-gzungs.* From leaf 433—436. A *dháran'í* of SAMANTA BHADRA. Some *mantras* for acquiring superhuman powers.

42. Sans. *Avalokitéshwara Hayagriva dháran'í.* Tib. <sup>(16)</sup> *Spyan-ras-gzigs-dvang-phyug-ha-ya-gri-vahi—gzungs.* From leaf 436—438. A *dháran'í* of AVALOKITE'SHWARA HAYAGRIVA. Some *mantras*.

43. Sans. *Avalokitéshwaráya náma as'ht'a shatakam.* Tib. <sup>(17)</sup> *Spyan-ras-gzigs-dvang-phyug-gi-mts'han-brgya-rtsa-brgyad-pa.* From leaf 438—440. The hundred and eight names of CHENRE'SIK.

44. Sans. *Karun'ikasya árya jambhala jalendra su shankara, náma dháran'í.* Tib. <sup>(18)</sup> *Gnod-hdsin-ch'hu-dvang-snying-rjé-chan-gyi-gzungs—bdé-byed-ches-bya-va.* The happy maker (he that makes happy). A *dháran'í* of the merciful JAMBHALA, the ruler of water. Adoration of *Buddha* and a few *mantras*.

12 སྤྱན་རྒྱལ་གཞིགས་དབང་ལྷུ་གུ་ལམ་བརྒྱ་གཅེན་པའི་གཟུངས་ 13 པད་མ་ཅོད་པར་རྒྱུད  
 14 ལྷོ་མ་རྒྱལ་དབང་ལྷུ་གུ་གི་རྒྱལ་པ 15 ལྷུ་གུ་ཐ་བརྒྱུད་པའི་གཟུངས་ 16 སྤྱན་རྒྱལ་གཞིགས་དབང་  
 ལྷུ་གུ་ཅ་ཡ་གི་པའི་གཟུངས་ 17 སྤྱན་རྒྱལ་གཞིགས་དབང་ལྷུ་གུ་གི་མཚན་བརྒྱ་མ་བརྒྱད་པ  
 18 གཞོད་ལྷོ་མ་རྒྱལ་དབང་ལྷུ་གུ་ཅེ་ཅན་གྱི་གཟུངས་—པད་ཅེད་ཅེས་ལྷ་བ

45. Sans. *Ruchira aṅgayas'ht'hi-dhāran'ī*. Tib. <sup>(19)</sup> *Lus-kyi-dvyibs-mdses-pa—gzungs*. From leaf 441—443. A *dhāran'ī* of the handsome bodied. Some *mantras* for obtaining some specified prosperity.

46. Sans. *Siṅha nāda tantra*. Tib. <sup>(20)</sup> *Seng-géhi-sgra*. From leaf 443—445. The lion's voice. Some *mantras* by SHĀKYA, and their efficacy.

47. Sans. *Avalokitéshwarāya siṅha nāda dhāran'ī*. Tib. <sup>(21)</sup> *Spyan-ras-gzigs-dvang-phyug-senge-sgrahi—gzungs*. From leaf 445—453. The lion-voice of AVALOKITE'SHWARA. A *dhāran'ī*. *Mantras* and their efficacy.

48. Sans. *Avalokitéshwara mati-dharan'ī*. Tib. <sup>(22)</sup> *Spyan-ras-gzigs-dvang-phyug-gi-yum—gzungs*. From leaf 455—457. The mother of AVALOKITE'SHWARA. A *dhāran'ī*. Some *mantras* and their virtues. Told by SHĀKYA at *Yang-s-pa-chen*, on the request of KUNTU-ZANG-PO.

49. Sans. *Sarva tathāgata matani Tārā vishwa-karma bhawa-tantra*. Tib. <sup>(23)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-yum-sgrol-ma-las-sna-ts'hogs-hbyung-vazhes-bya-vahi-rgyud*. From leaf 457—480. A *tantra* shewing how various things originated from TA'RA', the mother of all *Tathāgatas*. Told by SHĀKYA to MAÑJU SRI. Praises, prayers, *mantras*. Translated by DHARMA SRI MITRA, and *Lotsavá Gélong CH'HOS-KYI ZANG-PO*.

50. Sans. *A'rya Tārā Bhādra nāma as'hta shatakam*. Tib. <sup>(24)</sup> *Rje-btsun-mu-hphags-ma-sgrol-mahi-nts'han-brgya-rtsa-brgyad-pa*. From leaf 480—483. The hundred and eight names of the venerable TA'RA'.

51. Sans. *Tārā dévi nāma as'hta shatakam*. Tib. <sup>(25)</sup> *Lha-mo-sgrol-mahi-nts'han-brgya-rtsa-brgyad-pa*. The hundred and eight names of TA'RA' DEVI'.

19 ལུས་ ཁྱི་ དབྱིབས་ མཛེས་ པ་—གནུངས་ 20 སེང་ གའི་ ལྷ 21 ལྷན་ རས་ གནལས་ དབང་ ལྷག་  
 སེང་ གའི་ ལྷའི་ གནུངས་ 22 ལྷན་ རས་ གནལས་ དབང་ ལྷག་ གི་ ལྷམ་—གནུངས་ 23 དེ་ བཞིན་ གཞེས་  
 པ་ ཐམས་ ཅང་ ཁྱི་ ལྷམ་ ལྷོལ་ མ་ ལས་ ལྷ་ རྗེ་ གས་ འབྲུང་ བ་ ཞེས་ ལྷ་ བའི་ ལྷུང་ 24 རེ་ བརྗེན་ མ་  
 འཕགས་ མ་ ལྷོལ་ མའི་ མཚན་ བཟླ་ ལ་ བཟླུང་ པ་ 25 ལྷ་ མོ་ ལྷོལ་ མའི་ མཚན་ བཟླ་ ལ་ བཟླུང་ པ་



3. Sans. *Shri Mahá Dévi vyákarana*. Tib. <sup>(30)</sup> *Lha-mo-ch'hen-mo-dpal-lung-bstan-pa*. From leaf 12—19. Account of SRI MAHÁ DE'VI (*Lakshmi*). Told by SHÁKYA to CHENRE'SIK, in the (Tib. <sup>(31)</sup>) *Bdé-va-chan* (Sans. *Sukhavati*) world. Prophecies of several *Buddhas* of her future exaltation. Her former moral merits. The benefits arising from repeating her names. *Leaves* 18, 19. Her several names. *Mantras*.

4. Sans. *Mahá shrayá sú'tra*. Tib. <sup>(32)</sup> *Dpal-ch'hen-mohi-mdo*. *Leaves* 19, 20. A *sú'tra* on MAHA SRI DE'VI. Told by SHÁKYA to CHENRE'SIK, in *Sukhavati*. Her twelve names are thus in Tibetan.—<sup>(33)</sup> 1 DPAL-LDAN-MA. 2. BKRA-SHIS-MA. 3. PAD-MAHI-PHRENG-VA-CHAN. 4. NOR-GYI-BDAG-MO. 5. DKAR-MO. 6. GRAGS-PA-CH'HEN-MO. 7. PAD-MAHI-SPYAN. 8. HOD-CH'HEN-MO. 9. BYED-PA-MO. 10. ZAS-SBYIN-MA. 11. RIN-PO-CH'HE'-RAB-TU-SPYAN-MA. 12. DPAL-CH'HEN-MO. *Mantra*—*Syadya thedana jini ghrini, sarva artha sádhani shashini alakshmini, menésheya. Siddhantumé mantra padá: swáhá*. Translated by JINA-MITRA and BANDE' YE-SHE'S-SDE'.

5. The twelve names of ditto. *Leaves* 20, 21.

6. Sans. *Vajra pátála (náma tantra rája)*. Tib. <sup>(34)</sup> *Rdo-rjé-sa-hog-gi-rgyud-kyi-rgyal-po*. From leaf 21—66. The salutation is thus—Reverence be to the Supreme being and to MAÑJU SRI. A principal *tantra* containing a prolix description of *mandalas*. Ceremonies, *mantras*, and mystical doctrine with respect to the infernal (or lower) regions, told by SHÁKYA, at *Shrávasti*, (Tib. *Mnyan-yod*), in the presence of many priests, *Bodhisatwas*, gods, and demons.

7. Sans. *Bhu'ta damara (mahá tantra rája)*. Tib. <sup>(35)</sup> *Hbyung-po hdul-*

<sup>30</sup> ལྷ་མོ་ཚེན་མོ་དཔལ་ལྷན་པ      <sup>31</sup> བདེ་བ་ཅན      <sup>32</sup> དཔལ་ཚེན་མོའི་མདོ

<sup>33</sup> 1. དཔལ་ལྷན་མ    2. བཟ་སེལ་མ    3. པད་མའི་ལྷོང་བ་ཅན    4. རོར་ལྱི་བདག་མོ    5. དཀར་མོ  
6. བགལ་པ་ཚེན་མོ    7. པད་མའི་རྩན    8. འོད་ཚེན་མོ    9. རྗེད་པ་མོ    10. བླ་མོ་ལྷན་མ

11. རིན་པོ་ཚེ་རལ་མ་རྩན་མ    12. དཔལ་ཚེན་མོ      <sup>34</sup> རོ་རྗེ་ས་འོག་གི་རྩུང་གི་རྩལ་པོ

<sup>35</sup> འབྲུང་པོ་འདྲེན་བ—རྩུང་གི་རྩལ་པོ་ཚེན་པོ་དཔལ་རོ་རྗེ་སེམས་དཔལ

*va—rgyud-kyi-rgyal-po-ch'hen-po.* From *leaf* 66—105. The subduing or taming of ghosts (or evil spirits). Salutation thus—Reverence be to SRI VAJRA SATWA. (Tib. *Dpal-rdo-rjé-sems-dpah*). Subject—The manner of subduing all male and female *Bhúts*. The speaker is VAJRA DHARA (*Rdo-rjé-ch'hang*). *Leaf* 80. Explication of several symbols (Sans. *múdra*) or configurations of the fingers of the hands, the fists, &c. Several *mantras* and ceremonies to be performed for obtaining the favour of such and such a demon. Translated by BUDDHA A'KARA VARMA, and *Gélong* CH'HOS-KYI-SHES-RAP.

(*BA-HOG*) OR THE SIXTEENTH VOLUME.

The lower or latter *B*.

There is only one work, with the following title and contents :—

Sans. *A'rya amogha pásha kalpa Rája.* Tib. <sup>(36)</sup> *Hphags-pa-don-yod-pahi-zhags-pahi-ch'ho-ga-zhib-mohi-rgyal-po.* From *leaf* 1—569. Minute description of the religious rites and ceremonies of A'RYA AMOGHA PA'SHA. The salutation is thus—Reverence be to *Buddha*, and to all *Bodhisatwas*. Subject—Description of *mandalas*, ceremonies, *mantras*, praises, instruction. The several parts of this volume have been translated by different persons at different times; the end, by SHA'KYA and *Gélong* RIN-CH'HEN-GRUB.

(*MA*) OR THE SEVENTEENTH VOLUME.

There are in this volume sixteen separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow :—

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<sup>36</sup> ལྔམགས་པ་ དཱེ་ ཡོད་ པའི་ ཞགས་ པའི་ ཚོ་ ག་ ཞིབ་ མེད་ རྒྱལ་ པོ་



1. Sans. *Sarva karma ávaran'a vishodhani—náma dháran'í.* Tib. <sup>(37)</sup> *Las-kyi-sgrib-pa-thams-chad-rnam-par-sbyong-va-zhes-bya-vahi-gzungs.* From leaf 1—3. A *dháran'í* for making clear all the stains of moral works (or for putting away all moral deformities). The salutation is thus—Reverence be to BHAGAVA'N, (Tib. <sup>(38)</sup> *Bchom-ldan-hdas,*) the undisturbed. *Namo Ratna Trayáya.* There are a few *mantras*, and some benefits are enumerated as attainable by repeating them.

2. Sans. *Vidyá uttama mahá tantra.* Tib. <sup>(39)</sup> *Rig-pa-mch'hog-gi-rgyud-ch'hen-po.* From leaf 3—365. A large *tantra* of the chief *vidyá*, taught by CHA'KNA' DORJE' (Sans. *Vajra Pán'í*) by the permission of CHOM-DA'N-DA'S (*Shákya*) at *Shrávasti.* *Mantras*, with instruction how to make use of them; on what occasions to write them; on what days to perform the ceremonies and burn incense; and what things are to be obtained by them. Leaf 37. CHA'KNA' DORJE' having prostrated himself at the feet of CHOM-DA'N-DA'S (*Shákya*) utters this *mantra*—*Namo Ratna Trayásya; Namashachan'd'a Vajra Pánisya Mahá Yaksha sénapatisya; Namashachan'd'a pramatanáya, swáhá. Hiri miri tirini, swáhá.* Ceremonies of RUDRA'NI, (Tib. <sup>(40)</sup> *Nag-mo-drag-mo,*) of *Jayavati*, (Tib. <sup>(41)</sup> *Rgyal-va-chan-ma,*) &c. Several sorts of *mandalas.* Ceremonies for obtaining any specified kind of prosperity; as, health, longevity, wealth, victory over an enemy, faculty of perceiving and retaining what one has heard or learned. The ceremonies of KARTIKEYA (Tib. <sup>(42)</sup> *Smin-drug-gi-bu*); of six great goddesses, as, UMA' (Tib. <sup>(43)</sup> *Dkah-bzlog*); &c. The expelling of evil spirits. The curing of lunatics (or madmen), and of those suffering from consumption by several sorts of meat and drink, or

37 ལས་ གྱི་ ལྷིབ་ པ་ གམས་ ཅད་ རྣམ་ པར་ ལྷོང་ བ་ ཞེས་ ཅུ་ བཤེ་ མཐུངས་	38 བཅོམ་
ལྷན་ ལྔས་	39 རིག་ པ་ མཚོན་ གི་ ལྷིབ་ རྗེན་ པོ་
བ་ ཅན་ མ་	40 རྣམ་ མོ་ རྣམ་ མོ་
42 མིན་ རྣམ་ གི་ ལྷ་	43 དམའ་ བརྗོན་
	41 ལྷལ་

potions. Several modes of curing diseases also. On *leaf* 365 there is a *śloka* in four lines thus:—(Tib. <sup>(44)</sup>)

*Nad-med-pa-ni-rnyed-pahi-mch'hog,*  
*Ch'hog-shes-pa-ni-nor-gyi-mch'hog,*  
*Yid-brtan-pa-ni-gnyen-gyi-mch'hog,*  
*Mya-nān-hdas-pa-bdē-vahi-mch'hog.*

Health is the chief acquirement.

Content is the best riches.

Firmness of mind is the best kinsman.

Deliverance from pain is the chief happiness.

*Dkon-mch'hog-gsum-la-phyag-hts'hal-lo.*

Reverence be to the three holy ones.

Translated by VIDYA'KARA PRABHA', and PA'LSE'GS, a Tibetan *Lotsavá*. From *leaf* 366—368. The eight names of CHA'KNA' DORJE' (Sans. *Vajra Pán'í*) together with some *mantras*.

3. Sans. *Vajra vidáran'a—náma-dháran'í*. Tib. <sup>(45)</sup> *Rdo-rjé-rnam-par-hjoms-pa—zhes-bya-vahi-gzungs*. From *leaf* 368—370. A *dháran'í* styled “the subduer of the thunderbolt.” Some *mantras*, and their efficacy.

4. Sans. *Mahá vajra mérushikhara kúta gúra—dháran'í*. Tib. <sup>(46)</sup> *Rdo-rjéhi-ri-rab-ch'hen-pohi-rtse-mohi-khang-pa-brtsegs-pahi—gzungs*. From *leaf* 370—419. The storied house (or palace) on the top of the great diamond (immoveable) *Ri-rab* (Sans. *Méru*). A *dháran'í*. Salutation thus—Reverence

44 ཀད་ མེད་ པ་ ཉི་ རྟེན་ པའི་ མཚོག་ །  
 ཚོག་ ཤེས་ པ་ ཉི་ རྟེན་ གྱི་ མཚོག་ །  
 ཡིད་ བརྟན་ པ་ ཉི་ གཉེན་ གྱི་ མཚོག་ །  
 ལྷ་ དན་ འདས་ པ་ བདེ་ བའི་ མཚོག་ །

དཀོན་ མཚོག་ གཤམ་ ལ་ ལུས་ འཕྲོ་ ལོ་ །

45 རོ་ རྗེ་ རྣམ་ པར་ འཇོམས་ པ་—ཞེས་ ལུ་ བའི་ གཟུངས་      46 རོ་རྗེའི་ རི་ རབ་ རྗེན་ པའི་  
 རྗེ་ མོའི་ རང་ པ་ བརྗེགས་ པའི་ གཟུངས་

be to *Buddha* and to all *Bodhisatwas*. Told by SHA'KYA, when he was in that house on the top of the *Méru*. Subject—Praise of SHÁKYA by the gods and *Bodhisatwas*. Exhortations to go to him, and to hear his doctrine. His instruction on several subjects. Metaphysical speculation on the nature of *Tathágata* (God) in a discourse between CHA'KNÁ, DORJE' (Sans. *Vajra Pán'í*) and SHA'RADWA'TIHI-BU. Translated by the Indian *Upádhyáya* (*Mkhan-po*, master or professor) SHILE'NDRA BODHI, JNA'NA SIDDHI, and BANDE' YE'-SHE'S-SDE'.

5. Sans. *Vajra ajita anala pramohán'í—dháran'í*. Tib. <sup>(47)</sup> *Rdo-rjé-mi-hpham-pa-mé-ltar-rab-tu-rmong-s-byed—gzungs*. From leaf 419—424. The invincible *Vajra*, that makes blind like fire. All sorts of demons utter great noise in their distresses, and beg CHOM-DA'N-DA'S to protect them. His instruction to them.

6. Sans. *Dasha Vajrá Pán'ína hridáya*. Tib. <sup>(48)</sup> *Lag-na-rdo-rjé-bchuhisnying-po*. From leaf 424—426. The essence of ten *Vajra Pán'ís*. Some *mantras* and *bija-mantras*.

7. Sans. *Vajra dúnda—Nága samaya*. Tib. <sup>(49)</sup> *Rdo-rjé-mch'hu—kluhidam-ts'hig*. From leaf 426—466. The *Vajra* (or diamond) beak ; or the oath or promise of a *Nága* (or serpent). Some ceremonies and *mantras* to the *Nágas* (or serpents) for obtaining seasonable rain. The *Nágas* promise that they will not hurt the corn, &c.

8. Sans. *Sadhrisha aya ós'ht'ha*. Tib. <sup>(50)</sup> *Lchags-mch'hu-nag-po*. Leaves 466, 467. The black iron beak (or bill).

9. Sans. *Loha dun'da—dháran'í*. Tib. <sup>(51)</sup> *Lchags-mch'hu—gzungs*. Leaves 469, 470. The iron bill (or beak). A *dháran'í* by SHA'KYA to INDRA, on the means of subduing all evil spirits that are noxious to his doctrine.

10. Another *dháran'í* of the same title. Leaf 472.

47 རོ་རྩེ་མི་འཇིགས་པ་མེ་ལྷུང་རྩལ་མྱོང་གཞུང་ 48 ལག་ན་རོ་རྩེ་བརྒྱུད་ལྷིང་པོ་  
 49 རོ་རྩེ་མཚན་—ལྷུང་དམ་རྩིག 50 ལྷགས་མཚན་ནག་པོ་ 51 ལྷགས་མཚན་—གཞུང་

11. Sans. *Kundalya mrita hridaya—dháran'í*. Tib. <sup>(52)</sup> *Bdul-rtsi-thab-sbyar-gyi-snying-po—gzungs*. Leaf 474. Some *mantras* by DORJE' KHROVO, (Sans *Vajra Chan'd'a*) on the permission of CHOM-DA'N-DA'S, for the benefit of all animal beings.

12. Sans. *Mahá bala—mahá yána sútra*. Tib. <sup>(53)</sup> *Stobs-po-ch'hé—theg-pa-ch'hen-pohi-mdo*. Leaf 489. The great strong (or powerful) one. A *sútra* of high principles. Some *mantras* of VAJRA KRODHA MAHA' BALA—their efficacy. The MAHA' BALA is *Tathágata*, is *Dherma*, is all ;—therefore MA'RA or CA'MA repairs for protection to MAHA' BALA.

13. Sans. *Vighnan vinaya gádatrá—dháran'í*. Tib. <sup>(54)</sup> *Bgegs-sel-vahi—gzungs*. Leaf 489. A *dháran'í* against mischievous spirits.

14. Sans. *Mahá yaksha sénapatayé nára kuvera kalpa*. Tib. <sup>(55)</sup> *Gnod-sbyin-gyi-sdé-dpon-ch'hen-po-gar-mkhan-mch'hog-gi-brtag-pa*. Leaf 521. SHA'KYA in the palace of KUVERA. Descriptions of the great *mandala*. Some ceremonies and *mantras*, and reflections on the supreme spirit, by MAHA' YAKS'HA, upon the permission and benediction of SHA'KYA.

15. Sans. *Jambhala shri—dháran'í*. Tib. <sup>(56)</sup> *Gnod-hdsin-dpal—gzungs*. Leaf 523. A *dháran'í* consisting of some *mantras*.

16. Sans. *Jambhala Jalendra yathá lasatá kalpa-náma*. Tib. <sup>(57)</sup> *Gnod-gnas-dvang-po-ji-ltar-hbyung-vahi-rtog-pa*. On the manner of the origin of JAMBHALA JALENDRA. Many *mantras*. At the end—Om ! *Supratis'htha Vajrayé, swáhá*.

(Tsa) OR THE EIGHTEENTH VOLUME.

There is only one work in this volume, under the following title :—

Sans. *Bhogavati Áryá Tára mu'la kalpa*. Tib. <sup>(58)</sup> *Bchom-ldan-hdas-ma-hphags-ma-sgrol-mahi-rtsa-vahi-rtog-pa*. From leaf 1—453. Minute des-

52 བཟུང་ མི་ འབ་ ལྷར་ ཨི་ ལྷིང་ པོ་—གཟུངས་      53 ལྷོ་བས་ པོ་ ཚེ་—ཤེག་ པ་ ཚེན་ པའི་ མདོ་  
 54 བཞེགས་ ལེ་ལ་ བའི་ གཟུངས་      55 གནོད་ ལྷིན་ ཨི་ མི་ དཔོན་ ཚེན་ པོ་ གར་ མཁན་ མཚོག་ ལི་  
 བརྟེན་ པ་      56 གནོད་ འཇིན་ དཔལ་—གཟུངས་      57 གནོད་ གནས་ དབང་ པོ་ རི་ ལྷར་ འབྲུང་  
 བའི་ རིག་ པ་      58 བཅོམ་ ལྷན་ འདས་ མ་ འཕགས་ མ་ ལྷོ་ལ་ མའི་ མ་ བའི་ རིག་ པ་

cription of religious rites and ceremonies concerning 'TA'RA', a goddess, styled elsewhere, the mother of all *Tathágatas*. CHENRE'SIK (Sans. *Avalokitéshwara*) sent by AMITA'BHA from the *Sukhavati* world, visits SHA'KYA, and after having delivered to him AMITA'BHA'S compliments, praises him (SHA'KYA) in several verses (seven or eight). SHA'KYA with CHENRE'SIK, in a discursive manner, tells all sorts of religious rites and ceremonies. There are descriptions of *mandalas*, ceremonies, and some *mantras*. Instruction on several subjects. On the six transcendental virtues. The subject of this volume is, in general, mystical and moral doctrine. Besides CHENRE'SIK, several of SHA'KYA'S disciples are introduced speaking, as SHA'RIHI-BU, MONGOLYANA, and others.

(T'S'HA) OR THE NINETEENTH VOLUME.

There are in this volume twenty-two separate works. Their titles in Sanscrit and Tibetan, together with some short notices on their contents are as follow :—

1. Sans. *Mani bhadra—dháran'i*. Tib. <sup>(59)</sup> *Nor-bu-bzang-pohi-gzungs*. From leaf 1—3. The son of MAHA' YAKSHA SE'NAPATI visiting SHA'KYA at *Shrávasti*, promises to him, that whoever of the *Gélongs* and *Gélongmas* shall daily thrice repeat this *Snying-po* (*mantra* or *bija-mantra*)—*Namo Ratna Trayáya; Namo Mani Bhadráya, Mahá Yaksha Sénapatayé*, &c. he will defend him, and supply all his necessities.

2. Sans. *Mani bhadra yaksha-séna kalpa*. Tib. <sup>(60)</sup> *Gnod-sbyin-gyi-sdé-dpon-ch'hen-po-nor-bu-bzang-pohi-rtog-pa*. From leaf 3—20. Some ceremonies and *mantras* concerning MANI BHADRA.

3. Sans. *Mékhala—dháran'i*. Tib. <sup>(61)</sup> *Mé-kha-la—gzungs*. From leaf 20—27. A *dháran'i*, styled *Mékhala* (a girdle or zone). Name of a *vidyá*

<sup>59</sup> རྣམ་ལྷན་གྱི་འཇུག་པའི་མཚན་ལས་  
པོ་ལྷན་པ་

<sup>60</sup> གནེ་དུ་བྱིན་གྱི་མེ་དཔོན་ཚེས་པོ་རྣམ་ལྷན་གྱི་འཇུག་པའི་

<sup>61</sup> མེ་ཁ་ལུ་གཟུངས་

*tantra*, told by SHA'KYA to KUN-DGA'H-VO, to keep safe GRACHEN-DSIN (Sans. *Ráhula*) his son from the injuries of all sorts of specified demons, or evil spirits.

4. Sans. *Vidyá Rája—Shwása mahá*. Tib. <sup>(62)</sup> *Rig-sñags-kyi-rgyal-podvugs-ch'hen-po*. Leaves 27, 28. A principal *vidyá mantra*, styled "The great breath," (name of a demon, the prince of all evil spirits). He tells to SHA'KYA the several evils which he inflicts on all animal beings, and promises that he will not hurt such as shall keep and repeat the "*Shwása mahá vidyá mantra*."

5. Sans. *Pradaksha ratna traya—dháran'í*. Tib. <sup>(63)</sup> *Dkon-mch'hog-gi-rtan-la-bskor-va-bya-vahi-gzung*s. Leaves 28, 29. A *dháran'í* to be repeated at circumambulating any of the three holy ones (representatives of God). The benefits arising therefrom.

6. Sans. *Dakshini parishodhani*. Tib. <sup>(64)</sup> *Yon-yongs-su-sbyong-va*. Leaves 29, 30. The purification of gifts. Some *mantras* to be repeated.

7. Sans. *Jnyánolko—dháran'í, sarva gati parishodhani*. Tib. <sup>(65)</sup> *Yé-shes-ta-la-lahi-gzung*s-hgro-va-thams-chad-yongs-su-sbyong-va. From leaf 31—33. The Tal-tree of knowledge (name of a *Buddha*). A *dháran'í* for the purification of all animal beings. There are some other short *dháran'ís*. From leaf 33—36. On the adoration of *Buddha*.

8. Sans. *Prajná páramitá shata sahasra—dháran'í*. Tib. <sup>(66)</sup> *Shes-rab-kyi-pha-rol-tu-phyin-pa-stong-phrag-brgya-pahi-gzung*s. A *dháran'í* for comprehending the *prajná páramitá* of 100,000 *slókas*.

9. Another *dháran'í* for the *prajná páramitá* of 25,000 *slókas*.

10. Another ditto for that of 8,000 ditto.

<sup>62</sup> རིག་ ལྷགས་ གྱི་ རྩལ་ པོ་—དབུགས་ ཚེན་ པོ་      <sup>63</sup> དཀོན་ མཚན་ གི་ རིན་ ལ་ བསྐྱེད་ བ་ རྩ་  
 བའི་ གནུངས་      <sup>64</sup> ཡོན་ ཡོངས་ ལུ་ རྩོད་ བ་      <sup>65</sup> རེ་ ཤེས་ ཏ་ ལ་ ལའི་ གནུངས་—འཕྱོ་ བ་ འཇམས་  
 རད་ ཡོངས་ ལུ་ རྩོད་ བ་      <sup>66</sup> ཤེས་ རབ་ གྱི་ ཡ་ རོལ་ ཏ་ རིན་ པ་ རྩོད་ ལྷག་ བཅི་ པའི་ གནུངས་

11. Sans. *Subáhu pariprichch'ha-tantra*. Tib. <sup>(67)</sup> *Dpung-bzangs-kyis-zhus-pa-zhes-bya-vahi-rgyud*. A *tantra* delivered by CHA'KNA' DORJE, at the request of SUBA'HU (one with a good or handsome arm). *Leaves* 40, 41. Subject—Instruction on the fruits of good morals.

12. Sans. *Sarva mandala samánya vidhana guhya tantra*. Tib. <sup>(68)</sup> *Dkyil-hkhor-thams-chad-kyi-spyihi-ch'ho-ga-gsang-vahi-rgyud*. From *leaf* 71—108. General rites and formulæ used in every *mandala*. A mystical *tantra*, taught by CHA'KNA DORJE' (*Vajra Pán'í*). The salutation is thus—Reverence be to the All-knowing. Subject—Enumeration of several sorts of *mandalas*, and description of the ceremonies practised in each of them. Disposition of the figures representing the several divinities introduced in the *mandala*. Explication of the several symbols (1 *mudra*) in the hands of the deities in the *mandala*; as, *trisul*, for RUDRA; *discus*, for VISHNU; *padma*, for BRAHMA'; a *javelin*, for SAMBARA; a *vajra*, for INDRA; a *furnace*, for the god of fire; a *club*, for YAMA; a *sword*, for NIRRITI; a *snare*, for the god of water; a *banner*, for VAYU; a *staff*, for KUVERA, &c. &c. This is an instructive *tantra* on the rites and ceremonies practised in the *mandalas*. It is in verse, and in an easy style.

13. Sans. *Dhyánottara vitala krama*. Tib. <sup>(69)</sup> *Bsam-gtan-gyi-phyi-marim-par-phyé-va*. From *leaf* 108—112. A gradual evolution of meditation. Several degrees of meditation.

14. Sans. *Su siddhikara mahá tantra—Sádhanopamáyika vitala*. Tib. <sup>(70)</sup> *Legs-par-grub-par-byed-pahi-rgyud-ch'hen-po-las, sgrub-pahi-thabs-rim-par-phyé-va*. From *leaf* 112—187. From a large *tantra*, on accomplishment; the analysis of the means of obtaining perfection, or emancipation. Delivered by VAJRA PA'N'Í, (Tib. <sup>(71)</sup> *Phyag-na-rdo-rjé*) on the request of MAHA'

67 དབྱུང་བཟངས་ཀྱིས་ལྷན་པ་ཞེས་པ་འཕེ་རྒྱུད་ 68 དཀྱིལ་འཇོམ་པ་མཁས་ཅན་གྱི་སྤྱིའི་  
 རྗེ་གྲོ་གསལ་བའི་རྒྱུད་ 69 བསམ་གནས་ཀྱི་སྤྱི་མ་རིམ་པར་སྟེ་བ་ 70 ལེགས་པར་གྲུབ་  
 པར་བྱེད་པའི་རྒྱུད་རྗེས་པོ་ལས་ཀྱིས་པའི་འབམ་རིམ་པར་སྟེ་བ་ 71 ལྷན་ན་འོ་རྗེ





17. Sans. *Swásti gáthá*. Tib. <sup>(75)</sup> *Bdê-legs-kyi-ts'higs-su-bchad-pa*. From leaf 233—235. Some verses on happiness.

18. Sans. *Swástyayana gáthá*. Tib. <sup>(76)</sup> *Bdê-legs-su-hgyur-vahi-ts'higs-su-bchad-pa*. Verses on the state of those that are happy. Told by SHA'KYA at the request of a god. Enumeration of some moral duties—they that practise (or observe) them are happy.

19. Sans. *Déva pariprich'chha mangala gáthá*. Tib. <sup>(77)</sup> *Lhas-zhus-pahi-bkra-shis-kyi-ts'higs-su-bchad-pa*. Leaves 236, 237. Some benedictory verses, at the request of a god. Another ditto.

20. Sans. *Pañcha tathágata mangala gáthá*. Tib. <sup>(78)</sup> *Dé-bzhin-gshegs-pa-lñahi bkra-shis-kyi-ts'higs-su-bchad-pa*. Benedictory verses or hymns on five *Tathágatas* (the five *Dhyáni Buddhas*) commencing with VAIROCHANA. Another hymn.

21. Sans. *Mangala gáthá*. Tib. <sup>(79)</sup> *Bkra-shis-kyi-ts'higs-su-bchad-pa*. From leaf 240—242. Benedictory verse, or hymn.

22. Sans. *Ratna tri swásti gáthá*. Tib. <sup>(80)</sup> *Dkon-mch'hog-gsum-gyi-bkra-shis-kyi-ts'higs-su-bchad-pa*. Leaves 242, 243. A hymn on the three holy ones, uttered by CHOM-DA'N-DA'S (*Shákya*) at the request of DE'SPA, (a liberal man) a householder. Translated by JI'NA-MITRA, and BANDE' YE'SHE'S-SDE'.

(*Dsa*) OR THE TWENTIETH VOLUME.

There are in this volume three separate works. Their titles and contents are as follow :—

1. Sans. *Sarva dherma mahá sánti bodhi chitta kulaya Rájá*. Tib. <sup>(81)</sup> *Ch'hos-thams-chad-rdsogs-pa-ch'hen-po-byang-ch'hub-kyi-sems-kun-byed-rgyal-po*.

75 བདེ་ལེགས་ཀྱི་རྗེས་སུ་བཅད་པ་ 76 བདེ་ལེགས་ཀྱི་འཇུག་པའི་རྗེས་སུ་བཅད་པ་  
 77 ལུས་ལས་པའི་བཟ་སྲིད་ཀྱི་རྗེས་སུ་བཅད་པ་ 78 དེ་བཞིན་གསེགས་པ་ལྟའི་བཟ་སྲིད་ཀྱི་  
 རྗེས་སུ་བཅད་པ་ 79 བཟ་སྲིད་ཀྱི་རྗེས་སུ་བཅད་པ་ 80 དམོན་མཚན་གསུམ་གྱི་བཟ་སྲིད་ཀྱི་  
 རྗེས་སུ་བཅད་པ་ 81 ཚེས་འམས་ཅད་རྗེས་སུ་ཚེས་པོ་ལྷན་སྐྱེས་ཀྱི་སེམས་ཀྱི་ཕྱེད་ལྷན་པོ་

From *leaf 1—91*, then continued again to 120. The great perfect One in all things (or respects), the pure Soul, the all-creating sovereign. This is a highly speculative treatise on the nature, the character, and existence of the Supreme being, and the proceeding of all things from him. The speaker, in general, is the supreme Soul, or the all-creating sovereign, who answers to the queries of VAJRA SATWA, (Tib. <sup>(82)</sup> *Rdo-rjé-sems-dpah*) the president of the five *Dhyáni Buddhas* (as they are called elsewhere.) He was before all things—He is existing from all eternity. Translated in the eighth or ninth century, by SRI SINHA PRABHA, and BAIROTSANA.

2. Sans. *Sarva tathágata chitta jnána guhya artha garbha vyuha vajra tantra sidhhi yoga ágama samája sarva vidya súra mahá yána sabhi samaya dherma paryáya vivyuha náma sútram.* The same in the *Bruzha* language (I could not learn what sort of language it is) Tibetan character, <sup>(83)</sup> which romanized stands thus—*Ho-na-pan-ril-til-pi-bu-bi-ti-la-ti-ta-siñg-hun-hub-hang-pang-ril-hub-pi-su-bang-ri-zhé-hal-pahi-ma-kyang-kuhi-dang-rad-ti.* The same in Tibetan.\* *Dé-bzhin-gshegs-pa-thams-chad-kyi-thugs-gsang-vahi-yé-she-s-don-gyi-snying-po-rdo-rjé-bkod-pahi-rgyud-rnal-hbyor-grub-pa-kun-hdus-rig-pahimdo-theg-pa-ch'hen-po-mñon-par-rdsogs-pa-ch'hos-kyi-rnam-grangs-rnam-par-bkod-pa-zhes-bya-vahi-mdo.* From *leaf 120—408.* The essence of the mysteries of all the *Tathágatas*, &c. The subject, in general, is mystical and moral doctrine. Translated from the *Bruzha* language, in the *Bruzha* country, by DHERMA BODHI DA'NA RAKSHITA, and the Tibetan *Lotsavá CH'HE'TSAN-SKYE'S.*

3. No Sanscrit title. Tib. <sup>(84)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-gsang-*

82 རེ་རྩེ་སེམས་དཔལ་ 83 ཚེ་ན་པན་རིལ་ཏིལ་པི་བྱ་མི་ཏི་ལ་ཏི་ཏ་སིང་ལུམ་ལུམ་  
 ཉང་པང་རིལ་ལུམ་པི་ལུ་བང་རི་ཞེ་ཉལ་པའི་མ་བྱང་གྲའི་ངང་རང་ཏི \* དེ་བཞིན་གསེགས་པ་  
 འམས་ཅད་ལྷི་རྒྱལ་གསང་བའི་ལེ་སེས་དོན་ལྗེ་སྤྱིང་པོ་རེ་རྩེ་བཀོད་པའི་སྤྱད་ནིལ་འཕྲུང་ལུམ་པ་  
 གྲུན་འཕྲལ་རིལ་པའི་མངོ་འཇམ་པོ་མངོན་པར་རྩོགས་པ་ཚོས་ལྷི་ནམ་གངས་ནམ་པར་བཀོད་  
 པ་ཞེས་ལྷ་བའི་མངོ་ 84 དེ་བཞིན་གསེགས་པ་འམས་ཅད་ལྷི་གསང་བ་

va, &c. From leaf 408—503. The mysteries (or secrets) of all the *Tathá-gatas*, &c. This is considered as part of the former treatise.

NOTE.—This whole volume is old fashioned, and of little authority, except to the *Snyigmápa* sect (the most ancient among the *Buddhistic* sects in Tibet).

(W<sub>1</sub>) OR THE TWENTY-FIRST VOLUME.

This volume contains the four following works or treatises :—

1. Sans. *Sarva tathágata chitta guhya jnána artha garbha vajra krodha kula tantra pinthártha vidya yoga siddhi náma mahá yána súra*. Tib. <sup>(85)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-thugs-gsang-vahi-yé-shes-don-gyi-snying-po-khro-vo-rdo-rjéhi-rigs-kun-hdus-rig-pahi-mdo-rnal-hbyor-grub-pahi-rgyud-ches-bya-va-thég-pa-ch'hen-pohi-mdo*. From leaf 1—139. The essence of the meaning and wisdom of the mysteries of all the *Tathágatas*. A treatise for understanding the whole class (of the saints) of the *Vajra Krodha kula* (the most powerful wrathful kind). A *tantra* of the perfect *Yoga*. A treatise of high principles. Subject—Mystical and moral doctrine.

2. Sans. *Shrír guhya garbha tatwa vinishchaya*. Tib. <sup>(86)</sup> *Dpal-gsang-vahi-snying-po-dé-kho-na-nyid-rnam-par-ñes-pa*. From leaf 139—171. Ascertainment of the nature of the essence of the holy mysteries. The salutation is thus—Reverence be to CHOM-DA'N-DA'S KUNTU BZANG-PO. (Sans. *Bhagaván Samanta Bhadra*). Subject—Metaphysical and moral doctrine.

3. Sans. *Vajra satwa máyá jála guhya sarva ádarsha-tantra*. Tib. <sup>(87)</sup> *Rdo-rjé-sems-dpahi-sgyu-hphrul-dra-va-gsang-va-thams-chad-kyi-mé-long-zhes-bya-vahi-rgyud*. From leaf 171—267. The illusory net work (or cover) of VAJRA SATWA (the Supreme being) or a *tantra*, the mirror of all mysteries.

<sup>85</sup> དེ་བཞིན་གསལ་པ་ཐམས་ཅད་ཀྱི་ཐུགས་གསང་གཏེ་ཡོ་ཤེས་དོན་གྱི་སྣང་པོ་ལྟོ་བོ་རོ་  
 མའི་རིགས་ལྷན་འབྲས་རིག་པའི་མདོ་རྣམ་འབྲེལ་གྱུ་བ་པའི་སྣང་ཅེས་པ་བ་ཤེས་པ་ཚེན་པོའི་མདོ་  
<sup>86</sup> དམག་གསང་གཏེ་སྣང་པོ་དེ་ལོ་ན་གྱི་རྣམ་པར་དེས་པ་ <sup>87</sup> རོ་རྩེ་སེམས་དཔའི་སྣང་འཕྲུལ་  
 བ་བ་གསང་བ་ཐམས་ཅད་ཀྱི་མེ་ལོང་ཞེས་པ་པའི་སྣང་

The salutation is thus—*Om!* Reverence be to VAIROCHANA. (Tib. <sup>(88)</sup> *Rnam-par-s nang-mdsad.*) *Húm!* Reverence to AKSHOBHYA. (Tib. <sup>(89)</sup> *Mi-skyod-pa.*) *Ah!* Reverence to AMITA'BHA'. (Tib. <sup>(90)</sup> *S nang-va-mthah-yas.*) Subject—*Buddhistic* ritual and theology. Delivered by VAJRA SATWA (Tib. <sup>(91)</sup> *Rdo-rjé-sems-dpah*) the Supreme intelligence, who is also styled in this *sútra* PRADHA'NA, (Tib. *Gtso-vo,*) *Mahá Purus'ha* (Tib. <sup>(92)</sup> *Skyes-bu-ch'hen-po*) on the queries of VAJRA DHARA, (Tib. <sup>(93)</sup> *Rdo-rjé-hch'hang*) the lord of all mysteries. Queries by *RDO-RJE'-HCH'HANG*—Why the five (*Dhyáni*) *Buddhas*, several specified *Bodhisatwas*, and goddesses, as MAMAKI, TARÁ, SITA', &c., were called so? Translated by VIMALAMITRA, and by BANDE' JNA'NA KU'MA'RA.

4. In Tibetan only. <sup>(94)</sup> *Gsang-vahi-snying-po-dé-kho-no-nyid-ñes-pa.* From leaf 267—427. The essence of mysteries—the real nature of the human soul, or its identity with the divine spirit that animates the whole of nature. The salutation is thus—Reverence be to CHOM-DA'N-DA'S KUNTU ZANG-PO, (Sans. *Bhagaván Samanta Bhadra*). Subject, as above. This is an appendix to the former treatise.

(ZHA) OR THE TWENTY-SECOND VOLUME.

There are in this volume fifteen separate works, besides some small and inconsiderable fragments. The titles of them in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—

1. Sans. *Dévi jáli mahá máyá-tantra náma.* Tib. <sup>(95)</sup> *Lha-mo-sgyu-hphrul-dra-va-ch'hen-mo-shes-bya-vahi-rgyud.* From leaf 1—47. A *tantra* of DE'VI-JA'LI MAHA' MA'YA'. Ritual and mystical doctrine.

2. Tib. <sup>(96)</sup> *Gsang-vahi-snying-po-dé-kho-na-nyid-ñes-pahi-bla-ma-ch'hen-po.* From leaf 47—83. Essence of mysteries. The real great Supreme one. The

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88 མ་པར་ལྷ་མོ་མཚན་ 89 མི་སྐྱོད་པ་ 90 ལྷ་མོ་ལ་མཐུན་ཡལ་ 91 རོ་རྩེ་སེམས་དཔལ་  
 92 རྗེས་སུ་ཚེས་པོ་ 93 རོ་རྩེ་འཆང་ 94 གསལ་བའི་སྣོད་པོ་དེ་ཁོ་ན་གིས་ངེས་པ་ 95 ལྷ་མོ་  
 ལྷ་འཕྲུལ་ཅེ་བ་ཚེས་མོ་ཞེས་པ་འཕྲི་རྒྱུད་ 96 གསལ་བའི་སྣོད་པོ་དེ་ཁོ་ན་གིས་ངེས་པའི་སྐ་  
 མ་ཚེས་པོ་

salutation is thus—Reverence to CHOM-DA'N-DA'S, KUNTU ZANG-PO, YE'SHE'S BLA'MA' CHEN-PO (to BHAGAVA'N SAMANTA BHADRA, the supreme lord of wisdom).

3. Sans. *Mañju Shri karma chattvar chakra guhya tantra*. Tib. <sup>(97)</sup> *Hjam-dpal-las-bzhi-hkhor-lo-gsang-vahi-rgyud*. From leaf 83—102. The four works of MANJU SRI, or a *tantra* on the mysterious *chakra* (wheel); again continued in an appendix to leaf 107. The salutation is thus—Reverence be to HJAMPAL YE'SHE'S SEMS-DPAH, (Sans. *Mañju Shri Jnána Satwa*). Subject—Mystical and moral doctrine.

4. Sans. *Sarva tathágata budanuttara guhya vanoshi, ashwattama vina samata tantra náma*. Tib. <sup>(98)</sup> *Dé-bzhin-gshegs-pa-thams-chad-kyi-dgongs-pa, bla-na-med-pa-gsang-va, rta-mch'hog-rol-pahi-rgyud -ch'hen-po-zhes-bya-va*. From leaf 107—179. The mind (or thought) of all *Tathágatas*, the greatest mystery. A *tantra*, styled the “sporting fine horse.” Salutation—Reverence be to (Tib. <sup>(99)</sup>) DPAL-RDO-RJE'-SEMS-DPAH (*Shri Vajra Satwa*). Subject—Mystical and moral doctrine, delivered by DORJE' DSIN (Sans. *Vajra Dhara*) the supreme *Buddha*, at the request of CHAKNA' DORJE' (Sans. *Vajra Pán'i*) a *Bodhisatwa*. Description of *mandalas*, ceremonies, *mantras*, provinces of several *Buddhas*, and their perfections. Leaf 150. How to represent the five *Buddhas*, VAIROCHANA, &c. with their symbols (Tib. <sup>(100)</sup> *Phyag-rgya*. Sans. *Mudra*) in a *mandala*.

5. Sans. *Shri Héruka káruná kridita tantra guhya gambhíra uttama náma*. Tib. <sup>(101)</sup> *Dpal-hé-ru-ka-snying-rjé-rol-pahi-rgyud—Gsang-va-xab-mohi-mch'hog-ches-bya-va*. From leaf 179—285. A *tantra* of SRI HE'RUKA (a name of *Buddha*) on the displaying of mercy, or the most profound mystery. Reverence be to (Tib. <sup>(102)</sup>) DPAL-RDO-RJE'-SEMS-DPAH (Sans. *Shri Vajra Satwa*).

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<sup>97</sup> འཇམ་དཔལ་ལས་བཞི་ལོ་མཁའ་པོ་ལོ་གསལ་པོའི་རྒྱུད་    <sup>98</sup> དེ་བཞིན་གཤེགས་པ་འཇམ་པ་ཅད་  
འཇམ་པོ་ལའི་པ་ལ་ཐཱ་ཀ་མེད་པ་གསལ་བ་ལ་རྟེན་མཚན་རྟོག་པོའི་རྒྱུད་ཚེན་པོ་ཞེས་པ་ལ་    <sup>99</sup> དཔལ་  
རྩོ་རྩོ་སེམས་དཔལ་    <sup>100</sup> ལྷན་ལྷུ    <sup>101</sup> དཔལ་ཚེ་སྲ་ཀ་ལྷིང་རྩོ་རྟོག་པོའི་རྒྱུད་—གསལ་པོ་རྩལ་  
མོའི་མཚན་ཅས་ལྷུ་ལ་    <sup>102</sup> དཔལ་རྩོ་རྩོ་སེམས་དཔལ་

Subject—Mystical theology. Description of *mandalas*, ceremonies, and *mantras*, such as this—“Om! SRI HE'RUKA *maha vajra, sarva dus'tam samaya mudra pra véshaya*, SRI HE'RUKA, *Húm, Phat*. (Leaf 267).

6. Sans. *Sarva pañcha amrita sára siddi mahá ruka hridayána*. Tib. <sup>(103)</sup> *Thams-chad-bdud-rtsi-lñahi-rang-bzhin—Dños-grub-ch'hen-po-nyé-vahi-snying-po-mch'hog*. From leaf 285—287. They all (the five *Buddhas*) are like the five kinds of *Amrita*—an essence that comes near to the great perfect one. Salutation—Reverence be to (Tib. <sup>(104)</sup>) DPAL-KUN-TU-BZANG-PO (Sans. *Shri Samanta Bhadra*). Subject—The nature or essence of *Buddha*.

7. Sans. *Amrita rasayana, &c. &c*. Ambrosia essence. From leaf 287—293. A remedy against the diseases of both the body and the mind. The means of acquiring that ambrosia.

8. Sans. *Pújyaya Bhagaván mahá Rája*. Tib. <sup>(105)</sup> *Bchom-ldan-hdas-gnyis-med-kyi-rgyal-po-ch'hen-po-la-phyag-hts'hal-lo*. Leaves 293, 294. Reverence be to (or I adore) BHAGAVA'N, the most perfect sovereign. Some mystical ceremonies.

9. Sans. *Stana mahá dara pañcha*. Tib. <sup>(106)</sup> *Hbras-bu-ch'hen-po-lñabsgрал-va*. From leaf 294—299. Explication of the five fruits (or consequences). Some ceremonies and *mantras*.

10. Sans. *Tathágata pañchu buddhánám-namah*. Tib. <sup>(107)</sup> *Rigs-lña-bdévargshags-la-phyag-hts'hal-lo*. From leaf 299—301. Reverence be to the five *Sugatas* (*Tathágatas* or *Buddhas*). On the means of obtaining emancipation, and the state of being united with the Supreme spirit—or on the *Mahá yoga*.

11. Sans. *Amrita kundhalali*. Tib. <sup>(108)</sup> *Bdud-rtsi-hkhyil*. The gathering together of nectar (like a small pond). Description of *mandalas*, and of some ceremonies.

<sup>103</sup> གམས་ ཅན་ བརྟན་ ཚི་ ལྷིའི་ འང་ བཞིན་—དངོས་ ཟུག་ ཚེན་ ཕོ་ ཉེ་ བའི་ ལྷིང་ ཕོ་ མཚོན་  
<sup>104</sup> དཔལ་ ལྷན་ ལྷ་ བཟང་ ཕོ་      <sup>105</sup> བཅོམ་ ལྷན་ འབས་ གཉེས་ མེད་ ལྷི་ ལྷུ་ ཕོ་ ཚེན་ ཕོ་ ལ་ ལྷན་  
ལཚེལ་ ལོ་      <sup>106</sup> འབས་ ལྷ་ ཚེན་ ཕོ་ ལྷ་ བཟུག་ བ      <sup>107</sup> རིགས་ ལྷ་ བདེ་ བའ་ གཞེནས་ ལ་ ལྷན་  
འཚེལ་ ལོ་      <sup>108</sup> བརྟན་ ཚི་ འཁྲིལ་

12. Sans. *Amrita kalasha siddhi*. Tib. <sup>(109)</sup> *Bdud-rtsi-bum-pahi-lung*. From leaf 303—308. An instruction on the nectar bowl or vessel. Some ceremonies and *mantras*.

13. Sans. *Bhagaván Manju Shri, &c.* Tib. <sup>(110)</sup> *Bchom-ldan-hdas-hjam-dpal*. From leaf 308—310. Praise to MAÑJU SRI, by several *Buddhas* and gods.

14. Sans. *Vajra mantra Dhirusanti mara tantra náma*. Tib. <sup>(111)</sup> *Drag-sñags-hdus-pa-rdo-rjé-rtsa-vahi-rgyud-ches-bya-va*. From leaf 310—369. Ceremonies and *mantras* for acquiring superhuman powers. Translated by PADMA SAMBHA'BA, (Tib. <sup>(112)</sup> *Pad-ma-hbyung-gnas*) and BAIROTSANA, in the time of KHRI-SRONG-DE'HU-TSÁN.

15. Sans. *Loka stotra puja tantra náma, manobhika santaka*. Tib. <sup>(113)</sup> *Hjig-rten-mch'hod-bstod-sgrub-pa-rtsa-vahi-rgyud-ches-bya-va*. From leaf 369—397. An original *tantra* on the means of obtaining or acquiring Him, to whom the world offers sacrifices and utters praises;—or on the union with the Supreme spirit. The salutation is thus—Reverence be to CHOM-DA'N-DÁS-DORJE' DSIN (Sans. *Bhagaván Vajra dhara*) the supreme *Buddha*.

NOTE.—The titles of some of the smaller works in this volume have been written and translated erroneously. In general all these works are of little interest. Here ends the last volume of the RGYUT Class, as also of the whole KAH-GYUR.

I beg, in conclusion, to remark, that in the whole Catalogue, the proper names of *Buddhas*, *Bodhisattvas*, gods, demons, countries, cities, &c. &c. though they occur in the text in Tibetan only, I have frequently expressed either in Sanscrit alone, or sometimes in both Sanscrit and Tibetan, with the aid of the Sanscrit and Tibetan vocabulary in my hand. As also, instead of BOHOM-LDAN-HDAS, (BHAGAVA'N) I have frequently written SHA'KYA.

109 བཟུང་མི་བྱམ་པའི་ལུང་      110 བཙེམ་ལྷན་འདུལ་འཇམ་དཔལ་      111 རྩམ་སྣངས་འཇུག་  
 པ་རྩི་རྩི་སྣ་བའི་རྒྱུད་ཅེས་པའི་བ      112 པད་མ་འབྲུག་གནས་      113 འཕྲིན་རྩིན་མཚོད་བཟོད་ལྷུ་བ་  
 པ་སྣ་བའི་རྒྱུད་ཅེས་པའི་བ

## ABSTRACT OF THE CONTENTS

OF THE

## **BSTAN-HGYUR.\***

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BY MR. ALEXANDER CSOMA KÖRÖSI,

SICULO-HUNGARIAN OF TRANSYLVANIA.

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THE བཙུན་ རྒྱུད། *Bstan-Hgyur* is a compilation in Tibetan, of all sorts of literary works, written mostly by ancient Indian *Pandits*, and some learned Tibetans in the first centuries after the introduction of *Buddhism* into Tibet, commencing with the seventh century of our era. The whole makes two hundred and twenty-five volumes. It is divided into classes,—the རྒྱུད་ and མདོ་, *Rgyud* and *Mdo*, (*Tantra* and *Sútra* classes, in Sanscrit). The “*Rgyud*,” mostly on *tantrika* rituals and ceremonies, makes eighty-seven volumes. The “*Mdo*,” on science and literature, occupies one hundred and thirty six volumes. One separate volume contains hymns or praises on several deities and saints. And one volume is the Index for the whole.

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\* An Abstract of the contents of the *Bstan-Hgyur* collection will only be given here, without mentioning the Sanscrit titles of the works, since they have not been introduced into the Index volume, now in the writer's possession; neither had the Author, when in Tibet, sufficient leisure to turn over the volumes for copying the Sanscrit titles. But it was observed by him that the titles of many of tracts or separate works were there expressed in Tibetan only. These volumes are not in the Library of the Asiatic Society.



The following list contains some of the works enumerated in the Index, viz.; First, the collection of Hymns, &c.; Secondly, the *Rgyud*; and, Lastly, the *Mdo* class.

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I. བཟོད་ རྗོལ་མ། (*BSTOD-TS'HOGS*).

*Collection of Hymns or Praises.*

—————

1. (ཀ) རྩ་པར་ ཏ་ རྗོལ་མ་ པའི་ བཟོད་ པ། *K'hyad-par-du-hp'hags-pahi-bstod-pa*. A hymn (or praise) on the Most High.
2. དེའི་ རྗོལ་མ་པ། *Dehi-hgrel-pa*. A commentary on the preceding, &c.
3. འཇམ་མཉམས་ རྩ་པར་ མཐུན་ པ་ དབང་ ཡུལ་ རྗོལ་ མེད་ པའི་ བཟོད་ པ། *T'hams-chad-mk'hyen-pa-dvang-p'hyug-ch'hen-pohi-bstod-pa*. A hymn on the omniscient Almighty Lord.
4. ལྷ་ ལས་ ལྷ་ ལ་ ཏ་ ལུང་ བར་ བཟོད་ པ། *Lha-las-p'hul-du-byung-var-bstod-pa*. A hymn on Him who is exalted above all the gods.
5. དེའི་ རྗོལ་མེད་ བཟད་ པ། *Dehi-rgya-ch'her-bshad-pa*. A *Vritti*, (or an explanation at large) of the former.
6. སངས་ རྗོལ་ རྗོལ་ བཟོད་ པ། *Sangs-rgyas-kyi-bstod-pa*. The praise of *Buddha*.
7. རྗོལ་ ལྷ་ ལ་ རྗོལ་མ་ པའི་ རྗོལ་ ལ་ ལྷ་ ལ་ རྗོལ་ མ་ པའི་ བཟོད་ པ། *Ch'hos-sku-la-gnas-pahi-yon-tan-t'hun-mong-ma-yin-pahi-bstod-pa*. A hymn on the special qualities inherent in the person of the Supreme intelligence.

8. དེ་ཁོ་ན་གི་ལ་བཟོད་པ། *De-k'ho-na-nyid-la-bstod-pa*. A hymn on the essential nature of God (or on the *Tattwa*).
9. བརྟན་བརྟལ་བ་ལ་བཟོད་པ། *Bdud-btul-va-la-bstod-pa*. A praise to him who has overcome the devil, (to *Buddha*).
10. ཚོས་གྱི་དབྱིངས་ལ་བཟོད་པ། *Ch'hos-kyi-dvyings-su-bstod-pa*. A hymn on the mansion or root of morality.
11. དཔེ་མེད་པར་བཟོད་པ། *Dpe-med-par-bstod-pa*. The praise of the incomparable.
12. རྗེས་རྟེན་ལས་འདས་པར་བཟོད་པ། *Hjig-rten-las-hdas-par-bstod-pa*. A praise to him who went away from the world.
13. སེམས་གྱི་རྩི་ལ་བཟོད་པ། *Sems-kyi-rdo-rjé-la-bstod-pa*. Praise to the essence of the soul (to the Supreme soul) or spirit.
14. དོན་དམ་པར་བཟོད་པ། *Don-dan-par-bstod-pa*. A hymn on the real or holy intelligence.
15. ལྷ་གསུམ་ལ་བཟོད་པ། *Sku-gsum-la-bstod-pa*. A hymn on the three bodies or persons, (*Dharma-kāya*, *Sambhoga-kāya* and *Nirvána-kāya*).
16. ལྷ་གསུམ་ལ་བཟོད་པའི་འགྲེལ་པ། *Sku-gsum-la-bstod-pahi-hgrel-pa*. A comment on the above.
17. སེམས་ཅན་མང་པར་བཟོད་པ། *Sems-chan-mgu-var-bya-vali-bstod-pa*. A hymn exhilarating the animal beings.

18. ཤེས་རབ་ཀྱི་པ་རྫོག་ཅུ་ཕྱིན་པའི་བཟློད་པ། *Shes-rab-kyi-p'ha-rol-tu-p'hyin-pahi-bstod-pa*. The praise of the excellent Wisdom.
19. བསམ་གྱིས་མི་ཁྱབ་པའི་བཟློད་པ། *Bsam-gyis-mi-k'hyab-pahi-bstod-pa*, A hymn on Him whom the mind cannot conceive.
20. བཟློད་པ་ལས་འདས་པའི་བཟློད་པ། *Bstod-pa-las-hdas-par-bstod-pa*. A praise on Him who is above all praise.
21. ལྷ་ཀ་མེད་པའི་བཟློད་པ། *Bla-na-med-pahi-bstod-pa*. A hymn on Him above whom there is none (the Supreme being).
22. རྗེ་བརྒྱུན་ལྡན་པའི་བཟློད་པ། *Rjé-btsun-hjam-dpal-gyi-don-dam-pahi-bstod-pa*. A hymn on JAM-PAL, (*Mañju-Sri*, the god of wisdom).
23. འཕགས་པ་ལྡན་པའི་བཟློད་པ། *Hp'hags-pa-hjam-dpal-gyi-snying-rjé-la-bstod-pa*. A hymn on the mercy of A'RYA MAÑJU-SRI.
24. གསལ་ཆེན་པོ་བཟློད་ཀྱི་མཚོན་རྟེན་ལ་བཟློད་པ། *Gnas-ch'hen-po-brgyad-kyi-mch'hod-rten-la-bstod-pa*. Praises and hymns on the holy shrines (Sans. *Chaitya*), at the eight different places, (containing the relics of SHA'KYA).
25. མཛད་པ་བརྒྱ་གཞིས་ཀྱི་རྒྱལ་ལ་བཟློད་པ། *Mdsad-pa-bchu-gnyis-kyi-ts'hul-la-bstod-pa*. A hymn on the manner of the twelve acts (of *Buddha*).
26. ལྷ་གསལ་ལྡན་པའི་བཟློད་པ། *P'hyag-hts'hal-vahi-bstod-pa*. A praise to be repeated at the time of adoration, (or prostration before a *Buddha's* image).

27. དམུལ་ བ་ ཀལ་ འདོན་ པའི་ བཟོད་ པ། *Dmyal-va-nas-hdon-pahi-bstod-pa*. A praise to the deliverer from hell.
28. སངས་ རྒྱལ་ བཅོམ་ རྣམ་ འདུལ་ ལ་ བཟོད་ པ་ བསྐྱེད་ པ། འོས་ པ་ བསྐྱེད་ པ། *Sangs-rgyas-Bchom-ldan-hdas-la-bstod-pa, bsñags-par-hos-pa-bsñags-pa*. Praise to *Buddha*, the triumphant, who is worthy to be praised.
29. དཀོན་ མཚོལ་ གཏུམ་ ལ་ བཟ་ སྐལ་ རྗེ་ བཟོད་ པ། *Dkon-mch'hog-gsum-la-bkra-shis-kyi-bstod-pa*. Benedictory praises to the three holy ones, (*Buddha*, *Dharma*, and *Saṅgha*).
30. སངས་ རྒྱལ་ རྗེ་ མཚོན་ ལ་ བཟོད་ པ། *Saṅgs-rgyas-kyi-mts'han-la-bstod-pa*. A praise on the characteristic points of a *Buddha's* body.
31. གཅིག་ ལལ་ འཕྲོལ་ པའི་ བཟོད་ པ། *Gchig-las-hp'hros-pahi-bstod-pa*. The praise of Him who issued from the same one.
32. སངས་ རྒྱལ་ ལུམ་ ལྔ་ མ་ ལཱའི་ བཟོད་ པ། *Sangs-rgyas-sum-chu-rtsa-lñahi-bstod-pa*. The praise of thirty-five *Buddhas*.
33. ཚིག་ བཅིད་ པའི་ བཟོད་ པ། *Ts'hig-brgyad-pahi-bstod-pa*. A praise of eight words.
34. དཀོན་ མཚོལ་ གཏུམ་ རྗེ་ བཟོད་ པ། *Dkon-mch'hog-gsum-gyi-bstod-pa*. A hymn on the three holy ones
35. དེའི་ འགྲེལ་ པ། *Dehi-hgrel-pa*. Its commentary.
36. ལང་ དཀོན་ མཚོལ་ གཏུམ་ རྗེ་ བཟོད་ པ། *Yang-dkon-mch'hog-gsum-gyi-bstod-pa*. Another hymn on the three holy ones.

37. བཱ་ ལྷ་ བརྩ་ པའི་ བཟློང་ པ། *Brgya-lña-bchu-pahi-bstod-pa*. Hymns, consisting of a hundred and fifty *ślokas*.
38. དེའི་ རྩེགས་ པ། *Dehi-hgrel-pa*. Its commentary.
39. གཤེན་ བཟློང་ པ། *Gan'dihi-bstod-pa*. The praise of a bell, (or of a wooden rattle).
40. སྤེལ་ མར་ བཟློང་ པ། *Spel-mar-bstod-pa*. Praise in prose and verse.
41. དེ་ བཞིན་ གཤེགས་ པ་ རྩམས་ ཅད་ ལ་ བཟློང་ པ། *De-bshin-gshegs-pa-ṭhams-chad-la-bstod-pa*. A hymn to all the *Tathāgatas*, (*Buddhas*).
42. བཅོམ་ ལྷན་ རངས་ ལྷན་ ལྷན་ ལྷན་ པའི་ བཟློང་ པ། *Bchom-ldan-hdas-shá-kyi-ṭhub-pahi-bstod-pa*. The praise of the mighty SHĀ'KYA, the triumphant.
43. ཡོན་ ཉན་ མཐའ་ ལས་ པར་ བཟློང་ པ། *Yon-tan-mṭ'hah-yas-par-bstod-pa*. A praise to Him whose perfections are infinite.
44. ཡོན་ ཉན་ མཐའ་ ལས་ པའི་ དོན་ རྩི་ རྩི་ ལ་ ལེའུར་ ལྷན་ པ། *Yon-tan-mṭ'hah-yas-pahits'hig-lehur-byas-pa*. Comment on the above, in explanatory verses.
45. ལངས་ རྩས་ རྩ་ ངན་ ལས་ རངས་ པ་ ལ་ བཟློང་ པ། *Sangs-rgyas-mya-nān-las-hdas-pa-la-bstod-pa*. A hymn on the death (deliverance from pain) of a *Buddha*, or the praise of that *sūtra* in which the death of SHĀ'KYA is described.
46. བཤ གས་ པའི་ བཟློང་ པ། *Bshags-pahi-bstod-pa*. The praise of the confession of sin. A commentary on the same.
47. ལངས་ རྩས་ དབང་ བརྩུར་ བའི་ བཟློང་ པ། *Sangs-rgyas-dvang-bskur-vahi-bstod-pa*. A hymn on the inauguration of *Buddha*.

48. བཅོམ་ལྷན་ འདུལ་ ལ་ བསྟོད་ པ་ དཔལ་ རྩ་ རྩེ་ འཛིན་ རྩི་ དབྱངས་ ། *Bchom-ldan-hdas-la-bstod-pa-dpal-rdo-rjé-hdsin-gyi-dvyangs*. A hymn to BHAGAVĀN, sung by VAJRA DHARA. A commentary on the same.
49. དེ་ བཞིན་ གསེགས་ པ་ ལྷ་འི་ བསྟོད་ པ་ ། *De-bzhin-gshegs-pa-lñahi-bstod-pa*. A hymn on five *Tathāgatas* (*Buddhas*).  
Ditto on seven ditto.  
Ditto on eight ditto.
50. རབ་ ཏུ་ ལྷ་ བཟ་ རྣམ་ ལངས་ པའི་ བསྟོད་ པ་ ། *Rab-tu-sñā-var-nam-langs-pahi-bstod-pa*. A hymn to be said very early in the morning (when rising from bed).
51. གནས་ རྩེན་ པོ་ བཅུད་ རྩི་ མཚོད་ རྩེན་ ལ་ ལྷན་ འཛིན་ ལ་ བའི་ བསྟོད་ པ་ ། *Gnas-ch'i'hen-po-brgyad-kyi-mch'hod-rten-la-p'hyag-hts'hal-vahi-bstod-pa*. A hymn of adoration to the holy shrines in the eight places (where the relics of SHĀKYA were deposited).
52. བསྐྱེད་ བཟང་ ལངས་ རྩེན་ ལྷོད་ ལི་ བསྟོད་ པ་ བསྐྱེད་ བཟང་ རྩེན་ རྩི་ ལྷོད་ ལ། *Bskal-bzang-sangs-rgyas-stong-gi-bstod-pa, bskal-bzang-rgyan-gyi-p'hreng-va*. An ornamental rosary of the happy age; or hymns on the one thousand *Buddhas* of the happy age.
53. ལྷོར་ ལ་ བཞིའི་ ལྷའི་ བསྟོད་ པ་ ། *Sbyor-va-bzhili-lhahi-bstod-pa*. The praise of the four joint gods.
54. བདག་ རིད་ རྩེན་ པོ་ གསལ་ པ་ རྩེན་ མཚན་ ལ་ བསྟོད་ པ་ ། *Bdag-nyid-ch'i'hen-po-grags-pa-rgyal-mts'han-la-bstod-pa*. A praise to the great Lord, the standard of renown, (or an encomium on a great *Lāma* of this name).

55. ལྷ་མ་དམ་པ་ཚོས་ཀྱི་རྒྱལ་པོ་ལ་བཞུད་པ། *Bla-ma-dam-pa-ch'hos-kyi-rgyal-po-la-bstod-pa*. Encomium on a holy *Lama*, the prince of morality.
56. དུས་མཚོན་བཞིའི་རྒྱུ་ལེགས་པ། *Dus-mch'hod-bzhihi-ts'hig-lehur-byas-pa*. Four sacrifices made at certain times, explained in verse.
57. རྒྱུ་བཅད་པ་གཅིག་པའི་འགྲེལ་པ། *Ts'higs-su-bchad-pa-gchig-pahi-hgrel-pa*. The comment of a single *śloka*.
58. ལྷ་ཀྱ་ལྷུ་པའི་བཞུད་པ། *Shākya-t'hub-pahi-bstod-pa*. The praise of *SHĀ'KYA-T'HUB-PA*.

Besides these there are yet many other praises, hymns, and prayers among the *Tantras*, addressed to some particular deities, or tutelary gods, &c. &c.

The authors and translators of the above specified works or treatises may be found in the Index (དཀར་ཆག, *Dkar-ch'hag*) of the *Bstan-hgyur* compilation.

—o—

II. ལྷ་ RGYUD, (Sans. *Tantra*).

According to the Index, there are in this class 2640 treatises of different sizes, filling eighty-seven volumes. They treat in general of the rituals and ceremonies of the mystical doctrine of the *Buddhists*, interspersed with many instructions, hymns, prayers, and incantations. The Index specifies twenty-four chapters. as the contents of the whole of this class. They are as follow :—

1st Chap. དུལ་ ལྷི་ འཕྲོ་ལྷ་ ལོ་ ། *Dus-kyi-hk'hor-lo*. The circle of time, (Sans. *Kāla-chakra*.) in five volumes, ༧—༩, fifty-two treatises.

2nd Chap. བདེ་ མཚོ་ལྷ་, *Bde-mch'hog*. The chief of happiness, (Sans. *Sambara*.) in nine volumes, ༩—༡༧, one hundred and eighty-eight treatises.

3rd Chap. ལྷེ་ རྩོ་ རྩེ་, *Kye-rdo-rjé*. O mighty Lord! (Sans. *Hé-Vajra*) eight volumes, ༡༧—༢༤, one hundred and sixty treatises.

4th Chap. དཔལ་ རྩོ་ རྩེ་ ལའག་ བཞི་, *Dpal-rdo-rjé-gñan-bzhi*. The four noble diamond seats (*Sri chatur Vajrásana*). Part of the ༡༧ volume—fourteen treatises.

5th Chap. ལྷུ་ འཕྲུལ་ ཚེས་ མེའི་ ལྷུ་ ལྷི་ ལྷོ་ ལྷོ་ ། *Sgyu-hp'hrul-ch'hen-mohi-rgyud-kyi-skor*. (*Mahá-máyá*) *Tantrika* works on the great illusion. Part of the ༡༧ volume—twenty-six treatises.

6th Chap. རྩོ་ རྩེ་ བཟུང་ རྩེའི་ ལྷོ་ ལྷོ་ ། *Rdo-rjé-bdud-rtsihi-skor*. (*Vajra-amrita*) the precious drink of immortality. Part of the ༡༧ volume—three treatises.



- 7th Chap. ལངས་ རྒྱལ་ རོད་ པ། *Sangs-rgyas-t'hod-pa*. (*Buddha-kapala*) the skull of BUDDHA. Part of the ཡ volume—seven treatises.
- 8th Chap. ལངས་ རྒྱལ་ མགམ་ ལྷོ། *Sangs-rgyas-mnyam-sbyor*. The union with BUDDHA (*Buddha Yoga*) ཡ—༤, twenty-four treatises.
- 9th Chap. ལྷོ་ལ་ མ, &c. རྣལ་ འཕྲུའ་ རྗེ་ པའི་ རྒྱུ། *Sgrol-ma, &c. &c. rnal-hbyor-ch'hen-pohi-rgyud*. TA'RA', the goddess, &c. &c. *Tantras* of the *Mahá Yoga* kind. ར volume—eighty-five treatises.
- 10th Chap. རྣལ་ འཕྲུའ་ རྗེ་ པའི་ གམས་ རྒྱུ་ རྒྱུ་ ལས་ ལ་ འཕྲུའ་ པ། *Rnal-hbyor-ch'hen-pohi-t'habs-kyi-rgyud-gsang-va-hdus-pa*. *Tantras* on the method of abstract meditation (of the *Mahá Yoga* kind). A collection of mysteries. འ—༦, sixteen volumes—one hundred and ninety-six treatises.
- 11th Chap. ལམིན་ རྗེ་ ལམིད་ རྒྱུ་ ལྷོ། *Gshin-rjé-gshed-kyi-skor*. The Lord of death (or of the dead) YAMA. ར—༧, two volumes—one hundred and thirty-six treatises.
- 12th Chap. མཚན་ ལའོད་ (རྣལ་ འཕྲུའ་ ལ་ མེད་ ར་ ལལ་ ལའི་ ལྷོ།) *Mts'han-brjod, (rnal-hbyor-bla-med-du-bkral-vahi-skor)*. Enumeration of the divine attributes of the Supreme being. (This is of the highest kind of the *Mahá Yoga* or abstract meditation). Part of the རི volume—twenty-nine treatises.
- 13th Chap. ལདེ་ རྗེ་ འལ་ ལའི་ མ, &c. *Bdé-ch'hen-ral-gchig-ma, &c.* Twenty-five male and female deities. Part of the རི volume—nineteen treatises.

- 14th Chap. ཕྱག་ན་རྩོ་རྩེ།, *P'hyag-na-rdo-rjé*. (VAJRA PA'NI) on several deities of this tribe, as emblems of power, vengeance, cruelty, &c. རྩོ་བོ།—ལྔ་པ། volumes—sixty-five treatises.
- 15th Chap. རྣམ་འཕྲུལ་གྱི་མེད་རྒྱུད་མེ་ལྷོ་ལྷོ། ། *Rnal-hbyor-bla-med-rgyud-sde-spyi-hi-skor*. *Tantras* on the *Mahá Yoga*, or the theory, meditation, and practice of the *Mahá-yogís*, མི་རྩོ་བོ། volumes—one hundred and fifty-five treatises.
- 16th Chap. རྣམ་འཕྲུལ་རྒྱུད་ཀྱི་རྩོ། ། *Rnal-hbyor-rgyud-kyi-skor*. *Tantras* on the common *Yoga*, རྩོ་བོ།—ལྔ།, nine volumes—twenty-seven treatises.
- 17th Chap. མཚན་བཟོད།, *Mts'han-brjod*. Enumeration and definition of several divine attributes, ལྔ་པ།—ལྔ།, four volumes—ninety-five treatises.
- 18th Chap. དན་ལོད་ལྷོད་རྒྱུད།, *Nān-song-sbyong-rgyud*. *Tantras* for lessening the number of the damned, or of those suffering in hell and other places of the bad transmigrations, ལྔ་པ།—ལྔ།, four volumes—thirty-eight treatises.
- 19th Chap. ལྷོད་པའི་རྒྱུད།, *Spyod-pahi-rgyud*. *Tantras* treating of the practices of devotees, ལྔ་པ།—ལྔ།, two volumes—seven treatises.
- 20th & 21st Chap. ཐུ་བའི་རྒྱུད།, *Byā-vahi-rgyud*. *Tantras* on actions of devotion, ལྔ་པ།—ལྔ།, seven volumes—six hundred and fifty-four treatises.
- 22nd Chap. རེག་པ་གཟུམ་རྒྱུད།, རྩོ་བཞི།; *Theg-pa-gsum-rgyud-sde-bzhi*. Treatises on the three vehicles or principles. The four classes of *Tantras*, ལྔ་པ། volume—twenty-one treatises.
- 23rd Chap. གཏོར་མའི་ཚོ་ག།, *Gtor-mahi-ch'ho-ga*, &c. &c. Rites and ceremonies concerning offerings to the evil spirits, ལྔ་པ། volume.

24th Chap. གསལ་ ཏྲ་ བརྒྱལ་ པལྱི་ ཚོལ་ ཚྲིན, *Gsar-du-bchug-pahi-ch'hos-ts'han*.

Treatises lately added to the *Tantras*, on initiation, consecration, eman-  
cipation, &c. from ཡ to ར—fourteen volumes.

Such are the general contents of the eighty-seven volumes of the *Tantra* class.

Here follow the titles of some of the treatises contained in the above enu-  
merated chapters:—

NOTE.—The Tibetan letters prefixed denote the volume in which they may be found. By the  
thirty single letters, without any apparent vowel sign, the Tibetans express on registers the  
numerals from one to thirty; afterwards, from thirty-one to sixty, by adding to each letter the  
vowel sign ( ° ) “i;” from sixty-one to ninety, by adding ( འ ) “u;” from ninety-one to  
a hundred and twenty, by adding ( ག ) “e;” and from one hundred and twenty-one to one  
hundred and fifty, by adding to each letter the “o” ( ཨ ).

( ཏྲྱྩ, ཀ ) ཏྲལ་ ཏྲི་ རལེཏ་ ལོ། *Dus-kyi-hk'hor-lo*. (*Kāla-chakra*) the circle of time.  
in a proper sense; but it is taken generally as the name of a particular  
god presiding over several other gods of inferior rank. This system  
originated in the north of Asia, in the fabulous *Shambhala*, in the environs  
of the river *Sihon* (or *Sita*), and was introduced into India in the tenth  
century after CHRIST. Beside the several rites and ceremonies to be  
observed in representing the male and female deities of this department,  
the chief doctrine taught in this system is that on the nature of A'DI-  
BUDDHA, and the worship most acceptable to him.

ཅི་ མ་ མེད་ པལྱི་ རེད། *Dri-ma-med-pahi-hod*. “Spotless light” is the title of a  
large commentary on the above work.

ཏྲལ་ ཏྲི་ རལེཏ་ ལོའི་ རྣམ་ རབས། *Dus-kyi-hk'hor-lohi-sgrub-t'hab*. On the rituals  
and ceremonies of the *Kāla-chakra* system.

ཐུང་, ལ དམིལ་ ལའོ་ལ་ རྩི་ ཚོ་ ལ། *Dkyil-hk'hor-gyi-ch'ho-ga*. The ceremonies of the *Mandala*.

དམིལ་ ལའོ་ལ་ རྩི་ མན་ དག། *Dkyil-hk'hor-gyi-man-nag*. Directions for performing the ceremonies in the *Mandalas*.

ཐུང་, ང དམིལ་ ལའོ་ལ་ རྩི་ རྩོམ་ ཚིག། *Dkyil-hk'hor-gyi-sdom-tshig*. Contents of instructions and vows.

ཟུལ་ ལའོ་ལ་ ལ་ ལམ་ ལའི་ རྩི་ ལམ་ ལའི་ ལའོ་ལ་ ལའོ་ལ་ ལའོ་ལ་ *Dus-hk'hor-la-hjug-pahi-rtsis-kyi-bstan-bchos*. An introductory astronomical work to the *Kāla-chakra*.

གི་ རྩི་ ལའོ་ལ་ ལའི་ རྩི་ ལའོ་ལ་ *Nyi-zla-hdsin-pahi-rtsis*. Calculations of the eclipses of the sun and moon.

མཚོན་ ལི་ དང་ ལོའི་ ལའོ་ལ་ ལའོ་ལ་ *Mch'hog-gi-dang-pohi-sangs-rgyas*. The chief first *Buddha*, A'DI-BUDDHA.

ཐུང་, ཅ ལལ་ ལའོ་ལ་ *Rab-gnas*. Consecration (of any recently made image, book, or shrine of any *Buddha* or saint).

སྤྱོད་ ལའོ་ལ་ *Sbyin-sreg*. Burnt offerings.

མཚོན་ ལི་ ལའོ་ལ་ *Mts'han-brjod*. Enumeration of the several names, titles, epithets, or attributes of any *Buddha*, or especially of A'DI-BUDDHA.

ཐུང་, ས ལའོ་ལ་ མཚོན་ ལི་ ལའོ་ལ་ *Bde-mch'hog-gi-sgrub-tshabs*. The manner of preparing and representing this deity with his train.

དམིལ་ ལའོ་ལ་ རྩི་ ཚོ་ ལ། *Dkyil-hk'hor-gyi-ch'ho-gu*. Ceremonies to be performed in the circle or *Mandala*.

ལྷུང་པ་མན་ངག་། *Man-nag*. Instructions.

„ ལ་དམ་རྗེས་། *Dam-ts'hig*. Sacrament, vow, obligation.

འབྲུང་པོ་ཐམས་ཅད་ཀྱི་གཏོང་ཆོས་། *Hbyung-po-t'hams-chad-kyi-gtor-ch'hog*. The manner of offering to all sorts of ghosts.

རྩོ་སྤེལ་གྱི་ཆོས་། *Ro-sreg-gi-ch'ho-ga*. Rites and ceremonies to be observed on the burning of dead bodies. (Or the manner of burning dead bodies).

སྤྱན་དཔྱེ་བའི་ཆོས་། *Spyan-dvye-vahi-ch'ho-ga*. The manner or ceremony of opening one's eyes.

„ ལ་མི་ལམ་བརྟག་པ། *Rmi-lam-brtag-pa*. The examining of dreams.

གསང་བ་འཕེལ་པ། *Gsang-va-hdus-pa*. Collection of mysteries.

„ རྗེས་ཀྱི་རྣམ་གཏམ་གྱི་སྐྱུ། *Ch'hos-kyi-rnam-grangs-kyi-glu*. A song on several things relating to religion.

འཛིང་བ་རྣམ་གྲོལ་གྱི་བསྐྱེད་པོ་། *Hch'hing-va-rnam-grol-gyi-bstan-bchos*. A work on emancipation.

དབང་བསྐྱེད་པ། *Dvang-bskur-va*. Consecration, inauguration, empowering, the act of anointing, initiating, &c.

སྐྱབས་ལུ་འཇོག་པའི་ཆོས་། *Skyabs-su-hgro-vahi-ch'ho-ga*. The ceremony or ritual for taking refuge (with *Buddha*).

ཐུང་, སེམས་ བསྐྱེད་ པའི་ ཚེ་ ཇཱ། *Sems-bskyed-pahi-ch'ho-ga*. The ceremony or ritual of making the resolution to become a saint, or to arrive at the greatest perfection.

„ ལྷ་ མཚོན་ རྟེན་ བསྐྱུ་ པའི་ ཚེ་ ཇཱ། *Mch'hod-rten-bsgrub-pahi-ch'ho-ga*. The manner of preparing or representing a *Chaitya* (a sort of small sacred building, or chapel).

„ སྐྱ་ རྒྱ་ རྒྱུས་ བྱི་ ཚེ་ ཇཱ། *Sku-hk'hrus-kyi-ch'ho-ga*. The ceremony of washing the image of a god, &c.

„ རྩ་ རང་ ལྷུང་ བའི་ རྩ་ ཇཱ། *Rang-srung-vahi-ch'ho-ga*. The manner or ceremony of keeping one's self safe.

གཞན་ བསྐྱེད་ བའི་ ཚེ་ ཇཱ། *Gzhan-bskyang-vahi-ch'ho-ga*. The manner or ceremony of defending or protecting others.

ཕ་ རྩོལ་ བྱི་ གནོད་ པ་ བསྐྱེད་ བ། *Pha-rol-gyi-gnod-pa-bsrung-va*. The keeping safe from injury by another.

ཕ་ རྩོལ་ བྱི་ རྩེ་ གཞོམ་ པ། *Pha-rol-gyi-sde-gzhom-pa*. To overcome another tribe, or to conquer an enemy.

ཕ་ རྩོལ་ དབང་ ཅུ་ ཅུ་ བ། *Pha-rol-dvang-du-bya-va*. On subjecting an enemy to one's dominion.

„ རྩ་ གཞན་ བྱི་ རྩིག་ ལྷུགས་ མནན་ པ། *Gzhan-gyi-rig-sñags-mnan-pa*. The making ineffectual the charms or incantations of others.

གྲུའི་ གདོན་ ལས་ གཏུ་ བཟ་ རྱེད་ པའི་ མན་ ཇཱ། *Kluhi-gdon-las-t'har-var-byed-pahi-man-nag*. Incantation for delivering one from a *Nāga* evil spirit (or from a sort of madness).

- ལྷུང་, རྩ ཞེ་ བའི་ ལྷིན་ ལྷེན་ གི་ ཚེ་ ག ། *Zhi-vahi-sbyin-sreg-gi-ch'ho-ga*. A ceremony with burnt-offerings for procuring mitigation of a disease, &c.
- .. ལྷིན་ པར་ རྩེད་ པའི་ ཚེ་ ག ། *Rgyas-par-byed-pahi-ch'ho-ga*. A ceremony with burnt-offerings for procuring abundance, increase &c.
- .. དབང་ རྩེད་ པའི་ ཚེ་ ག ། *Dvang-du-byed-pahi-ch'ho-ga*. Ditto, for getting a person or thing into one's power or possession.
- .. རེངས་ པར་ རྩེད་ པའི་ ཚེ་ ག ། *Rengs-par-byed-pahi-ch'ho-ga*. Ditto, to render stiff and motionless an enemy.
- .. ལྷ་གས, *Snags*. Magic. (There are several treatises on the wonderful effects of charms and incantations).
- .. སེང་ བ་ ལྷུང་ བའི་ གཤམ་ ། *Ser-va-srung-vahi-t'habs*. The manner of defending against the hail.
- .. དམག་ དམར་ གཞེས་ པའི་ གཤམ་ ། *Dmag-dpung-gzhom-pahi-t'habs*. The manner of conquering an army.
- .. མཛེ་ ཀད་ གསེ་ བའི་ གཤམ་ ། *Mdse-nad-gso-vahi-t'habs*. The manner of curing leprosy.
- .. གཟུངས་ གཤམ་ ཅད་ ལྷི་ ལྷུབ་ གཤམ་ ། *Gzungs-t'hams-chad-kyi-sgrubs-t'habs*. The manner of acquiring perfection in all sorts of charms or incantations, (*Dhárani*).
- .. སེས་ འབ་ ལྷུང་ པའི་ ཚེ་ ག ། *Shes-rab-skyed-pahi-ch'ho-ga*. The manner or ceremony of procuring or imparting wit to any one.

ཤེས་ རྒྱ་ རྒྱལ་ བཟ རྩེད་ པའི་ ཚོ་ བ། *Shes-rab-hp'hel-var-byed-pahi-ch'ho-ga*. The manner or ceremony for increasing one's wit or understanding.

དུག་ སེལ་ མའི་ བཟུངས། *Dug-sel-mahi-gsuñgs*. The charm (or *Dhárani*) of the poison-curing goddess.

འཇམ་ དཔལ་ མི་ ལྷུ་ བ་ རབས། *Hjam-dpal-gyi-sgrub-t'habs*. The method of acquiring a perfection like that of *HJAM-DPAL*, the god of wisdom. Such are the subjects of the *Tantra* class, (or *Rgyud-sdé*).

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### III. མདོ་ *MDO*, (Sans. *Sútra*).

There are one hundred and thirty-six volumes in this division of the *Bstan-hgyur* compilation. They treat, in general, of science and literature, in the following order :—Theology, philosophy, logic or dialectic philology or grammar, rhetoric, poesy, prosody, synonymics, astronomy, astrology, medicine, and ethics, some hints to the mechanical arts, and alchymy.

Ninety-four volumes are on theology and natural philosophy alone. Here also occur many works of the *tantrika* system. The following list exhibits the titles of some of the treatises contained in these books.

མའོ་ བ་ མདོ་ཉ་ པར་ རྩོམས་ པའི་ རྩོན། *Mñon-par-rtogs-pahi-rgyan*. Ornament of reasoning. This work is attributed to MAITREYA, the *Buddha* next following. It is a general survey of the whole *Prajñá Páramitá* in twenty-one volumes of the *Bksh-hgyur*. This work, with many commentaries by different authors, makes sixteen volumes. There are



མདོ་ thirty-eight treatises. This is the first chapter of definitions (in the Index).

.. (རྒྱ—གི 14 vols.) The second chapter enumerates two hundred and fifty-three treatises, explanatory of the *Madhyamika* system. The first original text is attributed to *KLU-SGRUB* (ལྷ་སྐྱབ, Sans. *Nāgarjuna*).

དབུ་མ་ཙ་པའི་རྒྱུ་ལེའུ་ལྷན་པ་ཤེས་པའི་ཚེས་ལྷ་པ། *Dvu-ma-rtsa-vahits'hig-lehur-byas-pa-shes-rab-ches-bya-va*. The first principles of wisdom, in explanatory verses, according to the *Madhyamika* school.

རྒྱུ་པ། *Rigs-pa*. Argument (*Nyāya*).

མྱོད་པ་བརྗོད་པ། *Rtsod-pa-bzlog-pa*. The refutation of an opponent—with many commentaries on it.

དབུ་མ་རྒྱུ་ལེའུ་སྤྱིང་པོ། *Dvu-ma-rtse-hbrel-snying-po*. The essence of causal concatenation, according to the *Madhyamika* school.

སྤྱིང་པ་ལོ་པ། *Srid-pa-hp'ho-va*. The changing of worldly existence. (Sans. *Bhava sañkranti*).

གདམ་རྒྱུ་ལེའུ་ལྷན་པ། *Gtan-ts'higs-grub-pa*. The perfect syllogism or argument.

འབྲུག་པ་འཇོམས་པ། *Hk'hrul-pa-ljoms pa*. The subduing of error.

ལེ་ཤེས་སྤྱིང་པོ་རྒྱུ་ལེའུ་ལྷན་པ། *Ye-shes-snying-po-kun-las-btus*. The essence of wisdom, selected from several works.



མདོ་ བདེན་ པ་ བཞིས་ རྣམ་ པར་ རྩེད་ པ། *Bden-pa-gnyis-rnam-par-hbyed-pa.*  
The analysis of the two truths.

„ མ ལྷ་ གཟུང་ལཱ་ རྩེད་ པ། *Sku-gsum, hgrel-pa.* A commentary on the three  
bodies (*Dhermakāya, Sambhogakāya* and *Nirvānakāya*).

དབུ་ མའི་ ལུགས་ ཅི་ ལྗོང་ པོ། *Dvu-mahi-lugs-kyi-snying-po.* The essence of  
the *Madhyamika* doctrine.

རྩ་ བ་ འ་ དད་ པ་ རྣམ་ པར་ ལྷེ་ བ། *Lta-va-l'ha-dad-pa-rnam-par-p'hye-va.*  
Several opposite theories analysed.

སེམས་ བརྟག་ པ། *Sems-brtag-pa.* Examination or disquisition on the soul.

ལྷ་ བ། *Lta-va.* Speculation, theory, (Sans. *Dershana*).

སྣོམ་ པ། *Sgom-pa.* Meditation, (Sans. *Dhyāna*).

སྣོད་ པ། *Spyod-pa.* Practice, (Sans. *Achāra*).

„ ཨ སྣོམ་ རྣམ་ རྩེད་ པ། *Sgom-rim.* Several degrees of meditation.

རྣམ་ རྩེད་ སྣོད་ པའི་ བསམ་ གཏམ། *Rnal-hbyor-spyod-pahi-bsam-gtam.* The  
fixed meditation of a *Yogachārya*.

བསྐབ་ པ་ ལྷན་ ལས་ བརྩམ་ པ། *Bslab-pa-kun-las-btus-pa.* Doctrine or in-  
struction selected from several works.

ཕྱང་ ལུག་ ལམ་ ཅི་ ལྗོན་ མ། *Byang-ch'hub-lam-gyi-sgron-ma.* A lamp for  
finding the way to perfection.

མདོ་ ལྷུབས་ ལྷ་ འཕོ་ བ་ བཟུམ་ པ། *Skyabs-su-hgro-va-bstan-pa*. Instruction on repairing for protection to, or taking refuge with (*Buddha*).

ཐེག་ པ་ ཚེན་ པའི་ ལམ་ གྱི་ ལྷུབ་ འབས། *Theg-pa-ch'hen-pohi-lam-gyi-sgrub-thabs*. The method of acquiring the highest principles in philosophy (*Maháyánam*).

མདོ་ མེ་ ལྷུན་ ལས་ བཅུས་ པའི་ མན་ ངག། *Mdo-sde-kun-las-btus-pahi-man-nag*. Instructions selected from all sorts of *sútras*.

མི་ དམེ་ བ་ བརྒྱ། *Mi-dge-va-bchu*. The ten immoral actions.

„ ཁི་ རྩལ་ བའི་ ལམ་ ལ་ འཇུག་ པ། *Rgyal-vahi-lam-la-hjug-pa*. The entrance into the way of perfection (or of *Buddha*).

ལྷུབས་ འཕོ་ དང་ ལེམས་ ལྷེད་ གྱི་ ལྷོང་། *Skyabs-hgro-dang-sems-skyed-kji-skor*. Treatises on taking refuge with *Buddha*, and on making the resolution to become a saint, and forming the mind accordingly.

ལི་ དམ་ ལྷང་ བའི་ ཚོ་ ག། *Yi-dam-blang-vahi-ch'ho-ga*. The manner or ceremony by which one chooses to himself a tutelary deity, or makes a vow.

ལྷང་ ལྷུབ་ ལེམས་ དཔའི་ ལྷོམ་ པ། *Byang-ch'hub-sems-dpahi-sdom-pa*. The obligations or duties of a saint.

གཟུམ་ ལ་ ལྷུབས་ ལྷ་ འཕོ་ བ། *Gsum-la-skyabs-su-hgro-va*. On taking refuge with the three holy ones (*Buddha*, *Dherma*, and *Sangha*).

ལྷུང་ བ་ བཤགས་ པའི་ ཚོ་ ག། *Ltung-va-bshags-pahi-ch'ho-ga*. The manner or rite of confession of one's fall (fault or sin).

མདྲོ་ཚོས་སྟོད། *Ch'hos-pyod*. Religious practices; or the religious exercises of the priests.

མི་ཚོས་ཀྱི་དབྱིངས་ལྷ་ལྷ་བའི་གླུ། *Ch'hos-kyi-dvyings-su-lta-vahi-glu*. A song with respect to the root or mansion of morality (or the supreme moral being).

ལས་རྣམ་པར་འབྲེད་པ། *Las-rnam-par-hbyed-pa*. Analysis of moral works.

སྟོབ་མ་ལ་གྱིངས་པའི་ལྷན་ཡིག། *Slob-ma-la-springs-pahi-p'hrin-yig*. A letter addressed to a disciple.

རྒྱལ་པོ་ཀའི་སྟོབ་པའི་ལྷན་ཡིག། *Rgyal-po Kaniskala-springs-pahi-p'hrin-yig*. A letter addressed to the king KANISKA.

ལྷ་དཀ་གསལ་བ། *Mya-nan-gsal-va*. The clearing up of one's sorrow, or comfort, consolation.

གཞོན་ནུ་མ་བརྟན་གྱི་རྗོན་པ་བཞེད་པ། *Gzhon-nu-ma-bdun-gyi-rtogs-pa-brjod-pa*. (Sans. *Avadána*). Reflections made by seven virgins.

ཡོན་དཀ་བརྟན་ཡོངས་སྟོབ་ལྷན་པའི་གཏམ། *Yon-tan-bdun-yongs-su-rdsogs-pahi-gtam*. Conversation or discourse on the seven accomplished good qualities.

རྒྱལ་ཁྲིམས་ཀྱི་གཏམ། *Ts'hul-k'hrims-kyi-gtam*. Discourse on morality, or good behaviour.

ཚོགས་ཀྱི་གཏམ། *Ts'hogs-kyi-gtam*. Speech before a congregation; or discourse held in an assembly.

ཕྱོད་པའི་རྩལ་གྱི་གཏམ། *Rtsod-pahi-dus-kyi-gtam*. Conversation or discourse on the degenerate age.

མདོ་ དབེན་ པའི་ བཤམ་ ། *Dven-pahi-gtam.* Conversation in solitude; or private discourse.

སྨོན་ ལམ་ ། *Smon-lam.* Prayer.

མརྒྱལ་ རྩ་ བའི་ ཚོ་ བ། *Man'd'al-bya-vahi-ch'ho-ga.* The mode of preparing the *Mandal*.

མརྒྱལ་ དབྱལ་ བའི་ ཚོ་ བ། *Man'd'al-dvul-vahi-ch'ho-ga.* The manner of offering the *Mandal*.

མརྒྱལ་ མྱི་ ཚོ་ བ། *Man'd'al-gyi-ch'ho-ga.* Ceremonies relating to the *Mandal*, or circle.

རྣལ་ འཕྲོའ་ མྱི་ མཚན་ ཉིད་ བདེན་ པ། *Rnal-hbyor-gyi-mts'han-nyid-bden-pa.* Truth, the characteristic of *Yoga*.

„ ངི་ བཀའ་ ལོ་ ལོའི་ དམོངས་ འབྲེལ་ ། *Bkah-so-sohi-dgongs-hgrel.* Comments on several dogmas or precepts of the *Bkah-hgyur*

མདོ་ མེ་ དམོངས་ པ་ ངེས་ པར་ འབྲེལ་ བའི་ འབྲེལ་ པ། *Mdo-sde-dgongs-pa-ñes-par-hgrel-vahi-hgrel-pa.* A commentary on the work inscribed, A true explication of the hidden thoughts (meaning, or sense) of the *sūtras*, or *Mdo* class.

ལངས་ རྒྱས་ རྗེས་ ལྷ་ རན་ མྱི་ འབྲེལ་ པ། *Sangs-rgyas-rjes-su-dran-gyi-hgrel-pa.* A commentary on the work entitled, The remembering of *Buddha*.

ཚོས་ རྗེས་ ལྷ་ རན་ མྱི་ འབྲེལ་ པ། *Ch'hos-rjes-su-dran-gyi-hgrel-pa.* A commentary on the work entitled, The remembering of *Dharma*, or religion.

- མདོ་ དཔེ་ འཇམ་ རྗེས་ ལྷ་ རྣམ་ རྒྱུ་ འབྲེལ་ པ། *Dge-hdun-rjes-su-dran-gyi-hgrel-pa.*  
A comment on the work entitled, The remembering of *Sangha*, or the holy priesthood.
- „ ཚེ་ ལངས་ རྒྱལ་ རྒྱུ་ ལའི་ རྣམ་ པར་ བཤད་ པ། *Sangs-rgyas-kyi-sahi-rnam-par-bshad-pa.* The description of the *Buddha Bhumi*, or the degree of perfection of a *Buddha*.
- „ རི་ ལ་ བརྒྱ་ པའི་ རྒྱུང་ བཞིའི་ བཤད་ པ། *Sa-bchu-pahi-gleng-bzhihi-bshad-pa.* A discursive explanation of the ten *Bhumis* (ten earths) or degrees of perfection of the saints.
- „ ལོ་ རིང་ ཇོ་ འཇིག་ རྒྱལ་ པོའི་ འབྲེལ་ པ། *Ting-ge-hdsin-rgyal-pohi-hgrel-pa.* A commentary on the work called in the *Bkah-hgyur*, The prince of deep meditation (Sans. *Samádhi rája*).
- བཟང་ པོ་ ལྷོད་ པའི་ རྣམ་ ལམ། *Bzang-po-spyod-pahi-smon-lam.* A prayer on good practices or conduct. There are several comments on this work.
- „ རི་ རི་ རི་ མདོ་ རྗེ་ དཔེ་ ལམ་ པ་ རྣམ་ མོ་ ཇོས་ པར་ འབྲེལ་ བའི་ རྒྱ་ ཚེར་ འབྲེལ་ པ། *Mdo-sde-dgongs-pa-zab-mo-ñes-par-hgrel-vahi-rgya-ch'her-hgrel-pa.* A *Vritti* (or commentary at large) of the work entitled, A true explication of the deep thoughts contained in the *Sútra* class.
- དམ་ པའི་ ཚོས་ པདྨ་ དཀར་ པོའི་ འབྲེལ་ པ། *Dam-pahi-ch'hos-pad-ma-dkar-pohi-hgrel-pa.* A commentary on the work, *Sad dharma pundarika*, in the *Bkah-hgyur*.

མདོ, མི ལྟོའ་ གསེགས་ པའི་ འཕྲིན་ པ། *Lañkar-gshegs-pahi-hgrel-pa*. A comment on *Lankavatara*, in the *Bkah-hgyur*. A visit to *Lanka* (or the visiting of *Lanka*).

བཀའ་ ལྷིའི་ དགོངས་ འཕྲིན་ ། *Bkah-spyihi-dgongs-hgrel*. Commentaries in general on the *Bkah-hgyur*.

ཚལ་ འབྲེའ་ ལྷོད་ པ་ སེམས་ ཚིམ་ པའི་ ལྷ་ བ། *Rnal-hbyor-spyod-pa-sems-tsam-pahi-lta-va*. The theory of the *Yogácharya* school.

མདོ་ རྗེ་ རྩན་ རྗི་ འཕ་ ར་ རྗེད་ པ། *Mdo-sde-rgyan-gyi-rab-tu-byed-pa*. Analysis of the work inscribed, The ornament of the *Sútra* class.

དབུས་ དང་ མཐའ་ ཚིམ་ པར་ འབྲེད་ པའི་ བཞུན་ བཅོམ་ ། *Dvus-dang-mt'hah-rnam-par-hbyed-pahi-bstan-bchos*. An explanatory work on the medium and extremes (in philosophy).

„ ག བསམ་ གཏན་ རྗི་ ལྷོན་ མ། *Bsam-gtan-gyi-sgron-ma*. The lamp of deep meditation.

ཚལ་ འབྲེའ་ ལ་ འཇག་ པ། *Rnal-hbyor-la-hjug-pa*. Entrance into abstract meditation.

བདེན་ པ་ བཞིའི་ ཚོས་ ལྟོའ་ རྗི་ དགོངས་ འཕྲིན་ ། *Bden-pa-bzhihi-ch'hos-skor-gyi-dgongs-hgrel*. Commentaries on the works treating of the four truths.

„ ར འཇོག་ རིན་ བཞག་ པ། *Hjig-rten-bzhag-pa*. The arrangement of the world, (or cosmography).



མདོ་གྲུ་བྱ ཚོས་ མངོན་ པ་ མཚོད། *Ch'hos-mñon-pa-mdsod*. (Sans. *Abhidharma*).  
Prospectus, or exhibition of remarkable things. There are many  
commentaries of this in several volumes.

„ 3 ཚེད་ ཅུ་ བཚོད་ པའི་ ཚོམས། *Ch'hed-du-brjod-pahi-ts'homs*. (Sans. *Udāna*).  
Occasional discourses or speeches. There are several commentaries  
on this.

„ དུ་རྗེ་ སོ་ སོ་ གའ་ པའི་ མདོ། *So-so-t'har-pahi-mdo*. (Sans. *Pratimoksha sūtra*).  
On emancipation (in the *Dul-va*).

འདུལ་ བ་ ལ་ བཟོད་ པ། *Hdul-va-la-bstod-pa*. Praise on education (or  
religious discipline).

„ ལྷ དགོ་ རྗེལ། *Dge-ts'hul*. The young monk, or priest, in explanatory  
verses.

དགོ་ རྗོད་ གི་ ལོ་ རི་ བ། *Dge-slong-gi-lo-dri-va*. The asking the years  
(or age) of a *Gélong* (or priest).

„ སེ རྗེལ་ འབས། *Skyes-rabs*. Generation of birth, or generations of former  
transmigrations.

„ གི དཔག་ བསམ་ རྗེ་ འཁྲི་ རིང། *Dpag-bsam-gyi-hk'hri-shing*. The tree of con-  
sideration, (a fabulous tree in the paradise of the gods). This is an  
ingenious poetical work, composed in Sanscrit by SHU'BHENDRA.  
The book is inscribed, *Bodisatwa Avadāna*.

གསུམ། *Gtam*. Stories, or tales, on several subjects.

མདོ་དེ་ ལངས་ རྒྱལ་ རྒྱུ་ ཡོན་ ཉན་ འོས་ པའི་ ཡན་ ཡོན། *Sangs-rgyas-kyi-yon-tan-l'hos-pahi-p'han-yon.* The advantages derived from hearing of the perfections of a *Buddha*.

„ ཅེ་ གཏན་ རྒྱལ་ རྒྱུ་ པ། *Gtan-ts'higs-rig-pa.* Philosophy, or dialectic and logic. In twenty-one volumes. (Sans. *Hétuvidyá*).

རྒྱལ་ མའི་ མདོ་ རྒྱལ་ ལས་ བཟུས་ པ། *Ts'had-mahi-mdo-kun-lus-btus-pa.* A *sútra* or treatise on dialectic, or art of reasoning, selected from several works.

རྒྱལ་ མའི་ མདོའི་ རང་ རྩེལ། *Ts'had-mahi-indohi-rang-hgrel.* A commentary of the before-mentioned dialectical treatise, by the same author.

དམིགས་ པ་ བཅོམ་ པ། *Dmigs-pa-brtag-pa.* The examination of the object ; with a comment on it.

རྩལ་ གཟུམ་ བཅོམ་ པ། *Dus-gsum-brtag-pa* The examination of the three times.

རྒྱལ་ པ་ལ་ རྩལ་ པའི་ ལྗོ། *Rigs-pa-la-hjug-pahi-sgo.* The door, or vestibule of logic.

རྒྱལ་ མ་ རྣམ་ རྩེལ་ རྒྱུ་ རྒྱལ་ ལེའུ་ རྩལ་ པ། *Ts'had-ma-rnam-hgrel-gyi-tshig-lehur-byas-pa.* A comment on dialectic, in explanatory verses.

རྩོད་ པའི་ རྒྱལ་ པ། *Rtsod-pohi-rig-pa.* The art or science of disputing, dialectic.

Many commentaries on logic and dialectic, by several authors, follow afterwards.

མདོ་ བདེན་ རྒྱུ་ པའི་ རྩ་ རྩེ་ འཕྲུལ་ པ། *Gtan-tshigs-pahi-rgya-ch'her-hgrel-pa.*  
Explanation at large on syllogism.

„ རྩེ་ འཕྲུལ་ པ་ པདེན་ པའི་ རྩ་ རྩེ་ བཤད་ པ། *Hbrel-pa-brtag-pahi-rgya-ch'her-  
bshad-pa.* A *Vritti* (comment) on the examination of coherence, or  
connexion.

རྩིགས་ པ་ ལྷུབ་ པའི་ རྩོམ་ མ། *Rigs-pa-grub-pahi-sgron-ma.* The light (or  
lamp) of a perfect argument.

རྩེད་ མ་ བདེན་ པ། *Tshad-ma-brtag-pa.* The examination of proofs.

རྩོགས་ བམ་ བཞག་ པའི་ ཐབས། *Glegs-bam-bklag-pahi-tshabs.* The method  
of perusing a volume, (or of reading, &c.)

ཚོས་ དང་ ཚོས་ ཅན་ བདེན་ ལ་ ཡབ་ པ། *Ch'hos-dang-ch'hos-chan-gtan-la-p'hab-  
pa.* Subject and predicate established.

རྩིགས་ པའི་ རྩོམ་ བ། *Rigs-pahi-sbyor-va.* Syllogism, or the arrangement  
of arguments.

རྩོག་ ལེ་ རྩད། *Rtog-ge-shad.* Terms used in disputing or reasoning.

„ རྩེ་ ལེ་ དེ་ རྩོ་ ཅ་ རྩེད་ བལྟུས་ པ། *De-k'ho-na-nyid-bsdus-pa.* The *Tattwa Samása*,  
or an abridgment on the identity of the natural essence of God.

„ ལེ་ རྩོ་ རྩིག་ པ། *Sgra-rig-pa.* The doctrine of sound, grammar, and philo-  
logy in general. (Sans. *Shabda-vidyá*).

མདོ་ ལུང་དུ་སོན་པ་ རྩམ་པའི་ མདོ། *Lung-du-ston-pa-tsandrapahi-mdo.* A treatise on *Byakarana* (or grammar) by TSANDRAPA.

ཉེར་བཞུར་ཉི་ཉུའི་ལཱེལ་པ། *Nyer-bsgyur-nyi-shuhi-hgrel-pa.* A commentary on the twenty Sanscrit particles, *Ati, Adhi, &c.*

རྩམ་པའི་རྣམ་དབྱེ། *Tsandrapahi-rnam-dvyé.* The several cases of a Sanscrit declension, according to TSANDRAPA.

སྒྲའི་བཟུན་བཅོམ་ལལ་པ། *Sgrahi-bstan-bchos-kalápa.* The grammatical work of KALÁ'PA, with a comment on it.

སྐྱ་བ་ལྷན་ལ་ལྟན་པའི་སྒྲའི་བཟུན་བཅོམ་པ། *Smra-va-kun-la-hjug-pahi-sgrahi-bstan-bchos.* A grammatical work, introductory to every speech or language.

སྐྱ་བའི་མྱ། *Smra-vahi-ngo.* The door of speech.

NOTE.—All these, and several other small treatises contained in this compilation, are on the Sanscrit language of the *Buddhists.*

མངོན་བཤོད་ཀྱི་བཟུན་བཅོམ་ལཱི་མེད་མཛོད། *Mñon-byod-kyi-bstan-bchos-hch'hi-med-mdsod.* The *Amarakosha* of synonymous words.

དེའི་ལཱེལ་པ། *Dehi-hgrel-pa.* Its commentary.

སྐྱ་བ་དངགས་ཀྱི་མེ་ལོང་། *Snyan-dñags-kyi-me-long.* The mirror of sweet language, (Sans. *Kávyadershana*).

མདོ་ རྗེ་བ་ ལྷོ་ཏ་ ། རིན་ རྩེན་ འབྲུང་ གནས་ རེས་པུ་ བ། *Sdeb-sbyor, rin-ch'hen-hbyung-gnas-zhesbya-va.* On poetry or prosody, (mine of precious metals). With a commentary.

སྣན་ དངས་ ། སྤྱིན་ གྱི་ རོ་ ཉ། *Snyan-dñags, sprin-gyi-pho-nya.* The cloud-messenger, a poem.

ཀལུ་པའི་ “ཏི” སོགས་ གྱི་ འབྲེལ་ པ། *Kalápahi “ti” sog-skyi-hgrel-pa.* The comments of KALÁ'PA on this termination “ti,” &c.

གཞན་ རྩོམ་ ལུ་ གཟུང་ བའི་ བཟུན་ བཅོམ་ ། *Gzhan-rjes-su-gzung-vahi-bstan-bchos.* Literary works for the benefit of others.

གསེ་ བའི་ རིག་ པ། *Gso-vahi-rig-pa.* The doctrine of healing or curing ; medicine. (Sans. *Chikitsa vidyá*).

„ སེ་ ལྷོ་ཏ་ བ་ བཅིད་ པ། *Sbyor-va-brgyad-pa.* The eight mixtures.

ཡན་ ལན་ བཅིད་པའི་ ལྷིང་ པོ་ བཅུས་ པ། *Yan-lag-brgyad-pahi-snying-po-btus-pa.* The essence of the eight branches (of medicine) selected from several works.

སྣན་ གྱི་ མིང་ གི་ རྣམ་ ལངས་ ། *Sman-gyi-ming-gi-rnam-grangs.* The enumeration of the names of several physics or drugs.

བརྗོ་ རིག་ པའི་ བཟུན་ བཅོམ་ ། *Bxo-rig-pahi-bstan-bchos.* Works on mechanical arts. (Sans. *Shilpa Shástra*).

„ རོ་ དངལ་ རྩ་ ལུ་ བའི་ བཟུན་ བཅོམ་ ། *Dñul-ch'hu-sgrub-pahi-bstan-bchos.* A work on preparing quicksilver.

མདོ་ གམས་ ཅད་ གྱི་ དབང་ ལྷ་ ལ་ མི་ བརྒྱན་ ལོན་ རྒྱུ་ གམས་ ཅད་ ལོའོ་མས་ མིང་ ལུས་ གྱི་ ལུགས་ རྣམས་ པར་ རྗེད་ ཅེ་ ལ་ ལོས་ རྩ་ བ། *T'hams-chad-kyi-dvang-p'hyug-gi-bchud-len-nad-t'hams-chad-hjoms-shing-lus-kyi-stobs-rgyas-par-chad-pa-zhes-bya-va.* The most powerful elixir for subduing every sickness, and for improving the vigour of the body.

གསེར་ ལྷུང་ གྱི་ བཟུམ་ བཅོས་ ། *Gser-sgyur-gyi-bstan-bchos.* A work on turning base metals into gold, (on alchemy).

སྤྱི་ ལ་ མཉམས་ གྱི་ མཚོན་ ལེད་ ། *Sku-gzugs-kyi-mts'han-nyid.* Description of a *Buddha's* image, with respect to the proportion of the several members of his body.

གུབ་ ལོའོ་ བ་ བརྒྱན་ རྩ་ མ་ བའིའོ་ ཐོ་ གལས་ ། *Grub-t'hob-brgyad-chu-rta-bzhihi-bri-l'hab.* The manner of representing, in painting, those eighty-four persons who where emancipated while living.

སྣོས་ ལྷོང་ བའི་ བཟུམ་ བཅོས་ ། *Spos-sbyor-vahi-bstan-bchos.* A work on mixing or preparing perfumes.

དུས་ བཟུམ་ པའི་ རེ་ ལོང་ ། *Dus-bstan-pahi-mé-long.* A mirror shewing the time or weather, (a work on divination, soothsaying, or prognosticating).

ལུགས་ གྱི་ བཟུམ་ བཅོས་ ། *Lugs-kyi-bstan-bchos.* A work on ethics. (Sans. *Nītishāstra*).

ལུགས་ གྱི་ བཟུམ་ བཅོས་ རྩོམས་ ལུ་ བཙང་ པའོ་ མཚོན་ ། *Lugs-kyi-bstan-bchos-t'higs-su-bchad-pahi-mdsod.* An ethical work called, Treasury of Verses.

མདོ་ ཅ་ན་ ལགོ་ ལྷོ་པོའི་ ལུགས་ གྱི་ བཟུམ་ བཅོམ་ ། *Chanakahi-rgyal-pohi-lugs-kyi-bstan-bchos.* The ethical work of CHANAKA, a king.

མ་ ལྷ་ འཕྲེ་ ལུགས་ གྱི་ བཟུམ་ བཅོམ་ ། *Ma-surakshthi-lugs-kyi-bstan-bchos.*  
The ethical work of MASURAKSHI.

བོད་ ལྷ་ འབས་ པའི་ མཁས་ པ་ རིམས་ གྱིས་ མཛོད་ པའི་ བཟུམ་ བཅོམ་ རིམས་ ། *Bod-sñā-rabs-pahi-mk'has-pa-rnams-kyis-indsad-pahi-bstan-bchos-rnams.* Literary works composed by ancient Tibetan learned men.

ལོ་ པར་ མང་ པོས་ མཛོད་ པའི་ ལྷེ་ བླ་ ཅུ་ རྗེས་ ལྷེད་ རྩེ་ མོ་ ། *Lo-pan-mang-pos-indsad-pahi-byé-brag-tu-rtogs-byad-ch'hen-mo.* The great critical work prepared by many *Pandits* and *Lotsavas* (Tibetan interpreters); or a dictionary in Sanscrit and Tibetan, arranged under certain heads, on several subjects.

ལྷེ་ བླ་ ཅུ་ རྗེས་ ལྷེད་ འབྲེང་ པོ་ ། *Bye-brag-tu-rtogs-byad-hbring-po.* Ditto, a smaller vocabulary.

སུམ་ ཅུ་ པ། and རིམས་ གྱི་ འཕྲེང་ པ། *Sum-chu-pa,* and *Rtags-kyi-hjug-pa.* The most ancient grammatical works of the Tibetan language, composed in the seven century after CHRIST by SAMBHOTA. There are mentioned several other works prepared by Tibetan learned men.

„ པོ་ མངོན་ བཛོད་ གྱི་ བཟུམ་ བཅོམ་ ལྷ་ རྗེས་ ལས་ བ་ ། *Mñon-brjod-kyi-bstan-bchos-sna-ts'hogs-gsal-va.* Collection of synonymous words.

ཤམ་ ལཱ་ འཕྲོ་ རྗེས་ རྗེ་ ལམ་ ལོག་ ། *Sham-bha-lar-hgro-ts'hul-gyi-lam-yig.* A passport for visiting *Shambhala*, (a fabulous country in the north of Asia).

མདོ་ འཇམ་དབྱངས་བླ་མ་རྩམ་པའི་ཚུ་བ་ ། *Hjam-dvyangs-byákaranahi-rtsa-va*. The first principles of grammar, by MANJU GHOSHA. There are also mentioned some other grammatical works.

བསྐྱོ་བ་ ། རྣམ་ལམ་ ། བསྐྱོ་ལམ་ ། *Bsño-va, Smon-lam, Bkra-shis*. Under these names, there are many benedictions, prayers, thanksgivings, hymns, &c. &c.







# ERRATA

*In the articles from Mr. A. C. Körösi.—Parts I. and II. Vol. 20.*

## PART I.

Page	Line	for	Read
42	18...	<i>Buddha-vata-sanga</i> ..	<i>Buddha-vatān-sanga</i>
43	3....	<i>CA'hos-non-pa</i> .....	<i>CA'hos-mnon-pa</i>
—	4....	<i>Non-pa-dsot</i> .....	<i>Mnon-pa-mdsod</i>
—	5....	ཡུམ	ཡུམ
44	17....	<i>LA'HULA</i> .....	<i>RA'HULA</i>
54	14....	<i>Sudhoddna</i> .....	<i>Suddhoddna</i>
60	1....	they may not save &c.	according to this prohibition they will not save, &c.
69	18....	<i>GYHON</i> —&c. ....	<i>GZHON</i> —&c.
—	28....	འཇེ	འཇེ
75	3....	from bottom <i>GA'YA</i>	<i>GAYA'</i>
78	18....	{ <i>VIDYAKARA</i> & ... { <i>DHARMAKARA</i> &c. ...	{ <i>VIDYA'KARA</i> , &c. { <i>DHARMA'KARA</i> , &c.
285	4....	from bottom གཤམ	གཤམ
286	13....	<i>Tushita</i> .....	<i>Tushid</i> (every-where)
—	16....	<i>KASHYAPA</i> , &c. ..	{ <i>KA'SHYAPA</i> , &c. (every-where.)
287	10....	Family.....	Families,
—	17....	<i>SHUDHODANA</i> &c.	{ <i>SHUDDHODANA</i> &c. (every-where.)
288	1....	<i>MA'YA</i> .....	<i>MA'YA'</i>
289	7....	<i>Traya-strimsha</i> .....	<i>Trayastrinsha</i>
290	5....	from bottom <i>RI-LAGS</i>	<i>RI-DAGS</i>
293	11....	<i>YANG-PO</i> .....	<i>BZANG-PO</i>
—	2....	{ from bottom <i>AJNYA'</i> - { <i>NA KONDINYA</i> &c. }	{ <i>AJNA'NA KONDINYA</i>
294	1....	<i>Byang-po</i> .....	<i>Bzang-po</i>
—	10....	<i>Gyngs</i> , &c. ....	<i>Gzngs</i> , &c.
—	12....	pair .....	pair
295	15....	<i>Panchola</i> .....	<i>Panchdla</i>
—	19....	sends.....	cedes or yields
296	11....	casual .....	causal
—	6....	from bottom <i>Pré</i>	<i>Bré</i>
297	At the bottom,	after the note, add: See	འཇེ བ, ད, leaf 651.
—	13....	<i>Lang-rop</i> .....	<i>Gwang-rab</i>
298	4....	<i>Kdshyapriyā</i> .....	<i>Kdshyaptydh</i>
—	13....	<i>Vatsiputriyā</i> .....	<i>Vdstiputriydh</i>
—	14....	<i>Maha Sanghikāh</i> .....	<i>Mabā Sanghikāh</i>
—	15....	<i>riyāhi</i> .....	<i>riyohi</i>
—	17....	<i>Lokottola Vāśindā</i> .....	<i>Lokottara-Vāśindā</i>
—	20....	<i>Maha vāhara vāpina</i> .....	<i>Mahā Vādra Vāśindā</i>
—	21....	<i>Kātyā-bu</i> .....	<i>Kātyāhi-bu</i>

## PART I. (continued.)

Page	Line	for	Read
298	at the bottom	1 རྩམ་...ལྷམ	Add at the bottom: These Notes and references, in form of answers had been written (or were written) to the queries of Mr. H. H. Wilson.
299	4....	<i>Jnyatsi</i> .....	<i>Jnāti</i> .
—	16....	2. <i>Vidiha</i> or <i>Bidiha</i> ..	<i>Vidēha</i> or <i>Bidēha</i>
300	10....	མཚན	མཚན
—	11....	<i>LUSNAM</i> , <i>DAVA</i> &c. ...	<i>LUS-NAN</i> , <i>DA'VA'</i> , &c.
—	18....	{ བཤིས་ v. <i>ches-pilo-</i> { <i>pan kunche she dpan-kun-gyi</i> bshes-nyen.....	{ <i>བཤེས་ byis-pahi-slob-</i> { <i>gnyen</i>
—	18....	<i>མགོ་ལོང་</i> .....	<i>མལོ་ལོང་</i>
302	22....	or a seat .....	on a seat
303	7....	Hymns or &c. ....	Note 16. Hymns or &c.
—	10....	The gods of &c. ....	1. The gods of &c.
304	1....	<i>Abhisvara</i> .....	<i>A'bhāswara</i>
—	8....	are.....	art
—	12....	are.....	art
305	3....	<i>Chang-chab</i> .....	<i>Chang-chub</i>
—	7....	ditto .....	ditto
—	8....	from bottom ལྷང	ལྷང
307	8....	མ་པོ་མགོ་	མཚོ་པོ་མལོ་
309	2....	for p. 77 .....	read Vol. D. p. 635
—	13....	མ་ལྷུས་	མ་ལྷུས་
310	2....	fr. bott. <i>S. Sahalakeesha</i>	<i>S. Sahalokēsha</i>
—	2....	fr. bott. མེ་མཚང་	མེ་མཚང་
311	5....	ཚོ་ &c. ....	ཚོ་ &c.
312	6....	fr. bott. and cotton...	of cotton
314	3....	<i>Akarn</i> .....	<i>Akaru</i>
—	11....	tower.....	town
—	17....	<i>GE' LHONG</i> .....	<i>GE'SHONG</i>
315	1....	<i>Shravakas</i> .....	<i>Shravakās</i>
316	14....	<i>Brivo tang</i> .....	<i>Brévo dang</i>
—	1. at bottom	<i>Brivo tang</i> .....	<i>Brévo dang</i>

## PART II.

399	at the bottom	54 ལྷེ་མཚོ་	ལྷེ་མཚོ་
404	7....	<i>Bzang</i> .....	<i>Byang</i>
—	at the bottom	གཤམ་གཤམ་	གཤེགས་
418	6....	<i>Mathura</i> .....	<i>Mathura</i>

NOTE.—The Sanscrit words in the titles of the treatises, mentioned in this volume, have been rendered in Roman character according as they were expressed in the Tibetan (letters), without endeavouring to correct them according to the rules of *Sandhi* of Indian and European grammarians. Also in the list of Errata, such mistakes in printing, as the intelligent reader himself may easily correct, have not been included.