

A N A L Y S I S

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.

BY MR. ALEXANDER CSOMA KÖRÖSI.

SICULO-HUNGARIAN OF TRANSYLVANIA.

II. (SHER-CHIN.)

ACCORDING to the Index, the second great Division of the *Bksh-hgyur*, is that of the ⁽¹⁾ “*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 *Bksh-hgyur*, 21 volumes, classed under the following subdivisions or distinctions:

1. ⁽²⁾ *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

¹ ཤེས་རབ་ཀྱི་པ་རོལ་རྩ་ཕྱིན་པ, or ཤེར་ཕྱིན

² ཤེས་རབ་ཀྱི་པ་རོལ་རྩ་ཕྱིན་པ་ ལྷོང་པ་ལྷན་པ་བཞུགས་པ, or འབྲུག

*

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. *Lochcl'hava*.) YE'-SHE'S-SDE'. They were afterwards again review and arranged by others.

2. ⁽³⁾ *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. ⁽⁴⁾ *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. ⁽⁵⁾ *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. ⁽⁶⁾ *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་ཡ་འཕྲོ་ཕྱིན་པ་ རྩོད་པ་གྲི་གུ་ལྷ་པ, or རི་ཁྱི

4 རེས་རབ་ཀྱི་ཡ་འཕྲོ་ཕྱིན་པ་ ཁྱི་བཟླ་དྲ་ལྷ་པ

5 རེས་རབ་ཀྱི་ཡ་འཕྲོ་ཕྱིན་པ་ ཁྱི་པ, or རེས་ཁྱི

6 རེས་རབ་ཀྱི་ཡ་འཕྲོ་ཕྱིན་པ་ བཟླ་དྲ་ལྷ་པ, or བཟླ་དྲ་ལྷ་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*,”⁽⁷⁾ in Sans. *Gridhwa kut’a parvata*, near *Rājagriha* 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,⁽⁸⁾ “*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. ⁽⁹⁾ *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. ⁽¹⁰⁾ *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. ⁽¹¹⁾ *Lña-brgya-pa*. Sans. *Panchashatiká*, that of 500 slókas.

iv. ⁽¹²⁾ *Shér-p’hyin-sdud-pa-ts’higs-su-bchad-pa*. Sans. *Prajná páramitá sanchaya gáthá*. Verses collecting the contents of the *Prajná páramitá*.

v. ⁽¹³⁾ *Rdo-rjé-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 ལྷ་རྩེད་ ཡུང་པོའི་རི

9 རབ་རྩེད་གྱིས་རྣམ་པར་གནོན་པས་ ལྷས་པ

11 ལྷ་བརྩེད་པ

13 རྩེད་པ་གསུང་པ

8 ལྷ་རྩེད་པས་

10 ཡུང་པོའི་རི་པ

12 རྩེད་པ་གསུང་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. ⁽¹⁴⁾ *Tshul-brgya-lna-bchu-pa*, 150 rules or ways.

vii. ⁽¹⁵⁾ *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. ⁽¹⁶⁾ *Bchom-ltan-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. ⁽¹⁷⁾ *Hp’hags-ma-shés-rab-kyi-p’ha-rol-tu-p’hyin-pa-dé-bzhin-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 *Tathágotas* 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. ⁽¹⁸⁾ *Kohushika*. Sans. *Kaushika*, a name of INDRA. In this *sútra* SHÁKYA instructs him in the *Prajná páramitá*, hence the title of this *sútra*.

xi. ⁽¹⁹⁾ *Shér-p’hyin-yigé-nyung-du*. Sans. *Alpa akshara*, the “Transcendental Wisdom, in a few letters.”

¹⁴ ལྷོ་ལ་ བཟླ་ལྷ་བརྒྱུ་པ ¹⁵ ཤེས་རབ་ཀྱི་པ་འོ་ལ་ཉལ་ཉལ་པའི་མཚན་ བཟླ་ལྷ་བརྒྱུ་པ

¹⁶ བའོ་མ་ལྷན་འདས་མ་ ཤེས་རབ་ཀྱི་པ་འོ་ལ་ཉལ་ཉལ་པ་ ལྷ་བརྒྱུ་པ

¹⁷ འཕགས་མ་ ཤེས་རབ་ཀྱི་པ་འོ་ལ་ཉལ་ཉལ་པ་ དེ་བཞིན་ བཞེས་པ་ འཕགས་པ་ ཤེས་རབ་ཀྱི་ལྷ་མ་ ལི་ཆེ་བའི་མ་

¹⁸ ལོ་ལྷོ་ལྷོ ¹⁹ ཤེས་རབ་ཀྱི་ལི་ཆེ་ལྷོ་ལྷོ

xii. ⁽²⁰⁾ *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. ⁽²¹⁾ *Bchom-ldan-hdas-ma-shér-p'hyin-snying-po*. Sans. *Bhagavatí prajná páramitá hridáya*, the essence of the "Transcendental Wisdom."

xiv. ⁽²²⁾ *Shér-p'hyin-nyi-mahi-snying-po*. Sans. *Prajná páramitá surya garbha*.

xv. ⁽²³⁾ *Zla-vahi-snying-po (shér-p'hyin)*. Sans. *Chandra garbha (prajná páramitá)*.

xvi. ⁽²⁴⁾ *Shér-p'hyin-kun-tu-bzang-po*. Sans. *Prajná páramitá sámanta bhadra*.

xvii. ⁽²⁵⁾ *Shér-p'hyin-lag-na-rdo-rjé* Sans. *Prajná páramitá vajrápáni*.

xviii. ⁽²⁶⁾ *Shér-p'hyin-rdo-rje rgyal-mtshan*. Sans. *Prajná páramitá vajra kētu*. These five last aphorisms, or *sútras*, are so called from the names of those *Bodhisattvas* who are introduced speaking with SHAKYA 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, (*dharma*s) 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་ལྷིན་སྐོལ་གྱི་སྤྱོད་ལུ་པ

22 རེའུ་ལྷིན་གྱི་མའི་སྤྱོད་པོ་

25 རེའུ་ལྷིན་གྱི་ལྷན་ཀ་རོ་རྩེ

21 བཅོམ་ལྷན་ འདས་མ་ རེའུ་ལྷིན་སྤྱོད་པོ་

23 ལྷ་བའི་སྤྱོད་པོ་

24 རེའུ་ལྷིན་གྱི་ལྷ་ལྷན་པོ་

26 རེའུ་ལྷིན་ རོ་རྩེ་ལྷན་མཚན་

Here follow some instances of the terms or subjects of the *Prajñá páramitá* ; as,

1. ⁽²⁷⁾ *Phung-po* (Sans. *Shandha*) 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, ⁽²⁸⁾ *gzugs-kyi-p'hung-po*, 2. ⁽²⁹⁾ *ts'hor-vahi*, 3. ⁽³⁰⁾ *hdu-shés-kyi*, 4. ⁽³¹⁾ *hdu-byéd-kyi*, and 5. ⁽³²⁾ *nam-par-shés-pahi-p'hung-po*. In Sanscrit, 1. *rúpaskandha*, 2. *védaná*, 3. *san-jná*, 4. *sánskara*, and 5. *vijnánaskandha*.

2. ⁽³³⁾ *Skyé-mch'hed-drug*, the six senses ; as, those of sight, hearing, smell, taste, touch, and the moral sense.

3. ⁽³⁴⁾ *Skyé-mch'héd-bchu-gnyis*. Counting the six organs and objects of senses.

4. ⁽³⁵⁾ *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. ⁽³⁶⁾ *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*, *nam-par-shes-pa*.

6. ⁽³⁷⁾ *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. ⁽³⁸⁾ *ma-rig-pa*, 2. ⁽³⁹⁾ *hdu-byéd*, 3. ⁽⁴⁰⁾ *nam-par-shés-pa*, 4. ⁽⁴¹⁾ *Ming-dang-gzugs*, 5. ⁽⁴²⁾ *skyé-mch'héd-drug*, 6. ⁽⁴³⁾ *rég-pa*, 7. ⁽⁴⁴⁾ *ts'hor-va*, 8. ⁽⁴⁵⁾ *sréd-pa*, 9. ⁽⁴⁶⁾ *lèn-pa*, 10. ⁽⁴⁷⁾ *srid-pa*, 11. ⁽⁴⁸⁾ *skyé-va*, 12. ⁽⁴⁹⁾ *rga-shi*. In Sanscrit,

27 ལྷང་པོ། 28 གཟུགས་ཉི་ལྷང་པོ། 29 རྗེ་པོ།—— 30 འཇུ་ཤེས་ལྷི། 31 འཇུ་ཕྱེད་ལྷི།
 32 རྗེ་པོ་ལྷི་པོ་ལྷང་པོ། 33 ལྷི་མཆོད་རླུང། 34 ལྷི་མཆོད་བརྒྱ་གཉིས། 35 རྗེས་བཟོ་བརྒྱད།
 36 རྗེས་རླུང་གི། 37 རྗེ་ལྷི་ལྷི་བརྒྱ་གཉིས། 38 མ་རྗེས་པ། 39 འཇུ་ཕྱེད། 40 རྗེ་པོ་ལྷི་པོ།
 41 མིང་དང་གཟུགས། 42 ལྷི་མཆོད་རླུང། 43 རྗེ་པོ། 44 རྗེ་པོ། 45 ཕྱེད་པ། 46 རྗེ་པོ། 47 ཕྱེད་པ།
 18 ལྷི་པོ། 19 ལྷི་པོ།

1. *Avidyá*, 2. *sanskára*, 3. *vijnána*, 4. *námarúpa*, 5. *s'hadáyatana*, 6. *sparsha*, 7. *védaná*, 8. *ris'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. ⁽⁵⁰⁾ *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. ⁽⁵¹⁾ *sbyin-pa*, 2. ⁽⁵²⁾ *ts'hul-kh'rims*, 3. ⁽⁵³⁾ *bzod-pa*, 4. ⁽⁵⁴⁾ *brtson-hgrus*, 5. ⁽⁵⁵⁾ *bsam-gtan*, 6. ⁽⁵⁶⁾ *shés-rab*. In Sanscrit, 1. *dána*, 2. *shíla*, 3. *kshánti*, 4. *viryya*, 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. foreknowledge or knowledge. In Tibetan, 1. ⁽⁵⁷⁾ *l'habs*, 2. ⁽⁵⁸⁾ *smon-lam*, 3. ⁽⁵⁹⁾ *stobs*, 4. ⁽⁶⁰⁾ *yé-she*s. Sanscrit, *upáya*, *pranidhána*, *bala*, and *dhyána*.

8. ⁽⁶¹⁾ *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་འོ་ལ་ཐུ་ཕྱེན་པ་རྩ་གཉི་ལྔ་ 51 ལྷོ་ལ་པ་ 52 ལྷོ་ལ་ལྷོ་ལ་ 53 བརྩོད་པ་ 54 མོ་ལ་ལྷོ་ལ་
55 ལྷོ་ལ་ལྷོ་ལ་ 56 ལྷོ་ལ་ལྷོ་ལ་ 57 ལྷོ་ལ་ 58 ལྷོ་ལ་ལྷོ་ལ་ 59 ལྷོ་ལ་ 60 ལྷོ་ལ་ 61 ལྷོ་ལ་ལྷོ་ལ་

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 *Bodhisattwas* (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 SHARADVATIHI BU, RAB-HBYOR, HOD-SRUNG, and KUN-DGAH-VO). The speaker in general is BCHOM-LDANHDAS (SHÁKYA) who addresses first SHARADVATIHI BU 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 *Prajñá 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 *Prajñá páramitá*. Afterwards follow several volumes explanatory of the *Madhyámiká* philosophy, which is founded on the *Prajñá páramitá*. The *Prajñá 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 *Prajñá 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. *rkyen*), 2. the coming (into the world) and going away (*hong-va-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-mt'hah*, 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-lhar-pa*), 17. work and fruit (*las-dang-hbras-bu*), 18. I or Ego, (*bdag*), 19. time (*dus*), 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 *Prajná páramitá*.

—oooo—

III. (P'HAL-CH'HEN.)

The third division of the *Káh-gyur* is styled, in Tibetan, ⁽⁶²⁾ “*Sangs-rgyas-p'hal-po-ch'hè*,” or by contraction, “*P'hal-ch'hén*.” Sanscrit, “*Buddha-vatāñ Sangha*,” (or as here is, *Buddha avatāng saka*), association of *Buddhas* (or of those grown wise). This is called a *sūtra* of great extent. In Sanscrit, “*Mahāvaiṣṭya Sūtra*,” in Tibetan, ⁽⁶³⁾ “*Shin-tu-rgyas-pa-ch'hén-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.⁽⁶⁴⁾ 384;

⁶² སངས་རྒྱལ་པོ་ཚེ་ལོ་ཆེ་ འུ་པ་ཆེན་

⁶³ ཤིན་ཏུ་རྒྱལ་པ་ཚེ་ལོ་འུ་པ་ཆེན་

⁶⁴ ལ