

44. ⁽¹¹³⁾ *Sdong-pos-brgyan-pa*. (The place) adorned with planted trees, (the name of a treatise on moral subjects.)

45. ⁽¹¹⁴⁾ *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, SURENDRA 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, ⁽¹¹⁵⁾ “ *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. ⁽¹¹⁶⁾ 448; 2. ⁽¹¹⁷⁾ 402; 3. ⁽¹¹⁸⁾ 477; 4. ⁽¹¹⁹⁾ 478; 5. ⁽¹²⁰⁾ 473; 6. ⁽¹²¹⁾ 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-

113 ལྷོང་པོས་བརྒྱན་པ་ 114 བཟང་པོ་སྤྱོད་པའི་སྐོན་ལམ 115 དཀོན་མཆོག་བསྐྱེགས་པ་ or
 དཀོན་བསྐྱེགས་ 116 ཀ 117 ཁ 118 ག 119 གྷ 120 ང 121 ཅ

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, DÁNASHILA, 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'hoskyi-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 súra*. 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 *súra* 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 súra*," "*zhes* (or *shés*) *bya-va-thég-pa-ch'hen-pohi-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 mukha vinishodhana nirdesha*. Eng. Instruction on making clean infinite entrances (or on good moral practices).

122 རྣམ་གསུམ་པ་ དཔོན་མཚན་ བརྗེས་པ་ ཚེས་པོའི་ ཚེས་ཀྱི་རྣམ་གྲངས་ ལྷོད་ལྷན་བརྒྱུ་པ་ལམ་ ལྷོ་མ་པ་
 ལྷན་མ་ བརྗེས་པོའི་ ལྷོ་ལམ་ ལྷོ་ལམ་ལྷན་པ་ ཚེས་པོའི་ མདོ་ 123 ལྷོ་མཐུང་ལམ་པ་ རྣམ་པར་ ལྷོད་པ་
 བརྗེས་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 vyūha*. 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. *Akshobhya Tathāgatāsyā vyūha*. 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-ngo*. 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་ཞིས་མི་ཁྱེད་པ་ བཟུམ་པ
 125 མི་ལམ་བཟུམ་པ
 126 འོད་དཔག་མེད་ཀྱི་བཀོད་པ་ 127 དེ་བཞིན་གསེགས་པ་ མི་འབྲུགས་པའི་བཀོད་པ་ 128 ཚོས་ཀྱི་
 དམིངས་ཀྱི་ རང་བཞིན་དཔེར་མེད་པར་ བཟུམ་པ་ 129 ཚོས་བརྒྱུ་པ་ 130 རྒྱན་ནས་སྦྱོར་ 131 འོད་རྗེར་
 བཟུམ་པ་ 132 ཐུང་རྒྱལ་སེམས་ དཔའི་སྡོམ་སྦྱོར་

NGA, OR THE FOURTH VOLUME.

12. (133) 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. (134) Tib. *Yab-dang-sras-mjal-va*. Sans. *Pita putra-samagamanam*. The meeting of the father and the son, (SHÁKYA and his father SHUDHODANA).

14. (135) 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. (136) 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. (137) Tib. *Drag-shul-chan-gyis-zhus-pa*. Sans. *Ugra pariprichch'ha*. That asked by UGRA.

17. (138) Tib. *Sgyu-ma-mk'han-bzang-po-lung-bstan-pa*. Sans. *Bhadra Máyakára byákarana*. A prophecy of BHADRA MÁYAKA'RA (a juggler) by SHA'KYA.

18. (139) 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. (140) Tib. *Byams-pahi-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. (141) 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 རྩམ་དཔལ་གྱི་སངས་མཉམ་གྱི་ཞིང་གི་ཡོན་ཏན་བཀོད་པ་ 134 ཡལ་དང་ལྷན་མཇལ་པ་
 135 ལང་པོས་ལྷན་པ་ 136 ཡུལ་འཕྲོལ་སྐྱོད་གིས་ལྷན་པ་ 137 རྩམ་ལུག་ཅན་གྱིས་ལྷན་པ་
 138 ལྷ་མ་མཚན་བཟང་པོ་རྒྱུད་བཟུན་པ་ 139 རྩེ་འཕུལ་རྩེ་པོ་བཟུན་པ་ 140 ལུམས་པའི་སྲིང་གི་
 ལྷ་རྩེ་པོ་ 141 འདུལ་བ་རྩམ་པར་གསལ་ལ་དབལ་པ་ཞེས་འཕྲོལ་གྱིས་ལྷན་པ་

the *Hdul-va* (taught by SHÁKYA) on the request of UPA'LI, (the supposed compiler of the *Dulva* class.

21. ⁽¹⁴²⁾ Tib. *Lhag-pahi-bsam-pa-bskul-va*. Sans. *Adyáshaya sanchoda*. Exhortation to further undertaking.

22. ⁽¹⁴³⁾ Tib. *Lag-bzang-gis-zhus-pa*. Sans. *Suváhu pariprichch'ha*. That asked by SUVA'HU.

23. ⁽¹⁴⁴⁾ 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. ⁽¹⁴⁵⁾ Tib. *Dpah-byin-gyis-zhus-pa*. Sans. *Víradatta pariprichch'ha*. A *sútra* delivered on the request of VÍRADATTA.

25. ⁽¹⁴⁶⁾ 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. ⁽¹⁴⁷⁾ Tib. *Bu-mo-blo-gros-bzang-mos-zhus-pa*. Sans. *Sumatidáriká pariprichch'ha*. A *sútra* at the request of SUMATIDA'RÍKA', (a girl).

27. ⁽¹⁴⁸⁾ Tib. *Bu-mo-gan-gahi-mch'hog-gis-zhus-pa*. Sans. *Gangottará pariprichch'ha*. A *sútra* at the request of GANGOTTARA' (a girl).

28. ⁽¹⁴⁹⁾ Tib. *Mya-nān-méd-kyis-byin-pa-lung-bstan-pa*. Sans. *Ashokadatta byákarana*. The foretelling of ASHOKADATTA (or a prophecy of him.)

29. ⁽¹⁵⁰⁾ Tib. *Dri-ma-med-kyis-byin-pas-zhus-pa*. Sans. *Vimaladattá pariprichch'ha*. A *sútra* at the request of VIMALADATTA' (a girl).

30. ⁽¹⁵¹⁾ Tib. *Yon-tan-rin-po-ch'hé-mé-tog-kun-tu-rgyas-pas-zhus-pa*. Sans. *Guna ratnu-sanghusumita pariprichch'ha*. Asked by GUNA RATNA, &c.

142 ལྷན་པའི་བསམ་པ་བསྐྱེད་པ་ 143 ལན་བཟང་གིས་ལྷན་པ་ 144 རེས་པས་ལྷན་པ་ 145 དཔལ་ལྷན་
 ལྷན་ལྷན་པ་ 146 བད་ས་ལའི་ལྷན་པོ་ རམ་པ་ལྷན་ལྷན་པ་ 147 ལྷ་མོ་ལྷ་ལོས་བཟང་མོས་
 ལྷན་པ་ 148 ལྷ་མོ་གང་གྲུ་འི་མཚོན་གིས་ལྷན་པ་ 149 ལྷ་ངན་མེད་ལྷིས་ལྷན་པ་ ལྷང་བཟུན་པ་
 150 རི་མ་མེད་ལྷིས་ལྷན་པས་ལྷན་པ་ 151 ལོན་ཏན་རིན་པོ་ཆེ་མེད་ལྷིས་ལྷན་པས་ལྷན་པ་

31. ⁽¹⁵²⁾ Tib. *Sangs-rgyas-kyi-yul-bsam-gyis-mi-k'hyab-pa-bstan-pa*. Sans. *Achintya Buddha vishaya nirdēsha*. 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. *T'shong-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. *Kásyapa 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 སངས་རྒྱལ་གྱི་ཡུལ་བསམ་ལྗིས་མི་ཐབས་པ་བཞུགས་པ་ 153 རྫོགས་པའི་འཇགས་ལྗིས་ལྟུགས་པ་
 154 སེང་གེས་ལྟུགས་པ་ 155 ཐུང་རྒྱལ་སེམས་པ་ཡེ་ཤེས་དམ་པས་ལྟུགས་པ་ 156 རྗེ་དཔོན་བཟང་གྱི་དམ་ལྟུགས་པ་ 157 ཐུམས་པས་ལྟུགས་པ་ 158 ཐུམས་ལྟུགས་ཚེས་བཞུད་ 159 རྗེ་སྐྱེད་མི་ལེ་ལེ་
 160 རྗེ་པོ་ཚེ་རི་སྐྱེད་པོ་ 161 རྫོགས་པའི་རྒྱལ་ལྟུགས་པ་

41. ⁽¹⁶²⁾ 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. ⁽¹⁶³⁾ Tib. *Gtsug-na-rin-po-ch'hés-zhus-pa.* Sans. *Ratna chúdá pariprich'ha.* Asked by RATNA CHU'DA.

43. ⁽¹⁶⁴⁾ Tib. *Lha-mo-dpal hp'hreng-gi-seng-géhi-sgra.* Sans. *Srí-málá-dévi siñhánáda.* The lion-sound of that *Dévi*.

44. ⁽¹⁶⁵⁾ 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. *Sútránta*) 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

¹⁶² ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ བརྒྱུ་བ་ ¹⁶³ ལྷ་རྩུ་ག་ན་ རིན་པོ་ཆེས་ ལྷ་པ་པ་ ¹⁶⁴ ལྷ་མོ་དཔལ་
¹⁶⁵ རྒྱལ་པོ་ལྷ་པ་པ་ ལྷ་པ་པ་ ¹ མ་དོ་མེ་ or མ་དོ་