

3. Sans. *Mahá pratisara vidya rájní*. Tib. ⁽¹⁷⁾ *Rig-pahi-rgyal-mo-so-sor-librang-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. ⁽¹⁸⁾ *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, ⁽¹⁹⁾ *Ch'hos-kyi-gtam-la-hjigs-med-pa, Katyahi-bu-la-phyag-hs'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 suppliant 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. ⁽²⁰⁾ *Gsangs-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་སོའ་འཕང་པ་ཆེན་མོ་ 18 སིག་པའི་རྩ་མོ་པོའི་མདོ་ 19 ཆོས་
 གྱི་གདམས་ལ་འཇོགས་མེད་པའི་ས་ཁྱའི་སྤུ་ལ་ལྷ་ལ་འཇོགས་ལོ། 20 གསང་སྟུགས་ཆེན་པོ་རྣམས་ལ་
 འཇོགས་པའི་མདོ་

6. Sans. *Ārya marichyī nāma dhāran'ī*. Tib. ⁽²¹⁾ *Hphags-ma-hod-zer-chan-zhes-bya-vahi-gzungs*. From leaf 143—145. A *dhāran'ī* 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 parn'n'a shavarihi mdo*. *Leaves* 145, 146. Some *mantras* or charms.

8. Sans. *Ārya parn'n'a shavari nāma dhāran'ī*. Tib. ⁽²²⁾ *Leaves* 146, 147. Reverence be to her. A *dhāran'ī* 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. ⁽²³⁾ *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 dhāran'ī*. Tib. ⁽²⁴⁾ *Lha-mo-skul-byed-ma-zhes-bya-vahi-gzungs*. *Leaves* 160, 161. A *dhāran'ī* of the exhorting goddess. Some *mantras* to avert all hurtful things, and to assuage epidemic maladies.

11. Sans. *Jaṅguli nāma vidya*. Tib. ⁽²⁵⁾ *Dug-sel-vahi-rig-sñags*. *Leaves* 161, 162. A *vidya*, or the art of curing poison (by charms or *mantras*). Some *mantras*.

12. Sans. *Hiranyavati nāma dhāran'ī*. Tib. ⁽²⁶⁾ *Doyig-dang-ldan-pa-zhes-bya-vahi-gzungs*. From leaf 162—164. A *dhāran'ī* 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་ འོད་ རྟེན་ ཅན་ ཞེས་ རྩ་ བའི་ གཞུངས་ 22 འཕགས་མ་ རི་ འོད་ ལོ་ མ་ ཞུན་
མ་ ཞེས་ རྩ་ བའི་ གཞུངས་ 23 རོ་ རི་ ལྷ་ ལྷ་ ལྷུང་ མའི་ ལྷུང་ ལྷི་ རིག་ ཡ་ 24 ལྷ་ མོ་ ལྷལ་ རྩེད་ མ་
ཞེས་ རྩ་ བའི་ གཞུངས་ 25 རྩག་ ལེལ་ བའི་ རིག་ ལྷུངས་ 26 དའིག་ དང་ ལྷན་ ཡ་ ཞེས་ རྩ་ བའི་ གཞུངས་

13. Sans. *Yashovati dháran'í*. Tib. ⁽²⁷⁾ *Grags-ldan-mahi-gzung*s. *Leaves* 164, 165. *Mantras*.

14. Sans. *Jayavati-dháran'í*. Tib. ⁽²⁸⁾ *Rgyal-va-chan-gyi-gzung*s. 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'I', 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. ⁽²⁹⁾ *Rig-sñags-kyi-rgyal-mo-rma-byahi-yang-snying*. *Leaves* 171, 172. The essence of the *Mayú'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. ⁽³⁰⁾ *Sgron-ma-mch'hog-gi-gzung*s. From *leaf* 172—179. The best lamp. A *dháran'í*. Some *mantras*, as preservatives against all sorts of evil.

17. Sans. *Asht'a dévi dháran'í*. Tib. ⁽³¹⁾ *Lha-mo-brgyad-kyi-gzung*s. From *leaf* 179—181. Some *mantras* uttered by eight goddesses.

18. Sans. *Sarva tathágatos'hnis'ha vijáya náma dháran'í kalpa sahita*. Tib. ⁽³²⁾ *Dé-bzhin-gshegs-pa-thams-chad-kyi-gtsug-tor-rnam-par-rgyal-va-zhes-bya-vahi-gzung-srtog-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. ⁽³³⁾ *Gzhan-gyis-mi-thub-pahi-gzung*s. *Leaf* 235. A *dháran'í*, styled, "Not to be overpowered by any other."

27 བྲག་ལ་ ལྷན་ མའི་ བརྒྱུད་སྤྱོད་ 28 རྒྱལ་ ལ་ ཅན་ རྗེ་ བརྒྱུད་སྤྱོད་ 29 རིག་ ལྷ་གསལ་ རྗེ་ རྒྱལ་ མོ་ ལ་
 རྗེ་ ཡང་ རྫོང་ 30 སྤྱོན་ མ་ མཚོག་ ལི་ བརྒྱུད་སྤྱོད་ 31 ལྷ་ མོ་ ལྷ་རྒྱལ་ རྗེ་ བརྒྱུད་སྤྱོད་ 32 དེ་ ལ་ལོན་
 བཤེགས་ ལ་ རམས་ ཅང་ རྗེ་ བརྒྱུད་སྤྱོད་ རྟོན་ ལ་ ལ་ རྒྱལ་ ལ་ ལོགས་ རྗེ་ ལ་ ལོན་ བརྒྱུད་སྤྱོད་ རྟོན་ ལ་ དང་
 ལ་ ལ་ ལ་ 33 བཤེགས་ རྗེ་ ལི་ རྒྱལ་ ལ་ ལོན་ བརྒྱུད་སྤྱོད་

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 Tathāgata hridaya vilokiti dhāran'ī*. Tib. ⁽³⁴⁾ *Dé-bzhin-gshegs-pa-thams-chad-kyi-snying-po-dam-ts'hig-la-rnam-par-lta-vahi-gzung*s. From *leaf 240—254*. The essence of all *Tathāgatas*. A *dhāran'ī* respecting one's vow or promise. CHOM-DA'N-DA'S (SHĀ'KYA) 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-DAN-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 dhāran'ī*. Tib. ⁽³⁵⁾ *Nad-thams-chad-rab-tu-zhi-var-byed-pahi-gzung*s. *Leaves 254, 255*. A *dhāran'ī* for assuaging all sorts of diseases. Told by SHĀ'KYA to the *Gélongs* at *Mnyán-yod*, (Sans. *Shrāvasti*).

28. Sans. *Jwara prashamani dhāran'ī*. Tib. ⁽³⁶⁾ *Rims-nad-rab-tu-zhi-var-byed-pahi-gzung*s. *Leaves 255, 256*.

29. Sans. *Akshi roga prashamani-sūtra*. Tib. ⁽³⁷⁾ *Mig-nad-rab-tu-zhi-var-byed-pahi-mdo*. A *sūtra* for assuaging the diseases of the eye. Told by

34 དེ་བཞིན་གསལ་པ་ཐམས་ཅད་ཀྱི་སྣང་པོ་དམ་རྒྱུ་ལ་མཚམ་པར་ལྷ་བའི་གསུངས་
 35 ཀད་ཐམས་ཅད་འབ་ཅ་ཞི་བར་བྱེད་པའི་གསུངས་ 36 རིམ་ལ་ཀད་འབ་ཅ་ཞི་བར་བྱེད་པའི་
 གསུངས་ 37 མིག་ཀད་འབ་ཅ་ཞི་བར་བྱེད་པའི་མདོ་

CHOM-DÁN-DA'S at *Rájagriha*, at the request of the great black prince of the *Yakshas*. A few *mantras*, with some superstitious ceremonies.

30. Sans. *Arsha prashamani-sútra*. Tib. ⁽³⁸⁾ *Gzhang-hbrum-rab-tu-zhi-var-byed-pahi-mdo*. From leaf 256—258. A *sútra* for assuaging hemorrhoids or the piles (in the fundament).

31. Sans. *Chauri vidhwansana-dháran'í*. Tib. ⁽³⁹⁾ *Mi-god-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. ⁽⁴⁰⁾ *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 *Shrúvasti*, 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. *Jnánáloka dháran'í*. Tib. ⁽⁴¹⁾ *Yé-shes-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. ⁽⁴²⁾ *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).

38 གཞང་མཐུ་རབ་ལྷོ་མེད་པའི་མདོ་ 39 མི་གོང་རྣམ་པར་འཛོམས་པའི་གནུངས་
 40 རུ་མང་པོ་ལྷོ་པའི་འཛོམས་པའི་གནུངས་ 41 ཡེ་ཤེས་ཀྱི་ལོ་ལོ་གནུངས་ 42 རྩོད་རྗེའི་རྩི་མ་མེད་
 པའི་གནུངས་

35. Sans. *Sarva mana antamita siddhi stupé náma dháran'í*. Tib. ⁽⁴³⁾ *Shes-pa-thams-chaud-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 SHAKYA, at the request of VAJRA PÁNÍ. *Mantras*.

36. Sans. *Pratitya samudpáda parihridáya dháran'í*. Tib. ⁽⁴⁴⁾ *Rten-ching-hbrel-par-hbyung-vahi-snying-pohi-cl'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. ⁽⁴⁵⁾ *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. ⁽⁴⁶⁾ *Dkon-mch'hog-gi-rten-la-bskor-va-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. ⁽⁴⁷⁾ *Yon-yongs-su-sbyong-va*. *Leaf* 298. The making clean or pure of gifts (to be offered). Some *mantras*.

42. Sans. *Prajñá varadhani-dháran'í*. Tib. ⁽⁴⁸⁾ *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 ཤེས་པ་ཐམས་ཅད་མཐའ་ཕྱིན་པར་གྱུ་བ་པའི་མཚོན་རྟོག་ཞེས་ལྷ་བའི་གནུངས་ 44 རྟོག་རྟེན་འབྲེལ་པར་འབྲུང་བའི་སྣོད་པོའི་ཚོ་གའི་གནུངས་ 45 གསྐྱེས་རྟོག་འབྲུང་བའི་གནུངས་ 46 དཔོན་མཚོན་གྱི་རྟོག་ལ་བསྐྱེད་པ་ལྷ་བའི་གནུངས་ 47 ལོ་ན་ལོངས་སྤུ་སྤྱོད་པ་ 48 ཤེས་པ་ལྷུང་བའི་གནུངས་

43. Sans. *Pūja mégha—dháran'í*. Tib. ⁽⁴⁹⁾ *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. ⁽⁵⁰⁾ *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. ⁽⁵¹⁾ *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. ⁽⁵²⁾ *Phyir-bzlog-pa-stobs-chan*. *Leaves* 302, 303. The powerful averter (of all hurtful things).

47. Sans. *Vidya Rája shwása mahá*. Tib. ⁽⁵³⁾ *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. ⁽⁵⁴⁾ *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. ⁽⁵⁵⁾ *Gtsug-gi-nor-bu—gzungs*. From *leaf* 384—387. *Chúdá man'i* (having a gem on the crown of his head), the

49 མཚོད་ བའི་ སྒྲིན་—གཟུངས་ 50 ཡོན་ ཉན་ བཟུངས་ པ་ དཔག་ ཅ་ མེད་ པ་ ཞེས་ ཅུ་བའི་ གཟུངས་
51 ཚོས་ འཇམས་ ཅད་ གྱི་ ཡུམ་—གཟུངས་ 52 ལྷིའུ་ བསྐྱོབ་ པ་ ལྷོ་བས་ ཅན་ 53 རིག་ ལྷུངས་ གྱི་ ལྷུལ་ པོ་
—དབུགས་ ཅན་ པོ་ 54 ལྷོ་ བོ་ནམ་ པར་ ལྷུལ་ བའི་ རྗོལ་ པ་—གསང་ བའི་ ལྷུང་ 55 གཟློག་ གི་ རྗོལ་
བྱ—གཟུངས་

name of a *dhāraṇī*. Adoration of *Buddhas*, *Bodhisattvas*, and other inferior saints, and prayers addressed to them to avert all disagreeable things. *Mantras*.

50. Sans. *Chandanaṅga—dhāraṇī*. Tib. ⁽⁵⁶⁾ *Tsan-dan-yan-lag—gzungs*. From leaf 387—389. A member of *Chandan*, or sandal wood. A *dhāraṇī*. A short instruction by SHĀ'KYA to the *Gélongs*. Some *mantras* also.

51. Sans. *Vijayava apatīna pratyam-giri*. Tib. ⁽⁵⁷⁾ *Phyir-bzlog-pa-rnam-par-rgyal-va-chan*. From leaf 389—392. The victorious averter (or the most efficacious remedy against all hurtful things). Adoration of *Buddhas*, &c. *Mantras*, and prayers.

52. Sans. *Oja pratyāharaṇī-sūtra*. Tib. ⁽⁵⁸⁾ *Mdangs-phyir-bzlog-pahimdo*. The restoring (or recovering) the brightness of one's face (or countenance). A short *sūtra*, told by SHĀ'KYA to KUN-DGA'H-VO. Some *mantras*.

53. Sans. *Ratna mālā, nāma aparājita*. Tib. ⁽⁵⁹⁾ *Gzhan-gyis-mi-thub-pahirin-po-ch'hehi-phreng-va*. From leaf 393—395. A rosary of jewels, to prevent being overcome by any one. Some adorations expressed. Prayers and *mantras* to be delivered from all sorts of evil.

54. Sans. *Sarva abhaya pradāna-dhāraṇī*. Tib. ⁽⁶⁰⁾ *Thams-chad-la-mi-hjigs-pa-sbyin-pa—gzungs*. From leaf 395—397. The encouraging of all. A charm against all sorts of evil. Taught by SHĀ'KYA to INDRA. Some *mantras*.

55. Sans. *Abhaya vādā aparājita*. Tib. ⁽⁶¹⁾ *Gzhan-gyis-mi-thub-pa-mi-hjigs-pa-sbyin-pa*. From leaf 397—400. The bestowing on a person such courage as not to be overcome by any one. Some prayers and *mantras*.

56. Sans. *Abhis'hinychani dhāraṇī*. Tib. ⁽⁶²⁾ *Dvang-bskur-vahi—gzungs*. From leaf 400—402. A *dhāraṇī* for empowering one. Some *mantras*. Translated by JINA-MITRA, DA NA-SHILA, and BANDE' YE-SHE'S-SDE'.

56 རྩོམ་དཀར་ཡན་ལས་གསུངས་ 57 ལྷིའུ་བསྐྱོག་པ་ཚམ་པར་ལྷུ་ལ་ཅན་ 58 མངས་ལྷིའུ་བསྐྱོག་པའི་མདོ་ 59 ལཱལ་གྱིས་མི་ལྷུ་པའི་རྩལ་པོ་ཆེའི་སྡེད་བ་ 60 འམས་ཅད་ལ་མི་འཛིན་པ་ལྷིའུ་པ་གསུངས་ 61 ལཱལ་གྱིས་མི་ལྷུ་པ་མི་འཛིན་པ་ལྷིའུ་པ་ 62 ལཱལ་བསྐྱུར་པའི་གསུངས་

57. Sans. *Chakshu vishodhan'a-vidya*. Tib. ⁽⁶³⁾ *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 *Shákyas*, who take refuge with *Buddha*.

58. Sans. *Sarva antara sañgrása-dháran'í mantra*. Tib. ⁽⁶⁴⁾ *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'Í.

59. Sans. *Dravid'a vidya Rája*. Tib. ⁽⁶⁵⁾ *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. ⁽⁶⁶⁾ *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. ⁽⁶⁷⁾ *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 dañd'a-dháran'í*. Tib. ⁽⁶⁸⁾ *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. ⁽⁶⁹⁾ *Sgo-bzang-po—gzungs*. From leaf 416—424. The good door. A *dháran'í* by SHA'KYA, at the request of VAJRA PA'N'Í.

64. Sans. *Dherma ságara-dháran'í*. Tib. ⁽⁷⁰⁾ *Ch'hos-kyi-rgya-mts'ho—gzungs*. From leaf 424—429. An ocean of virtues. Some *mantras*, by SHA'KYA at

63 མིག་ རྩམ་ པར་ སྐྱོང་ བའི་ རིག་ ལྷན་ 64 བར་ ཅུ་ གཅོད་ པ་ གམས་ ཅང་ ལེག་ བའི་ གནུངས་
 ལྷན་ 65 འབྲོ་ ལྱིང་ བའི་ རིག་ ལྷན་ གྱི་ གྱུ་ པོ་ 66 གྱུ་ མཚོན་ གྱི་ ཚོ་ མའི་ དཔུང་ཚོན་—གནུངས་
 67 ལའི་ དབང་པོ་ ཚེན་ པོ་—གནུངས་ 68 བོ་ ཅོན་ ཚེན་ པོ་—གནུངས་ 69 སྐོ་ བཟང་ པོ་—གནུངས་
 70 ཚོས་ གྱི་ གྱུ་ མཚོ་—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. ⁽⁷¹⁾ *Ts'higs-su-bchad-pa-gnyis-pahi*—*gzungs*. A *dháran'í* consisting of two verses.

66. Sans. *S'hat' mukhi-dháran'í*. Tib. ⁽⁷²⁾ *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. ⁽⁷³⁾ *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. *Kanyhavati-dháran'í*. Tib. ⁽⁷⁴⁾ *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. ⁽⁷⁵⁾ *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. ⁽⁷⁶⁾ *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. ⁽⁷⁷⁾ *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 ལྷོ་རྩལ་པ་གཞུངས་ 73 ཡི་གེ་རྩལ་པའི་
 འིག་ལྷན་ 74 གསེར་ཅན་གཞུངས་ 75 ལྷོ་རྩལ་པའི་གཞུངས་ 76 མེ་ཉིག་བརྗེད་པ་
 77 གཞུངས་ཚེན་མོ་

Shrāvastī (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. ⁽⁷⁸⁾ *Mi-gyo-va—gzungs*. From leaf 1—23. The firm or immoveable (a deity). A *dhāran'ī*. Instruction by SHĀKYA 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. ⁽⁷⁹⁾ *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. ⁽⁸³⁾ *Spyan-ras-gzigs-dvang-phyug-gi-mts'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*.

78 མི་གཡོ་བ་—གཞུངས་ 79 རྡོ་རྗེ་ཀློག་པོའི་རྩོམ་པ་ (བཟུངས་པའི་རྩུབ་) 80 རྩལ་འཕེལ་གསལ་གསལ་
 རབ་ལྗོངས་མི་མཚན་གཞི་རྩལ་གཞི་པ་གཞུངས་སྣུགས་དང་གཙུག་པོ་

4. The hundred and eight names or epithets of (Tib. ⁽⁸¹⁾) BYAMS-PA. (Sans. *Maitreya*). From leaf 61—63.

5. Ditto, those of (Tib.) ⁽⁸²⁾ NAM-MKHAHI-SNYING-PO. (Sans. *A'kásha Garbha*). From leaf 63—68.

6. Ditto, those of (Tib.) ⁽⁸³⁾ KUN-TU-BZANG-PO. (Sans. *Samanta Bhadra*). From leaf 68—73.

7. Ditto, those of (Tib.) ⁽⁸⁴⁾ LAG-NA-RDO-RJE'. (Sans. *Vajra Pán'i*). From leaf 73—77.

8. Ditto, those of (Tib.) ⁽⁸⁵⁾ HJAM-DPAL. (Sans. *Mañju Sri*). From leaf 77—82.

9. Ditto, those of (Tib.) ⁽⁸⁶⁾ SGRIE-PA-THAMS-CHAD-RNAM-PAR-SEL-VA. (Sans. *Sarvva návaran'a vishambhi*). From leaf 82—85.

10. Ditto, those of (Tib.) ⁽⁸⁷⁾ SAHI-SNYING-PO. (Sans. *Kshiti garbha*). From leaf 85—88.

11. Sans. *Mañju Shri náma as'htá shatakam*. Tib. ⁽⁸⁸⁾ Hjam-dpal-gyi-mts'han-brgya-rtsa-brgyad-pa. Leaves 88, 89. The hundred and eight names of MAÑJU SRI.

12. Sans. *Maitri pratijnyá-dháran'i*. Tib. ⁽⁸⁹⁾ Byams-pahi-dam-bhas-pa—gzungs. Leaf 89. The promise or vow of MAITRI.

13. Sans. *Árya jambhala náma as'ht'a shataka*. Tib. ⁽⁹⁰⁾ 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. *Át'ánátiyama-sútra*. Tib. ⁽⁹¹⁾ 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 འཇམ་པལ་ 82 རྣམ་མཁའ་ལྷིང་པོ་ 83 ལྷན་ཅུ་བཟང་པོ་ 84 ལལ་ན་རེ་རྗེ
 85 འཇམ་པལ་ 86 ལྷི་པ་པ་འཇམ་པལ་ཅན་རྣམ་པར་སེལ་བ་ 87 ལའེ་ལྷིང་པོ་ 88 འཇམ་པལ་གྱི་
 མཚན་བཞི་ཙ་བཞི་པ་ 89 འཇམ་པལ་པོ་དམ་བཅས་པ་—མཐུངས་ 90 འཇམ་པལ་གཞོན་འཇིན་གྱི་
 མཚན་བཞི་ཙ་བཞི་པ་ 91 ལྷན་ཅུ་ལྷུ་བ་དང་ལྷན་ཅུ་ལྷུ་བ་མ་ཡིན་པ་དང་འཇམ་པལ་པོ་མདོ་

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. ⁽⁹²⁾) *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. ⁽⁹³⁾ *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. ⁽⁹⁴⁾ *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 vira pariprich'chha-náma dháran'i*. Tib. ⁽⁹⁵⁾ *Kluhi-rgyal-po-gzi-chan-gyis-zhus-pahi-gzung*s. 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.

92 དཔལ་ཚེས་༡—དཔལ་ཚེས་ཚེད་ལ་ཕྱག་འཚུལ་ལོ། 93 སྤྱིན་ཚེས་པོ། 94 སྤྱིན་ཚེས་པོ་རྒྱུད་གི་
 དཀྱིལ་ལམ་འོ་ལྷི་ལེན་། ལྷ་འཇམ་མཉམ་ལྷི་སྤྲིད་པོ། 95 ལྷའི་རྒྱལ་པོ་གཟི་ཅན་ལྷིས་ལྷལ་པའི་
 བརྒྱུད་ས

18. Sans. *Mahá Gan'apati-tantra*. Tib. ⁽⁹⁶⁾ *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. ⁽⁹⁷⁾ *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. ⁽⁹⁸⁾ *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'N'I'. 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. ⁽⁹⁹⁾ *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. ⁽¹⁰⁰⁾ *Dpal-nag-po-ch'hen-pohi-rgyud*. From leaf 167—170. A *tantra* on SRI MAHA' KÁLA (a terrific god). How to represent him in the *mandala*. What oblations to be made. Ceremonies and *mantras*.

96 ཚོགས་ཀྱི་བདག་པོ་ཚེ་པོའི་རྒྱུད་ 97 ཚོགས་ཀྱི་བདག་པོའི་སྟིང་པོ་ 98 གཟུང་མཁས་
ཀྱི་ཡུམ་གྲུབ་པ་ 99 རྟོན་གྱི་རྒྱུན་གྲུབ་པ་ 100 དཔལ་མཁས་མོ་ཚེ་པོའི་རྒྱུད་

24. Sans. *A dháran'i on Shri Mahá Kála. Leaves 170, 171.*

25. Sans. *Dévi Mahá Káli dháran'i. Tib. (1) Lha-mo-nag-mo-chi'hen-mohi-gzungs. Leaves 171, 172. A dháran'i of KA'LI DE'VI. She is called here the sister and wife of YAMA (Tib. (2) Gshin-ryéhi-lcham), the mother of MA'RA (Tib. (3) Bdud) or CA'MA, and the queen (Tib. (4) Dvang-phyug-ma. Sans. Ishvari) 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. (5) 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'ht'a shataka. Tib. (6) Dpal-lha-mo-nag-mohi-nts'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. (7) Ro-langs-bdun-pa-gzungs. 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. (8) 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. (9) Ts'hé-dang-yé-shes-dpag-tu-med-pa—theg-pa-chi'hen-pohi-mdo. From leaf 200—208. Im-*

1 ལྷ་མོ་ནག་མོ་ཚེན་མོའི་གྲུངས་ 2 གཤེན་རྗེའི་ལྷམ་ 3 བཟུང་ 4 དབང་ལུག་མ
 5 དཔལ་ལྷ་མོ་ནག་མོའི་བཟུང་པ་ཐུག་པོའི་རྒྱུད་ 6 དཔལ་ལྷ་མོ་ནག་མོའི་མཚན་བཟླ་མ་
 བཟླ་པ་ 7 རྩོ་ལངས་བཟུན་པ་གྲུངས་ 8 ལུ་ཅ་པ་ལ་གྲུངས་ལེགས་ 9 རྗེ་དང་ཡོ་ཤེས་
 དཔལ་ལྷ་མོའི་པ་—ཤེས་པ་ཚེན་མོའི་མདོ་

mense life and wisdom. A *sūtra* of high principles, by SHA'KYA to MAÑJU SRI, on the several good qualities or perfections of APARA'MITA AYURJNĀNA, a *Buddha*. Several *mantras*, and their effects.

31. Another *sūtra* of the same name and subject. From *leaf* 208—215.

32. A *dhāran'i* containing the essence of the above. From *leaf* 215—217.

33. Sans. *Avalokitéshwara padma jála (mū'la tantra rája náma)*. Tib. ⁽¹⁰⁾ *Spyan-ras-gzigs-dwang-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 AVAOKITEŚWARA. 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 *Lotsává* KYURA, *Gélong* TS'HUL-KHRIMS HOD-ZER.

34. Sans. *Amoghá páshá páramitá s'hat paripu'rāya náma dhāran'i*. Tib. ⁽¹¹⁾ *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 *dhāran'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 AVAOKITEŚHWARA, who has a thousand hands, and as many eyes. From *leaf* 302—346.

36. A *dhāran'i* of SPYAN-RAS-GZIGS. From *leaf* 346—410. All sorts of ceremonies, legendary stories, and *mantras*. Translated from *Chinese*.

¹⁰ ལྷན་ འཕ་ གཞིགས་ དབང་ ལྷན་ ལྷི་ ཅ་ བའི་རྒྱུད་ ལྷི་ ལྷན་ རོ་—པད་ མ་ ཅ་ བ་ ཞེས་ ལྷ་ བ
¹¹ དོན་ ཡོད་ ཞགས་ བའི་ ཡ་ རོལ་ ལྷ་ ལྷིན་ པ་ ལྷན་ ཡོདས་ ལྷ་ ལྷོགས་ པར་ ལྷེད་ པ་ ཞེས་ ལྷ་ བའི་
 གཞུངས་

37. *Avalokitéshwara ekadasha mukham, náma dháran'í.* Tib. ⁽¹²⁾ *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. ⁽¹³⁾ *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. ⁽¹⁴⁾ *Hjig-rten-dvang-phyug-gi-rtog-pa.* From leaf 425—433. A religious treatise on LOKE'SHWARA.

41. Sans. *Samanta Bhadra dháran'í.* Tib. ⁽¹⁵⁾ *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. ⁽¹⁶⁾ *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. ⁽¹⁷⁾ *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. ⁽¹⁸⁾ *Gnod-hdsin-chi'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 ལྷཀ་ རྩམ་ གཞིགས་ དབང་ ལྷལ་ ཞལ་ བརྒྱ་ གཞིག་ པའི་ གཟུངས་ 13 པད་མ་ ཅོད་ པར་—རྒྱུད

14 རྗེས་ རྗེས་ དབང་ ལྷལ་ གི་ རྗེས་ པ་ 15 ལྷཀ་ རྩམ་ བཟང་ པའི་ གཟུངས་ 16 ལྷཀ་ རྩམ་ གཞིགས་ དབང་

ལྷལ་ ཅ་ ལ་ གི་ པའི་ གཟུངས་ 17 ལྷཀ་ རྩམ་ གཞིགས་ དབང་ ལྷལ་ གི་ མཚན་ བརྒྱ་ རྩམ་ བརྒྱུད་ པ་

18 གཞོད་ རྗེས་ རྒྱུ་ དབང་ ལྷིང་ རྗེ་ རྩམ་ ལྷི་ གཟུངས་—པདོ་ ལྷོད་ རྩམ་ ལྷ་ པ་

45. Sans. *Ruchira aṅgayas'ht'hi-dhāran'ī*. Tib. ⁽¹⁹⁾ *Lus-kyi-dvgyibs-mdses-pa—gzungs*. From leaf 441—443. A *dhāran'ī* of the handsome bodied. Some *mantras* for obtaining some specified prosperity.

46. Sans. *Sīṅha nāda tantra*. Tib. ⁽²⁰⁾ *Seng-géhi-sgra*. From leaf 443—445. The lion's voice. Some *mantras* by SHÁKYA, and their efficacy.

47. Sans. *Avalokitéshwarāya sīṅha nāda dhāran'ī*. Tib. ⁽²¹⁾ *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. ⁽²²⁾ *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 SHÁKYA at *Yangs-pa-chen*, on the request of KUNTU-ZANG-PO.

49. Sans. *Sarva tathāgata matani Tārā vishva-karma bhawa-tantra*. Tib. ⁽²³⁾ *Dé-bzhin-gshegs-pa-thams-chad-kyi-yum-sgrol-ma-las-sna-ts'hogs-hbyung-ras-hes-bya-vahi-rgyud*. From leaf 457—480. A *tantra* shewing how various things originated from TA'RA', the mother of all *Tathāgatas*. Told by SHÁKYA to MAÑJU SRI. Praises, prayers, *mantras*. Translated by DHARMA SRI MITRA, and *Lotsavá Gélóng CH'HOS-KYI ZANG-PO*.

50. Sans. *Ārya Tārā Bhādra nāma as'ht'a shatakam*. Tib. ⁽²⁴⁾ *Rje-btsun-ma-hphags-ma-sgrol-mahi-mts'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'ht'a shatakam*. Tib. ⁽²⁵⁾ *Lha-mo-sgrol-mahi-mts'han-brgya-rtsa-brgyad-pa*. The hundred and eight names of TA'RA' DEVI'.

19 ལུས་མྱི་དབྱིབས་མཛེས་པ་—གནུངས་ 20 སེང་གའི་སྐྱ 21 སྤྱན་རྒྱལ་གསལ་དབང་ལྷུ་ག་
 སེང་གའི་སྐྱའི་གནུངས་ 22 སྤྱན་རྒྱལ་གསལ་དབང་ལྷུ་ག་གི་ཡུམ་—གནུངས་ 23 དེ་བཞིན་གསལས་
 པ་ཤམས་ཅང་མྱི་ཡུམ་སྐྱེལ་མ་ལས་ལྷ་ཚོ་གས་འབྱུང་བ་ཞེས་པ་པོ་རྒྱུད་ 24 རྗེ་བརྗོན་མ་
 འཕགས་མ་སྐྱེལ་མའི་མཚན་བཅུ་རྩ་བཅུད་པ་ 25 ལྷ་མོ་སྐྱེལ་མའི་མཚན་བཅུ་རྩ་བཅུད་པ་

3. Sans. *Shri Mahá Dévi vyákarana*. Tib. ⁽³⁰⁾ *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. ⁽³¹⁾) *Bdē-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 sūtra*. Tib. ⁽³²⁾ *Dpal-ch'hen-mohi-mdo*. *Leaves* 19, 20. A *sūtra* on MAHA SRI DE'VI. Told by SHÁKYA to CHENRE'SIK, in *Sukhavati*. Her twelve names are thus in Tibetan.—⁽³³⁾ 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-SFYAN-MA. 12. DPAL-CH'HEN-MO. *Mantra*—*Syadya thedana jīni 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. ⁽³¹⁾ *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. *Bhú'ta damara (mahá tantra rája)*. Tib. ⁽³⁵⁾ *Hbyung-po hdul-*

³⁰ ལྷ་མོ་ཚེན་མོ་དཔལ་ལུང་བཟུན་པ ³¹ བདེ་བ་ཅན ³² དཔལ་ཚེན་མོའི་མདོ་
³³ 1. དཔལ་ལྷན་མ 2. བཟུ་མེས་མ 3. པད་མའི་ལྷོང་བ་ཅན 4. རྟོ་འུ་ལྷི་བདག་མོ 5. དཀར་མོ
6. བཟུ་པ་ཚེན་མོ 7. པད་མའི་རྩུན 8. འོད་ཚེན་མོ 9. ཐུང་པ་མོ 10. བཟུ་ལྷིན་མ
11. རྩན་པོ་ཚེ་རལ་ཅ་རྩུན་མ 12. དཔལ་ཚེན་མོ ³⁴ རོ་རྩེ་ས་འོག་གི་རྩུང་གི་རྩུབ་པོ
³⁵ རྩུང་པོ་འཕམ་བཟུང་གི་རྩུབ་པོ་ཚེན་མོ་དཔལ་རོ་རྩེ་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. ⁽³⁶⁾ *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 :—

³⁶ འཇམ་མགོན་པོ་འཕགས་པའི་མཚན་མོ་ལ་ཞུ་བའི་རྒྱུ་པོ་

1. Sans. *Sarva karma ávaran'a vishodhani—náma dháran'í*. Tib. ⁽³⁷⁾ *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. ⁽³⁸⁾ *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. ⁽³⁹⁾ *Rig-pa-mch'hog-gi-rgyud-ch'i-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'da Vajra Pánisya Mahá Yaksha sénapatisya; Namashachan'da pramatanáya, swáhá. Hiri miri tirini, swáhá*. Ceremonies of RUDRA'NI, (Tib. ⁽⁴⁰⁾ *Nag-mo-drag-mo*), of *Jayavati*, (Tib. ⁽⁴¹⁾ *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. ⁽⁴²⁾ *Smin-drug-gi-bu*); of six great goddesses, as, UMA' (Tib. ⁽⁴³⁾ *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་ སྒྲིབ་ པ་ གམས་ ཅད་ རྣམ་ པར་ ལྷོང་ བ་ ཞེས་ ཅུ་ བའི་ གཞུངས་ 38 བཅོམ་
 ལྷན་ འདས་ 39 རིག་ པ་ མཚོག་ གི་ ལྷུང་ ཚེན་ པོ་ 40 རྣམ་ མོ་ རྣམ་ མོ་ 41 ལྷུལ་
 བ་ ཅན་ མ་ 42 སྐོན་ རླུག་ གི་ ལྷ་ 43 དཀའ་ བརྒྱུག

potions. Several modes of curing diseases also. On *leaf* 365 there is a *śloka* in four lines thus :—(Tib. ⁽⁴⁴⁾)

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. ⁽⁴⁵⁾ *Rdo-ryé-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. ⁽⁴⁶⁾ *Rdo-ryéhi-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 ནད་ མེད་ པ་ ནི་ ནེད་ པའི་ མཚོག་ །

ཚོག་ ཤེས་ པ་ ནི་ རྟོན་ ལྱི་ མཚོག་ །

ཡིད་ བརྟན་ པ་ ནི་ བཞེན་ ལྱི་ མཚོག་ །

ལྷ་ དན་ འདས་ པ་ བདེ་ བའི་ མཚོག་ །

དམོན་ མཚོག་ བཟུམ་ ལ་ ལུག་ འཕྲིལ་ ལོ་ །

45 རོ་ རྗེ་ རྣམ་ པར་ འཇོམས་ པ་—ཞེས་ ལྷ་ བའི་ བཞུངས་

46 རོ་ རྗེ་ རི་ འབ་ རྣམ་ པའི་

སྟེ་ མའི་ རང་ པ་ བརྟེན་ པའི་ བཞུངས་

11. Sans. *Kundalya mrita hridaya—dháran'í*. Tib. ⁽⁵²⁾ *Bdud-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. ⁽⁵³⁾ *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. ⁽⁵⁴⁾ *Bgegs-sel-vahi—gzungs*. Leaf 489. A *dháran'í* against mischievous spirits.

14. Sans. *Mahá yaksha sénapatayé nára kuvera kalpa*. Tib. ⁽⁵⁵⁾ *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. ⁽⁵⁶⁾ *Gnod-hdsin-dpal—gzungs*. Leaf 523. A *dháran'í* consisting of some *mantras*.

16. Sans. *Jambhala Jalendra yathá lasatú kalpa-náma*. Tib. ⁽⁵⁷⁾ *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, sváhá*.

(TSA) OR THE EIGHTEENTH VOLUME.

There is only one work in this volume, under the following title :—

Sans. *Bhagavati Áryá Tára mu'la kalpa*. Tib. ⁽⁵⁸⁾ *Bchom-ldan-hdas-ma-hphags-ma-sgrol-mahi-rtsa-vahi-rtog-pa*. From leaf 1—453. Minute des-

52 བཟུང་ མྱི་ འཕྲུལ་ མྱི་ ལྷིང་ ཡོ་—གཟུངས་ 53 ལྷོ་ལས་ ཡོ་ ཚེ་—ཐེག་ པ་ ཚེན་ པའི་ མདོ་
 54 བཞེགས་ སེལ་ བའི་ གཟུངས་ 55 གནོད་ ལྷིན་ མྱི་ མྱི་ དཔོན་ ཚེན་ ཡོ་ གཏུ་ མཁམ་ མཚོག་ ལི་
 བདོག་ པ་ 56 གནོད་ འཇིན་ དཔལ་—གཟུངས་ 57 གནོད་ གནས་ དབུང་ ཡོ་ རི་ ལྷུང་ འཕྲུང་
 བའི་ རྟོག་ པ་ 58 བཟོམ་ ལྷན་ འདས་ མ་ འཕགས་ མ་ ལྷོ་ལ་ མའི་ མ་ བའི་ རྟོག་ པ་

cription of religious rites and ceremonies concerning 'TA'RA', a goddess, styled elsewhere, the mother of all *Tathágotas*. 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'í*. Tib. ⁽⁵⁹⁾ *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. ⁽⁶⁰⁾ *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'í*. Tib. ⁽⁶¹⁾ *Mé-kha-la—gzungs*. From leaf 20—27. A *dháran'í*, styled *Mékhala* (a girdle or zone). Name of a *vidyá*

⁵⁹ འོ་ཀྲ་ལྷ་བཟང་པོའི་གཟུངས་
པོའི་རྟོག་པ་

⁶⁰ གནོད་ལྷིན་ལྷི་མི་དཔོན་ཚེན་པོ་འོ་ཀྲ་ལྷ་བཟང་

⁶¹ མེ་ཁ་ལ་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. ⁽⁶²⁾ *Rig-sñags-kyi-rgyal-po-dvugs-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. ⁽⁶³⁾ *Dkon-mch'hog-gi-rten-la-bskor-va-bya-vahi-gzungs*. 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. ⁽⁶⁴⁾ *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. ⁽⁶⁵⁾ *Yé-shes-ta-la-lahi-gzungs-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. ⁽⁶⁶⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pa-stong-phrag-brgya-pahi-gzungs*. 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.

⁶² རྩིག་ ལྷ་གསུ་ གྱི་ གྱེལ་ བོ་—དབྱུགས་ ཚེན་ བོ་ ⁶³ དཀོན་ མཚོག་ གི་ རིན་ ལ་ བསྐྱེད་ བ་ ཅུ་
 བའི་ གཟུངས་ ⁶⁴ ཡོན་ ཡོངས་ ལུ་ རྩོད་ བ་ ⁶⁵ ཡེ་ ཤེས་ ཏ་ ལ་ ལའི་ གཟུངས་—འཕྱོ་ བ་ གམས་
 མད་ ཡོངས་ ལུ་ རྩོད་ བ་ ⁶⁶ ཤེས་ རབ་ གྱི་ ཡ་ རྩོག་ ཅུ་ རྩོད་ ལྷག་ བརྩ་ བའི་ གཟུངས་

17. Sans. *Swāsti gāthā*. Tib. ⁽⁷⁵⁾ *Bdé-legs-kyi-ts'higs-su-bchad-pa*. From leaf 233—235. Some verses on happiness.

18. Sans. *Swāstiyāna gāthā*. Tib. ⁽⁷⁶⁾ *Bdé-legs-su-hgyur-vahi-ts'higs-su-bchad-pa*. Verses on the state of those that are happy. Told by SHĀ'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 gāthā*. Tib. ⁽⁷⁷⁾ *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 tathāgata mangala gāthā*. Tib. ⁽⁷⁸⁾ *Dé-bzhin-gshegs-pa-lñahi bkra-shis-kyi-ts'higs-su-bchad-pa*. Benedictory verses or hymns on five *Tathāgatas* (the five *Dhyāni Buddhas*) commencing with VAIROCHANA. Another hymn.

21. Sans. *Mangala gāthā*. Tib. ⁽⁷⁹⁾ *Bkra-shis-kyi-ts'higs-su-bchad-pa*. From leaf 240—242. Benedictory verse, or hymn.

22. Sans. *Ratna tri swāsti gāthā*. Tib. ⁽⁸⁰⁾ *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 (*Shākya*) 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 mahā sānti bodhi chitta kulaya Rājā*. Tib. ⁽⁸¹⁾ *Ch'hos-thams-chad-rdsogs-pa-ch'hen-po-byang-ch'hub-kyi-sems-kun-byed-rgyal-po*.

75 བདེ་ ལེགས་ གྱི་ རྗེས་ ལྷ་ བཅད་ པ་ 76 བདེ་ ལེགས་ ལྷ་ འབྲུང་ བའི་ རྗེས་ ལྷ་ བཅད་ པ་
77 ལྷ་ རམ་ བའི་ བཟ་ སྐལ་ གྱི་ རྗེས་ ལྷ་ བཅད་ པ་ 78 དེ་ བཞིན་ གཤེགས་ པ་ ལྷའི་ བཟ་ སྐལ་ གྱི་
རྗེས་ ལྷ་ བཅད་ པ་ 79 བཟ་ སྐལ་ གྱི་ རྗེས་ ལྷ་ བཅད་ པ་ 80 དམོན་ མཚོན་ གཤམ་ གྱི་ བཟ་ སྐལ་ གྱི་
རྗེས་ ལྷ་ བཅད་ པ་ 81 ཚེས་ རམས་ ཅད་ རྗེས་ པ་ ཚེན་ པོ་ བྱད་ རྒྱལ་ གྱི་ ལེམས་ ལྷན་ ཕྱེད་ རྒྱལ་ པོ་

The salutation is thus—*Om !* Reverence be to VAIROCHANA. (Tib. ⁽⁸⁸⁾ *Rnam-par-s nang-mdsad.*) *Húm !* Reverence to AKSHOBHYA. (Tib. ⁽⁸⁹⁾ *Mi-skyod-pa.*) *Ah !* Reverence to AMITA'BHA'. (Tib. ⁽⁹⁰⁾ *S nang-va-mthah-yas.*) Subject—*Buddhistic* ritual and theology. Delivered by VAJRA SATWA (Tib. ⁽⁹¹⁾ *Rdo-rjé-sems-dpah*) the Supreme intelligence, who is also styled in this *sútra* PRADHA'NA, (Tib. *Gtso-vo,*) *Mahá Purus'ha* (Tib. ⁽⁹²⁾ *Skyes-bu-ch'hen-po*) on the queries of VAJRA DHARA, (Tib. ⁽⁹³⁾ *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 MÁMAKI, TÁRÁ, SITA', &c., were called so ? Translated by VIMALAMITRA, and by BANDE' JNA'NA KU'MÁ'RA.

4. In Tibetan only. ⁽⁹⁴⁾ *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. ⁽⁹⁵⁾ *Lha-mo-sgyu-hphrud-dra-va-ch'hen-mo-zhes-bya-vahi-rgyud.* From leaf 1—47. A *tantra* of DE'VI-JA'LI MAHA' MA'YA'. Ritual and mystical doctrine.

2. Tib. ⁽⁹⁶⁾ *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

88 ཚམ་པར་སྐྱེད་མཛོད་ 89 མི་སྐྱོད་པ་ 90 ལྷ་དཔལ་མཐོན་ཡམ 91 རོ་རྩེ་སེམས་དཔལ་
 92 རྗེས་སྤྱོད་མཛོད་པོ་ 93 རོ་རྩེ་འཆང་ 94 ལས་དང་པའི་སྣོད་པོ་དེ་ཁོ་ན་གྱི་དེས་པ་ 95 ལྷ་མོ་
 རྗེས་སྤྱོད་པོ་པ་མཛོད་མོ་ཞེས་པའི་སྣོད་ 96 ལས་དང་པའི་སྣོད་པོ་དེ་ཁོ་ན་གྱི་དེས་པའི་སྣོད་
 མཛོད་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. ⁽⁹⁷⁾ *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 Jnāna Satwa*). Subject—Mystical and moral doctrine.

4. Sans. *Sarva tathāgata budanuttara guhya vanoshi, ashwattama vina samata tantra nāma*. Tib. ⁽⁹⁸⁾ *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 *Tathāgatas*, the greatest mystery. A *tantra*, styled the “sporting fine horse.” Salutation—Reverence be to (Tib. ⁽⁹⁹⁾) 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. ⁽¹⁰⁰⁾ *Phyag-rgya*. Sans. *Mudra*) in a *mandala*.

5. Sans. *Shri Héruka káruná kridita tantra guhya gambhira uttama nāma*. Tib. ⁽¹⁰¹⁾ *Dpal-hé-ru-ka-snying-rjé-rol-pahi-rgyud—Gsang-va-zab-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. ⁽¹⁰²⁾) DPAL-RDO-RJE'-SEMS-DPAH (Sans. *Shri Vajra Satwa*).

⁹⁷ འཇམ་དཔག་ལམ་བཞི་ལོ་ཤིང་གསལ་བའི་རྒྱུད་ ⁹⁸ དེ་བཞིན་གསལ་པ་འཇམ་པ་ཅད་
 གྱེ་དམོངས་པའི་སྐྱོ་མེད་པ་གསལ་བའི་རྒྱུད་ཆེན་པོ་ཞེས་ལྷ་པོ་ ⁹⁹ དཔག་
 རྩོམ་གྱི་སྐུ་ལོ་ཤིང་གསལ་བའི་རྒྱུད་ ¹⁰⁰ ལྷ་གསལ་གྱི་རྩོམ་པོ་ལོ་ཤིང་གསལ་བའི་རྒྱུད་—གསལ་པ་འཇམ་
 རྩོམ་གྱི་སྐུ་ལོ་ཤིང་གསལ་བའི་རྒྱུད་ ¹⁰² དཔག་ལོ་ཤིང་གསལ་བའི་རྒྱུད་

Subject—Mystical theology. Description of *mandalas*, ceremonies, and *mantras*, such as this—“Om! SRI HE'RUKA *maha vajra, sarva dust'am samaya mudra pra véshaya*, SRI HE'RUKA, *Húm, Phat*. (Leaf 267).

6. Sans. *Sarva pañcha amrita sára siddi mahá ruka hridayána*. Tib. ⁽¹⁰³⁾ *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. ⁽¹⁰⁴⁾) *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. *Pu'jaya Bhagaván mahá Rája*. Tib. ⁽¹⁰⁵⁾ *Bchom-Idan-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. ⁽¹⁰⁶⁾ *Hbras-bu-ch'hen-po-lña-bsgral-va*. From leaf 294—299. Explication of the five fruits (or consequences). Some ceremonies and *mantras*.

10. Sans. *Tathágata pañcha buddhánám-namah*. Tib. ⁽¹⁰⁷⁾ *Rigs-lña-bdé-var-gshegs-la-phyag-hts'hal-lo*. From leaf 299—301. Reverence be to the five *Sugatas* (*Tathágotas* 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. ⁽¹⁰⁸⁾ *Bdud-rtsi-hkhyil*. The gathering together of nectar (like a small pond). Description of *mandalas*, and of some ceremonies.

103 ཐམས་ཅད་ བཟུང་ མི་ ལཱི་ འད་ བཞིན་—དངོས་ ལྷུ་ལ་ ཚེན་ པོ་ ཉེ་ བལྟ་ ལྷིང་ པོ་ མཚོ་སྔ་
 104 དཔལ་ ལྷན་ ལྷ་ བཟང་ པོ་ 105 བཅོམ་ ལྷན་ འདས་ གཞིས་ མེད་ ལྷི་ ལྷལ་ པོ་ ཚེན་ པོ་ ལ་ ལྷས་
 འཚོ་ལ་ ལོ་ 106 འབྲས་ ལྷ་ ཚེན་ པོ་ ལྷ་ བསྐྱལ་ བ 107 རིགས་ ལྷ་ བདེ་ བའ་ གཞེས་ ལ་ ལྷས་
 འཚོ་ལ་ ལོ་ 108 བཟུང་ མི་ འཕྲིན

12. Sans. *Amrita kalasha siddhi*. Tib. ⁽¹⁰⁹⁾ *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. ⁽¹¹⁰⁾ *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. ⁽¹¹¹⁾ *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. ⁽¹¹²⁾ *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. ⁽¹¹³⁾ *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*, *Bodhisatvas*, 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 BCHOM-LDAN-HDAS, (BHAGAVA'N) I have frequently written SHA'KYA.

¹⁰⁹ བཟུང་ཚེ་བྱམ་པའི་ལུང་ ¹¹⁰ བརྩོམ་ལྷན་འདུལ་འཇམ་དཔལ་ ¹¹¹ དག་ལྷན་འདུལ་འཇམ་དཔལ་
 པ་ལོ་ཆེ་མ་གཤིས་ལྷན་འདུལ་འཇམ་དཔལ་ ¹¹² པད་མ་འབྲུང་གནས་ ¹¹³ འཇམ་ལྷན་འདུལ་འཇམ་དཔལ་
 པ་ལོ་ཆེ་མ་གཤིས་ལྷན་འདུལ་འཇམ་དཔལ་