

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*.

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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་ཅི་ཤེས་པའི་སྒྲིག་པའི་ཆོས་ལུགས་ཀྱི་སྐོར་

⁶³ ཤིན་ཏུ་རྒྱལ་པོ་ཅི་ཤེས་པའི་སྐོར་མཛོད་

⁶⁴ བ

2.⁽⁶⁵⁾ 385; 3.⁽⁶⁶⁾ 391; 4.⁽⁶⁷⁾ 375; 5.⁽⁶⁸⁾ 397; 6.⁽⁶⁹⁾ 340. This *sūtra* also is attributed or referred to SHÁKYA, although the speakers generally are some *Bodhisatwas*, or other saints of great perfection.

The subject of the whole is moral doctrine, and metaphysics. There are descriptions of several *Tathágatas* or *Buddhas*, their provinces, their great qualifications, their former performances for promoting the welfare of all animal beings, their praises, and several legends. Enumeration of several *Bodhisatwas*; the several degrees of their perfections; their practices or manners of life; their wishes, prayers, and efforts for making happy all animal beings. SHÁKYA appears, in a miraculous manner, on the top of the “*Ri-rab*,” (Sans. *Méru*) the fabulous mountain, as also, at another time, in *Galdan*, (Tib. “*Dgah-ldan*,” the joyful place, or the paradise of the gods. Sanscrit. “*Tus’hitá*.” At this last mentioned place assemble likewise several *Bodhisatwas*, coming from different regions of the world, to make their salutation to B_{CHOM-LDAN}-NDAS (SHÁKYA), and in his presence, by his blessing or miraculous influence, each of them successively utters several verses expressive of his opinion with respect to the soul and the Supreme Being. Such is the tenor of the contents of the “*P’hal-ch’hen*,” in general. The titles of the chapters have not been expressed in Sanscrit; they are in Tibetan (written in Roman characters, and explained in English) as follow :

1. ⁽⁷⁰⁾ *Hjig-rten-gyi-dvang-po-l’hams-chad-kyi-rgyan-gyi-ts’hul*. The manner of proceeding of BUDDHA, the ornament of all the rulers of the world.
2. ⁽⁷¹⁾ *Dé-bzhin-gshégs-pa*. *Tathágata* or *Buddha*.
3. ⁽⁷²⁾ *Kun-tu-bzang-pohi-ting-gé-hdsin-dang-rnam-par-hp’hrul-pa*. The deep meditation (or ecstasy) of KUNTU-BZANG-PO (a *Bodhisatwa* and *Buddha*) and his miraculous change or turn.
4. ⁽⁷³⁾ *Hjig-rten-gyi-l’hams-rgya-mts’ho*. A region of the world called the Ocean.

65 ཁ 66 ག 67 ང 68 ཅ 69 ཆ 70 འཇིག་རྟེན་གྱི་དབང་པོ་འཇམ་མཉམས་ཅན་གྱི་རྒྱན་གྱི་རྒྱུ་ལྷན་ 71 དེ་བཞིན་གྱི་འཇམ་མཉམས་པ་ 72 རྒྱན་རྩེ་མཚན་པོའི་ཏིང་ངེ་འཛིན་དང་རྟེན་མཉམས་པ་ 73 འཇིག་རྟེན་གྱི་འཇམ་མཉམས་ཀྱི་མཚན་

5. (74) *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. (75) *Hjig-rten-gyi-k'ham-s-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. (76) *Sa-gzhihi-rgyan-bstan-pa* (of ditto). Description of the Earth's ornaments (of ditto).

8. (77) *Gzhing-gi-rgyud-bstan-pa*. Description of the origin or nature of that province.

9. (78) *Hjig-rten-gyi-rgyud-dgod-pa*. Description of the series of the several regions of the world (as the provinces of several *Buddhas*).

10. (79) *Rnam-par-s nang-mdsad*. VAIROCHANA, a *Buddha*.

11. (80) *Dé-bzhin-gshégs-pa-p'hal-po-ch'hé*. *Tathágata* P'HAL-PO-CH'HÉ, a *Buddha*.

12. (81) *Sangs-rgyas-kyi-mts'han-shin-tu-bstan-pa*. Enumeration of several attributes (or names) of BUDDHA.

13. (82) *Hp'hags-pahi-bdén-pa*. The excellent truth.

14. (83) *Dé-bzhin-gshégs-pahi-hod-zer-las-rnam-par-sangs-rgyas-pa*. The state of becoming purified, or a saint, by the beams of light of a *Tathágata*.

15. (84) *Bzang-ch'hub-séms-dpa-dris-pa-s nang-va*. Illustration made on the request of *Bodisatwa*.

16. (85) *Spyod-yul-yongs-su-dag-pa*. The very pure conduct of life, or manner of living.

17. (86) *Bzang-pohi-dpal*. The prosperity (or glory) of the good.

74 མཁོ་དང་སྤྱིང་པོ་ མེ་ཉེས་མི་ རྒྱན་ལྗིས་ བརྒྱན་པའི་ ཡོན་ཏན་ 75 འཛིག་ རྟོན་ལྗི་ལམས་ རྒྱ་མཚོའི་
 རོང་ཡུལ་མི་ རྒྱན་ རྒྱ་མཚོ་ བཟུན་པ་ 76 ས་མཁོའི་ རྒྱན་ བཟུན་པ་ 77 ཞིང་གི་རྒྱུད་ བཟུན་པ་
 78 འཛིག་ རྟོན་ལྗི་ རྒྱུད་དཔོན་པ་ 79 རྣམ་པར་སྤྲུང་མཛོད་ 80 དེ་བཞིན་ མཉམས་པ་ ཡལ་པོ་ཚེ
 81 སངས་ རྒྱ་ལྗི་མཚོན་ ཞེན་ཏེ་བཟུན་པ་ 82 འཕགས་པའི་ བདེན་པ་ 83 དེ་བཞིན་ མཉམས་
 པའི་ རོང་རྟེན་ལས་ རྣམ་པར་སངས་རྒྱས་པ་ 84 རྒྱུད་རྒྱལ་སེམས་དཔས་ཇིས་པ་ སྤྲུང་བ་
 85 རྟོད་ཡུལ་ཡོད་ས་ལྷ་དག་པ་ 86 བརྒྱུད་པོའི་དཔལ་

18. (87) *Dé-bzhin-gshégs-pa-ri-rab-kyi-rtsé-mor-gshégs-pa.* The going of *Tathágata* (SHÁKYA) to the top of the *Ri-rab* (Sans. *Méru*).

19. (88) *Ri-rab-kyi-rtsé - mor-dé - bzhin - gshégs-pahi-rnam-par-hp'hrul-pa-dang-byang-ch'hub-séms-dpahi-ts'hogs-kyi-ts'higs-bchad.* Verses uttered by the assembled *Bodhisatwas*, and by the illusory person of *Tathágata* (SHÁKYA) on the top of the *Ri-rab*.

20. (89) *Bzang-ch'hub-séms-pahi-rnam-par-dgod-pa-bchu-bstan-pa.* The exhibition of the ten schemes or contrivances of *Bodhisatwa*.

21. (90) *Ts'hangs-par-spyod-pa.* Purity of life, or good moral conduct.

22. (91) *Séms-dang-po-bskyéd-pahi-bsod-nams-ston-pa.* The shewing of the happiness of having formed the mind to live a perfect life.

23. (92) *Ch'hos-s nang-va.* Religion's (or virtue's) light.

24. (93) *Mts'hé-mahi-gnas.* 'Tsé-ma, (name of a region or heaven of the gods.

25. (94) *Dér-bzang-ch'hub-séms-dpas-ts'higs-b'chad-bstan-pa.* Verses uttered there by *Bodhisatwa*.

26. (95) *Bzang-ch'hub-séms-dpahi-spyod-pa-bstan-pa.* Description of the conduct of life of a Saint, or *Bodhisatwa*.

27. (96) *Gter-mi-zad-pa-bchu-bstan-pa.* Instruction on the ten never deficient (or inexhaustible) treasures (or virtues).

28. (97) *Dé-bzhin - gshégs-pahi-gshégs-bzhugs-bzhud-gsum - stn-pa.* The shewing of three things: the coming, remaining, and going away of a *Tathágata*.

87 དེ་བཞིན་ གཤེགས་པ་ རི་རབ་ཀྱི་ ཚེ་མོར་གཤེགས་པ་ 88 རི་རབ་ཀྱི་ཚེ་མོར་ དེ་བཞིན་གཤེགས་པའི་
ཚམ་པར་ འཕྲུལ་ པ་དང་བྱང་ཆུབ་སེམས་དཔའི་ ཚེགས་ཀྱི་ཚེགས་བཅད་ 89 བྱང་ཆུབ་སེམས་དཔའི་
ཚམ་པར་དགོང་པ་ བརྒྱ་བཟུན་པ་ 90 ཚིངས་པར་སྐྱོད་པ་ 91 སེམས་དང་པོ་སྐྱེད་པའི་བསོད་ནམས་
ལྷོན་པ་ 92 ཚོས་སྣང་བ་ 93 མཚེ་མའི་གནས་ 94 དེའི་བྱང་ཆུབ་ སེམས་དཔའ་ ཚེགས་བཅད་བཟུན་པ་
95 བྱང་ཆུབ་སེམས་དཔའི་སྐྱོད་པ་བཟུན་པ་ 96 གཤེར་ མི་རྒྱུད་པ་ བརྒྱ་བཟུན་པ་ 97 དེ་བཞིན་
གཤེགས་པའི་ གཤེགས་ བཟུགས་ བཟུང་གསུམ་བཟུན་པ་

29. ⁽⁹⁸⁾ *Dgah-ldan-du-byang-séms-hdus-pa.* *Bodhisatwas* assembled in *Galdan* (Sans. *Tus'hitá*).

30. ⁽⁹⁹⁾ *Rdo-rjé-rgyal-mts'han-gyi-bsño-va.* The benediction of *DORJE-GYAL-TSAN*, (a *Bodhisatwa*).

31. ⁽¹⁰⁰⁾ *Sa-bchupa.* The ten *Bhumis* (provinces or degrees of perfection of the *Bodhisatwas*).

32. ⁽¹⁰¹⁾ *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. ⁽¹⁰²⁾ *Ting-gé-hdsin-bchu.* The deep meditations, (or ecstasies).

34. ⁽¹⁰³⁾ *Mñon-shés.* Special knowledge.

35. ⁽¹⁰⁴⁾ *Bzod-pa.* Patience.

36. ⁽¹⁰⁵⁾ *Grangs-la-hjug-pa.* The manner of expressing (great) numbers.

37. ⁽¹⁰⁶⁾ *Ts'hé-ts'had.* The measure of life.

38. ⁽¹⁰⁷⁾ *Byang-séms-kyi-gnas.* The abode of a *Bodhisatwa*.

39. ⁽¹⁰⁸⁾ *Sangs-rgyas-kyi-ch'i-hos-bsam-mi-k'hyab-pa-bstan-pa.* A shewing that the virtues of *BUDDHA* are inconceivable by the mind.

40. ⁽¹⁰⁹⁾ *Sangs-rgyas-kyi-mts'han-rgya-mts'ho-bstan-pa.* Explication of the term *Ocean*, one of the epithets or names of *BUDDHA*.

41. ⁽¹¹⁰⁾ *Dpé-byad-kyi-hod-zér.* The shining beams of the points of beauty (on the body of a *BUDDHA*).

42. ⁽¹¹¹⁾ *Dé-bzhin-gshégs-pa-skyé-va-dang-hbyung-va.* The birth and appearance of a *Tathágata*, or *Buddha*.

43. ⁽¹¹²⁾ *Hjig-rten-las-hdas-pa.* His departure from the world (or deliverance from pain, or death.)

98 དགའ་ལྷན་པུ་བྱང་སེམས་ འཇུག་པ 99 རྟོ་རྩེ་ལྷན་མཚན་གྱི་ བསྟོན་པ 100 ལ་བརྒྱུ་པ 101 ལྷན་ལྷ་
 བཟང་པོའི་ ལྷོད་པ་བཟུན་པ 102 ཏང་ངེ་འཛིན་བརྒྱ 103 མངོན་ལེས 104 བཟོད་པ 105 ལངས་ལ་
 འཇུག་པ 106 རྩི་རྩི 107 ལྷན་ ལེམས་ལྷི་ གནས 108 ལངས་ ལྷན་གྱི་ རྩིས་ བསམ་མི་ ལྷན་པ་ བཟུན་པ
 109 ལངས་ ལྷན་ ལྷི་ མཚན་ལྷི་མཚན་བཟུན་པ 110 དཔེ་ལྷན་གྱི་ འོད་རྟེན 111 དེ་བཞིན་ གཞུགས་པ་
 ལྷེ་བ་དང་ འཇུག་པ 112 འཛིན་ ལ་ རྩིས་ ལངས་པ

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