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

45. (114) *Bzang-po-sphyod-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, Sûre ndra Bodhi, and the Tibetan Lotsawa, Bairotsana Rakshita.

---

IV. KON-TSE'GS.

The fourth great Division of the *Kāh-gyur* is called, (115) "Dkon-mch'og-brtsegs-pa," or by contraction, "Dkon-brtsegs," (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 Buddhist doctrine. Some treatises are in the form of a dialogue between Shâ'kyâ and his disciples; but besides Shâ'kyâ, 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 Shâ'kyâ; and as is stated in the begin-
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, SURENDRRA BODHI, DÁNA-SHILA, MUNE’VARMA, SHILENDRRA BODHI, PRAJNYAVARMA, KARMAVARMA, and KAMALA SHILA. The Tibetan Lotsawas were, BAIOOTSANA (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.**


[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 sútra,” “zhés (or shés) bya-va-thég-pach’henpohi-mdo,” will be omitted, and only that will be mentioned which necessarily belongs to the titles.]


**Kha, or Second Volume.**


**Ga, or the Third Volume.**

11. (132) Tib. Byang-ch'hub-séms-dpal-sél snod. Sans. Bodhisatwa pitaka. Eng. The vessel or repository of a Bodhisatwa, (or the practices of the perfect or wise.)


15. (136) Tib. Yul-hkhor-skyong-gis-zhus-pa. Sans. Rāṣṭra pālēna paripr ichchha. That asked by, or on the request of Rāṣṭrapāla (a demon.)


19. (140) Tib. Byams-pahi-sengéhi sgra-ch'en-po. Sans. Maitreya mahā sinha nādana. The great lion sound (or voice) of Maitreya (the saint who is the first that will appear hereafter, and become a Buddha.)

ANALYSIS OF THE KON-TSE'GS.

the Hidul-va (taught by Shákya) on the request of Upa'li, (the supposed compiler of the Dulva class.


23. (144) Tib. Dés-pas-zhus-pa. Sans. Surata pariprijch'ha. That asked by (or on the request of) a chief or brave man, or of Surata.


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 Shākya.)


44. (165) Tib. Drang-srong-rgyas-pas-zhus-pa. Sans. Vyāsa pariprīchā. Asked by Vyāśa, the Rishi. He is instructed here, by Bhumīldan-ḥdās, on the nature, and the several kinds, of charity or almsgiving (Sans. Dāna.)

V. (MDO.)

The fifth great section of the Kāḥ-kyur is denominated "Mdo-sdé," (Sans. Sūtrānta) or simply Mdo (Sans. Sūtra) signifying a treatise or aphorism on any subject. In a general sense, when the whole Kāḥ-kyur 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 Śākya, and were compiled first, immediately after the death of that sage, by Aṇanda (in Tibetan, Kun-dgaḥ-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 शेषर्भयिः र्यिः टु प्यिन पाः बदुन द्ग्या पाः 163 सप्त शतक्क प्रज्ञा पारमिता 164 रत्नचूदा परिप्रिचंहा 165 ल्हामोदपल ह्प्ल्यिंग गी सेंग गेही स्ग्रा 1 मदिनी ल्दान ह्दास 1 स्त्री देवी सीन्हानाद 1 भूमी ल्दान ह्दास