

VI. (MYANG-HDAS.)

Another division of the *Kah-gyur*, styled in Tibetan ⁽¹²⁵⁾ “*Mya-nan-las-hdas-pa*,” or by contraction, “*Myang-hdas*,” (Sans. *Nirvān’a*), contains two volumes, marked by *Ka* and *Kha*, the two first letters of the Tibetan alphabet.

The title of these two volumes is, in Sanscrit, “*Mahā parinirvān’a sūtra*.” Tib. ⁽¹²⁶⁾ “*Yongs-su-mya-nan-las-hdas-pa-ch’hen-pohi-mdo*.” A *sūtra* on the entire deliverance from pain. Subject—SHA’KYA’S death, under a pair of *Sāl* trees, near the city of *Kusha*, (Tib. ⁽¹²⁷⁾) or *Kámarupa* in *Assam*. Great lamentation of all sorts of animal beings on the approaching death of SHA’KYA—their offerings or sacrifices presented to him—his lessons, especially with respect to the soul. His last moments his funeral—how his relics were divided, and where deposited.

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VII. (GYUT.)

The last division of the *Kah-gyur*, is that of ⁽¹⁾ “*Rgyud-sdé*,” or simply “*Rgyud*.” Sans. “*Tāntra*,” or the *Tantra* class, in twenty-two volumes. These volumes, in general, contain mystical theology. There are descriptions of several gods and goddesses. Instructions for preparing the *mandalas*, or circles, for the reception of those divinities. Offerings or sacrifices presented to them for obtaining their favour. Prayers, hymns, charms, &c. &c. addressed to them. There are also some works on astronomy, astrology, chronology, medicine, and natural philosophy. The titles (both Sanscrit and Tibetan) of the several works, according to the volumes marked by the letters of the Tibetan alphabet, are as follow :—

¹²⁵ ལྷ་དན་ལས་འདས་པ་ or ལྷ་ད་འདས་ ¹²⁶ ཡོངས་སུ་ ལྷ་དན་ ལས་འདས་པ་ ཚེན་ བོའི་མདོ་
¹²⁷ ལྷ་མཚོ་གཟོང་ རྗེ་འཇམ་མཉམས་ལྷོ་ལྷོ་ 1 ལྷ་ད་ལྷོ་ or ལྷ་ད་