

VI. (MYANG-HDAS.)

Another division of the *Kah-gyur*, styled in Tibetan ⁽¹²⁵⁾ “*Mya-nan-las-hdas-pa*,” or by contraction, “*Myang-hdas*,” (Sans. *Nirván'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, “*Mahá parinirvón'a sūtra*.” Tib. ⁽¹²⁶⁾ “*Yongs-su-mya-nan-las-hdas-pa-ch'hen-pohi-mdo*.” A *sūtra* on the entire deliverance from pain. Subject—SHĀ'KYA's death, under a pair of *Sál* 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 SHĀ'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. “*Tañtra*,” 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 མ་དག་ལས་འདས་པ་ མཛད་འདམས་ ¹²⁶ ཡོངས་སུ་ མཛད་ལས་འདས་པ་ རྗེ་པོ་འཇམ་དེ་
¹²⁷ ལྷ་མཚོ་གཞི་བཟུང་ཞེས་ 1 ལྷ་དུ་མེ་ ལྷ་དུ་

(K₁) OR THE FIRST VOLUME.

There are in this volume fourteen separate works, as,

1. Sans. *Mañju shrī jñāna-satwasya paramārthana-saṅgīti*. Tib. ⁽²⁾ *Hjam-dpal-yé-shes-séms-dpahi-don-dam-pahi-mts'han-yang-dag-par-brjod-pa*. From leaf 1—18. Enumeration of the several names or epithets of MANJU-SRI, the god of wisdom, or the essence of all *Buddhas*. Told by SHA'KYA at the request of RDORJE'-HCH'CHANG (Sans. *Vajradhara* or *Pan'i*). These names or epithets are expressive of the attributes of the first moral being.

2. Sans. *S'hakti-désha*. Tib. ⁽³⁾ *Dvang-mdor-bstan-pa*. From leaf 18—28. On empowering one, or bestowing supernatural power upon any one, by a divinity. The several kinds of it explained by SHA'KYA, at the request of DAVA ZANG-PO, a king of *Shambhala*.

3. Sans. *Paramádi-Buddha uddhrita shrī kála chakra (náma Tantra-Rájá)*. Tib. ⁽⁴⁾ *Mch'chog-gi-dang-pohi-sangs-rgyas-las-byung-va-rgyud-kyi-rgyal-po-dpal-dus-kyi-hkhor-lo*. A principal *tantra*, styled the venerable *Kála-chakra*, issued from the supreme or first *Buddha*. This is the first original work of a *Tantrika* system that originated in the north, in the fabulous *Shambhala*. It was introduced into India in the tenth century, by CHILUPA, and into Tibet in the eleventh. There are in this work some calculations of certain epochs, and mention is made of *Makha*, and some predictions respecting the rise, progress, and decline of the *Mahomedan* religion. This also was delivered by SHA'KYA at the request of DA-BZANG ⁽⁵⁾ a king of *Shambhala*. The subject, in general, of this volume, is cosmography, astronomy, chronology, and the description of some gods.

² འཇམ་དཔལ་ཡེ་ཤེས་སེམས་དཔའི་དོན་དམ་པའི་མཚོན་ཡང་དག་པའི་བརྗོད་པ་ ³ དབང་མདོའ་
 བཟུང་པ་ ⁴ མཚོན་གྱི་དང་པོའི་སངས་ལྷན་ལས་བྱུང་བ་རྣམས་ལྷན་པོ་དཔལ་རྩལ་གྱི་འཛོམ་ལོ་
⁵ ལྷ་བརྒྱུད་ or ལྷ་བ་བརྒྱུད་པོ་

4. Sans. *Shri kála chakra utara tantra-rájá-tantra hrídaya-náma*. Tib. ⁽⁶⁾ *Dpal-dus-kyi-hhkor-lohi-rgyud-kyi-rgyal-pohi-phyi-ma-rgyad-kyi-snying-po-zhes-bya-va*. The latter *kála chakra*, or the essence of the *Kála chakra tantra*. Taught by SHA'KYA, on the request of DAVA-ZANG-PO.

5. Sans. *Shéka-prakriya*. Tib. ⁽⁷⁾ *Dvang-gi-rab-tu-byed-pa*. Explanation on empowering one, or bestowing on one supernatural power.

6. Sans. *Sarva Buddha sama yoga dákiní jála sambara*. Tib. ⁽⁸⁾ *Sangs-rgyas-thams-chad-rnam-par-sbyor-va-mkhah-hgro-sgya-ma-bdê-vahi-mch'chog*. The union of SAMBARA, a *Dákiní*, with all the *Buddhas*; or on the secret powers of nature. The identity of all the *Buddhas* with the first moral being.

7. Sans. *Sarva kalpa samuchhaya*. Tib. ⁽⁹⁾ *Rtogs-pa-thams-chad-hdus-pa*. A collection of all sorts of judgments, &c.—a *tantra* on SAMBARA.

8. Sans. *Hé vajra*. Tib. ⁽¹⁰⁾ *Kyé-rdo-rjé*. A *tantra* on a god, or a set of gods of that name.

9. Sans. *Dákiní vajra panjara*. Tib. ⁽¹¹⁾ *Mkhah-hgro-ma-rdo-rjé-gur*. A *tantra* on a goddess of that name.

10. Sans. *Mahá mudra tilakam*. Tib. ⁽¹²⁾ *Phyag-rgya-ch'hen-pohi-thig-lé*. A *tantra* descriptive of the Supreme being, or the cause of all causes. Questions—Whence originated BRAHMA, VISHNU, SIVA, RUDRA, &c.? Which is the greatest being? How many of them are there?

11. Sans. *Jnána garbha*. Tib. ⁽¹³⁾ *Yé-shes-snying-po*. Essence of wisdom. A *tantra* of the kind called *Mahá Yogini*.

6 དཔལ་རྩལ་གྱི་ འཛེར་ལོའི་ རྒྱུད་གྱི་ལྷན་པོའི་མ་རྒྱུད་གྱི་སྣོད་པོ་ཞེས་ཐ་བ་ 7 དབང་གི་ འཇམ་
 རྩ་ཐེད་པ་ 8 སངས་རྒྱལ་ཐམས་ཅད་ན་མ་པར་ ལྷོར་བ་ མཁའ་འགྲོ་སྐྱེ་མ་ བདེ་བའི་མཚོན་ 9 རྟོགས་
 པ་ཐམས་ཅད་ འཇམ་ པ་ 10 རྒྱ་རྩོ་རྩོ་ 11 མཁའ་འགྲོ་མ་ རོ་ རྩོ་ ལྷན་ 12 ལྷན་ རྩོ་རྩོ་
 པོའི་ཐོག་ལེ 13 ལོ་ཞེས་ རྣོད་པོ་

12. Sans. *Jnāna tilakam*. Tib. ⁽¹⁴⁾ *Ye-shes-thig-lé*. A mark or token of wisdom, (a *Yogini tantra*).

13 Ditto, another *tantra* of the same description.

14. Sans. *Tatwa pradipam*. Tib. ⁽¹⁵⁾ *Dé-kho-na-nyid-kyi-sgron-ma*. A light to find the divine nature or essence ; or on the identity of the human soul with the divine essence.

(KHA) OR THE SECOND VOLUME.

There are the four following separate works in this volume :—

1. Sans. *Laghu sambara*. Tib. ⁽¹⁶⁾ *Bdé-mch'hog-nyung-gu*. A *tantra* on SAMBARA and HE'RUKA, two demons or gods. How to prepare the *mandalas* or circles for them, and by what offerings or sacrifices they are to be rendered propitious. Ceremonies to be performed. Hymns, prayers, *mantras*.

2. Sans. *Abhīdhana*. Tib. ⁽¹⁷⁾ *Mñon-par-brjod-pa*. A mystical *tantra* on the *Sambara* class. Enumeration of several *Yoginis*, *Dākinis*, and several saints with the title *Vajra*. Offerings—many superstitious ceremonies to be performed at their invocation—many *mantras* to be repeated. On the mystical union with God.

3. Sans. *Sambara*. Tib. ⁽¹⁸⁾ *Bdé-mch'hog*. Another *tantra* on SAMBARA. *Mandalas*, offerings, ceremonies, *mantras*, charms.

4. Sans. *Vajra dāka*. Tib. ⁽¹⁹⁾ *Rdo-rjé-mkhah-hgro*. A principal *tantra* on VAJRA DA'KA (a kind of saint equal to the *Buddhas*). There are, likewise, all sorts of superstitious ceremonies to be performed for obtaining any specified prosperity. In general these saints, as SAMBARA, HE'RUKA, VAJRA DÁKA, YOGINÍS, DAKINÍS, are represented to be equal to the *Buddhas* in power and sanctity. There are several *mantras* and *bija-mantras* for each

14 ཡེ་ཤེས་ཐིག་ལེ 15 དེ་མོ་ན་ཉིད་ཀྱི་སྣོན་མ 16 བདེ་མཚན་གྱུང་བུ 17 མངོན་པར་
བརྟེན་པ 18 བདེ་མཚན་ 19 རོ་རྗེ་མཁའ་འགྲུག་

of them, to be repeated, by which they may be rendered propitious to grant the desires of those that address themselves to them.

(GA) OR THE THIRD VOLUME.

There are in this volume seven separate works, under the following titles, in Sanscrit and Tibetan :—

1. Sans. *Shri D'ákañ'áva*. Tib. ⁽²⁰⁾ *Dpal-mkhah-hgro-rgya-mts'ho*. From leaf 1—192. The names of a particular saint or divinity, or a set of gods and goddesses.

2. Sans. *Shri héruka atabhúta*. Tib. ⁽²¹⁾ *Dpal-khrag-hthung-mñon-par-hbyung-va*. From leaf 192—236. The forthcoming of HÉRUKA, a deified saint of the character of SIVA.

3. Sans. *Vajra váráhi abhidhana*. Tib. ⁽²²⁾ *Rdo-rjé-phag-mo-mñon-par-hbyung-va*. From leaf 236—246. The origin or appearance of VA'RA'HI, a goddess, one of the divine mothers, having much resemblance in her character to DURGA'.

4. Sans. *Yoginí sañcharya*. Tib. ⁽²³⁾ *Rnal-hbyor-mahi-kun-tu-spyod-pa*. From leaf 246—262. The continual practice of *Yoginí*, or continual meditation on the divine nature.

5. Sans. *Chatur yoginí sampuṭa tantra*. Tib. ⁽²⁴⁾ *Rnal-hbyor-ma-bzhihi-kha sbyor-gyi-rgyud*. From leaf 262—274. A *tantra* on four *Yoginís* putting their mouths together.

6. Sans. *Samputi*. Tib. ⁽²⁵⁾ *Yang-dag-par-sbyor-va*. From leaf 274—398. The pure union (with VAJRA SATWA, the supreme intelligence), or the uniting of method with wisdom. (Tib. ⁽²⁶⁾ *Thabs-dang-shes-rab*. Sans. *Upáya* and *Prajná*.)

²⁰ དཔལ་མཚན་ལྷོ་མཚོ་ ²¹ དཔལ་ཐག་འབྲུང་མངོན་པར་འབྱུང་བ ²² རྩོ་རྗེ་
པལ་མོ་མངོན་པར་འབྱུང་བ ²³ རྣམ་འབྲེུར་མའི་གྲུག་ཅུ་སྟེང་པ ²⁴ རྣམ་འབྲེུར་མ་བཞིའི་ཐ་སྟེང་
མྱི་སྟེང་ ²⁵ ཡང་དག་པར་སྟེང་བ ²⁶ བསམ་དང་ཤེས་ཀྱི་པ

7. Sans. *Vajra mahá kála krodha nátha rahásya siddhi bhava tantra*. Tib. ⁽²⁷⁾ *Dpal-rdo-rje-nag-po-ch'hen-po-khros-pohi-mgon-po-gsang-va-dños-grub-hbyung-vahi-rgyud*. From *leaf* 398—483. A *tantra* ON VAJRA MAHA' KÁLA, a particular divinity.

The speaker in the above specified first work (as in some others also) is VAJRA SATWA, the SAMBARA, the BHAGAVÁN, who answers to the queries of VAJRA VÁRAHI with respect to her origin, and the reason why she was produced (*leaf* 27, in the first work—she has several names according to the countries in which she is worshipped). *Linga* and *Bhaga* (emblems of the procreation and productive powers of nature.) Explication of the several mystical meanings of several letters, *leaf* 21. Illusory existence of things. Mystical union with God. The ignorant is bound or tied, the wise is free. The principal divinities described in the above works (besides many others of inferior rank) are HE'RUKA and VAJRA VÁRAHI, with some others of the divine mothers, especially MA'MAKI. Instruction how to prepare the *mandala* with all its appendages (images of divinities of different orders, perfumes, incenses, flowers, &c.). *Mantras* and *bija-mantras* to be repeated.* There are no *mantras* of such efficacy as those of HE'RUKA and VAJRA VÁRAHI. Every thing may be obtained by them. And it is by them that one may be delivered from the miseries of vice. Rites and ceremonies to be performed for obtaining any specified prosperity. *Leaf* 234. Several kinds or species of the universal soul or spirit. Great mystery of the existence of God. There are several passages containing excellent ideas of the Supreme being. The work No. 1, was translated by an Indian *Pandit* called ADWAYA VAJRA, and YONTA'NBA'R, a Tibetan *Lotsáva*.

* NOTE.—This is the beginning of one of those *Mantras*: “Om! Namó BHAGAVÁTI VAJRA VÁRAHI A'RYA' PARAJÍTE, TRAILOKÁMÁTE MAHA' VIDYAIŠHWARI, SARVA BHU'TA BHAYA'VAHE, MAHA' VAJRA,” &c. &c.

²⁷ དཔལ་རྩོམ་ཆེན་མོ་ཚེན་པོ་ཁྲོམ་པོའི་མགོན་པོ་གསལ་བ་དངོས་ལཱ་ལ་འབྲུང་བའི་རྒྱུད་

(ÑA) OR THE FOURTH VOLUME.

There are in this volume fifteen separate works. Their titles in Sanscrit and Tibetan, are as follow :—

1. Sans. *Anávila (Tantra-rája.)* Tib. ⁽²⁸⁾ *Rnyog-pa-med-pa (Rgyud-kyi-rgyal-po.)* From leaf 1—5. A principal *tantra*, styled the “universal,” or the “pure one.” The idea of the Supreme being, according to different theories. Instruction on the manner of sitting, meditating, and forming the idea of the supreme intelligence. Translated by the Indian *Pandit* GAYADHARA, and the Tib. *Lotsavá Gélóng* SHA'KYA-YESHES.

2. Sans. *Shri Buddha kapála.* Tib. ⁽²⁹⁾ *Dpat-sangs-rgyas-thod-pa.* From leaf 5—38. “The holy *Buddha* skull”—name of a mystical divinity. The salutation is thus—Reverence be to SRI BUDDHA KAPA'LA. Direction how to prepare a square *mandal*, with the required things in it. *Mantras* addressed to BUDDHA KAPA'LA and BUDDHA KAPA'LINI'. This *tantra* was told by BUDDHA KAPA'LINI', a *Mahá Yogini*, at the request of VAJRA PAN'I, a *Bodhisatwa*. There are several charms or *mantras*, which are stated to be of great efficacy.

3. Sans. *Mahá Máyá.* Tib. ⁽³⁰⁾ *Sgyu-hphrul-ck'hen-mo.* From leaf 38—44. A short *tantra* treatise delivered by MAHA' MA'YA' or VAJRA DA'KINI, (one of the divine mothers) on the secret powers of nature.

4. Sans. *Vajra A'rali.* Tib. ⁽³¹⁾ *Rdo-rjé-árali.* From leaf 44—50. Name of a deified *Buddha*. There are several superstitious ceremonies to be performed to acquire superhuman powers. Translated by GAYADHARA and *Gélóng* SHA'KYA-YESHES.

²⁸ རྣམ་པ་མེད་པ་ (རྣམ་པ་མེད་པ་) རྣམ་པ་མེད་པ་
ཆེན་མོ་ ³¹ རྣམ་པ་མེད་པ་

²⁹ དཔལ་ལངས་ཐུབ་ཅོད་པ་

³⁰ རྣམ་པ་མེད་པ་

5. Sans. *Rigi Árali*. Another *tantra* of the same kind as the preceding. From *leaf* 50—57. Delivered by RIGI, a *Yogésvara*, on the request of ÁRALI, another *Mahá Yogi*. Translators as in the preceding.

6. Sans. *Shri Chatur pitháh*. Tib. ⁽³²⁾ *Dpal-gdan-bzhi-pa*, From *leaf* 57—128. Salutation—Reverence be to the merciful CHENRE'SIK. (Sans. *Avalokésvara*.) A *Tantrika* treatise on the purification of the soul, and the mystical union with the Supreme being. There are several *mandalas* to be made, and many ceremonies to be performed, and *mantras* to be repeated for obtaining entire emancipation. Translated by KHAN-PO (Sans. *Upádhyáya*), GAYADHARA, and *Lotsavá Gos-las-chas*.

7. Sans. *Mantra añsa*. Tib. ⁽³³⁾ *Sñags-kyi-ch'ha*. From *leaf* 128—166. Part of a *Tantrika* treatise. Salutation—Reverence to the merciful A'RYA AVALOKE'SWARA. This is an abridgment of the preceding *tantra*, or of the large work whence it has been taken. Translators as above.

8. Sans. *Chatur pithá mahá yoginí guhya sarva tantra rája*. Tib. ⁽³⁴⁾ *Rnal-hbyor-ma-thams-chad-gsang-vahi-rgyud-kyi-rgyal-po-dpal-gdan-bzhi-pa-zhes-bya-va*. From *leaf* 166—227. A principal *tantra* on the mysteries of all *Yoginís* (or the four noble seats.) Delivered by BHAGAVÁN (*Vajra Satwa*) at the request of VAJRA PANÍ, on the same subject as the two preceding works. Translated by SMRITI JNA'NA KIRTTI.

9. Sans. *Achala kalpa*. Tib. ⁽³⁵⁾ *Mi-gyo-vahi-rtogs-pa*. From *leaf* 227—243. Firm or steadfast judgment. On emancipation. Delivered by BHAGAVÁN (SHA'KYA) after he had triumphed over the devil. There are likewise instructions for preparing the *mandalas*, performing the ceremonies, and for repeating several *mantras*.

³² དཔལ་གདམ་བཞི་པ ³³ ལྷ་གསུ་ལྷི་ཆ ³⁴ རྣམ་འབྲུའ་མ་འམས་ཅད་གསང་བའི་
 རྒྱུད་ལྷི་རྒྱལ་པོ་དཔལ་གདམ་བཞི་པ་ཞེས་ཅུ་བ ³⁵ མི་རྣམས་ལ་འཇུག་པའི་རྣམས་པ

10. Sans. *Achala mahá guhya tantra*. Tib. ⁽³⁶⁾ *Mi-gyo-vahi-gsang-rgyud-ch'hen-po* From leaf 243—246. The “immovable,” or “permanent,” (a great mystery.) Some ceremonies and *mantras*.

11. Sans. *Krodha rája sarva mantra guhya tantra*. Tib. ⁽³⁷⁾ From leaf 246—250. “The wrathful prince,” a mystical *tantra*. On the means of assuaging wrath or anger, ceremonies, *mantras*.

12. Sans. *Vajra amrita tantra*. Tib. ⁽³⁸⁾ *Rdo-rjé-bdud-rtsihi-rgyud*. From leaf 250—266. “Precious ambrosia;” or the enjoyment of the highest happiness or beatitude, after final emancipation from bodily existence. Delivered at the request of MA'MAKI-DE'VI.

13. Sans. *Tará kurukullé kalpa*. Tib. ⁽³⁹⁾ *Sgrol-ma-kurukullé-rtogs-pa*. From leaf 266—276. Reasonings on TA'RA' KURUKULLE', a goddess. Ceremonies to be performed with the *mandala* for obtaining such and such kinds of prosperity or happiness.

14. Sans. *Vajra kiláya mu'la tantra khan'dá*. Tib. ⁽⁴⁰⁾ *Rdo-rjé-phur-pa (rtsa-vahi-rgyud-kyi-dum-bu)* From leaf 276—291. “The diamond pin,”—part of an original *tantra*.

15. Sans. *Mahá kála*. Tib. ⁽⁴¹⁾ *Nag-po-ch'hen-po*. From leaf 291—351. “The great black one,” a god. The means of liberation out of the ocean of transmigrations. Taught by BHAGAVA'N at the request of some goddess. Mystical signification of the letters in MAHA' KA'LA. Explanations on several subjects by BHAGAVA'N, on the request of some goddesses or *Yoginis*.

36 མི་གཡོ་བའི་གསང་རྒྱུད་ཚེན་པོ་ 37 འཇི་བའི་རྩལ་པོ་ཐམས་ཅད་གསང་བའི་རྒྱུད་
 38 རྩོ་རྩོ་བཟང་མའི་རྒྱུད་ 39 རྩོ་ལ་མ་ལྷན་ལྷན་ལྷན་གས་པ་ 40 རྩོ་རྩོ་ལྷན་པ་(མ་བའི་རྒྱུད་
 གྱི་རྩམ་ཏུ) 41 ཀམ་པོ་ཚེན་པོ་

(CHA) OR THE FIFTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan :—

1. Sans. *Shri chan'da mahá ros'han'a*. Tib. ⁽⁴²⁾ *Dpal-gtum-po-khro-vo-ch'hen-po*. From leaf 1—64. “The great fierce and wrathful one,”—name of a divinity, (leaf 13, styled *Dévasura*.) The salutation is thus—Reverence be to SRI CHANDRA MAHA' ROS'HAN'A. The subject is mystical theology. The speakers are BHAGAVA'N (*Vajra Satwa*) and BHAGAVA'TI (*Prajnapáramitá*.) It is in the form of a dialogue, like that between SIVA and DURGA', on *Tantrika* subjects. BHAGAVÁN instructs BHAGAVA'TI how to prepare the *mandala* for the *puja* of SRI CHAN'DA MAHA' ROS'HAN'A, and how to perform the rites and ceremonies. The hearers are VAJRA YOGIS and VAJRA YOGINI'S. BHAGAVA'TI asks also who are they to whom this *tantra* may be communicated? There are told several modes of empowering a disciple by his spiritual teacher (or the initiation into the holy mysteries of the religion)—admonitions not to violate his vow or promise. Leaf 37—39, there is an expli- cation of the several emblems used in the *mandala*. Besides several other miscellaneous subjects, there are many discussions on the nature of the human body and the soul, as also on that of the Supreme being. (This is an excellent *tantra*, and in a good and easy translation.) Translated in the *Sa- skya* monastery, by the Indian *Pandit* RATNA SRI', and the Tibetan *Lotsavá* GRAGS-PA-GYEL-TS'HAM, (Sans. *Kirtti Dhvaja*.)

2. Sans. *Shri guhya samaja*. Tib. ⁽⁴³⁾ *Dpal-gsang-va-hdus-pa*. From leaf 64—167. A collection of holy mysteries. The salutation both here and in the preceding work is addressed to VAJRA SATWA (the supreme intelli- gence). BHAGAVA'N, the *Vajra Satwa*, on the request of five *Tathágatas*

⁴² དཔལ་གཟུང་པོ་ཚྭ་ཆེན་པོ་

⁴³ དཔལ་གསལ་བ་འཕྲུལ་པ་

(the five *Dhyāni Buddhas*) explains the idea of the Supreme being. There are several discussions on the soul and the Supreme spirit by VAJRA, by the beforementioned five *Tathāgatas*, and by MAITREYA. This and the preceding work are well worthy of being read and studied, as they will give an idea of what the ancients thought of the human soul and of God. Translated by ACHARYA SHRADDHAKĀRA VARMA, and by *Gélong RINCHEN-ZANG-PO*.

3. Sans. *Shri Vajra málá abhidhána*. Tib. ⁽⁴⁴⁾ *Rdo-rjé-phreng-va-mñon-par-brjod-pa*. From leaf 167—267. The counting of a rosary of diamonds. The salutation is addressed (in Tibetan) to MAÑJU SRI KUMĀR BHUṬ, to BHAGAVĀN, the great VAIROCHANA, to VAJRA DA'KIN, to RATNA TRAYA (the three holy ones). Subject—Mystical theology, soul, emancipation, union with God, *mandalas*, ceremonies, *mantras*.

The four following works are also of similar contents :—

4. Sans. *Sandhi vyākaraṇ'a*. Tib. ⁽⁴⁵⁾ *Dgongs-pa-lung-bstan-pa*. From leaf 267—339. The telling of one's mind (or thought).

5. Sans. *Vajra jnāna samuchchaya*. Tib. ⁽⁴⁶⁾ *Yé-shes-rdo-rjé-kun-las-btus-pa*. From leaf 339—345. Excellent knowledge (collected from several parts).

6. Sans. *Chatur deviti pariprichchha*. Tib. ⁽⁴⁷⁾ *Lha-mo-bzhis-yongs-suzhus-pa*. From leaf 345—351. Asked by four goddesses.

7. Sans. *Vajra hridaya alaṅkára*. Tib. ⁽⁴⁸⁾ *Rdo-rjé-snying-po-rgyan*. Ornaments of diamond essence (or of the best diamond). Instruction in the holy mysteries.

44 རོ་རྗེ་ཕྱིད་པ་མངོན་པའི་ལོ་རྒྱུད་པ་ 45 དཔོན་པོ་ལ་ལྷ་མོ་ལྷ་མོ་ལ་ 46 ལོ་རྒྱུད་པ་རོ་རྗེ་
ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལ་ 47 ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལ་ 48 རོ་རྗེ་ཕྱིད་པའི་ལྷ་མོ་

(CHHA) OR THE SIXTH VOLUME.

There are in this volume nine separate works, and their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow :—

1. Sans. *Nilámbara dhara, Vajra Pan'í, Indra, tri vinita.* Tib. ⁽⁴⁹⁾ *Gos-sñon-po-chan-lag-na-rdo-rjé-drag-po-gsum-hdul.* From leaf 1—5. The manner in which these three gods, or demons, were subdued by BHAGAVAN (SHAKYA), after he had been victorious over the devil. There are some *mantras*.

2. Sans. *Rudra tri vinaya, or, Tantra guhya vivarati.* Tib. ⁽⁵⁰⁾ *Drag-po-gsum-hdul, or, Gsang-vahi-rgyud-rnams-kyi-rnam-par-hbyed-pa.* From leaf 5—11. The subduing (or taming) of three valiant ones, or the explication of *tantrika* mysteries. Instruction how to prepare the *mandalas*, and how to perform the ceremonies. Leaf 10. On the occasion of sacrificial offerings to some of the gods, such ejaculations as these are made—“Om ! BRAHMA', Om ! VISHNU, Om ! RUDRA'YA, Om ! KARTIKA, Om ! GANAPATI, Om ! INDRA'YA, Om ! MAHA' KA'LA, Om ! MAHA' BRAHMAYA VALITATALE', VALITATALE', SWA'HA'.”

3. Sans. *Vajra Pan'í Nilámbara (tantra).* Tib. ⁽⁵¹⁾ *Lag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud.* From leaf 11—20. A *tantra* on VAJRA PAN'Í NILA'MBARA. Several *mantras* to be recited for obtaining any specified kind of prosperity. Leaf 12. A *mantra* is of this sort—“Om ! VAJRA PAN'Í, MAHA' YAKSHA (CUVERA) NILA'MBARA HUNG PHAT'.”

4 Sans. *Shri vajra chan'd'a chitta guhya tantra.* Tib. ⁽⁵²⁾ *Rdo-rjé-gtum-po-thugs-kyi-gsang-vahi-rgyud.* From leaf 20—44. The secrets of the heart of SRI VAJRA CHAN'D'A. Different *mantras* to be used as the means of

⁴⁹ ངོས་སྣོན་པོ་ཚལ་ལྷན་ན་རྩོ་རྩོ་ཚལ་པོ་གཞུག་འདུལ་

⁵⁰ ཚལ་པོ་གཞུག་འདུལ་ or

གསལ་དཔེ་རྒྱུད་རྣམས་ཀྱི་རྣམ་པར་འཕྲུང་པ་

⁵¹ ལྷན་ན་རྩོ་རྩོ་ལོས་སྣོན་པོ་ཚལ་ཀྱི་རྒྱུད་

⁵² རྩོ་རྩོ་གཞུག་པོ་ལྷན་ཀྱི་གསལ་དཔེ་རྒྱུད་

assuaging several specified diseases. *Leaf 33.* There are some expressions very like this—"Nihil est quod non cedat ;" or that in every undertaking one may succeed by diligent application and perseverance. One of these expressions runs thus—⁽⁵³⁾ *Ch'hu-yi-thigs-pa-phra-mo-yis, dus-su-byung-vas-rdo-va-hbigs*; "By small drops of water a large stone is made hollow after a certain time ;" or, "gutta cavat lapidem, non vi, sed sæpe cadendo." *Leaves 39, 40.* There is an excellent description of the Supreme being, (by VAJRA CHAN'D'A to INDRA and his attendants). INDRA asks him on the use of several *mantras* ; as of those for procuring abundance, assuaging diseases, gaining the victory over an enemy, and for making one's self strong against every attack.

5. A later *tantra* under the former title. From *leaf 42—51.* INDRA asks BHAGAVAN (*Vajra Chan'd'a*) on several things, as on the essence of the Supreme being, and some *mantras* of wonderful effect.

6. The latest, or last *tantra* of VAJRA CHAN'D'A, at the request of VAJRA PAN'Í (or *Indra*). From *leaf 51—56.* On similar subjects with those in the two former works. Ceremonies and *mantras*.

7. Sans. *Nilámbara dhara Vajra Pan'í yaksha mahá Rudra Vajra Anala jihvan tantra.* Tib. ⁽⁵⁴⁾ *Phyag-na-rdo-rjé-gos-sñon-po-chan-gnod-sbyin-drag-po-
ch'hen-po-rdo-rjé-mé-lchéhi-rgyud.* From *leaf 56—93.* A *tantra* on that demon. He asks of BHAGAVAN to instruct him (for the benefit of all animal beings) how to prepare the *mandalas*—how to perform the required ceremonies—what things are to be offered to the gods—and how to cure such and such diseases. by *mantras*.

8. Sans. *Vajra hridaya, vajra jihvana dháran'í.* Tib. ⁽⁵⁵⁾ *Rdo-rjé-snying-po-rdo-rjé-lché-dvab-pahi-gzung.* From *leaf 93—96.* Diamond essence. or the causing the fall of thunderbolts. A *dháran'í*, or mysterious preservative

53 ལྡ་ཡི་ཀྲིགས་པ་ལ་མེ་ཡི་ཨ་ཁུ་ལུ་བྱུང་བའ་རེ་པ་འཕྱེགས་ཡེ། 54 ལྷག་ན་རེ་
རྗེ་གོས་ལྗོན་པོ་ཅན་གནོད་སྦྱིན་རབ་པོ་ཚེན་པོ་རི་རྗེ་མེ་གྱེད་ལྡན་ 55 རེ་རྗེ་གྱེད་པོ་རེ་རྗེ་གྱེ་
དབའ་པའ་གསུངས་

against all sorts of evil. Delivered by BHAGAVA'N, at the request of a hermit (called NYES-DOR).

9. Sans. *Máyá jála*. Tib. ⁽⁵⁶⁾ *Sgyu-hphrul-dra-va*. From leaf 96—156. The net of illusion. A principal *tantra*, delivered by BHAGAVA'N (SHA'KYA) at the request of VAJRA PANÍ'Í, a *Bodhisatwa*. Instruction for preparing several sorts of *mandalas*, performing ceremonies, making oblations, repeating *mantras*. Leaf 154. There is some description of the Supreme being, and of the soul.

(JA) OR THE SEVENTH VOLUME.

There are in this volume seven separate works. Their subjects and their titles, both Sanscrit and Tibetan, are as follow :—

1. Sans. *Sarva tathágata káya, vákchitta (krishna yamári náma tantra)*. Tib. ⁽⁵⁷⁾ *Dé-bzhin-gshegs-pa-thams-chad-kyi-sku-gsung-thugs-gshin-rjé-gshed-nag-po-zhes-bya-vahi-rgyud*. From leaf 1—29. The person, doctrine, and mercy of all the *Tatháguas*. A *tantra*, styled the black destroyer of the lord of death. The salutation is addressed to A'RYA MAÑJU SRI YAMA'RI. (Tib. ⁽⁵⁸⁾ *Hphags-pa-hjam-dpal-gshin-rjé-gshed*). This *tantra* was delivered by BHAGAVA'N, (Tib. *Chom-dán-dás*) at the request of VAJRA PANÍ'Í (Tib. *Chágná Dorjé*). There are several *mantras* by which to cure lust, anger, or passion, ignorance, envy, &c. Instruction for preparing *mandalas*, and performing ceremonies. The means of becoming purified from sin. Leaf 28. How the soul must be considered.

2. Sans. *Yamári Krishna karma sarva chakra siddhakara*. Tib. ⁽⁵⁹⁾ *Gshin-rjé-gshed-nag-pohi-hkhor-lo-las-thams-chad-grub-par-byed-pa*. From leaf 29—46. The wheel of YAMA'RI KRISHNA (the black destroyer of the lord

56 ལྷ་ ལྷུ་ལ་ ན་ བ 57 དེ་ བཞིན་ ཅམེགས་ པ་ གམས་ ཅད་ གྱི་ ལྷུ་ གཞུང་ ལྷགས་ གཤེན་ རྩེ་
གཤེད་ རྣམ་ པོ་ ཞེས་ ལྷ་ བའི་ ལྷུད་ 58 འཕགས་ པ་ འཇམ་ དཔལ་ གཤེན་ རྩེ་ གཤེད་ 59 གཤེན་ རྩེ་
གཤེད་ རྣམ་ པོ་ འཇམ་ ལོ་ ལས་ གམས་ ཅད་ ལྷུ་ པར་ རྗེད་ པ་

of death) for effecting every thing. A mystical treatise on a similar subject with the preceding.

3. Sans. *Vajra mahá Bhairava*. Tib. ⁽⁶⁰⁾ *Rdo-ryé-hjigs-byed-ch'hen-po*. From *leaf* 46—65. The great terrifying VAJRA, a god, or deified saint. How to obtain the favour of that divinity. *Mandalas*, oblations, ceremonies, several *mantras* to be repeated. *Leaf* 57. Instruction how to paint VAJRA MAHA' BHAIRAVA (black, and naked, with many dreadful hands and faces)—what sacrifices to be made to him. From *leaf* 65—71. There are some fragments of other treatises, or of some small works.

4. Sans. *Rakta Yamári*. Tib. ⁽⁶¹⁾ *Gshin-ryé-gshed-dmar-po*. From *leaf* 71—117. The red destroyer of the lord of death. A principal *tantra* by BHAGAVA'N (SHA'KYA) on the request of VAJRA PAN'Í. Enumeration of several *Vajras* that have been victorious over the lord of death. Several ceremonies and *mantras* described, especially those of VAJRA CHARCHIKA; for instance, thus—"Om! VAJRA CHARCHIKE' SIDDHE'NDRA NILA HA'RINI RATNA TRAYA," &c. &c. *Leaf* 82. Description of the several emblems in a *mandala*. *Leaves* 108, 109. Instruction in *mantras* for obtaining victory over an enemy, and in several other things. On the nature of the supreme intelligence.

5. Sans. *Bhagaván eka jata*. Tib. ⁽⁶²⁾ *Bchom-ldan-hdas-ral-pa-gchig-pa*. From *leaf* 117—122. BHAGAVA'N with clotted hair. A principal *tantra* delivered by SHA'KYA on the request of CHA'KNA' DORJE' (Sans. *Vajra Pan'í*), on the subject of uniting method with wisdom.

6. Sans. *Chandra guhya tilaka*. Tib. ⁽⁶³⁾ *Zla-gsang-thig-lé*. From *leaf* 122—213. *Chandra* (or the moon) a mark or token of mysteries. A principal *tantra* by SAMANTA BHADRA, (Tib. *Kun-tu-bzang-po*.) the supreme

60 རྡོ་རྗེ་འཇིག་རྟེན་ལྷོ་མོ་པོ་ 61 གཤིན་རྗེ་གཤེད་དམར་པོ་ 62 འཕྲོ་མ་ལྷན་ལྷོ་མོ་
 འཕྲོ་མ་པ་གཤིན་པ་ 63 ལྷོ་གསལ་ལྷོ་ལེ

Buddha, on the request of all the *Bhagaván-Tathágatas*, to instruct them in the *Chandra guhya tilaka*, or the true knowledge of all mysteries. *Leaf 130*. Several things are enumerated, and it is stated that they all proceed or come from SAMANTA BHADRA (Tib. *Kun-tu-bzang-po*) the optimus maximus of the Romans. This is an excellent *tantra*, in prose and verse. There are many sublime ideas of the Supreme being, and of the soul; as also of the existence of things in general. There are some praises or hymns addressed to SAMANTA BHADRA. There are likewise descriptions of *mandalas*—many mystical ceremonies to be performed—initiation in the holy mysteries—several kinds of empowering.

7. Sans. *Sarva Tathágata tatva sañgraha*. Tib. ⁽⁶⁴⁾ *Dé-bzhin-gshegs-pa-thams-chad-kyi-dé-kho-na-nyid-bsdus-pa*. From *leaf 213—440*. An abridgment on the essence or nature of all *Tathágatas* or *Buddhas*. A *sútra* of high principles (or of a speculative character). The salutation is thus—Reverence to *Buddha* and to all *Bodhisatwas*. SHA'KYA'S inauguration by other *Tathágatas* or *Buddhas*, after he became *Buddha*. The speakers are VAIROCHANA, SHA'KYA, and some other *Buddhas*, VAJRA PANÍ', and some other *Bodhisatwas*. Many *mantras*—mystical theology—the means of arriving at perfection. Translated by *Gélong RINCH'HEN BZANG-PO*.

(NYA') OR THE EIGHTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. "*Vajra shikhara*" *Mahá guhya yoga tantra*. Tib. ⁽⁶⁵⁾ *Gsang-varnal-hbyor-ch'hen-pohi-rgyud-rdo-rjé-rtsé-mo*. From *leaf 1—207*. The diamond (or thunderbolt) point; or, *Tantrika* mysteries of the *mahá yoga* kind. The salutation or adoration is addressed (in Tibetan) to SAMANTA BHADRA, to all

⁶⁴ དེ་བཞིན་གཤམས་པ་ གམས་ཅན་ ལྷི་དེ་ཁོ་ན་གིས་བསྐྱེས་པ་ ⁶⁵ གསལ་བ་ མཁའ་ རྩོམ་
ཚེན་པོའི་རྒྱུད་—རྡོ་རྗེ་མོ་མོ་

Tathágatas, and to VAIROCHANA. The speaker, in general, is VAJRAD'HARA, or VAJRA SATWA, the supreme intelligence. (Tib. ⁽⁶⁶⁾ *Rdo-rjé-hch'hang*, or *Rdo-rjé-sems-pa*. He, at the request of other *Tathágatas* or *Buddhas*, explains the meaning of several abstract notions; as, heaven, world, *Bodhisatwa*, *Buddha*, the nature of the soul, and that of the Supreme spirit—the *Yoga* system, with respect to the existence of things, the human soul, and the universal spirit. Several sorts of *mandalas*, rites, ceremonies, explication of the several emblems or symbols used in the *mandalas*. There are likewise many *mantras*, and several passages on emancipation. In a word, this is a large treatise on mystical theology.

2. Sans. *Sarva rahasyo*. Tib. ⁽⁶⁷⁾ *Thams-chad-gsang-va*. From leaf 207—218. All secrets or mysteries. A principal *tantra*. Subject—*Mandalas*, rites, ceremonies, the soul, Supreme being, union with God, emancipation. Translated by SHRADDHAHARA VARMA, and *Gélong* RINCH'HEN BZANG-PO.

3. Sans. *Traya lokya vijaya mahá kalpa rája*. Tib. ⁽⁶⁸⁾ *Hjig-rten-gsum-las-rnam-par-rgyal-va-rtog-pahi-rgyal-po-ch'hen-po*. From leaf 218—288. The conqueror of the three worlds, the great prince of reasoning. Delivered by BHAGAVÁN (SHÁKYA) at the request of CHÁKNA' DORJE' (Sans. *Vajra Pan'í*), a *Bodhisatwa*. Subject—Rites, ceremonies, mystical theology, discussions on *Tathágatas* and *Bodhisatwas*.

4. Sans. *Sañkshapa pratis'ht'ha viti tantra*. Tib. ⁽⁶⁹⁾ *Rab-tu-gnas-pa-mdorbsdus-pahi-ch'ho-gahi-rgyud*. From leaf 288—294. Ceremonies to be performed on the occasion of consecrating a temple, image, &c. of *Buddha*, a new book, or any new building. Salutation—Reverence to VAJRA SATWA. (Tib. ⁽⁷⁰⁾ *Rdo-rjé-sems-pa*.) Translated by the Indian *Upadhyáya*, (Tib.

66 རོ་རྗེ་འཇམ་མཉམས་པའི་འཇམ་མཉམས་པ་ 67 འཇམ་མཉམས་པའི་འཇམ་མཉམས་པ་ 68 འཇམ་མཉམས་པའི་འཇམ་མཉམས་པ་
 70 རོ་རྗེ་འཇམ་མཉམས་པ་

Mkhan-po, professor) SHA'NTI GARBHA, and the 'Tibetan *Lotsavá* BANDE'-JAYA-RAKSHITA.

5. Sans. *Shri paramádi*. Tib. ⁽⁷¹⁾ *Dpal-mch'hog-dang-po*. From leaf 294—328. The holy first principle, or the Supreme being. Some mystical speculations on the Supreme being—ceremonies. Translated by A'CHARYA SHRADDHAKARA VARMA, and *Gélong* RINCH'HEN BZANG-PO. Continuation of the former treatise to leaf 466.

6. Sans. *Prajná páramitá naya shata pancha dashá*. Tib. ⁽⁷²⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pahi-ts'hul-brgya-lāa-bchu-pa*. From leaf 466—476. One hundred and fifty rules or directions relating to the *Prajná páramitá*, for acquiring the perfection of a *Bodhisatwa*, the province of a *Bodhisatwa*'s activity.

7. Sans. *Sarva Tathágata káya, vákchitta guhya alaṅkára vyūho tantra rája náma*. Tib. ⁽⁷³⁾ *Dé-bzhin-gshegs-pahi-sku-dang-gsung-dang-thugs-kyi-gsang-va-rgyan-gyi-bkod-pa-zhes-bya-vahi rgyud-kyi-rgyal-po*. From leaf 476—531. A principal *tantra* on the description of the ornaments of the mysteries or secrets of the person, doctrine, and mercy of all *Tathágatas*. Salutation—I humbly adore the Supreme being, and bow down at the lotus feet of MAÑJU-GOS'HA. Subject—Mystical theology and metaphysics. There are likewise several instructions for preparing the *mandalas*, and for making offerings to the *Tathágatas*—ceremonies to be performed, praises or hymns, *mantras* addressed to them. The unreality of things. Leaf 485. *Buddha* and several other distinct conceptions are only ideal, or the products of judicious reflections.

71 དཔལ་མཚོག་དང་པོ

72 ཞེས་པའི་མྱེ་ལ་འཕྲིན་ལྷ་འཕྲིན་པའི་རྣམ་པར་གྱི་བརྒྱ་པ་མཛུ་པ

73 དེ་བཞིན་གསུངས་པའི་སྐུ་དང་གསུང་དང་ལྷགས་མྱེ་གསལ་བ་ལྷན་མྱེ་བའོད་པ་ཞེས་ཅེ་བའི་རྣམ་པར་གྱི་རྣམ་པོ

(TA) OR THE NINTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some remarks on their contents, are as follow :—

1. Sans. *Sarva durgati parishodhana*. Tib. ⁽⁷⁴⁾ *Nān-song-thams-chad-yongs-su-sbyong-va*. From leaf 1—61. (Or Sans. *Téjo-Rāja-kalpa*; Tib. ⁽⁷⁵⁾ *Gzi-brjit-kyi-rgyal-pohi-brtag-pa*). The clearing up of all the places of bad transmigrations (or damnation); or discussions on the shining bright prince, (the Supreme being). Reverence be to (Tib. ⁽⁷⁶⁾ *DPAL-RDO-RJE SEMS-DPAH*. (Sans. *Shri Vajra Satwa*). Subject—BHAGAVÁN (SHÁKYA) before all sorts of gods, demons, and *Bodhisatwas*, at the request of INDRA, gives instruction on the means of avoiding any place of damnation; and the mode of liberation from hell. The taking of refuge with *Buddha*. *Mandalas* either to be prepared really, or to be represented (or fancied) in one's mind—ceremonies to be performed—sacrifices to be made (as with burnt offerings of incense, or fragrant substances, with perfumes, flowers, &c. &c.)—*mantras* to be repeated, for obtaining purification from sin. Leaf 29. A *dháran'í* (Tib. *Gzung*) is thus uttered by CHOM-DÁN-DÁS—Om! RATNE' RATNE', MAHA' RATNE', RATNA SAMBHAVE', RATNA KIRANÉ', RATNA MAHA' VISHUDDHE' SHUDDHAYA SARVA PÁPÁNI'-HUM-PHAT'. Translated by the Indian *Pandit* SHÁNTI GARBHA, and the Tibetan *Lotsavá* JAYA RAKSHITA.

2. Another work under the same title, and on the same subject, as before. Translated by MANIKA SRI JNÁNA, and CHAK *Lotsavá*. From leaf 61—134. The salutation is thus, (in Tibetan)—Reverence be to BHAGAVÁN SRI SHÁKYA SINHA. Subject, as above. Instruction for making ready the *mandalas*. Enumeration of the articles to be offered. Description of the several emblems or symbols represented in the *mandalas*. Several *mantras*—prayers, praises, purification from sin. Consecration of persons or things. Leaf 80.

⁷⁴ དམ་སོང་ཐམས་ཅད་ཡོངས་ལྷ་རྩོད་པ
⁷⁶ དཔལ་རྩི་རྩི་སེམས་དཔལ

⁷⁵ གཟི་བཞིན་གྱི་རྩལ་པོའི་བཞིན་པ

A *mantra* (Tib. *Sñags*) is thus—“ Om! *Namo BHAGAVATE' sarva durgati parishodhané rajaya tathágatáya, arhaté samyanksambuddáya, tadyathá ; Om! Shodhané shodhané sarva pápam vishodhané, shuddé vishuddhé sarva karm'ávarana vishuddha-swáhá.*”

3. Sans. *Vajra man'd álankára.* Tib. ⁽⁷⁷⁾ *Rdo-rjé-snying-po-rgyan.* From leaf 134—249. An ornament of diamond essence. A principal *tantra*, in the form of a dialogue between BHAGAVÁN VAIROCHANA, MAÑJU SRI KU'MAR BHU'T, and other deified saints. Subject—Mystical theology, description of the *mahá mandala* with all the emblematical figures in it, ceremonies, initiation (consecration) in the mysteries, empowering, emancipation.

4. Sans. *Pañcha vinshati prajná páramitá mukha (mahá yána sútra)* Tib. ⁽⁷⁸⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pa-sgo-nyi-shu-rtsa-lña-pa.* Leaves 249, 250. The twenty-five doors of the transcendental wisdom. Some short *mantras* or ejaculations, on a single leaf, uttered by BHAGAVÁN to VAJRA PA'NÍ'.

5. Sans. *Guhya mani-tilaka (náma sútra).* Tib. ⁽⁷⁹⁾ *Gsang-va-nor-buhi-thig-lé.* From leaf 250—300. Jewel spots (or ornaments) of mysteries. By BHAGAVÁN VAIROCHANA, at the request of VAJRA PA'NÍ', a *Bodhisatwa*. Subject—Symbolical or mystical theology, emancipation, the soul, the Supreme being, *mandalas*, ceremonies, *mantras*. (Tib. ⁽⁸⁰⁾ *Dkyil-hkhor, ch'ho-ga, sñags*).

6. Sans. *Mahá Vairochana abhisambodhi.* ⁽⁸¹⁾ *Rnam-par-s nang-mdsad-ch'hen-po-mñon-par-rdsogs-par-byang-ch'hub-pa.* From leaf 300—412. A large treatise (or *sútra*) containing several religious articles and *mantras*. Delivered by VAIROCHANA, the most perfect *Bodhisatwa*, at the request of VAJRA PA'NÍ'.

NOTE.—This is the volume, or work, of which a fragment, in Tibetan characters, was published in Europe in 1722, at Leipsic, in the “ Acts of the Learned,” the original being sent by Peter the Great, Czar of Russia. See Alphabetum Tib. by GIORGI, Rome, 1762, p. 663; also the first volume, page 270, of the “ Journal of the Asiatic Society of Bengal.”

77 རོ་རྩེ་སྤྱི་བའི་རྒྱན་ 78 ཞེས་པའི་ཕ་རོལ་ཏུ་ཕྱིན་པ་སློབ་གྲི་བྱ་མཁུ་པ་ 79 ལས་ད་
བ་ནོར་གྱི་ལྷོ་ལོ་ལྷོ་ལོ་ 80 དཀྱིལ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ 81 རྣམ་པར་སྤྱོད་མཛད་ཆེན་པོ་
མངོན་པར་རྒྱལ་བ་པར་བྱང་ཆུབ་པ་

The text has been printed very erroneously in the Alph. Tib., as may be seen in this volume, from *leaf* 337—339. That fragment consists mostly of *bija-mantras* uttered (by the benediction or grace of BHAGAVÁN VAIROCHANA) by several *Bodhisatwas*, gods, and goddesses, addressed to the holy *Buddhas* (*Samanta Buddhánám*).

There is another work (from *leaf* 412—455) without any title. Subject—Instruction in the means and *mantras* for assuaging diseases, procuring abundance, getting into one's power any person or thing, and hurting or destroying others.

7. Sans. *Bhagaván Nilámbara dhara Vajra Pán'i* (*tantra*). Tib. ⁽⁸²⁾ *Bchom-ldan-hdas-phyag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud*. From *leaf* 455—467. A *tantra* by the Supreme *Buddha*, on the request of BHAGA'VAN VAJRA PA'N'I', clothed in blue, a *Bodhisatwa*. On the means of subduing or making tame all animal beings (or creatures,), ceremonies, *mantras*.

(THA) OR THE TENTH VOLUME.

There are in this volume seven separate works. The titles of them in Sanscrit and Tibetan, with some remarks on their contents, are as follow :—

1. Sans. *Achala mahá krodha rájasya-kalpa*. Tib. ⁽⁸³⁾ *Khro-vohi-rgyal-po-ch'hen-po-mi-gyo-vahi-rtog-pa*. From *leaf* 1—97. Description of the religious rites and ceremonies, concerning ACHALA MAHA KRODHA RA'JA, &c. Delivered by BHAGAVÁN (SHÁKYA) at the request of VAJRA PA'N'I'. Subject—Enumeration of several articles concerning religious rites and ceremonies. *Leaf* 10, &c. There are fine ideas of the Supreme being, expressed by BHAGAVÁN and VAJRA PA'N'I' in their colloquies. Translated by USHMA RAKSHITA, an Indian *Pandit*, and Gélong DHERMA LOGROS.

⁸² བཅོམ་ལྷན་ རྒྱལ་པོ་འཇིགས་མེད་ཀྱི་རྒྱུད་

⁸³ ཁྲོ་བོའི་རྒྱལ་པོ་

ཆེན་པོ་མི་གསོ་བའི་དོན་པ

2. Sans. *Vajra Pán'i abhishéka mahá tantra*. Tib. ⁽⁸⁴⁾ *Lag-na-rdo-rjé-dvang-bskur-vahi-rgyud-ch'hen-pe*. Leaf 101. A large *tantra*, on empowering one, or imparting to him miraculous (or superhuman) powers. Taught by VAJRA PA'NÍ to MAÑJU SRI, and other *Bodhisatvas*. There are several similar expressions of adoration or salutation, to this—“*Namah samanta mukhébhyah, sarva tathágatébhyah, sarvatha ajana.*” Instruction on several kinds of *mandalas*. Ceremonies, *mantras*, intermixed with moral maxims, prayers, hymns, and praises. Translated by SHILE'NDRA BODHI, an Indian *Upádhyaýa* (master or professor), and BANDE' YE'-SHE'S-SDE', a Tibetan *Lotsavá* (interpreter or translator.)

3. Sans. *Vajra bhúmi tri, &c.* Tib. ⁽⁸⁵⁾ *Rdo-rjé-sa-gsum-du-rgyn-va*. From leaf 328—334. The three diamond earths (or the visiting of the three *vajra* worlds.) Description of some rites and ceremonies, *mantras*.

4. Sans. *Tri samaya vyúha, &c.* Tib. ⁽⁸⁶⁾ *Dam-ts'big-gsum-bkod-pa*. From leaf 334—433. Designation of three sacred (or holy) words; as, “*Namah samanta vajránám.*” Subject—Mystical theology, *mandalas*, ceremonies, *mantras*, and *bija-mantras*.

5. Sans. *Sapta Tathágata purva pran'ídhána vishes'ha vistara*. Tib. ⁽⁸⁷⁾ *Dé-bzhin-gshegs-pa-bdun-gyi-sñon-gyi-smon-lam-gyi-khyad-par-rgyas-pa*. From leaf 433—470. The special prayers of seven *Tathágatas*, in former times. Delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, in the presence of all sorts of saints, gods and demons, at *Yangs-pa-chen* (Sans. *Vai-shali*). Subject—Seven (imaginary) *Tathágatas* are enumerated, at an immense distance to the east (and towards the other corners of the world), with all their good qualities and perfections; as also the prayers which they had uttered when they were practising a holy life to become *Buddhas*. Each of them, in several prayers, wished that all animal beings (or creatures) that were

84 ལག་པོ་རྩོ་ཆེ་དབང་བསྐྱུར་བའི་རྒྱུད་ཆེན་པོ་ 85 རོ་ཆེ་ས་གཞུག་ཏུ་རྒྱ་བ་ 86 དམ་
ཚིག་གཞུག་བསོད་པ་ 87 དེ་བཞིན་གསལ་པ་བཟུན་ཀྱི་ལྷོན་ཀྱི་ལྷོན་ལམ་ཀྱི་ཁྱད་པར་རྒྱས་པ་

suffering such and such specified kind of misery or distress, may at the time of their becoming *Buddhas*, enjoy all sorts of prosperity and happiness; as, health, wealth, peace, long life, illumination of mind, &c. (From this *sūtra* several expressions might be taken to shew the author's feeling for the universal welfare of all living creatures.) Translated by JINA-MITRA, DA'NA-SHILA, SHILENDRA BODHI, Indian *Pandits*, and BANDE' YE'-SHE'S-SDE', Tibetan *Lotsavá*.

6. Another *Sūtra*. From *leaf* 470—484. On the same subject as the former. Translators as above.

7. Sans. *Tathágata Vaidurya prabhá-náma bala dhana samádhi dháran'í*. Tib. ⁽⁸⁸⁾ *Dé-bzhin-gshegs-pahi-ting-gé-hdsin-gyi-stobs-skyed-pahi-baidúryahi-hodches-bya-vahi-gzungs*. The brightness or lustre of VAIDURYA, a *dháran'í* for increasing the powers of deep meditation on *Tathágata*. This *sūtra* was also delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, it is on a like subject with the two formers; namely, on the prayers of some *Buddhas* for the universal welfare of all animal beings. Translators, as above, (in the ninth century). Afterwards again corrected and arranged by DIPA'NKARA SRI JNA'NA (vulg. *Chovo Atisha* of Bengal) and by *Gélong* TS'HUL-KHRIMS-GYELVA' (at *Tholing*, in *Gugé*, in the eleventh century.)

(DA) OR THE ELEVENTH VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents and characters, are as follow:—

1. Sans. *Mahá man'í vipula vimána vishwa supratish'hita guhyan paramarahasyan kalpa rája náma dháran'í*. Tib. ⁽⁸⁹⁾ *Nor-bu-ch'hen-po-rgyas-pahi-*

⁸⁸ དེ་ བཞིན་ གཤེགས་ པའི་ ཉིང་ དེ་ འཛིན་ གྱི་ ལྷོ་བས་ རྩེད་ པའི་ བོད་ཚཱི་ རེད་ ཅེས་ ལྷ་ པའི་ གཟུངས་ ⁸⁹ རྩ་ རྩ་ རྩ་ པོ་ རྩས་ པའི་ གཤེགས་ མེད་ རང་ མིན་ རྩ་ རྩ་ རྩ་ གཤེགས་ པ་ གསང་ བ་ དམ་ པའི་ རྩ་ ག་ ཞིབ་ མེད་ རྩ་ པོ་ ཞེས་ ལྷ་ པའི་ གཟུངས་

*gzhäl-med-khang-shin-tu-rab-tu-gnas-pa-gsang-va-dam-pahi-ch'ho-ga-zhib-mohi-rgyal-po-zhes-bya-vahi-gzung*s. From leaf 1—40. A *dháran'í* containing an account of sacred rites and ceremonies. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) or BHAGAVAN, on the request of VAJRA PA'N'Í (*Chákná Rdorjé*) a *Bodhisatwa*, his attendant. Subject—Mystical and moral doctrine, description of *mandulas*, ceremonies, *mantras*, or charms.

2. Sans. *Bodhigarbhálankára laklha dháran'í*. Tib. ⁽⁹⁰⁾ *Byang-ch'hub-kyi-snying-po-rgyan-hbum-gyi-gzung*s. Leaves 40, 41. A *dháran'í* containing 100,000 ornaments of the holy essence (*Bodhigarbha*). Some significant Sanscrit phrases, in the form of a prayer or charm (of wonderful effects).

3. Sans. *Guhya dhátu karan'áda mudra dháran'í*. Tib. ⁽⁹¹⁾ *Gsang-va-ring-bsrel-gyi-za-ma-tog*. From leaf 41—50. A *dháran'í* on the mysteries of a vessel containing some holy relics. An account of the holy relics of some *Tathágatas*, by SHA'KYA. There are some significant Sanscrit phrases, charms, or *mantras*.

4. Sans. *Vipula pravésha*. Tib. ⁽⁹²⁾ *Yangs-pahi-grong-khyer-du-hjug-pa*. From leaf 50—57. The entrance into the ample city (*Vishali* or *Prayag*, *Allahabad*). Leaf 50. SHA'KYA travelling in the *Brijí* country goes to *Yangs-pa-chen* (Sans. *Vishali*). He sends KUN-DGAH-VO (Sans. *A'nanda*) to the gate of the city to recite there some *mantras* (in Sanscrit) and some benedictory verses. (The same as have been noticed in the second volume of the *Dulvá* class, from leaf 120—132).

5. Sans. *Buddha hridayam-dháran'í*. Tib. ⁽⁹³⁾ *Sangs-rgyas-kyi-snying-po.—gzung*s. From leaf 58—62. The essence of *Buddha*, a *dháran'í*. Some Sanscrit phrases—the story of their wonderful effects, when frequently repeated.

⁹⁰ ཐུང་རྒྱལ་གྱི་སྤྱོད་པོ་ཐུན་འབྲུག་གི་གཞུངས་ ⁹¹ མཁའ་ལ་རིང་བསྐུལ་གྱི་རྩ་མ་དོན
⁹² ཡངས་པའི་ཐོང་ཁྱེའ་ཁྱེའ་ཏུ་འཇུག་པ་ ⁹³ མངས་ཐུན་གྱི་སྤྱོད་པོ་—གཞུངས་

6. Sans. *Sarva Buddha āṅgavati dhāraṇī*. Tib. ⁽⁹⁴⁾ *Sangs-rgyas-thams-chad-kyi-yan-lag-dang-ldan-pahi-gzungs*. From leaf 62—64. A *dhāraṇī* containing all the parts (or members) of a *Buddha*. Delivered by SHĀ'KYA to the four great kings, residing on the four sides of the *Ri-rab* (Sans. *Méru*).

7. Sans. *Dwadasha buddhakan*. Tib. ⁽⁹⁵⁾ *Sangs-rgyas-bchu-gnyis-pa*. From leaf 64—70. A *sūtra* on twelve *Buddhas*. SHĀ'KYA tells to MAITREYA (*Chāmbá*) the great perfections of twelve *Buddhas* residing at an immense distance to the east, and towards other corners of the world. The benefits arising from hearing their names and perfections (in verse). Translated by JINA-MITRA, DA'NA-SHILA, and YE'-SHE'S-SDE' (in the ninth century).

8. Sans. *Sapta buddhakan*. Tib. ⁽⁹⁶⁾ *Sangs-rgyas-bdun-pa*. From leaf 70—76. A *sūtra* on seven *Buddhas*. Some *mantras* uttered successively by the seven *Buddhas* (appearing in the air sitting) commencing with VIPASHYI, at the request of a *Bodhisatwa*. See the “Z₄,” or twenty-second volume of the *Mdo* class, No. 4.

9. Sans. *Vimala dhāraṇī*. Tib. ⁽⁹⁷⁾ *Dri-ma-med-pa; gzungs*. From leaf 77—83. The immaculate. A *dhāraṇī*. Enumeration of several good qualities of *Buddha*. Some *mantras* or *dhāraṇīs*.

10. Sans. *Vaishevati dhāraṇī*. Tib. ⁽⁹⁸⁾ *Khyad-par-chan-gyi-gzungs*. From leaf 83—87. A special remedy, or extraordinary *dhāraṇī*, by MAÑJU SRI. Phrases and charms (in Sanscrit) by which to cure all sorts of diseases or maladies.

11. Sans. *As'hṭa man'dalaka sūtra*. Tib. ⁽⁹⁹⁾ *Dkyil-hkhor-brgyad-pa*. From leaf 87—89. Eight *mandalas*. The *bija-mantras* of eight *Bodhisatwas*, uttered by SHĀ'KYA, at the request of RATNA GARBHA, &c. at *Gru-hdsin*, (Sans. *Potala*).

94 ལངས་ རྩེས་ བམས་ ཅད་ གྲི་ ཡན་ ལམ་ དང་ ལྷན་ པའི་ གཞུངས་ 95 ལངས་ རྩེས་ བཟ་
གཞིས་ པ་ 96 ལངས་ རྩེས་ བཟན་ པ་ 97 རི་ མ་ མེད་ པ་ ; གཞུངས་ 98 རྩད་ པར་ ཅན་ གྲི་ གཞུངས་
99 དཀྱིལ་ ལའོ་ བཟླ་ པ་

12. Sans. *Alpa akshara prajñá páramitá*. Tib. ⁽¹⁰⁰⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pa-yi-ge-nyung-du*. From leaf 89—92. The transcendental wisdom, in few letters. By SHA'KYA to AVALOKE'SHWARA, (Tib. *Spyan-ras-grigs-dvang-phyug*). There are some *mantras*.

13. Sans. *Bhagavati prajñá páramitá hridaya*. Tib. ⁽¹⁰¹⁾ *Bchom-ldan-hdas-ma-shes-rab-kyi-pha-rol-tu-phyin-pahi-snying-po*. From leaf 92—94. Essence of the excellent transcendental wisdom. The salutation is thus—Reverence be to BHAGAVATI, the transcendental wisdom (*Prajñá páramitá*). A few explanations on some abstract terms of the *Prajñá páramitá*, as, on the five aggregates constituting the human body and soul. Given by CHENRE'SIK at the request of SHA'RHI-BU.

14. No Sanscrit title. Tib. ⁽¹⁾ *Sangs-rgyas-bchom-ldan-hdas-kyi-mts'han-brgya-rtsa-brgyad-pa-gzungs-sñags-dang-bchas-pa*. From leaf 94—100. The 108 names or epithets of *Buddha* BHAGAVAN, together with some *dháranís* or charms. The salutation is thus—Reverence be to the all-knowing. Laudatory verses on the several names or epithets of *Buddha* (SHA'KYA).

15. Sans. *Árya Mañju Shri mu'la tantra*. Tib. ⁽²⁾ *Hphags-pa-hjam-dpal-gyi-rtsa-vahi-rgyud*. From leaf 100—483. An original *tantra* of the venerable MAÑJU SRI. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) to the assembled *Bodhisatwas* and gods (in the ⁽³⁾ *Gnas-gtsang*, the holy place in the highest heaven) in a discursive manner with MAÑJU SRI, on the moral conduct of the *Bodhisatwas*. Enumeration and recommendation of several virtues. Leaf 122. MAÑJU SRI (in his ecstasies) utters several *mantras*, like the following—“*Namah SAMANTA BUDDHA'NA'M abháva swabháva mungatánám ; Namah Pratyéka*

100 ཤེས་རབ་ཀྱི་ཤ་རོལ་ཏུ་ཕྱིན་པ་ཡི་གེ་གུང་དུ་ 101 བཅོམ་ལྷན་པའི་ཤེས་རབ་
 ཤི་ཤ་རོལ་ཏུ་ཕྱིན་པའི་སྣང་པོ་ 1 སངས་རྒྱལ་བཅོམ་ལྷན་པའི་མཚན་བཅོ་ཙ་བཅོད་པ་
 བཟུངས་ལྷན་པའི་བཅོད་པ་ 2 ལམས་པ་ལྷན་པའི་ཤི་ཙ་བཅོ་ཙུང་ 3 བཟུངས་ལྷན་པའི་

Buddha árya shrávakánám; Namo Bodhisatwánám, dasha-bhúmi pratis'hi'hi-teshwaránám, Bodhisatwánám, mahá satwánám, tadyathá: Om! Khakha kháhi kháhi, &c." Descriptions of all sorts of *mandalas*, rites, ceremonies. From *leaf* 281—300. Astrology, related by SHA'KYA. The several *Nacshatras* (constellations or stars)—lucky and unlucky months and days—the characters of men born in any of them. *Leaf* 426. Predictions by SHA'KYA, respecting the birth of some great men in India, that have lived several ages after him, as PA'NÍ'NI, TSANDRA GUPTA (Tib. ⁽⁴⁾ *Zla-va-sbas-pa*), also NA'GARJUNA (Tib. ⁽⁵⁾ *Klu-sgrub*) and A'RYA SAÑGA (Tib. ⁽⁶⁾ *Hphags-pa-thogs-med*) two principal philosophers, of whom there are many works in the *Stan-gyur*, and who are the ARISTOTLE and PLATO of the *Buddhists*; the founders of a reasonable, theoretical, and practical philosophy; the heads of the *Madhyámika* and *Yogáchárya* schools.

NOTE.—NA'GARJUNA is generally supposed to have flourished four hundred years after the death of SHA'KYA, to have been born in the southern part of India, and to have lived 600 years. From some chronological dates, I know that A'RYA SANGA lived in the sixth or seventh century after Jesus Christ.

This *tantra* is a very learned and interesting treatise, and is frequently cited by Tibetan writers. The scene of it has been placed in the highest heaven, but it is mixed with many true historical facts, with respect to the lives of princes that have either favoured *Buddhism*, or persecuted the *Buddhists* in India. Translated by order of the Tibetan king or prince BYANG-CH'HUB-HOD, (at *Tholing*, in *Gugé*, above *Garhwal* and *Kamáon*, in the eleventh century) by KUMA'RA KALASHA, and *Gélong* SHA'KYA LOGROS.

16. Sans. *Siddhi eka vira*. Tib. ⁽⁷⁾ *Dpah-vo-gchig-tu-grub-pa*. From *leaf* 483—499. The perfect or ready hero or champion. Mystical doctrine on purification from all imperfections—for obtaining emancipation. *Mandalas*, ceremonies, *mantras*. Translated by DIPANĀKARA SRI JNA'NA, and GE'VAY

4 ལྷ་པ་ཐུས་པ་ 5 ལྷ་ལྷུ་པ་ 6 ལྷ་ལྷུ་པ་ ལྷ་ལྷུ་པ་ 7 ལྷ་ལྷུ་པ་ ལྷ་ལྷུ་པ་

LOGROS. *Leaves* 499, 500. Praise bestowed on MAÑJU SRI, the acute, by CHOM-DA'N-DA'S. *Leaves* 500, 501. Praise to MAÑJU SRI, the prince of eloquence, by eight maidens.

17. Sans. *Mañju Shri sákyáto náma dháraní*. Tib. ⁽⁸⁾ *Hjam-dpal-zhal-nas-gsungs-pahi-gzungs*. *Leaf* 501. A *dháraní* uttered by MAÑJU SRI himself—I adore (or reverence be to) the three holy ones. “*Nama Ratna Trayáya*,” &c.—significant Sanscrit sentences—a sort of collect, or short comprehensive prayer.

18. Sans. *Mañju Shri bhatarakasya prajná-buddhi baradhana náma dháraní*. Tib. ⁽⁹⁾ *Hjam-dpal-gyi-shes-rab-dang-blo-lphel-vahi-gzungs*. *Leaf* 502. A *dháraní*, by MAÑJU SRI, for increasing wit and understanding. Some other *dháraní*s, by ditto.

19. Sans. *Prajná páramitá náma as'ht'a shatakam*. Tib. ⁽¹⁰⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pahi-mts'han-brgya-rtsa-brgyad-pa*. From *leaf* 503—505. The 108 names of the *Prajná páramitá*, or transcendental wisdom. Salutation—Reverence be to BHAGAVA'TI, *Prajná páramitá*. Many expressions or predicates on the inscrutable nature of the supreme intelligence.

20. Sans. *Kaushika prajná páramitá*. Tib. ⁽¹¹⁾ *Shes-rab-kyi-pha-rol-tu-phyin-pa-kaushika*. From *leaf* 505—508. SHA'KYA tells to INDRA how this abstract notion, “*Prajná páramitá*,” should be understood.

(NA) OR THE TWELFTH VOLUME.

There are two works in this volume, both on the same subject and with the same contents. The one has been translated from Chinese, and the other from Indian or Sanscrit. Their titles and contents are as follow :—

1. Chinese. (Erroneously, Tib. ⁽¹²⁾ *Rgya-gar-skad-du*, in the volume, instead of *Rgya-nag-skad-du*). *Déhi shing kím kwang med jwahi shing wang*

⁸ འཇམ་དཔལ་ཙཱ་ནམ་གྱི་མཚན་པོ་གསུངས་པའི་མཚན་པོ་ ⁹ འཇམ་དཔལ་གྱི་ཤེས་རབ་དང་སྣོ་འཕེལ་བའི་མཚན་པོ་ ¹⁰ ཤེས་རབ་གྱི་པ་འོལ་མ་ལྷོ་པའི་མཚན་པོ་ཙཱ་ནམ་གྱི་མཚན་པོ་ ¹¹ ཤེས་རབ་གྱི་པ་འོལ་མ་ལྷོ་པ་གོ་ཤིག ¹² ལྷོ་གཤམ་སྐད་ཅུང་གྱི་མཚན་པོ་ ཙཱ་ནམ་གྱི་མཚན་པོ་

kyang. Tib. ⁽¹³⁾ *Hphags-pa-gser-hod-dam-pa-mch'hog-du-rnam-par-rgyal-vamdo-sdéhi-rgyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-mdo*. From leaf 1—208. In thirty-one chapters. Translated from Chinese by BANDE' CH'HOS-GRUB.

2. Sanscrit. *Arya suvarnā prabhāsa uttama sūtra Indra Rāja, nāma mahā yāna sūtra*. Tib. ⁽¹⁴⁾ *Hphags-pa-gser-hod-dam-pa-mdo-sdéhi-dvang-pohi-rgyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-mdo*. From leaf 208—385. The best goldshine (or light); or the prince of all *sūtras*. A venerable *sūtra* of high principles, in twenty-nine chapters. Translated by JINA-MITRA, SHILA INDRA BODHI (for SHILÉNDRA, &c.), and BANDE' YE'-SHE'S-SDE'.

This *sūtra* was delivered by BHAGAVA'N (SHA'KYA) at *Rājagriha*, on the *Gridhra kúta parvata* (Tib. *Bya-rgod-kyi-phung-pohi-ri*), in presence of his *Shravāka* disciples (among whom are mentioned those five men that first became his disciples at *Varanāsi*; as, A'JNA'NA KŌND'INYA', &c.), all sorts of *Bodhisatwas*, gods, demons, and a great number of the *Licchavyi Kumāras*. Subject—Several articles both of the dogmatical and moral doctrine of the *Buddhistic* faith. Some verses on impossibilities, by a *Licchavyi Kumāra*. Several of the auditors, as SHÁRIHI-BU, the goddesses SARASWATÍ (Tib. *Dvyangs-chan-ma*), and LAKSHMI (*Sahi-lha-mo-brtan-ma*), ask SHA'KYA on various subjects, as also the four great kings residing on the four sides of the *Ri-rab*, (Sans. *Méru*), whose Sanscrit names are, VAISHRAVAN'A, DHRITA-RAS'HTRA, VIRUD'HAKA, and VIRUPAKSHA. On the 286-7th leaves, adoration is expressed to many *Buddhas* residing in the several corners of the world. The auditors admire much the excellence of this *sūtra*, and express their praise thereupon. SHA'KYA recommends it to their care. The beginning of this *sūtra*, with respect to the qualifications of the *Shravakas*, is much like that of the "*Sher-chin*," or *Prajná páramitá*. This is a favourite *sútra* of all

13 འཕགས་པ་གསེར་འོད་དམ་པ་མཚན་ཏུ་རྩེ་པོ་བཟུང་བ་མདོ་རྩེའི་རྩེ་བོ་ཞེས་ཅུ་
 བ་ཐེག་པ་ཚེན་པོའི་མདོ་ 14 འཕགས་པ་གསེར་འོད་དམ་པ་མདོ་རྩེའི་དབང་པོའི་རྩེ་བོ་ཞེས་
 ཅུ་བ་ཐེག་པ་ཚེན་པོའི་མདོ་

Buddhists. Among the nine *Dharmas* greatly respected in *Nepal*, this is one. See Asiatic Researches, vol. xvi. page 424, "Nine *Súbarana Prabhá*," and page 428, "*Suvarna Prabha*."

(*PA*) OR THE THIRTEENTH VOLUME.

There are in this volume seventy-one separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—

1. Sans. *Mahá sahasra pramardana sūtra*. Tib. ⁽¹⁵⁾ *Stongs-ch'hen-po-rab-tu-hjoms-pa* — mdo. From leaf 1—39. The supreme overcomer (or subduer) of the great thousand (worlds). Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) at *Rájagriha*, (Tib. *Rgyal-pohi-kháb*), on the southern side of the *Gridhra kúta parvata*, before 1250 *Gélongs*. All sorts of gods and demons repair to CHOM-DA'N-DA'S (especially BRAHMA', INDRA, and the four guardians of the world, on the *Ri-rab*, leaves 139, 140) to hear his instruction on the deliverance from pain. He gives them several instructions. They take refuge with the seven *Buddhas*. There are several praises of *Buddha* expressed by these divinities, as also there are some *mantras*.

2. Sans. *Mahá mayúri vidya rájnyi-dhāran'í*. Tib. ⁽¹⁶⁾ *Rig-sñags-kyi-rgyal-mo-rma-bya-ch'hen-mo* — gzung. From leaf 39—86. The queen of VIDYA MANTRAS, the great pea-hen. Enumeration of all sorts of demons—prayers, praises, *mantras*, instruction by SHA'KYA. Leaf 67. All sorts of diseases—prayers to *Buddha* for the welfare of all animal beings. Leaf 75. Among other principal rivers are mentioned, the *Gangá*, *Sindhu*, *Pakshu*, and the *Sita*. Translated by SHILE'NDRA BODHI, JNA'NA SIDDHI, SHA'KYA PRABHA', and BANDE' YE'-SHE'S-SDE'.

¹⁵ ཐོངས་ཆེན་པོ་ འཇམ་མཉམས་པ་—མདོ

¹⁶ རིག་སྒྲུབ་ཀྱི་རྒྱལ་མོ་རྩ་ཆེན་མོ་—