

1. Sans. *Ságara-mati pariprichch'ha*. Tibetan, ⁽⁵⁾ *Blo-gros-rgya-mts'hos-zhus-pa*. From leaf 1—178. A *sútra* delivered on the request of SA'GARAMATI (an ocean of understanding) a *Bodhisatwa*.

2. Sans. *Ságara-Nága-Rája pariprichch'ha*. Tibetan, ⁽⁶⁾ *Kluhi-rgyal-po-rgya-mts'hos-zhus-pa*. From leaf 178—305. A *sútra* told on the request of SÁGARA, Nága Rája.

3, 4. Other two *su'tras*, on the request of ditto.

5. Sans. *Anapata-Nága-Rája pariprichch'ha*, (for *Anatapta*, &c.,) Tibetan, ⁽⁷⁾ *Kluhi-rgyal-po-“Ma-dros-pas” zhus-pa*. From leaf 317—390. A *su'tra* delivered on the request of ANAPATA, Nága Rája.

6. Sans. *Druma-Kinnara Rája pariprichch'ha*. Tibetan, ⁽⁸⁾ *Miham-chihi-rgyal-po-ljon-pas-zhus-pa*. From leaf 390—494. A *su'tra*, on the request of KINNARA RA'JA, a demon.

(PA) OR THE THIRTEENTH VOLUME.

There are fourteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with their contents, are as follow :—

1. Sans. *Brahmá pariprichch'ha*. Tib. ⁽⁹⁾ *T'shangs-pas-zhus-pa*. From leaf 1—16. A *su'tra* delivered on the request of BRAHMA' (the god), containing instructions on the manner by which one may arrive at the supreme perfection.

2. Sans. *Brahmádatta pariprichch'ha*. Tibetan, ⁽¹⁰⁾ *T'shangs-pas-byin-gyis-zhus-pa*. From leaf 16—36. A *su'tra* containing various instructions, given on the request of BRAHMA'DATTA.

3. Sans. *Brahmá-vishesha-chinti pariprichch'ha*. Tibetan, ⁽¹¹⁾ *T'shangs-pa-k'hyad-par-séms-kyis-zhus-pa*. From leaf 35—162. All sorts of religious

⁵ སྒོ་གོས་ རྩ་མཚོས་ རྣམ་པ ⁶ ལྷུའི་ རྩལ་པོ་ རྩ་མཚོས་ རྣམ་པ ⁷ ལྷུའི་ རྩལ་པོ་ མ་འོས་
པས་ རྣམ་པ ⁸ མིའམ་ རིའི་ རྩལ་པོ་ ལྷོན་པས་ རྣམ་པ ⁹ ཚྲིངས་པས་ རྣམ་པ ¹⁰ ཚྲིངས་པས་
ཕྱིན་ཕྱིས་ རྣམ་པ ¹¹ ཚྲིངས་ པ་ རྩད་པར་ ལེམས་ཕྱིས་ རྣམ་པ

instructions given by *BCHOM-LDAN-HDAS* (SHA'KYA) in a discursive manner, on the request of *BRAHMA' VISHES'HA-CHINTI*.

4. Sans. *Suvikranta Dévaputra pariprichch'ha*. Tibetan, ⁽¹²⁾ *Lhahi-bu-rab-tsal-séms-kyis-zhus-pa*. From leaf 162—225. A *sútra* on several subjects; how to acquire such and such good qualities; and how to be delivered from such and such defects: told by *MANJU SRI*, (Tibetan *Hjam-dpal*) at the request of *SUVIKRANTA DÉVAPUTRA*.

5. Sans. *Shri-vasu pariprichch'ha*. Tibetan, ⁽¹³⁾ *Dpal-dvyig-gis-zhus-pa*. From leaf 225—232. A *sútra* containing religious instruction: given by *SHA'KYA*, at the request of *SHRI-VASU*, a merchant.

6. Sans. *Ratna-jáli-pariprichch'ha*. Tibetan, ⁽¹⁴⁾ *Rin-ch'hen-dra-va-chan-gyis-zhus-pa*. From leaf 232—258. Instruction on several *Buddhas*, their doctrine, and on the manifold blessings arising from a firm belief in their doctrine: given by *SHA'KYA*, on the request of *RATNA-JÁLÍ*, a young man of the *Lichabi* race in the city of *Yangs-pa-chan*, (Sans. *Vaishali* hod, *Allahabad*) who had invited and entertained *SHA'KYA* with his disciples.

7. Sans. *Ratna-chandra pariprichch'ha*. Tibetan, ⁽¹⁵⁾ *Rin-ch'hen-zla-vas-zhus-pa*. From leaf 258—270. Instruction on several *Buddha* provinces—the perfections of *Buddhas*—the six transcendental virtues: given at the request of *RATNA-CHANDRA*, the son of the king of *Magadha* (Sanskrit, *Vimbasára*, or Tibetan, *Gzugs chan-snying-po*).

8. Sans. *Kshémañkara pariprichch'ha*. Tibetan, ⁽¹⁶⁾ *Bdé-byéd-kyis-zhus-pa*. From leaf 270—277. Instruction on the several duties of a *Bodhisatwa*—on patience—on subduing the passions; given by *SHA'KYA*, at the request of *KSHE'MAÑKARA*, a man of the *Shákya* race at *Capila*, (Tib. *Ser-skya*).

9. Sans. *Ráshtra pála pariprichch'ha*. Tibetan, ⁽¹⁷⁾ *Yul-hk'hor-skyong-gis-zhus-pa*. From leaf 277—283. On the means by which the religion of

12 ལྷེ་བྱ་ འཕ་སྐྱལ་ རེ་མཁས་ གྱིས་ རྒྱས་པ་ 13 དཔལ་ དབྱིག་ གིས་ རྒྱས་པ་ 14 རིན་ཆེན་
 ར་ལ་ཅན་ གྱིས་ རྒྱས་པ་ 15 རིན་ཆེན་ ལྷ་ལས་ རྒྱས་པ་ 16 བདེ་བྱེད་ གྱིས་ རྒྱས་པ་ 17 ཡུལ་ལྷོ་འཕེལ་
 ལྷོད་ གིས་ རྒྱས་པ་

1. Sans. *Mañju-Sri pariprichch'ha*. Tib. ⁽²³⁾ *Hjam-Dpal-gyis-dris-pa*. From leaf 1—8. A *sútra* on the excellency of *Tathágata* : told by SHA'KYA, at the request of MAÑJU-SRI.

2. Sans. *Nairátma pariprichch'ha*. Tib. ⁽²⁴⁾ *Bdag-méd-pas-dris-pa*. From leaf 8—11. Discussion on the soul or “Ego,” at the request of NAIRA'TMA, (one that denies the existence of the soul, or “Ego,” in man).

3. No Sanscrit title. Tibetan, ⁽²⁵⁾ *Hjig-rten-hdsin-gyis-dris-pa*. From leaf 11—124. On the person of *Tathágata*—the existence of things in general—and on various other subjects : given at the request of a *Bodhisatwa* of the name of HJIG-RTEN-HDSIN, (the holder of the world).

4. Sans. *Akshaya-mati nirdésha*. Tibetan, ⁽²⁶⁾ *Blo-gros-mi-zad-pas-bstan-pa*. From leaf 124—274. The explication of several metaphysical terms, as, “to come forth” and “to go away,” by AKSHAYA-MATI, a *Bodhisatwa* ; and other discussions between SHA'KYA, his principal disciple SHA'RADWATIHI-BU, and this *Bodhisatwa*.

5. Sans. *Vimala-kírtti nirdésha*, Tibetan, ⁽²⁷⁾ *Dri-ma-méd-par-grags-pas-bstan-pa*. From leaf 274—382. Speculations on the principal topics of *Buddhism*, by VIMALA-KÍRTTI.

6. Sans. *Mañju-Sri nirdésha* Tibetan, ⁽²⁸⁾ *Hjam-dpal-gyis-bstan-pa*. Leaves 382, 383. Expressions of MAÑJU SRI, on his being insatiable in shewing respect to SHA'KYA.

7. Sans. *Bodhivaká nirdésha*. Tibetan, ⁽²⁹⁾ *Byang-ch'hub-kyi-p'hyogs-bstan-pa*. From leaf 383—389. Instruction on several virtuous actions : given by SHA'KYA in a discursive manner with MAÑJU SRI.

8. Sans. *Samprati-paramártha-satyéna nirdésha*. Tibetan, ⁽³⁰⁾ *Kun-rdsob-dang-don-dam-pahi-bdén-pa-bstan-pa*. From leaf 389—429. Instruction on the apparent and on the real truth.

²³ རྩམ་ དཔལ་ལྷིས་ རིས་པ ²⁴ བདག་མེད་པས་ རིས་པ ²⁵ རྩམ་རྗེན་ རྩམ་ ལྷིས་ རིས་པ
²⁶ ལྷོ་ལྷོས་མི་རྩད་པས་བཟུན་པ ²⁷ རི་མ་མེད་ པར་ ལམས་ པས་ བཟུན་པ ²⁸ རྩམ་ དཔལ་ ལྷིས་
 བཟུན་པ ²⁹ བྱང་ རྩལ་གྱི་ ལྷོ་ལས་ བཟུན་པ ³⁰ ལྷན་ ལྷོ་པ་དང་ དོན་དམ་ པའི་བདེན་པ་ བཟུན་པ

10. Sans. *Strī-vivartā byākaraṇa*. Tib. ⁽⁴¹⁾ *Bud-med-hgyur-va-lung-bstan-pa*. From leaf 324—363. Discourse upon several topics of the *Buddhistic* doctrine, between RAB-HBYOR (Sans. *Subhūti*) and a *Bodhisatva*, in the shape of a woman. SHĀKYA'S prediction respecting that woman.

11. Sans. *Chandrottará dārikā byākaraṇa*. Tib. ⁽⁴²⁾ *Bu-mo-zla-mch'hog-lung-bstan-pa*. From leaf 363—393. The prediction of SHĀKYA with respect to CHANDROTTARA', a girl, that she shall become a *Buddha*.

12. Sans. *Kshémāvati byākaraṇa*. Tib. ⁽⁴³⁾ *Bdé-ldan-ma-lung-bstan-pa*. From leaf 393—397. A prediction with respect to KSHE'MĀVATI', the wife of VIMBASA'RA, the king of *Magadha*. SHĀKYA'S religious instruction to her.

13. Sans. *Shrī-mahā-dēvi byākaraṇa*. Tib. ⁽⁴⁴⁾ *Lha-mo-ch'hen-mo-dpal-lung-bstan-pa*. From leaf 397—403. At the request of SPYAN-RAS-GZIGS, SHĀKYA tells SRI'-MAHĀ-DE'VI'S former moral merits, and that she shall become a *Tathāgata*, in future time.

14. Sans. *Jaya-mati (pariprich'chha)*. Tib. ⁽⁴⁵⁾ *Rgyal-vahi-blo-gros-kyis-zhus-pa*. Leaves 403, 404. At the request of JAYAMATI, SHĀKYA instructs him, what is to be done that one may arrive at such and such a perfection or happiness, according to his own wishes.

15. Sans. *Avalokanam*. Tib. ⁽⁴⁶⁾ *Spyan-ras-gzigs*. From leaf 404—427. The shewing of the several benefits arising from the exercise of some specified religious and moral merits.

16. Sans. *Mañju Shrī vihāra*. Tib. ⁽⁴⁷⁾ *Hjam-dpal-gnas-pa*. MANJU SRI'S conversation with SHA'RIBHU, on worldly existence.

41 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་ 42 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་ 43 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་
 44 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་ 45 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་
 46 འཇམ་མཉམས་འཇམ་མཉམས་ 47 འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་འཇམ་མཉམས་

17. Sans. *Amrita dána*. Tib. ⁽⁴⁸⁾ *Bdud-rtsi-brjod-pa*. From leaf 436—440. On a request from MAITREYA, SHA'KYA instructs him how to prevent his doctrine from being discontinued in future time.

18. Sans. *Maitreya-prasthánam*. Tib. ⁽⁴⁹⁾ *Byams-pa-hjug-pa*. From leaf 440—475. On the proceedings or conduct of MAITREYA, with respect to his former moral merits: told by SHA'KYA at the request of a *Bodhisatwa*.

19. Sans. *Lokánu-samán-ávatára*. Tib. ⁽⁵⁰⁾ *Hjig-rten-gyi-rjes-su-mthun-par-hjug-pa*. From leaf 475—483. The walking (or doing) after the manner of the world. SHA'KYA, at the request of MANJU SRÍ, his spiritual son, tells (in verse) the reasons why the *Tathágatas*, or *Buddhas*, accommodate themselves, in their proceedings, to men's ideas (or to human conceptions). Translated by JINA-MITRA, DA'NASHILA, and YE'SHE'S-SDE'.

(MA) OR THE SIXTEENTH VOLUME.

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

1. Sans. *Shraddhá-balá dhánávatára mudra*. Tib. ⁽⁵¹⁾ *Dad-pahi-stobs-bsked-pa-la-hjug-pahi-p'hyag-rgya*. From leaf 1—103. Many explanations regarding the terms—relief from toil, and increase in faith: by SHA'KYA to MANJU SRÍ. On the six transcendental virtues. The several *Bhumis* (or degrees of *Bodhisatwas*. Several *Buddhas* or *Tathágatas* in the ten corners of the world—their perfections, and their endeavours in bringing to perfection all sorts of animal beings. Translated by SURENDRA-BODHI and YE'SHE'S-SDE'.

2. Sans. *Niyata aniyata gati mudra avatára*. Tib. ⁽⁵²⁾ *Nes-pa-dang-ma-ñes-par-hgro-vahi-p'hyag-rgya-la-hjug-pa*. From leaf 103—127. On the

48 བརྒྱད་རྩི་གཞིད་པ 49 ཐུམས་པ་འཇུག་པ 50 འཇིག་རྟེན་གྱི་རྟེན་སྲུ་མཐུན་པར་
 འཇུག་པ 51 དང་པོའི་ཕྱོགས་བསྐྱེད་པ་ལ་འཇུག་པའི་ཕྱག་རྒྱ 52 དེས་པ་དང་མ་དེས་པར་
 འཕྲོ་བའི་ཕྱག་རྒྱ་ལ་འཇུག་པ

10. Sans. *Sháli sambhava*. Tib. ⁽⁶⁰⁾ *Sáluhi-ljang-pa*. From leaf 190—203. The green rice field, or the dependent or causal concatenation of things in their coming forth and existing; illustrated in a green rice field; shewing how every article is dependent on other things, commencing with the seed.

11. Sans. *Patitya* (or *pratitya*) *samutpáda ádina cha vibhága nirdésha*. Tib. ⁽⁶¹⁾ *Rten-ching-hbrel-var-hbyung-va-dang-po-dang-rnam-par-dvyé-va-bstan-pa*. From leaf 203—206. On the first (ignorance) of the twelve categories of dependent or causal concatenation, and its division.

12. Ditto. Another small treatise on the same subject. *Leaves* 306, 307.

13. Sans. *Ángulimáliya* (he that wears a chaplet of men's fingers.) Tib. ⁽⁶²⁾ *Sor-mohi-phreng-va-la-p'han-pa*. From leaf 307—332. Useful instruction to *ÁNGULIMA'LIYA*. *SHÁ'KYA* lectures him on the immorality of his several actions—on the theory and practice of a *Bodhisatwa*, or of a truly good and wise man—and on the wrong principles of the *Bráhmans*, with respect to the means of final emancipation.

14. Sans. *Rája-désha*. Tib. ⁽⁶³⁾ *Rgyal-po-la-gdams-pa*. From leaf 332—337. Advice or counsel to a prince. *SHÁ'KYA* speaks to *GZUGS-CHAN-SNYING-PO*, (Sans. *Vimbasára*) the king of *Magadha*, on instability—the miseries of life in the worldly existence—and on the happy state, after final emancipation.

15. Sans. *Rája-désha*. Tib. *Rgyal-po-la-gdams-pa*. From leaf 337—339. *SHÁ'KYA*'s instruction to (Tib. ⁽⁶⁴⁾) *HCH'HAR-BYED*, the king of *Badsala* (Tib. ⁽⁶⁵⁾).

16. Sans. *Ajáta-shatrukókrittya vinodana*. Tib. ⁽⁶⁶⁾ *Ma-skyés-dgrahihgyod-pa-bsal-va*. From leaf 339—427. On the dispelling of the sorrows of *AJA'TA-SHATRU* (king of *Magadha*) who had caused the death of his father

60 ལུ་ལྷུའི་རྩལ་པ་ 61 ཚྱིན་ མིང་ འབྲེལ་པར་ འབྲུང་པ་དང་པོ་དང་ ཚམ་པར་ དབྱེ་བ་ བཟུམ་པ་
 62 སྤེལ་ མེའི་ བྲོང་པ་ལ་ མཚན་པ་ 63 རྒྱལ་པོ་ལ་ གདམས་པ་ 64 འཆར་ཕྱེད་ 65 བདག་ མེད་པ་
 66 མ་རྩེས་ དགའི་ འབྲེད་པ་ བསལ་བ་

VIMBASA'RA. Instruction by SHA'KYA upon several subjects, in a discursive manner, with his principal disciples, tending to the comfortation of that king.

17. Sans. *Shrī-gupta*. Tib. ⁽⁶⁷⁾ *Dpal-sbas*. From leaf 427—451. The story of SRI'-GUPTA, a householder, at *Mnyan-yod* (Sans. *Shrāvasti*). He, on the advice of his naked spiritual guide, endeavours to destroy the life of GAUTAMA (the deceiver of the world); but being afterwards convinced of his divine qualities, repents of his former actions, and takes refuge with *Buddha*.

18. Sans. *Karma ávaraṇa vishuddhi*. Tib. ⁽⁶⁸⁾ *Las-kyi-sgrib-pa-rnam-par-dag-pa*. From leaf 451—473. SHA'KYA'S instruction to Gélong DRI-MED-HOD, at *Yangs-pa-chan*, how to become pure after his having committed adultery.

19. Sans. *Karma ávaraṇa pratisáraṇam* (or *pratic'hédanam*). Tib. ⁽⁶⁹⁾ *Las-kyi-sgrib-pa-rgyun-gchod-pa*. From leaf 473—490. Instruction by SHA'KYA, at the request of SHA'RIHI-BU, on putting off all imperfections, and becoming perfect.

(T_{SA}) OR THE SEVENTEENTH VOLUME.

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

1. Sans. *Buddha-pitaka-du-shila nigrāhi*. Tib. ⁽⁷⁰⁾ *Sangs-rgyas-kyi-sdé-snod-tshul-k'hrims-hch'hal-pa-ts'har-gchod-pa*. From leaf 1—131. The punishment of those that have violated the moral laws or doctrine of *Buddha*. SHA'KYA at *Varánāsi*, in a grove ⁽⁷¹⁾, instructs SHA'RIHI-BU in the true theory of *Buddha* doctrine with respect to the soul—on the character of a true religious guide, and on that of false teachers—he foretells the degenera-

67 དཔལ་ཐུབ་ 68 ལས་ཀྱི་སྐྱིལ་པ་རྣམ་པར་དག་པ་
70 སངས་རྒྱལ་གྱི་སྐྱེ་སྐྱོད་རྒྱལ་ཁྱིམ་ལ་འཆལ་པ་ཚཱ་གཙོད་པ་
ཀྱི་རྣམས་ཀྱི)

69 ལས་ཀྱི་སྐྱིལ་པ་སྐྱེ་གཙོད་པ་
71 (རང་སྐྱོད་སྐྱེད་པ་འི་དགས་

tion of the priests, in future times—the unhappy consequences of bad principles or theories—he speaks also of several transgressions against good morals. Translated by DHARMA SRÍ PRABHA', and *Gélong DPAL-GYI-LHUN-PO*.

2. Sans. *Rája avavádaka*. Tib. ⁽⁷²⁾ *Rgyal-po-la-gdams-pa*. Advice to a king. From leaf 131—142. SHA'KYA, at the request of the king of *Kosala* (Tib. *Gsal-rgyal*), gives moral instruction, and advises him to govern religiously and lawfully.

3. Sans. *Mahá bhéri haraka parivarta*. Tib. ⁽⁷³⁾ *Rñā-vo-ch'hé-ch'hen-pohi-léhu*. From leaf 142—208. A chapter on the large drum; or SHA'KYA'S instruction to his disciples, at a certain time when he was visited by the king of *Kosala*, who came with great noise of drums and other musical instruments. SKA'KYA tells his disciples that the greatest happiness of man is final emancipation.

4. Sans. *Traya triñshat parivarta*. Tib. ⁽⁷⁴⁾ *Sum-chu-rtsa gsum-pahi-léhu*. From leaf 208—263. A chapter on *Traya triñshat* (thirty-three), or the residence of gods, where the principal is INDRA. Instruction by SHA'KYA, at the request of KAUSHIKA or INDRA, on the theory and practice of the *Bodhisatwas*.

5. Sans. *Sthira atya shaya parivarta*. Tib. ⁽⁷⁵⁾ *Lhag-pahi-bsam-pa-brtañ-pahi-léhu*. From leaf 263—277. A chapter on the story of a *Bodhisatwa* of that name. SHA'KYA'S instruction to him, on being able to renounce cupidity or lust.

6. Sans. *Tri-sharaṇa gachch'hámi*. Tib. ⁽⁷⁶⁾ *Gsum-la-skyabs-su-hgro-va*. From leaf 277—279. The taking of refuge with the three holy ones (BUDDHA, DHARMA, and SANGHA). SHA'KYA, at the request of SHA'RÍHI-BU, tells the merits of that action.

72 ཐུག་པོ་ལ་ བཏམ་པ་པ། 73 ཇ་པོ་ཚེ་ཚེ་པོའི་ ལེའུ 74 ལུམ་རྩ་ ལྷ་གསུམ་པའི་ ལེའུ
75 ལྷ་ག་པའི་ བསམ་པ་ བརྟན་པའི་ ལེའུ 76 གསུམ་ལ་ ལྷ་བས་ལུ་ འཕོ་བ

7. Sans. *Bhava sakrámita*. Tib. ⁽⁷⁷⁾ *Srid-pa-hy'ho-va*. On the change of worldly existence. From leaf 279—282. At the request of the king of *Magadha* ⁽⁷⁸⁾, SHA'KYA tells, what will become of men after death.

8. Sans. *Sarva vidalya samigrata* (or *sañgraha*). Tib. ⁽⁷⁹⁾ *Rnam-par-hf'hag-pa-t'hams-chad-bsdus-pa*. From leaf 282—301. A collection of several instructions, on the request of BYAMS-PA (Sans. *Maitreya*), by SHA'KYA, for arriving at the supreme perfection.

9. Sans. *Buddha sañgíti*. Tib. ⁽⁸⁰⁾ *Sangs-rgyas-bgro-va*. From leaf 301—356. An argumentative lecture on *Buddha*.

10. Sans. *Tathágata sañgíti*. Tib. ⁽⁸¹⁾ *Dé-bzhin-gshegs-pa-bgro-va*. From leaf 356—416. Considerations on *Tathágata*, by SHA'KYA, at the request of MANJU SRI'.

11. Sans. *Tathágata-sri-samaya*. Tib. ⁽⁸²⁾ *Dé-bzhin-gshegs-pahi-dpal-gyi-dam-ts'hig*. From leaf 416—468. The holy word or promise of *Tathágata*. Instruction on the means of arriving at supreme perfection; delivered by SHA'KYA at the request of DPAL-LHA-MO-CH'HEN-MO (*Umá*).

(T'S'HA) OR THE EIGHTEENTH VOLUME.

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

1. Sans. *Ratna-mégha*. Tib. ⁽⁸³⁾ *Dkon-mch'hog-sprin*. The precious cloud. From leaf 1—175. SHA'KYA on the top of the mountain of *Gayá*, in the presence of all sorts of hearers, on the request of a *Bodhisatwa*, (*Sgrib-pa-t'hams-chad-rnam-par-sél-va*), gives instruction on all sorts of virtues, especially on the ten cardinal ones; as, charity, morality, patience, diligence, meditation,

77 སྤོན་པ་ལོ་ལོ་བ་ 78 བརྗོད་ལྷུང་ས་ མཐོག་གཞི་ལོ་ 79 རྣམ་པར་ འཕྲིན་པ་ རྣམས་
 80 སངས་ རྒྱལ་བཟོ་བ་ 81 དེ་བཞིན་གསེས་པ་ བཟོ་བ་ 82 དེ་བཞིན་ གསེས་
 པའི་དཔལ་ལྗོད་ དམ་ཚིག་ 83 དམ་ཚིག་ མཚོན་ ལྷོན་

wit or ingenuity, mode, prayer, fortitude, and wisdom. The nature and extent of each of them, with four subdivisions, is explained, as well as how and when they are perfectly fulfilled or accomplished. At the end of this *sūtra* it is stated by SHĀKYA, that this *su'tra* may be called also, a mine of precious good qualities, or a light of wisdom. On account of the moral doctrine it contains, it is a favourite work among the Tibetans. Translated by BANDE'-RIN-CH'HEN-MTS'HO, and CH'HOS-NYID-TS'HUL-K'HRIMS, (no Pandit is mentioned here).

2. Sans. *Mahā Mēgha*. Tib. ⁽⁸⁴⁾ *Sprin-ch'hen-po*. The great cloud. From leaf 175—331. SHĀKYA on the mountain called the "Bya-rgod-p'hung-pohi-ri," near *Rājagriha*. Among the several classes of hearers, there is an immense number of *Bodhisatwas*, with the epithet of "great cloud," (*Sprin-ch'hen*)—also many young men of the *Lichabi* race are enumerated. This *sūtra* was delivered by SHĀKYA, at the request of a *Bodhisatwa* (*Sprin-ch'hen-snying-po*) who makes a long encomium on SHĀKYA'S person, and his several accomplishments. There are several subjects: the principal are the greatness of *Tathāgata's* or *Buddha's* qualities or perfections—the excellence of his doctrine—several *Buddhas*, their provinces, and their great exertions—*Bodhisatwas*—the different degrees of their perfections—the manner of their conduct. Instruction on several articles of the *Buddha* faith.

3. Sans. *Dasha-dig Bodhisatwa sāmudra sannipati mahodasa vikrīdita*. Tib. ⁽⁸⁵⁾ *P'hyogs-bchuhi-byang-ch'hub-séms-dpah-rgya-mts'ho-hdus-pahi-dgah-ston-ch'hén-po-la-brtsé-va*. The sports or amusements, in a great festival, of an ocean of *Bodhisatwas* assembled from the ten corners of the world, (from leaf 331—378); or speculations on several topics of the *Buddhistic* system, as *Sūnyatā*—causal concatenation—several regions or *Buddha* mansions of the world. Delivered by B'CHOM-LDAN-HDAS (SHĀKYA) at the request of KUN-TU-BZANG-PO (Sans. *Samanta-Bhadra*) a *Bodhisatwa*.

84 སྤྱིན་ཚེན་པོ་
ཕྱོག་ཚེན་པོ་ལ་བརྟེན་པ་

85 ཕྱོགས་བརྒྱའི་བྱང་ཆུབ་སེམས་དཔའ་ལྷ་མཚོ་འཕེལ་པའི་དགའ་

4. Sans. *Sarva nága hridáya*. Tib. ⁽⁸⁶⁾ *Klu-fhams-chad-kyi-snying-po*. From leaf 378—385. Several magical sentences or *mantras* (in Sanscrit) addressed to the *Nágas* and *Tathágatas*, managers of the clouds; with some prayers and praises (in Tibetan) for obtaining rain.

5. Sans. *Mahá Mégħa*. Tib. ⁽⁸⁷⁾ *Sprin-ch'hen-po*. From leaf 385—404. A *su'tra* containing magical prayers and praises, to be read for obtaining rain.

6. Sans. *Bhagaván us'hnis'ha mahá*. Tib. ⁽⁸⁸⁾ *Bchom-ldan-hdas-kyi-gtsu gtor-ch'hen-po*. From leaf 404—438. The great ornament on the crown of the head of BHAGAVA'N; or SHA'KYA'S instruction to DGAH-VO and others in the mysteries of *Tathágata*, to be delivered from the errors or delusion of the world, and to obtain final happiness or emancipation from bodily existence.

(*Dsa*) OR THE NINETEENTH VOLUME.

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

1. Sans. *Dharma Saṅgīti*. Tib. ⁽⁸⁹⁾ *Ch'hos-yang-dag-par-sdud-pa*. Enumeration of several virtues. From leaf 1—154. Several particular virtues and perfections are enumerated; and after each, is stated, what one may obtain by the exercise of them. Discussions, by two *Bodhisatwas*, on the nature, the birth, abiding, and the death of the *Tathágatas*—in what sense, or how, they should be taken or understood. Enumeration of several perfections of *Tathágatas*. The ten cardinal virtues, beginning with charity, &c. &c. Theories respecting the soul. *Sú'nyatá*, and other common topics. Translated by MANJU SRI-GARBHA, VIJAYA-SHÍLA, SHÍLENDRA-BODHI, and YE'-SHE'S SDE'.

2. Sans. *Dasha chakra kshiti-garbha*. Tib. ⁽⁹⁰⁾ *Sahi-snying-pohi-hk'hor-lo-bchu-pa*. From leaf 154—367. The several perfections of KSHITI-GARBHA,

⁸⁶ ལྷ་འཇམ་ལ་ཅད་ཀྱི་སྣོད་པོ་ ⁸⁷ ལྷིན་ཆེན་པོ་ ⁸⁸ བཟོམ་ལྷན་ལྷན་ལྷན་གྱི་གཞི་བ་ཉེ་ཆེན་པོ་
⁸⁹ ཆེན་ལོང་ལྷན་ལྷན་པུ་སྣོད་པོ་ ⁹⁰ ལའི་སྣོད་པོའི་ལའོ་ལྷན་པོ་

a *Bodhisatwa*; or instruction on several things, according to the *Buddhistic* principles, especially on the ten transcendental or perfect virtues; as charity, morality, patience, &c.—the three degrees of perfection—the virtues required for arriving at each of them. Many moral instructions, both in prose and verse, teaching how to reach the degree of perfection of a *Bodhisatwa*.

3. Sans. *Aryāvivarta chakra*. Tib. ⁽⁹¹⁾ *Hp'hags-pa-p'hyir-mi-ldog-pahi-hk'hor-lo*. From leaf 367—458. Instruction on walking in the path of virtue. SHA'KYA addressing KUN-DGAH-VO, tells him the duties of a *Bodhisatwa*. There are here many instructions in the doctrines of *Buddha*, according to the three different degrees of perfection in the principals of SHA'KYA's disciples. At the end it is stated by SHA'KYA, that this *su'tra* contains the essence of that which the other *Buddhas* have taught before him; as also the transcendental virtues.

4. Sans. *Samādhi chakra*. Tib. ⁽⁹²⁾ *Ting-gé-hdsin-gyi-hk'hor-lo*. From leaf 458—460. SHA'KYA's ecstasies—his discourses with MANJU SRI' on some metaphysical points.

5. Sans. *Pariñata chakra*. Tib. ⁽⁹³⁾ *Yongs-su-bsño-vahi-hk'hor-lo*. From leaf 460—465. On the bestowing of a *Buddha's* benediction on any one, that, in consequence of his religious and moral merits, he may at last find the supreme perfection. In general, all the five works in this volume contain speculation on the theory and practice of the *Bodhisatwas*, or imaginary saints.

(W₁) OR THE TWENTIETH VOLUME.

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

<p>91 འཕགས་པ་ རྒྱུ་མི་རྩལ་པའི་ ལཱོ་ལ་ བཟོ་བའི་ ལཱོ་ལ་</p>	<p>92 ཉིང་ངེ་ ལཱོ་ལ་ལྱི་ ལཱོ་ལ་ལྱི་</p>	<p>93 ལོངས་སུ་</p>
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1. Sans. *Sad-dharma rāja*. Tib. ⁽⁹⁴⁾ *Dam-pahi-ch'hos-kyi-rgyal-po*. From leaf 1—22. Instruction by SHĀKYA, when he was about to die, concerning the soul, at the request of a *Bodhisatwa* ⁽⁹⁵⁾. Here is stated, that all animal beings have in themselves the same spiritual essence as *Buddha* has.

2. Sans. *Dharma nīrá*. Tib. ⁽⁹⁶⁾ *Ch'hos-kyi-ts'hul*. From leaf 22—39. On the duties and practices of the *Bodhisatwas*; or several rules to be observed by those who aspire at perfection.

3. Sans. *Dharma-skandha*. Tib. ⁽⁹⁷⁾ *Ch'hos-kyi-p'hung-po*. From leaf 39—46. The aggregate of moral laws or precepts, of which there are counted 84,000 in the *Buddhistic* system. SHĀKYA, when he was at *Ser-skyā* (Sans. *Capila*) at the request of SHĀRIHI-BU, and others of his principal disciples, gives them an explanation of the *Dharma-skandha*.

4. Sans. *Paramārtha dharma vijaya*. Tib. ⁽⁹⁸⁾ *Don-dam-pahi-ch'hos-kyi-rnam-par-rgyal-va*. From leaf 46—60. The triumph or victory of the true religion. SHĀKYA on the mount *Gayá* converses or talks with several *Rishis* (who address him always, GAUTAMA) on several articles, especially on birth, and death.

5. Sans. *Dharmārtha vibhanga* (for *vibhāga*). Tib. ⁽⁹⁹⁾ *Ch'hos-dang-don-rnam-par-hbyed-pa*. From leaf 60—65. Explanation of the meaning of some religious articles, given by SHĀKYA, at the request of a *Bodhisatwa* (Tib. ⁽¹⁰⁰⁾ *RGYAL-VAS-DGA-VA*), who rejoices on being victorious.

6. Sans. *Bodhisatwa pratimokṣha chatushka nirahāra*. Tib. ⁽¹⁾ *Byang-ch'hub-sems-dpahi-so-sor-thar-pa-ch'hos-bzhi-sgrub-pa*. From leaf 65—84. Instruction on four virtues, by the acquisition of which a *Bodhisatwa* may arrive at the supreme perfection, or may become a *Buddha*: given by SHĀKYA, at the request of SHĀRIHI-BU.

94 དམ་པའི་ཚོས་ཀྱི་རྒྱལ་པོ་ 95 ཀམ་མཁའི་མཛོད་ 96 ཚོས་ཀྱི་རྒྱལ་ 97 ཚོས་ཀྱི་
 ཟུང་པོ་ 98 དོན་ དམ་པའི་ཚོས་ཀྱི་ ཀམ་པར་རྒྱལ་པ 99 ཚོས་དང་ དོན་ཀམ་པར་ འབྲེད་པ
 100 རྒྱལ་པ་བ་དགའ་པ 1 ཐུང་རྒྱལ་ སེམས་དཔའི་སོ་སོར་ཐར་པ་ཚོས་ བཞི་སྐྱེ་པ

7. Sans. *Chatur-dharma nirdesha*. Tib. ⁽²⁾ *Ch'hos-bzhi-bstan-pa*. *Leaves* 84, 85. The enumeration of four things, by which all crimes committed are effaced or washed away.

8. Sans. *Chatur dharmaka su'tra*. Tib. ⁽³⁾ *Ch'hos-bzhi-pahi-mdo*. *Leaves* 85, 86. Four things to be avoided by every wise man.

9. Sans. Ditto. *Leaves* 86, 87. Four things to be kept or observed by every *Bodhisatwa*, or wise man.

10. Sans. *Chatus'hka nirahára*. Tib. ⁽⁴⁾ *Ch'hos-bzhi-pa-sgrub-pa*. From *leaf* 87—99. An explanation on the perfect exercise or accomplishment of four things, or on the way of a *Bodhisatwa*. Delivered by MANJU SRI.

11. Sans. *Tri dharmaka su'tra*. Tib. ⁽⁵⁾ *Ch'hos-gsum-pahi-mdo*. From *leaf* 99—101. Instruction by SHA'KYA on three things (lust, avarice, and unchastity) to be avoided for future happiness.

12. Sans. *Dharmakétu dhwaja pariprichch'ha*. Tib. ⁽⁶⁾ *Ch'hos-kyi-rgyal mts'han-gyis-zhus-pa*. *Leaf* 101. Instruction on the ten virtues required in a *Bodhisatwa*, that he may soon arrive at the supreme perfection: given by SHA'KYA, at the request of DHARMAKÉTU-DHWAJA, a *Bodhisatwa*.

13. Sans. *Dharma-samudra*. Tib. ⁽⁷⁾ *Ch'hos-kyi-rgya-mts'ho*. From *leaf* 101—106. An ocean of virtues. On the advantages of one's taking the religious character. SHA'KYA on the mount *Patalaka*, on the sea-shore, gives instruction on several virtues, at the request of a *Bodhisatwa*.

14. No Sanscrit title. Tib. ⁽⁸⁾ *Ch'hos-kyi-rgya-mo*. The seal or token of religion. From *leaf* 106—131. A *sútra* on morality, and confession of sins.

15. Sans. *Súrya garbha (vaipulya sútra)*. Tib. ⁽⁹⁾ *Ngi-mahi-snying-po-shintu-rgyas-pahi-mdo*, (a very large treatise or *sútra*). From *leaf* 131—350.

2 ཚེས་བཞི་བཟུགས་པ་ 3 ཚེས་བཞི་པའི་མདོ་ 4 (ཚེས)བཞི་པ་སྐྱབས་པ་ 5 ཚེས་གསུམ་པའི་མདོ་
6 ཚེས་གྲི་ལྷན་མཚན་གྲིས་ལྷན་པ་ 7 ཚེས་གྲི་ལྷན་མཚན་ 8 ཚེས་གྲི་ལྷན་མཚན་ 9 འི་མའི་སྣོད་པོ་—
འི་ཚེས་ལྷན་པའི་མདོ་

A large treatise on several articles of the *Buddhistic* doctrine, especially on the duties of a *Bodhisatwa*—told by SHA'KYA, at the request of TS'HANGS-PA. (Sans. *Brahmá.*)

16. Sans. *Tathágata-garbha*. Tib. ⁽¹⁰⁾ *Dé-bzhin-gshegs-pahi-snying-po*. From leaf 350—371. The essence of *Tathágata*. On the excellent qualities of *Tathágata*, and the several defects of men, and of other animal beings.

17. Sans. *Vairochana-garbha*. Tib. ⁽¹¹⁾ *Rnam-par-snang-mdsad-kyi-snying-po*. From leaf 371—377. The essence of *Vairochana*. On the request of a *Bodhisatwa*, (Tib. ⁽¹²⁾) SHA'KYA explains to him, which are the things to be avoided, and the virtues to be practised.

18. Sans. *Akasha-garbha*. Tib. ⁽¹³⁾ *Nam-mk'hahi-snying-po*. From leaf 377—405. Enumeration of several virtues. Discussion of the true theory of a *Bodhisatwa*, as with respect to the existence of things in general. Exposition of some wrong principles.

19. Sans. *Upáya-kaushalya*. Tib. ⁽¹⁴⁾ *T'habs-la-mk'has-pa*. From leaf 405—447. He that is wise in the method of his pursuit; or the wise proceedings of *Bodhisatwa* for arriving at the supreme perfection—told by SHA'KYA at the request of *Ye-shes-bla-ma* (Tib. ⁽¹⁵⁾) a *Bodhisatwa*.

(ZHA) OR THE TWENTY-FIRST VOLUME.

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

1. Sans. *Buddha-náma sahasra pañcha, shata chatur tri pañcha dasa*. Tib. ⁽¹⁶⁾ *Sangs-rgyas-kyi-mts'han-lñā-stong-bzhi-brgya-lñā-bchu-rtsa-gsum-pa*. From leaf 1—137. There are in these leaves an enumeration of five thousand four hundred and fifty-three names or epithets of *Buddha* or *Tathágata* (as is

10 དེ་བཞིན་གསེགས་པའི་སྣང་པོ་ 11 རྣམ་པར་སྣང་མཛོད་ཀྱི་སྣང་པོ་ 12 (ཐུང་པར་སེམས་
13 རྣམ་མཛོད་སྣང་པོ་ 14 དབས་ལ་མཛས་པ་ 15 ལེ་སེས་སྣ་མ་ 16 སངས་རྒྱལ་གྱི་མཛོད་ལྔ་
སྣང་བཞི་བརྒྱ་ལྔ་བརྒྱ་ཙ་གཞུག་པ་

specified in the title) and to each of them is added, "Reverence be to him," or "I adore him." In the text *Tathágata* always is used (Tib. *Dé-bzhin-gshegs-pa*.) The names or epithets are taken from all sorts of virtues, excellent qualities, great performances of *Buddha*, precious things, grand, magnificent, and pleasing objects of nature, &c. &c. All the names are introduced in this form—Tib. ⁽¹⁷⁾ *Dé-bzhin-gshegs-pa*, (such and such a one) *la-p'hyag-hts'hal-lo*. Reverence to *Tathágata* (such and such a one), or I adore *Tathágata* under this name.

Three names, as specimens, taken from the third leaf.

(i.) Tib. ⁽¹⁸⁾ *Dé-bzhin-gshegs-pa-kun-tu-s nang-vahi-nyi-mahi-rgyal-po-la-phyag-hts'hal-lo*. I adore *Tathágata*, the every where shining chief sun.

(ii.) Tib. ⁽¹⁹⁾ *Dé-bzhin-gshegs-pa-ch'hos-kyi-yé-shes-la-p'hyag-hts'hal-lo*. I adore *Tathágata*, the moral wisdom.

(iii.) Tib. ⁽²⁰⁾ *Dé-bzhin-gshegs-pa p'hyogs thams-chad-kyi mar-méhi rgyal-po-la p'hyag-hts'hal-lo*. I adore *Tathágata*, who is the principal lamp (or light) of all the corners (of the world). All the rest run in this manner. In some names, many epithets are heaped together.

2. The second work in this volume is entitled in Sanscrit, *Samyag ácharya*, &c. Tib. ⁽²¹⁾ *Yang-dag-par-spyod-pahi-ts'hul*. From leaf 137—328. On the best conduct, or purity of life of the *Bodhisatwas* (or of the truly wise and pious men) by SHÁKYA, to be followed by his disciples.

3. The third work in this volume (from leaf 328—451) has no Sanscrit title. The Tibetan is ⁽²²⁾ *Hgyod-ts'hangs-kyis-sdig-sbyangs*. The putting away of sins by a sincere repentance, and by the invocation and adoration of the

17 དེ་བཞིན་གསེས་པ་——ལ་ལྷན་འཛུགས་ལོ། 18 དེ་བཞིན་གསེས་པ་སྐྱེས་ལྷན་པའི་ཉི་མའི་
 རྒྱལ་པོ་ལ་ལྷན་འཛུགས་ལོ། 19 དེ་བཞིན་གསེས་པ་ཚོས་ཀྱི་ལེ་ཤེས་ལ་ལྷན་འཛུགས་ལོ། 20 དེ་བཞིན་
 གསེས་པ་ལྷོགས་ཐམས་ཅད་ཀྱི་མར་མའི་རྒྱལ་པོ་ལ་ལྷན་འཛུགས་ལོ། 21 ཡང་དག་པར་ལྷོད་པའི་རྒྱུ་
 22 འཇོག་ཚེད་ཀྱིས་མྱོག་སྦྱངས་

Buddhas (*Bhagaváns*) and the *Bodhisatwas*. There are enumerated here also (from leaf 339—358) many names or epithets of *Buddhas*, *Bhagaváns*, and *Bodhisatwas*, with the addition of this conclusion, “I adore him.”

4. The fourth work in this volume (from leaf 451—499) is entitled in Sans. *Kusuma sanchayá*. Tib. ⁽²³⁾ *Mé-tog-gi-ts'hogs*. A collection of flowers, or many flowers. On the request of SHÁRIHI-BU, SHÁKYA enumerates several *Buddhas* in the ten corners of the world, who at the same time with him were teaching the same doctrine as he. Benefits arising from hearing the names of *Buddhas*, and from the invocation and adoration of them.

(ZA) OR THE TWENTY-SECOND VOLUME.

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

1. The seven first leaves contain adoration, prayer, and benediction of several *Buddhas*.

2. Sans. *Achintya Rájá*. Tib. ⁽²⁴⁾ *Bsam-gyis-mi-k'hyab-pahi-rgyal-po*. From leaf 7—9. Contents—ACHINTYA RA'JA', a *Bodhisatwa*, tells the comparative difference of the days and *calpas* in several *Buddha* provinces or mansions, commencing with the Tib. ⁽²⁵⁾ *Mi-mjed-kyi-hjig-rten-gyi-k'hams*, Sans. *Sahalokadhátu*, the province or mansion of SHÁKYA THUB-PA.

Note.—BRAHMA' (in Tib. *T'shangs-pa*) is sometimes called, likewise, the lord of the *Sahalokadhátu*, or of the universe.

3. Sans. *Dasha dig andhakára vidhwansana*. Tib. ⁽²⁶⁾ *P'hyogs-bchuhimun-pa-rnam-par-sel-va*. From leaf 9—18. On the dispelling of the darkness of the ten corners of the world. SHÁKYA'S instruction on the request of a young man, at *Ser-skya* (Sans. *Capila*.)

23 མེ་ཏོག་གི་རྫོགས་ 24 བསམ་གྱིས་མི་ཚུལ་པོའི་རྒྱལ་པོ་ 25 མི་མཛེད་ཀྱི་འཛིན་རྟོག་གྱི་
ཁམས་ 26 རྩོགས་ བརྒྱུའི་ ལྷན་པ་ རྣམ་པར་སེལ་བ་

4. Sans. *Sapta Buddhaka*, (*sútra*.) Tib. ⁽²⁷⁾ *Sangs-rgyas-bdun-pa*. From leaf 18—24. The seven *Buddhas* (from VIPASHYI to SHA'KYA MUNI) on the request of a *Bodhisatwa* successively appear in the air, and utter some *mantras* as preservatives against all sorts of evil.

5. Sans. *Ashta buddhaka*. Tib. ⁽²⁸⁾ *Sangs-rgyas-brgyad-pa*. From leaf 24—29. SHA'KYA, on the request of SHA'RIBHI-BU, speaks of eight (imaginary) *Buddhas*, at an immense distance towards the east—the wonderful effects of hearing and repeating their names.

6. Sans. *Dasha buddhaka*. Tib. ⁽²⁹⁾ *Sangs-rgyas-bchu-pa*. From leaf 29—36. Enumeration of ten (imaginary) *Buddhas*, residing in the ten corners of the world—their great perfections, and the wonderful effects of hearing, learning, and respectfully repeating their names.

7. Sans. *Dwadasha buddhaka*. Tib. ⁽³⁰⁾ *Sangs-rgyas-bchu-gnyis-pa*. From leaf 36—41. The enumeration of twelve *Buddhas* in the several corners of the world—their perfections, and the advantages of repeating their names.

8. Sans. *Buddha makuta*. Tib. ⁽³¹⁾ *Sangs-rgyas-kyi-dvu-rgyan*. From leaf 41—50. SHA'KYA addressing HOD-SRUNG-CH'HEN-PO, (Sanskrit *Mahá Káshyapa*) tells him the names and perfections of several (imaginary) *Buddhas*, residing at an immense distance towards the east—the blessing arising from hearing and uttering their names.

9. Sans. *Buddha bhúmi*. Tib. ⁽³²⁾ *Sangs-rgyas-kyi-sa*. From leaf 50—64. On the request of a *Bodhisatwa*, SHA'KYA explains to him what the *Buddha bhúmi* is—or tells him the great perfections of the *Buddhas* or *Tathágatas*, especially their infinite wisdom.

10. Sans. *Buddhákshépana*. Tib. ⁽³³⁾ *Sangs-rgyas-mi-spang-va*. From leaf 64—71. Not to relinquish (or not to depart from) *Buddha*. SHA'KYA

27 སངས་རྒྱལ་བདུན་པ་ 28 སངས་རྒྱལ་བརྟམ་པ་ 29 སངས་རྒྱལ་བཅུ་པ་ 30 སངས་རྒྱལ་བཅུ་གཉིས་པ་
 31 སངས་རྒྱལ་གྱི་དབུ་རྒྱལ་ 32 སངས་རྒྱལ་གྱི་ས་ 33 སངས་རྒྱལ་གྱི་མི་ཐང་བ་

tells of several virtues to be practised by those who wish to arrive at perfection.

11. Sans. *As'ht'a mañ'dalaka*. Tib. ⁽³⁴⁾ *Dkyil-hk'hor-brgyad-pa*. From leaf 72—76. The eight mandals or circles. Here is an account by SHA'KYA to SHA'RIHI-BU of eight imaginary *Buddhas*, at an immense distance towards the east—the blessings of hearing and repeating their names.

12. Sans. *Mangalam as'htakam*. Tib. ⁽³⁵⁾ *Bkra-shis-brgyad-pa*. From leaf 76—79. SHA'KYA at *Yangs-pa-chan* (Sans. *Vaishali*), at the request of a man of the *Lichabyi race*, enumerates several *Buddhas* at an immense distance towards the east—the purity of their mansions, their great perfections, and the several blessings arising from hearing their names, and addressing prayers to them.

13. Sans. *Buddha anusmriti*. Tib. ⁽³⁶⁾ *Sangs-rgyas-rjes-su-dran-pa*. Leaves 79, 80. The remembering of *Buddha*. There is an enumeration of several perfections of *Buddha*.

14. Sans. *Dharma anusmriti*. Tib. ⁽³⁷⁾ *Ch'hos-rjes-su-dran-pa*. Leaf 80. The remembering of the law. A short description of the character of the doctrine of *Buddha*.

15. Sans. *Saṅgha anusmriti*. Tib. ⁽³⁸⁾ *Dgé-hdun-rjes-su-dran-pa*. Leaf 80. The remembering of the priests. Three things to be sought by the priests—good morals, meditation, and wisdom.

16. Sans. *Kāya trayā*. Tib. ⁽³⁹⁾ *Sku-gsum*. The three persons of *Buddha*. Leaves 81, 82. (Sans. *Dharmakāya*, *Sambhogakāya*, and *Nirmānakāya*.) SHA'KYA explains them on the request of a *Bodhisatwa*, (*Sahi-snying-po*).

17. Sans. *Tri skandhaka*. Tib. ⁽⁴⁰⁾ *P'hung-po-gsum-pa*. From leaf 82—111. Explanation on the three aggregates—morality, meditation, and ingenuity or wisdom.

34 དཀྱིལ་མཁོར་བཀྲ་ཤིས་པ་ 35 བསྐྱེད་ཀྱི་སྐུ་བཀྲ་ཤིས་པ་ 36 སངས་རྒྱལ་གྱི་སྐུ་སྐྱེད་པ་
 37 རྗེས་སྐྱེས་སྐུ་སྐྱེད་པ་ 38 དཔེ་འཇུག་གི་སྐུ་སྐྱེད་པ་ 39 ལྷན་སྐྱེད་པ་ 40 ལྷན་སྐྱེད་པ་

18. No Sanscrit title. Tib. ⁽⁴¹⁾ *Bsam-pa-thams-chad-yongs-su-rdsogs-par-byed-pahi-yongs-su-bsño-va*. From leaf 111—115. A benediction, that one's good intentions may be fulfilled.

19. Another benediction (from leaf 115—118), that all animal beings may be protected and defended against all sorts of evil.

20. Sans. *Sad-dharmásmrityupasthánam*. Tib. ⁽⁴²⁾ *Dam-pahi-ch'hos-dran-pa-nyé-var-bzhag-pa*, (from leaf 118—455, or the end of this volume, as also the next following three volumes.) True moral, or the recollection of one's self (in all one's doings.) There are instructions on all sorts of moral duties, delivered by SHÁKYA at a place called *Naluti*, near *Rájagriha* (in *Magadha*). On the ten immoral actions, and the ten virtues the reverse of the former. The fruits or consequences of good and bad actions. Places of transmigrations. Rewards and punishments.

(H_A) OR THE TWENTY-THIRD VOLUME.

Contents—Continuation of stories on the fruits or consequences of good and bad actions. Description of the places of good and bad transmigrations.

(Y_A) OR THE TWENTY-FOURTH VOLUME.

Contents—Continuation of stories on similar subjects with those in the two former volumes. The gods of the *Hthab-bral* (Sans. *Yámá*) heaven—their actions, and the fruits of their works. Description of the pleasures enjoyed there by the gods. Through what virtuous works may one be born there, in his future transmigration. Exhortation to good works (in verse.) Praise of charity, morality, chastity, &c. Good and bad works. The ten immoral actions. Paradise and hell. Descriptions of them. The moral of several stories. Several stories or moral tales, told of good and bad actions. Lust,

41 བསམ་པ་ འཇམ་མཉམ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་ རྩོམ་པ་
 42 དམ་པའི་ རྩོམ་པ་
 རྩོམ་པ་འཇམ་མཉམ་པ་

passion, ignorance, the source of misery, verses hortative to virtue, description of vice.

(*RA*) OR THE TWENTY-FIFTH VOLUME.

Contents—Continuation of stories like those in the three former volumes, to the *leaf* 348. And here ends the work that had been commenced on the 118th *leaf* of the *Z*₁ volume.

From *leaf* 348—474, or the end of the volume, there are yet the following works:—

1. Sans. *Máyá jálam*. Tib. ⁽⁴³⁾ *Sgyu-mahi-dra-va*. From *leaf* 348—373. The illusory net, or ornamental covering. SHA'KYA at *Mnyan-yod*. (Sans. *Shrávasti*.) His instruction to the priests on the several deceptions of men in their judgments—of the reality of external objects—and of the soul.

2. Sans. *Vimbisara-pratyut-gamana*. Tib. ⁽⁴⁴⁾ *Gzugs-chan-snying-pos-bsu-va*. From *leaf* 373—383. Description of a visit made to SHA'KYA, in a grove near *Rájagriha*, by the king of *Magada Shrénika* (or *Shrénya*) VIMBISA'RA (Tib. ⁽⁴⁵⁾) Invitation and solemn reception of SHA'KYA by that king. His instruction to him on forming right notions and judgments of the external objects, and of the soul. On careful (or dependent) concatenation of things. Offers made by the king of *Magadha* to SHA'KYA and to his disciples with respect to the means of their subsistence.

3. Sans. *Shunyatá*. Tib. ⁽⁴⁶⁾ *Stong-pa-nyid*. Emptiness. From *leaf* 383—389. SHA'KYA speaks to KUN-DGAH-VO on that subject.

4. Sans. *Mahá shunyatá*. Tib. ⁽⁴⁷⁾ *Stong-pa-nyid-ch'hen-po*. Ditto.

5. Sans. *Dhwaj-ágra*. Tib. ⁽⁴⁸⁾ *Rgyal-mts'han-mch'hog*. The chief banner or sign. From *leaf* 402—411. SHA'KYA'S instruction to some merchants

⁴³ ལྷ་མའི་ར་བ ⁴⁴ བཟུངས་ཅན་སྣོད་པོས་བཟུ་བ ⁴⁵ བཟོ་སྐྱོད་ལ་གཞུགས་ཅན་སྣོད་པོ
⁴⁶ ལྷོད་པ་ཉིད ⁴⁷ ལྷོད་པ་ཉིད་ཆེན་པོ ⁴⁸ ལྷལ་མཚོན་མཚོན

of *Yangs-pa-chan* (Sans. *Vaishali*) on the good effects of remembering *Buddha*, the law, and the priests. (Sans. *Buddha*, *Dharma*, and *Saṅgha*.)

6. Sans. *Pañcha-trayam* (for *Tri-panchāshaka*). Tib. ⁽⁴⁹⁾ *Lña-gsum-pa*. The tract consisting of fifty-three *slokas*. From leaf 411—425. SHĀKYA speaks to his disciples on some distinctions with respect to the soul, and emancipation.

7. Sans. *Shila kshipata sūtra*. Tib. ⁽⁵⁰⁾ *Rdo-hp'hangs-pahi-mdo*. A *sūtra* on a stone cast away. From leaf 425—458. There is a story told, how the inhabitants of the city of *Kusha* (in *Assam*) made arrangements for the reception of SHĀKYA, and endeavoured to put aside from the road a huge stone, without being able to move it. SHĀKYA arrives there, and on their request casts away the stone, or exhibits several miracles with it, and gives them lessons on the various kinds of the powers of the *Tathāgatas*—their omniscience—that they know the several divisions and mansions of the different kinds of beings; as also the conception, duration, and destruction of the world—further instruction on transmigration and final emancipation.

8. Sans. *Kumāra drishtānta sūtra*. Tib. ⁽⁵¹⁾ *Gzhon-nu-dpéhi-mdo*. A *sūtra* on the example of youth. From leaf 458—460. GAUTAMA (SHĀKYA) on the request of the king of *Kosala* (Sans. *Prasēna jita*, Tib. *Gsal-rgyal*) te'ls him that it is very true, according as people say of him, that he has arrived at the supreme perfection, although he is not yet old.

9. Sans. *Dhātu-behutaka sūtra*. Tib. ⁽⁵²⁾ *K'hams-mang-pohi-mdo*. From leaf 460—468. A *sūtra* on the several regions or kingdoms (of the senses.) SHĀKYA tells to KUN-DGAH-VO, that the wise, who are acquainted with the nature of those several kingdoms, may be free from all fear.

10. Sans. *Gāndi sūtra*. Tib. ⁽⁵³⁾ *Gandihi-mdo*. From leaf 468—471. A *sūtra* on the *Gāndi* (a plate of mixed metal to be struck as a bell.) SHĀKYA,

49 ལྷ་གསུམ་པ་ 50 རྩོ་ལམ་དཔེ་མདོ་ 51 ཀམ་མཐོ་ལྷ་པོ་མདོ་ 52 རྩམ་མ་པོ་མདོ་
53 ཀམ་མཐོ་མདོ་

4. Sans. *Shub-áshubha-p'hala-pariksha*. Tib. ⁽⁵⁹⁾ *Dgé-va-dang-mi-dgé-vahi-hbras-bu-brtag-pa*. From leaf 193—197. Examination of the fruits of good and bad works.

5. Sans. *Vimukta márga dhuta* (or *bhu'ta*.) *guna nirdésha*. Tib. ⁽⁶⁰⁾ *Rnam-par-grol-vahi-lam-las-sbyangs-pahi-yon-tan-bstan-pa*. From leaf 198—217. Description of the good qualities acquired by an analytical judgment.

6. Sans. *Ayuspariyánta su'tra*. Tib. ⁽⁶¹⁾ *Ts'héhi-m'thahi-mdo*. From leaf 217—228. The life's end. Enumeration of the duration of life of the six kinds of animal beings, according to the length of days and years of each of them.

7. Sans. *A'yupatti yathá káro pariprichch'ha*. Tib. ⁽⁶²⁾ *Ts'hé-hp'ho-va-jit-lar-gyur-pa-zhus-pahi-mdo*. From leaf 228—243. A *su'tra*, in which is asked (and answered) what will happen after death. Delivered by SHĀ'KYA at the request of ZAS-GTSANG, the king of *Ser-skya* (Sans. *Capila*), on the occasion of a funeral celebrated with great solemnity.

8. Sans. *Anityatá su'tra*. Tib. ⁽⁶³⁾ *Mi-rtag-pa-nyid-kyi-mdo*. A *su'tra* on instability. *Leaves* 143, 144. Several instances of instability—as health, youth, wealth, and life, &c.

9. Sans. On ditto. From leaf 144—146. Enumeration of several perishable things.

10. Sans. *Sañjnána éka dasha nirdésha*. Tib. ⁽⁶⁴⁾ *Hdu-shes-bchu-gchig-bstan-pa*. *Leaves* 146, 147. Enumeration of eleven things to be had in remembrance—or consideration at one's death.

11. Sans. *Vaishali pravésha su'tra*. Tib. ⁽⁶⁵⁾ *Yangs-pahi-grong-k'hyer-du-hjug-pahi-mdo*. From leaf 247—253. Entrance into *Vaishali* (a city where now *Allahabad* is). SHĀ'KYA being in a grove near that city, at the time

59 དགེ་བ་དང་ མི་ངག་པའི་ འཕམ་ལྷན་ བརྟམ་པ་ 60 ཚམ་པར་གྲོ་བ་པའི་ ལམ་ལམ་ ལྷུངས་པའི་
ཡོན་ཏན་ བཞུན་པ་ 61 ཚེའི་ མཐའི་ མདོ་ 62 ཚེ་ འཕྲོ་བ་ རི་ལྷུང་ ལྷུང་པ་ ལྷུང་པའི་ མདོ་ 63 མི་ ཚམ་པ་
འདྲ་གྱི་ མདོ་ 64 འཇ་ཤེས་བརྟམ་གཅེན་བཞུན་པ་ 65 ཡངས་པའི་ ཐོང་ཁྲིམ་ཏུ་ འཕམ་པའི་ མདོ་

of an epidemic malady, directs KUN-DGAH-VO (Sans. *A'nanda*) to go to the gate of the city, and to repeat there some *mantras* and benedictory verses.

NOTE.—This has been described at large above. See *Dulva khá*, from leaf 120—133.

12. Sans. *Bhadraká rátri*. Tib. ⁽⁶⁶⁾ *Mts'han-mo-bzang-po*. Good night. From leaf 253—257. How to consider the past, present, and the future times; accompanied with some *mantras*. Another *su'tra*, leaf 265. Ditto, parents must be honoured, leaf 267.

13. Sans. *Chatus-satya su'tra*. Tib. ⁽⁶⁷⁾ *Bden-pa-bzhihi-mdo*. Leaves 267, 268. On the four truths.

14. Sans. *Artha vinishchaya*. Tib. ⁽⁶⁸⁾ *Don-rnam-par-nès-pa*. From leaf 268—295. On the true meaning of some articles; as of the five aggregates of bodily substances, the eighteen regions of the senses, and other common places in the *Buddhistic* system.

15. Sans. *Artha-vighus'ht'á*. Tib. ⁽⁶⁹⁾ *Don-rgyas-pa*. From leaf 295—303. Comprehensive expressions. SHA RIHI-BU addressing the priests (*Gelongs*) enumerates several articles of the *Buddhistic* doctrine concerning the priests, to be either avoided or practised, or committed to memory.

16. *Adbhú'ta dharmá-paryáya*. Tib. ⁽⁷⁰⁾ *Rmad-du-byung-va-zhes-bya-va-ch'hos-kyi-rnam-grangs*. From leaf 303—308. The enumeration of several marvellous things, by SHA'KYA to KUN-DGAH-VO.

17. Sans. *Tathágata prativimba pratís'ht'ha anushaṅsa*. Tib. ⁽⁷¹⁾ *Dé-bzhin-gshegs-pahi-gzugs-brnyan-gzhag-pahi-p'han-yon*. From leaf 308—311. The advantages arising from laying up (or keeping) the image of *Tathágata*: told by SHA'KYA.

18. Sans. *Chaitya pradakshíṇa gáthá*. Tib. ⁽⁷²⁾ *Mck'hod-rten-bskor-vahi-*

66 མཚོན་མོ་ བཟང་པོ། 67 བདེན་པ་བཞིའི་ མདོ། 68 དེན་ རྩམ་པར་ དེས་པ། 69 དོན་རྒྱལ་པ
70 མད་རྩ་བྱུང་པ་ ཞེས་ལྷ་བ་ཚོས་ཀྱི་ རྩམ་གྲངས། 71 དེ་བཞིན་ བསྐྱེད་པ་ པའི་གསྐྱེད་པ་ བརྟན་ བཞག་ པའི་
ཡན་པོ་ན། 72 མཚོན་ དེན་བསྐྱེད་ བའི་ རྩམ་པ་ལྷ་བཟང་པ།

ts'higs-su-bchad-pa. From leaf 311—315. Verses on the advantages of circumambulating a *Chaitya*.

19. Sans. *Prasēna-jita gāthā*. Tib. ⁽⁷³⁾ *Gsal-rgyal-gyi-ts'higs-su-bchad-pa*. From leaf 315—321. Verses of PRASE'NA-JITA (king of *Kosala*) containing SHA KYA's answer to his question, on the advantages of building *Chaityas* to, and images of, *Tathāgata*.

20. Sans. *Eka gāthā*. Tib. ⁽⁷⁴⁾ *Ts'higs-su-bchad-pa-gchig-pa*. A single stanza, containing the praise of SHA KYA, that nowhere is to be found any one like him.

21. Sans. *Chatur gāthā*. Tib. ⁽⁷⁵⁾ *Ts'higs-su-bchad-pa-bzhi-pa*. Four stanzas on the adoration of *Tathāgatas*.

22. Sans. *Nāga-rāja bhēri-gāthā*. Tib. ⁽⁷⁶⁾ *Kluhi-rgyal-po-rñā-sgrahits'higs-su-bchad-pa*. Some verses or stanzas on the story of BHE'RI (a *Nāga rāja*). From leaf 321—329. By SHA KYA, for instruction to the priests.

23. Sans. *Udāna-varāga*. Tib. ⁽⁷⁷⁾ *Ch'hed-du-brjod-pahi-ts'homs*. From leaf 329—400. Reflections on various subjects, in verse, containing many moral and prudential maxims, in thirty-three chapters. The subjects or titles of the chapters are of the following species; as, instability, cupidity, affection, chastity, agreeable things, good morals, good actions, word or speech, belief or piety, priest, way, honour or respect, injury, recollection, anger, *Tathāgata*, experience, acquaintance, deliverance from pain, vice, happiness, the mind or the soul, &c. These reflections were collected by DGRA-BCHOM-PA-CH'HOS-SKYOB, (Sans. *Arhan dharma rakshita*.)

24. Sans. *Sad-jana-purusha*. Tib. ⁽⁷⁸⁾ *Skyes-bu-dam-pa*. The holy or excellent man. The character of his charity told by SHA KYA to the priests. Leaf 401.

73 གསལ་ལྔ་ ཐུབ་ཐི་ རྗེས་སུ་བཅད་པ་ 74 རྗེས་སུ་བཅད་པ་ གཅིག་པ་ 75 རྗེས་སུ་
 བཅད་པ་བཞི་པ་ 76 ལྷོ་ཐུབ་པོ་ རྗེས་སུ་ རྗེས་སུ་ བཅད་པ་ 77 རྗེས་སུ་ བཅད་པ་ རྗེས་སུ་
 78 རྗེས་སུ་ བཅད་པ་

25. Sans. *Nanda pravrajya-sūtra*. Tib. ⁽⁷⁹⁾ *Dgah-vo-rab-tu-byung-vahi-mdo*. A *sūtra* on NANDA'S entering into the religious order of SHA'KYA. He asks of SHA'KYA what one may obtain by taking the religious character, and he enumerates to him the several advantages thereof.

26. Sans. *Dévatá-sūtra*. Tib. ⁽⁸⁰⁾ *Lhahi-mdo*. *Leaf* 409. Moral maxims, in verse, in the form of a dialogue between SHA'KYA and a god, who visited him during the night.

27. Sans. *Alpa dévatá sūtra*. Tib. ⁽⁸¹⁾ *Lhahi-mdo-nyung-gu*. A small *sūtra* of a god. A god visiting SHA'KYA, asks of him, in verse, by what works or merits one may obtain heaven; and he answers him, (again in verse) telling, that by not committing any of the ten immoral actions, one may gain heaven or paradise.

28. Sans. *Chandra sūtra*. Tib. ⁽⁸²⁾ *Zla-vahi-mdo*. *Leaf* 409. SHA'KYA at *Champaka* (Sans. *Champavati*). The moon being seized on by (Sans. RAHU), a god residing there resorts to SHA'KYA, and begs his protection. His instruction to him.

29. Sans. *Kut'a gāra sūtra*. Tib. ⁽⁸³⁾ *K'hang-bu-brtsegs-pahi-mdo*. FROM *leaf* 410—415. SHA'KYA on the request of KUN-DGAH-VO, tells the merits of observing some religious ceremonies.

30. No Sanscrit title. Tib. ⁽⁸⁴⁾ *Gnas-hjog-gi-mdo*. *Leaf* 421. A *sūtra* on a *Bráhman* of that name (or CAPILA the *Rishi*). His conversation with SHA'KYA at *Ser-skya* (Sans. *Capila*). After some instruction by SHA'KYA, he takes refuge with *Buddha*.

31. Sans. *Nandika sūtra*. Tib. ⁽⁸⁵⁾ *Dgah-va-chan-gyi-mdo*. *Leaf* 425. On the request of NANDIKA, a follower of BUDDHA, SHA'KYA enumerates the evil consequences of the ten immoral actions.

79 དགའ་བོ་ འབ་ཏུ་བྱུང་བའི་མདོ་ 80 ལྷའི་མདོ་ 81 ལྷའི་མདོ་ རུང་གུ་ 82 ལྷ་བའི་མདོ་
83 ཁང་གུ་ བསྐྱེད་ལས་ པའི་མདོ་ 84 གནས་འཛོམས་མི་མདོ་ 85 དགའ་བོ་ བ་ཅན་གྱི་མདོ་

32. No Sanscrit title. Tib. ⁽⁸⁶⁾ *Hk'har-gsil-gyi-mdo*. On the use of a staff (with some tinkling ornaments on it) by the priests.

33. Sans. *Dharma-chakra-sūtra*. Tib. ⁽⁸⁷⁾ *Ch'hos-kyi-hk'hor-lohi-mdo*. From leaf 425—431. SHĀKYA, at *Vārānasi*, tells to his first disciples, how his mind has been evolved to see the truth, and how he found the supreme wisdom.

34. Sans. *Karma-vibhāga*. Tib. ⁽⁸⁸⁾ *Las-rnam-par-hbyed-pa*. Explanation on the consequences of moral actions, by SHĀKYA to SHUKA, a young *Brāhman*.

35. Sans. *Dherma vibhāga-nāma-dherma-grantha*. Tib. ⁽⁸⁹⁾ *Las-kyi-rnam-par-hgyur-va-zhes-bya-va-ch'hos-kyi-gzhung*. From leaf 464—481. A religious tract, on the explanation of the causes and consequences of one's works or moral actions, by SHĀKYA, at *Mnyan-yod* (Sans. *Shrāvastī*) on the request of SHUKOMANAVA (a *Brāhman*.) who had asked, Whence the evil and good among men? There is an enumeration of several religious and moral merits. Fruits to be obtained by such and such merits.

(SHA) OR THE TWENTY-SEVENTH VOLUME.

The title of this volume is, in Sanscrit, *Karma Shataka*; in Tibetan, ⁽⁹⁰⁾ *Las-brgya-ṭham-pa*. A hundred works or actions. There are told, in this volume, many stories or moral tales, to shew the merits or demerits of several individuals in former transmigrations. In the beginning of each story the individual or the subject is specified, together with the place where the story is said to have happened. Among the places, is mentioned *Mithila* also; but most frequently *Mnyan-yod* (Sans. *Shrāvastī*, in *Kosala*) *Rājagriha*, *Vaishali*, *Capila*, and *Vārānasi* (by their Tibetan names.)

86 རྒྱལ་གསལ་གྱི་མདོ་ 87 རྣམ་གྱི་ རྒྱལ་གྱི་ འཕྲི་ མདོ་ 88 ལས་ རྣམ་པར་ འབྲེད་པ་ 89 ལས་གྱི་
 རྣམ་པར་ འབྲེད་པ་ རྣམ་གྱི་ རྒྱལ་གྱི་ མདོ་ 90 ལས་པུ་ རྣམ་པར་

(S₄) OR THE TWENTY-EIGHTH VOLUME.

In this volume also, to *leaf* 196, is the continuation of the *Karma Shataka*, or stories and moral tales. Afterwards come other works, under the following titles :—

1. Sans. *Damamuko*. Tib. ⁽⁹¹⁾ *Hdsangs-blun*. From *leaf* 196—464. The wise and the (dumb) fool. There is a collection of several stories on the wise and foolish actions of men. At the end it is stated, that this work, it seems, has been translated from Chinese.

2. Sans. *Dirgha-nak'ha-parivrajaka pariprichch'ha*. Tib. ⁽⁹²⁾ *Kun-tu-rgyu-sen-rings-kyis-zhus-pa*. *Leaf* 466. A *su'tra* taught by GAUTAMA (SHAKYA) on the request of DIRGHA-NAK'HA (one with long nails), a wandering ascetic, who asks him on several points, and what have been his former moral merits that he enjoys now such fruits of his actions, and possesses such wonderful qualities.

3. Sans. *Maitri su'tram*. Tib. ⁽⁹³⁾ *Byams-pahi-mdo*. A *su'tra* on MAITRI (or *Ajita*, Tib. *Ma-p'ham*, the invincible) the next *Buddha* to appear hereafter—his great perfections, and the time of his coming. Delivered by SHAKYA when he was in the *Nyagrodha vihara*, at *Capila*, on the bank of the *Rohini* river. At the request of SHA'RIHI-BU, SHAKYA here foretells the gradual decay of his doctrines.

4. Sans. *Maitriya vyakarana*. Tib. ⁽⁹⁴⁾ *Byams-pa-lung-bstan-pa*. From *leaf* 477—483. A narration (or prediction) of MAITRIYA by SHAKYA, on the request of SHA'RIHI-BU. The circumstances of his future descent, incarnation, birth, and the great happiness, at that time, of all animal beings, are here described in verse, in poetical language.

91 འཛོལ་ལྷན་གྱི་སྐུ་ 92 ལྷན་པ་ལྷན་སེམས་འཛོལ་ལྷན་གྱི་སྐུ་ལྷན་པ་ 93 ལྷན་པ་ལྷན་པ་ལྷན་པ་ 94 ལྷན་པ་ལྷན་པ་
ལྷན་པ་ལྷན་པ་

(HA) OR THE TWENTY-NINTH VOLUME.

There are in this volume the following works :—

1. Sans. *Pu'rñā muk'ha-avadāta shataka*. Tib. ⁽⁹⁵⁾ *Gang-po-la-sogs-pahi-rtogs-pa-brjod pa-brgya-pa*. A hundred legendary stories of GANG-PO (Sans. *Pu'rñā*) &c. &c. and of others. GANG-PO, a rich and respectable *Bráhma*n, invites and entertains SHA'KYA together with his disciples—hears his instruction, and being convinced of his supernatural powers, takes refuge with him. It is repeatedly stated in this volume that about that time, “all sorts of gods and demigods, kings and great officers, rich merchants, and many other respectable men, shewed particular respect to BUDDHA and to the *Buddha* priests, and supplied them liberally with all necessary things for their subsistence.”

2. Sans. *Jnánaka su'tra Buddha avadána*. Tib. ⁽⁹⁶⁾ *Shes-ldan-gyi-mdo-sangs-rgyas-kyi-rtogs-pa-brjod-pa*. The story of JNA'NAKA, formerly a god, afterwards a new incarnation among men—and the narration, how BUDDHA (*Shákya*) when he had gone to the heaven of the gods to instruct there his mother, had dispelled the fear of this god, with respect to his future birth in an impure animal.

3. Sans. *Sukáriká avadána*. Tib. ⁽⁹⁷⁾ *P'hag-mohi-rtogs-pa-brjod-pa*. The story of SUKA'RIKA'. A god perceiving that his next incarnation and birth will be in a hog, utters great lamentation that he shall be deprived of the pleasures of heaven, and shall be turned into an impure animal, a hog. But being advised by INDRA to take refuge with BUDDHA, he does so, and upon his death, he is born again amongst the gods of a higher heaven, in *Galdan*, (Sans. *Tus'hitá*).

⁹⁵ གང་པོ་ལ་སོགས་པའི་རྟོགས་པ་ བརྗོད་པ་ བརྒྱ་པ་
རྟོགས་པ་ བརྗོད་པ་

⁹⁶ ཤེས་ལྡན་གྱི་མདོ་

⁹⁷ པག་མོའི་

4. Sans. *Sumagadhā avadāna*. Tib. ⁽⁹⁸⁾ *Magadha-bzang-mohi-rtogs-pa-brjod-pa*. The story of SUMAGADHA, the daughter of that rich and respectable householder at *Shrāvastī*, in *Kosala*, who had endowed SHĀKYA with a large religious establishment in a grove. She is married in a distant country from her home, where there are no *Buddhists*. Being much disgusted with the rude manners of the naked *Bráhman* priests, and wishing to make her husband and his relations acquainted with the manners of the *Buddhists*, she solemnly, in a prayer, invites SHĀKYA and his disciples to a religious entertainment or feast. They appear next day, successively, in a preternatural manner. In the same order as the principal disciples of SHĀKYA arrive there, she tells to her husband the character of each of them. Her piety and sagacity. Her former moral merits, told by SHĀKYA. Ancient prediction respecting the degeneration of the priests, and the decline of the doctrine of SHĀKYA.

(A) OR THE THIRTIETH VOLUME.

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

1. Sans. *Puñya-bala avadāna*. Tib. ⁽⁹⁹⁾ *Bsod-nams-stobs-kyi-rtogs-pa-brjod-pa*. From leaf 1—33. The story of PUNYA-BALA, a prince. Discussion on which is the best thing from among these five—A handsome body, industry, skill in arts, sagacity or wit, and fortune or moral merit. It is shewn, that the best thing is fortune or moral merit ; since the possession of this comprehends all the rest.

2. Sans. *Chandra-prabhā avadāna*. Tib. ⁽¹⁰⁰⁾ *Zla-hod-kyi-rtogs-pa-brjod-pa*. From leaf 33—48. The story of CHANDRA-PRABHA' (an imaginary

⁹⁸ མ་ལ་རྩུ་བཟང་མོའི་རྩོགས་པ་བརྗོད་པ་

⁹⁹ བསོད་ནམས་རྩོབས་ཀྱི་རྩོགས་པ་བརྗོད་པ་

¹⁰⁰ ལྷ་ལོད་ཀྱི་རྩོགས་པ་བརྗོད་པ་

Enumeration of castes, and of several parts of *Hindu* scriptures. Translated by AJITA SHRI-BHADRA and *Gelong* SHAKYA-HOD.

12. Sans. *Dwadasha lochana sūtra*. Tib. ⁽¹¹¹⁾ *Mig-bchu-gnyis-pahi-mdo*. From leaf 420—427. On some astrological predictions.

13. Sans. *Dharma chakra pravartanam*. Tib. ⁽¹¹²⁾ *Ch'hos-kyi-hk'hor-lo-rab-tu-skor-va*. Leaves 427, 428. On turning the wheel of the law, or preaching the religion of *Buddha*. SHAKYA at *Vārānasi* instructs his five first disciples in the four truths.

14. Sans. *Jātaka nidānam*. Tib. ⁽¹¹³⁾ *Skyes-pa-rabs-kyi-gleng-gzhi*. From leaf 432—543. Accounts of several births of SHAKYA and of other *Buddhas*.

15. Sans. *Ātānātiya sūtra*. Tib. ⁽¹¹⁴⁾ *Lchang-lo-chan-gyi-p'ho-brang-gi-mdo*. From leaf 543—558. The four great kings (as KUIVERA, RA'STRA-PA'LA, &c.) residing on the four sides of the *Ri-rab* (Sans. *Méru*), together with their suite, pay homage to SHAKYA, and praise him. His instruction to them.

16. Sans. *Mahā-samaya sūtra*. Tib. ⁽¹¹⁵⁾ *Hdus-pa-ch'hen-pohi-mdo*. From leaf 558—564. A *sūtra* on the great assembly (of the gods of several heavens). SHAKYA is visited and praised by the gods of the ten corners of the world, who adore him, and take refuge with him. SHAKYA calls on his *Gelongs*, and acquaints them with the characters of those gods.

17. Sans. *Maitri sūtra*. Tib. ⁽¹¹⁶⁾ *Byams-pahi-mdo*. From leaf 564—574. This is a different translation of the *sūtra* above—See the “*Sa*” vol. from leaf 477—483.

18. Sans. *Maitri-bhāvāna sūtra*. Tib. ⁽¹¹⁷⁾ *Byams-pa-bsgom-pahi-mdo*. SHAKYA tells to his disciples the advantages arising from the practice of mercy, or love towards others.

111 མིག་བརྒྱ་ལོ་ལྔ་པའི་མདོ་ 112 མོས་ཀྱི་ཁོ་འཕྲོ་འབྲེལ་གྱི་མདོ་ 113 རྗེས་པ་འབྲེལ་གྱི་མདོ་
 114 ལྷ་དང་ལོ་འཇམ་གྱི་པོ་ཐང་གི་མདོ་ 115 རྒྱལ་པ་ཆེན་པོའི་མདོ་ 116 རྒྱམ་པ་པའི་མདོ་
 117 རྒྱམ་པ་པ་བསྐྱེད་པའི་མདོ་

19. Sans. *Pāñchashik's'hyānushaṅsa sūtra*. Tib. ⁽¹¹⁸⁾ *Bslab-pa-lñahi-p'han-yon-gyi-mdo*. SHAKYA on the request of an householder, tells him the advantages of not committing any of the five immoral actions; as, killing, stealing, adultery, speaking falsehood, and using intoxicating liquors.

20. Sans. *Giri A'nanda sūtra*. Tib. ⁽¹¹⁹⁾ *Rihi-kun-dgah-vohi-mdo*. GIRI A'NANDA being very sick, SHAKYA directs KUN-DGAH-VO to go to him, and to tell him such and such representations or considerations, that he may depart from this world without regret.

21. Sans. *Nandopananda Nāga Rāja damana*. Tib. ⁽¹²⁰⁾ *Kluhi-rgyal-podgah-vo-nyér-dgah-hdul-vahi-mdo*. The taming of two *Nāga Rājas*, called NANDA and UPANANDA, by SHAKYA. His instruction to them.

22. Sans. *Mahā Kāshyapa sūtra*. Tib. ⁽¹²¹⁾ *Hod-srung-ch'hen-pohi-mdo*. *Leaf 594*. KA'SHYAPA (one of SHAKYA'S principal disciples) suffering once in a heavy sickness, having been visited and instructed by SHAKYA to make reflections on such and such articles, is restored again to health.

23. Sans. *Sūrya sūtra*. Tib. ⁽¹²²⁾ *Nyi-mahi-mdo*. *Leaf 595*. Surya, or the sun, being seized on by RAHU, the god of that planet being afraid addresses BHAGAVAN, and begs for his protection. The *Buddha* commands RAHU to retire.

24. Sans. *Chandra sūtra*. Tib. ⁽¹²³⁾ *Zla-vahi-mdo*. The moon also being overtaken by RAHU, the god of that planet likewise resorts for protection to BHAGAVAN.

25. Sans. *Mahā mangala sūtra*. Tib. ⁽¹²⁴⁾ *Bkra-shis-ch'hen-pohi-mdo*. *Leaf 597*. A *sūtra* on great prosperity or glory. Taught by SHAKYA, at the request of some gods who had visited him, at *Mnyan-yod* (Sans. *Shrāvasti*) by night.

118 བསྐྱབ་པ་ ལྷའི་ ཡན་པོ་ཉི་ལྔ་ མདོ་ 119 རི་འི་ རྒྱན་དཔལ་ བའི་ མདོ་ 120 ལྷའི་ ལྷ་ལ་ཕོ་
 དཔལ་བོ་ཉི་ལྔ་ དཔལ་ རྩལ་ བའི་ མདོ་ 121 རེ་དྲ་ལྷུང་ ཚེན་ བའི་ མདོ་ 122 ཉི་མའི་ མདོ་ 123 ལྷ་ལ་ཕོ་ མདོ་
 124 བསྐྱབ་པ་ ཚེན་ བའི་ མདོ་