

(Nāga-rāja). His son was Khri-btsan. During his lifetime roads (?) and bridges [were constructed]. His son was Khri-thog-rje-thog-btsan. His son was called Lha-tho-tho-ri-sñen-bśal (*L MS.*: sñan-bśal). He was an incarnation of the august Kun-tu-bzañ-po (Samanta-bhadra). He reigned for sixty-two years. At the time when he dwelt at the great palace of Hum-bu-rdzañs-mkhar, which had come into existence of itself without being built, a basket came down from heaven, as a premonition of the spread of Buddha's teaching in Tibet. Sliding down together by a ray of light, there came down to the king's palace the book *Za-ma-tog* (*Kāraṇḍavyūha-sūtra*); the *Pañ-koñ-phyag-rgya-pa* (a Sūtra work, *Spaṅ-skoñ-phyag-rgya*); the essence [of religion], namely, the six syllables [*om maṇi padme hūm*]; a golden *mchod-rten*, a yard high; a *Tshindhamani* (*Cintāmaṇi*) *tsha-tsha* (a terra-cotta with Buddha's image); and all the *mudrā* positions of the fingers. Not knowing whether these were Bon or Buddhist, they honoured them with beer and turquoise offerings. Blessing resulted from it, and [the king] attained to 120 years of age. Thus, during the lifetime of this king the beginning of the holy religion took place.

Spaṅ (Dpañ) ~
(Bkañ-rgyur,
M do 24), vis.
p 279.

NOTES

These kings form a group according to the *Dpag-bsam-ljon-bzañ*, p. 150, where they are called Smad-kyi-btsan-lña (the five lower majesties). According to that book their personal names are as follows:—To-ri-loñ-btsan, Khri-btsan-nam, Khri-sgra-dpuñ-btsan, Khri-thog-rje-btsan, Lha-tho-tho-ri-gñan-btsan. Thus we see that in the Lhasa chronicles this group contains one more member. This is the last group of kings who are furnished with a group name. After this the kings show more individuality, and may be historical personages. Looking at their various groups, it occurs to me that through their group names they are connected with the three realms of the world, according to pre-Buddhist ideas. According to the *Glin-chos* the world consists of Stañ-lha, heaven of the gods, Bar-btsan, the earth, and Gyog-klu, the realm of the Nāgas. The first group of kings, the 'seven heavenly thrones', are evidently connected with Stañ-lha; the second, third, and fourth group, viz. Bar-gyi-ldiñ, Sañi-legs-drug, and Sañi-lde-brgyad, belong to the earth; and the last group, Smad-kyi-btsan-lña, belong to the realm of the Nāgas.

As is stated by S. Ch. Das in *JASB.*, vol. 1, p. 193, the reign of king Lha-tho-tho-ri-sñen-bśal was the most flourishing time of the Bon religion. He also states that this king found a salt-mine; but the Ladakh chronicles ascribe this discovery to Gnam-ri-sroñ-btsan. As we learn from the *Bodhimör* (see I. J. Schmidt, *Ssanang Ssetsen*, p. 320), a few years after the supposed descent of the Buddhist books several strangers arrived in Tibet to make known their importance. The *Spaṅ-skoñ-phyag-rgya* is included in the *Bkañ-rgyur*, see Beckh's catalogue, p. 57.

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His son was Khri-sñan-bzuñ-btsan (*L MS.*: Khri-sñan). During his lifetime the outlying valleys were brought under notice and cleared for fields.

'The lakes were furnished with gates,

And drawn into irrigation canals.

The glacier-water was collected in ponds,

And the water [which had collected] overnight [was used] for irrigation
in daytime.'

Such like things were done in his time.

NOTE

The name of this king is spelt Khri-gñan-bzuñ-btsan in the *Dpag-bsam-ljon-bzañ*, p. 150.