

At Bsam-yas he built preaching-halls, and at Hchin-bu meditation-cells. At the palace of Rluñ-tshugs (*L MS. Rluñ-tshubs*) he founded the towns of Skyid-paḥi-[h]byuñ-gnas and Tshañs-paḥi-[h]byuñ-gnas.

At that time the teacher Padma-[h]byuñ-gnas presented to the king the life-water of the Vidhyādhara; but the ministers, who did not like it, said to the king, 'It is a maddening drink of the Mons, and poisonous! Pray do not drink it.' So the king became doubtful about it, and did not drink. p. 33.

That leprosy might not enter [the country], he exorcised the Nāga kings Ma-dros (Anavatapta) and Zil-chen (Manasvin) [of the Manasarovar Lake]. Abandoning his *vajra*, Zil-chen took the shape of a boy, and was appointed to be an assistant to the king. He promised to fulfil every wish of the king. The king honoured the pair of Nāgas highly, and they became his tutelary deities. Then the teacher departed to the south-western country of Rña-yab to quell the demons.

At that time all Tibet prospered and was happy: the people increased, the harvests were good, and it was a time without strife. All the provinces on the four frontiers were subdued. China in the east, India in the south, Sbal-ti and Hbru-sal (Gilgit) in the west, Saḥi-cho-'O-don-kas-dkar of the Turks in the north, were brought under his power. Both political and religious practices were firmly established. During the lifetime of this king the Bon religion was suppressed, and the holy religion was made to spread and flourished. The following ditty was composed:—

'Then the deputy of the conqueror (Buddha), the holy Ži-ba-htsho (Śānti-rakshita),

And the superior master of incantations, the ascetic Padma-hbyuñ (Padma-sambhava),

Kamala-śila (Kamala-śīla), the crest-ornament of the wise,

And Khri-sroñ-lde-btsan, of surpassing thoughts;

Through these four, like sunrise in the dark country of Tibet,

The light of the holy religion spread as far as the frontiers;

These holy men of unchanging kindness

All Tibetans will for ever reverently salute.'

NOTES

Geography.—The following local names can be identified: 'O-rgyan is Udyāna (see note by F. W. Thomas in *JRAS.*, 1906, p. 461, n.), a country in the close vicinity of Mandi (Za-hor), as I believe; the names Za-hor and 'O-rgyan are often mentioned together. The famous *mchod-rten* (stūpa) of Ḥod-sruñ (Kāśyapa) is situated in Nepal; it is known by the name of Bya-ruñ-kha-śor. 'O-tantra-ri is the Indian town of Otantapuri in Magadha. The Tibetan temple of Bsam-yas is the oldest existing temple of the country. It is situated 35 miles from Lhasa, some two miles from the north bank of the Yaru River. It was visited by Nain Singh. 'A lofty circular wall, 1,700 yards in circumference, surrounds the place, with gates facing to the four cardinal points. Along the top of this wall there have been erected a large number of small *mchod-rten* and votive piles, built of burnt yellow bricks.' Nain Singh counted 1,030 of these; they seem to be covered with ancient inscriptions in old Lantsha (?) characters, similar to those found near Gayā in India. 'In the centre of the enclosure stands the large *Gtsug-lag-khañ*, with radiating cloisters, leading to four chapels, facing at equal distances the four sides of the larger temple.' The explorer found the idols and images contained in these temples of pure gold, richly ornamented with

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