

and his minister. They destroyed the Buddhist religion, but were again overcome by reincarnations of the early erectors of the famous stūpa of Nepal. The *Thangshu* says (op. cit., p. 342) that Tamo was fond of wine, a lover of field sports, and devoted to women, and besides, cruel, tyrannical, and ungracious. According to S. Ch. Das (JASB., 1881, p. 230) Glañ-dar-ma uttered the following words when dying: 'Why was I not killed three years back, that I might not have committed so much sin and mischief; or three years hence, that I might have rooted out Buddhism from the country.' He figures in the devil dances of the lamas as the 'enemy of religion'. The Ladakhi kings, who are descended from him, wear their hair in a peculiar fashion, handed down from his time (see my *History of Western Tibet*, pp. 59-60). The earliest version of the legend of the image which cannot be moved out of its position is connected with the story of Glañ-dar-ma's persecution of Buddhism.

VI. The Kings of the First West Tibetan Dynasty

(S MS.) The story of the later spread of Buddhism is as follows:—Hod-sruñ (c. 842-70 A.D.) was Glañ-dar-ma's son. He asked Dpal-gyi-rdo-rje of Lha-luñ to honour the Medicine Guru Buddhas and prayed. By the blessing of the Medicine Guru Buddhas he obtained the sovereignty. In harmony with the kindness of his ancestors he firmly established the religious ceremonies and the religious buildings. He protected Mñah-ris according to religion. Besides, when Rtsad-rab-gsal, Yo-ge-hbyuñ, Dge-ba-rab-gsal, and Sba-rab (L MS.: Spa-rab), altogether ten [priests] had arrived, Buddha's teaching began to spread and flourish. Further, temples were erected like the stars of heaven.

NOTES

This king is called Hod-sruñs in the *Dpag-bsam-ljon-bzañ* (p. 152), and Gerel-Ssakiktshi by the Mongol authors.

The *Rgyal-rabs-gsal-bahi-me-loñ*, the *Dpag-bsam-ljon-bzañ*, and the *Bodhimör* (op. cit., p. 51) all agree on the following tale:—Hod-sruñ was the real and legitimate son by one of Glañ-dar-ma's younger queens. His claim to the throne was contested by Yum-brtan, the foster-son of the 'great queen'. According to Ssanang-Ssetsen (op. cit., p. 51) Hod-sruñ did not believe in Buddhism.

The names of the monks who came [from India?] I cannot trace anywhere else. The names of the Medicine Guru Buddhas are the following:—Śākya-thub-pa, Rin-chen-zla-ba, Mya-nan-med-mchog-dpal, Chos-grags-rgya-mtshoñi-dpal, Gser-bzañ-dri-med, Sñon-mkhyen-rgyal-po, and Mtshan-legs.

p. 35. His son was Lde-dpal-hkhor-btsan (c. 870-900 A.D.). During the lifetime of this king the monastery of Upper Mñah-ris, and others, [in all] eight monasteries, were erected. Scriptures like the *Hbum* and others were copied in great numbers. He swore an oath to build up religion (or temples).

NOTES

This king is called Dpal-hkhor-btsan in the *Dpag-bsam-ljon-bzañ* (p. 152), Bilamgur-dzan in Ssanang-Ssetsen (op. cit., p. 51), and Esen-berke-tsog-nökör in the *Bodhimör* (op. cit., p. 365). Ssanang-Ssetsen confirms the statement that he erected eight temples. The *Dpag-bsam-ljon-bzañ* says (p. 152) that he was murdered by his subjects. I do not know which monastery is meant by the 'monastery of Upper Mñah-ris'. Regarding the *Hbum*, it seems to be one of the many names used for the *Prajñā-pāramitā*.