

There would be many other great images in Dge-ba-can unrivalled in the world, and so long as they remained the country would never be deserted. The merchants coming from all parts would pass unharmed (346 b-347 a).

Buddha speaks of these great images as *Śin-rtas-hāren-pa-byas* (*śakaṭena nīta kṛta* 'brought in a chariot' or contains the name of the maker?) (347 a).

Other images of Buddha, 208 in number, in connexion with the Kaśyapa Caitya, would all be miracle-working (347 a).

Foll. 347b-348 a.—To protect the country kings and ministers must acquire puṇya in the *Tsar-ma* Caitya, because there were the first believers. In the time of evil kings and ministers the people must go to that part of *Gośrāga* where Buddha had been. When the people do what is wrong, atonement must be made in the Caitya *Go-ma-sa-la-gan-da*. Kings and ministers taking vows of penance must resort to that part of *Gośrāga* where is the image *Phye-se* and the Saṅgha of the Kaśyapa Caitya. People of Li-yul who are sentenced to punishment must resort to the Saṅgha of *Go-ma-sa-la-gan-da* on *Gośrāga*.

Foll. 348 a-351 a.—The virtues of *Go-ma-sa-la-gan-da* and the circumstances under which the country would be protected by Buddha from external and internal enemies. The religion would be Mahāyānist, for which reason the kings, when weak, must rely upon the kings of Bde, China and other Mahāyānist countries (350 b).

Fol. 351 b.—Foreigners coming into the country would be made mild and peaceable.

Foll. 354 a-b.—The blessing and naming by Buddha of the *Go-ma-sa-la-gan-da* Caitya, the *Gośrāga* Mountain, the district *Dge-ba*, the fortress *Dge-ba-can* and the *Dgon-pa* (monastery).

At the command of Buddha Śāriputra and Vaiśravaṇa divide the mountain *Śa* (*śa-ri*—have we here some popular etymologizing in relation to Śāriputra?), and thus bring together into being the Caitya *Go-ma-sa-la-gan-da*, Mt. *Gośrāga* and Li-yul (see Rockhill, p. 233).