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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-hdren-pa-byas (śakațena 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 Kasyapa Caitya, would all be miracle-working (347 a).

Foll. 347b-348 a.—To protect the country kings and ministers must acquire punya 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 *Gośrnga* 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 *Gośrnga* where is the image *Phye-se* and the Sangha of the Kaśyapa Caitya. People of Li-yul who are sentenced to punishment must resort to the Sangha of *Go-ma-sa-la-gan-da* on *Gośrnga*.

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 Gośrnga 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. Gośrnga and Li-yul (see Rockhill, p. 233).

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