

Supplemental material for SOAS Course:

Tibetan Buddhist Texts from Central Asia

15 PSR H004

BA/MA Study of Religions

The Prophecy of the Arhat

Samghavardhana

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Introduction

This text has only been published in English once before, by Thomas (Thomas 1935). A variety of work since then by Emmerick (Emmerick 1967) and others (Beckwith 1987) (Richardson 1998) has provided additional background material to allow an improved translation to be made. A wide variety of more recent Tibetan dictionaries are also available to assist in this.

The text is primarily translated from the Derge edition T4201. The Peking edition P5698 was consulted where the Derge edition was difficult to read, or seemed particularly obscure.

As for dating the apparently "real" events of the first part of the story – the expulsion from Khotan and the trip to Tibet, gTsug-brTsan and Kim-sheng are the king and queen mentioned as the rulers of Tibet in the Li-Yul Chos-Kyi Lo-rGyus (Religious Annals of Khotan) and as related there and in this text, she dies of what is translated as smallpox in 739 (Richardson 1998, pp.210-212).

One of the queens of gTsug-brTsan is said to have been from Nan-zhao and it has been proposed, based on the name of her son from an inscription of 730, that she was the daughter or sister of one of the kings of Nan-zhao. The son in question is called 'Jang-tsha Lha-dBon. As Tsha and dBon both mean nephew or grandson, there is an interesting point to be made here. As he is the son of gTsug-brTsan, he is indeed the nephew of the elder brother, Lha-Bal-Pho who was deposed. 'Jang-tsha, taken as "nephew of 'Jang" or "grandson of 'Jang", would suggest that his mother was at least from 'Jang, if not meaning "from the house of 'Jang". Backus suggests this may indicate that she was related to the Nan-zhao ruling family. The Nan-zhao ruler at that time is king Pi-lo-ko who visits Tibet in 733, as discussed below, so this seems quite likely (Backus 1981, pp.44-45). Interestingly enough, 'Jang-tsha Lha-dBon dies in the same year as Kim-sheng Kong-co (Richardson 1998, p.226) and although it is not said that he died of the smallpox as well, this is quite likely.

@161b	
#ldgra bcom pa dge 'dun 'phel gyis lung bstan pal	The Prophecy of [lit. by] Arhat Saṃghavardana
'phags pa 'jam dpal gzhon nur gyur pa la phyag 'tshal lol	To Noble Mañjuśrī Kumārabhūta, I pay homage
l'di skad bdag gis slob dpon gyis bshad pa thos pa nal	Thus have I heard while listening to the teacher speaking:
l yul 'di'i gtsug lag khang bru nya zhes bya ba'i dgra bcom pa dge 'dun 'phel zhes bya ba gsum rig pa mngon par shes pa thob pal	in [lit. of] the monastery of this country called "Brunya", An Arhat called Saṃghavardana, with the threefold awareness [lit. triply aware], attained of transcendent wisdom,
rnam par thar pa brgyad la bsam gtan pa zhig dus gzhan zhig na slob ma zhig dang thabs cig tu dbyar zla ba gsum 'jig tshogs kyi ri zhes bya ba la bzhugs tel	concentrated on the eightfold liberation, at some time and in company with one student was spending the three summer months at Mount Śaṅka.
slob ma bande chos 'dul ba la slob pa zhig lags nal	when the student of the monk was at a teaching of the dharma-vinaya,
sangs rgyas mya ngan las 'das nas lo nyis stong lon pa dangl	he heard that two thousand years after the nirvāṇa of the Buddha,
sangs rgyas kyi bstan pa rgya gar gyi yul kau shAmbI zhes bya bar nub par 'gyur ro zhes thos nas 'di snyam du rgya gar yul gyi chos dus de tsam zhig nal	the teaching of the Buddha, in the country called Kauśāmbi, will decline, and he thought this – "the dharma in [lit. of] India at about that time
yul kau shAmbIr nub par 'gyur ba lta zhig nal	will decline in the country of Kauśāmbi in that way,
li yul la sogs pa gzhan gyi chos yun ji srid cig tu gnas par 'gyurl	(for) how long a period will the dharma of the country of Khotan and others endure?
nam 'jig rkyen ni gang gis 'jig par @162a *ll'gyur snyam du	when will (it) be destroyed and because of what circumstances will it be destroyed?", and
the tshom skyes sol	doubts arose

@162a	
l de nas dgra bcom pa de phyi 'phrod kyi dus kyi tshe nang du yang dag 'jog pa las bzhengs pa dangl	then, at that time in the evening when the Arhat was arising from within samādhi,
slob ma des mkhan po'i zhabs la yan lag lngas phyag 'tshal nas 'di skad ces the tshom zhus sol	after the student made the homage of the five limbs at the feet of the master, he spoke his doubts, saying,
l slob dpon ston pa bcom ldan 'das shAkya thub pa'i bstan pa lo nyis stong nas 'jig par lung bstan nal	"O teacher, since there is a prophecy about the destruction after two thousand years of the teachings of the Teacher, the Blessed One, Śakyāmuni,
li yul 'di la sogs pa yul gzhan gyi bstan pa ji srid du gnas par 'gyurl	how long will the teachings in [lit. of] this country of Khotan and other countries endure?
l nam 'jig rkyen gang gis 'jig par 'gyur ba lagsl	When will (it) be destroyed and because of what circumstances will it be destroyed?"
de nas mkhan pos bka' stsal pal	then the master said this:
bu khyod kyi li yul la sogs pa'i skye bo mang po'i don dangl	"O son, for the purpose of the many human beings of the country of Khotan and so on, and
bde bar gshegs pa'i bstan pa yun ring du gnas par bya ba'i phyir the tshom dris pa legs kyisl	in order to cause the teachings of the Sugatas to endure for a very long time, and since you well voiced your doubts,
legs par nyon la yid la zung shig dangl	you should listen well and understand.
li yul la sogs pa'i bstan pa ji srid du gnas par 'gyurl	How long the teachings in [lit. of] the country of Khotan and others will endure,
nam 'jig pa dang rkyen gang gis 'jig par 'gyur ba ngas so sor lung bstan par bya'ol	when will (its) destruction (be) and by what circumstances will it be destroyed, I will make a prophecy of each.
l bcom ldan 'das shAkya thub pa'i bstan pa ni bcom ldan 'das mya ngan las 'das nas lo stong lnga brgya lon pa dang yul du dad pa med pa rnams 'byung zhing dam pa'i chos 'jig tu rgol lol	Regarding the teachings of the Blessed One, Śakyāmuni, one thousand five hundred years after the nirvāṇa of the Blessed One, in this country, faithless beings will arise and the holy dharma will be [lit. is] attacked to destruction.
l de'i tshe li yul 'dir dad pa med pa'i rgyal po yang 'byung bar 'gyur zhingl	Then in the country of Khotan, a faithless king will also arise and
yul yang rgyal pos phan tshun rtod cing 'phrog par 'gyur rol	the king will deprive the country of (its) solidarity [lit. mutual binding].
l de phyin chad ni yul yang nyin gcig bzhin du nyams par 'gyurl	After that, the country will decline day-by-day,
grong dang gtsug lag khang la sogs pa yang phal cher stongs par 'gyurl	the villages and monasteries and so on will be mostly empty and
mi rnams kyang nyin gcig bzhin du phyir yang dkon mchog gsum la dad pa 'bri bar 'gyur rol	the people and also (their) faith in the three jewels will diminish continually day-by-day.
l rgyu des na dkon mchog gsum dangl	By that cause, the three jewels,
chos smra ba dangl	the teachers of Dharma and
bsam gtan pa kun kyang mchod gnas su mi byed cingl	the meditators all will [lit. are] not be taken as objects of worship and
mu stegs kyi rgyal po dangl	the heretical king,
blon po dangl	the ministers,
yul 'dzin pa dangl	the landholders and even
khyim bdag rnams kyang chos dang mi mthun pa'i	the householders will [lit. blank] take a position not being in

phyogs 'dzin cing dge ba bcu'i las kyi lam yal bar 'dor bar 'gyur rol	harmony with the Dharma and they will cast aside the path of the ten wholesome actions to decay.
l chos dang mthun pa ma yin pa dangl	possessions not in harmony with the Dharma,
ma brtags pa dangl	transitory and
ba chol gyi longs spyod kyang sogs par byed par 'gyur rol	thoughtless will they accumulate.
l de nas de'i 'og tu dge slong dangl	After that, the monks and
dge slong ma rnams 'tsho ba'i yo byad kyi phyir g.yem [Thomas: g.yen] spyo bar gyur tel	nuns will [lit. blank] undertake blameworthy conduct for [Thomas: become quarrelsome for] the sake of the necessities of life and

@162b	
chos 'dul ba las 'byung ba dge sbyong gi tshul dangl	the ascetic practices arising from the dharma-vinaya,
spyod pa @162b zhi ba dangl	the practice of tranquillity,
dul ba dangl	(self-) restraint,
ngo tsha shes pa dangl	the understanding of shame and
khrel yod pa la sogs pa yal bar 'gyur zHINGl	chastity etc. will diminish.
zhING dangl ldum ra dangl	by farming, gardening,
nyo tshong dangl skyi brnya dangl	trading, money lending and
slong mo ba rnams kyis	begging,
'tsho bar byed dol	they will make their living.
l khyim pas bslab par bya ba'i bzo dangl	the crafts which householders should learn,
khyim gyi so nams dangl	domestic affairs, disputation [prob. of a legal nature] and
'thab rtsod dangl	begging at doors,
sgo gsol rnam po che yang byed par 'gyurl	in great distress, (these) they will also undertake.
pho nyar yang 'gro bar byedl	They will even go as messengers.
las kyī go 'phang dangl	They will undertake positions of rank and
rtsa 'jing yang tshol bar byed par 'gyur tel	even seek out disputes.
de'i tshe gtsug lag khang dangl	At that time, not abiding in monasteries and
dgon pa la mi gnas shing	viharas, they will abandon the instructions of the Sugatas to
bde bar gshegs pa'i gdams ngag yal bar bor tel	decay.
yang dang yang du mkhar dangl	Again and again, abiding in towns,
grong dangl tshong dus dangl srang dangl	villages, markets, streets and
sum mdo na gnas par sems dga' bar 'gyurl	junctions, they will be happy.
bran dangl bran mo dangl	They will seek out male servants, female servants
rkang 'gros kyang tshol bar byed dol	and even porters.
l rgyu des na khyim bdag dangl yul 'dzin pa dangl	For that reason, householders, landholders and
blon po la sogs pas kyang de dag la rim gro mi byed cINGl	ministers and so forth show no respect for them and also
dad pa phyir log nas dkon mchog dang	having fallen from faith, they carry off the treasures of the
dge 'dun gyi dkor la yang 'phrog par byed dol	(three) jewels and the saṃgha.
l khyim pa de dag gis kyang nor rdzas de dag la brten cING	Those householders live off the valuables
spyad pas bsod nams 'bri bar 'gyur rol	and so (their) merit decreases by such use.
l rgyu des na li yul la sogs par gnod pa sna tshogs 'byung	For that reason, various calamities will arise for the country
zhING lo re bzhin dma' bar 'gyur tel	of Khotan and others and every year, they will (sink)
	lower.
rtsod pa dangl nad dangl rlung dangl	Also strife, disease, untimely rains, winds and
dgra mang po yang 'byung bar 'gyur rol	many enemies will arise.
l dus ma yin pa'i sad dangl srin bu dangl	Untimely frosts, vermin,
bye ba dangl byi ba yang 'byung bar 'gyur rol	birds and mice will arise.
l de'i tshe na sems can rnams nad mi mthun par 'gyur zhING	At that time, living creatures, being sick, will not be in
dus tshigs kyang 'chol bar 'gyur tel	harmony and the seasons will also be awry.
de ltar na yul gang dang gang du chos lugs log pa byed pa	That being so, in whatever country the practice of dharma
de dang der ni gnod pa de dag 'byung bar 'gyur rol	is fallen, there, these calamities will arise.
l de'i tshe li yul la sogs par rgyal po dangl	Then, if there will arise (so) little sincere [lit. from the

blon po la sogs pa ya rabs las kyang dkon mchog la snying thag pa nas dad pa 'ga' las mi 'byung nal phal pa lta smos kyang ci dgos tel	bottom of the heart] faith in the three jewels among the king of the country of Khotan and others and the eminent ministers and so on, what ought even to be said about the common people?
rgyu de lta bus li yul la sogs pa'i dkon mchog gsum gyi mchod gnas thams cad kyi thams cad du rmegs med par 'gyur rol	For the same reason, the objects of worship of the three jewels in the country of Khotan and others will be in disorder everywhere.
l de nas li yul la sogs par dge slong gi gnas sngon rgyal po la sogs pa dad pa can gyis byas pa yang blon po la sogs pa dad pa med pa rnams kyis btsan @163a *ll'phrogs su 'phrogs nas bdag nyid gnas par byed dol	Then in the country of Khotan and others, the previous abodes of the monks, which the faithful kings and so on built, the faithless ministers and so on will violently appropriate and abide (there) themselves.

@163a	
l dge slong rnams kyang 'khyams nas 'tsho ba dangl chos gos dangl gnas kyis phongs par 'gyur rol	The monks will wander about and then they will lack a livelihood, robes and places to live.
l blon po la sogs pa de dag gis dge slong gi zhing chu dangl ldum ra la sogs pa yo byad rnams kyang btsan thab su 'phrog par byed	Those ministers and so on will appropriate by forceful means the irrigated fields of the monks and (their) gardens and so forth and also their belongings
lha 'bangs dangl	The temple-servants and
nang gi g.yog rnams kyang dge slong gi ngag mi nyan cing gnya' rengs su byed par 'gyur rol	the domestic servants [lit. servants of the inside] too will not listen to the words of the monks and will be obstinate [lit. stiff-necked].
l de nas dge slong rnams kyis kyang de lta bur gyur par shes nas yi mug stel	Then the monks, after realizing (it) to be like this, will despair and
li yul gyi dge slong rnams phan tshun du gcig la gcig 'di skad du yu bu cag rnams gtsug lag khang tshar ma zhes bya ba dang po chos 'byung ba'i gnas der 'du'o zhes sbran nas gtsug lag khang der 'dus tel	the monks of the country of Khotan (will) say this one-to-another: "We will gather where the dharma was first established (in Khotan), called the 'Tsharma' monastery." (and) after so calling, they will gather at that monastery.
dpyid zla tha chungs tshes bco lnga'i nub mo gso sbyong byas nas gcig la gcig 'di skad du yu bu cag rnams sngon bag med par gyur nas mkhas pa chos dang mthun pa rnams la dbang zos pa'i rgyus de ltar khyim pa rnams kyis kyang rtsis med par byas tel	After they have undertaken the Upoṣatha ceremony in the evening of the fifteenth day of the last month of spring, they (will) say this one-to-another: "We were previously heedless and by reason of being haughty (power-hungry) towards those wise in dharma and in accord (with it), just so, we have no esteem with householders.
da ni 'tsho ba yang mi 'byor na deng phyin chad gang du 'dongl	Now, since we have (cannot) obtain a livelihood, henceforth, where shall we go?
thabs ni gang gis 'tsho bar bya zhes smras tel	By what means will (we) make a living?"
de'i tshe thams cad kyis cho nge chen po 'debs par 'gyur rol	At that time, they will all offer great lamentations.
l de nas de'i tshe bde bar gshegs pa'i bstan pa srung ba'i lhal	Then at that time, the gods who protect [lit. the gods of the protection of] the teachings of the Sugatas,
bcom ldan 'das kyi byas pa gzo ba thams cad kyang gtsug lag khang der 'dus te gcig la gcig lta zhing 'di skad du bde bar gshegs pa'i bstan pa ni yun ring por mi gnas sol	not forgetting what was done by the Blessed One, (will) gather at that monastery, look at one another and say this: "The teachings of the Sugatas will not abide for long.
l yul 'di yang stongs par 'gyur ro zhes mya ngan byed cing ngu bar 'gyur rol	Even this country will be desolate". They will become anguished and weep.
l de'i tshe dge slong de dag 'di snyam du yul 'dir ni 'tsho ba mi 'byor na 'di bor te yul gzhan du 'gro bar bya'o snyam du sems mthun par gyur pa gang du 'dod par bya zhes gros byas tel	Then the monks (will) think this: "Since we cannot obtain a livelihood in this country, we must abandon it and go to another country." Their minds being in accord, they (will) hold counsel on (the question): "Where do (we) want to go?"
yul nye ba gzhan dang gzhan na ni dad pa med pa dag gis	"The nearby and other foreign countries are filled with faithless

gangl	ones.
rgya gar yul du 'dong du ni lam mi thar bas bod kyi yul nal	As the path to go to India is not clear, in the country of Tibet,
dkon mchog gsum la mchod gnas su byed ces grags pas der 'gro bar byas nas nyi ma 'di la 'dong ngo zhes dus btab nas de'i nub mo gtsug lag khang tshar mar gzhag gol	the three jewels are taken as objects of worship, it is said, (so) we should go there and set out today", they (will) say. After fixing the time, they will leave the "Tsharma" monastery that evening.
l nam langs pa dang bud med dad pa can @163b zhig gis	At daybreak, after a faithful woman

@163b	
gdan chung la spyan drangs tel	has invited (them) to a small meal and
de nas ga.n.dī brdungs nas dge 'dun spyi'i gtsug lag khang bskor te mchod pa byas pa dangl	then the temple gong has been struck, the whole saṃgha will circumambulate the monastery, make offerings and
sangs rgyas kyi gzugs brnyan gyi gdan khri zhig gas pa'i gseb nas sgrom bu tha ram can zhig snang bar gyur tel	from within the cracks of the split-open throne of a buddha-image, a small, completely full box will appear.
de nas sgrom bu de phye ba dangl	Then after opening that small box,
de'i nang nas gser las byas pa'i kha zas kyi sder cha bdun byung stel	from the inside of it, seven plates for food made from gold arise.
dge slong kun gyis de blangs tel	After all the monks have taken these and
'brur bsgyur nas de dge 'dun kun dbyar zla ba gsum gtsug lag khang tshar mar tshul du 'jug pa'i 'tsho ba sbyar nas zong lhag ma las yul nas byung stel	converted them into grain, that will furnish the whole saṃgha the necessities for spending the three summer months at the monastery of "Tsharma" in the proper manner; from the remainder of the assets, (which) emerged from within the place,
'gro ba'i lam brgyags dang khur khal sbyar rell	(they will) furnish provisions for the road and packs of baggage.
dbyar zla ba gsum 'das nas 'di skad du yu bu rnams byin gyis brlabs pa'i yul 'di bltas la 'gro bar bya'o zhes smras te song nasl	After the three summer months have passed, they will say: "We, after seeing this blessed land, must leave". (They will) set off and
'phags pa sa'i snying po'i gnas gtsug lag khang ye shes ri zhes bya ba'i drung du phyin pa dangl	arriving before the monastery known as "Wisdom Peak", the abode of Noble Kṣitigarbha,
de'i tshe de na brag la mchod rten gyi 'og gzhi rnyed pa zhig yod pa rdib pa'i nang nasl	then and there, on a rock, from within the collapse of the old base of a stupa,
gser phor chen po mu tig gis gang ba zhig byung ba dang de yang blangs te 'brur bsgyur nas phyogs der rgun zla ba gsum gnas pa'i 'tsho ba sbyar tel	a great golden vase filled with pearls will emerge and taking that too, (they) will convert it into grain and (that) will furnish the necessities for staying for the three winter months in that place.
de nas dpyid byung ste 'gro ba'i dus la bab nas song stel	Then spring will come and (they) will set out, the time to leave having come.
shel chu 'og ma brgal ba dangl	Crossing the lower Shelchu river,
yul mi stod pa rnams kyis sa lam yogs su gdugs tshod sbyar nasl	the upland people of the country, attending (to them) on the way, will provide midday meals and
nyi ma re re zhing gtsug lag khang dag tu gdugs tshod gsol bar 'gyur rol	also every day they will offer the midday meals in the monasteries.
l de'i tshe yul mi smad pa rnams kyis kyang dge slong rnams yul byung ste 'gro zhes thos nas dge 'dun de dag gtsug lag khang cong zhes bya bar spyang drangs nasl	Then the lowland people of the country, having heard it said that the monks in [of] (that) country would arise and leave, will invite both the saṃghas [note: the indigenous saṃgha and the itinerant one] to the monastery called "Cong" and
zhag bdun gyi bar du bshos sbyor bar 'gyur rol	will supply food for a week.
l de'i tshe li yul na gnas pa'i klu thams cad 'di snyam du	At that time, all the Nāgas abiding in the country of Khotan will

bde bar gshegs pa'i bstan pa ni rmegs med par 'gyur la thug go snyam du mya ngan byed cing bstan pa gnas par bya ba'i phyir char chen po phab stel	think this: "The teachings of the Sugatas will fall into disorder". (which) will make (them) unhappy and in order to cause the abiding of the teachings, (they) will bring down a great rain.
char pa des gtsug lag khang cong zhes bya ba'i nang nas mchod rten gyi gzhi zhig yod pa nas gser phor gser phyed gang ba zhig byung ba dangl	Because of that rain, from inside the monastery called "Cong", from the base of a stupa a golden vase full of gold-dust will appear and
de yang dge 'dun gyis btsongs nas dpyid kyi 'tsho ba'i yo byad rnams sbyor bar 'gyur rol	that also the saṃgha will sell, (which) will supply the necessities of life for [lit. of] the spring.
l de nas yang yul mi smad pa rnams kyis gtsug lag khang @l64a *ll sA la'i tshal zhes bya bar dge 'dun rnams spyen drangs nas zhag bdun gyi bar gyi gdugs tshod gsol nas zhag bdun lon pa'i nyin par yul stod smad kyi mi thams cad gtsug lag khang sa na bar 'dus nas dge 'dun la rdzongs dang khur khal 'bul lol	Then after the lowland people of the country invite the saṃghas to the monastery called "Śāla Grove", and offer the midday meal for seven days, on the day when the seven days has passed, all the upland and lowland people will gather at the Sanaba [the same] monastery and offer provisions and packs of baggage to the saṃgha.

@164a	
l de'i tshe mi rgan rgon rnams ni bslab pa 'dzin par byedl	At that time, the old men and women will receive teaching;
gzhon nu rnams ni rgyang nas lta zhing gad mos 'debs pa dang grogs byed par 'gyur rol	The young people will look on in the distance and will give off laughter and make friends.
l de'i tshe mkhar dge ba can gyi nang nas kyang mi rgan rgon kha cig gis gos kha dog bsgyur ba dangl lam du 'jug pa'i yo byad so so nas thogs nas so so'i dge ba'i bshes gnyen dge slong de dag gi mdun du lhags nas 'phags pa rnams bzod par bzhes shig ces smra zhing mchis tel	Then from within the town of "Virtue", some old men and women (will carry) dyed robes [i.e. monastic robes - lit. robes of changed colour] and individual requisites for the road and will arrive before (their) specific virtuous friends, monks themselves. Saying "O Noble Ones, please bear with us!",
phyag 'tshal bar 'gyur rol	(they) will pay homage.
l de'i tshe mchod pa de ni dper na ku sha'i grong khyer gyi mi rnams bcom ldan 'das mya ngan las 'das par shes nas mya ngan byed pa bzhin du mchod pa byed pa dang 'dra barl	Then that worship, as for example, when the people of Kuśinagara learning of the nirvāṇa of Blessed One, were aggrieved and made offerings, likewise
li yul du dkon mchog gsum mchod pa'i tha ma yin nol	will be the end of the worship of the Three Jewels in the country of Khotan.
l de'i 'og tu dge slong rnams gtsug lag khang de nas bod yul ngos su chas pa dang lam kha na mchod rten rnying pa zhig gi drung du dpal lha mo chen mos dge 'dun gyi ched du gser gyi dong tse bu rung gang bzhag pa rnyed nas dge 'dun gyis de bgos te lam gyi chas rdzas sbyor bar 'gyur rol	After that, the monks will set off from that monastery in the direction of the country of Tibet and on the road, in front of an old stupa, they will find a bag of small gold coins placed by the glorious Great Goddess for the sake of the saṃgha and the saṃgha will share that out and it will supply the materials for setting out on the road.
l de'i tshe li yul gyi mkhar gtsug lag khang ka sa ra zhes bya bar rgyal rigs las skyes pa'i yon bdag cig 'byung bar 'gyur tel	Then, in the monastery called "Kasar" in the country of Khotan, a patron of the royal line [lit. born from the royal family] will arise and
yon bdag des dge 'dun rnams zhag bdun du mchod ston gsol bar 'gyur rol	that donor will offer to the saṃgha an offering-feast for seven days.
l de'i tshe mchod ston gsol ba de ni li yul du dge 'dun gyi mchod ston gsol ba'i tha ma yin nol	Then, that offering of an offering-feast will be the end of offering offering-feasts to the saṃgha in the country of Khotan.
l de nas dge slong rnams me skar gyi lam du zhugs te song ba dangl	Then the monks will take the road to Meskar and leave.
de'i tshe dge slong pho mo gsar bu las phal cher rang rang gi slob dpon dangl mkhan po la chos gos phul te bzod par gsol nas slar yul du ldog par 'gyur dge slong pho mo gsar bu kha cig ni rab tu byung ba'i dngos po mi gtong zhing pha ma la sogs pa'i gnyen skyel du 'ongs pa rnams la mya ngan gyi tshig smra zhing dus nas gnyen rnams phyir bzlog stel	At that time, from the male and female novices, the most part will offer their dharma robes to their own teachers and masters, seek forgiveness and return once again to (their own) country. (The other) group of male and female novices, not giving up on the condition of a renunciate [lit. not giving up on the states of the matter of going forth], will address (their) accompanying escort of male and female relatives with words of suffering and after that, send (their) relatives back. [lit. reverse their relatives]
dge 'dun dang lhan cig tu @164b mi dga' ba'i yid kyis phyir byin gyis brlabs pa'i yul dangl	The whole saṃgha, because of (being) with unhappy minds (while looking back later) at (their) transformed country and

@164b	
dge 'dun dang lhan cig tu @164b mi dga' ba'i yid kyis phyir byin gyis brlabs pa'i yul dangl gnyen gyi rjes bzhin du lta bzhin par me skar gyi lam du zhugs te gro bar 'gyur rol	The whole saṃgha, because of (being) with unhappy minds while looking (back) later at (their) transformed country and the (foot) prints [lit. marks] of (their) relatives (will) start along the road to [lit. of] Meskar and leave.
l de ltar song ba dang de'i tshe rnam thos kyis bu dangl	Going thus, then Vaiśravaṇa and
dpal lha mo chen mo gnyis mchog tu snying rje skyes tel	the glorious Great Goddess, compassion arising in (this) eminent pair,
'brog mi pho mo gnyis kyis lus su bsgyur tel	will assume the forms of a male and female nomad and
dge 'dun rnams spyen drangs nas yul me skar du zla ba gsum gyi bar du gdugs tshod gsol tel	after inviting the saṃghas, will offer (them) the mid-day meal for three months in the country of Meskar and
lam du 'jug pa'i yo byad ci dgos pa yang rdzong bar 'gyur rol	will despatch (them) even those necessary requisites for the road.
l de nas dge slong de dag mdo lo'i lam du zhugs nas ri dang lung pa'i sul gtugs te song ba dangl	Then, after those monks take the road to [lit. of] Dolo, cross the clefts of the mountains and valleys and travel (along),
'brog dgon par lam stor nas ngu zhing phyogs bcu'i sangs rgyas kyis mtshan dang li yul gyi lha thams cad kyis ming nas 'bod par 'gyur rol	they will lose (their) way in a wild forest and weep and (will cry out) from among the names of the Buddhas of the Ten Directions and all of the gods of the country of Khotan [will cry out].
l de'i tshe rnam thos kyis bu snying rje skyas nas g.yag dkar po sgol pa dangl snal chu can cig tu sprul nas dge slong de dag gi drung du 'ongs pa dang dge slong rnams kyis de mthong nas g.yag 'di ni mi'i khal g.yag cig yin tel	Then after compassion arises in Vaiśravaṇa, he will manifest as a loaded white yak with a nose ring and come before those monks and when (he is) seen by the monks, they will think: "This yak is someone's pack-yak and
'di'i phyi bzhin song na gdon mi za bar mi rnams dang phrad par 'gyur bas da ni mi 'chi'o snyam du yid sos tel	if we go after it, there is no doubt that because (we) will meet people, now we will not die" and recover (their) senses.
g.yag des kyang lam drangs nas gseb lam du byung stel	That yak guides (them along) the way and taking a narrow path,
tshal byir bskyal nas g.yag nyid mi snang bar gyur tol	after escorting them to Tshalji, the yak itself will disappear [lit. dissappeared]
l de'i tshe dge slong rgan rgon mang po zhig ni lam kar 'chi bar 'gyur rol	At that time, many old monks and nuns will die on the way.
l de nas yul tshal byi'i bod rnams kyis dge slong de dag mthong nas bsu tel	Then those monks are seen by the Tibetans of the country of Tshalji and they go will go to meet (them).
l'phral du yo byad rnams sbyar nas bod yul 'dir li yul gyi dge slong mang po lhags na ji ltar bgyi zhes pho nyar gtong bar 'gyur rol	Straightaway, after furnishing (them with) supplies, (they will send a messenger,) saying: "Since many monks of the country of Khotan have arrived in this country of Tibet, what should (we) do?" [they will send a messenger]
l de'i tshe na rgya rje'i bu mo byang chub sems dpa'i rigs can cig btsas pa bod kyis rgyal po'i khab tu len cing btsun mo dam pa byed par 'gyur tel	At that time, a daughter of the lord of China, born of a bodhisattva lineage, will be taken to the palace of the king of Tibet and made senior queen.
l de ni dad pa shin tu che bal	She (will be of) very great faith,
snying rje dang ldan pa skad snyan pa dang des pal	endowed with compassion, (of) pleasant and gentle speech
bslab pa'i yan lag lnga bzung ba zhig 'byung bar 'gyur rol	(and) upholding the five branches of doctrine.
l btsun mo des nyi 'og gzhan nas dge slong mang po bod kyi yul du lhags par mthong nasl	That queen, seeing the arriving in the country of Tibet of many monks from among the other (countries) in the west,

sangs rgyas kyi bstan pa ni ring du mi gnas so snyam nas mya ngan chen pos non nas rang gi 'khor bud med nyis brgya dangl skyes pa sum brgya dangl ru rum dangl gzo bo dang gnang chen rnams drung du @165a *ll bos te ngus nas 'di skad cesl	will think: "The teachings of the Buddha will not remain for long". (She) will be overcome with great distress and will summon before her two hundred women of her retinue, three hundred men, (her) tent-men, craftsmen and important persons, saying this in tears:
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@165a	
bde bar gshegs pa'i bstan pa ni de'u re 'jig par gyur gyis khyed rnams myur du bsod nams ma byasl tshul khrims ma bsrungs na 'phyis par 'ong do zhes smras par 'gyur rol	"Because the teachings of the Sugatas will be destroyed some day soon, you will be too late if (you) do not quickly acquire merit nor keep to virtue".
l de nas btsun mo des rgyal po la 'di skad du dge 'dun de rnams bdag gis bzhon pa dang gos la sogs pa'i yo byad sbyar nas 'dir spyang drang bar ci gnang zhes gsol pas rgyal pos kyang gnang bar 'gyur tel	Then, that queen will say this to the king: "After I have furnished these saṃghas transport and supplies of clothing etc, (to them), how will I be allowed to make an invitation to come here?". Because of asking, the king will indeed grant (this).
tshul de lta bus dge slong de dag bod yul du 'gro bar 'gyur rol	Just so, those monks will come to the country of Tibet.
l de'i tshe bod yul gyi rgyal po dang blon po rnams kyis dge slong de dag mthong nas dad pa chen po skye zhing gtsug lag khang chen po bdun yang brtsig par 'gyur rol	Then the king of Tibet and (his) ministers will see those monks, great faith will arise and they will even build seven great monasteries.
l de bzhin du dge slong aan rtse pa dang gus tig pa dangl par wan pa dangl	Likewise, the monks of Antse, Gustik, Parwan and
shu lag pa rnams kyang sdug bsngal chen pos non nas bru sha'i yul du 'gro bar 'gyur rol	Shulak, after being overcome by great suffering, will go to the country of Drusha.
l tho kar yul dangl	The monks of the country of Tokharia and
kha che'i yul gyi dge slong rnams kyang dad pa med pa'i mi rnams kyis gtses tel	the country of Kashmir will also be threatened by faithless people and
ma chags nas bru sha'i yul du 'gro bar 'gyur rol	after leaving, they will go to the country of Drusha.
l dge slong de dag thams cad kyis bru sha'i yul du phyin nasl	After all those monks arrive in the country of Drusha,
bod yul na gtsug lag khang mang po brtsigs pa dangl rgyal po byang chub sems dpa' zhig gnas pas dkon mchog gsum la mchod pa dang ri mo cher byed pa thos nas yid dga' stel	they will hear that many temples have been built in the country of Tibet and the king, because of being a bodhisattva, honours the Three Jewels and shows (them) great consideration and they will be glad and
thams cad bod yul du 'gro bar 'gyur rol	they will all go to the country of Tibet.
l bod yul du lhags nas lo gsum gyi bar du ni mchod pa chen po la sogs pa skyid pa nyams su myong bar 'gyur rol	Arriving in the country of Tibet, for three years they will experience great honour and happiness.
l lo gsum lon pa dang bod kyis yul du bdud kyis ris kyis lha dangl lha ma yin dangl klu dangl gnod sbyin dangl dri za rnams kyis nad chen po 'bras dangl phol mig dangl 'brum bu gdug pa dag gtong bar 'gyur tel	The three years pass and in the country of Tibet, the deities of the ranks of Mara, the Asuras, the Nāgas, the Yakṣas and the Gandharvas will send out a great plague of tumours, boils and harmful poxes.
nad des zhang blon dang dmag du ma dag 'chi bar 'gyur rol	That plague will kill both a noble minister and many soldiers.
l de'i tshe rgyal mo de'i snying gar 'bras gsug pa byung stel	Then, in the area of the heart of the queen, swollen pustules will arise.
shi nas lha yul du skye bar 'gyur rol	After she dies, she will arise in the celestial realm.
l de'i tshe bod kyis zhang blon rnams khros 'khrugs te 'di skad ces bdag cag gi yul 'di sngon gya nom pa las phyis mi bkra mi shis pa 'khyams pa sha stag 'dir lhags nas	Then the noble ministers of Tibet will be overcome with anger and say this: "This our country, from once being abundant, later, after only the unfortunate wanderers arrived here,
da ni yul du yang 'di lta @165b bu gnod pa rnam ba sna tshogs byung bar 'gyur gyisl	because now even in this country, such manifold calamities arose,

@165b	
rdzas lhag ma 'di rnams kyang yul 'dir mi gzhag cing sa mtshams 'das te bskrad par bya'o zhes gros byas nas dge slong gcig kyang bod yul du gnas su mi gnang ngo zhes glo bur du bsgo bar 'gyur rol	for the future, they must not remain in the country and they must pass the borders and we must expell them". Which after saying (that) will immediately order: "Not even one monk will be allowed to remain in the country of Tibet"
l rgyal mo de nad kyis thebs pa'i tshe bdag nyid mi 'tsho bar tshor nas rgyal po la kha chems su bdag gum na bdag gi nor rdzas ril gyis dge 'dun la 'bul bar ci gnang zhes gsol nas rgyal pos kyang gnang stel	The queen, after feeling at the time of suffering from the plague that she would not live, will ask the king in her last testament: "If I have died, how will it be granted to offer all my property to the saṃgha?" and the king will grant (that).
btsun mo'i rdzas thams cad dge 'dun la 'bul zhing des rgya gar gyi yul gan dha ra zhes bya bar 'gro ba'i rdzas byas nas 'gro bar 'gyur rol	He will offer all the property of the queen to the saṃgha and after making supplies for going to the country of India called "Gandhāra", they will leave.
l de'i tshe bod yul gyi dge slong rnams kyang yi chad nas nyi 'og gi dge slong rnams dang gros gcig tu byas nas lhan cig tu 'gro bar 'gyur rol	Then the monks of the country of Tibet, out of grief, after talking one to another with the the monks of the west, will leave all together.
l skye bo dang rtsod pa'i dus de'i tshe rgya yul gyi dge slong rnams kyang shin tu sdug bsngal bas gzir nas yul gandha rar 'gro bar 'gyur rol	At the time of strife for beings, after extreme suffering afflicts the monks of China, they will go to the country of Gandhāra.
l de ltar dong ba dang dge slong de dag thams cad yul gan dha rar 'gro ba'i lam kar phrad par 'gyur rol	Thus departing, all the monks themselves, travelling to the country of Gandhāra will meet up on the road.
l de'i tshe bod kyi dmag gis rjes bzhin bsnyags nas lam kar bran g.yog dangl	Then, after the soldiers of Tibet follow them later, on the road will steal their servants,
nor phyugs dag phrogs te dge slong dag kyang gsod par 'gyur rol	property and animals and even kill the monks.
l de ltar dge slong de dag bod kyi dmag gis bdas nas klu'i rgyal po e la'i 'dab kyi gnas drung du phyin pa dangl	Thus, after the soldiers of Tibet chase away those monks, they will arrive before the abode of the king of the Nāgas, Elāpatra, and
klu'i rgyal po e la'i 'dab kyis mi rgan zhig gi gzugs su bsgyur te dge 'dun gyi mdun du 'ongs nas phyag 'tshal tel	the king of the Nāgas, Elāpatra, will transform (himself) into the image of an old man and after coming before the saṃgha, he will pay homage.
skyes bu dam pa khyed rnams gar gshegs zhes dris pa dangl	"Holy beings, where are you going?", he will ask and
dge slong rnams kyis 'di skad du bdag cag gi yul na dad pa med pa sha stag gis [gdab pa?] gdabs? 'tsho ba'i yo byad la sogs pas phongs tel	the monks will say this: "In our country, only faithless people being found, (we) were lacking in the necessities of life etc. and
da yul gan dha rar 'tsho ba'i yo byad tsam zhig ci rnyed snyam nas lhags so zhes smras pa dangl	arrived here thinking, 'how will we obtain just some of the necessities of life in Gandhāra?'"
de nas de'i tshe klu'i rgyal po de bde bar gshegs pa'i bstan pa 'jig pa'i mtshan ma rtogs nas mchi ma khrag tu 'dzag cing dus nasl dge 'dun rnams la yul der gshegs nas shul brgyags ji tsam mnga' zhes rmed par 'gyur rol	Then at that time, after the king of the Nāgas realizes the signs of the destruction of the teachings of the Sugatas, tears of blood will fall and afterwards will ask: "After setting off for that country, what quantity of supplies [lit. how much in supplies] is possessed by [lit. for] the saṃgha?".
l dge 'dun kun gyis kyang zhib tu brtsis @166a *ll nas zhag bco lnga'i brgyags yod do zhes smra bar 'gyur rol	After all the saṃgha carefully consider (this), they will say: "It is fifteen days(worth) of supplies".

@166a	
l klu'i rgyal pos 'di skad du 'di nas yul gan dha rar mtsho 'di'i g.yas g.yon du bskor na zhag bzhi bcu rtsa lnga'i shul mchis nal	Then the the king of the Nāgas will say: "From here to the country of Gandhāra (is) a lake (and) if (you) pass go either to the right or left of it, the road will take [lit. of] forty-five days.
dgung bco lnga'i brgyags 'tshal laml	Will (you) have eaten the supplies after [lit. of] fifteen nights?
gghan yang shu lak nas la ka mthon po dang nags tshal stug po dangl gcan gzan gdug pa dangl sbrul gdug pa dangl sdig sbrul la sogs pa dangl chom rkun pa yang mchis pas phyi nas tshur yang dmag gis bsnyegs pa dangl mtsho 'di'i nang na yang bdag gi 'khor gtum po dad pa ma mchis pa du ma zhig mchis pas bdag gis phyir bzlog par mi nus tel	Furthermore, from Shulak, since you will come to high passes, dense woodland, fierce wild animals, dangerous snakes, scorpion-snakes etc. and robbers and thieves and later the army chasing after (you) hither and will come to the circle of my many faithless fierce ones inside the lake, which I will not be able to keep back.
bdag ni de'i shul du bzhud par mi dga' zhing mchis sol	I am not gladdened that you would take that road.
l de'i tshe dge slong pho mo mang po de dag thams cad 'di snyam du bdag cag rnam s 'chi ba'i dus la bab pa 'dra snyam nas ngu zhing mya ngan byed par 'gyur rol	Then all those many monks and nuns will think: "It is as if we have arrived at the time of (our) death", after which, they will weep and become anguished.
de'i tshe klu'i rgyal po e la'i 'dab kyis dge 'dun rnam s kyi mdun du pus mo btsugs nas dge 'dun ma bshums shig l bdag gis dge 'dun rnam s kyi slad du srog kyang yongs su btang zhing bdag nyid kyi lus mtsho 'di'i steng du zam par bgyid lags sol l bdag gis sngon bde bar gshegs pa'i bstan pa thog mar legs par ma bsrungs par chad par srog gis god pa zhig gcod par 'tshal lo zhes smras par 'gyur rol	Then the the king of the Nāgas, Elāpatra, after getting down on (his) knees before the saṃghas will say: "O saṃgha, do not weep. I would completely give up even my life for the sake of the saṃgha and will make my body into a bridge above this lake. In explaining that I, in the beginning, did not protect well the teachings of the Sugatas, I seek my life to be shortened and cut off."
l de nas klu'i rgyal po des rang gi lus sbrul chen po zhig gi gzugs su bsgyur nasl	Then, after the king of the Nāgas transforms his own body into the guise of a great snake,
bod yul ngos kyi ri 'i rtse mo la ni mgos 'khyudl	he will wrap his head around the mountain at the top of the pass in the direction of Tibet;
yul gan dha ra'i ri'i rtse mo la ni mjug mas 'khyud de lus kyi zheng du ni shing rta lnga'i khyon tsam gyi zam par btags sol	he will wrap his tail around the mountain at the top of the pass (to) [lit. of] Gandhāra and he will fix it as a bridge to the extent of about five chariots as the width of his body.
l de'i tshe dge slong de dag gis sbrul chen po de'i gzugs de mthong nas sngangs skrag stel	Then after the form of that great snake is seen by those monks, they will be afraid and unable to breath and
phyogs su 'byer par 'gyur rol	(they) will flee in (all) directions.
l de nas klu'i rgyal po des mi skad phyung stel	Then the king of the Nāgas will use a human voice to say:
dge 'dun dag ma sngangs shig l	"O saṃgha, do not be afraid.
bdag gi lus 'di khyed kyi slad du zam par btags pa lags kyisl	Because I have fixed my body as a bridge for your sake,
ma bsnyengs par rjes dgra choms su dogs pa ni 'bangs dang phyag rjed dang khur rnam sngon la dgyer	for being concerned about the thieving foes in the rear, do not worry: ask the servants, officers and porters to be first, chanting,

du gsol de'i 'og tu dge 'dun gzhon rims gshegs su gsoll	after which, ask the saṃgha to go by seniority
l bgres po rnams ni slad kyis gshegs su @ l66b gsol zhes smra bar 'gyur rol	and ask the older ones to go last"

@166b	
l de'i tshe klu'i rgyal po de'i rgyab kyi pags pa phyugs kyi rmig pa dang mi'i rkang pas bshus te rma chen po byung ste mtsho'i nang du rnag khrag kyang 'dzag par 'gyur rol	Then the skin on the back of the king of the Nāgas will be flayed by the hooves of the pack-animals and the feet of the people, a great wound will arise and pus and blood will trickle down into the lake.
l mi phyugs phal yang mtsho'i nang du ltung zhing 'chi bar 'gyur rol	The ordinary people and animals will also fall down into the lake and die.
l tha mar dge 'dun rgan rabs rgal ba'i 'og tu klu'i rgyal po nyid kyang 'chi bar 'gyur rol	Finally, the elders of the saṃgha pass on [i.e. died] (and) the king of the Nāgas will die too.
l mtsho de yang skams par 'gyur tel	The lake will dry up as well and
mtsho bskams pa'i nang du klu'i rgyal po shi ba'i rus pa ri lta bur 'dug par 'gyur rol	inside the dried-up lake, the bones of the dead king of the Nāgas will remain like a mountain.
l ma 'ongs pa'i dus na sangs rgyas byams pa 'khor lnga brgya dang thabs cog tu klu'i rgyal po e la'i 'dab kyi rus pa'i drung du gshegs te klu'i rgyal po e la'i 'dab kyi skyes pa'i rabs brjod pas byams pa'i 'khor dge slong lnga brgya po de dag thams cad kyis dgra bcom pa'i 'bras bu thob par 'gyur rol	At a future time, the buddha Maitreya, together with a retinue of five hundred will come before the bones of the king of the Nāgas, Elāpatra, and by being told the life story of the king of the Nāgas, Elāpatra, all five hundred monks of the retinue of Maitreya will attain the fruit of Arhatship.
l de nas dge slong de dag yul gan dha rar phyin nas lo gnyis kyi par du gnas sol	At that time, after those monks go to Gandhāra, they will abide (there) for two years.
l lo gsum pa'i tshe yul de'i rgyal po dad pa can zhig yod pas 'chi bar 'gyur rol	In the third year, the king of that country, a person of faith, will die.
l rgyal po de shi ba'i 'og tu rgyal po de'i bu dad pa can zhig dang dad pa med pa zhig rgyal srid la brtod (Golden: bstod) nas dmag gi g.yul bkye nasl	After the death of that king, the faithful and faithless sons of that king will contend for the kingdom and after sending forth an army of soldiers,
phyogs gnyis su chad par 'gyur rol	there will be an end to both sides.
l de'i tshe na dge slong de dag gi nang na dge slong dpa' ba brtul phod pa tsham tshom med par stong zhig yod pas rgyal bu dad pa med pa de dmag gis btab ste pham par byas nas rgyal bu dad pa can de la rgyal srid 'bul bar 'gyur rol	At that time, because there will be among those monks a thousand courageous, heroic (and) resolute [lit. without hesitation] monks, after these troops have attacked and defeated the faithless prince, they will offer the kingdom to that faithful prince.
l rgyal bu dad pa can des zla ba lnga rgyal po byas nas yang dge slong stong po de dag gis bsad nas dge slong gcig rgyal po la bcug ste lo gnyis kyi bar du rgyal po byed par 'gyur rol	Five months after being made king (and) that faithful prince being killed by the thousand monks, a monk will be made king and rule for two years.
l de'i tshe yul gan dha ra'i blon po dang yul mi thams cad 'dus te gsangs nas ci'i phyir nyi 'og gi mi bdag cag gi yul du bros pal	Then the ministers and all the people of the country of Gandhara, after assembling and hiding away, will say, "Because of what (reason) have the western people fled to our country?
ngan pa 'dis bdag cag gi rgyal po gsad do zhes gros byas nas 'phral la dmag drangs te rgyal po gtubs par 'gyur rol	These bad people have killed our king" and immediately (they will) draw up an army and hack the king to death.
l de'i tshe yul gan dha ra na gnas pa'i dge slong thams cad mthong dgu bsad de dge slong gang zhig yul dbus su bros te thar pa de 'ba' zhig gson par 'gyur rol	Then all the monks whatever seen living in Gandhara are killed and some monks escape to India [lit. the Middle Country]. Just those who escaped will be alive.

@167a	
l de'i 'og tu yul dbus ma @ 167a *ll gtogs par 'dzam bu'i gling 'di na dad pa med pa gsum 'byung bar 'gyur tel	After that, in this Jambudvīpa, excepting India, three faithless ones will arise and
sig ni la sogs pa mang po zhig gis rgyal po ni ta zig gi rgyal po byed par 'gyur rol	there will be the king of the Taziks (as) the king of [lit. with] the hoards of Sig-ni and so on;
l dru gu rus sna tshogs du mi'i rgyal po ni dru gus byed par 'gyur rol	there will be a Dru-gu as king of the people of all the various sections of the Dru-gu;
l gzhan mang po zhig gi rgyal po ni bod kyi rgyal po byed par 'gyur rol	(and) there will be the king of Tibet as the king of many other peoples.
l rgyal po de gsum ka ni yang sems mthun par 'gyur rol	All those three kings will be of like mind as well.
l rgyal po de gsum la dmag dpa' bal	Those three kings, having a brave
brtul bod (Golden: phod) pa sum 'bum zhig yod pas yul dbus ma gtogs pal	and heroic army of some 300,000
gzhan yang dag pa'i lta ba'i dzin pa'i yul thams cad beom nas mi mang po kha btags nas grong la sogs pa yang stongs par 'gyur rol	and after overcoming all the other countries holding the true view, except India, and killing many people, even the houses and so on will be empty.
l de nas rgyal po de gsum 'dus nas yul dbus su dmag drangs zhes gros byed par 'gyur rol	Then, after the three kings have met together, they will converse, saying, "(We will) draw up an army against India".
l de'i tshe na yul dbus kau shAmbI zhes bya bar rgyal po bzod dka' zhes bya ba zhig 'byung bar 'gyur tel	At that time, there will arise in Kauśāmbī in India a king called Durdharṣa.
btsas pa'i tshe khrag gi char pa yang 'bab (Golden: l) lag pa gnyis kyang gru mo man chad khrag gis bskus pa lta bur dmar ba zhig yin no (Golden: l) de'i blon po yan lag mchog dang ldan pa lnga brgya dang dmag mi g.yul ngor dpa' ba nyis 'bum byung bar 'gyur rol	At the time of (his) birth, a rain of blood will fall, and his two arms from the elbow down will be red as if smeared with blood. He will have an army of 200,000 courageous, battle-hardened soldiers [lit. people] and five hundred ministers
l de'i tshe ta zig gi rgyal po la sogs pa gsum yul dbus kau shAmbIr sod nas rgyal po bzod dka' tshol bar byed dol	Then, after the three, the king of the Taziks etc., arrive at Kauśāmbī in India, they will seek out King Durdharṣa.
l de nas rgyal po bzod dka's de skad thos nas dmag dang chas te rgyal po de dag gi mdun du bsgugs nas zla ba gsum gyi bar du rgyun du g.yul chen po sprad pa dangl	Then after this news [lit. words] is heard by King Durdharṣa, he will wait before those kings along with the army and then will fight a great battle for three months.
rgyal po dad pa med pa de gsum dmag dang bcas te gtan med par brlag par 'gyur rol	Those three faithless kings along with the army will become lost and be completely cut down.
l rgyal po bzod dka' dmag dang bcas pa slar yul du 'khor nas rgyal po de 'di snyam du bdag gis mi mang po kha btags nal	After King Durdharṣa along with (his) army goes back to (his) country, the king will think, "Since I have killed many people,
bdag gi 'gro ba ni ji lta bu zhig tu skye bar 'gyurl	how will my fate turn out?
nam zhig ngan song gsum las thar par 'gyur snyam du 'gyod pa skye bar 'gyur rol	How long (will it be) before I will be released from the three lower rebirths?"
l de nas rgyal po de la blon po rnams kyis gsol bal	Then the ministers will ask of the King:
ma bsnyengs par dmar bu can gyi yul na dge slong shir sha ka zhes bgyi ba sde snod gsum la mkhas pa zhig bzugs pas de spyang drongs dangl	"Fear not, since in the country of Pāṭaliputra there dwells one learned in the Tripiṭaka, a monk called Śīrśaka. Invite him (here).
des lha khyod kyi las ngan pa de bshags par 'gyur ro zhes smra bar 'gyur lal	He, O lord, will take confession of your negative actions" and

@167b	
rgyal pos @167b byang dge slong de spyen drangs nasl	After the king invites the monk (and)
de'i mdun du las ngan pa ji ltar byas pa thams cad lo rgyus smra bar 'gyur rol	he will relate before him the tale of all (his) negative actions just as (he) did (them).
l dge slong des kyang 'di skad du rgyal po khyod kyis shin tu ma legs pa byas kyī che thang du 'gyod lal	The monk will say: "O King, although you have done very bad things, you should regret (them) to a great very extent and
'dzam bu'i gling gi dge slong thams cad 'dir spyen drongs la rtag tu yo byad lnga phul te; skyabs su 'gro ba dang nyin gcig bzhin du dge 'dun gyi mdun du sdig pa shogs shig l	(so) you must invite here all the monks of Jambudvīpa and always offer (them) the five necessities, go for refuge and confess (your) non-virtue in front of the saṃgha day after day.
khyod kyis mi mang po kha btags pa'i las bsrams par 'gyur ro zhes smra bar 'gyur rol	You will reduce the karma of killing many people."
l de nas de'i tshe rgyal po des yul yul gyi dge slong rnams spyen 'dren pa gtong bar 'gyur rol	Then forthwith the king will send out an invitation to the monks of every country.
l dge slong rnams kyis kyang yul kau shAmbl zhes bya ba na rgyal po bzod dka' zhes bya ba dge 'dun la yo byad lnga 'bul ba zhig yod do zhes thos nas yi rangs tel	After all monks hear (that) in the country of Kauśāmbī, King Durdharṣa is offering the five necessities to the saṃgha, they will rejoice and
yul kau shAmbl zhes bya bar 'gro bar 'gyur rol	they will go to the country of Kauśāmbī.
l de'i tshe yul kau shAmbl dge slong 'bum 'du bar 'gyur rol	At that time, 100,000 monks will gather in the country of Kauśāmbī.
l de nas tshes bco lnga'i nub mo dge slong rnams gso sbyong la 'dus te dge slong shing sha ka bos nas khyed kyis so sor thar pa'i mdo thon cig ces smra bar 'gyur rol	Then in the evening of the fifteenth day, the monks will gather for the Upoṣatha (ceremony) and after calling out to the monk Śīrśaka, will say: "You must recite the Prātimokṣa-sūtra".
l dge slong shir sha kas kyang 'di skad du khyed rnams la so sor thar pas ci zhig byal	The monk Śīrśaka will said, "What does the Prātimokṣa matter to you?
mi sna dang rna ba gcad pa la me long gis ci zhig bya zhes smra bar 'gyur rol	What does a mirror matter to people whose nose and ears have been cut off?"
l de nas de'i tshe dge slong de dag gi nang na dgra bcom ba su ta ra zhes bya ba langs nas seng ge lta bu'i skad kyis dge slong shir sha ka la 'di skad ces khyod ci'i phyir de skad ces smra kho bo ni bde bar gshegs pas bka' stsal pa bzhin bslab pa cig kyang ma nyams so zhes smras pa dangl	Then straightaway, after an arhat called Surata stands up from among those monks, he will say this to the monk Śīrśaka with a voice like a lion: "Why do you say such words? I have not neglected [lit. failed] even one of the doctrines taught by the Sugatas" and
dge slong shir sha ka shin tu skyengs par 'gyur rol	the monk Śīrśaka will be extremely ashamed.
l de nas dge slong shing shaka'i slob ma aa kan bi zhes bya bas dgra bcom pa de la 'di skad du khyod ci'i phyir nga'i slob dpon la mi mad sngar de skad smra zhes khros nas lag pa gnyis kyis sgo gtan blangs nas dgra bcom pa de gsod par 'gyur rol	Then a disciple of the monk Śīrśaka called Aknabi will say this to the arhat: "Why do you say these words about my teacher in front of (so) many people?". While enraged, after seizing the door-bolt with both hands, he will kill the arhat.
l de nas dgra bcom pa de'i slob ma dge slong ka ra ta zhes bya bas kyang rang gi slob dpon gsad par mthong nas shin tu khros te dbyug pa blangs nas dge slong shir sha ka gsod par 'gyur rol	Then, after seeing his teacher killed, a disciple of the arhat, the monk Karata will become extremely angry, take up a club and kill the monk Śīrśaka.

@168a	
l de'i tshe dge slong dag rim gyis khros nas phyog gnyis su chad nas gcig gis gcig gsod @168a *ll par 'gyur rol	Then after every one of the monks becomes angry and after they inflict punishment on both sides, they will kill each other.
l de nas sum cu rtsa gsum gyi lha thams cad der lhags tel	Then all the "Thirty-three gods" will go there and
dge slong shi ba'i ro de dag mthong ngud mos 'debs shing mchod pa byed par 'gyur rol	after seeing the corpses of the dead monks, will come forth sobbing and make offerings.
l dge slong de dag gis gos kha dog bsgyur ba dang skra dang sen mo yang lha'i gnas su khyer bar 'gyur rol	They will carry the monastic robes, hair and nails of those monks to the abode of the gods
l de'i tshe yul der rlung dmar nag po dangl	Then in that country, black,
ser po dang 'dres pa ldang zhing dus dus su me'i char pa 'bab pa dang sa g.yo ba dangl	yellow and mixed tempests will blow up [lit. come up] and from time to time, rains of fire, earthquakes,
'ur sgra dang tug com (perhaps misprint for chem) dag kyang 'byung bar 'gyur rol	sounds in the air and rattling noises will also occur.
l de nas rgyal po des skya renga shar ba'i tshe 'di ltar dge slong thams cad kha btags pa mthong nasl	Then at the time of first light, after the king sees all the monks slain like that,
mya ngan gyis gdungs pa'i rgyus mig gis res 'ga' ni mthong res 'ga' ni mi mthong bar 'gyur ba bzhin du myong lal	because of suffering distress, (he) will feel as if (his) eyes sometimes see and sometimes not see and
gtsug lag khang du brgyugs nas cho nges btab stel	after running to the monastery, he will make lamentations.
dgra bcom pa dang dge slong sde snod gsum pa'i ming nas 'bod cing de gnyis kyi ro pang gis 'khyud del	Calling out the names of the Arhat and the monk Tripiṭaka [Śīrśaka], he will clasp both their corpses to his breast and
'di skad du kye sde snod gsum pa khyod ni bde bar gshegs pa'i dam pa'i chos kyi mdzod 'dzin pa lagsl	say: "Since you, O Tripiṭaka, were a treasury of the holy dharma of the Sugatas
kye dgra bcom pa khyod ni bde bar gshegs pa'i bslab pa'i gzhi 'dzin pa lags nal	(and) you, O Arhat, were a holder of the root-doctrine of the Sugatas,
da khyed gnyis nongs pas 'jig rten 'di stongs par gyur to zhes smra bar 'gyur rol	because you both have been harmed, this world is become desolate."
l dam pa'i chos nub pa'i nub mo sum cu rtsa gsum pa'i lha rnams kyang lta ma yin gyis pham par byas nas 'bros par 'gyur rol	On the evening of the fall of the holy dharma, the Asuras will defeat the "Thirty-three gods" and they will flee.
l de nyid kyi nub mo lha rtag tu myos pa'i nang nas lha 'di ni zhes bya ba 'chi 'pho bar 'gyur rol	That very evening, from among the Sadāmoda deities, (one) called Hlādinī will depart [lit. transmigrate].
l de nas 'dzam bu'i gling de'i bu ram shing dangl	Then in [lit. of] Jambudvīpa, the sugar cane,
rgun dang sbrang rtsi thams cad kyang nub par 'gyur rol	grapes and honey, all will disappear.
l bdud dbang sgyur zhes bya ba yang 'chi bar 'gyur tel	The kuśa grass will also die and
de nas nas dang gro dang 'bras thams cad nub par 'gyur tel	then the barley, wheat and rice will vanish.
'dzam bu'i gling gi mi rnams kyi zas su sred dang khre rgod dang rtsva'i 'bras bu sna tshogs za bar 'gyur rol	The people of Jambudvīpa will eat corn, wild millet and grass seed as food.
l dar dang za 'og dang men dri dangl	After the silk, brocade, fur,
ras bzang po la sogs pa yang nub nas gos su gso ras dangl	(good) cotton and so forth disappear too, (they) will wear sacking [lit. hempen cloth],
re phyar la sogs pa gyon par 'gyur rol	goat-[or maybe yak-]hair cloth and so on as clothes.
l gser la sogs pa'i rin po che sna tshogs kyi rgyan rnams kyang nub nas rgyan du rtsva las byas pa la sogs pa thegs par 'gyur rol	When various precious things of gold and so forth disappear, (they) will take (things) made from grass as ornaments.

@168b	
l tshon bzang po dang ro zhim po rnams kyang @168b nub par 'gyur rol	Pleasing colours and sweet flavours will also disappear.
l de bzhin gshegs pa'i sku gzugs rnams kyang klu'i gnas su 'khyer bar 'gyur rol	Even the images of the Tathāgata will be carried to the abode of the Nāgas.
l li yul gyi mkhan po rnams 'dus nas li rje btsun legs kyi ring la yos bu'i lo la brtsis nas de nas lo brgya rtso gnyis na dam pa'i chos nub par 'gyur rol	The Paṇḍits of the country of Khotan assembled in the Rabbit year during the reign of Rje Btsun-legs and made a reckoning: that in one hundred and two years, the holy dharma would [lit. will] fall.
l dgra bcom pa dge 'dun 'phel gyis lung bstan pa rdzogs soll	The Prophecy of [lit. by] the Arhat Saṃghavardana is completed.

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