

earth) the receptacle of living beings. Such is for living beings the cause of activity. Thus, at the time when in the beginning the ether had remained empty for twenty *kalpas* (fabulous periods), in the period of rest, the moving atmosphere gave support from below; the joyful sphere of the waters collected all together, the sphere of fire [that is] of knowledge and action brought down heat; and the bright sphere of the sky opened the door: the powerful golden earth was levelled out in vast extent. It was spanned by the endless blue dome of the sky. It was pressed down in the middle by Mount Lhun-po (Sumeru), the king of mountains, of unchangeable colour. The four continents, which never transgress their limits, the treasure-houses of the five elements, were planted. They were surveyed by the four queens of the four unchanging seasons and the hours. [Then] the living beings [down to the inhabitants of the] hells came into existence.

At the time when in *Hdzam-bu-gliñ* (Jambudvīpa) life was $100 \times 10,000$ years a being was born in hell. At the time of the thus coming into existence of primitive creatures [the world?] had lingered for nineteen periods. An account of the occasion, origin, and measure of them (the creatures) and the four or eight continents will be learned from the *Mñon-pahi-mdzod* (the *Abhidharma-kośa*). Now the manner how the outer vessel of the world grew upwards from below; the creatures of the inner essence [of the world] sank downwards from above. When the life of the gods of light (*Ābhāsvāra*) and their authority became less, it is said that there existed a god *Nam-kyer-rgyal-po*, who was also called *Ye-mkhyen-chen-po* (*Mahājñāna?*). His son was the god *Srid-ber-chen-po*; his son was the god *Nam-ber-chen-po*; his son was the god *Hod-gsal*; his son was the god *Khar-gsal* (*Trisūla*); his son was the god *Char-byed* (Rain-maker); his son was the god *Bar-lha-bdun-tshigs*. His son was called the god *Rgyal-srid*. To him eight sons were born [as follows]:—

ff.
p279. The elder brothers (who were) of the morning were the god *Skar-chen* (Great Star) and *Skar's* companion, these two; they descended to *Lus-hphags-po* of the East (*Pūrva-Videha*, the eastern continent). After them came *Hod-chen* (Great Light) and *Hod's* companion, these two; they descended to *Sgra-mi-sñan* of the North (*Uttara-Kuru*). After them came *Sman-bu* (Little Medicine) and *Sman's* companion, these two; they descended to *Ba-glañ-spyod* of the West (*Avara- or Paścima-Godāniya*). On the next morning, on the south side of Mount *Ri-rab* (Sumeru), covered with the light of the blue lapis lazuli (*vaidūrya*), there descended the god [*G*]śed-can (*Manu*) and [*G*]śed's companion with joyful hearts praising the town of *Rdo-rje-gdan* (*Vajrāsana*), where the *Li-tsa-tsi* (*Litsabyi?*), including a thousand cakravartins, walk on the road to *Nirvāṇa* (*muktimārga*), the temple of *Rdo-rje-gdan*, which is the heart of *Bodhi* (*Bodhimāṇḍa*), appearing in the shape of a cart, the heart of continents, the place where are born the *Sugatas* of the three times.

At that time men were endowed with the ten accomplishments: (1) their bodies possessing a light of their own, the names of day and night did not yet exist; (2) the bodies of men being free from illness, their lifetime was exceedingly long; (3) they did not look for the food (4) nor the clothing of this sensual world; (5) they were