

time those who ate much became of ugly complexion; and those who ate little of fine complexion. 'I have a fine complexion; you have an ugly complexion!', they thus saying, the sin of pride began: this was its beginning. When they suffered the effects of their pride, all those who had sucked of the essence of the earth assembled and lamented. Then, through the combined [religious] works of the beings, there appeared on the surface of the great earth a garden of cane, of taste like uncooked honey, and of colour like that of the Kadamsuka (Kadambaka?) flower. That also they ate, and enjoyed it, and, as they despised [one another] as before, that also disappeared. Then, as all men assembled and lamented, through Buddha's compassion and their combined [religious] merit, there came into existence the garden of Sālu rice, which grew without ploughing, and was without husk and straw. If it was mown in the morning, it grew again in the morning; if it was mown in the evening, it grew again in the evening. Every ear of rice contained four Magadha bre (of 2-4 pints each) [of grain]. Every grain was [of the size] of four fingers. As during a long period they lived in enjoyment of this, this food being coarser than it had been before, urine, mucus of the nose, dung, etc., came into existence. The male and female genitals appeared. Looking at one another amorously with side-glances, they fell to embracing. The other creatures, seeing this, said 'There one creature is embracing another creature!'; and, throwing stones and gravel so as not to see it, they built miraculous little houses. This is the beginning of house-building.

[These being further divided into the royal families (Rājanya), which were the rulers of gods and men, there are 360 [divisions]. If we combine them and divide them into two sections, they [consist of] the pure Buddha rulers and the impure creature rulers. The Buddha rulers by act and speech accomplish the welfare of the creatures. The creature rulers, being divided into five sections, are the [three] Spyi-phud (universal?) potentates of the 3,000 [worlds], together with the king of the six kinds [of beings], and the king of Hdzam-gliñ (Jambu-dvīpa), making five. Then the king over the 3,000 [worlds] of suffering beings is Śākya-thub-pa (Śākya-muni Buddha); Tshañs-pa (Brāhmā) is the king over 1,000 Spyi-phud (Universal Monarch?). There are also the four Great Kings, the protectors of the [four cardinal] points; the king over the six kinds [of beings] is Gśin-rje-chos-rgyal (Yama Dharmarāja), the kings of Hdzam-gliñ are the royal family of Mañ-bkur (Mahāsammata); the 'wheel-turning kings', Spyi-bo-skyes (Mūrdhaja) and the others, who controlled the golden, silver, copper, and iron [wheels]. When, in the south of the 'mount of the middle', Ri-rab (Sumeru), where is the tree of life, in Rdo-rje-gdan (Vajrāsana) of India, the heart of Bodhi (Bodhimaṇḍa), the 1,002 Buddhas of the good Kalpa were in the period of decline, the wheel-turning kings appeared. Let us mention only the great ones among them. Although by the church histories (*chos-hbyun*) of the wise, as well as the great and little genealogies, there are said to be 360 royal families, they may be grouped under two heads, kings become exalted beyond this world, and kings not so exalted. Those exalted beyond this world, having, while ruling over a tranquil world-element, obtained power over transmigration, have been