

harvest] depended on work. When pains had to be taken over agriculture, there arose mutual quarrelling and fault-finding, and King Mañ-pos-bkur-ba (Mahāsammata), was first so named because he decided judgment in a just way, and before him all bowed in reverence.

Then [there reigned] successively: Hod-mdzes (Roca); Dge-ba (Kalyāna); Dgemchog (Varakalyāna); and Gso-sbyoñ-hphags (Utposhadha). These five are called the group of Early Kings. The [five] sons of Gso-sbyoñ-hphags, the wheel-turning kings, were, according to a presage, born in this way: on the crown of [Gso-sbyoñ-hphags] head there formed a swelling, and, when it broke, therefrom issued Na-la-[las]-nu (Māndhātr); from a swelling which arose on his [Na-la-las-nu] right thigh issued Mdzes-pa (Cāru); from a swelling on his [Mdzes-pa] left thigh issued Ñe-mdzes (Upacāru); from a swelling on his [Ñe-mdzes] right foot issued Mdzes-ldan (Cārumant); and from a swelling on his [Mdzes-ldan] left foot issued Ñe-mdzes-ldan (Upacārumant). These five are called the five 'kings who turned the wheel [of religion]'.

The last four reigned over from four to one continents. They are the kings who turned the gold, silver, copper, and iron wheels [of religion]. From these kings down to Zas-gtsaṅ (Śuddhodana), it is said, there descended 1,215,114 kings in succession, or 834,534 according to the [book] Hjigs-rten-gdags-pa (Loka-prajñapti)<sup>1</sup>. These two [different] ways of stating [the number] not having been clearly shown by the authors dependent upon Gzon-nu-dpal, crest-jewel of all those who relate the annals of the Iron Age, afterwards also must be considered by the learned who desire to investigate the annals.

To continue: to the family of that same teacher (Buddha) belong the names Ñi-maḥi-gñen (Sūryavaṃśa) and Bu-ram-śiṅ-pa (Ikshvāku), and it is called Sākya. After one hundred generations there arose King Rna-ba-can (Karṇika) in the country of Gru-hdzin (Potala). He had two sons, Gohutama and Bharadvadza. When Gohutama, the elder son, saw that government was carried on in a mixed way, religious and irreligious, he thought: 'It will be like that also when I undertake the government.' Then he was sorry, and became an ascetic under the Rishi Mdog-nag (Kṛiṣṇavarṇa, 'Black-colour'). The younger one, Bharadvadza, reigned. In his time there lived in that country a harlot called Hgro-ba-bzaṅ-mo (Jagad-bhadrā). She and a cunning youth called Pa-dmaḥi-rtsa-log (Mṛināla) indulged in sensual pleasure. As she had also immoral intercourse at the same time with another [man, a] merchant, Pa-dmaḥi-rtsa-log became angry and cut off Bzaṅ-mo's head: then he placed the bloodstained sword and Bzaṅ-mo's head at the door of Gohutama's cavern. The executioners who pursued, as there was a bloodstained sword and the head of Bzaṅ-mo there, inflicted on Gohutama the punishment for that [crime], and he was impaled. The Rishi Mdog-nag knew all this by intuition, and went to Gohutama and said: 'My son, what have you done, that you must suffer this?' Gohutama answered: 'Master, there is no fault in me! By the truth of my word that there is no fault in me may the

<sup>1</sup> [For an analysis of this book see Professor de la Vallée Poussin's *Vasubandhu et Yaçomitra (Abhidharma-kośa, c. III)*, London 1914-18.—F. W. T.]