

When the lazy people had heaped up store,  
 The greedy ones did violence to the lord of the fields;  
 And seized, ungiven, the fields and the rice,  
 Then he who gave protection against these,

being occupied in defending the royal race and the nobles and the religious people and caring for morality and wisdom, was called 'king', and his name was 'King Mañ-pos-bkur-ba'. From about this time men became divided into four or five castes. Or, according to the *Hkhor-lo-sna-bdun* ('Seven Cycles'), 'in the beginning all these became differentiated into four or five classes of workmen through the variety of their work and duties.' Those creatures who fulfilled the ten virtues and who loved bathing and cleanliness became the caste of Bram-ze (Brāhmans). Those who lived according to the ten virtues, who knew shame, and who were of great wisdom and great courage, were called nobles (Kshattriya). Those whose behaviour was intermixed with the ten sins, who felt little shame, and who did not shrink from sin and the telling of lies, were called Dmañ-rigs (Vaiśya?, Śūdra). Those who had even less modesty and shame, who were endowed with the ten sins, who were highly despised in this world, and who are [always] in conflict with holy conduct, are called the low caste of Chaṇḍālas. This is the beginning of the different castes of men.

King Mañ-pos-bkur-ba's son was Hod-mdzes (Roca): during his life the plants and the stars appeared. His son was Dge-ba (Kalyāṇa): during his life the Mars light appeared. His son was Dge-mchog (Varakalyāṇa): during his life beautiful sounds (music?) and echo came into existence. In his time the lifetime of men was 90,000 years. His son was Gso-sbyoñ-hphags (Utposhadha): during his reign the voice of the thunder came into existence. These five kings are called 'the five kings of the first kalpa'. According to a prophecy regarding the birth of the wheel-turning kings, as sons of Gso-[sbyoñ]-hphags (Utposhadha), a swelling formed on the crown of [the king's] head. When it broke, out came a boy of good shape, beautiful, handsome to look at, kind to all creatures, possessing the auspicious marks. As he was born from the crown of his father, he was called 'Crown-born' (Spyi-bo-skyes, Mūrdhaja = Māndhātr). This king was in possession of the seven jewels. The seven jewels are the jewel chariot; the jewel stone; the jewel wife; the jewel minister; the jewel elephant; the jewel horse; and the jewel general, these seven jewels. According to others he had a jewel householder instead of a jewel general. Having enjoyed the sovereignty and the seven jewels in Hdzam-bu-gliñ during 80,000 years p. 24 and having brought down from heaven a rain of food and clothing, being admonished by the Yaksha Lha-sés (Divaukasa?), he turned (led?) the jewel wheel, and he went to Heaven, accompanied by his host of wives, and reigned among the four Great Kings of the east, [south], west, and north. As even so he was tormented by desire, in his misery he became evilly inclined even towards Brgya-byin (Indra), and his [religious] merit being exhausted, in the same body he descended to the earth, and he died. This king knew all the creatures by their names (named them?),