

cakkavattisutta
The Wheel-Turning Monarch

1. attadīpasaraṇatā
1. Taking Refuge in Oneself

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā magadhesu viharati mātulāyaṃ.
At one time the Buddha was staying in the land of the Magadhans at Mātulā.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhaddante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā.
“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be
your island and your refuge, with no other refuge.

kathaṇca pana, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo,
dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya
loke abhijjhādomanassaṃ.
They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and
aversion for the world.

vedanāsu vedanānupassī ... pe ...
They meditate observing an aspect of feelings ...

citte cittānupassī ... pe ...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

evaṃ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo,
dhammadīpo dhammasaraṇo anaññasaraṇo.
That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how
they let the teaching be their island and their refuge, with no other refuge.

gocare, bhikkhave, caratha sake pettike visaye.
You should roam inside your own territory, the domain of your fathers.

gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati
māro ārammaṇaṃ.
If you roam inside your own territory, the domain of your fathers, Māra won’t catch you or get
hold of you.

kusalānaṃ, bhikkhave, dhammānaṃ samādānāhetu evamidam puññaṃ pavaḍḍhati.
It is due to undertaking skillful qualities that this merit grows.

2. dalhanemicakkavattirājā
2. King Dalhanemi

bhūtapubbam, bhikkhave, rājā daḷhanemi nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaappatto sattaratanasamannāgato.

Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

tassimāni satta ratanāni ahesuṃ seyyathidaṃ—

He had the following seven treasures:

cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam
gahapatiratanam pariṇāyakaratanameva sattamaṃ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

parosahassam kho panassa puttā ahesuṃ sūrā vīraṅgarūpā parasenappamaddanā.

He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.

so imam pathaviṃ sāgarapariyantam adaḍḍena asatthena dhammena abhivijjiya
ajjhāvasi.

After conquering this land girt by sea, he reigned by principle, without rod or sword.

atha kho, bhikkhave, rājā daḷhanemi bahunnam vassānam bahunnam vassatānam
bahunnam vassasahassānam accayena aññataram purisaṃ āmantesi:

Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men,

‘yadā tvam, ambho purisa, passeyyāsi dibbam cakkaratanam osakkitaṃ ṭhānā
cutam, atha me āroceyyāsi’ ti.

‘My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’

‘evam, deva’ ti kho, bhikkhave, so puriso rañño daḷhanemissa paccassosi.

‘Yes, Your Majesty,’ replied that man.

addasā kho, bhikkhave, so puriso bahunnam vassānam bahunnam vassatānam
bahunnam vassasahassānam accayena dibbam cakkaratanam osakkitaṃ ṭhānā
cutam, disvāna yena rājā daḷhanemi tenupasaṅkami; upasaṅkamitvā rājānam
daḷhanemiṃ etadavoca:

After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said,

‘yagghe, deva, jāneyyāsi, dibbam te cakkaratanam osakkitaṃ ṭhānā cutan’ ti.

‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtam kumāram āmantāpetvā etadavoca:

So the king summoned the crown prince and said,

‘dibbam kira me, tāta kumāra, cakkaratanam osakkitaṃ ṭhānā cutam.

‘Dear prince, my heavenly wheel-treasure has receded back from its place.

sutam kho pana metam—

I’ve heard that

yassa rañño cakkavattissa dibbam cakkaratanam osakkati ṭhānā cavati, na dāni tena
raññā ciraṃ jīvitaḃam hotīti.

when this happens to a wheel-turning monarch, he does not have long to live.

bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṃ.

I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures.

ehi tvam, tāta kumāra, imam samuddapariyantam pathaviṃ paṭipajja.

Come, dear prince, rule this land surrounded by ocean!

aham pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyam pabbajissāmī ti.

I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

atha kho, bhikkhave, rājā dalhanemi jetthaputtam kumāram sādhuḥkam rajje samanūsāsītvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajī.

And so, after carefully instructing the crown prince in kingship, King Dalhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbam cakkaratanaṃ antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṃ khattiyam muddhābhisittam etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

‘yagghe, deva, jāneyyāsi, dibbam cakkaratanaṃ antarahitan’ti.
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañca paṭisaṃvedesi.
At that the king was unhappy and experienced unhappiness.

so yena rājisi tenupasaṅkami; upasaṅkamitvā rājisiṃ etadavoca:
He went to the royal sage and said,

‘yagghe, deva, jāneyyāsi, dibbam cakkaratanaṃ antarahitan’ti.
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

evam vutte, bhikkhave, rājisi rājānaṃ khattiyam muddhābhisittam etadavoca:
When he said this, the royal sage said to him,

‘mā kho tvam, tāta, dibbe cakkaratane antarahite anattamano ahosi, mā anattamanatañca paṭisaṃvedesi, na hi te, tāta, dibbam cakkaratanaṃ pettikaṃ dāyajjam.
‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father.

ingha tvam, tāta, ariye cakkavattivatte vattāhi.
Come now, my dear, implement the noble duties of a wheel-turning monarch.

thānaṃ kho panetaṃ vijjati, yaṃ te ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādaragatassa dibbam cakkaratanaṃ pātubhavissati sahasāram sanemikaṃ sanābhikaṃ sabbākāraparipūran’ti.

If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the stilt longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. cakkavattariyavatta

2.1. The Noble Duties of a Wheel-Turning Monarch

‘katamaṃ pana taṃ, deva, ariyaṃ cakkavattivattan’ti?
‘But sire, what are the noble duties of a wheel-turning monarch?’

‘tena hi tvam, tāta, dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaranaguttiṃ saṃvidhassu antojanasmiṃ balakāyasmīṃ khattiyesu anuyantesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.

‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

mā ca te, tāta, vijite adhammakāro pavattittha.
Do not let injustice prevail in the realm.

ye ca te, tāta, vijite adhanā assu, tesañca dhanamanupadeyyāsi.
Pay money to the penniless in the realm.

ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā khaṇṭisoraṇṇa
nivithā ekamattānaṃ daṇṭenti, ekamattānaṃ saṇṭenti, ekamattānaṃ parinibbāpenti,
te kālena kālaṃ upasaṇkamitvā paripuccheyyāsi pariggaṇheyyāsi:

And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask:

“kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ
sevitabbaṃ, kiṃ na sevitaṇṇaṃ, kiṃ me kārīyamānaṃ dīgharattaṃ ahitāya
dukkhāya assa, kiṃ vā pana me kārīyamānaṃ dīgharattaṃ hitāya sukhāya assā”ti?

“Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?”

tesaṃ sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi, yaṃ kusalaṃ taṃ samādāya
vattheyyāsi.

Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

idaṃ kho, tāta, taṃ ariyaṃ cakkavattivattaṇṭi.

These are the noble duties of a wheel-turning monarch.’

2.2. cakkaratanapātubhāva

2.2. The Wheel-Treasure Appears

‘evaṃ, devā’ti kho, bhikkhave, rājā khattiyo muddhābhisitto rājisissa paṭissutvā
ariye cakkavattivatte vatti.

‘Yes, Your Majesty,’ replied the new king to the royal sage. And he implemented the noble duties of a wheel-turning monarch.

tassa ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṃnhātassa
uposathikassa uparipāsāḍavaragatassa

While he was implementing them, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath.

dibbaṃ cakkaratanam pāturahosi sahaṣṣāraṃ sanemikaṃ sanābhikaṃ
sabbākāraparipūraṃ.

And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

disvāna rañño khattiyassa muddhābhisittassa etadahosi:

Seeing this, the king thought,

‘sutaṃ kho pana metaṃ—yassa rañño khattiyassa muddhābhisittassa tadahuposathe
pannarase sīsaṃnhātassa uposathikassa uparipāsāḍavaragatassa dibbaṃ
cakkaratanam pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ
sabbākāraparipūraṃ, so hoti rājā cakkavattīti.

‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

assaṃ nu kho ahaṃ rājā cakkavattī’ti.

Am I then a wheel-turning monarch?’

atha kho, bhikkhave, rājā khattiyo muddhābhisitto utthāyāsanaṃ ekamsaṃ
uttarāsanaṃ karitvā vāmena hatthena bhikkhāraṃ gahetvā dakkhiṇena hatthena
cakkaratanam abbhukkiri:

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying,

‘pavattatu bhavaṃ cakkaratanam, abhivijjānātu bhavaṃ cakkaratanam’ti.

‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

atha kho taṃ, bhikkhave, cakkaratanam puratthimam disam pavatti, anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya. yasmim kho pana, bhikkhave, padese cakkaratanam patitthāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhim caturaṅginiyā senāya.

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rājānam cakkavattim upasaṅkamitvā evamāhaṃsu:

And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṃ te mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

rājā cakkavattī evamāha:

The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsītabbā, majjaṃ na pātabbam, yathābhuttaṇca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.

And so the opposing rulers of the eastern quarter became his vassals.

atha kho taṃ, bhikkhave, cakkaratanam puratthimam samuddam ajjhogāhetvā paccutaritvā dakkhiṇam disam pavatti ... pe ...

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ...

dakkhiṇam samuddam ajjhogāhetvā paccutaritvā pacchimam disam pavatti, anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya.

Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

yasmim kho pana, bhikkhave, padese cakkaratanam patitthāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhim caturaṅginiyā senāya.

ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rājānam cakkavattim upasaṅkamitvā evamāhaṃsu:

‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.

rājā cakkavattī evamāha:

‘pāṇo na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsītabbā, majjaṃ na pātabbam, yathābhuttaṇca bhuñjathā’ti.

ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.

atha kho taṃ, bhikkhave, cakkaratanam pacchimam samuddam ajjhogāhetvā paccutaritvā uttaram disam pavatti, anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya.

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

yasmim kho pana, bhikkhave, padese cakkaratanam patitthāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhim caturaṅginiyā senāya.

In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu:

And any opposing rulers of the northern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

rājā cakkavattī evamāha:

The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṃ nādāttabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitaḥbā, majjaṃ na pātabbā, yathābhuttaṃca bhuñjathā’ti.

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.

And so the rulers of the northern quarter became his vassals.

atha kho taṃ, bhikkhave, cakkarataṃ samuddapariyantaṃ pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre atthakaraṇapamukhe akkhāhataṃ maññe aṭṭhāsi rañño cakkavattissa antepuraṃ upasobhayamānaṃ.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. dutiyādicakkavattikathā

3. On Subsequent Wheel-Turning Monarchs

dutiyo kho, bhikkhave, rājā cakkavattī ... pe ...

And for a second time,

tatiyo kho, bhikkhave, rājā cakkavattī ...

and a third,

catuttho kho, bhikkhave, rājā cakkavattī ...

a fourth,

pañcamo kho, bhikkhave, rājā cakkavattī ...

a fifth,

chaṭṭho kho, bhikkhave, rājā cakkavattī ...

a sixth,

sattamo kho, bhikkhave, rājā cakkavattī bahunnaṃ vassānaṃ bahunnaṃ vassasātānaṃ bahunnaṃ vassasahassānaṃ accayena aññataraṃ purisaṃ āmantesi:

and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

‘yadā tvam, ambho purisa, passeyyāsi dibbaṃ cakkarataṃ osakkitaṃ ṭhānā cutaṃ, atha me āroceyyāsi’ti.

‘evaṃ, deva’ti kho, bhikkhave, so puriso rañño cakkavattissa paccassosi.

addasā kho, bhikkhave, so puriso bahunnaṃ vassānaṃ bahunnaṃ vassasātānaṃ bahunnaṃ vassasahassānaṃ accayena dibbaṃ cakkarataṃ osakkitaṃ ṭhānā cutaṃ.

disvāna yena rājā cakkavattī tenupasaṅkami; upasaṅkamitvā rājānaṃ cakkavattiṃ etadavoca:

‘yagge, deva, jāneyyāsi, dibbaṃ te cakkarataṃ osakkitaṃ ṭhānā cutaṃ’ti?

atha kho, bhikkhave, rājā cakkavatī jetṭhaputtam kumāram āmantāpetvā etadavoca:

‘dibbam kira me, tāta kumāra, cakkaratanam osakkitam, ṭhānā cutam, sutam kho pana metam—

yassa rañño cakkavattissa dibbam cakkaratanam osakkati, ṭhānā cavati, na dāni tena raññā ciram jīvitaḍḍham hotīti.

bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesitam, ehi tvaṃ, tāta kumāra, imam samuddapariyantam pathaviṃ paṭipajja.

aham pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajissāmi’ti.

atha kho, bhikkhave, rājā cakkavatī jetṭhaputtam kumāram sādhuḍḍham rajje samanussāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji.

sattāhapabbajite kho pana, bhikkhave, rājissimhi dibbam cakkaratanam antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānam khattiyaṃ muddhābhisittam etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

‘yagghe, deva, jāneyyāsi, dibbam cakkaratanam antarahitaṃ’ti?
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahoṣi. anattamanataṅca paṭisaṃvedesi;
At that the king was unhappy and experienced unhappiness.

no ca kho rājissim upasaṅkamitvā ariyam cakkavattivattam pucchi.
But he didn’t go to the royal sage and ask about the noble duties of a wheel-turning monarch.

so samateneva sudam janapadam pasāsati.
He just governed the country according to his own ideas.

tassa samatena janapadam pasāsato pubbenāparam janapadā na pabbanti, yathā taṃ pubbakānam rājūnam ariye cakkavattivatte vattamānānam.
So governed, the nations did not prosper like before, as they had when former kings implemented the noble duties of a wheel-turning monarch.

atha kho, bhikkhave, amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino sannipatitvā rājānam khattiyaṃ muddhābhisittam etadavocum:
Then the ministers and counselors, the treasury officials, military officers, guardsmen, and advisers gathered and said to the king,

‘na kho te, deva, samatena sudam janapadam pasāsato pubbenāparam janapadā pabbanti, yathā taṃ pubbakānam rājūnam ariye cakkavattivatte vattamānānam.
‘Sire, when governed according to your own ideas, the nations do not prosper like before, as they did when former kings implemented the noble duties of a wheel-turning monarch.

saṃvijjanti kho te, deva, vijite amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino mayaṅceva aññe ca ye mayam ariyam cakkavattivattam dhārema.
In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and advisers—both ourselves and others—who remember the noble duties of a wheel-turning monarch.

ingha tvaṃ, deva, amhe ariyam cakkavattivattam puccha.
Please, Your Majesty, ask us about the noble duties of a wheel-turning monarch.

tassa te mayam ariyam cakkavattivattam putthā byākarissāmā'ti.

We will answer you.'

4. āyuvannādiriparihānikathā

4. On the Period of Decline

atha kho, bhikkhave, rājā khattiyo muddhābhisitto amacce pārisajje ganakamahāmatte anikatte dovārike mantassājivino sannipātetvā ariyam cakkavattivattam pucchi.

So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and advisers about the noble duties of a wheel-turning monarch.

tassa te ariyam cakkavattivattam putthā byākarimṣu.

And they answered him.

tesam sutvā dhammikañhi kho rakkhāvaraṇaguttiṃ saṃvidahi, no ca kho adhanānam dhanamanuppadāsi.

But after listening to them, he didn't provide just protection and security. Nor did he pay money to the penniless in the realm.

adhanānam dhane ananuppadiyamāne dāliddiyam vepullamagamāsi.

And so poverty grew widespread.

dāliddiye vepullam gate aññataro puriso paresam adinnam theyyasankhātāṃ ādiyi.

When poverty was widespread, a certain person stole from others, with the intention to commit theft.

tamenam aggahesum.

They arrested him

gahetvā rañño khattiyassa muddhābhisittassa dassesum:

and presented him to the king, saying,

'ayam, deva, puriso paresam adinnam theyyasankhātāṃ ādiyī'ti.

'Your Majesty, this person stole from others with the intention to commit theft.'

evam vutte, bhikkhave, rājā khattiyo muddhābhisitto tam purisam etadavoca:

The king said to that person,

'saccam kira tvam, ambho purisa, paresam adinnam theyyasankhātāṃ ādiyī'ti?

'Is it really true, mister, that you stole from others with the intention to commit theft?'

'saccam, devā'ti.

'It's true, sire.'

'kim kāraṇā'ti?

'What was the reason?'

'na hi, deva, jīvāmī'ti.

'Sire, I can't survive.'

atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:

So the king paid some money to that person, saying,

'iminā tvam, ambho purisa, dhanena attanā ca jīvāhi, mātāpitāro ca posehi, puttadāraṇa posehi, kamante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇam patitthāpehi sovaḍḍhikaṃ sukhavipākam saggasaṃvattanikaṃ'ti.

'With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.'

'evam, devā'ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.

'Yes, Your Majesty,' replied that man.

aññataropi kho, bhikkhave, puriso paresam adinnam theyyasankhātāṃ ādiyi.

But then another man stole something from others.

tamenam aggaheṣum.

They arrested him

gaheṭvā rañño khattiyassa muddhābhisittassa dassetum:

and presented him to the king, saying,

‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti.

‘Your Majesty, this person stole from others.’

evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca:

The king said to that person,

‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti?

‘Is it really true, mister, that you stole from others?’

‘saccaṃ, devā’ti.

‘It’s true, sire.’

‘kiṃ kāraṇā’ti?

‘What was the reason?’

‘na hi, deva, jīvāmī’ti.

‘Sire, I can’t survive.’

atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa

dhanamanuppadāsi:

So the king paid some money to that person, saying,

‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitāro ca posehi, puttadāraṇa posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ’ti.

‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘evaṃ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.

‘Yes, Your Majesty,’ replied that man.

assosum kho, bhikkhave, manussā:

People heard about this:

‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyanti, tesam rājā dhanamanuppadetī’ti.

‘It seems the king is paying money to anyone who steals from others!’

sutvāna tesam etadahosi:

It occurred to them,

‘yannūna mayampi paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyeyyāmā’ti.

‘Why don’t we steal from others?’

atha kho, bhikkhave, aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi.

So then another man stole something from others.

tamenam aggaheṣum.

They arrested him

gaheṭvā rañño khattiyassa muddhābhisittassa dassetum:

and presented him to the king, saying,

‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti.

‘Your Majesty, this person stole from others.’

evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca:

The king said to that person,

‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti?

‘Is it really true, mister, that you stole from others?’

‘saccam, devā’ti.

‘It’s true, sire.’

‘kim kāraṇā’ti?

‘What was the reason?’

‘na hi, deva, jīvāmī’ti.

‘Sire, I can’t survive.’

atha kho, bhikkhave, raṇṇo khattiyassa muddhābhisittassa etadahosi:

Then the king thought,

‘sace kho ahaṃ yo yo paresaṃ adinnaṃ theyyasankhātāṃ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidaṃ adinnādānaṃ pavaḍḍhissati.

‘If I pay money to anyone who steals from others, it will only increase the stealing.

yannūnāhaṃ imaṃ purisaṃ sunisedhaṃ nisedheyyaṃ, mūlaghaccaṃ kareyyaṃ, sīsamassa chindeyyaṃ’ti.

I’d better make an end of this person, finish him off, and chop off his head.’

atha kho, bhikkhave, rājā khattiyo muddhābhisitto purise āṇāpesi:

Then he ordered his men,

‘tena hi, bhaṇe, imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhivā khuramaṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ singhātakena singhātakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhinato nagarassa sunisedhaṃ nisedhetha, mūlaghaccaṃ karoṭha, sīsamassa chindathā’ti.

‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum.

Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

‘evaṃ, devā’ti kho, bhikkhave, te purisā raṇṇo khattiyassa muddhābhisittassa paṭissutvā taṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramaṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ singhātakena singhātakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhinato nagarassa sunisedhaṃ nisedhesuṃ, mūlaghaccaṃ akaṃsu, sīsamassa chindimsu.

‘Yes, Your Majesty,’ they replied, and did as he commanded.

assosuṃ kho, bhikkhave, manussā:

People heard about this:

‘ye kira, bho, paresaṃ adinnaṃ theyyasankhātāṃ ādiyanti, te rājā sunisedhaṃ nisedheti, mūlaghaccaṃ karoti, sīsāni tesāṃ chindatī’ti.

‘It seems the king is chopping the head off anyone who steals from others!’

sutvāna tesāṃ etadahosi:

It occurred to them,

‘yannūna mayampi tiṇhāni satthāni kārāpessāma, tiṇhāni satthāni kārāpetvā yesaṃ adinnaṃ theyyasankhātāṃ ādiyissāma, te sunisedhaṃ nisedhessāma, mūlaghaccaṃ karissāma, sīsāni tesāṃ chindissāmā’ti.

‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’

te tiṇhāni satthāni kārāpesuṃ, tiṇhāni satthāni kārāpetvā gāmaghātampi upakkamiṃsu kātum, nigamaghātampi upakkamiṃsu kātum, nagaraghātampi upakkamiṃsu kātum, panthaduhanampi upakkamiṃsu kātum.

They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways.

yesaṃ te adinnaṃ theyyasankhātāṃ ādiyanti, te sunisedhaṃ nisedhenti, mūlaghaccaṃ karonti, sīsāni tesāṃ chindanti.

And they chopped the heads off anyone they stole from.

iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dālididiyaṃ
vepullamagamāsi, dālididiye vepullaṃ gate adinnādānaṃ vepullamagamāsi,
adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate
pānātipāto vepullamagamāsi, pānātipāte vepullaṃ gate tesam sattānaṃ āyupi
parihāyi, vaṇṇopi parihāyi.

*And so, mendicants, from not paying money to the penniless, poverty became widespread.
When poverty was widespread, theft became widespread. When theft was widespread, swords
became widespread. When swords were widespread, killing living creatures became
widespread. And for the sentient beings among whom killing was widespread, their lifespan
and beauty declined.*

tesaṃ āyunaṃ parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
asītivassasahassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā ahesuṃ.

Those people lived for 80,000 years, but their children lived for 40,000 years.

cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ
adinnaṃ theyyasaṅkhātāṃ ādiyi.

Among the people who lived for 40,000 years, a certain person stole something from others.

tameṇaṃ aggaheṣuṃ.

They arrested him

gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ:

and presented him to the king, saying,

‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti.

‘Your Majesty, this person stole from others.’

evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca:

The king said to that person,

‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti?

‘Is it really true, mister, that you stole from others?’

‘na hi, devā’ti sampajānamusā abhāsi.

‘No, sire,’ he said, deliberately lying.

iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dālididiyaṃ
vepullamagamāsi. dālididiye vepullaṃ gate adinnādānaṃ vepullamagamāsi,
adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. satthe vepullaṃ gate
pānātipāto vepullamagamāsi, pānātipāte vepullaṃ gate musāvādo vepullamagamāsi,
musāvāde vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.

*And so, mendicants, from not paying money to the penniless, poverty, theft, swords, and killing
became widespread. When killing was widespread, lying became widespread. And for the
sentient beings among whom lying was widespread, their lifespan and beauty declined.*

tesaṃ āyunaṃ parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
cattārīsavassasahassāyukānaṃ manussānaṃ vīsativassasahassāyukā puttā ahesuṃ.

Those people who lived for 40,000 years had children who lived for 20,000 years.

vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ
theyyasaṅkhātāṃ ādiyi.

Among the people who lived for 20,000 years, a certain person stole something from others.

tameṇaṃ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi:

Someone else reported this to the king,

‘itthannāmo, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti
pesuññamakāsi.

‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dālididiyaṃ
vepullamagamāsi. dālididiye vepullaṃ gate adinnādānaṃ vepullamagamāsi,
adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate
pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi,
musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullaṃ
gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined.

tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
vīsativassasahassāyukānaṃ manussānaṃ dasavassasahassāyukā puttā ahesuṃ.
Those people who lived for 20,000 years had children who lived for 10,000 years.

dasavassasahassāyukesu, bhikkhave, manussesu ekidaṃ sattā vaṇṇavanto honti,
ekidaṃ sattā dubbaṇṇā.

Among the people who lived for 10,000 years, some were more beautiful than others.

tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyantaṃ paresaṃ dāresu
cārittaṃ āpajjimsu.

And the ugly beings, coveting the beautiful ones, committed adultery with others' wives.

iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dālididiyaṃ
vepullamagamāsi. dālididiye vepullaṃ gate ... pe ... kāmesumicchācāro
vepullamagamāsi, kāmesumicchācāre vepullaṃ gate tesam sattānaṃ āyupi parihāyi,
vaṇṇopi parihāyi.

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined.

tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
dasavassasahassāyukānaṃ manussānaṃ pañcavassasahassāyukā puttā ahesuṃ.
Those people who lived for 10,000 years had children who lived for 5,000 years.

pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā
vepullamagamamsu—

Among the people who lived for 5,000 years, two things became widespread:

pharusāvācā samphappalāpo ca.
harsh speech and talking nonsense.

dvīsu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom these two things were widespread, their lifespan and beauty declined.

tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
pañcavassasahassāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasahassāyukā,
appekacce dvevassasahassāyukā puttā ahesuṃ.

Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā
vepullamagamamsu.

Among the people who lived for 2,500 years, desire and ill will became widespread.

abhijjhābyāpādesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi
parihāyi.

For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined.

tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ
aḍḍhateyyavassasahassāyukānaṃ manussānaṃ vassasahassāyukā puttā ahesuṃ.
Those people who lived for 2,500 years had children who lived for 1,000 years.

vassasahassāyukesu, bhikkhave, manussesu micchādītṭhi vepullamagamāsi.

Among the people who lived for 1,000 years, wrong view became widespread.

micchādītṭhiyā vepullaṃ gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.

For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined.

tesaṃ āyunaṃ parihāyamānānaṃ vaṇṇenaṃ parihāyamānānaṃ
vassasahassāyukānaṃ manussānaṃ pañcavassasatāyukā puttā ahesuṃ.

Those people who lived for 1,000 years had children who lived for five hundred years.

pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamamsu—

Among the people who lived for five hundred years, three things became widespread:

adhammārāgo visamalobho micchādhammo.

illicit desire, immoral greed, and wrong thoughts.

tīsu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.

For the sentient beings among whom these three things were widespread, their lifespan and beauty declined.

tesaṃ āyunaṃ parihāyamānānaṃ vaṇṇenaṃ parihāyamānānaṃ
pañcavassasatāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasatāyukā,
appekacce dvevassasatāyukā puttā ahesuṃ.

Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā
vepullamagamamsu.

Among the people who lived for two hundred and fifty years, three things became widespread:

amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.

lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ
vepullamagamāsi.

And so, mendicants, from not paying money to the penniless, all these things became widespread—poverty,

dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi.

theft,

adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi.

swords,

satthe vepullaṃ gate pāṇātipāto vepullamagamāsi.

killing,

pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi.

lying,

musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi.

backbiting,

pisuṇāya vācāya vepullaṃ gatāya kāmesumicchācāro vepullamagamāsi.

sexual misconduct,

kāmesumicchācāre vepullaṃ gate dve dhammā vepullamagamamsu, pharusā vācā
samphappalāpo ca.

harsh speech and talking nonsense,

dvīsu dhammesu vepullaṃ gatesu abhijjhābyāpādā vepullamagamamsu.

desire and ill will,

abhijjhābyāpādesu vepullaṃ gatesu micchādītṭhi vepullamagamāsi.

wrong view,

micchādītthiyā vepullam gatāya tayo dhammā vepullamagamaṃsu, adhammarāgo visamalobho micchādhammo.

illicit desire, immoral greed, and wrong thoughts,

tīsu dhammesu vepullam gatesu ime dhammā vepullamagamaṃsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.

and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

imesu dhammesu vepullam gatesu tesam sattānam āyupi parihāyi, vaṇṇopi parihāyi.

For the sentient beings among whom these things were widespread, their lifespan and beauty declined.

tesam āyunāpi parihāyamānānam vaṇṇenapi parihāyamānānam adḍhateyyavassasatāyukānam manussānam vassasatāyukā puttā ahesuṃ.

Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. dasavassāyukasamaya

5. When People Live for Ten Years

bhavissati, bhikkhave, so samayo, yaṃ imesaṃ manussānam dasavassāyukā puttā bhavissanti.

There will come a time, mendicants, when these people will have children who live for ten years.

dasavassāyukesu, bhikkhave, manussesu pañcavassikā kumārikā alaṃpateyyā bhavissanti.

Among the people who live for ten years, girls will be marriageable at five.

dasavassāyukesu, bhikkhave, manussesu imāni rasāni antaradhāyissanti, seyyathidaṃ—

The following flavors will disappear:

sappi navanītaṃ telaṃ madhu phāṇitaṃ loṇaṃ.

ghee, butter, oil, honey, molasses, and salt.

dasavassāyukesu, bhikkhave, manussesu kudrūsako aggaṃ bhojanānaṃ bhavissati.

The best kind of food will be finger millet,

seyyathāpi, bhikkhave, etarahi sālīmaṃsodano aggaṃ bhojanānaṃ;

just as fine rice with meat is the best kind of food today.

evameva kho, bhikkhave, dasavassāyukesu manussesu kudrūsako aggaṃ bhojanānaṃ bhavissati.

dasavassāyukesu, bhikkhave, manussesu dasa kusalakammamāpathā sabbena sabbam antaradhāyissanti, dasa akusalakammamāpathā atibyādiḍḍissanti.

The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity.

dasavassāyukesu, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana kusalassa kāraṇaṃ.

Those people will not even have the word ‘skillful’, still less anyone who does what is skillful.

dasavassāyukesu, bhikkhave, manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te puja ca bhavissanti pāsamsā ca.

And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised,

seyyathāpi, bhikkhave, etarahi matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino puja ca pāsamsā ca;

just as the opposite is venerated and praised today.

evameva kho, bhikkhave, dasavassāyukesu manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te puja ca bhavissanti pāsamsā ca.

dasavassāyukesu, bhikkhave, manussesu na bhavissati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūṇaṃ dārāti vā.

There'll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people.

sambhedam loko gamissati yathā ajelakā kukkuṭasūkaraṃ soṇasingālā.

The world will become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

dasavassāyukesu, bhikkhave, manussesu tesam sattānaṃ aññamaññaṃhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittam.

They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder.

mātupi puttamhi puttassapi mātari;

Even a mother will feel like this for her child, and the child for its mother,

pitupi puttamhi puttassapi pitari;

father for child, child for father,

bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittam.

brother for sister, and sister for brother.

seyyathāpi, bhikkhave, māgavikassa migam disvā tibbo āghāto paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittam;

They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

evameva kho, bhikkhave, dasavassāyukesu manussesu tesam sattānaṃ aññamaññaṃhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittam.

mātupi puttamhi puttassapi mātari;

pitupi puttamhi puttassapi pitari;

bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittam.

dasavassāyukesu, bhikkhave, manussesu sattāhaṃ satthantarakappo bhavissati.

Among the people who live for ten years, there will be an interregnum of swords lasting seven days.

te aññamaññaṃhi migasaññaṃ paṭilabhissanti.

During that time they will see each other as beasts.

tesam tiṇhāni satthāni hatthesu pātubhavissanti.

Sharp swords will appear in their hands,

te tiṇhena satthena 'esa migo esa migo'ti aññamaññaṃ jīvītā voropessanti.

with which they'll take each other's life, crying, 'It's a beast! It's a beast!'

atha kho tesam, bhikkhave, sattānaṃ ekaccānaṃ evaṃ bhavissati:

But then some of those beings will think,

'mā ca mayaṃ kañci, mā ca amhe koci, yannūna mayaṃ tiṇagahanaṃ vā vanagahanaṃ vā rukkhagahanaṃ vā nadīviduggaṃ vā pabbatavisamaṃ vā pavisitvā vanamūlaphalāhārā yāpeyyamā'ti.

'Let us neither be perpetrators nor victims! Why don't we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?'

te tinagahanam vā vanagahanam vā rukkhagahanam vā nadīviduggam vā
pabbatavisamam vā pavisitvā sattāham vanamūlaphalāhārā yāpessanti.

So that's what they do.

te tassa sattāhassa accayena tinagahanā vanagahanā rukkhagahanā nadīviduggā
pabbatavisamā nikkhamitvā aññamaññam ālīngitvā sabhāgāyissanti samassāsissanti:

*When those seven days have passed, having emerged from their hiding places and embraced
each other, they will come together in one voice and cry,*

‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasi’^{ti}.

‘How fantastic, dear being, you live! How fantastic, dear being, you live!’

6. āyuvannādivaddhanakathā

6. The Period of Growth

atha kho tesam, bhikkhave, sattānam evam bhavissati:

Then those beings will think,

‘mayam kho akusalānam dhammānam samādānahu evarūpaṃ āyataṃ
nātikkhayaṃ pattā.

*‘It’s because we undertook unskillful things that we suffered such an extensive loss of our
relatives.*

yannūna mayam kusalam kareyyāma.

We’d better do what’s skillful.

kiṃ kusalam kareyyāma?

What skillful thing should we do?

yannūna mayam paṇātipātā virameyyāma, idaṃ kusalam dhammaṃ samādāya
vatteyyāma^{ti}.

*Why don’t we refrain from killing living creatures? Having undertaken this skillful thing we’ll
live by it.’*

te paṇātipātā viraṃissanti, idaṃ kusalam dhammaṃ samādāya vattissanti.

So that’s what they do.

te kusalānam dhammānam samādānahu āyunāpi vaḍḍhissanti, vaṇṇenapi
vaḍḍhissanti.

Because of undertaking this skillful thing, their lifespan and beauty will grow.

tesam āyunāpi vaḍḍhamānānam vaṇṇenapi vaḍḍhamānānam dasavassāyukānam
manussānam visativassāyukā puttā bhavissanti.

Those people who live for ten years will have children who live for twenty years.

atha kho tesam, bhikkhave, sattānam evam bhavissati:

Then those beings will think,

‘mayam kho kusalānam dhammānam samādānahu āyunāpi vaḍḍhāma, vaṇṇenapi
vaḍḍhāma.

‘Because of undertaking this skillful thing, our lifespan and beauty are growing.

yannūna mayam bhiyyoso mattāya kusalam kareyyāma.

Why don’t we do even more skillful things?

kiṃ kusalam kareyyāma?

What skillful thing should we do?

yannūna mayam adinnādānā virameyyāma ...

Why don’t we refrain from stealing ...

kāmesumicchācārā virameyyāma ...

sexual misconduct ...

musāvādā virameyyāma ...

lying ...

pisuṇāya vācāya virameyyāma ...
backbiting ...

pharusāya vācāya virameyyāma ...
harsh speech ...

samphappalāpā virameyyāma ...
and talking nonsense.

abhijjhaṃ pajaheyyāma ...
Why don't we give up covetousness ...

byāpādaṃ pajaheyyāma ...
ill will ...

micchādittṭhiṃ pajaheyyāma ...
wrong view ...

tayo dhamme pajaheyyāma—
three things:

adhammārāgaṃ visamalobhaṃ micchādhammaṃ ...
illicit desire, immoral greed, and wrong thoughts.

yannūna mayaṃ matteyyā assāma petteyyā sāmaññā brahmaññā kule
jeṭṭhāpacāyino, idaṃ kusalaṃ dhammaṃ samādāya vatteyyāma'ti.
*Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders
in our families? Having undertaken this skillful thing we'll live by it.'*

te matteyyā bhavissanti petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṃ
kusalaṃ dhammaṃ samādāya vattissanti.
So that's what they do.

te kusalānaṃ dhammānaṃ samādānāhetu āyunāpi vaḍḍhissanti, vaṇṇenapi
vaḍḍhissanti.
Because of undertaking this skillful thing, their lifespan and beauty will grow.

tesaṃ āyunāpi vaḍḍhamānānaṃ vaṇṇenapi vaḍḍhamānānaṃ vīsativassāyukānaṃ
manussānaṃ cattārīsavassāyukā puttā bhavissanti ...
Those people who live for twenty years will have children who live for forty years.

cattārīsavassāyukānaṃ manussānaṃ asītivassāyukā puttā bhavissanti ...
Those people who live for forty years will have children who live for eighty years,

asītivassāyukānaṃ manussānaṃ saṭṭhivassasatāyukā puttā bhavissanti ...
then a hundred and sixty years,

saṭṭhivassasatāyukānaṃ manussānaṃ vīsativassasatāyukā puttā bhavissanti ...
three hundred and twenty years,

vīsativassasatāyukānaṃ manussānaṃ cattārīsachabbassasatāyukā puttā
bhavissanti.
six hundred and forty years,

cattārīsachabbassasatāyukānaṃ manussānaṃ dhevassasahassāyukā puttā bhavissanti
... 2,000 years,

dhevassasahassāyukānaṃ manussānaṃ cattārīvassasahassāyukā puttā bhavissanti ...
4,000 years,

cattārīvassasahassāyukānaṃ manussānaṃ aṭṭhavassasahassāyukā puttā bhavissanti
... 8,000 years,

aṭṭhavassasahassāyukānaṃ manussānaṃ vīsativassasahassāyukā puttā bhavissanti
... 20,000 years,

vīsativassasahassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā bhavissanti ...
40,000 years,

cattārīsavassasahassāyukānaṃ manussānaṃ asītivassasahassāyukā puttā bhavissanti ...
and finally 80,000 years.

asītivassasahassāyukesu, bhikkhave, manussesu pañcavassasatikā kumārīkā alaṃpateyyā bhavissanti.

Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. saṅkharājauppatti

7. The Time of King Saṅkha

asītivassasahassāyukesu, bhikkhave, manussesu tayo ābādhā bhavissanti, icchā, anasanam, jarā.

Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age.

asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo.

India will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart.

asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo avīci maññe phuṭo bhavissati manussehi, seyyathāpi nāḷavanam vā saravanam vā.

And the land will be as crowded as hell, just full of people, like a thicket of rushes or reeds.

asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ bārāṇasī ketumatī nāma rājadhānī bhavissati iddhā ceva phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

The royal capital will be our Benares, but renamed Ketumati. And it will be successful, prosperous, populous, full of people, with plenty of food.

asītivassasahassāyukesu, bhikkhave, manussesu imasmim jambudīpe caturāsītīnagarasahassāni bhavissanti ketumatīrājadhānīpamukhāni.

There will be 84,000 cities in India, with the royal capital of Ketumati foremost.

asītivassasahassāyukesu, bhikkhave, manussesu ketumatīyā rājadhāniyā saṅkho nāma rājā uppajjissati cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattāhāriyappatto sattaratanasamannāgato.

And in the royal capital of Ketumati a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.

tassimāni satta ratanāni bhavissanti, seyyathidam—

He will have the following seven treasures:

cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

parosahassam kho panassa puttā bhavissanti sūrā vīraṅgarūpā parasenappamaddanā.

He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

so imam pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasissati.

After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. metteyyabuddhuppāda

8. The Arising of the Buddha Metteyya

asītivassasahassāyukesu, bhikkhave, manussesu metteyyo nāma bhagavā loke
uppañjissati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—

seyyathāpāhametarahi loke uppanno araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā
devamanussānaṃ buddho bhagavā.

just as I have arisen today.

so imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ
sadevamanussaṃ sayam abhiññā sacchikātvā pavedessati, seyyathāpāhametarahi
imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ
sadevamanussaṃ sayam abhiññā sacchikātvā pavedemi.

He will realize with his own insight this world—with its gods, Māras and Brahmas, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today.

so dhammaṃ desessati ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessati;

He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure,

seyyathāpāhametarahi dhammaṃ desemi ādikalyāṇaṃ majjhikalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ
brahmacariyaṃ pakāsemi.

just as I do today.

so anekasahassaṃ bhikkhusaṃghaṃ pariharissati, seyyathāpāhametarahi
anekasataṃ bhikkhusaṃghaṃ pariharāmi.

He will look after a Saṅgha of many thousand mendicants, just as I look after a Saṅgha of many hundreds today.

atha kho, bhikkhave, saṅkha nāma rājā yo so yūpo raññā mahāpanādena kārāpito.

Then King Saṅkha will have the sacrificial post that had been built by King Mahāpanāda raised up.

taṃ yūpaṃ ussāpetvā ajjhāvasitvā taṃ datvā vissajjitvā
samaṇabrāhmaṇakapaṇaḍḍhikavaṇibbakayācakānaṃ dānaṃ datvā metteyyassa
bhagavato arahato sammāsambuddhassa santike kesamassuṃ ohāretvā kāsāyāni
vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati.

After staying there, he will give it away to ascetics and brahmins, paupers, vagrants, travelers, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence.

so evaṃ pabbajito samāno eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto
nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā
sacchikātvā upasampajja viharissati.

Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā.

Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

kathaṇca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo
dhammadīpo dhammasaraṇo anaññasaraṇo?

And how does a mendicant do this?

idha, bhikkhave, bhikkhu kāye kāyānupassī viharatī ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī ... pe ...

They meditate observing an aspect of feelings ...

citte cittānupassī ... pe ...

mind ...

dhammesu dhammānupassī viharatī ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

evam kho, bhikkhave, bhikkhu attadīpo viharatī attasaraṇo anaññasaraṇo dhammaḍḍipo dhammasaraṇo anaññasaraṇo.

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. bhikkhuno āyuvanṇādivaḍḍhanakathā

9. On Long Life and Beauty for Mendicants

gocare, bhikkhave, caratha sake pettike visaye.

Mendicants, you should roam inside your own territory, the domain of your fathers.

gocare, bhikkhave, carantā sake pettike visaye āyunāpi vaḍḍhissatha, vaṇṇenapi vaḍḍhissatha, sukhenapi vaḍḍhissatha, bhogenapi vaḍḍhissatha, balenapi vaḍḍhissatha.

Doing so, you will grow in life span, beauty, happiness, wealth, and power.

kiñca, bhikkhave, bhikkhuno āyusmiṃ?

And what is long life for a mendicant?

idha, bhikkhave, bhikkhu chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

so imesaṃ catunnaṃ iddhipādānaṃ bhāvitattā bahuḷikatattā ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā.

Having developed and cultivated these four bases of psychic power they may, if they wish, live on for the eon or what's left of the eon.

idaṃ kho, bhikkhave, bhikkhuno āyusmiṃ.

This is long life for a mendicant.

kiñca, bhikkhave, bhikkhuno vaṇṇasmiṃ?

And what is beauty for a mendicant?

idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasamvarasamvuto viharatī ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādhāya sikkhati sikkhāpadesu.

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

idaṃ kho, bhikkhave, bhikkhuno vaṇṇasmiṃ.

This is beauty for a mendicant.

kiṇca, bhikkhave, bhikkhuno sukhasmiṃ?

And what is happiness for a mendicant?

idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

idaṃ kho, bhikkhave, bhikkhuno, sukhasmiṃ.

This is happiness for a mendicant.

kiṇca, bhikkhave, bhikkhuno bhogasmiṃ?

And what is wealth for a mendicant?

idha, bhikkhave, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

karuṇāsaḥagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsaḥagatena cetasā ... pe ...

rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. tathā dutiyaṃ. tathā tatiyaṃ. tathā catutthaṃ. iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṃtaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

idaṃ kho, bhikkhave, bhikkhuno bhogasmiṃ.

This is wealth for a mendicant.

kiṇca, bhikkhave, bhikkhuno balasmiṃ?

And what is power for a mendicant?

idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

idaṃ kho, bhikkhave, bhikkhuno balasmiṃ.

This is power for a mendicant.

nāhaṃ, bhikkhave, aññaṃ ekabalampi samanupassāmi yaṃ evaṃ duppasahaṃ, yathayidaṃ, bhikkhave, mārabalaṃ.

Mendicants, I do not see a single power so hard to defeat as the power of Māra.

kusalānaṃ, bhikkhave, dhammānaṃ samādānaheṭu evamidaṃ puññaṃ
pavaḍḍhati”ti.

It is due to undertaking skillful qualities that this merit grows.”

idamavoca bhagavā.

That is what the Buddha said.

attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

cakkavattisuttaṃ niṭṭhitam tatiyaṃ.