

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.6.12 Cakkavattisuttam The Duties of a Righteous King



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Cakkavattisuttam	The Duties of a Righteous King
'Katamam pana tam, deva, ariyam	"What then, O Sir, is the duty of an Arian
cakkavattivatta'nti?'	wheel-turning king?"
'Tena hi tvam, tāta,	"Dear, it is such:
dhammamyeva nissāya	you should firmly establish yourself in
dhammam sakkaronto dhammam garum karonto	Dhamma, esteem the Dhamma, honour the
dhammam mānento	Dhamma,
dhammam pūjento dhammam apacāyamāno	pay homage to the Dhamma,
dhammaddhajo	venerate the Dhamma, revere the Dhamma,
dhammaketu	acknowledge Dhamma as your banner,
dhammādhipateyyo dhammikam	make Dhamma your obvious sign,
rakkhāvaraņaguttim samvidahassu antojanasmim	let yourself be guided by the Dhamma and
balakāyasmim khattiyesu anuyantesu	establish proper guard, protection and ward in
brāhmaņagahapatikesu	accordance to Dhamma for your folks and
negamajānapadesu	army, for warriors, your subjects, Brāhmins,
	householders, all people dwelling in towns and
samanabrāhmanesu migapakkhīsu.	in the country,
	for all kinds of ascetics, for animals and birds
	alike.
Mā ca te, tāta, vijite adhammakāro pavattittha.	Dear, let no wrongdoing get established in your
Ye ca te, tāta, vijite adhanā assu, tesañca	realm! And in your realm, dear, you should
dhanamanuppadeyyāsi.	provide those who are in poverty with property.
Ye ca te, tāta, vijite samaņabrāhmaņā	And, dear, those ascetics and Brāhmins who are
madappamādā pațiviratā	dwelling in your realm, who are devoted to
	warding off all sensual infatuation, are engulfed
khantisoracce nivitthā	in tolerance and sympathy, each of them
ekamattānam damenti, ekamattānam samenti,	dedicated to taming oneself, to calming oneself
ekamattānam parinibbāpenti,	and trying to achieve perfection within oneself –
te kālena kālam upasankamitvā paripuccheyyāsi	from time to time, approach them, ask and
parigganheyyāsi – "kim, bhante, kusalam, kim	consult them: 'What, Bhante, is wholesome and
akusalam, kim sāvajjam, kim anavajjam, kim	what is unwholesome; what is blameworthy and
sevitabbam, kim na sevitabbam,	what is blameless; what should be pursued and
	what should be left undone;
kim me karīyamānam dīgharattam ahitāya	what action of mine will result in unhappiness

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dukkhāya assa, kiņ vā pana me karīyamānaņ	and suffering in the long run, by what action
dīgharattam hitāya sukhāya assā''ti?	can I promote happiness and wellbeing for a
	long time?'
Tesam sutvā yam akusalam tam abhinivajjeyyāsi,	And when you have heard what is unwholesome
	- such like activity you should never pursue,
yam kusalam tam samādāya vatteyyāsi.	and what is wholesome – such like activity you
	should adopt!
Idam kho, tāta, tam ariyam cakkavattivatta'nti	This, dear, comprises the duty of an Arian
······································	wheel-turning king!"
(Āyuvaņņādipariyānikathā)	(Explanation of the turning point of the decline
(11) uvuņņuulpuriyunkullu)	of lifespan and the detoriation of physical
	appearance)
Tesser entra	
Tesam sutvā	After he had heard them (them: - those
11 1 21 21 11 11 1	ministers instructing the king about the duties of
dhammikañhi kho rakkhāvaraņaguttim	an Arian wheel-turning king -) he established
samvidahi,	proper guard, protection and ward in accordance
	to Dhamma
no ca kho adhanānam dhanamanuppadāsi.	but did not provide those who were in poverty
	with wealth.
Adhanānam dhane ananuppadiyamāne	Because affluence was not bestowed to those
dāliddiyam vepullamagamāsi. Dāliddiye	without possession poverty spread. When
vepullam gate aññataro puriso paresam adinnam	poverty had increased a certain man took by
theyyasankhātam ādiyi. Tamenam aggahesum.	what is called 'theft' what others had not given
	him. They seized him.
Gahetvā rañño khattiyassa muddhābhisittassa	Having taken him before the rightful king those
dassesum – 'ayam, deva, puriso paresam adinnam	warriors pointed out: "This man, O' King took
theyyasankhātam ādiyī'ti.	by what is called 'theft' what others had not
they yubunkhutunn udiyi ti.	given him!"
Evam vutte, bhikkhave, rājā khattiyo	This being said, Bhikkhus, the king addressed
muddhābhisitto tam purisam etadavoca –	the man:
'saccam kira tvam, ambho purisa, paresam	
	"Is it true that you took by what is called 'theft'
adinnam theyyasankhātam ādiyī'ti? 'Saccam,	what others had not given to you?" "It is true,
devā'ti.	Sir!" "And why did you do so?" "Because,
'Kim kāraņā'ti? 'Na hi, deva, jīvāmī'ti.	King, I am not able to survive!"
Atha kho, bhikkhave, rājā khattiyo	Then the rightful king gave property to the man
muddhābhisitto tassa purisassa	by saying: "Through this property, Sir, you
dhanamanuppadāsi – 'iminā tvam, ambho purisa,	shall be able to survive, to support your mother
dhanena attanā ca jīvāhi, mātāpitaro ca posehi,	and father, to maintain a family, to establish
puttadārañca posehi, kammante ca payojehi,	your business, and to provide ascetics and
samanabrāhmanesu uddhaggikam dakkhinam	Brahmins with appropriate means which is
patițthāpehi sovaggikam sukhavipākam	beneficial for spiritual progress, conducive to
saggasamvattanika'nti.	good outcomes, resulting in happiness and
	leading towards heavenly rebirth."
'Evam, devā'ti kho, bhikkhave, so puriso rañño	"Yes, O' King!' in this way the man replied to
khattiyassa muddhābhisittassa paccassosi.	the rightful king."
Aññataropi kho, bhikkhave, puriso paresam	Then another man took by what is called 'theft'
adinnam theyyasankhātam ādiyi. Tamenam	what others had not given him. They seized
aggahesum. Gahetvā rañño khattiyassa	him. Having taken him before the rightful king
agganesuni. Ganetva ranno Knattiyassa	min. maving taken min before the rightful king



puriso paresam adinnam theyyasañkhätam adiyi'ti.took by what is called 'theft' what others had not given him!' This being said, Bhikkhus, the king addressed the man: 'Is it true that you took by what is called 'theft' what others had not given to you?'' 'It is true, Sirt'' 'And why did you do so?'' 'Because, King, I am not able to survive!''Atha kho, bhikkhave, rājā khatiyo muddhābhisitto tasa purisas a dhanamanuppadāsi – 'iminā tvam, ambho purisa, dhanena attanā ca jivāhi, mätāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samapabrāhmaņesu uddhaggikam dakkhiŋam patiţthāpeñ is ovaggikam dakkhiŋam diyanti, tesam rājā dhanamanuppadētī' ti.Then the rightful king gave property to the man the yasankhātam ādiyi. Tamenam adigantu, tesam rājā dhanamanuppadētī' ti.'Evam, devā'ti kho, bhikkhave, manussā – yayanida mayampi paresam adinnam theyyasankhātam ādiy?'ti.Now, Bhikkus, the other men heard: ''Yes, O'K King!' in this way the man replied to the rightful king.''Atha kho, bhikkhave, rājā khatiyo muddhābhisittassa dasessum – 'ayam, deva, uuddhābhisittassa dasessum – 'ayam, deva, uuddhābhisittassa dasesum – 'ayam, deva, what others had not given him.'' Heri ya hi, deva, jīvāmī'ti.Now, Bhikkus, the other men heard: ''Yes, O'K kikus, the other men hok by what is called 'theft' what others had not given him.'' Hearing that this following 'theyasankhātam ādiyi'ti? 'Saccam, what others had not given him.'' Hearing that his following 'theyasankhātam ādiyi'ti? 'Saccam, ''And why did you do so?'' 'Because, '''And why did you do so?'' 'Because, '''' And why did you do so?''''''' ''''' ''''''''''		1
àdiyî'ti.bikkhave, rājā khattiyo muddhābhisitto tam purisam etadavoca - 'saccam kira tvam, ambho purisa, paresam adinnam theyyasankhātam ādiyī'ti? 'Saccam, devā 'ti. 'Kim gyasankhātam ādiyī'ti? 'Saccam, devā 'ti. 'Kim yasankhātam ādiyī'ti? 'Saccam, devā 'ti. 'Kim yasankhātam ādiyī'ti? 'Saccam, devā 'ti. 'Kim gyasankhātam ādiyī'': 'Saccam, devā 'ti. 'Kim gyasankhātam ādiyī'': 'Saccam, devā 'ti. 'Kim gyasankhātam ādiyî'': 'Saccam, devā''.'Not given him!'' This being said, Bhikkhus, the kitiyassa nudehābhisitassa parceasosi 'Though this property. Sir, you shall be able to survive, to support your mother and father, to maintain a family, to establishy our business, and to provide ascetics and Brahmins with aparopriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth.'' 'The king has given property to those, who have taken by what is called 'thef' what others had not given him!'' Haring that this following 'theyyasankhātam ādiyi''.' Saccam, dif wato thers had not given him.'' ' King 'tam not able to survive!'''Atha kho, bhikkhave, rājā khattiyo mudhābhisittassa tassa adhanamanuppadassām, evamidama adinnādānam theyyasankhātam ādiy''ti'. 'Saccam, adinnam theyyasankhātam ād	muddhābhisittassa dassesum - 'ayam, deva,	those warriors pointed out: "This man, O' King
Evam vutte, bhikkhave, rājā khattiyo muddhābhisitto tanp urisam etadavoca – 'saccan kira tvam, ambho purisa, paresam adinnam theyyasaňkhātam ādiyī'ti? 'Saccam, devā'ti. 'Kim kāranā'ti?' Na hi, deva, jīvāmī'ti.king addressed the man: "Īs it true that you took ty what is called 'theft' what others had not given to you?" 'It is true, Sir!' "And why did you do so?' "Because, King, I am not able to survive!''Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadasi – 'iminā tvam, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, samapbrāhmaņesu uddhaggikam dakkhinam padiţihāpehi sovaggikam sukhavipākam saggasamvattanika'nti.Then the rightful king gave property to the man by saying: ''Through this property, Sir, you shall be able to survive, to support your mother and father, to maintain a family, to establish your business, and to provide ascetics and Brahmins with appropriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth.'' 'Yes, O' King!' in this way the man replied to the rightful king.''Atha kho, bhikkhave, mānātaro puriso paresam adinnam theyyasaňkhātam ādiyi. Tamenam aggahesum. Gahetvā rañño khattiyassa muddhābhisittas adasesum – 'ayam, deva, puriso paresam adinnam theyyasaňkhātam ādiyi'ti? 'Saccam, devā'ti.Now, Bhikkus, ten other men heard: ''Yes, it his before the king thouge variors pointed out: 'This man, O' King to given him.'' This being said the king addressed the man: ''S is it rue thar you took by what is called 'theft' what others had not given him.'' This bait of stealing willAtha kho, bhikkhave, rājā khattiyo muddhābhisittasa datasai. divanti, team rājā chanamanuppadasā, '''.'' Na hi, deva, jīvāmī'ti. </td <td>puriso paresam adinnam theyyasankhātam</td> <td></td>	puriso paresam adinnam theyyasankhātam	
muddhābhisitto tam purisam etadavoca - 'saccam kira tvam, ambho purisa, paresam adinnam theyyasańkhātam ādiyī'ti? 'Saccam, devā'ti. 'Kim Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi - 'iminā tvam, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārafa aca poschi, kammante ca payojehi, samapabrāhmaņesu uddhaggikam dakkhiņam patitļhāpehi sovaggikam sukhavipākam saggasamvattanika'nti.by what is called 'theft' what others had not given to you?'' 'It is true, Sir!'' "And why did you do so?'' 'Because, King, I am not able to survive!''Atha kho, bhikkhave, rajā khattiyo muddhābhisittosa paresam adinnam theyyasańkhātam ādiyi. Tamenam adiyi'ti.Then the rightful king gave property to the man by saying: ''Though this property, Sir, you shall be able to to maintain a family, to establish your business, and to provide ascetics and Brahmins with appropriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth.'' ''Yes, O' King!' in this way the man replied to the rightful king.''Atha kho, bhikkhave, manussā - 'ye kira, bho, paresam adinnam theyyasankhātam ādiyi'ti.Now, Bhikkus, then other men heard: ''Yes, O' King!' in this way the man replied to the rightful king.''Atha kho, bhikkhave, añā dataro puriso paresam adinnam theyyasankhātam ādiyi. Tamenam adiyi'ti.Now, Bhikkus, then other men heard: ''The king has given property to those, who have taken by what is called 'theft' what others had not given him.'' Hearing that this following theyasankhātam ādiyi. Tamenam adiyi'ti.Atha kho, bhikkhave, rājā khattiyo muddhābhisittosas tassa etadahosi - 'saccam kira tvam, ambho purisa, paresam adinnam theyyas	ādiyī'ti.	not given him!" This being said, Bhikkhus, the
kira tvam, ambho purisa, paresam adinnam theyyasankhätam ädiyī'ti''. 'Saccam, deva'ti. 'Kim käraŋä'ti'. 'Na hi, deva, jīvāmī'ii.given to you?" "It is true, Sir!'' "And why did you do so?'' "Because, King, I am not able to surviev!"Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tasa purisassa dainnam theyyasankhātam ādiyī. Ti. Evam, utte, bhikkhave, rājā khattiyo muddhābhisittassa dassesum – 'ayam, deva, justna faraŋā'ti'. 'Na hi, deva, jīvāmī'ti.Then the rightful king gave property to the man by saying: "Through this property, Sir, you shall be able to survice, to support your mother and father, to maintain a family, to establish your business, and to provide ascetics and Brahmins with appropriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth." "Yes, O' King!' in this way the man replied to the rightful king." Now, Bhikkus, then other men heard: "Yes, O' King!' in this way the man replied to the rightful king." Now, Bhikkus, then other men heard: "The king has given property to those, who have taken by what is called 'theft' what others had not given him!' Hearing that this following thought occurred to them: 'Why should not we ourselves take by what is called 'theft' what others had not given him. They seized him. Having taken him before the king those warriors pointed out: "This true, Sir!' "And why did you do so?" "Because, "Kim käraŋā'ti? 'Na hi, deva, jīvāmī'ti. Kim käraŋā diy siati, tassa tassa dhanamanuppadasāmi, evamidam adinnādānam theyyasankhātam ādiyissai, tassa tassa dhanamanuppadasāmi, evamidam adinnādānam theyyasankhātam ādiyis. Thi so the king: "It is cule, sizel him in habit of stealing will	Evam vutte, bhikkhave, rājā khattiyo	king addressed the man: "Is it true that you took
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kāraņā'ti? 'Na hi, deva, jīvāmī'ti.survive!"Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi – 'iminā tvam, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārācā posehi, kammante ca payojehi, samanabrāhmaņesu uddhaggikam dakkhinam patitţhāpehi sovaggikam sukhavipākam saggasamvattanika'nti.Then the rightful king gave property to the man by saving: ''Through this property, Sir, you shall be able to survive, to support your mother and father, to maintain a family, to establish your business, and to provide ascetices and Brahmins with appropriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth.'' ''Yes, O' King!' in this way the man replied to the rightful king.''Assosum kho, bhikkhave, manussā – 'ye kira, bho, paresam adinnam theyyasankhātam ādiyanti, tesam rājā dhanamanuppadetī'ti. Suvāna tesam etadahosi – 'yamnīta mayampi paresam adinnam theyyasankhātam ādiyi, Tamenam aggahesum. Gahetvā rañňo khattiyassa muddhābhisittossa dassesum – 'ayam, deva, puriso paresam adinnam theyyasankhātam ādiyī'ti.Now, Bhikkus then other men heard: 'The king has given property to those, who have taken by what is called 'theft' what others had not given him!' Hearing that this following 'the king has tasa' to kok by what is called 'theft' what others had not given him!'' This being said the king addressed the man: ''sacca kho aham yo yo paresam adinnam theyyasańkhātam ādiyišati, tassa tassa dhanamanuppadasšāmi, evamidam adinnātānam theyyasańkhātam ādiyisati, tassa tassa dhanamanuppadasšāmi, evamidam adinnātānamsurvive!''Kim kāramā'ti? 'Na hi, deva, jīvāmī'ti.''In evintume giving property to anyone who takes by what is ca		
Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi – 'iminā tvam, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samanbrāhmanesu uddhagikam dakkhiņam patiţihāpehi sovaggikam sukhavipākam saggasamvattanika'nti. 'Evam, devā'ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosiThen the rightful king gave property to the man by saying: ''Through this property, Sir, you shall be able to survive, to support your mother and father, to maintain a family, to establish your business, and to provide ascetics and Brahmins with apporpriate means which is beneficial for spiritual progress, conducive to good outcomes, resulting in happiness and leading towards heavenly rebirth.'' ''Yes, O' King!' in this way the man replied to the rightful king.''Atsosoum kho, bhikkhave, nānātaro puriso paresam adinnam theyyasankhātam ādiyeyāma'ti.Now, Bhikkus, then other me heard: ''The king has given property to those, who have taken by what is called 'theft' what others had not given him!' Hearing that this following thought occurred to them: 'Why should not we ourselves take by what is called 'theft' what others had not given him!'Atha kho, bhikkhave, aññataro puriso paresam adinam theyyasankhātam ādiyi'ti? 'Saccam, devā'ti.''And yet another man took by what is called 'theft' what others had not given him. They seized him. Having taken him before the king those warriors pointed out: ''This man, O' King took by what is called 'theft' what others had not given him.'' ''san kho, bhikkhave, rānān khatiyāsa muddhābhisittassa etadahosi – ''sacea kho aham yo yo paresam adinnam theyyasankhātam ādiyi'ti?' Saccam, devā'ti.Atha kho, bhikkhave, rānān khattiyasa muddhābhisittas		
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 ¹ Evam, devā'ti kho, bhikkhave, so puriso rañňo khattiyassa muddhābhisittassa paccassosi ¹ Assosum kho, bhikkhave, manussā – ¹ 'ye kira, bho, paresam adinnam theyyasańkhātam ādiyati. ¹ Ye kira, bho, paresam adinnam theyyasańkhātam ādiyeyyāmā'ti. ¹ Yamnūna mayampi paresam adinnam theyyasaňkhātam ādiyi. Tamenam aggahesum. Gahetvā rañňo khattiyassa mudhābhisittassa dassesum – 'ayam, deva, puriso paresam adinnam theyyasaňkhātam ādiyi. Tamenam aggahesum. Gahetvā rañňo khattiyassa mudhābhisittassa dassesum – 'ayam, deva, puriso paresam adinnam theyyasaňkhātam ādiyi. Tamenam aganesam adinnam theyyasaňkhātam ādiyi. Tamenam aganesum. Gahetvā rañňo khattiyassa mudhābhisitto tam purisan etadavoca – ¹ 'saccam kira tvam, ambho purisa, paresam adinnam theyyasaňkhātam ādiyī'ti. ² Kim kāranā'ti? 'Na hi, deva, jīvāmī'ti. ³ Atha kho, bhikkhave, rañňo khattiyassa mudhābhisittassa etadahosi – 'saceam kira tvam, ambho purisa, paresam adinnam theyyasaňkhātam ādiyī'ti. ⁴ Kim kāranā'ti? 'Na hi, deva, jīvāmī'ti. ⁴ Atha kho, bhikkhave, rañňo khattiyassa mudhābhisittassa etadahosi – 'sace kho aham yo yo paresam adinnam theyyasaňkhātam ādiyī'ti. ⁴ Kim kāranā'ti? 'Na hi, deva, jīvāmī'ti. ⁴ Kim kāranā ādiyissati, tassa tassa mudhābhisittassa etadahosi – 'sace kho aham yo yo paresam adinnam theyyasaňkhātam ādiyissati, tassa tassa mudhābhisittassa etadahosi – 'sace kho aham yo yo paresam adinnam theyyasaňkhātam ādiyissati, tassa tassa ⁴ If I continue giving property to anyone who takes by what is called 'theft' what others have not given him this habit of stealing will 		· · · ·
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Assosum kho, bhikkhave, manussā – 'ye kira, bho, paresam adinnam theyyasankhātam ādiyanti, tesam rājā dhanamanuppadetī'ti.Now, Bhikkus, then other men heard: 'The king has given property to those, who have taken by what is called 'theft' what others had not given him!' Hearing that this following thought occurred to them: 'Why should not we ourselves take by what is called 'theft' what others have not given to us?'Atha kho, bhikkhave, aññataro puriso paresam adinnam theyyasankhātam ādiyi. Tamenam aggahesum. Gahetvā rañño khattiyassa muddhābhisittassa dassesum - 'ayam, deva, puriso paresam adinnam theyyasankhātam ādiyī'ti.And yet another man took by what is called 'theft' what others had not given him. They seized him. Having taken him before the king took by what is called 'theft' what others had not given him!'' This being said the king addressed the man: "Is it true that you took by what is called 'theft' what others had not given to you?'' '' and why did you do so?'' ''Because, 'Kim kāranā'ti? 'Na hi, deva, jīvāmī'ti.Atha kho, bhikkhave, rañño khattiyassa muddhābhisittassa etadahosi – ''sace kho aham yo yo paresam adinnam theyyasankhātam ādiyissati, tassa tassa dhanamanuppadassāmi, evamidam adinnādānam''Is it continue giving property to anyone who takes by what is called 'theft' what others have not given him this habit of stealing will		"Yes, O' King!' in this way the man replied to
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his head off!'		his head off!'



Atha kho, bhikkhave, rājā khattiyo	And then, Bhikkhus, the king advised his man
muddhābhisitto purise āņāpesi –	thus:
'tena hi, bhane, imam purisam dalhāya rajjuyā pacchābāham gālhabandhanam bandhitvā khuramundam karitvā kharassarena paņavena rathikāya rathikam singhātakena singhātakam parinetvā dakkhiņena dvārena nikkhamitvā dakkhinato nagarassa sunisedham nisedhetha, mūlaghaccam karotha, sīsamassa chindathā'ti.	"Now, bind this man with a strong rope behind his arms by a safe knot, shave his head bald and by the harsh sound of a drum lead him through all the streets and from crossroad to crossroad, then take him out through the southern gate to the south of the town and in order to completely prevent this and to eradicate it at the root - cut his head off!"
 'Evam, devā'ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paţissutvā tam purisam dalhāya rajjuyā pacchābāham gālhabandhanam bandhitvā khuramuņdam karitvā kharassarena paņavena rathikāya rathikam singhāţakena singhāţakam parinetvā dakkhiņena dvārena nikkhamitvā dakkhiņato nagarassa sunisedham nisedhesum, mūlaghaccam akamsu, sīsamassa chindimsu. Assosum kho, bhikkhave, manussā – 'ye kira, bho, paresam adinnam theyyasankhātam ādiyanti, te rājā sunisedham nisedheti, 	Bhikkhus, after the king had given this command, his men consented and bound this man with a strong rope behind his arms by a safe knot, shaved his head bald, led him by the harsh sound of a drum through all the streets and from crossroad to crossroad, then took him out through the southern gate to the south of the town and by enforcing the utmost punishment and finishing him off they cut his head off. Then the men, Bhikkhus, heard thus: 'Those who took by what is called 'theft' what others had not given them were seized by the
mūlaghaccam karoti, sīsāni tesam chindatī'ti.	king, by enforcing the utmost punishment and finishing him off their heads were taken off!'
Sutvāna tesam etadahosi – 'yamnūna mayampi tiņhāni satthāni kārāpessāma, tiņhāni satthāni kārāpetvā yesam adinnam theyyasankhātam ādiyissāma, te sunisedham nisedhessāma, mūlaghaccam karissāma, sīsāni tesam chindissāmā'ti.	Having heard about this the following thought occurred to them: "What if we equip ourselves with sharp swords, after having equipped ourselves with sharp swords let's take by what is called 'theft' what others had not given us, inflict the utmost injury, finish them and cut their heads off!"
Te tinhāni satthāni kārāpesum, tinhāni satthāni kārāpetvā gāmaghātampi upakkamimsu kātum, nigamaghātampi upakkamimsu kātum, nagaraghātampi upakkamimsu kātum, panthaduhanampi upakkamimsu kātum. Yesam te adinnam theyyasankhātam ādiyanti, te sunisedham nisedhenti, mūlaghaccam karonti, sīsāni tesam chindanti.	Then they equipped themselves with sharp swords, after having equipped themselves with sharp swords approached villages, towns and approached cities and robbed by waylaying. And those, from whom they took by what is called 'theft' what others had not given them; they inflicted the utmost injury and finished them off by cutting their heads off.
Iti kho, bhikkhave, adhanānam dhane ananuppadiyamāne dāliddiyam vepullamagamāsi, dāliddiye vepullam gate adinnādānam vepullamagamāsi, adinnādāne vepullam gate sattham vepullamagamāsi, satthe vepullam gate pānātipāto vepullamagamāsi, pānātipāte vepullam gate tesam sattānam āyupi	In this way, Bhikkhus, thus because no property was provided to the poor, poverty spread; from the increase of poverty taking what was not given ensued; through the increase of theft the use of weapons arose; from the increase of the use of weapons killing of beings developed. From this increase of killing of beings their



norikāri romani norikāri Tasam ārmāni	liferner domaged and their complexity
parihāyi, vaņņopi parihāyi. Tesam āyunāpi	lifespan decreased and their complexion
parihāyamānānam vaņņenapi parihāyamānānam	withered. As result of this decrease of lifespan
asītivassasahassāyukānam manussānam	and complexion the life expectation of the
cattārīsavassasahassāyukā puttā ahesum	children of those, whose lifespan was eighty
	thousand years decreased to forty thousand
	years.
Cattārīsavassasahassāyukesu, bhikkhave,	Then amongst those, Bhikkhus, whose lifespan
manussesu aññataro puriso paresam adinnam	was forty thousand years a certain man took by
theyyasankhātam ādiyi.	what is called 'theft' what others had not given
Tamenam aggahesum. Gahetvā rañño khattiyassa	him.
muddhābhisittassa dassesum – 'ayam, deva,	They seized him. Having taken him before the
puriso paresam adinnam theyyasankhātam	king those warriors pointed out: "This man, O'
ādiyī'ti. Evam vutte, bhikkhave, rājā khattiyo	king took by what is called 'theft' what others
muddhābhisitto tam purisam etadavoca – 'saccam	had not given him!" This being said the king
kira tvam, ambho purisa, paresam adinnam	addressed the man: "Is it true that you took by
theyyasankhātam ādiyī'ti? 'Na hi, devā'ti	what is called 'theft' what others had not given
sampajānamusā abhāsi.	to you?" "No, Sir, that is not true!" this man
sumpujunumusu uonusi.	replied by uttering a deliberate lie.
Iti kho, bhikkhave, adhanānam dhane	In this way, Bhikkhus, thus because no property
ananuppadiyamāne dāliddiyam vepullamagamāsi.	was provided to the poor, poverty spread;
Dāliddiye vepullam gate adinnādānam	from the increase of poverty taking what was
vepullamagamāsi, adinnādāne vepullam gate	not given ensued; through the increase of theft
sattham vepullamagamāsi. Satthe vepullam gate	the use of weapons arose; from the increase of
pānātipāto vepullamagamāsi, pānātipāte vepullam	the use of weapons killing of beings developed
gate musāvādo vepullamagamāsi,	and likewise speaking falsehood increased.
musāvāde vepullam gate tesam sattānam āyupi	From this increase of lying the lifespan of
parihāyi, vaņņopi parihāyi.	beings decreased further and their complexion
Tesam āyunāpi parihāyamānānam vaņņenapi	withered. As result of this decrease of lifespan
parihāyamānānam cattārīsavassasahassāyukānam	and complexion the life expectation of the
manussānam vīsativassasahassāyukā puttā	children of those, whose lifespan was forty
ahesum.	thousand years decreased to twenty thousand
	years only.
Vīsativassasahassāyukesu, bhikkhave, manussesu	Then amongst those, Bhikkhu, whose lifespan
aññataro puriso paresam adinnam	was twenty thousand years a certain man took
theyyasankhātam ādiyi.	by what is called 'theft' what others had not
Tamenam aññataro puriso rañño khattiyassa	given him.
muddhābhisittassa ārocesi – 'itthannāmo, deva,	Then another man approached the rightful king
puriso paresam adinnam theyyasankhātam	and reported: "Sir, this certain man took by
ādiyī'ti pesuññamakāsi.	what is called 'theft' what others had not given
	him!" and thus performed backbiting.
Iti kho, bhikkhave, adhanānam dhane	In this way, Bhikkhus, thus because no property
ananuppadiyamāne dāliddiyam vepullamagamāsi.	was provided to the poor, poverty spread; from
Dāliddiye vepullam gate adinnādānam	the increase of poverty taking what was not
vepullamagamāsi, adinnādāne vepullam gate	given ensued; through the increase of theft the
sattham vepullamagamāsi, satthe vepullam gate	use of weapons arose; from the increase of the
pāņātipāto vepullamagamāsi, pāņātipāte vepullam	use of weapons killing of beings developed and
gate musāvādo vepullamagamāsi, musāvāde	likewise speaking falsehood and backbiting
vepullam gate pisunā vācā vepullamagamāsi,	increased.
vopunanin gato pisuna vaca vopunaniaganiasi,	1110104504.



pisuņāya vācāya vepullam gatāya tesam sattānam āyupi parihāyi, vaņņopi parihāyi.	From this increase of slander, the lifespan of beings decreased further and their complexion withered.
Tesam āyunāpi parihāyamānānam vaņņenapi parihāyamānānam vīsativassasahassāyukānam manussānam dasavassasahassāyukā puttā ahesum.	As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was twenty thousand years decreased to ten thousand years only.
Dasavassasahassāyukesu, bhikkhave, manussesu ekidam sattā vaņņavanto honti, ekidam sattā dubbaņņā. Tattha ye te sattā dubbaņņā, te vaņņavante satte abhijjhāyantā paresam dāresu cārittam āpajjimsu.	Amongst those beings, whose lifespan was ten thousand years some had beautiful complexion, others were ugly. Then those who were ugly started being envious of those who were beautiful and committed adultery with the wives of others.
Iti kho, bhikkhave, adhanānam dhane ananuppadiyamāne dāliddiyam vepullamagamāsi. Dāliddiye vepullam gate gate adinnādānam vepullamagamāsi, adinnādāne vepullam gate sattham vepullamagamāsi, satthe vepullam gate pāņātipāto vepullamagamāsi, pāņātipāte vepullam gate musāvādo vepullamagamāsi, musāvāde vepullam gate pisuņā vācā vepullamagamāsi, pisuņāya vācāya vepullam gatāya kāmesumicchācāro vepullamagamāsi,	In this way, Bhikkhus, thus because no property was provided to the poor, poverty spread; from the increase of poverty taking what was not given ensued; through the increase of theft the use of weapons arose; from the increase of the use of weapons killing of beings developed, speaking falsehood, backbiting and likewise acts of sexual misconduct increased.
kāmesumicchācāre vepullam gate tesam sattānam āyupi parihāyi, vaņņopi parihāyi. Tesam āyunāpi parihāyamānānam vaņņenapi parihāyamānānam dasavassasahassāyukānam manussānam pañcavassasahassāyukā puttā ahesum.	From this increase of acts of sexual misconduct, the lifespan of beings decreased further and their complexion withered. As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was ten thousand years decreased to five thousand years.
Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamamsu – pharusāvācā samphappalāpo ca. Dvīsu dhammesu vepullam gatesu tesam sattānam āyupi parihāyi, vannopi parihāyi.	Amongst those beings, whose lifespan was five thousand years two things developed: harsh speech and idle chatter. Caused by these two practices the lifespan of beings decreased further and their complexion withered.
Tesam āyunāpi parihāyamānānam vaņņenapi parihāyamānānam pañcavassasahassāyukānam manussānam appekacce addhateyyavassasahassāyukā, appekacce dvevassasahassāyukā puttā ahesum.	As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was five thousand years decreased to two-and-a-half thousand years, with some the lifespan decreased to two thousand years.
Addhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullam gatesu tesam sattānam āyupi parihāyi, vaņņopi parihāyi.	Amongst those beings, whose lifespan was two- and-a-half thousand years envy and hatred developed. Caused by these the lifespan of beings decreased further and their complexion withered.



Tesam āyunāpi parihāyamānānam vaņņenapi parihāyamānānam addhateyyavassasahassāyukānam manussānam vassasahassāyukā puttā ahesum.	As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was two-and-a-half thousand years decreased to one thousand years only.
Vassasahassāyukesu, bhikkhave, manussesu micchādiţthi vepullamagamāsi. Micchādiţthiyā vepullam gatāya tesam sattānam āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānam vaṇṇenapi parihāyamānānam vassasahassāyukānam manussānam pañcavassasatāyukā puttā ahesum.	Amongst those beings, whose lifespan was one thousand years wrong view and wrong understanding developed. Caused by wrong view and wrong understanding the lifespan of beings decreased further and their complexion withered. As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was one thousand years decreased to five hundred years only.
 Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamamsu. Adhammarāgo visamalobho micchādhammo. Tīsu dhammesu vepullam gatesu tesam sattānam āyupi parihāyi, vaņņopi parihāyi. Tesam āyunāpi parihāyamānānam vaņņenapi parihāyamānānam pañcavassasatāyukānam manussānam appekacce addhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesum. Addhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamamsu. Amatteyyatā apetteyyatā asāmaññatā 	Amongst those beings, whose lifespan was five hundred years the following three unwholesome practices developed: the practices of illicit desire, excessive greed and indecorous conduct. Caused by these three practices the lifespan of beings decreased further and their complexion withered. As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was one five hundred years decreased to two hundred and fifty years and others two hundred years only. And those beings, whose lifespan was two hundred years lacked respect towards mother, father, asetics and Brāhmins and towards the
abrahmaññatā na kule jeṭṭhāpacāyitā. Iti kho, bhikkhave, adhanānam dhane ananuppadiyamāne dāliddiyam vepullamagamāsi. Dāliddiye vepullam gate adinnādānam vepullamagamāsi. Adinnādāne vepullam gate sattham vepullamagamāsi. Satthe vepullam gate pāņātipāto vepullamagamāsi. Pāņātipāte vepullam gate musāvādo vepullamagamāsi. Musāvāde vepullam gate pisuņā vācā vepullamagamāsi. Pisuņāya vācāya vepullam gatāya kāmesumicchācāro vepullamagamāsi.	elders of their clan. In this way, Bhikkhus, thus because no property was provided to the poor, poverty spread; from the increase of poverty taking what was not given ensued; through the increase of theft the use of weapons arose; from the increase of the use of weapons killing of beings developed, speaking falsehood, backbiting and likewise acts of sexual misconduct increased.
Kāmesumicchācāre vepullam gate dve dhammā vepullamagamamsu, pharusā vācā samphappalāpo ca. Dvīsu dhammesu vepullam gatesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullam gatesu micchādiţthi vepullamagamāsi. Micchādiţthiyā vepullam gatāya tayo dhammā vepullamagamamsu,	From this increase of acts of sexual misconduct two things developed: harsh speech and idle chatter. Based on these two things envy and hatred developed. Based on envy and hatred wrong view and wrong understanding developed. Caused by this



adhammarāgo visamalobho micchādhammo.	the three unwholesome practices developed: the practices of illicit desire, excessive greed and
Tīsu dhammesu vepullam gatesu ime dhammā	indecorous conduct.
vepullamagamamsu, amatteyyatā apetteyyatā	These practices of illicit desire, improper greed
asāmaññatā abrahmaññatā na kule jetthāpacāyitā.	and indecorous behavior resulted in lack of
	respect towards mother, father, ascetics and
	Brahmins and towards the elders of their clan.
Imesu dhammesu vepullam gatesu tesam	Based on this lack of respect towards mother,
sattānam āyupi parihāyi, vaņņopi parihāyi.	father, ascetics and Brahmins and towards the
	elders of their clan the lifespan of beings
	decreased further and their complexion
Tesam āyunāpi parihāyamānānam vaņņenapi	withered.
parihāyamānānam addhateyyavassasatāyukānam	As result of this decrease of lifespan and
manussānam vassasatāyukā puttā ahesum.	complexion the life expectation of the children
	of those, whose lifespan was two hundred years
	decreased to one hundred years.