

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.6.12 Cakkavattisuttaṃ The Duties of a Righteous King



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Cakkavattisuttaṃ	The Duties of a Righteous King
... 'Katamaṃ pana taṃ, deva, ariyaṃ cakkavattivatta'nti?'	... "What then, O Sir, is the duty of an Arian wheel-turning king?"
'Tena hi tvam, tāta, dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahassu antojanasmiṃ balakāyasmim khattiyesu anuyantesu brāhmaṇagahapatikesu negamañānapadesu samaṇabrāhmaṇesu migapakkhīsu.	"Dear, it is such: you should firmly establish yourself in Dhamma, esteem the Dhamma, honour the Dhamma, pay homage to the Dhamma, venerate the Dhamma, revere the Dhamma, acknowledge Dhamma as your banner, make Dhamma your obvious sign, let yourself be guided by the Dhamma and establish proper guard, protection and ward in accordance to Dhamma for your folks and army, for warriors, your subjects, Brāhmins, householders, all people dwelling in towns and in the country, for all kinds of ascetics, for animals and birds alike.
Mā ca te, tāta, vijite adhammakāro pavattittha. Ye ca te, tāta, vijite adhanā assu, tesaṅca dhanamanuppadeyyāsi. Ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce nivitṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpenti,	Dear, let no wrongdoing get established in your realm! And in your realm, dear, you should provide those who are in poverty with property. And, dear, those ascetics and Brāhmins who are dwelling in your realm, who are devoted to warding off all sensual infatuation, are engulfed in tolerance and sympathy, each of them dedicated to taming oneself, to calming oneself and trying to achieve perfection within oneself –
te kālena kālaṃ upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi – "kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ sevitaḅbaṃ, kiṃ na sevitaḅbaṃ, kiṃ me karīyamānaṃ dīgharattaṃ ahitāya	from time to time, approach them, ask and consult them: 'What, Bhante, is wholesome and what is unwholesome; what is blameworthy and what is blameless; what should be pursued and what should be left undone; what action of mine will result in unhappiness

dukkhāya assa, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā’ ti?	and suffering in the long run, by what action can I promote happiness and wellbeing for a long time?’
Tesaṃ sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi, yaṃ kusalaṃ taṃ samādāya vatteyyāsi. Idaṃ kho, tāta, taṃ ariyaṃ cakkavattivatta’nti. ...	And when you have heard what is unwholesome – such like activity you should never pursue, and what is wholesome – such like activity you should adopt! This, dear, comprises the duty of an Arian wheel-turning king! ...”
(Āyuvanṇādipariyānikathā)	(Explanation of the turning point of the decline of lifespan and the deterioration of physical appearance)
...Tesaṃ sutvā dhammikañhi kho rakkhāvaraṇaguttiṃ saṃvidahi, no ca kho adhanānaṃ dhanamanuppadāsi.	... After he had heard them (them: - those ministers instructing the king about the duties of an Arian wheel-turning king -) he established proper guard, protection and ward in accordance to Dhamma but did not provide those who were in poverty with wealth.
Adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamaḡamāsi. Dāliddiye vepullaṃ gate aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyi. Tameṇaṃ aggahasuṃ. Gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti.	Because affluence was not bestowed to those without possession poverty spread. When poverty had increased a certain man took by what is called ‘theft’ what others had not given him. They seized him. Having taken him before the rightful king those warriors pointed out: “This man, O’ King took by what is called ‘theft’ what others had not given him!”
Evam vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti? ‘Saccaṃ, devā’ ti. ‘Kiṃ kāraṇā’ ti? ‘Na hi, deva, jīvāmī’ ti.	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, Sir!” “And why did you do so?” “Because, King, I am not able to survive!”
Atha kho, bhikkhave, rājā khattiyō muddhābhisitto tassa purisassa dhanamanuppadāsi – ‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’nti. ‘Evam, devā’ ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.	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.”
Aññataropi kho, bhikkhave, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyi. Tameṇaṃ aggahasuṃ. Gahetvā rañño khattiyassa	Then another man took by what is called ‘theft’ what others had not given him. They seized him. Having taken him before the rightful king

<p>muddhābhisittassa dassesum – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti. Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti? ‘Saccaṃ, devā’ti. ‘Kiṃ kāraṇā’ti? ‘Na hi, deva, jīvāmī’ti.</p>	<p>those warriors pointed out: “This man, O’ King 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, Sir!” “And why did you do so?” “Because, King, I am not able to survive!”</p>
<p>Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi – ‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitāro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’nti.  ‘Evaṃ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi. ...</p>	<p>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.” ...</p>
<p>Assosum kho, bhikkhave, manussā – ‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, tesam rājā dhanamanuppadetī’ti. Sutvāna tesam etadahosi – ‘yaṃnūna mayampi paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyeyyāmā’ti.</p>	<p>Now, Bhikkhus, 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?’</p>
<p>Atha kho, bhikkhave, aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī. Tameṇaṃ aggaheṣum. Gahetvā rañño khattiyassa muddhābhisittassa dassesum – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti. Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti? ‘Saccaṃ, devā’ti. ‘Kiṃ kāraṇā’ti? ‘Na hi, deva, jīvāmī’ti.</p>	<p>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!” 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?” “It is true, Sir!” “And why did you do so?” “Because, King, I am not able to survive!”</p>
<p>Atha kho, bhikkhave, rañño khattiyassa muddhābhisittassa etadahosi – ‘sace kho ahaṃ yo yo paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidaṃ adinnādānaṃ pavaḍḍhissati. Yaṃnūnāhaṃ imaṃ purisaṃ sunisedhaṃ nisedheyyaṃ, mūlaghaccaṃ kareyyaṃ, sīsamassa chindeyya’nti.</p>	<p>Here it occurred to the king:  ‘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 increase. Let me now take care to act with utmost punishment, eliminate all this at the root and cut his head off!’</p>

<p>Atha kho, bhikkhave, rājā khattiyo muddhābhisitto purise āṇāpesi – ‘tena hi, bhaṇe, imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhetha, mūlaghaccaṃ karotha, sīsamassa chindathā’ti.</p>	<p>And then, Bhikkhus, the king advised his man thus:  “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!”</p>
<p>‘Evaṃ, devā’ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paṭissutvā taṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhesuṃ, mūlaghaccaṃ akaṃsu, sīsamassa chindimsu.</p>	<p>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.</p>
<p>Assosuṃ kho, bhikkhave, manussā – ‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, te rājā sunisedhaṃ nisedhenti, mūlaghaccaṃ karoti, sīsāni tesam chindatī’ti.</p>	<p>Then the men, Bhikkhus, heard thus: ‘Those who took by what is called ‘theft’ what others had not given them were seized by the king, by enforcing the utmost punishment and finishing him off their heads were taken off!’</p>
<p>Sutvāna tesam etadahosi – ‘yaṃnūna mayampi tiṅhāni satthāni kārāpessāma, tiṅhāni satthāni kārāpetvā yesaṃ adinnaṃ theyyasaṅkhātaṃ ādiyissāma, te sunisedhaṃ nisedhessāma, mūlaghaccaṃ karissāma, sīsāni tesam chindissāma’ti.</p>	<p>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!”</p>
<p>Te tiṅhāni satthāni kārāpesuṃ, tiṅhāni satthāni kārāpetvā gāmaghātampi upakkamiṃsu kātum, nigamaghātampi upakkamiṃsu kātum, nagaraghātampi upakkamiṃsu kātum, panthaduhanampi upakkamiṃsu kātum. Yesaṃ te adinnaṃ theyyasaṅkhātaṃ ādiyanti, te sunisedhaṃ nisedhenti, mūlaghaccaṃ karonti, sīsāni tesam chindanti.</p>	<p>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.</p>
<p>Iti kho, bhikkhave, adhanānaṃ dhane ananupadiyamāne dāliddiyaṃ vepullamagamāsi, dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate pāṇātipāto vepullamagamāsi,</p>	<p>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.</p>
<p>pāṇātipāte vepullaṃ gate tesam sattānaṃ āyupi</p>	<p>From this increase of killing of beings their</p>

<p>parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ asītivassasahassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā ahesuṃ</p>	<p>lifespan decreased and their complexion withered. As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was eighty thousand years decreased to forty thousand years.</p>
<p>Cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi. Tameṇaṃ aggahesuṃ. Gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ ti. Evaṃ vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvam, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ ti? ‘Na hi, devā’ ti sampajānamusā abhāsi.</p>	<p>Then amongst those, Bhikkhus, whose lifespan was forty thousand years a certain 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!” 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?” “No, Sir, that is not true!” this man replied by uttering a deliberate lie.</p>
<p>Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. Satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi,</p>	<p>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 and likewise speaking falsehood increased.</p>
<p>musāvāde vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ cattārīsavassasahassāyukānaṃ manussānaṃ vīsativassasahassāyukā puttā ahesuṃ.</p>	<p>From this increase of lying 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 forty thousand years decreased to twenty thousand years only.</p>
<p>Vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi. Tameṇaṃ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi – ‘itthannāmo, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ ti pesuññamakāsi.</p>	<p>Then amongst those, Bhikkhu, whose lifespan was twenty thousand years a certain man took by what is called ‘theft’ what others had not given him. Then another man approached the rightful king and reported: “Sir, this certain man took by what is called ‘theft’ what others had not given him!” and thus performed backbiting.</p>
<p>Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye 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,</p>	<p>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 and likewise speaking falsehood and backbiting increased.</p>

<p>pisuṇāya vācāya vepullam gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p>	<p>From this increase of slander, the lifespan of beings decreased further and their complexion withered.</p>
<p>Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vīsativassasahassāyukānaṃ manussānaṃ dasavassasahassāyukā puttā ahesuṃ.</p>	<p>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.</p>
<p>Dasavassasahassāyukesu, bhikkhave, manussesu ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā. Tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyanta paresam dāresu cārittaṃ āpajjimsu.</p>	<p>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.</p>
<p>Iti kho, bhikkhave, adhanānaṃ dhane ananupadiyamāne dālididiyam vepullamagamāsi. Dālididiye vepullam gate gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullam gate satthaṃ vepullamagamāsi, satthe vepullam gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullam gate musāvādo vepullamagamāsi, musāvāde vepullam gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullam gatāya kāmesumicchācāro vepullamagamāsi,</p>	<p>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.</p>
<p>kāmesumicchācāre vepullam gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ dasavassasahassāyukānaṃ manussānaṃ pañcavassasahassāyukā puttā ahesuṃ.</p>	<p>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.</p>
<p>Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamamsu – pharusāvācā samphappalāpo ca. Dvīsū dhammesu vepullam gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p> <p>Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasahassāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasahassāyukā, appekacce dvevassasahassāyukā puttā ahesuṃ.</p>	<p>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.</p> <p>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.</p>
<p>Aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullam gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p>	<p>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.</p>

<p>Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasahassāyukānaṃ manussānaṃ vassasahassāyukā puttā ahesuṃ.</p>	<p>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.</p>
<p>Vassasahassāyukesu, bhikkhave, manussesu micchādiṭṭhi vepullamagamāsi. Micchādiṭṭhiyā vepullaṃ gatāya tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p> <p>Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vassasahassāyukānaṃ manussānaṃ pañcavassasatāyukā puttā ahesuṃ.</p>	<p>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.</p>
<p>Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamamsu. Adhammarāgo visamalobho micchādhammo. Tīsu dhammesu vepullaṃ gatesu tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p> <p>Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasatāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṃ.</p>	<p>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.</p>
<p>Aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamamsu. Amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.</p>	<p>And those beings, whose lifespan was two hundred years lacked respect towards mother, father, ascetics and Brāhmins and towards the elders of their clan.</p>
<p>Iti kho, bhikkhave, adhanānaṃ dhane ananuppiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi. Adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. Satthe vepullaṃ gate paṇātipāto vepullamagamāsi. Paṇātipāte vepullaṃ gate musāvādo vepullamagamāsi. Musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi. Pisuṇāya vācāya vepullaṃ gatāya kāmesumicchācāro vepullamagamāsi.</p>	<p>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.</p>
<p>Kāmesumicchācāre vepullaṃ gate dve dhammā vepullamagamamsu, pharusā vācā samphappalāpo ca. Dvīsu dhammesu vepullaṃ gatesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullaṃ gatesu micchādiṭṭhi vepullamagamāsi. Micchādiṭṭhiyā vepullaṃ gatāya tayo dhammā vepullamagamamsu,</p>	<p>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</p>

<p>adhammarāgo visamalobho micchādhammo.</p> <p>Tīsu dhammesu vepullaṃ gatesu ime dhammā vepullamagamaṃsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.</p>	<p>the three unwholesome practices developed: the practices of illicit desire, excessive greed and indecorous conduct.</p> <p>These practices of illicit desire, improper greed and indecorous behavior resulted in lack of respect towards mother, father, ascetics and Brahmins and towards the elders of their clan.</p>
<p>Imesu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.</p> <p>Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasatāyukānaṃ manussānaṃ vassasatāyukā puttā ahesuṃ.</p>	<p>Based on this lack of respect towards mother, father, ascetics and Brahmins and towards the elders of their clan the lifespan of beings decreased further and their complexion withered.</p> <p>As result of this decrease of lifespan and complexion the life expectation of the children of those, whose lifespan was two hundred years decreased to one hundred years.</p>