Exploring the ancient path in the Buddha's own words -- Lesson 1.2.2

Puggalavaggo

"Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katame dve? Tathāgato ca arahaṃ sammāsambuddho[1], rājā[2] ca cakkavattī[3]. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānan"ti.

"Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā. Katame dve? Tathāgato ca arahaṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā"ti.

"Dvinnaṃ, bhikkhave, puggalānaṃ kālakiriyā bahuno janassa anutappā hoti.

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[1]   After the birth of Gotama had taken place, his father, king Suddhodana selected eight Brahmins to read the signs and make a prophesy about his son's future. All, except one by the name of Sudatta, predicted that Gotama would become either a *rājā cakkavattī* (a wheel turning monarch, who ruels....) or in case he renounces the world a fully enlightened *sammāsambuddho.* However, Sudatta was convinced he would be only a *sammāsambuddha.* However,all were convinced that whatever task Gotama was to undergo he would accomplish it and thus gave him the name: *Siddhattha* -one who has completed his task (for the benefit of the world): *siddha*, p.p. of *sijjhati*—to succeed, to accomplish, + *attha*—welfare, blessing, benefit.

[2]   *rājā*—nom.sing. follows its own declension.

[3]   *Rājā cakkavattī*: a wheel turning monarch. The *Cakkavattisuttaṃ, Dīghanikāyo, Pāthikavagga* narrates the qualities of a ruler who fulfils the conditions of a *rājā cakkavattī* and also illustrates the negative results for the whole society otherwise. Whenever a king looses his own practise and understanding of virtue the decline of righteousness and along with this the decline of prosperity spreads over the whole country. In the *Cakkavattisuttaṃ* the prince asks his father to explain to him, what a wheel turning monarch should do and the king replies: '*...dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahassu antojanasmiṃ balakāyasmiṃ khattiyesu anuyantesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu...'* "Making Dhamma your base, honouring it, revering and respecting it, venerating and cherishing it, paying homage to it and having Dhamma as your emblem and banner, acknowledging Dhamma as your master, making proper arrangements to guard, ward and protect according to Dhamma for families, troops, for nobles and vassals, Brahmins and householders, for town-dwellers and country folks, for those ascetics who have left the households and for animals and birds." Asoka, the historical figure tried to follow the example of a *rājā cakkavattī* by establishing righteousness amongst his subjects and support for the needy in every field of his empire. In his Rock Edicts he expresses his desire to serve his subjects like his children, to protect and respect all life. He also tried to emphasise and inspire his subjects to follow the Dhamma in every aspect: 'All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men.' (Kalinga Rock Edicts) '…various animals were declared to be protected…' (Seven Pillar Edicts)

Katamesaṃ dvinnaṃ? Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnaṃ puggalānaṃ kālakiriyā bahuno janassa anutappā hotī"ti.

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cakkavattī	cakka+vattin	someone who sets rolling the wheel
dveme	dve+ime	these two
dvinnaṃ	dve+gen.	of two
puggalo		an individual, a person
rājā	rājā (nom. sing)	king