

Cakka,vatti Sīha,nāda Sutta

The Discourse on the Lion-roar of the Universal Monarch

[Political power and spiritual power]

(Dīgha Nikāya 26/3:58-79)

Translated & annotated by Piya Tan ©2008

For Ng Yeow Tang & NTUBS Dharma Propagation Sub-committee 2008

1 The *cakka,vatti*

The term *cakka,vatti* is here translated here as “universal monarch,” but is sometimes more literally rendered as “wheel-turner.” The **Saṃyutta Commentary** explains: “For, having turned the wheel that has arisen, he is a wheel-turner (*cakka,vatti*) (*uppannañ hi cakkam vattetvā so cakka,vattī nāma hotī ti*) (SA 3:153). According to **the Sutta Nipāta Commentary**: “He is a *cakka,vatti* because he wields (*vatteti*) the wheel jewel (or, he has the wheel jewel turned); he turns with the wheel endowed with four characteristics (ie the *saṅgha.vatthu*: generosity, pleasant or convincing speech, beneficial conduct and just impartiality) for the benefit of others; and there is turning of the wheels of posture (ie standing, walking, sitting, reclining) in this (*cakka,ratanam vatteti, catūhi sampatti,cakkehi vattati, tehi ca param vatteti, para,hitāya ca, iriyā.patha,cakkānam vatto etasmim atthī ti cakka,vatti*) (SnA 2:449, cf 454). On *iriyā-patha,cakka*, see DA 249 = MA 3:365 = CA 40; AA 1:120 = 2:284. The **Iti,vuttaka Commentary** says: “For of these (seven jewels), the wheel-turning king unconquered, conquers” (*tesu hi rājā cakka,vatti cakka,ratanena ajitam jināti*) (ItA 1:77), which evokes kings who performed the horse sacrifice (*assa,-medha*; Skt *aśva,medha*): see (**Pasenadi**) **Yañña Sutta** (S 3.9/1:75 f) = SD 22.11 Intro (1.22).

2 The “lion-roar”

The Majjhima Commentary says that a lion-roar (*siha,nāda*) is a statement of supremacy and fearlessness, one that cannot be debunked (A 4.33, 10.21). The **Mahā Sīhanāda S** defines it thus: “The ascetic Gotama roars his lion-roar in company and confidently, they question and he answers, he wins them over with his answers, they find it pleasing and are satisfied with what they have heard, they show that they are satisfied, they practise for the sake of realizing true reality, and they are satisfied with the practice.” (D 1:175/8.22). The Buddha specifically defines the “lion-roar” as the declaration that the four types of Saints are found only in his Teaching (D 2:152/16.5.27; M 1:64 f/11.2). The most elaborate lion-roars are those given by the Buddha himself in reply to the naked ascetic Kassapa’s question on asceticism (D 8) and in reply to Sunakkhatta’s accusation that he lacked spiritual powers (M 12). Other disciples have also made lion-roars: Mahā Kassapa on his ascetic forest practice (M 1:214/32.7; S 2:202/16.5) and Sāriputta on his faith in the Buddha (D 16.1.16-17 = 28.1). In the late **Cakka,vatti Sīha,nāda Sutta**, a lion-roar is made by the royal sage, admonishing to the king to become an “Ariyan wheel-turner,” that is, a just king (D 3:61/26.5). The monk who is foremost amongst lion-roarer is Piṇḍola Bhāradvāja (A 1:23) due to his readiness to answer the questions of any doubting monks.

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The Discourse on the Lion-roar of the Universal Monarch

(D 26/3:58-79)

1a Thus have I heard.

At one time, the Blessed One was staying at Mātulā in Magadha.

There the Blessed One addressed the monks, “Bhikshus!”

“Bhante!” the monks answered the Blessed One.

The Blessed One said this:

Self as refuge: the four focusses of mindfulness

1b “Bhikshus, **dwelt with yourself as an island**, with yourself as refuge, with no other refuge—dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge.¹

And how does a monk dwell with himself as an island, with himself as refuge, with no other refuge.

And how, bhikshus, does a monk dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge?

Here,² bhikshus, a monk, having put away covetousness and displeasure in the world,

(1) dwells exertive, fully aware, mindful, observing body in the body,

(2) ...dwells exertive, fully aware, mindful observing feeling in the feelings.

(3) ...dwells exertive, fully aware, mindful, observing mind in the mind.

(4) Having put away covetousness and displeasure in the world, the monk dwells exertive, fully aware, mindful, observing dharmas in the dharmas.

That, bhikshus, is how a monk dwell with himself as an island, with himself as refuge, with no other refuge—dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge.

Bhikshus, those who now in my time or after me, would dwell with himself as an island, with himself as refuge, with no other refuge; dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge—they become the highest,³ but, bhikshus, they must be those who desire to learn [who have desire for training].⁴

1c Keep to the pasture, bhikshus, the haunt [range] of our ancestors [fathers].⁵ Keeping to your pastures, the haunt of our ancestors, Māra will not find access to you [not descend upon you], Māra will not find⁶ you as an object of his consciousness.⁷ Bhikshus, it is on account of undertaking wholesome mental states that this merit thus grows. **[59]**

¹ *Tasmā-t-ih'Ānanda atta,dīpā viharatha atta,saraṇā anañña,saraṇā, dhamma,dīpā dhamma,saraṇā anañña,-saraṇā* (D 16.2.26/2:100 = 26.1/3:58, 26.27/77; S 22.43/3:42, 47.9/5:154, 47.13/5:163, 47.14/5:164): many of them at different venues and to interlocutors. On the tr of *dīpa* here as “island” or as “lamp” & discussion, see **Intro (6a)** above.

² As at §2.12. This well known passage is from **Mahā Satipaṭṭhāna S** (D 22.1/2:290) and **Satipaṭṭhāna S** (M 10.3/ 1:55). At §2.12 this passage defines “how a monk is mindful.” See nn there.

³ “The highest,” *tama-t-agge* (“the highest”). Bodhi notes that the words are not found in the fragments of the Turfan Skt version, but the Tib and Chin parallels, probably based on Skt texts, point to a meaning as “the highest” (S:B 1921 n143). See also Vajira & Story n20.

⁴ This whole section up to this point is in **Mahā,parinibbāna S** (D 16.2.6/2:101) = SD 9, but hereafter has instead: “Ānanda, those who now in my time or after me, would dwell with himself as an island, with himself as refuge, with no other refuge; dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge—they become the highest,⁴ but, Ānanda, they must be those who desire to learn [who have desire for training] (*ye keci sikkhā,kāmā ti*).”: see D 2:101/3:58, 77; S 3:42, 5:154, 163, 164.

⁵ *Gocare bhikkhave, caratha sake pettike visaye*. Here the Buddha is adapting brahmanical language, referring back to the 4 focusses of mindfulness (*satipaṭṭhāna*), “Do not stray away from the focusses of mindfulness, the way of the Buddhas.” *Pettika* means “departed ones,” but here refers to the past Buddhas.

⁶ “Will not find” (*lacchati*), fut of *labhati* (“he gains, finds”).

The rajah Daḷha,nemi & the seven universal monarchs

2a DALHA,NEMI THE UNIVERSAL MONARCH. In the past, bhikshus, there was a rajah named Daḷha,-nemi [Strong-wheel], a universal [wheel-turning] monarch, a Dharma-rajah [a just king], a conqueror of the four quarters, a country blessed with stability, and a possessor of these seven jewels.⁸ These are seven jewels, that is to say: the wheel jewel, the elephant jewel, the horse jewel, the gem jewel, the woman jewel, the householder jewel, and the advisor jewel as the seventh.⁹

And he had more than a thousand sons, brave, heroic in form, crushing the armies of others.

And he dwelt over this earth bound by the ocean, holding it in his sway with neither rod nor sword.¹⁰

2b Now, bhikshus, there were over a thousand sons of his, brave, heroic in form, subduers of alien armies.

Having conquered this earth bounded by the oceans, he lived by the Dharma,¹¹ with neither rod nor sword.¹²

3a Then, bhikshus, after the passing of many years, many centuries, many millennia, he addressed a servant [a man]:

‘Good man, when you see the divine wheel jewel descending, falling to the ground, then you should tell me.’

‘Yes, your majesty,’ the servant answered the rajah Daḷha,nemi.

Then, bhikshus, the servant, after the passing of many years, many centuries, many millennia, saw the divine wheel jewel descending, falling to the ground.

Having seen this, the servant approached the rajah Daḷha,nemi. Having approached the rajah Daḷha,-nemi, he said this to him:

‘If it pleases your majesty, please know that the divine wheel jewel has descended, fallen to the ground.’

3b DALHA,NEMI RENOUNCES THE WORLD. Then, bhikshus, the rajah Daḷha,nemi addressed his eldest son, the prince, saying thus:

‘Dear son son, the divine wheel jewel has descended, fallen to the ground. I have heard it said that when the divine wheel jewel of the universal monarch has descended, fallen to the ground, he will not have much longer to live. Now I have enjoyed [60] human pleasures; it is time for me to seek divine pleasures.

Come, dear son son, take over this earth bound by the oceans.

As for me, having shaven off hair and beard, donning the saffron cloth, I was go forth from home into homelessness.’

Then, bhikshus, having well instructed his son in kingship, the rajah Daḷha,nemi shaved off his hair and beard, donned the saffron robe, went from from home into homelessness.

And seven days after the royal seer had gone forth, the divine wheel jewel disappeared.

⁷ *Na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ. Otāra = BHS avatāra, “descent.”* Here, *ārammaṇa* (canonical sense) means “basis (of consciousness);” in the later comy sense, it mean “meditation object.”

⁸ This and the rest of the section is said of the Bodhisattva if he had not renounced the world: see **Ambaṭṭha S** (D 3.1.5/1:88 f) = SD 21.3.

⁹ *Āgatāni kho tāta Ambaṭṭha amhākaṃ mantesu dvattiṃsa,mahā.purisa,lakkhaṇāni yehi samannāgatassa mahā,purissassa dve’va gatiyo bhavanti anañña: sace agāraṃ ajjhāvasati rājā hoti cakka,vatti dhammiko dhamma,-rājā cātura-anto vijitāvī janapada-t,thāvāriya-p,patto satta,ratana,samannāgato. Tass’imāni satta,ratanāni bhavanti. Seyyathīdam cakka,ratanam hatthi,ratanam assa,ratanam maṇi,ratanam itthi,ratanam gaha.pati,ratanam parināyaka,ratanam eva sattamaṃ. See **Ambaṭṭha S** (D 3.1.5/1:88 f) = **Mahāpadāna S** (D 14.1.31/2:16 f) = **Sela S** (Sn p106; cf SnA 450 = DA 1:250); for details, see **Mahā Sudassana S** (D 17.1.7-17/2:172-177); cf Miln 37 f; Divy 467.012-016.*

¹⁰ *So imam pathaviṃ sāgara,pariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.*

¹¹ In brahmanical terms, *dhamma* (Skt *dharma*) refers to “class duties,” but in the Buddhist sense, it means “justice,” ie, in keeping with the Buddhist idea of kingship.

¹² “With neither rod nor sword” (*adaṇḍena asatthena*), ie without fear nor violence.

4 THE NEW MONARCH IS DISTRESSED. Then, bhikshus, a certain servant [man] approached the head-anointed kshatriya rajah. Having approached, he addressed the head-anointed kshatriya rajah, saying thus: ‘If it pleases your majesty, please know that the divine wheel jewel has descended, fallen to the ground.’

Now the head-anointed kshatriya rajah was distressed [dissatisfied] at the disappearance of the divine wheel jewel, and he felt that distress.¹³

He approached the royal seer,¹⁴ and having approached, said:

‘If it pleases your majesty, please know that the divine wheel jewel has descended, fallen to the ground.’

Bhikshus, when this was said, the royal seer then said this to the head-anointed kshatriya rajah:

‘Dear son (*tāta*), be not distressed at the disappearance of the divine wheel jewel, and do not feel any distress!

For, that is *not* the divine wheel jewel inherited from our ancestors [fathers]. Come now, dear son, keep to the code of the noble universal monarch (*ariya cakka, vatti. vatta*)!

For, it is possible that if you, by keeping to the code of the noble universal monarch—that is, on the observance day, the fifteenth, having washed your head and gone up to the roof-terrace of the palace¹⁵—the divine wheel jewel might appear with its thousand spokes, rim and hub, and complete in all aspects.’

[61]

5 THE CODE OF THE NOBLE UNIVERSAL MONARCH. ‘But what, your majesty, is **the code of the noble universal monarch** (*ariya cakka, vatti. vatta*)?’

‘Now, dear son, depending on the Dharma, honouring the Dharma, giving priority to the Dharma, esteeming the Dharma, venerating the Dharma, serving the Dharma, respecting the Dharma, the Dharma as your flag, the Dharma as lord, the Dharma as you banner, provide just care, shelter and guard for your household (*anto, jana*).¹⁶

Depending on the Dharma, ... provide just care, shelter and guard for the armed forces.

Depending on the Dharma, ... provide just care, shelter and guard for kshatriya vassals (*khattiya anu-yutta*).

Depending on the Dharma, ... provide just care, shelter and guard for brahmin householders.

Depending on the Dharma, ... provide just care, shelter and guard for the market-towns and countryside.

Depending on the Dharma, ... provide just care, shelter and guard for ascetics and brahmins.

Depending on the Dharma, ... provide just care, shelter and guard for animals and birds.

My son, do not conduct yourself unjustly towards those you have conquered.

And, my son, to the poor that you have conquered, provide them with financial support.¹⁷

And, my son, the ascetics and brahmins who are without intoxication or heedlessness, but are devoted to patience and amenability, each one taming himself, each one calming himself, each one quenching himself¹⁸—when they have approached you, you should question and counter-question them, thus:

‘What, bhante, is wholesome, what is unwholesome?’

What is blameworthy, what is not blameworthy?’

¹³ *Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakka, ratane antarahite anattamano ahosi, anatta-manatañ ca paṭisaṃvedesi.* This is a nuanced sentence, hinting at the presence a mental state in the prince, and that he is affected by it. As far as I know, no other translation has reflected this nuance. JJ Holder mistranslates *paṭisaṃvedeti* as “made known” (2006: 178).

¹⁴ Ie his father, the erstwhile universal monarch, Daḷha, nemi.

¹⁵ Cf Ajāta, sattu in the opening of **Sāmañña, phala S** (D 2.1/1:47) = SD 8.10.

¹⁶ *Tenahi tvaṃ tāta, dhammaṃ yeva nissāya dhammaṃ sakkaronto dhammaṃ garukaronto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno, dhamma-d, dhajo dhamma, ketu dhamm’ādhipateyyo dhammikam rak-kh’āvaraṇa, guttiṃ samvidahassu anto, janasmim.*

¹⁷ *Ye ca te tāta vijite adhanā assu tesaṃ ca dhanam anuppadeyyāsi.*

¹⁸ *Ye ca te tāta, vijite samaṇa, brāhmaṇā mada-p, pamādā paṭiviratā khanti, soracce niviṭṭhā eka, mattānam damenti, eka, mattānam samenti, eka, mattānam parinibbāpenti.*

What should be associated with, what should not be associated with?

Doing what is for our good and happiness for a long time?"

Having listened to them, you should avoid the unwholesome, and you should undertake what is wholesome.

This, my son, is the code of the noble universal monarch.'

Bhikshus, the head-anointed kshatriya rajah said, 'Yes, your majesty,' to the royal seer.

Having listened to the code of the noble universal monarch, he followed it, that is, on the observance day, the fifteenth, having washed his head and gone up to the roof-terrace of the palace.

On that account, the divine wheel jewel appeared with its thousand spokes, rim and hub, and complete in all aspects.

Having seen it, this occurred to the head-anointed kshatriya rajah,

'I have heard that when, on the observance day, the fifteenth, the divine wheel jewel has appeared with its thousand spokes, rim and hub, and complete in all aspects, a head-anointed kshatriya rajah who having washed his head and gone up to the roof-terrace of the palace, becomes a universal monarch. [62]

Now, let me be that the universal monarch!'¹⁹

6 THE UNIVERSAL MONARCH'S AŚVAMEDHA.²⁰ Then, bhikshus, the head-anointed kshatriya rajah, having risen from his seat, having arranged his upper robe to one shoulder, taking a pitcher in his left hand, and sprinkled the divine wheel jewel with his right hand, saying,

'Good sir, jewel wheel, roll on! Good sir, jewel wheel, conquer!'

(A) Then, the wheel jewel rolled to the eastern quarter, and the universal monarch followed it with his fourfold army.²¹ In whatever region, bhikshus, that the wheel jewel stopped, the universal monarch went there with his fourfold army.

The hostile rajahs of the eastern quarter approached the universal monarch. Having approached the universal monarch, they said this to him:

'Come, maharajah! Welcome, maharajah! This is yours, maharajah! Instruct us, maharajah!'

The universal monarch spoke thus:

'Destroy no life. Take not the not-given. Commit no sexual misconduct. Speak no falsehood. Drink no intoxicants. And rule [govern] as you have done before.'²²

Then, bhikshus, the hostile rajahs of the eastern quarter became vassals of the universal monarch. [63]

7a (B) Then, the wheel jewel rolled to the southern quarter...the hostile rajahs of the southern quarter became vassals of the universal monarch.

¹⁹ See Steven Collins, *Nirvana and Other Buddhist Felicities*, 1998: 484.

²⁰ *Aśva,medha* ("horse-sacrifice"), the most important and complex of Vedic rituals, performed by a king to celebrate his glory. The ritual is described in detail in various Vedic writings, esp Śatapatha Brāhmaṇa (ŚBM 13.1–5). A hand-picked stallion was allowed to roam freely for a year under the protection of royal guards. If the horse entered a foreign country, its ruler had either to fight or to submit. If the horse remained uncaptured, it was brought back at the year's end and publicly sacrificed in a fertility rite. The wandering horse was said to symbolize the sun's orbit around the world, that is, the king's power over the earth. On successful completion of the sacrifice, the king could assume the title of *cakravarti* (universal monarch). The ritual was believed to ensure the prosperity and fertility of the whole kingdom. The Buddha condemns the horse sacrifice, which consequently seems to have suffered a decline. In its place, he proposes the *sassa,medha* ("rice for the wise"), ie, generosity and charity (SA 1:144). See **Pasenadi Yañña S** (S 3.9/1:75 f) & SD 22.11 Intro (1.2.2).

²¹ "The fourfold army" (*catur-aṅga sena*), ie, foot-soldiers (infantry), horses (cavalry), elephants (artillery) and chariots. *Catur* is an etymological root of the modern word *chess*, and is the Malay word for "chess," orig a favourite game of royalty in ancient India and Persia. In chess, the infantry, cavalry, elephants, and chariots, are represented respectively by pawn, knight, bishop, and rook. See HJR Murray, *A History of Chess*, Oxford, 1913.

²² This para is an abridged form of the five precepts (*pañca,sīla*), which, together with a sixth: *yathā,bhuttañ ca bhūñjatha*, are also found verbatim in connection with the rajah Mahā Sudassana: **Mahā Sudassana S** (D 17.1.9/-2:173) = SD 36.12. The sentence *yathā,bhuttañ ca bhūñjatha* is problematic: there is a word play (*śleṣa*) on the two forms of *bhūñjati*. The sentence can mean either: (1) "Take food in moderation" (as in D:W 281 = 398), or (2) "Rule (or govern) as you have done before" (as in Holder 2006: 178); cf D:RD 3:64 n1. Here, it is clearly the latter that fits the context better, A similar play (a pun) on *bhūñjati* is found in (**Devatā Samiddhi S** (S 42/1.20/1:8) = SD 21.4.

(C) Then, the wheel jewel rolled to the western quarter...the hostile rajahs of the western quarter became vassals of the universal monarch.

(D) Then, the wheel jewel rolled to the northern quarter, and the universal monarch followed it with his fourfold army. In whatever region, bhikshus, that the wheel jewel stopped, the universal monarch went there with his fourfold army.

The hostile rajahs of the northern quarter approached the universal monarch. Having approached the universal monarch, they said this to him:

‘Come, maharajah! Welcome, maharajah! This is yours, maharajah! Instruct us, maharajah!’

The universal monarch spoke thus:

‘Destroy no life. Take not the not-given. Commit no sexual misconduct. Speak no falsehood. Drink no intoxicants. And rule [govern] as you have done before.’

Then, bhikshus, the hostile rajahs of the northern quarter became vassals of the universal monarch.

7b Then, bhikshus, the wheel jewel, having conquered the ocean-bound earth, returned to the royal city [capital], to the entrance to the inner palace of the rajah, where it, as it were, stood transfixed before the justice hall, shining forth in its glory in the inner palace of the universal monarch.²³

8a SIX OTHER UNIVERSAL MONARCHS. Then, bhikshus, the second universal monarch, too,...

Then, bhikshus, the third universal monarch, too,...

Then, bhikshus, the fourth universal monarch, too,...

Then, bhikshus, the fifth universal monarch, too,...

Then, bhikshus, the sixth universal monarch, too,...

8b THE SEVENTH UNIVERSAL MONARCH. Then, bhikshus, the seventh universal monarch, too, after the passing of many years, many centuries, many millennia, addressed a servant [a man]:

‘Good man, when you see the divine wheel jewel descending, falling to the ground, then you should tell me.’

‘Yes, your majesty,’ the servant answered the universal monarch.

Then, bhikshus, the servant, after the passing of many years, many centuries, many millennia, saw the divine wheel jewel descending, falling to the ground.

Having seen this, the servant approached the universal monarch. Having approached him, he said this to the universal monarch: **[64]**

‘If it pleases your majesty, please know that the divine wheel jewel has descended, fallen to the ground.’

8c Then, bhikshus, the universal monarch addressed his eldest son, the prince, saying thus:

‘Dear son son, the divine wheel jewel has descended, fallen to the ground. I have heard it said that when the divine wheel jewel of the universal monarch has descended, fallen to the ground, he will not have much longer to live. Now I have enjoyed human pleasures; it is time for me to seek divine pleasures.

Come, dear son son, take over this earth bound by the oceans.

As for me, having shaven off hair and beard, donning the saffron cloth, I was go forth from home into homelessness.’

Then, bhikshus, having well instructed his son in kingship, the universal monarch shaved off his hair and beard, donned the saffron robe, went from from home into homelessness.

And seven days after the royal seer had gone forth, the divine wheel jewel disappeared.

The eighth rajah & the global decline

9a THE EIGHTH RAJAH DOES NOT CONSULT THE ROYAL SEER. Then, bhikshus, the servant [man] approached the head-anointed kshatriya rajah. Having approached, he addressed the head-anointed kshatriya rajah, saying thus:

²³ *Atha kho tam bhikkhave, cakka,ratanam samudda,pariyantam pathavim ahivijinitva tam eva rāja,dhānim paccāgantvā rañño cakka,vattissa ante,pura.dvāre attha.karaṇa-p,pamukhe akkhāhataṃ maññe aṭṭhāsi, rañño cakka,vattissa ante,puram upasobhayamānani.*

‘If it pleases your majesty, please know that the divine wheel jewel has descended, fallen to the ground.’

Now the head-anointed kshatriya rajah was distressed [dissatisfied] at the disappearance of the divine wheel jewel, and he felt that distress.²⁴

He *did not* approach the royal seer to ask about the code of the universal monarch.

He ruled the country according to his whims; and ruling thus, according to his fancy, the country did not prosper as it did under the ancient rajahs, following the code of noble universal monarch.

9b Then, the ministers, courtiers, accountants, chief ministers, treasury officials, door-keepers, and those who live by mantras,²⁵ approached the head-anointed kshatriya rajah, saying thus: **[65]**

‘Your majesty, you are ruling the country according to your whims; and ruling thus, according to your fancy, the country does not prosper as it did under the ancient rajahs, following the code of noble universal monarch.

Your majesty, there are ministers, courtiers, accountants, chief ministers, treasury officials, door-keepers, and those who live by mantras, here, amongst those you have conquered. We remember the code of the noble universal monarch.

Come now, your majesty, ask us about the code of the noble universal monarch! Being asked, we will explain it to you.

10a STEALING BECOMES WIDESPREAD. Then, bhikshus, the universal monarch questioned the ministers, courtiers, accountants, chief ministers, treasury officials, door-keepers, and those who live by mantras, who had assembled, regarding the code of the noble universal monarch.

On being asked, they explained the code of the noble universal monarch.

Having listened to them, he provided just care, shelter and guard; but he did not give financial support to the penniless, and in not providing financial support for those who needed it, **poverty** became widespread in the country.

10b THE FIRST THIEF. When poverty was widespread, a certain person took by theft the not given from another. The thief was caught and brought before the head-anointed kshatriya rajah, with the report:

‘This person, your majesty, took by theft the not given from another.’

When this was said, bhikshus, the head-anointed kshatriya rajah said this to that person:

‘Is it true, O man, that you took by theft the not given from another?’

‘It is true, your majesty,’ the man answered the head-anointed kshatriya rajah.

‘Why did you do it?’

‘I have no means of living, your majesty.’ **[66]**

10c Then, bhikshus, the head-anointed kshatriya rajah provided wealth for that man, saying,

‘O man, with this wealth, live, support your parents, support your children and women, carry on your work, keep up alms-giving (dakshina) to ascetics and brahmins for the sake of rising upwards to heaven, resulting in happiness, opening up heaven.’

‘Yes, your majesty!’ the man, bhikshus, answered the head-anointed kshatriya rajah.

10c Now, bhikshus, the people said:

‘Sirs, It seems that one who takes by theft the not given from another are given wealth by the rajah!’

Hearing that, bhikshus, it occurred to them:

‘What now, let us, too, take by theft the not given from another!’

11a THE SECOND THIEF. Then, bhikshus, a certain person took by theft the not given from another.

The thief was caught and brought before the head-anointed kshatriya rajah, with the report:

‘This person, your majesty, took by theft the not given from another.’

When this was said, bhikshus, the head-anointed kshatriya rajah said this to that person:

²⁴ *Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakka, ratane antarahite anattamano ahoṣi, anattamanatañ ca paṭisamvedeṣi.* This is a nuanced sentence, hinting at the presence a mental state in the prince, and that he is affected by it. As far as I know, no other translation has reflected this nuance. JJ Holder mistranslates *paṭisamvedeṣi* as “made known” (2006: 178).

²⁵ “The ministers...by mantras,” *amaccā pārisajjā gaṇakā mahāmatā anīkaṭṭhā dovārikā mantassājivino.* The last are evidently the chaplin and brahmins.

‘Is it true, O man, that you took by theft the not given from another?’

‘It is true, your majesty,’ the man answered the head-anointed kshatriya rajah.

‘Why did you do it?’

‘I have no means of living, your majesty.’

11b Then, bhikshus, the head-anointed kshatriya rajah provided wealth for that man, saying,

‘O man, with this wealth, live, support your parents, support your children and women, carry on your work, keep up alms-giving (dakshina) to ascetics and brahmins for the sake of rising upwards to heaven, resulting in happiness, opening up heaven.’

‘Yes, your majesty!’ the man, bhikshus, answered the head-anointed kshatriya rajah.

12a Now, bhikshus, the people said:

‘Sirs, It seems that one who takes by theft the not given from another are given wealth by the rajah!’

Hearing that, bhikshus, it occurred to them:

‘What now, let us, too, take by theft the not given from another!’

12b THE THIRD THIEF. Then, bhikshus, a certain person took by theft the not given from another.

The thief was caught and brought before the head-anointed kshatriya rajah, with the report:

‘This person, your majesty, took by theft the not given from another.’ [67]

When this was said, bhikshus, the head-anointed kshatriya rajah said this to that person:

‘Is it true, O man, that you took by theft the not given from another?’

‘It is true, your majesty,’ the man answered the head-anointed kshatriya rajah.

‘Why did you do it?’

‘I have no means of living, your majesty.’

12c CAPITAL PUNISHMENT INSTITUTED. Then, bhikshus, it occurred to the head-anointed kshatriya rajah:

‘If I were to provide financial support to whomever has taken by theft the not given from another, this stealing would grow as a result. What now if I were to put a complete and final end to this man—let his head be cut off!’

12d Then, bhikshus, the head-anointed kshatriya rajah ordered his servants [men]:

‘In that case, sirs, bind this man’s arms firmly behind his back, shave his head clean, and lead him around to the sound of a harsh drum-beat, from street to street, from cross-road to cross-road, taking him out through the south gate, into the south of the city, put a complete and final end to this man—let his head be cut off!’

13 STEALING BECOMES WIDESPREAD. Now, bhikshus, the people heard thus:

‘Sirs, it seems that those who take by theft the not given from others, the rajah would they would a complete and final end to them—he has their heads cut off!’

Hearing this, it occurred to them:

‘What now if we were to have sharp weapons made, and having made them, we will take by theft the not given from others, [68] we would they would a complete and final end to *them*—let *us* cut off their heads!’

So they made sharp weapons, and having made them, committed acts of violent robbery upon villages, upon market towns, upon cities, and they committed highway robberies. From whomever they had taken by theft the not given, they would a complete and final end to them—they had their heads cut off.

14a HUMAN LIFESPAN HALVED. Thus, bhikshus, by not providing funds for the poor, poverty became widespread.

When poverty became widespread, stealing became widespread.

When stealing became widespread, armed violence became widespread.

When armed violence became widespread, life-taking became widespread.

When life-taking became widespread, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 80,000 years, that of their children was 40,000 years.

14b LYING. Now, bhikshus, amongst those humans whose life-span was 40,000 years, a certain person took by theft the not given from another.

The thief was caught and brought before the head-anointed kshatriya rajah, with the report:
‘This person, your majesty, took by theft the not given from another.’

When this was said, bhikshus, the head-anointed kshatriya rajah said this to that person:

‘Is it true, O man, that you took by theft the not given from another?’

‘No, your majesty!’ he said, consciously lying.²⁶

15a HUMAN LIFESPAN FURTHER HALVED. Thus, bhikshus, by not providing funds for the poor, poverty became widespread.

When poverty became widespread, stealing became widespread.

When stealing became widespread, armed violence became widespread.

When armed violence became widespread, life-taking became widespread.

When life-taking became widespread, lying became widespread. [69]

When lying became widespread, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 40,000 years, that of their children was 20,000 years.

15b SLANDER. Now, bhikshus, amongst those humans whose life-span was 20,000 years, a certain person took by theft the not given from another.

Now, a certain man reported to the head-anointed kshatriya rajah, thus:

‘Your majesty, so-and-so took by theft the not given from another,’ so speaking slander.

16a HUMAN LIFESPAN FURTHER HALVED. Thus, bhikshus, by not providing funds for the poor, poverty became widespread.

When poverty became widespread, stealing became widespread.

When stealing became widespread, armed violence became widespread.

When armed violence became widespread, life-taking became widespread.

When life-taking became widespread, lying became widespread.

When lying became widespread, slander became widespread.

When slander became widespread, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 20,000 years, that of their children was 10,000 years.

16b Now, bhikshus, amongst those humans whose life-span was 20,000 years, some beings were beautiful, and some were ugly.

And those beings who were ugly, covetous of those beings who were beautiful, misconducted themselves with the women of others.

17a HUMAN LIFESPAN FURTHER DECREASES. Thus, bhikshus, by not providing funds for the poor, poverty became widespread.

When poverty became widespread, stealing became widespread.

When stealing became widespread, armed violence became widespread.

When armed violence became widespread, life-taking became widespread.

When life-taking became widespread, lying became widespread.

When lying became widespread, slander became widespread.

When slander became widespread, sexual misconduct became widespread.

When sexual misconduct became widespread, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 10,000 years, that of their children was 5,000 years.

17b Now, bhikshus, amongst those humans whose life-span was 5,000 years, two things increased, that is, harsh speech and idle talk.

Bhikshus, with the increase of these two things, the life-span of beings declined, their beauty declined, too.

²⁶ *Sampajāna, musā abhāsi*, lit “fully aware of falsehood, he said.”

For these humans whose life-span and beauty were declining, whose lifespan was [70] 5,000 years, that of some of their children was 2,500 years, and some 2,000 years.

17c Now, bhikshus, amongst those humans whose life-span was 2,500 years, **covetousness and ill will** were widespread.

Bhikshus, with the increase of covetousness and ill will, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 2,500 years, that of some of their children was 1,000 years.

17d Now, bhikshus, amongst those humans whose life-span was 2,000 years, wrong view was widespread.

Bhikshus, with the increase of wrong view, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 2,000 years, that of some of their children was 500 years.

17e Now, bhikshus, amongst those humans whose life-span was 500 years, three things were widespread, that is, abnormal lust, uncontrolled desire and deviant practices.²⁷

With the increase of wrong view, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 2,000 years, that of some of their children was 500 years.

17f Bhikshus, with the increase of these three things, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 500 years, that of some of their children was 250 years, and some 200 years.

17g Now, bhikshus, amongst those humans whose life-span was 250 years, these things were widespread amongst humans, that is, disrespect towards mother, disrespect towards father, disrespect towards recluseship [the spiritual life], disrespect towards celibacy [the holy life], and lack of respect for family elders.²⁸

18 HUMAN LIFESPAN AT ITS SHORTEST. Thus, bhikshus, by not providing funds for the poor, *poverty* became widespread.

When poverty became widespread, *stealing* became widespread.

When stealing became widespread, *armed violence* became widespread.

When armed violence became widespread, *life-taking* became widespread.

When life-taking became widespread, *lying* became widespread.

When lying became widespread, *slander* became widespread.

When slander became widespread, *sexual misconduct* became widespread.

When sexual misconduct became widespread, [71] the two things—*harsh speech and frivolous talk*—became widespread.

When the harsh speech and frivolous talk became widespread, the two things—*covetousness and ill will*—became widespread.

When covetousness and ill will became widespread, *wrong view* became widespread.

When wrong view became widespread, the three things—*abnormal lust, uncontrolled desire and deviant practices*—became widespread.

²⁷ *Adhamma, rāgo visama, lobho micchā, dhammo*. Comy, here explains “**abnormal lust**” (*adhamma, rāga*) as incest, that is, “lust between mother and mother’s sister and father’s sister and maternal uncle’s wife and other such improper situations” (*mātā mātucchā pitucchā mātulanī ti ādike ayutta-ṭṭhāne rāgo*); “**excessive greed**” (*visama, lobha*) or “neurotic desire,” as excessive greed by way of consuming things (*paribhoga, yuttasu pi ṭhānesu atibala-va, lobho*, in other words, unbridled materialism and consumerism); and “**deviant practices**” (*micchā, dhamma*) as homosexuality, ie, sex “between men and men, women with women.” (DA 3:853). See **Saññoga S** (A 7.48/4 :57-59) & SD 8.7 Intro (1).

²⁸ *Amatteyyatā appetteyyatā asāmaññatā abrahmaññatā na kule, jeṭṭh’āpacāyitā*.

When abnormal lust, uncontrolled desire and deviant practices became widespread, *disrespect towards mother, disrespect towards father, disrespect towards recluseship [the spiritual life], disrespect towards celibacy [the holy life], and lack of respect for family elders* became widespread.

When these things became widespread, the life-span of beings declined, their beauty declined, too.

For these humans whose life-span and beauty were declining, whose lifespan was 250 years, that of their children was 100 years.

19 THE LIFE-SPAN OF 10 YEARS. There will be a time, bhikshus, when the children of these humans will be 10 years.

Bhikshus, amongst humans whose life-span is 10 years, a girl of five years will be marriageable.

Bhikshus, amongst humans whose life-span is 10 years, these tastes will disappear, that is to say, ghee, butter, oil, honey, sugar and salt.

Bhikshus, amongst humans whose life-span is 10 years, *kudrūsa* rice will be the foremost food. Bhikshus, just as today, boiled high-grade rice and meat²⁹ are the foremost food, so will *kudrūsa* rice be then.

Bhikshus, amongst humans whose life-span is 10 years, the ten wholesome courses of action will completely disappear. The ten unwholesome courses of action will shine forth exceedingly.

Bhikshus, amongst humans whose life-span is 10 years, there will be no word for ‘good’ [no concept of ‘wholesome’];³⁰ what more to speak of a doer of good [wholesome].

Bhikshus, amongst humans whose life-span is 10 years, it will be those who disrespect mother, [72] who disrespect father, who disrespect recluseship [the spiritual life], who disrespect celibacy [the holy life], and who lack respect for family elders, that will be honoured and praised. Just as today, there is honour and praise for those who respect mother, who respect father, who respect recluseship [the spiritual life], who respect celibacy [the holy life], and who respect for family elders, even so, bhikshus, there will be honour and praise for those who disrespect mother, who disrespect father, who disrespect recluseship [the spiritual life], who disrespect celibacy [the holy life], and who lack respect for family elders.

20a IMMORAL LIFESTYLES. Bhikshus, amongst humans whose life-span is 10 years, there will be no word for ‘mother’ or ‘maternal aunt’ or ‘mother’s sister-in-law’ or ‘teacher’s wife’ or ‘guru’s daughter.’³¹ The world will fall into confusion [promiscuity]³² like goats and sheep, chickens and pigs, dogs and jackals.

20b Bhikshus, amongst whose life-span is 10 years, deep hatred will establish itself amongst these beings, one against the other, there will be deep ill will, serious mental defect, a fiercely murderous mind, in child against mother, or mother against child, or father against son, or son against father, or brother against sister, sister against brother.

Bhikshus, just as deep hatred, deep ill will, serious mental defect, a fiercely murderous mind, is established when a stalker sees an animal, even so, bhikshus, deep hatred will establish itself amongst these beings, one against the other, there will be deep ill will, serious mental defects, a fiercely murderous mind, in child against mother, or mother against child, or father against son, or son against father, or brother against sister, sister against brother. [73]

21a THE SEVEN-DAY WAR. Bhikshus, amongst whose life-span is 10 years, there will be a seven-day “sword-interval” [warring period] (*satth’antara,kappa*). They will perceive one another as beasts. There will appear sharp swords in their hands. They will take the lives of one another with their sharp swords, regarding one another as beasts.

Then, bhikshus, there will be some amongst these beings who would think:

²⁹ *Sāli,mams’odano* = *sāli* (hill rice, of high grade) + *mamsa* (meat) + *odana* (boiled rice).

³⁰ “Good” (*kusala*), usu tr as “wholesome,” but here clearly refers to a general term for “good” as against “evil.” The ancient word for “good” would be *puñña*, but it is unlikely that a Buddhist sutta would promote such a notion. See **Beyond good and evil** = SD 18.7 esp (6).

³¹ *Dasa,vassāyukesu, bhikkhave, manussesu na bhavissati mātā’ti vā mātucchā’ti vā mātulānī’ti vā ācariya,bhāriyā’ti vā garūnam dārā’ti vā*. Here *dārā* i usu rendered generically as “women,” ie the wife or wives, and daughter/s of the man. Thus *garūnam dārā* would lit tr “the guru’s women,” which does not sound right.

³² *Sambheda*.

‘Let nothing happen to us! Let nothing happen to them! What now if we enter the thick grass, or the dense forest, or the wild trees, or rivers difficult to ford, or rocky cliffs, and live on the forest, fruits and roots [fruits and roots of the forest]!’³³

So for seven days, they resorted to the thick grass, or the dense forest, or the wild trees, or rivers difficult to ford, or rocky cliffs, living on the forest, fruits and roots [fruits and roots of the forest].

At the end of the seven days, they emerged from the thick grass, and the dense forest, and the wild trees, and rivers difficult to ford, and rocky cliffs, and they will embrace one another in fellowship and will comfort one another, thus:

‘Sirs, it’s good to see [to know] you are still alive! Sirs, it’s good to see [to know] you are still alive!’

The return to spiritual growth

21b THE GROWTH OF BLESSINGS. Then, bhikshus, it will occur to those beings, thus:

‘Indeed, on account of turning to unwholesome things that we have come to such a loss of relatives for such a long time!

What now if we are to act wholesomely! What wholesome act shall we do?

What now if we are to abstain from taking life. Let us undertake this wholesome state as our practice!’

On account of undertaking these wholesome states, both their life and beauty [74] increased.

Amongst those beings of ten-year life-span whose life and beauty increased, their children will have a life-span of 20 years.

22a Then, bhikshus, it will occur to those beings, thus:

‘Indeed, on account of undertaking these wholesome states that we have increase both our life and beauty! What not if we are to do still more wholesome good! What wholesome act shall we do?

What now if we are to abstain from sexual misconduct? Let us undertake this wholesome state as our practice!’

... What now if we are to abstain from falsehood?

... What now if we are to abstain from slander?

... What now if we are to abstain from harsh speech?

... What now if we are to abstain from frivolous talk?

... What now if we are to give up covetousness?

... What now if we are to give up ill will?

... What now if we are to give up wrong view?

... What now if we are to give up the three things—abnormal lust, uncontrolled desire and deviant practices?

Indeed, on account of undertaking these wholesome states that we have increase both our life and beauty! What not if we are to do still more wholesome good! What wholesome act shall we do?

What now if we are to show respect towards mother, respect towards father, respect towards recluseship [the spiritual life], respect towards celibacy [the holy life], and respect for family elders?

And so they will show respect towards mother, respect towards father, respect towards recluseship [the spiritual life], respect towards celibacy [the holy life], and respect for family elders—they will undertake this wholesome state as their practice.

22b THE INCREASE IN LIFE-SPAN. On account of undertaking these wholesome states, both their life and beauty increased.

Amongst those with a life-span of 20 years whose life and beauty increased, their children will have a life-span of 40 years.

Amongst those with a life-span of 40 years whose life and beauty increased, their children will have a life-span of 80 years.

³³ *Mā ca mayam kañci, mā ca amhe koci, yan nūna mayam tina, gahanam vā vana, gahanam vā rukkha, gahanam vā nadī, viduggam vā pabbata, visamam vā pavisitvā vana, mūla, phal’āhārā yāpeyyāma’ti.*

Amongst those with a life-span of 80 years whose life and beauty increased, their children will have a life-span of 160 years.

Amongst those with a life-span of 160 years whose life and beauty increased, their children will have a life-span of 320 years.

Amongst those with a life-span of 320 years whose life and beauty increased, their children will have a life-span of 640 years.

Amongst those with a life-span of 640 years whose life and beauty increased, their children will have a life-span of 2,000 years.

Amongst those with a life-span of 2,000 years whose life and beauty increased, their children will have a life-span of 4,000 years.

Amongst those with a life-span of 4,000 years whose life and beauty increased, their children will have a life-span of 8,000 years.

Amongst those with a life-span of 8,000 years whose life and beauty increased, their children will have a life-span of 20,000 years.

Amongst those with a life-span of 20,000 years whose life and beauty increased, their children will have a life-span of 40,000 years. [75]

Amongst those with a life-span of 40,000 years whose life and beauty increased, their children will have a life-span of 80,000 years.

23a Bhikshus, amongst humans whose life-span is 80,000 years, a maiden of 500 years is marriageable.

23b THE RAJAH SAṅKHA. Bhikshus, amongst humans whose life-span is 80,000 years, there will three illnesses, that is, desire, lack of appetite, and ageing [decay].³⁴

Bhikshus, amongst humans whose life-span is 80,000 years, this Jambu,dīpa [India], will be powerful and prosperous, with villages, market towns and capitals, no more than a chicken's flight apart.³⁵

Bhikshus, amongst humans whose life-span is 80,000 years, this Jambu,dīpa [India], will be crowded with people—it is Avīci,³⁶ I say—just like a forest of reeds or a forest of rushes.

Bhikshus, amongst humans whose life-span is 80,000 years, this Benares [Baranasi] will be the royal city [capital] called Ketu,matī, crowded with people, a mighty and prosperous population, and with abundant food.

Bhikshus, amongst humans whose life-span is 80,000 years, in this Jambu,dīpa, there will be 84,000 cities, with Ketu,matī as the royal capital.

24 Bhikshus, amongst humans whose life-span is 80,000 years, there will arise in the royal city of Ketu,matī, a rajah named Saṅkha, a universal monarch, a Dharma-rajah [a just ruler], conqueror of the four quarters, a country blessed with stability, and a possessor of these seven jewels. These are seven jewels, that is to say: the wheel jewel, the elephant jewel, the horse jewel, the gem jewel, the woman jewel, the householder jewel, and the advisor jewel as the seventh.³⁷

And he had more than a thousand sons, brave, heroic in form, crushing the armies of others.

And he dwelt over this earth bound by the ocean, holding it in his sway with neither rod nor sword.³⁸

³⁴ *icchā, anasanam, jarā.*

³⁵ “No more than a chicken's flight apart,” *kukkuṭa,sampātikā.*

³⁶ *Avīci* is the most crowded of the hell states (*niraya*), sometimes called the “great hell” (*mahā,niraya*) (DA 3:855; AA 2:256), and said to the lowest point of the universe (NmA 2:425). The word *avīci*, however, is mentioned *only twice* in the Nikāyas, ie, here (D 26.23/3:75) = SD 36.10 & A 3.56/1:159, but it is often mentioned in the Comys (M 1:216, 4:109, 236×3; SA 2:12; SnA 1:41; DhA 1:127, 142, 148, 2:55, 61, 66, 67, 72, 200, 3:47, 64, 120, 151, 181, 209, 334, 416, 4:39, 42; UA 131; ItA 1:120; BA 46; J 5:271; PmA 1:297). It does not appear in the list of hells given in Sn pp 121-127 and S 1:154.; but found in It 89 = V 2:203, & Dhs §1,281. It is possible that the term is first used here in a lit sense meaning “without a gap” (*a-vīci*), and later applied to the hell. Cf Vism 449 where it means “disintegration.”

³⁷ See §2a above.

³⁸ *So imam pathavim sāgara,pariyantam adandena asatthena dhammena abhivijiyā ajjhāvasati.*

The advent of Metteyya Buddha

25 THE BUDDHA METTEYYA. Bhikshus, amongst humans whose life-span is 80,000 years, [76] there will arise in the world, the Blessed One, arhat [worthy], fully self-awakened one, accomplished in knowledge and conduct, well-gone, world-knower, unexcelled leader of persons to be trained, teacher of gods and humans, awakened, blessed—

just as I have myself today arisen in the world, an arhat [worthy], fully self-awakened one, accomplished in knowledge and conduct, well-gone, world-knower, unexcelled leader of persons to be tamed, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge, this world with its gods, its Maras [evil tempters] and its Brahmas [high gods], this generation, with its recluses and brahmins, its rulers³⁹ and people, he makes it known to others—

just as I myself today, having realized by my own direct knowledge, this world with its gods, its Maras [evil tempters] and its Brahmas [high gods], this generation, with its recluses and brahmins, its rulers and people, make it known to others

He teaches the Dharma, good in the beginning, good in the middle, good in the end, endowed with meaning and phrasing; he proclaims the holy life that is entirely complete and pure—

just as I myself today teach the Dharma, good in the beginning, good in the middle, good in the end, endowed with meaning and phrasing; I proclaim the holy life that is entirely complete and pure.

He will be attended by a community of monks of numerous thousands—

just as I myself today am attended by an order of monks of numerous hundreds.

26 Then, bhikshus, the rajah named Saṅkha will rebuild the palace (*yūpa*) built by the rajah Mahā Panāda.⁴⁰ Having rebuilt the palace, he will dwell there, but will then give it away, and make offerings to ascetics, brahmins, the destitute, wayfarers, mendicants and beggars. Then he will shave off his hair and beard, don the saffron robe, go forth from the home for the homeless life before the Blessed One, Metteyya, the arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone, world-knower, unexcelled leader of persons to be tamed, teacher of gods and humans, awakened, blessed.

And, having thus gone forth, he will, in no long time, dwelling alone, aloof, diligent, exertive, and resolute, realize it for himself through his own direct knowledge, in this very life, entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly [77] go forth from the household life into homelessness.

The lesson of the story

The four focusses of mindfulness

27 Bhikshus, dwell with yourself as an island, with yourself as refuge, with no other refuge—dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge.⁴¹

And how does a monk dwell with himself as an island, with himself as refuge, with no other refuge. And how, bhikshus, does a monk dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge?

Here, bhikshus, a monk, having put away covetousness and displeasure in the world,

- (1) dwells exertive, fully aware, mindful, observing body in the body,
- (2) ...dwells exertive, fully aware, mindful observing feeling in the feelings.
- (3) ...dwells exertive, fully aware, mindful, observing mind in the mind.

³⁹ *Deva*, here in the sense of “gods by convention” (*sammati,deva*), ie kings or rulers. The other 2 types of *deva* are “gods by rebirth” (*upapatti,deva*) and “gods by purification” (*visuddhi,deva*), ie the Buddhas, pratyeka-buddhas and arhats. (Nc 307, KhpA 123). See §2 & n where the voc “your majesty” is *deva*.

⁴⁰ ***

⁴¹ See §1b above.

(4) Having put away covetousness and displeasure in the world, the monk dwells exertive, fully aware, mindful, observing dharmas in the dharmas.

That, bhikshus, is how a monk dwell with himself as an island, with himself as refuge, with no other refuge—dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge.

Bhikshus, those who now in my time or after me, would dwell with himself as an island, with himself as refuge, with no other refuge; dwell with the Dharma as an island, with the Dharma as refuge, with no other refuge—they become the highest, but, bhikshus, they must be those who desire to learn [who have desire for training].

The five blessings of a monk

28a Keep to the pasture, bhikshus, the haunt [range] of our ancestors [fathers].⁴² Keeping to your pastures, the haunt of our ancestors,

you will grow in life,
you will grow in beauty, too;
you will grow in happiness, too;
you will grow in wealth, too;
you will grow in power, too.

(1) THE FOUR PATHS TO SPIRITUAL POWER.⁴³ And what, bhikshus, is in a **life-span for a monk**?⁴⁴ Here, bhikshus, a monk

1. cultivates the path to spiritual power [basis of success] *that is furnished with concentration gained through the desire to act [will-power] (chanda) and through effort-activity*;⁴⁵

2. cultivates the path to spiritual power [basis of success] *that is furnished with concentration gained through energy (viriya) and through effort-activity*;

3. cultivates the path to spiritual power [basis of success] *that is furnished with concentration gained through the mind (citta) and through effort-activity*;⁴⁶

4. cultivates the path to spiritual power [basis of success] *that is furnished with concentration gained through mental investigation (vīmaṃsā) and through effort-activity*.

Through the cultivation and making abundant of these four paths to spiritual power, if one wishes, one could remain for a life-span or the remainder of the lifespan.⁴⁷

This, bhikshus, is in the life-span of a monk.

(2) MORAL VIRTUE AND SPIRITUAL TRAINING. And what, bhikshus, is in **beauty for a monk**?

⁴² Cf §1c above.

⁴³ This basic formula for the 4 *iddhi,pāda* is found at **D 2:213 f, 3:77; M 1:103, 2:11, 4:365, 5:254-293; A 1:39, 297, 2:256, 3:81 f, 4:464; Vbh 216-226; Pm 1:111, 113, 2:205**. For discussion, see Rupert Gethin, *The Buddhist Path to Awakening*, 2001: 81-103 (ch 3). See also **Mahā,parinibbāna S (D 16) = SD 9 Intro (9b.3)**.

⁴⁴ *Kiñ ca, bhikkhave, bhikkhuno āyusmim?*

⁴⁵ *Chanda,samādhi,padhāna,saṅkhāra,samannāgataṃ iddhipādaṃ bhāveti*. Here BDict renders the 4 *iddhi,-pāda* as “[1] concentration of Intention (*padhāna-saṅkhāra-samannāgata*), [2] concentration of Energy (*viriya-s...*), [3] concentration of Consciousness (*citta-s...*), and [4] concentration of Investigation (*vīmaṃsā-s...*) accomplished by effort of will.” But here I am influenced by the translations of U Thittila (Vbh:Th 283) & Gethin (2001: 81).

⁴⁶ *Chanda,samādhi,padhāna,saṅkhāra,samannāgataṃ iddhipādaṃ bhāveti*. Here BDict renders the 4 *iddhi,-pāda* as “[1] concentration of Intention (*padhāna-saṅkhāra-samannāgata*), [2] concentration of Energy (*viriya-s...*), [3] concentration of Consciousness (*citta-s...*), and [4] concentration of Investigation (*vīmaṃsā-s...*) accomplished by effort of will.” But here I am influenced by the translations of U Thittila (Vbh:Th 283) & Gethin (2001: 81).

⁴⁷ *So imesaṃ catunnaṃ iddhi,pādānaṃ bhāvitattā bahulikatattā ākaṅkhamāno kappam vā titttheyva kappāva-sesaṃ vā*. The underscored phrase (also in **Mahā,parinibbāna S, D 16.3.3/2:103 = SD 9**) is sometimes rendered, with a bent for the mythical, as “for an aeon, or the remainder of an aeon” (D:RD 2:111, 3:75); but also as “for a full century, or the remaining part of a century” (D:W 246, 405), which is problematic, unless we take *avasesa* to mean “a little more”: see their respective nn. I understand the former “life-span” (*kappa*) as referring to the *karmic* life-span, ie, as inherited from our karma, and the latter as the natural or “statistical” life-span of the times. In other words, with *iddhi*, we are able to extend our “allotted” years to a *full* life-span (about 100-120 years in the Buddha’s and our own times). See also **Mahā,parinibbāna S (D 16) = SD 9 Intro (9c)**.

Here, bhikshus, a monk is morally virtuous, he dwells restrained in keeping with the restraint of the monastic code (Pāṭimokkha), seeing danger in the tiniest fault, and having taking up the training-rules, he trains himself in them.

This, bhikshus, is in the beauty of a monk.

(3) THE DHYANAS. And what, bhikshus, is in **happiness for a monk**?

Here, bhikshus, a monk⁴⁸

1. Here, bhikshus, a monk, quite detached from sensual pleasures, detached from unwholesome mental states, a monk enters and dwells in the first dhyana, accompanied by initial application and sustained application, accompanied by zest and happiness, born of seclusion.

2. With the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, the monk enters and dwells in the second dhyana, free from initial application and sustained application, accompanied by zest and happiness, born of concentration.

3. With the fading away of zest, the monk remains equanimous, mindful and fully aware, and experiences happiness with the body. He enters and dwells in the third dhyana, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

4. With the abandoning of pleasure and pain—and with the earlier disappearance of happiness and grief—the monk enters and dwells in the fourth dhyana, that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.

This, bhikshus, is in the happiness of a monk.

(4) THE FOUR DIVINE ABODES. And what, bhikshus, is in **wealth for a monk**?

Here, bhikshus, a monk⁴⁹

1. Here, bhikshus, a monk, with a heart of lovingkindness, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with lovingkindness that is vast, exalted, boundless, without enmity, without ill-will.

2. With a heart of compassion, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with compassion that is vast, exalted, boundless, without enmity, without ill-will.

3. With a heart of altruistic joy, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with altruistic joy that is vast, exalted, boundless, without enmity, without ill-will.

4. With a heart of equanimity, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone as well as to himself, he dwells suffusing the whole world with equanimity that is vast, exalted, boundless, without enmity, without ill-will.

This, bhikshus, is in the wealth of a monk.

(5) SPIRITUAL LIBERATION. And what, bhikshus, is in **power for a monk**?

Here, bhikshus, a monk, having destroyed the mental influxes, dwells in the influx-free liberation of mind and liberation through wisdom,⁵⁰ having realized them here and now for himself through his own direct knowledge.⁵¹

⁴⁸ The def that follows here is also that of “right concentration” (*sammā samādhi*): see D 22.21/2:314 f, M 141.31/3:252; also D 2.75-81/1:73-75, M 27.19-22/1:181 f & **Dhyana** = SD 8.4 (4).

⁴⁹ For similes, see **Te, vijja S** (D 13.76-79/1:251) = SD 1.8; see also: **D** 2:185, 250, 3:49, 78, 223; **M** 1:38, 283, 297, 335×2, 351, 369, 2:76, 77, 78, 81, 195, 207, 3:146; **S** 4:296, 322, 351, 352×2, 5:115, 116, 117, 118; **A** 1:183, 192, 2:172, 175, 184, 3:225, 4:390, 5:299, 343, 344.

⁵⁰ “**Liberation of mind and liberation through wisdom**,” respectively, *ceto, vimutti* (or, liberation by concentration, ie through destruction of the mental hindrances) and *paññā, vimutti* (liberation through insight) (A 1:60). One who is *liberated by wisdom* “may not have reached the 8 deliverances (*vimokkha* = *jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70.16/1:478). All arhats are perfectly liberated in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain the 8 deliverances (*aṭṭha, vimokkha*) [§3.33], which include the four formless attainments and the attainment of cessation, are called *liberated both ways*, that is, liberated from the physical body

This, bhikshus, is in the power of a monk.

28b Bhikshus, I consider no other power, the one power, so difficult to subdue, that is to say, bhikshus, the power of Māra! [79]

Bhikshus, on account of taking up wholesome states, this merit thus grows.”

The Blessed One said this. The monks joyfully approved⁵² of the Blessed One’s word.

— evaṃ —

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by means of the formless absorptions, and from all defilements by the path of arhathood. Saḷha, like the arhats Sāriputta and Moggallāna, is “liberated both ways” (*ubhato,bhāga,vimutta*). The differences between the two types of liberation are given in **Mahā,nidāna S** (D 2:70 f) and **Kīḷāgiri S** (M 1:477 f). For full list of the 8 deliverances, see **Mahā Nidāna S** (D 15.35/2:70 f) = SD 5.17.35. See also D 3:228, 262; M 120.37/3:103 = SD 3.4.37; **Vimokkha S** (A 8.66/4:306).

⁵¹ “Having destroyed...direct knowledge,” *āsavānam khayā anāsavaṃ ceto,vimuttim paññā,vimuttim diṭṭh’eva dhamme abhiññā sacchikatvā upasampajja viharati*. This is stock: **Mahāli S** (D 1:156), **Mahā,parinibbāna S** (D 16.2.7/2:92), **Mahā Govinda S** (D 2:251), **Cakkavatti Siha,nāda S** (D 3:78), **Sampasādaniya S** (D 3:102, 107, 108f), **Pāsādika S** (D 3:133), **Das’uttara S** (D 3:281); **Ākaṅkheyya S** (M 1:36), **Mahā,siha,nāda S** (M 1:71, 74, 76, 77), **Cūḷa Assa,pura S** (M 1:284 ×2), **Sāleyyaka S** (M 1:289 ×2), **Verañjaka S** (M 1:291), **Sekha S** (M 1:357, 358), **Potaliya S** (M 1:367), **Tevijja Vaccha,gotta S** (M 1:482), **Mahā Vaccha,gotta S** (M 1:490 ×3, 496), **Mahā Sakul’udāyī S** (M 2:22 ×3), **Gopaka Moggallāna S** (M 3:12), **Kāya,gatā,sati S** (M 3:99), **Saṅkhār’upapati S** (M 3:103 ×2), **Nandak’ovāda S** (M 3:275 ×2); **Jhānābhīñña S** (S 2:214 ×2), **Upassaya S** (S 2:217 ×4), **Cīvara S** (M 2:222), **(Pañc’indriya) Āsava-k,khaya S** (S 5:203), **Sāketa S** (S 5:220), **(Iddhi,pāda) Bhikkhu S 1** (S 5:257 ×6), **Pubba S** (S 5:266), **Mahapphala S** (S 5:268), **(Uddhatta) Moggallāna S** (S 5:271), **(Iddhi,pāda) Bhikkhu S 2** (S 5:275, 276), **Vibhaṅga S** (S 5:281), **Magga S** (S 5:282), **(Samādhi) Bhikkhu S** (S 5:284), **(Iddhi,pāda) Moggallāna S** (S 5:289), **Tathāgata S** (S 5:290), **(Satipaṭṭhāna) Āsava-k,khaya S** (S 5:305), **Paṭhama Giṅjakāvasatha S** (S 5:356), **Dutiya Giṅjakāvasatha S** (S 5:358), **Paṭhama Saraṇāni,sakka S** (S 5:376), **Dutiya Saraṇāni,sakka S** (S 5:378), **Vassaṃ,vuttha S** (S 5:406); **A 1**:107, 108×3, 109×2, 123, 124, 220, 221, 232, 234×2, 236, 246, 256, 273, 291, **2**:6, 23, 36×2, 37, 87×2, 88×2, 89, 146×4, 214, 238, **3**:19, 31, 83, 114, 119, 131, 135×2, 142, 262, 281, 282×2, 300, 301, 426, **4**:13, 83×2, 119×2, 140, 141×3, 145, 314, 316, 400, 422, **5**:10, 12, 15, 36×2, 38×2, 69×2, 133, 200, 340; **U 23-24** ×4; **It 75, 97, 100**.

⁵² “Joyfully approved,” *attamanā...abhinandunī*.