

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

- ## 1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggapāḷi)

- ### 3. The Discourse on the Universal Monarch (3. Cakkavattisuttam)

[DN 26, PTS 3.58–3.79]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

3. The Discourse on the Universal Monarch

Having Oneself as an Island and Refuge

80. Thus have I heard - On one occasion the Blessed One was dwelling among the Magadhans at Mātulā. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Monks, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. And how, monks, does a monk dwell having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing feelings in feelings... etc. He dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk dwells having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge.

"Monks, walk in your own resort, in your own paternal domain. Monks, for those walking in their own resort, in their own paternal domain, Māra will not gain access, Māra will not gain an object. Monks, because of undertaking wholesome mental states, thus this merit increases.

King Daḷhanemi the Universal Monarch

81. "Once upon a time, monks, there was a king named Daḷhanemi, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures. He had these seven treasures, as follows - the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he had more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwelt having conquered this earth bounded by the ocean, without rod, without sword, by righteousness.

82. "Then, monks, King Daḷhanemi, after the elapse of many years, many hundreds of years, many thousands of years, addressed a certain man - 'When you, my good man, should see the divine wheel treasure drawn back, fallen from its place, then you should inform me.' 'Yes, Sire,' monks, that man assented to King Daḷhanemi. That man, monks, after the elapse of many years, many hundreds of years, many thousands of years, saw the divine wheel treasure drawn back, fallen from its place, and having seen it, he approached King Daḷhanemi; having approached, he said this to King Daḷhanemi - 'May Your Majesty know, your divine wheel treasure has drawn back, fallen from its place.' Then, monks, King Daḷhanemi, having had his eldest son,

the prince, summoned, said this - 'My divine wheel treasure, dear prince, has truly drawn back, fallen from its place. I have heard this - for whatever wheel-turning monarch whose divine wheel treasure draws back, falls from its place, that king will not live long now.' I have enjoyed human sensual pleasures; now is the time for me to seek divine pleasures. Come, dear prince, take charge of this earth bounded by the ocean. But I, having shaved off my hair and beard, having put on ochre robes, shall go forth from home into homelessness.'

83. "Then, monks, King Daḷhanemi, having thoroughly instructed his eldest son, the prince, in the kingdom, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness. Seven days after the royal seer had gone forth, monks, the divine wheel treasure disappeared.

"Then, monks, a certain man approached the king of the warrior caste, anointed on the head; having approached, he said this to the king of the warrior caste, anointed on the head - 'May Your Majesty know, the divine wheel treasure has disappeared.' Then, monks, the king of the warrior caste, anointed on the head, when the divine wheel treasure had disappeared, was displeased, and experienced displeasure. He approached the royal seer; having approached, he said this to the royal seer - 'May Your Majesty know, the divine wheel treasure has disappeared.' When this was said, monks, the royal seer said this to the king of the warrior caste, anointed on the head - 'Do not, dear son, be displeased when the divine wheel treasure has disappeared, do not experience displeasure, for the divine wheel treasure is not your paternal inheritance. Come now, dear son, practise the noble duty of a wheel-turning monarch. Now there is this possibility, that for you, practising the noble duty of a wheel-turning monarch, on the uposatha day, the fifteenth, when you have bathed your head, are observing the uposatha, and have gone up to the upper terrace of the excellent palace, the divine wheel treasure will become manifest, with a thousand spokes, with rim, with nave, complete in every respect.'

The Noble Duty of a Universal Monarch

84. "'But what, Sire, is that noble duty of a wheel-turning monarch?' 'If so, dear son, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, revering the Teaching, venerating the Teaching, paying homage to the Teaching, having the Teaching as your banner, having the Teaching as your standard, having the Teaching as authority, arrange righteous protection, shelter and safeguarding for the people within, for the army, for the warrior nobles, for the dependents, for the brahmins and householders, for the townspeople and country folk, for the ascetics and brahmins, for the beasts and birds. And do not let wrongdoing prevail in your realm, dear son. And to those who are without wealth in your realm, dear son, you should give wealth. And those ascetics and brahmins in your realm, dear son, who abstain from vanity and negligence, who are established in patience and meekness, who tame themselves alone, who calm themselves alone, who bring themselves alone to final quenching - approaching them from time to time, you should question and examine them: 'What, venerable sir, is wholesome, what is unwholesome, what is blameworthy, what is blameless, what should be cultivated, what should not be cultivated, what action done by me would be for my harm and suffering for a long time, or what action done by me would be for my welfare and happiness for a long time?' Having heard from them, you should completely avoid what is unwholesome,

and having accepted what is wholesome, you should practise it. This, dear son, is that noble duty of a wheel-turning monarch.'

The Manifestation of the Wheel Treasure

85. "'Yes, Sire,' monks, the king of the warrior caste, anointed on the head, having promised the royal seer, practised the noble duty of a wheel-turning monarch. For him, practising the noble duty of a wheel-turning monarch, on the uposatha day, the fifteenth, when he had bathed his head, was observing the uposatha, and had gone up to the upper terrace of the excellent palace, the divine wheel treasure became manifest, with a thousand spokes, with rim, with nave, complete in every respect. Having seen it, this occurred to the king of the warrior caste, anointed on the head - 'I have heard this - for whatever king of the warrior caste, anointed on the head, on the uposatha day, the fifteenth, when he has bathed his head, is observing the uposatha, and has gone up to the upper terrace of the excellent palace, the divine wheel treasure becomes manifest, with a thousand spokes, with rim, with nave, complete in every respect, he becomes a wheel-turning monarch.' Could I indeed be a wheel-turning monarch?

"Then, monks, the king of the warrior caste, anointed on the head, having risen from his seat, having arranged his upper robe on one shoulder, having taken a pitcher in his left hand, sprinkled the wheel treasure with his right hand - 'May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer.'

"Then, monks, that wheel treasure rolled towards the eastern direction, and the wheel-turning monarch followed right behind together with his fourfold army. And, monks, in whatever region the wheel treasure came to rest, there the wheel-turning monarch took up residence together with his fourfold army. Now, monks, whatever hostile kings there were in the eastern direction, they approached the wheel-turning monarch and said thus - 'Come, great king, welcome to you, great king, it is your own, great king, instruct us, great king.' The wheel-turning monarch said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk, and eat as you have been accustomed to eat.' Now, monks, whatever hostile kings there were in the eastern direction, they became followers of the wheel-turning monarch.

86. "Then, monks, that wheel treasure, having plunged into the eastern ocean and having emerged, rolled towards the southern direction. Etc. Having plunged into the southern ocean and having emerged, it rolled towards the western direction, and the wheel-turning monarch followed right behind together with his fourfold army. And, monks, in whatever region the wheel treasure came to rest, there the wheel-turning monarch took up residence together with his fourfold army. Now, monks, whatever hostile kings there were in the western direction, they approached the wheel-turning monarch and said thus - 'Come, great king, welcome to you, great king, it is your own, great king, instruct us, great king.' The wheel-turning monarch said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants

should not be drunk, and eat as you have been accustomed to eat.' Now, monks, whatever hostile kings there were in the western direction, they became followers of the wheel-turning monarch.

87. "Then, monks, that wheel treasure, having plunged into the western ocean and having emerged, rolled towards the northern direction, and the wheel-turning monarch followed right behind together with his fourfold army. And, monks, in whatever region the wheel treasure came to rest, there the wheel-turning monarch took up residence together with his fourfold army. Now, monks, whatever hostile kings there were in the northern direction, they approached the wheel-turning monarch and said thus - 'Come, great king, welcome to you, great king, it is your own, great king, instruct us, great king.' The wheel-turning monarch said thus - 'Living beings should not be killed, what is not given should not be taken, there should be no wrong conduct in sensual pleasures, falsehood should not be spoken, intoxicants should not be drunk, and eat as you have been accustomed to eat.' Now, monks, whatever hostile kings there were in the northern direction, they became followers of the wheel-turning monarch.

"Then, monks, that wheel treasure, having conquered the earth bounded by the ocean, having returned to that very royal city, stood, methinks, as if fixed on its axle at the entrance to the inner palace of the wheel-turning monarch, at the head of the judgement hall, adorning the inner palace of the wheel-turning monarch.

The Discussion on the Second and Subsequent Universal Monarchs

88. "The second wheel-turning monarch also, monks, etc. The third wheel-turning monarch also, monks, The fourth wheel-turning monarch also, monks, The fifth wheel-turning monarch also, monks, The sixth wheel-turning monarch also, monks, The seventh wheel-turning monarch also, monks, after the elapse of many years, many hundreds of years, many thousands of years, addressed a certain man - 'When you, my good man, should see the divine wheel treasure drawn back, fallen from its place, then you should inform me.' 'Yes, Sire,' monks, that man assented to the wheel-turning monarch. That man, monks, after the elapse of many years, many hundreds of years, many thousands of years, saw the divine wheel treasure drawn back, fallen from its place. Having seen it, he approached the wheel-turning monarch; having approached, he said this to the wheel-turning monarch - 'May Your Majesty know, your divine wheel treasure has drawn back, fallen from its place.'

89. "Then, monks, the wheel-turning monarch, having had his eldest son, the prince, summoned, said this - 'My divine wheel treasure, dear prince, has truly drawn back, fallen from its place. I have heard this - for whatever wheel-turning monarch whose divine wheel treasure draws back, falls from its place, that king will not live long now.' I have enjoyed human sensual pleasures; now is the time for me to seek divine pleasures. Come, dear prince, take charge of this earth bounded by the ocean. But I, having shaved off my hair and beard, having put on ochre robes, shall go forth from home into homelessness.'

"Then, monks, the wheel-turning monarch, having thoroughly instructed his eldest son, the prince, in the kingdom, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness. Seven days after the royal seer had gone forth, monks, the divine wheel treasure disappeared.

90. "Then, monks, a certain man approached the king of the warrior caste, anointed on the head; having approached, he said this to the king of the warrior caste, anointed on the head - 'May Your Majesty know, the divine wheel treasure has disappeared.' Then, monks, the king of the warrior caste, anointed on the head, when the divine wheel treasure had disappeared, was displeased. And he experienced displeasure; but he did not approach the royal seer and ask about the noble duty of a wheel-turning monarch. He ruled the country by his own judgement alone. When he ruled the country by his own judgement, the country did not prosper as before, as it had for the former kings who practised the noble duty of a wheel-turning monarch.

"Then, monks, the ministers and councillors, the accountants and chief ministers, the military commanders, the doorkeepers, and those who live by their wisdom, having assembled, said this to the king of the warrior caste, anointed on the head - 'When you, Sire, rule the country by your own judgement, the country does not prosper as before, as it did for the former kings who practised the noble duty of a wheel-turning monarch. There exist, Sire, in your realm, ministers and councillors, accountants and chief ministers, military commanders, doorkeepers, and those who live by their wisdom - both ourselves and others - who remember the noble duty of a wheel-turning monarch. Come now, Sire, ask us about the noble duty of a wheel-turning monarch. When asked by you, we shall explain to you the noble duty of a wheel-turning monarch.'

The Discussion on the Decline of Lifespan and Beauty

91. "Then, monks, the king of the warrior caste, anointed on the head, having convoked the ministers, the councillors, the accountants and chief ministers, the military commanders, the doorkeepers, and those who live by their wisdom, asked about the noble duty of a wheel-turning monarch. When asked by him, they explained to him the noble duty of a wheel-turning monarch. Having heard from them, he arranged righteous protection, shelter and safeguarding, but he did not give wealth to the poor. When wealth was not being given to the poor, poverty expanded. When poverty had expanded, a certain man took from others what was not given, reckoned a theft. They seized him. Having seized him, they showed him to the king of the warrior caste, anointed on the head - "This man, Sire, took from others what was not given, reckoned a theft." When this was said, monks, the king of the warrior caste, anointed on the head, said this to that man - "Is it true that you, my good man, took from others what was not given, reckoned a theft?" 'True, Sire.' 'Why?' 'Because, Sire, I cannot make a living.' Then, monks, the king of the warrior caste, anointed on the head, gave wealth to that man - "With this wealth, my good man, you should live yourself, support your mother and father, support your children and wife, engage in business activities, and establish an offering to ascetics and brahmins that is conducive to higher states, resulting in happiness, leading to heaven." "Yes, Sire," monks, that man assented to the king of the warrior caste, anointed on the head.

"Another man too, monks, took from others what was not given, reckoned a theft. They seized him. Having seized him, they showed him to the king of the warrior caste, anointed on the head - "This man, Sire, took from others what was not given, reckoned a theft." When this was said, monks, the king of the warrior caste, anointed on the head, said this to that man - "Is it true that you, my good man, took from others what was not given, reckoned a theft?" 'True, Sire.' 'Why?' 'Because, Sire, I

cannot make a living.' Then, monks, the king of the warrior caste, anointed on the head, gave wealth to that man - "With this wealth, my good man, you should live yourself, support your mother and father, support your children and wife, engage in business activities, and establish an offering to ascetics and brahmins that is conducive to higher states, resulting in happiness, leading to heaven." "Yes, Sire," monks, that man assented to the king of the warrior caste, anointed on the head.

92. "Monks, the people heard - 'It is said, friend, that whoever takes from others what is not given, reckoned a theft, to them the king gives wealth.' Having heard, this occurred to them: 'What if we too were to take from others what is not given, reckoned a theft.' Then, monks, a certain man took from others what was not given, reckoned a theft. They seized him. Having seized him, they showed him to the king of the warrior caste, anointed on the head - "This man, Sire, took from others what was not given, reckoned a theft." When this was said, monks, the king of the warrior caste, anointed on the head, said this to that man - "Is it true that you, my good man, took from others what was not given, reckoned a theft?" 'True, Sire.' 'Why?' 'Because, Sire, I cannot make a living.' Then, monks, this occurred to the king of the warrior caste, anointed on the head - 'If I give wealth to whoever takes from others what is not given, reckoned a theft, thus this taking what is not given will increase. What if I were to thoroughly restrain this man, make an end of him at the root, cut off his head.' Then, monks, the king of the warrior caste, anointed on the head, commanded his men - 'If so, my good men, having bound this man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, thoroughly restrain him, make an end of him at the root, cut off his head.' 'Yes, Sire,' monks, those men, having agreed to the king of the warrior caste, anointed on the head, having bound that man with his hands tied behind his back with a strong rope, tightly bound, having shaved his head, having led him from road to road, from crossroads to crossroads with a harsh-sounding drum, having departed by the southern gate, to the south of the city, thoroughly restrained him, made an end of him at the root, cut off his head.

93. "Monks, the people heard - 'It is said, friend, that whoever takes from others what is not given, reckoned a theft, then the king thoroughly restrains, makes an end of them at the root, cuts off their heads.' Having heard, this occurred to them: 'What if we too were to have sharp knives made, and having had sharp knives made, from whomever we take what is not given, reckoned a theft, we shall thoroughly restrain them, make an end of them at the root, cut off their heads.' They had sharp knives made, and having had sharp knives made, they began to commit village raids, they began to commit town raids, they began to commit city raids, they began to commit highway robbery. From whomever they take what is not given, reckoned a theft, they thoroughly restrain them, make an end of them at the root, cut off their heads.

94. "Thus indeed, monks, when wealth was not being given to the poor, poverty expanded; when poverty had expanded, taking what is not given expanded; when taking what is not given had expanded, the use of weapons expanded; when the use of weapons had expanded, killing living beings expanded; when killing living beings

had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of eighty thousand years had a life span of forty thousand years.

"When humans had a life span of forty thousand years, monks, a certain man took from others what was not given, reckoned a theft. They seized him. Having seized him, they showed him to the king of the warrior caste, anointed on the head - "This man, Sire, took from others what was not given, reckoned a theft." When this was said, monks, the king of the warrior caste, anointed on the head, said this to that man - "Is it true that you, my good man, took from others what was not given, reckoned a theft?" "No indeed, Sire," he spoke a conscious lie.

95. "Thus indeed, monks, when wealth was not being given to the poor, poverty expanded. When poverty had expanded, taking what is not given expanded; when taking what is not given had expanded, the use of weapons expanded. When the use of weapons had expanded, killing living beings expanded; when killing living beings had expanded, lying expanded; when lying had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of forty thousand years had a life span of twenty thousand years.

"When humans had a life span of twenty thousand years, monks, a certain man took from others what was not given, reckoned a theft. A certain man reported him to the king of the warrior caste, anointed on the head - 'This man of such and such a name, Sire, took from others what was not given, reckoned a theft' - he engaged in divisive speech.

96. "Thus indeed, monks, when wealth was not being given to the poor, poverty expanded. When poverty had expanded, taking what is not given expanded; when taking what is not given had expanded, the use of weapons expanded; when the use of weapons had expanded, killing living beings expanded; when killing living beings had expanded, lying expanded; when lying had expanded, divisive speech expanded; when divisive speech had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of twenty thousand years had a life span of ten thousand years.

"When humans had a life span of ten thousand years, monks, some beings were beautiful, some beings were ugly. There, those beings who were ugly, coveting the beautiful beings, committed adultery with others' wives.

97. "Thus indeed, monks, when wealth was not being given to the poor, poverty expanded. When poverty had expanded, etc. sexual misconduct expanded; when sexual misconduct had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of ten thousand years had a life span of five thousand years.

98. "When humans had a life span of five thousand years, monks, two phenomena expanded - harsh speech and idle chatter. When these two phenomena had expanded, the life span of those beings declined, and their beauty declined. As their

life span was declining and their beauty was declining, some sons of humans with a life span of five thousand years had a life span of two and a half thousand years, some had a life span of two thousand years.

99. "When humans had a life span of two thousand five hundred years, monks, covetousness and anger expanded. When covetousness and anger had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of two thousand five hundred years had a life span of a thousand years.

100. "When humans had a life span of a thousand years, monks, wrong view expanded. When wrong view had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of a thousand years had a life span of five hundred years.

101. "When humans had a life span of five hundred years, monks, three phenomena expanded. Lust for what is not according to the Teaching, unrighteous greed, wrong conduct. When these three phenomena had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, some sons of humans with a life span of five hundred years had a life span of two hundred and fifty years, some had a life span of two hundred years.

"When humans had a life span of two hundred and fifty years, monks, these phenomena expanded. Disrespect towards one's mother, irreverence towards one's father, disrespect for ascetics, disrespect for brahmins, no honouring of elders in the family.

102. "Thus indeed, monks, when wealth was not being given to the poor, poverty expanded. When poverty had expanded, taking what is not given expanded. When taking what is not given had expanded, the use of weapons expanded. When the use of weapons had expanded, killing living beings expanded. When killing living beings had expanded, lying expanded. When lying had expanded, divisive speech expanded. When divisive speech had expanded, sexual misconduct expanded. When sexual misconduct had expanded, two phenomena expanded - harsh speech and idle chatter. When these two phenomena had expanded, covetousness and anger expanded. When covetousness and anger had expanded, wrong view expanded. When wrong view had expanded, three phenomena expanded - lust for what is not according to the Teaching, unrighteous greed, wrong conduct. When these three phenomena had expanded, these phenomena expanded - disrespect towards one's mother, irreverence towards one's father, disrespect for ascetics, disrespect for brahmins, no honouring of elders in the family. When these phenomena had expanded, the life span of those beings declined, and their beauty declined. As their life span was declining and their beauty was declining, the sons of humans with a life span of two hundred and fifty years had a life span of a hundred years.

The Time of Ten-Year Lifespans

103. "There will be, monks, that time when these human beings will have sons with a life span of ten years. When humans have a life span of ten years, monks, five-year-old girls will be of marriageable age. When humans have a life span of ten years,

monks, these flavours will disappear, as follows: ghee, butter, oil, honey, molasses, and salt. When humans have a life span of ten years, monks, a kind of grain will be the highest food. Just as, monks, at present rice with meat is the highest food; just so, monks, when humans have a life span of ten years, a kind of grain will be the highest food.

"When humans have a life span of ten years, monks, the ten wholesome courses of action will completely disappear, and the ten unwholesome courses of action will greatly flourish. When humans have a life span of ten years, monks, even the word 'wholesome' will not exist, how much less one who performs what is wholesome. When humans have a life span of ten years, monks, those who will be disrespectful to their mothers, disrespectful to their fathers, disrespectful to ascetics, disrespectful to those committed to holy life, and not honouring the elders in the family, they will be honourable and praiseworthy. Just as, monks, at present those who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, and honouring the elders in the family are honourable and praiseworthy; just so, monks, when humans have a life span of ten years, those who will be disrespectful to their mothers, disrespectful to their fathers, disrespectful to ascetics, disrespectful to those committed to holy life, and not honouring the elders in the family, they will be honourable and praiseworthy.

"When humans have a life span of ten years, monks, there will be no recognition of 'mother' or 'mother's sister' or 'maternal uncle's wife' or 'teacher's wife' or 'wives of elders.' The world will fall into confusion like goats and sheep, chickens and pigs, dogs and jackals.

"When humans have a life span of ten years, monks, among those beings there will be fierce resentment towards one another, fierce anger, fierce ill-will, fierce murderous mind. Even of a mother towards her son and of a son towards his mother; even of a father towards his son and of a son towards his father; even of a brother towards his sister and of a sister towards her brother, there will be fierce resentment, fierce anger, fierce ill-will, fierce murderous mind. Just as, monks, a hunter seeing a deer has fierce resentment, fierce anger, fierce ill-will, fierce murderous mind; just so, monks, when humans have a life span of ten years, among those beings there will be fierce resentment towards one another, fierce anger, fierce ill-will, fierce murderous mind. Even of a mother towards her son and of a son towards his mother; even of a father towards his son and of a son towards his father; even of a brother towards his sister and of a sister towards her brother, there will be fierce resentment, fierce anger, fierce ill-will, fierce murderous mind.

104. "When humans have a life span of ten years, monks, there will be a week-long sword-interval. They will perceive one another as deer. Sharp knives will appear in their hands. With sharp knives, thinking 'This is a deer, this is a deer,' they will deprive one another of life.

"Then, monks, for some of those beings, this will occur - 'Let us not kill anyone, and let no one kill us. What if we were to enter a thicket of grass, or a jungle thicket, or a thicket of trees, or a river fastness, or a mountain unevenness, and sustain ourselves on forest roots and fruits.' They will enter a thicket of grass, or a jungle thicket, or a thicket of trees, or a river fastness, or a mountain unevenness, and for a week they

will sustain themselves on forest roots and fruits. After the elapse of that week, having come out from the thickets of grass, the jungle thickets, the thickets of trees, the river fastnesses, and the mountain unevennesses, having embraced one another, they will rejoice together and comfort one another - 'Good to see you, friend, you are alive! Good to see you, friend, you are alive!'

The Discussion on the Increase of Lifespan and Beauty

105. "Then, monks, this will occur to those beings - 'We have reached such an extended destruction of relatives because of undertaking unwholesome mental states. What if we were to do what is wholesome? What wholesome thing should we do? What if we were to abstain from killing living beings, and having accepted this wholesome mental state, we should practise it.' They will abstain from killing living beings, and having accepted this wholesome mental state, they will practise it. Because of undertaking wholesome mental states, they will increase in life span and they will increase in beauty. As their life span is increasing and their beauty is increasing, the sons of humans with a life span of ten years will have a life span of twenty years.

"Then, monks, this will occur to those beings - 'We have increased in life span and we have increased in beauty because of undertaking wholesome mental states. What if we were to do even more what is wholesome? What wholesome thing should we do? What if we were to abstain from taking what is not given... abstain from sexual misconduct... abstain from lying... abstain from divisive speech... abstain from harsh speech... abstain from idle chatter... abandon covetousness... abandon anger... abandon wrong view... abandon three phenomena - unlawful lust, unrighteous greed, wrong conduct... what if we were to be respectful to our mothers, respectful to our fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, and having accepted this wholesome mental state, we should practise it.' They will be respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, and having accepted this wholesome mental state, they will practise it.

"Because of undertaking wholesome mental states, they will increase in life span and they will increase in beauty. As their life span is increasing and their beauty is increasing, the sons of humans with a life span of twenty years will have a life span of forty years... the sons of humans with a life span of forty years will have a life span of eighty years... the sons of humans with a life span of eighty years will have a life span of one hundred and sixty years... the sons of humans with a life span of one hundred and sixty years will have a life span of three hundred and twenty years... the sons of humans with a life span of three hundred and twenty years will have a life span of six hundred and forty years. The sons of humans with a life span of six hundred and forty years will have a life span of two thousand years... the sons of humans with a life span of two thousand years will have a life span of four thousand years... the sons of humans with a life span of four thousand years will have a life span of eight thousand years... the sons of humans with a life span of eight thousand years will have a life span of twenty thousand years... the sons of humans with a life span of twenty thousand years will have a life span of forty thousand years... the sons of humans with a life span of forty thousand years will have a life span of eighty thousand years... When humans have a life span of eighty thousand years, monks, five-

hundred-year-old girls will be of marriageable age.

The Arising of King Saṅkha

106. "When humans have a life span of eighty thousand years, monks, there will be three afflictions: desire, lack of appetite, and ageing. When humans have a life span of eighty thousand years, monks, this Indian subcontinent will be prosperous and flourishing, with villages, market towns, and royal cities so close that a cock could fly from one to another. When humans have a life span of eighty thousand years, monks, this Indian subcontinent will be, methinks, as filled with people as Avīci, just as a reed thicket or an arrow-reed grove. When humans have a life span of eighty thousand years, monks, this Bārāṇasī will be a royal city named Ketumatī, prosperous and flourishing, very populous, crowded with people, and having plenty of food. When humans have a life span of eighty thousand years, monks, in this Indian subcontinent there will be eighty-four thousand cities with Ketumatī the royal city as chief. When humans have a life span of eighty thousand years, monks, in Ketumatī the royal city, a king named Saṅkha will arise, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He will have these seven treasures, as follows: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he will have more than a thousand sons, brave, heroic in form, crushers of enemy armies. He will dwell having conquered this earth bounded by the ocean, without rod, without sword, by righteousness.

The Arising of the Buddha Metteyya

107. "When humans have a life span of eighty thousand years, monks, a Blessed One named Metteyya will arise in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. Just as I have now arisen in the world as a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, will proclaim this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, just as I now, having realised by direct knowledge myself, proclaim this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He will expound the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he will reveal the holy life that is complete in its entirety and pure; just as I now expound the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I reveal the holy life that is complete in its entirety and pure. He will look after a Community of monks numbering many thousands, just as I now look after a Community of monks numbering many hundreds.

108. "Then, monks, the king named Saṅkha, that sacrificial post which was caused to be made by King Mahāpanāda. Having raised up that sacrificial post, having dwelt in it, having given it away, having relinquished it, having given gifts to ascetics,

brahmins, the destitute, travellers, paupers, and beggars, in the presence of the Blessed One Metteyya, the Worthy One, the Perfectly Enlightened One, having shaved off his hair and beard, having put on ochre robes, will go forth from home into homelessness. Having thus gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, before long, that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he will dwell.

109. "Monks, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. And how, monks, does a monk dwell having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing feelings in feelings... etc. He dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk dwells having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge.

The Discussion on the Increase of Lifespan and Beauty for Monks

110. "Monks, walk in your own resort, in your own paternal domain. Monks, walking in your own resort, in your own paternal domain, you will grow in life span, you will grow in beauty, you will grow in happiness, you will grow in wealth, you will grow in power.

"And what, monks, is for a monk regarding life span? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. He, because of having developed and cultivated these four bases for spiritual power, if he wishes, could remain for a cosmic cycle or the remainder of a cosmic cycle. This, monks, is for a monk regarding life span.

"And what, monks, is for a monk regarding beauty? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. This, monks, is for a monk regarding beauty.

"And what, monks, is for a monk regarding happiness? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. This, monks, is for a monk regarding happiness.

"And what, monks, is for a monk regarding wealth? Here, monks, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded one direction with a mind accompanied by equanimity. Likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. This, monks, is for a monk regarding wealth.

"And what, monks, is for a monk regarding power? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This, monks, is for a monk regarding power.

"I do not, monks, perceive any other single power that is so difficult to overcome as this, monks, the power of Māra. Monks, because of undertaking wholesome mental states, thus this merit increases." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Wheel-Turning Monarch is concluded as third.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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