

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

13. The Canon of Conduct (13. Cariyāpiṭakapāḷi)

1. The Chapter on Akitti (1. Akittivaggo)

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PaliVerse

5. The Collection of Minor Texts

13. The Canon of Conduct

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

The Canon of Conduct

1. The Chapter on Akitti

1. The Conduct of Akitti

- 1.** "In a hundred thousand cosmic cycles, and four incalculables;
Whatever was practised in between here, all that is the ripening of
enlightenment.
- 2.** "Having set aside the practice in past cosmic cycles, in this or that existence;
I will tell of the practice in this cosmic cycle, listen to me.
- 3.** "When I, in the great forest, in the empty woodland grove;
Having plunged in, dwelt there, an ascetic named Akitti.
- 4.** "Then, heated by the power of my austerity, the overlord of the celestial
abode, distressed,
Assuming the appearance of a brahmin, approached me for alms.
- 5.** "Leaves brought from the wilds, without oil and unsalted;
Having seen him standing at my door, I scattered them with a cartload.
- 6.** "Having given him the leaves, having turned over the vessel;
Having abandoned further search for food, I entered the leaf-hut.
- 7.** For the second time and the third time, he approached my presence;
Unshaken, unattached, just so I gave.
- 8.** "There is no discolouration in my body on that account;
With rapture, happiness and delight, I spend that day.
- 9.** "If for a month or even two months, I should obtain an excellent one worthy of
offerings;
Unshaken, unattached, I would give the highest gift.
- 10.** "Giving that gift to him, I did not aspire to fame and material gain;
Desiring omniscience, I performed those deeds."

The Conduct of Akitti is the first.

2. The Conduct of Saṅkha

11. "Furthermore, when I was a brahmin named Saṅkha;
Wishing to cross the great ocean, I approached the port.
12. "There I saw on the opposite path, the Self-Become One, the unconquered;
Practicing the wilderness journey, on the heated, hard ground.
13. "Having seen him on the opposite path, I considered this matter;
'This field has arrived, for a being desirous of merit.
14. "Just as a farmer, having seen a field with abundant yield;
Does not plant seed there, he is not desirous of grain.
15. "Just so I, desirous of merit, having seen the supreme best field;
If I do not do service there, I am not desirous of merit.
16. "Just as a minister fond of his seal, among the people in the king's inner
palace;
Does not give them wealth and grain, he falls away from his sealed authority.
17. "Just so I, desirous of merit, having seen the extensive offering;
If I do not give a gift to him, I will decline from merit."
18. "Having thus reflected, having removed my sandals;
Having paid homage to his feet, I gave an umbrella and sandals.
19. "Therefore I, a hundredfold, delicate, delicately nurtured;
But fulfilling the gift, thus I gave to him."

The Conduct of Saṅkha is the second.

3. The Conduct of King Kuru

20. "Furthermore, when I was in Indapatta, the best of cities;
A king named Dhanañcaya, endowed with the ten wholesome qualities.
21. "From the domain of the Kalinga country, brahmins approached me;
They requested from me the large bull elephant, fortunate and deemed
auspicious.
22. "'The country is rainless, there is famine, great hunger;
Give the excellent elephant, blue, named Añjana.
23. "'When a beggar has arrived, rejecting is not fitting for me;
May my undertaking not be broken, I will give the great elephant.'
24. "Having taken the elephant by the trunk, with a jewelled water-pot;
Having sprinkled water on the hands, I gave the elephant to the brahmins.
25. "When that elephant was given, the councillors said this;
'Why do you give your excellent elephant to beggars?

- 26.** "Fortunate, accomplished in blessings, the best for victory in battle;
When that elephant is given away, what will your kingdom do?
- 27.** "I would give my entire kingdom, I would give my own body;
Omniscience is dear to me, therefore I gave the elephant."

The Conduct of King Kuru is the third.

4. The Conduct of Mahāsudassana

- 28.** "In the city of Kusāvatī, when I was a lord of the earth;
Named Mahāsudassana, a wheel-turning monarch of great power.
- 29.** "There I had proclaimed three times a day, here and there:
'Who wishes for what, who desires what, to whom should what wealth be given?'
- 30.** "'Who is hungry, who is thirsty, who wants a garland, who cosmetics;
Garments of various colours, who being naked will put on?
- 31.** "'Who takes an umbrella on the path, who soft and beautiful sandals';
Thus evening and morning, I have proclaimed here and there.
- 32.** "Not in ten places, nor even in a hundred places;
In many hundreds of places, wealth was prepared for beggars.
- 33.** "By day or by night, if a pauper comes;
Having obtained whatever wealth he desires, he goes with full hands.
- 34.** "Such a great gift I gave, lifelong;
I do not give wealth that is disagreeable, nor is there no accumulation in me.
- 35.** "Just as one who is sick, for release from disease;
Having satisfied a physician with wealth, is released from disease.
- 36.** "Just so I, knowing, to fulfil entirely;
To fill the deficient mind, I give gifts to paupers;
Free from attachment, without expectation, for the attainment of highest enlightenment."

The Conduct of Mahāsudassana is the fourth.

5. The Conduct of Mahāgovinda

- 37.** "Furthermore, when I was the chaplain of seven kings;
Venerated by kings, the brahmin Mahāgovinda.
- 38.** "Then I, in the seven kingdoms, whatever tribute was mine;
With that I give a great gift, imperturbable, like the ocean.
- 39.** "Wealth and grain are not disagreeable to me, nor is there no accumulation in me;

Omniscience is dear to me, therefore I give the excellent wealth."

The Conduct of Mahāgovinda is the fifth.

6. The Conduct of King Nimi

- 40.** "Furthermore, when I was in Mithilā, the best of cities;
A great king named Nimi, wise, seeking what is wholesome.
- 41.** "Then I, having built a four-sided hall with four entrances;
There I set giving in motion, for deer, birds, men, and so on.
- 42.** "Clothing and beds, food, drink, and nourishment;
Having made it uninterrupted, I carried on the great giving.
- 43.** "Just as a servant approaches his master for the sake of wealth;
By body, speech, and mind, he seeks to please him.
- 44.** "Just so I, in all existences, will seek the enlightenment-born;
Having satisfied beings with giving, I wish for the highest enlightenment."

The Conduct of King Nimi is the sixth.

7. The Conduct of Prince Canda

- 45.** "Furthermore, when I was the son of King Ekarāja;
In the city of Pupphavatī, a prince named Canda.
- 46.** "Then I, freed from the sacrifice, having departed from the sacrificial
enclosure;
Having generated religious emotion, I carried on the great giving.
- 47.** "I do not drink, I do not eat, nor do I consume food;
Without having given to those worthy of offerings, even for five or six nights.
- 48.** "Just as a merchant, having made an accumulation of goods;
Where the gain is great, there he carries those wares.
- 49.** "Just so, even what is consumed by oneself, when given to another is of great
fruit;
Therefore one should give to another, it will become a hundredfold.
- 50.** "Having known this reason, I give gifts in this or that existence;
I do not step back from giving, for the attainment of highest enlightenment."

The Conduct of Prince Canda is the seventh.

8. The Conduct of King Sivi

- 51.** "In the city named Aritṭha, I was a warrior named Sivi;
Having sat down in the excellent mansion, thus I thought then.
- 52.** "Whatever human gift there is, none not given is found in me;

Even if one were to request my eye, I would give, unmoved."

- 53.** "Having understood my thought, Sakka, the lord of the gods,
Seated in the assembly of gods, spoke these words.
- 54.** "Having sat down in the excellent mansion, King Sivi of great supernormal
power;
Reflecting on various gifts, he did not see anything that could not be given.
- 55.** "'Is this true or is this untrue? Well then, let me investigate that;
Wait a moment, until I know that mind.'
- 56.** Trembling, grey-haired, wrinkled-bodied, afflicted by old age;
Having become like one blind in appearance, he approached the king.
- 57.** "He then, having raised up, the left and right arm;
Having made salutation with joined palms on the head, spoke these words.
- 58.** "'I request you, great king, righteous increaser of the realm;
Your fame, delighting in giving, has risen among gods and humans.
- 59.** "Both my eyes, my sight, are blind and destroyed;
Give me one of your eyes, and you too sustain yourself with one."
- 60.** Having heard his word, joyful, with an agitated mind;
With joined palms, filled with joy, I spoke these words.
- 61.** "Now I, having reflected, have come here from the palace;
You, having understood my mind, have come to ask for my eyes.
- 62.** "Oh, my mental state is fulfilled, my thought is accomplished;
A gift never given before, today I will give to the beggar.
- 63.** "Come, Sivaka, rise up, do not delay, do not tremble;
Give both eyes, having plucked them out, to the pauper."
- 64.** Then he, urged by me, Sivaka, doing my bidding;
Having extracted, he gave, like a palmyra kernel to a beggar.
- 65.** "While I was giving, while bestowing, having given the gift, being mindful;
There is no change of mind, because of enlightenment itself.
- 66.** "Both eyes are not odious to me, my self is not odious to me;
Omniscience is dear to me, therefore I gave the eye."

The Conduct of King Sivi is the eighth.

9. The Conduct of Vessantara

- 67.** "She who was my mother, a noble lady named Phussatī;
She in past births, was Sakka's dear chief queen.

- 68.** "Having known the exhaustion of her life, the lord of gods said this;
'I give you ten boons, excellent lady, whatever you wish'.
- 69.** "When thus spoken to, that goddess again said this to Sakka;
'What offence is there of mine, why am I odious to you?
You dislodge me from this delightful place, like the wind a tree growing on the
earth.'
- 70.** When thus spoken to, that Sakka again said this to her:
"Neither have you done any evil, nor are you disagreeable to me.
- 71.** "'Your life span is just this much, the time of passing away will come;
Accept the ten boons given by me, the excellent best among boons.'
- 72.** "She, granted boons by Sakka, satisfied, joyful and delighted;
Having included me within, Phussatī, the excellent lady, wished for ten boons.
- 73.** "Passed away from there, she Phussatī, was reborn in the warrior caste;
In the city of Jetuttara, she came together with Sañjaya.
- 74.** "When I entered the womb, of Phussatī, my dear mother;
Through my power, my mother, was always delighting in giving.
- 75.** "To the poor, the sick, the aged, to beggars and travellers;
To ascetics and brahmins who are destitute, she gives gifts to those who own
nothing.
- 76.** "Having carried me for ten months, while he was circumambulating the city;
In the middle of the merchants' street, Phussatī gave birth to me.
- 77.** "My name is not from my mother, nor of paternal origin;
Born here in the merchants' street, therefore he was Vessantara.
- 78.** "When I was a boy, eight years old by birth;
Then, having sat down in the mansion, I considered giving a gift.
- 79.** "I would give my heart, my eye, and also my flesh and blood;
I would give my body, having declared it, if anyone were to request of me."
- 80.** "As I was reflecting on my intrinsic nature, without trembling, without
shrinking;
The earth trembled there, with Sineru and its forest-wreath.
- 81.** "Every fortnight, on the fifteenth, on the full moon Observance day;
Having mounted the elephant Paccaya, I approached to give a gift.
- 82.** "From the domain of the Kalinga country, brahmins approached me;
They requested from me the large bull elephant, fortunate and deemed
auspicious.
- 83.** "The country is rainless, there is famine, great hunger;

Give the excellent elephant, all white, the best of elephants.

- 84.** "I give, I do not waver, whatever the brahmins request of me;
I do not conceal what exists, my mind delights in giving.
- 85.** "When a beggar has arrived, rejecting is not fitting for me;
May my undertaking not be broken, I will give the great elephant."
- 86.** "Having taken the elephant by the trunk, with a jewelled water-pot;
Having sprinkled water on the hands, I gave the elephant to the brahmins.
- 87.** "Furthermore, when giving the all-white, best of elephants;
Then too the earth trembled, with Sineru and its forest-wreath.
- 88.** "Through the gift of that elephant, the Sivi people assembled in anger;
They banished him from their own kingdom, 'Let him go to the Vaṅka mountain'.
- 89.** "While they were driving me out, I stood unshaken and firm;
To carry on the great giving, I requested one boon.
- 90.** "All the Sivi were asked, they granted me one boon;
Having sounded the ear-drum, I give the great gift.
- 91.** "Then here a sound arose, tumultuous, frightful, great;
Because of giving they banish him, yet again this one gives a gift.
- 92.** "Having given elephants, horses, chariots, female slaves, male slaves, cattle,
and wealth;
Having given a great gift, I departed from the city then.
- 93.** Having gone out from the city, when he turned back and looked;
Then too the earth trembled, with Sineru and its forest-wreath.
- 94.** "Having given the chariot with four horses, having stood at the crossroads;
Alone, without a companion, I spoke this to Queen Maddī.
- 95.** "'You, Maddī, take Kaṇhā, she is light, the younger sister;
I will take Jāli, for he is heavy, the brother.'
- 96.** "Like a lotus, like a white lotus, Maddī took hold of Kaṇhājīnā;
I, like a golden image, took hold of Jāli, the warrior prince.
- 97.** "Well-born, delicate, four people of the warrior caste;
Treading upon uneven and even ground, we go to the Vaṅka mountain.
- 98.** "Whatever men come along the byways and side paths;
We ask those at the road's end, 'Where is Vaṅkanta mountain?'
- 99.** "Having seen us there, they uttered words of compassion;
They experience suffering, far is the Vaṅkanta mountain.

- 100.** "If children see in the forest wilds, trees bearing fruit;
Because of those fruits, the children cry out.
- 101.** "Having seen the children crying, the tall, extensive trees;
Bending down of their own accord, approach the children.
- 102.** "Having seen this marvel, wonderful, hair-raising;
Maddī, beautiful in all her limbs, uttered an exclamation of approval.
- 103.** "Marvellous indeed in the world, wonderful, hair-raising;
Through Vessantara's power, the trees bent down of their own accord.
- 104.** "The demons shortened the path, out of compassion for the children;
On the very day of departure, they reached the Ceta kingdom.
- 105.** "Sixty thousand kings, then dwelling at the maternal uncle's;
All having become with joined palms, weeping, approached.
- 106.** "Having engaged in friendly talk there, with the Cetas and the Ceta princes;
They, having departed from there, went to the Vaṅka mountain.
- 107.** "Having addressed Vissakamma, the one of great supernormal power, the lord
of gods said:
'Make well a charming, well-crafted hermitage, a leaf-hut.'
- 108.** Having heard the word of Sakka, Vissakamma of great supernormal power;
Made well a charming, well-crafted hermitage, a leaf-hut.
- 109.** "Having plunged into the forest wilds, with little noise, undisturbed;
We four people dwell there, in the mountain caves.
- 110.** "I and Queen Maddī, Jālī and Kaṇhājinā, both;
Dispelling each other's sorrow, we dwelt in the hermitage then.
- 111.** "Guarding the children, I am not alone in the hermitage;
Maddī, having brought fruit, nourishes those three people.
- 112.** "While I was dwelling in the forest wilds, a traveller approached me;
He requested my little children, both Jālī and Kaṇhājinā.
- 113.** "Having seen the beggar who had approached, joy arose in me;
Having taken both sons, I gave them to the brahmin then.
- 114.** "When giving away his own sons, to the brahmin Jūjaka;
Then too the earth trembled, with Sineru and its forest-wreath.
- 115.** "Again Sakka, having descended, having become like a brahmin;
Requested from me Queen Maddī, virtuous and devoted to her husband.
- 116.** "Having taken Maddī by the hand, having filled the cupped hands with water;
With devoted mind and thought, I gave Maddī to him.

- 117.** "When Maddī was being given away, the gods in the sky were delighted;
Then too the earth trembled, with Sineru and its forest-wreath.
- 118.** "Jālī, Kaṇhājīnā my daughter, Queen Maddī the devoted wife;
Giving them away, I did not grieve, because of enlightenment itself.
- 119.** "Both sons are not odious to me, Queen Maddī is not odious to me;
Omniscience is dear to me, therefore I gave what is dear.
- 120.** "Furthermore, in the great forest, at the meeting with my parents;
While they were lamenting pitiably, conversing about happiness and suffering.
- 121.** "With shame and moral fear, weighty, I approached both of them;
Then too the earth trembled, with Sineru and its forest-wreath.
- 122.** "Furthermore, having departed from the great forest with my relatives;
I enter the charming city, Jetuttara, the best of cities.
- 123.** "The seven jewels rained down, a great cloud shed rain;
Then too the earth trembled, with Sineru and its forest-wreath.
- 124.** "This earth is without consciousness, not knowing happiness and suffering;
Yet even it, by the power of my giving, trembled seven times."

The Conduct of Vessantara is the ninth.

10. The Conduct of the Wise Hare

- 125.** "Furthermore, when I was a hare, roaming the wilds;
Feeding on grass, leaves, vegetables and fruits, avoiding harming others.
- 126.** "The monkey and the jackal, and the otter, and I then;
We dwelt in one vicinity, seen in the evening and morning.
- 127.** "I instruct you, regarding actions good and evil;
'Avoid evil deeds, and establish yourselves in the good'.
- 128.** "On the Observance day, having seen the moon not full;
I told those there, 'Today is the Observance day.'
- 129.** "Prepare gifts, to give to one worthy of offerings;
Having given a gift to one worthy of offerings, observe the Observance day.
- 130.** "They said to me 'Good!', according to their ability, according to their strength;
Having prepared gifts, they sought one worthy of offerings.
- 131.** "Having sat down, I thought about a gift, an offering worthy of a recipient;
'If I should obtain one worthy of offerings, what gift will I have?'
- 132.** "'I have no sesame seeds, green peas, beans or rice grains, ghee;
I sustain myself on grass, it is not possible to give grass.

- 133.** "If anyone worthy of offerings comes near me for alms;
I would give my own self, he will not go away empty-handed."
- 134.** "Having understood my thought, Sakka, in the appearance of a brahmin,
Approached my dwelling place, to test my giving.
- 135.** "Having seen him, pleased, I spoke these words;
'Good! You have arrived, for the sake of food, near me.
- 136.** "'A gift never given before, today I will give to you;
You are endowed with the virtue of morality, harassing others is inappropriate
for you.
- 137.** "'Come, light a fire, bring together various pieces of wood;
I will cook myself, you will eat what is cooked.'
- 138.** "Good!" he, glad at heart, brought together various pieces of wood;
He made a great funeral pyre, having made a charcoal chamber.
- 139.** "He lit a fire there, so that it would quickly become great;
Having shaken off my dust-covered body, I sat down to one side.
- 140.** "When the great heap of wood, ablaze, was crackling;
Then having leapt up, I fell, in the midst, amidst the flames.
- 141.** "Just as cool water, entered into whoever it may be;
Appeases disturbance and fever, and gives gratification and joy.
- 142.** "Just so, having entered the blazing fire, for me then;
All disturbance is appeased, just as with cool water.
- 143.** "Skin, hide, flesh, sinews, bones, the heart's binding,
The whole, entire body, I gave to the brahmin."

The Conduct of the Wise Hare is the tenth.

The Chapter on Akitti is the first.

Its summary:

The brahmin Akitti, Saṅkha, the Kuru king Dhanañcaya;
King Mahāsudassana, the brahmin Mahāgovinda.

Nimi and Prince Canda, Sivi, Vessantara, the hare;
I myself was then, he who gave those excellent gifts.

These are the requisites of giving, these are the perfection of giving;
Having given my life to beggars, I fulfilled this perfection.

Having seen one who had approached for alms, I gave up my own self;
In giving there is none equal to me, this is my perfection of giving.

The Exposition on the Perfection of Giving is concluded.



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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