

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)

14. The Book of Birth Stories-1 (14. Jātakapāḷi-1)

16. The Book of the Thirties (16. Tiṃsanipāto)

[Ja 511-520, PTS 5.3-5.106]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

16. The Book of the Thirties

511. The What Desire Birth Story (1)

1. "What is your desire, what is your intention, alone you meditate in the heat;
What are you wishing for, what are you seeking, for what purpose, brahmin?"
2. Just as a great water-pot, well-rounded, holding water;
So too is the ripe mango, excellent in colour, fragrance and flavour.
3. Seeing it floating in the stream, in the stainless middle;
Having taken it with my hands, I brought it to the fire sanctuary.
4. Then having placed it on plantain leaves, I myself;
Having cut it up with a knife, it removed my hunger and thirst.
5. I, free from disturbance, having come to an end, enduring suffering;
I do not attain gratification in any other fruits whatsoever.
6. Having dried me up, death will surely bring that to me;
The mango whose fruit was sweet, with the sweetest portion, delightful;
Which I rescued while it was being swept along, from the ocean, in the great
sea.
7. All has been declared to you by me, why I am fasting;
I am seated towards the charming river, teeming far and wide with broad fish.
8. And you indeed tell me about yourself, O fearless one;
Who are you, beautiful one, or for what reason are you here, O slender-
waisted one?
9. Like a polished sheet of gold, like a tigress on a mountain slope;
Whatever women there are among the gods, attendants of the gods.
10. And whatever women in the human world, endowed with beauty;
There is none equal to you in beauty, among the gods, gandhabbas, and the
human world;
You have been asked by me, O one with beautiful limbs, tell me your name
and relatives.
11. Towards which you are seated, the charming Kosikī, brahmin;
I dwell in a fierce torrent, with a flood of excellent water-streams.
12. Many mountain caves, strewn with various groups of trees;

They have me as their chief, they flow forth in the rainy season.

- 13.** And also many forest streams, bearing blue water currents;
Many elephant-wealth streams, flow forth with water.
- 14.** Those mango, rose-apple, breadfruit, nīpa, palmyra, and fig trees;
They bring many kinds of fruits repeatedly.
- 15.** Whatever fruit falls into the water from both banks,
Without doubt, that fruit of the stream becomes subject to its control.
- 16.** Knowing this, O wise one, of broad wisdom, listen to me;
Do not approve of attachment, ward it off, O lord of people.
- 17.** I do not think you wise, you who are the growth of the realm;
Being nourished, O royal seer, you long for death.
- 18.** His ancestors know this, and the gandhabbas together with the gods;
And also whatever sages in the world, self-restrained austere ascetics;

Without doubt they too know, those famous ones who have become
established.
- 19.** Thus having known, the wise one, all phenomena, the destruction, the passing
away of life;
Evil does not accumulate for that man, if he does not intend the murder of
that one.
- 20.** Though designated by a group of sages, thus known to the world;
With ignoble reproach, you seek evil deed.
- 21.** If I shall die, on your riverbank, O broad-hipped one;
Without doubt, that ill reputation will come to you when I am dead.
- 22.** Therefore, protect yourself from evil action, O slender-waisted one;
Lest all people afterwards revile you when I am dead.
- 23.** This is known by me, O you who endure the unbearable, I give you myself and
that mango;
He, having abandoned the hard-to-abandon types of sensual pleasure, you are
determined upon peace and the Teaching.
- 24.** Whoever, having abandoned the former bond, stands in a later fetter;
He practises what is not the Teaching, and evil increases for him.
- 25.** Come, I will bring you there, surely be living at ease;
I am leading you to the cool place, dwell without worry.
- 26.** That place, resounding with curved-necked birds intoxicated by flower nectar,
O tamer of enemies;
Herons, peacocks, divine ones, jujube-seed birds and honey mynas;

Chirped by flocks of swans, here cuckoos awaken.

- 27.** Mango trees here with drooping branch-tips, resembling a threshing floor of straw;
Kosamba, Salala, Nīpa trees, hanging with ripe palmyra fruits.
- 28.** Garlanded, crowned, with armlets, with bracelets, full of sandalwood;
At night you indulge yourself, by day you experience feeling.
- 29.** Sixteen thousand women, who are these attendants of yours;
Thus you are of great majesty, wonderful and terrifying.
- 30.** What evil action did you do before, bringing suffering to yourself;
Having done which among human beings, you eat the flesh of your own back.
- 31.** Having received the Vedas, bound to sensual pleasures I was;
I wandered for a long course of time, for the harm of others I was.
- 32.** Whoever is a backbiter, thus having cut off he eats;
Just as I today eat the flesh of my own back.

The What Desire Birth Story, the first.

512. The Water-Pot Birth Story (2)

- 33.** Who appeared from the celestial realm in the sky, illuminating the night like the moon;
Rays emanate from your limbs, with a hundred spokes, like lightning in the sky.
- 34.** You, with wind cut off, move through the sky, you go through the air and you stand;
Is your supernormal power made a basis, well developed, even of deities who do not travel?
- 35.** You stand having come through the sky, "Buy the pot" - whatever this meaning is;
Who are you, or whose is that pot? Tell me this matter, brahmin.
- 36.** Not a pot of ghee, nor a pot of oil, not a pot of molasses, nor a pot of honey;
The faults of the pot are not trifling, hear of the many hates in what has gone into the pot.
- 37.** Having drunk which one would stumble at every step and fall into a precipice, a pit, a cave, a sewer or a cesspool;
Even much that is unfit to be eaten one might eat, buy this full pot of hers.
- 38.** Having drunk which, not being master of one's mind, one wanders about like a cow seeking fodder;
Thinking oneself helpless, one sings along and dances, buy this full pot of hers.

- 39.** Having drunk which, like one without clothes, naked, one might wander through the streets in the village;
With deluded mind, sleeping excessively, buy this full pot of hers.
- 40.** Having drunk which, rising up trembling, shaking both head and arms;
He dances like a wooden puppet, buy this full pot of hers.
- 41.** Having drunk which, burnt by fire they lie, and also eaten by jackals;
They undergo imprisonment, murder and loss of wealth, buy this full pot of hers.
- 42.** Having drunk which one might speak what should not be spoken, sitting in the assembly without clothes;
Smeared, gone to one's own vomit, fallen into misfortune, buy this full pot of hers.
- 43.** Having drunk which, one becomes superior, with bloodshot eyes, methinks "All the earth is mine alone";
Not even a king of the four quarters is my equal, buy this full pot of hers.
- 44.** Conceit and arrogance, quarrelsome and slanderous, ugly, going about naked, running away;
The destination and abode of thieves and cheats, buy this full pot of hers.
- 45.** Prosperous and opulent families there may be, with wealth of many thousands in the world;
Made destitute of inheritance by her, buy this full pot of hers.
- 46.** Grain, wealth, silver, gold, field, and cattle - whereby they destroy;
The annihilator of wealthy families, buy this full pot of hers.
- 47.** Whom indeed, having drunk, a man like one intoxicated, reviles mother and father;
He might even seize his mother-in-law and also his daughter-in-law, buy this full pot of hers.
- 48.** Whom indeed, having drunk, a woman like one intoxicated, reviles father-in-law and husband;
Even a slave she might take, even an attendant, buy this full pot of hers.
- 49.** Having drunk which, a man might kill an ascetic or brahmin established in the Teaching;
On that account one might even go to a realm of misery, buy this full pot of hers.
- 50.** Having drunk which, they practise misconduct, by body, by speech, and by mind;
Having practised misconduct, they go to hell, buy this full pot of hers.
- 51.** What those begging do not obtain before, even giving up much gold;

He, having drunk that, speaks falsehood, buy this full pot of hers.

- 52.** Whom indeed, having drunk, when being sent on an errand, when an urgent task has arisen;
Even the meaning spoken he does not understand, buy this full pot of hers.
- 53.** Even those with shame manifest shamelessness, intoxicated by intoxication to drink;
Even the wise, being peaceful, speak much, buy this full pot of hers.
- 54.** Whom indeed, having drunk, like a heap they lie, without food, on the hard ground in uncomfortable sleep;
They come to ugliness and disgrace, buy this full pot of hers.
- 55.** Having drunk which indeed, with drooping shoulders they lie, like cattle struck by a yoke, not indeed by spirituous liquor;
Its force is as if easily endured by a man, buy this full pot of hers.
- 56.** That which human beings avoid, like a snake with terrible poison;
That which is similar to poison in the world, what man deserves to drink it?
- 57.** Whom indeed, having drunk, the sons of Andhakavenda, while serving on the ocean shore;
Attacked each other with pestles, buy this full pot of hers.
- 58.** Whom indeed, having drunk, the ancient gods became heedless, fallen from the celestial realm together with eternity;
Such an intoxicant as this is useless, knowing this, great king, how could one drink it?
- 59.** "There is neither curds nor honey in this pot, having understood thus, buy it, O king;
For thus what is in the pot has been declared by me to you in its true nature, O friend of all."
- 60.** Neither my father nor my mother is such as you are;
Compassionate for welfare, desiring the highest good, I shall do your word today.
- 61.** I give you five excellent villages, a hundred female slaves, seven hundred cattle;
And these ten chariots yoked with thoroughbreds, be my teacher, you who desire my welfare.
- 62.** Let the hundred female slaves be yours alone, O king, and let the villages and cattle be yours alone;
And the chariots yoked with thoroughbreds be yours alone, I am Sakka, the lord of the thirty-three.
- 63.** Eat rice with meat and milk-rice with ghee, and you should eat cakes of honey

and beans;
Thus you, delighting in the Dhamma, O lord of men, blameless, go to the heavenly state.

The Pot Birth Story, the second.

513. The Jayaddisa Birth Story (3)

- 64.** "At long last indeed there has arisen for me today, great food at the meal time of the seventh day;
From where are you, who are you? Please tell me that, declare your birth, as you are known."
- 65.** The king of Pañcāla has entered for hunting, Jayaddisa by name, as you have heard;
I wander through marshlands and forests, eat this pasada deer and release me today.
- 66.** With my own army you sell yourself, harming yourself, this pasada deer you speak of is my food;
Having eaten that pasada deer, wishing to devour, I shall eat afterwards - this is not the time for lamenting.
- 67.** If there is no release for me through ransom, having gone, promise to return for the questions;
Having given that pledge to the brahmin, guarding the truth, I shall return again.
- 68.** What action do you regret, having reached the proximity of death, O king;
Tell me that, perhaps we may be able, to allow the questions for your coming.
- 69.** The brahmin's desire for wealth has been fulfilled by me, that pledge has been fastened on, not released;
Having given that pledge to the brahmin, guarding the truth, I shall return again.
- 70.** The desire for wealth of the brahmin that was made by you, that pledge has been fastened on, not released;
Having given that pledge to the brahmin, guarding the truth, return again.
- 71.** And he, released from the man-eater's hand, having gone to his own palace, one who possesses sensual pleasures as desired;
Having given that pledge to the brahmin, he addressed his son Alīnasattu.
- 72.** This very day be consecrated to the kingdom, practise righteousness towards the rest and others too;
And let there be no wrongdoing in your realm, I go to the presence of the man-eater.
- 73.** What deed doing to you, O king, was wicked, did not please you? That I wish

to hear;

By which today in the kingdom you would cast me out, I would reject even the kingdom without you.

- 74.** Not by action or by speech, dear father, do I remember any offence from you;
And having made an agreement with the man-eater, guarding the truth, I shall go again.
- 75.** I shall go, remain here, there is no release from him while living;
If you go indeed, O king, I too shall go, both of us would not exist.
- 76.** Surely indeed, dear father, this is the principle of the virtuous, but that would be more painful for me than death;
When Kammāsapāda, having cooked him, would forcibly eat him, split on a wooden stake.
- 77.** With my life I shall exchange your life, do not go to the presence of the man-eater;
And this life of yours I shall exchange, therefore I praise death for the sake of life.
- 78.** Then indeed the resolute prince, having paid homage to the feet of mother and father;
The sorrowful mother fell upon the earth, and his father, having raised his arms, wails.
- 79.** Knowing him going thus, the father, with face turned away, salutes with joined palms;
King Soma and King Varuṇa, Pajāpati, the moon and the sun;
Protected by these from the man-eater, permitted, return safely, dear son.
- 80.** What the mother of Daṇḍaki's king, when he had gone, did for Rāma's safety, well protected;
That safety I make for you, by this truth may the gods remember;
Permitted, return safely, son.
- 81.** Openly or in secret, ill-will in the mind, I do not remember ever towards my brother of pure heart;
By this truth may the gods remember, permitted, return safely, brother.
- 82.** And because you have not set your mind above me, husband, nor are you unpleasant to me in mind;
By this truth may the gods remember, permitted, return safely, husband.
- 83.** Lofty, upright, fair-faced, from where are you? You do not understand me dwelling in the forest;
Having known me as a fierce man-eater, who knowing safety would come here?
- 84.** I know you, fierce one, are a man-eater, I do not not know you dwelling in the

forest;
And I am the son of Jayaddisa, eat me today for the release of my father.

- 85.** "I know you are the son of Jayaddisa, for thus the features of you both are alike;
This deed of yours is very difficult to do, who would wish for death for the release of his father.
- 86.** I think nothing here is difficult to do, for one who would wish for death for the release of his father;
And for the sake of his mother, having gone to the world beyond, associated with happiness and heaven.
- 87.** And I indeed do not ever remember any evil deed of my own, whether openly or in secret;
I am one who has discerned birth and death, just as it is for me here, so too in the hereafter.
- 88.** Eat me now, O one of great majesty, do your duties with this body;
Or I fall from the top of the tree for you, covering me you gave me meat.
- 89.** "And this pleases you, prince, you give up your life for the release of your father;
Therefore you, being in a hurry, break up the firewood and kindle the fire."
- 90.** Then indeed the resolute prince, having gathered wood for a great fire;
Having kindled it, announced, "Now the great twin fire is ablaze."
- 91.** Eat me now, O one acting forcibly, why do you look at me moment by moment with bristling hairs;
In such a way I do for you, in whatever way, covering me, you instructed me.
- 92.** Who deserves to eat such a one, established in the Teaching, a speaker of truth, bountiful?
His head would split into seven pieces, whoever would not accept such a speaker of truth.
- 93.** For this hare, imagining him to be a brahmin, made him dwell in his own body;
By that very thing, that moon, the young god, praised with the hare, is today a wish-granting demon.
- 94.** Just as the moon released from Rāhu's mouth, shines like the radiant sun on the fifteenth day;
Thus you, released from the man-eater, shine in Kapila, O one of great majesty;
Gladdening your father and mother, and may all your kinsmen's side rejoice.
- 95.** Then indeed the resolute prince, with joined palms, approached the man-eater;
Permitted, safely, happy, healthy, he returned from the beings defiled by tawny.

- 96.** Him the townspeople and all the country-folk, elephant riders, charioteers, and infantry soldiers;
Paying homage with joined palms, approached, "Homage to you, doer of what is difficult to do."

The Jayaddisa Birth Story, the third.

514. The Six-Tusked Birth Story (4)

- 97.** Why do you grieve, O golden-bodied one, why are you pale, O fair-complexioned one;
You wither, O large-eyed one, like a garland crushed by hands.
- 98.** Great king, a longing came to me in a dream;
It is not of an easily obtainable nature, such as is my longing.
- 99.** Whatever human sensual pleasures there are, here in the world, in the Nandana grove;
All of them are abundant for me, I give you your longing.
- 100.** "Let the hunters come together, O king, whoever are in your realm;
To them I shall declare what my longing is like."
- 101.** These are your hunters, goddess, skilled with their hands, confident;
Knowers of forests and knowers of deer, who have sacrificed their lives for my purpose.
- 102.** Sons of hunters, listen, as many as are assembled here;
A white elephant with six tusks, I saw in a dream;
I have need of its tusks, without obtaining them there is no life for me.
- 103.** Neither by our fathers nor by our grandfathers, has an elephant with six tusks been seen or heard of;
What the king's daughter saw in a dream, tell us what kind of large bull elephant it was.
- 104.** Four directions and four intermediate directions, above and below, these ten directions;
In which direction dwells the king of serpents, the six-tusked one that was seen in a dream?
- 105.** From here straight in the northern direction, having passed beyond the seven vast mountains;
There is an eminent mountain named Suvāṇṇapassa, fully in bloom, frequented by kimpurisas.
- 106.** Having ascended the rock, the dwelling of the kinnaras, look at the foot of the mountain;
Then you will see the king banyan tree, cloud-like in colour, and with a thousand roots.

- 107.** There stands an elephant with six tusks, all white, difficult to overcome by others;
Eight thousand elephants protect him, with tusks as long as plough-poles, strikers swift as the wind.
- 108.** They stand breathing out tremendously, they become agitated even by the stirring of the wind;
But having seen a human being there, they would reduce him to ashes, not even his dust would remain.
- 109.** Many are these ornaments of gold in the royal family, O queen;
And those made of pearls, gems, and lapis lazuli, what will you do with an ornament of tusks;
Do you wish to kill the elephant with six tusks, or will you have the hunter's sons slain?
- 110.** I am jealous and afflicted, huntsman, and I wither away recollecting;
Do this matter for me, hunter, I will give you five excellent villages.
- 111.** Where does he dwell, where does he go to his place, what is the path of one gone to bathe;
How indeed does that king of serpents bathe, how may we understand the destination of the elephant.
- 112.** Right there is that pond not far away, delightful, with good landing places, and with abundant water;
In full bloom, frequented by swarms of bees, for here that king of serpents bathes.
- 113.** Having bathed his head, bearing a garland of waterlilies, all white, with limbs like the skin of a white lotus;
Rejoicing, he goes to his abode, having put in front the great queen, the entirely auspicious one.
- 114.** Having learnt that saying right there, having taken his quiver and bow, the hunter;
Weighs up the seven vast mountains, the lofty mountain named Golden-Flank.
- 115.** Having ascended the rock, the dwelling of the kinnaras, he looked at the foot of the mountain;
There he saw the king banyan tree, cloud-like in colour, with eight thousand roots.
- 116.** There he saw an elephant with six tusks, all white, difficult to overcome by others;
Eight thousand elephants protect him, with tusks as long as plough-poles, strikers swift as the wind.
- 117.** There he saw a pond not far away, delightful, with good landing places, and with abundant water;

In full bloom, frequented by swarms of bees, where that king of serpents bathes.

- 118.** Having seen the elephant's destination and presence, the path of one gone to bathe;
The ignoble one approached the pitfall, engaged by one obedient to the mind's control.
- 119.** Having dug a pit, he covered it with planks, the hunter placed himself inside with his bow;
He struck the elephant that had come to the side with a broad arrow, the doer of wrongful deeds.
- 120.** And the pierced elephant trumpeted a terrible cry, and all the elephants roared terribly;
Making conflict with grass and wood, they ran in the eight directions all around.
- 121.** Thinking "I shall kill him," while fondling, he saw the ochre robe, the banner of the sages;
Though touched by suffering, perception arose: "The arahant's banner is not to be harmed by the virtuous."
- 122.** Whoever, not free from corruption, will put on the ochre robe;
Devoid of self-control and truth, he does not deserve the ochre robe.
- 123.** But whoever has left behind corruption, well concentrated in morality;
Endowed with self-control and truth, he indeed deserves the ochre robe.
- 124.** The elephant, struck with a broad arrow, with uncorrupted mind addressed the hunter:
"For what purpose, or for what reason, my dear, did you kill me, or whose is this undertaking?"
- 125.** "The chief queen of the king of Kāsi, venerable sir, she was venerated in the royal family, Subhaddā;
She saw that and she informed me, and she said to me 'there is need for the tusks'."
- 126.** For many are my lofty pairs of tusks, which belonged to my fathers and grandfathers;
That princess prone to wrath knows them, the fool desiring murder made enmity.
- 127.** Rise up, huntsman, having taken the saw, cut off these tusks before I die;
You should tell that wrathful princess, "The elephant is slain, come, here are his tusks."
- 128.** Having risen, that fierce huntsman, having taken the saw, having cut off the tusks of the noble elephant;

Lovely, beautiful, incomparable on earth, having taken them, he departed from there quickly.

- 129.** Afflicted by fear, distressed by the slaughter of the elephant, those elephants that ran through the eight directions;
Not seeing the man, the enemy of the elephant, they returned to where that king of elephants was.
- 130.** Those elephants there, having cried and lamented, having scattered dust on their own heads;
They all went to their own abode, having put in front the great sage, the entirely auspicious one.
- 131.** Having taken the tusks of the noble elephant, lovely, beautiful, incomparable on earth;
With golden streaks illuminating all around, that hunter approached the city of Kāsi;
He presented the tusks to the princess, "The elephant is slain, come, here are his tusks."
- 132.** Having seen the tusks of the noble elephant, dear to her husband in a former birth;
Right there her heart split, and by that very thing the foolish woman died.
- 133.** He who had attained the highest enlightenment, of great majesty, smiled in the midst of the assembly;
The monks with well-liberated minds asked, "The Buddhas do not manifest without a reason."
- 134.** The young maiden whom you saw, wearing the ochre robe, practising homelessness;
She was then a princess, I was then the king of serpents.
- 135.** Having taken the tusks of the noble elephant, lovely, beautiful, incomparable on earth;
The hunter who approached the city of Kāsi, he indeed was Devadatta at that time.
- 136.** Before the sun set, wandered for a long time, this ancient conduct high and low;
Free from anguish, free from sorrow, free from the dart, having directly known by himself, the Buddha spoke.
- 137.** I was there at that time, monks;
A king of serpents I was then, thus remember the Jātaka.

The Six-Tusked Birth Story, the fourth.

515. The Sambhava Birth Story (5)

- 138.** We have attained kingship and sovereignty, O pure one delighting in purity;
I wish to attain greatness, to conquer this earth.
- 139.** By the Teaching, not by what is not the Teaching, not the Teaching does not
please me;
The Teaching practised is indeed the function, for a king it is, O pure one
delighting in purity.
- 140.** By which we are blameless here, and by which blameless after death;
By which we may attain fame among gods and humans, brahmin.
- 141.** I who wish to do what is beneficial and what is right, brahmin;
That benefit and that right, when asked, declare, brahmin.
- 142.** Not apart from Vidhura, O king, is one worthy to declare this;
That benefit and right which you wish to accomplish, O warrior.
- 143.** Come indeed, sent one, go to the presence of Vidhura;
Carrying this gold coin, go, O pure one delighting in purity;
Give this offering, for the instruction in meaning and teaching.
- 144.** Bhāradvāja went well to the presence of Vidhura;
The great brahmin saw him eating in his own house.
- 145.** I am sent as a messenger of the king, of the famous Korabya;
"Ask the meaning and the Teaching," thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Vidhura.
- 146.** "They will block the Ganges for me, I am not able, brahmin,
To block the great ocean, how will that be possible?"
- 147.** I am not able to declare to you the meaning and the Teaching when asked;
But Bhadrakāra is my son, legitimate, my own offspring;
Having gone, ask him about the meaning and the Teaching, brahmin.
- 148.** Bhāradvāja went well to the presence of Bhadrakāra;
The great brahmin saw him seated in his own house.
- 149.** I am sent as a messenger of the king, of the famous Korabya;
"Ask the meaning and the Teaching," thus spoke Yudhiṭṭhila;
That meaning and that Teaching, Bhadrakāra, tell me.
- 150.** Having abandoned the meat-pole, I pursue the iguana;
I am not able to declare to you the meaning and the Teaching when asked.
- 151.** My brother named Sañcaya, my youngest, delighting in purity;
Having gone, ask him about the meaning and the Teaching, brahmin.
- 152.** Bhāradvāja went well to the presence of Sañcaya;
The great brahmin saw him seated in his own house.

- 153.** I am sent as a messenger of the king, of the famous Korabya;
"Ask the meaning and the Teaching," thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Sañcaya.
- 154.** Death always swallows me, in the evening and morning, O Sucīrata;
I am not able to declare to you the meaning and the Teaching when asked.
- 155.** My brother named Sambhava, my youngest, delighting in purity;
Having gone, ask him about the meaning and the Teaching, brahmin.
- 156.** "Wonderful indeed, sir, is this matter, this does not please us;
Three persons, father and sons, among them none knew by wisdom.
- 157.** You are not able to declare that, the meaning and the Teaching when asked;
How then would a young boy know, the meaning and the Teaching when asked?
- 158.** Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching, brahmin.
- 159.** Just as the spotless moon, going through the space element;
Outshines all the hosts of stars in the world with its radiance.
- 160.** Thus too, though endowed with youth, Sambhava shines through exertion in wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching, brahmin.
- 161.** Just as the month of Rammaka, in summer, brahmin;
More than other months, shines with tree blossoms.
- 162.** Thus too, though endowed with youth, Sambhava shines through exertion in wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching, brahmin.
- 163.** Just as the Himalaya, O Brahmā, the mountain Gandhamādana;
Covered with various trees, a dwelling place for hosts of great beings;
And with divine medicines, it shines in the directions and wafts fragrance.
- 164.** Thus too, though endowed with youth, Sambhava shines through exertion in wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching, brahmin.
- 165.** Just as fire, O Brahmā, garlanded with flames, possessed of glory;

Blazing, goes through the forest, the fire, the black-pathed one.

- 166.** The ghee-eater, the smoke-bannered one, the burner of the highest forest;
At night on the mountain peak, with abundant fuel, he shines.
- 167.** Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
- 168.** By speed they know a good horse, and an ox when there is a load to carry;
By milking they know a cow, and a wise one when speaking.
- 169.** Thus too, though endowed with youth, Sambhava shines through exertion in
wisdom;
Do not despise him as young, without having asked Sambhava;
Having asked Sambhava you would know, the meaning and the Teaching,
brahmin.
- 170.** Bhāradvāja went well to the presence of Sambhava;
The great brahmin saw him playing outside the city.
- 171.** I am sent as a messenger of the king, of the famous Korabya;
"Ask the meaning and the Teaching," thus spoke Yudhiṭṭhila;
That meaning and that Teaching, when asked, declare, Sambhava.
- 172.** Truly I shall declare to you, just as the skilled one does;
And the king indeed knows that, whether he will do it or not.
- 173.** "Today or tomorrow," he might say, when asked by the king, O Sucīrata;
Let not the king Yudhiṭṭhila, having done so, be negligent when a matter has
arisen.
- 174.** "One should speak only of internal matters, when asked by the king, O
Sucīrata;
One should not establish a wrong path, like one who is deluded and mindless.
- 175.** One should not overcome oneself, one should not practise what is not the
teaching;
One should not lead others to an unsuitable place, one should not be given to
harm.
- 176.** And whatever warrior knows how to do these things;
That king always grows, like the moon in the bright fortnight.
- 177.** And he is dear to relatives, and shines among friends;
Upon the collapse of the body, the wise one is reborn in heaven."

The Sambhava Birth Story is the fifth.

516. The Great Monkey Birth Story (6)

- 178.** In Benares there was a king, the increaser of the Kāsi realm;
Surrounded by friends and ministers, he went to Migājina.
- 179.** There he saw a brahmin, white, mottled, afflicted with skin disease;
Demolished like a koviḷāra tree, lean, with veins spread over the body.
- 180.** Having seen the man fallen into distress, who had reached the state of utmost compassion;
The frightened king said, "Which of the demons are you?"
- 181.** "Your hands and feet are white, and whiter still is your head;
Your body is of spotted colour, you are full of skin disease.
- 182.** "Your back, with its hollows and bumps, resembles a row of wheels;
Your limbs are like black joints, I do not see another such as this.
- 183.** "With bruised feet, thirsty, emaciated, with veins spread over you;
Hungry, with scorched appearance, from where are you, where are you going?"
- 184.** "You are hard to look at, of poor appearance, discoloured, dreadful to behold;
Even your mother who bore you would not wish to see you.
- 185.** "What deed did I do before, whom not to be killed did I slay;
Having done what wrong-doing, did I come to this suffering?"
- 186.** Truly I shall declare to you, just as the skilled one does;
For the wise here praise the truth-speaker in the world.
- 187.** Wandering alone, searching for cattle, confused I went beyond in the forest;
In the forest, in the wilderness, in the uninhabited place, frequented by various elephants.
- 188.** In the forest frequented by beasts of prey, I was lost;
I wandered there for a week, afflicted by hunger and thirst.
- 189.** There I saw a tinduka tree, standing on uneven ground, being hungry;
Hanging over a precipice, bearing accomplished fruit.
- 190.** I ate those fallen by the wind, they pleased me exceedingly;
Unsatisfied, I climbed the tree, there I shall be, having eaten.
- 191.** One was eaten by me, the second was longed for;
Then that branch broke, as if cut by a hatchet.
- 192.** I, together with the branches, feet upward, head downward;
Fell into the mountain fortress, without a footing, without a support.
- 193.** And because the water was deep, therefore I did not attain it;
There I lay joyless, for no less than ten nights.

- 194.** Then here a monkey came, with a tail like an ox's, dwelling in caves;
Wandering from branch to branch, eating tree fruits.
- 195.** He, having seen me lean and pale, showed compassion towards me;
"Hey, who is this here, thus distressed by suffering?"
- 196.** Whether human or non-human, declare yourself to me;
Having extended joined palms in salutation to him, I spoke these words.
- 197.** I am a human being who has met with misfortune, there is no destination for
me from here;
This I say to you, may you be blessed, and may you be my refuge.
- 198.** Having taken up a heavy stone, the monkey wandered on the mountain;
Having made a contrivance with the stone, the best of men said this.
- 199.** Come, having mounted my back, grasp my neck with your arms;
I will pull you out, from the mountain precipice, with speed.
- 200.** Having heard that word of his, of the glorious monkey-king;
Having mounted the back of the wise one, I grasped his neck with my arms.
- 201.** He raised me up from there, the radiant, powerful monkey;
Suffering hardship with difficulty, from the mountain precipice, with speed.
- 202.** Having lifted me up, the peaceful one, the best of men said this:
"Come, my dear, protect me, I will sleep for a moment."
- 203.** Lions, tigers and panthers, bears, wolves and hyenas;
They would harm me when heedless, having seen them, ward them off.
- 204.** Thus having made me his protection, he slept for a moment;
Then I, unwisely, acquired an evil view.
- 205.** This one is food for human beings, just as other beasts in the forest;
What if, having killed this monkey, I, hungry, should eat it.
- 206.** Having eaten, I shall go, taking meat as provision;
I shall cross over the wilderness, it will be my provisions for the journey.
- 207.** Then having taken up a stone, I struck his head;
As my body was weary, the blow was weak.
- 208.** And he, the monkey, struck by the force, smeared with blood;
With eyes full of tears, weeping, looks at me.
- 209.** "Do not do this to me, venerable sir, and you indeed did such a thing;
And you indeed, long-lived one, are worthy to prevent others."
- 210.** Oh indeed, hey man, such a doer of difficult deeds;
Such uneven difficult passes, from the precipice I was raised by me.

- 211.** Brought as if from the other world, he thought me one to be betrayed;
That evil was thought by him of evil character, evil by the evil one.
- 212.** May you not, you who stand against the Teaching, experience bitter feeling;
May that evil deed not kill you, like its fruit kills the bamboo.
- 213.** In you there is no trust, of bad character, unrestrained;
Come, go behind me, visible near.
- 214.** You are released from the grasp of fierce beasts, you have reached the human realm;
This is the path, you who stand against the Teaching, go by it as you please.
- 215.** Having said this, the mountain-dweller, having washed his head in the lake;
Having wiped away his tears, then he ascended the mountain.
- 216.** I am cursed by him, afflicted by fever;
With burning body, I approached to drink water.
- 217.** Heated as if by fire, a lake smeared with blood;
Resembling pus and blood, all arose for me.
- 218.** As many drops of water as fell upon my body;
So many boils arose, like half a wood-apple.
- 219.** Having burst, they oozed from me, corpse-like, with pus and blood;
Wherever I go, in villages and towns.
- 220.** With sticks in hand they ward me off, women and men alike;
Covered with putrid stench, "Do not come near," they say.
- 221.** Such is this suffering, for seven years now for me;
I experience my own action, wrong-doing by myself in the past.
- 222.** "This I say to you, venerable ones, as many as are assembled here;
Do not be a betrayer of friends, for a betrayer of friends is evil."
- 223.** One becomes a leper, one with skin disease, whoever here is treacherous to friends;
Upon the body's collapse, the one who betrays friends is reborn in hell.

The Great Monkey Birth Story is the sixth.

517. The Water-Sprite Birth Story (7)

- 224.** If, while you seven were floating on the ocean,
A demon seeking human sacrifice should seize the boat;
Having given a gradual discourse, you released them from the water-sprite.
- 225.** I would give my mother first, having given my wife, then my brother;
Then having given my companion, I would give a brahmin as fifth;

Sixth I would give myself, but I would never give Mahosadha.

- 226.** Your mother who nurtured you, compassionate for a long time;
The wise one, seeing the benefit, wrongs you with six;
Having made another likeness, she freed him from murder.
- 227.** Such a one who gives life, your own mother who bore you in her womb;
For what fault would you give your mother to the water demons?
- 228.** Like a young girl she wears ornaments, without adornment;
At the doorkeeper and the royal guard, she laughs loudly for too long a time.
- 229.** And also to hostile kings, he himself sends messengers;
For that fault, I would give my mother to the water demons.
- 230.** The noble one among the group of women, speaking pleasantly exceedingly;
Virtuous, following along, like a shadow that does not depart.
- 231.** Not prone to wrath, possessing merit, wise, seeing the benefit;
For what fault would you give Ubbarī to the water demons?
- 232.** Engrossed in playful delight, come under the sway of harm;
She requests wealth from me, who does not request, for her own sons.
- 233.** I, filled with lust, give much wealth, high and low;
Having given up what is very difficult to give up, afterwards I grieve, unhappy;
For that fault, I would give Ubbarī to the water demons.
- 234.** By which the countries were gathered, and brought as a receptacle;
Conveyed from foreign kingdoms, having amassed much wealth.
- 235.** The excellent among archers, the hero with sharp counsel;
For what fault would you give your brother to the water demons?
- 236.** By which the countries were gathered, and brought as a receptacle;
Conveyed from foreign kingdoms, having amassed much wealth.
- 237.** The foremost of archers, a hero with sharp spells;
This king, made happy by me, the boy despises.
- 238.** "Even my attendance, lady, he does not come as before;
For that fault, I would give my brother to the water demons."
- 239.** In one night both, you and the archery student;
Both born here as Pañcālas, friends well united.
- 240.** By conduct he has been devoted to you, sharing one suffering and happiness
with you;
Zealous for you day and night, appointed in all duties;
For what fault would you give your companion to the water demons?

- 241.** "By conduct this one, lady, laughed loud together with me;
Even today with that beauty, she laughs loudly for too long a time.
- 242.** "Even with Ubbarī, lady, I consult gone to a private place;
Without being invited he enters, not having been announced before.
- 243.** Having gained access, having been given permission, the shameless,
disrespectful one;
For that fault, I would give that companion to the water demons.
- 244.** Skilled in all signs, knowing sounds, one who has learnt the collections;
Engaged in omens and dreams, in departures and in entrances.
- 245.** Versed in the earth and sky, skilled in the constellations and their courses;
For what fault would you give a brahmin to the water demons?
- 246.** "Even in the assembly, lady, having opened his eyes, he looks at me;
Therefore I would give the cruel one who has gone beyond the eyebrow to the
water demons.
- 247.** The earth with its surrounding ocean, girdled by the sea;
You dwell upon the earth, surrounded by ministers.
- 248.** A great kingdom bounded by four quarters, victorious, of great power;
You were the sole king on earth, your fame has spread far and wide.
- 249.** Sixteen thousand women, adorned with jewelled earrings;
Ladies from various countries, beautiful like heavenly maidens.
- 250.** Thus accomplished in all qualities, endowed with all sensual pleasures;
Dear to the happy is long life, they say, O warrior.
- 251.** Then by what beauty, or else by what reason;
Guarding the wise one, do you give up life, hard to give up.
- 252.** From when the great medicine came into my hand, lady;
I do not directly know of even the slightest wrong-doing by the wise one.
- 253.** And if at any time, death should come to me before;
He, Mahosadha, would bring happiness to my sons and grandsons.
- 254.** He sees the future and the present, and every purpose too;
One whose actions are faultless should not be given to the water demons.
- 255.** Hear this, Pañcālas, the saying of Cūḷaneyya;
Guarding the wise one, he gives up life, hard to give up.
- 256.** For mother, wife, and brother, for friend and brahmin;
And also for himself, Pañcāla abandons the life of six.
- 257.** Thus wisdom is of great benefit, subtle, thinking of what is good;

For welfare and benefit in this present life, and for happiness in the future.

The Water-Sprite Birth Story is the seventh.

518. The White Nāga King Birth Story (8)

- 258.** One of scattered speech, not concealing the secret counsel, unrestrained,
unable to discern;
Fear follows that unwise one, self-made, as the supaṇṇa follows the white
serpent Paṇḍaraka.
- 259.** Whoever, through delusion, laughing, tells a secret counsel that should be
protected;
Fear quickly follows that one whose counsel is broken, as the supaṇṇa follows
the white serpent Paṇḍaraka.
- 260.** A friend in name only does not deserve to know a serious matter, a secret;
And a true friend who is unwise, or wise but harmful.
- 261.** I entered into trust with the naked ascetic, thinking 'This ascetic is esteemed,
self-developed';
To him I told, I revealed the secret matter, now that the matter is past, I cry
miserably.
- 262.** To him I told the supreme secret, O Brahmā, for I was not able to restrain my
speech;
For from his side fear has come to me, now that the matter is past, I cry
miserably.
- 263.** He who indeed, imagining one to be a friend, tells a secret matter to one of
low birth;
Through hate, fear, or infatuated with lust, that fool is without doubt
overthrown.
- 264.** One of concealed speech, who has entered among the wicked, who utters
words in assemblies;
They call that man a venomous snake, foul-mouthed, far, far from such a one
should one restrain oneself.
- 265.** Food and drink, Kāsi cloth and sandalwood, agreeable women, garlands and
ointments;
Having left behind all sensual pleasures, we go, O supaṇṇa, we have come to
you for our lives.
- 266.** Who here among the three incurs blame, in this world, O living nāga king?
The ascetic, the supaṇṇa, or you yourself - why was Paṇḍaraka seized?
- 267.** "An ascetic," I thought, "he is esteemed by me, dear to me, self-developed in
mind;

To him I told, I revealed the secret matter, now that the matter is past, I cry miserably.

- 268.** There is no being on earth who is immortal, there is no lack of kinds of wisdom, it should not be blamed;
By truth, by the Teaching, by resolution, by self-control, a man here brings about what is hard to obtain.
- 269.** Mother and father are the supreme among relatives, there is no third compassionate one for him;
Even to them he should not tell the highest secret, considering the breach of counsel.
- 270.** Mother and father and sister and brothers, or friends who are his allies;
Even to them he should not tell the highest secret, considering the breach of counsel.
- 271.** If a wife should speak to a man, a maiden speaking pleasantly;
Endowed with sons, beauty and fame, honoured by the congregation of kinsmen, even to her he should not tell the highest secret;
Considering the breach of counsel.
- 272.** One should not reveal a secret matter, one should guard it like a treasure;
For a secret matter made manifest is not good for one who understands.
- 273.** A wise person should not share secrets with a woman, nor with an enemy;
Whoever is won over by material gains, and whoever is a man who is a thief of the heart.
- 274.** Whatever man enlightens one who has not understood a secret matter;
Out of fear of betrayal of counsel, he endures as one who has become a slave.
- 275.** As many as know a man's secret, the counsellor's hidden matter;
So many are his fears, therefore one should not divulge a secret.
- 276.** One should speak in secret during the day in private, at night one should not utter a word excessively;
For eavesdroppers hear the counsel, therefore the counsel quickly comes to ruin.
- 277.** Just as there may be a great city, without doors, made of iron, with excellent halls;
Surrounded by moats dug all around, so too are my secret counsellors here.
- 278.** Those men who keep secret counsel, of unscattered speech, firm in their own welfare, O two-tongued one;
Enemies stay far away from them, like groups of foes from venomous snakes.
- 279.** Having left the house, gone forth, clotheless, naked, shaven, he wanders for the sake of food;

To him indeed I revealed the secret matter, from benefits and teachings we have departed.

- 280.** How acting is the supaṇṇa king, of what morality, by what ascetic practice is the practice;
An ascetic walking, having abandoned what is cherished, how acting does one go to the heavenly state.
- 281.** Endowed with shame, endurance, and self-control, without wrath, having abandoned slander;
An ascetic walking, having abandoned what is cherished, acting thus one goes to the heavenly state.
- 282.** As a mother pervades her young son, born of her body, with contact throughout all his limbs;
Thus indeed you appeared to me, lord of birds, having compassion as a mother for her son.
- 283.** "Well then, today release from murder, O serpent, for there are three sons, there is no other;
A disciple, an adopted son, and a son born from oneself - delight in one of the sons who was mine."
- 284.** Thus indeed the supaṇṇa released the serpent with these words, having established himself upon the ground, the twice-born one to the forked-tongued one;
"Released today, you have gone beyond all fears, on land and in water may you be protected by me."
- 285.** Just as a skilled physician for the sick, like a cool lake for the thirsty;
Just as a dwelling for those afflicted by snow and cold, thus too I become a refuge for you.
- 286.** Having made a pact with an enemy, O womb-born one, with the egg-born;
Having opened your fangs you lie down, from where has this fear come to you?
- 287.** One should doubt even an enemy, and should not trust even a friend;
Fear arisen from the fearless, even cuts the roots.
- 288.** How could one trust in him, with whom a dispute was made;
One should stand with constant readiness, he does not find pleasure with enemies.
- 289.** He should inspire trust but should not trust that one, unsuspected yet suspicious he should be;
In such a way the wise one should strive, so that the other would not know his nature.
- 290.** They, of divine beauty, of delicate form, both similar, Sujā and the mass of

merit;

Approached the naked ascetic Karampiya, having become united like horse-drawing noble ones.

- 291.** Then indeed Paṇḍaraka, having himself approached the naked ascetic, said this:
"Released today, I have gone beyond all fears; surely we are not dear to your mind."
- 292.** The supaṇṇa king was indeed dear to me, without doubt this is true, O Paṇḍaraka;
He, infatuated with lust, did this evil deed, fully aware, not through delusion.
- 293.** Neither dear nor disagreeable is there for me, seeing this world and the next;
But with the appearance of the well-restrained, unrestrained you wander in this world.
- 294.** You have the appearance of a noble one but are ignoble, unrestrained with the semblance of the restrained;
You are of dark birth, of ignoble form, you have practised much evil misconduct.
- 295.** You betrayed one who was not hateful, and you are treacherous and divisive;
By this speaking of truth, may your head split into seven pieces.
- 296.** Therefore, one should not betray friends, there is no one more sinful than a betrayer of friends;
The one smeared with poison was struck down from the earth, for by the word of the serpent-king, the restrained one was destroyed.

The White Nāga King Birth Story is the eighth.

519. The Sambulā Birth Story (9)

- 297.** Who are you, trembling in the mountain grotto, standing alone with thighs pressed together?
You have been asked by me, with waist measurable by hand, tell me your name and relatives.
- 298.** Illuminating the charming forest, frequented by lions and tigers;
Who are you, beautiful one, or whose are you, O slender-waisted one?
I pay respect to you, dear lady, I am a Titan, homage to you.
- 299.** He who is the son of the king of Kāsi, they know him as Sotthisena;
I am Sambulā, his wife, know this thus, O Titan;
I pay respect to you, venerable sir, I am Sambulā, homage to you.
- 300.** "The son of Vedehī, venerable sir, dwells in the forest, sick;
Him, afflicted by disease, I alone attend to alone.
- 301.** And I, by gleaning in the forest, honey, meat, and deer's lair;

When I bring that as food, surely today his body withers.

- 302.** What will you do in the forest with the prince, who is sick;
Sambulā, with one who has been attended to, I shall become your husband.
- 303.** What form is found in me, afflicted by sorrow, in a wretched state;
Seek another, venerable sir, more handsome than me.
- 304.** Come, having ascended this mountain, my wives are four hundred;
Among them you shall be the noble one, endowed with all sensual pleasures.
- 305.** Surely, O one with star-like radiance, whatever you wish in your mind;
All that is abundant for me, enjoy yourself today together with me.
- 306.** If you, Sambulā, will not make me your chief queen;
You are fit for my morning meal, you will become food tomorrow.
- 307.** And the fierce one with seven matted locks, Kaḷāra the man-eater;
Seized Sambulā by the arm in the forest, as she saw no protector.
- 308.** Afflicted by the goblin, the cruel one with eyes for material gains;
And she, fallen under the enemy's control, bewails her husband.
- 309.** This is not so much suffering to me, that a demon should devour me;
As that my noble master's mind will become otherwise towards me.
- 310.** Surely there are no gods, they must be away, surely there are no world-
guardians here;
For those acting hastily, the unrestrained, surely there are none to restrain
them.
- 311.** This one is the noble among women, glorious, peaceful, righteous, with
radiance rising like fire;
If you, demon, devour this maiden, your head would split into seven pieces;
Do not burn her, release the devoted wife.
- 312.** And she came to the hermitage, freed from the cannibal;
Like a bird to its empty nest, like a cow to a shed whose calf has gone.
- 313.** She there lamented, the king's daughter, glorious;
Sambulā, with eyes dimmed by the season, not seeing her protector in the
forest.
- 314.** I pay homage to ascetics and brahmins, to seers accomplished in conduct;
Not seeing the prince, I have gone to you for refuge.
- 315.** I pay homage to lions and tigers, and whatever other beasts in the forest;
Not seeing the prince, I have gone to you for refuge.
- 316.** Grasses, creepers, and medicinal plants, mountains and forests;
Not seeing the prince, I have gone to you for refuge.

- 317.** I pay homage to the night, dark as the blue lotus, garlanded with stars;
Not seeing the prince, I have gone to you for refuge.
- 318.** I pay homage to the Ganges, the Bhāgīrathī, the receptacle of rivers;
Not seeing the prince, I have gone to you for refuge.
- 319.** I pay homage to the foremost king of mountains, the Himalaya, the rocky
mountain;
Not seeing the prince, I have gone to you for refuge.
- 320.** You have indeed come late in the evening, O glorious king's daughter;
With whom did you meet today, who is more dear to you than me?
- 321.** This indeed I said then, seized by that enemy;
This is not so much suffering to me, that a demon should devour me;
As that my noble master's mind will become otherwise towards me.
- 322.** Of female thieves of much cunning, among whom truth is very difficult to find;
The nature of women is hard to know, like a fish's course in water.
- 323.** May truth so protect me, if it will protect me;
As I do not directly know another more dear than you;
By this speaking of truth, may your illness be appeased.
- 324.** Those seven hundred eminent elephants, guard night and day with weapons
raised;
And sixteen hundred archers, what kind of danger do you see, dear lady?
- 325.** Adorned women with complexions like the finest lotus, slender-waisted, he
sees, sweet-voiced like swans;
Having heard their measured singing and music, now for me, dear father, it is
not as it was before.
- 326.** Wearing golden breastplates, of beautiful form, adorned, like human nymphs
in appearance;
Dear to Sotthisena, dear son, with blameless limbs, maidens of the warrior
caste entice him.
- 327.** If I, dear father, just as before, should support my husband again in the forest
by gleaning;
He would honour me and not dishonour me, even from here, dear father, that
would be better than this.
- 328.** When abundant food and drink is set out, a woman with polished ornaments,
adorned;
Endowed with all qualities yet disagreeable to her husband, without doubt,
death for her is better than that.
- 329.** Even if poor, wretched, without wealth, with only a mat as companion, yet she
is dear to her husband;

Even one endowed with all qualities yet disagreeable, this one is better, even though poor, who is beloved.

- 330.** A woman who is beneficial to a man is very rare, and rare is a husband who is beneficial to his wife;
Your wife is both beneficial and virtuous, O lord of men, practise righteousness towards Sambulā.
- 331.** If you, having obtained extensive wealth, overcome by jealousy, go to death;
Both I and these princesses, dear lady, we shall all be obedient to you.

The Sambulā Birth Story is the ninth.

520. The Fragrant Tinduka Birth Story (10)

- 332.** Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead.
- 333.** From intoxication negligence would arise, from negligence destruction arises;
From destruction defects arise, do not be negligent, O bull of the Bharatas.
- 334.** For many warriors have been ruined, the welfare and the country, by the heedless;
And also village headmen and villages, the homeless and householders.
- 335.** For a heedless warrior, in the realm, O increaser of the realm;
All wealth perishes, that is called the king's misery.
- 336.** This is not the principle, great king, for too long a time you are negligent;
Thieves destroy the prosperous, flourishing country.
- 337.** You will have no sons, no unwrought gold, no grain;
When the realm is being plundered, you will be deprived of all possessions.
- 338.** A king, even a warrior, fallen from all wealth,
Relatives, friends and companions do not regard him as worthy of honour.
- 339.** Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
Though they live depending on him, they do not regard him as worthy of honour.
- 340.** One whose activities are not arranged, a fool, an imprudent counsellor;
Fortune gives up the imprudent, as a snake its worn-out skin.
- 341.** For one whose work is well arranged, who rises early, who is not lazy;
All his wealth increases, like cattle with a leading bull.
- 342.** Listening to private conversation, great king, wander in the realm and province;
There, having seen and having heard, thereby you should proceed.

- 343.** Thus may Pañcāla feel, struck by an arrow in battle;
Just as I feel today, struck by a thorn.
- 344.** You are old with weak eyes, you do not see forms well;
What is that to Brahmadatta, that a thorn should pierce you?
- 345.** Much here is Brahmadatta's fault, I am on the path, brahmin;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.
- 346.** For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.
- 347.** When such fear has arisen, oppressed by fear, dear son, young men;
Make hiding places, having brought thorns in the forest.
- 348.** "When indeed will this king, Brahmadatta, die;
In whose realm maidens without husbands grow old."
- 349.** "Indeed, your speech is insulting, wretched one, unskilled in beneficial words;
Where does the king seek husbands for the maidens?"
- 350.** "It is not insulting speech from me, Brahmā, I am skilled in meaning and terms;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.
- 351.** For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people;
In a hard-to-live, hard-to-support time, whence husbands for the maidens?
- 352.** Thus may Pañcāla lie, slain by a spear in battle;
Just as this miserable Sāliya lies, slain by a ploughshare.
- 353.** Not by rule you, wretch, are angry with Brahmadatta;
You who curse the king, having not offended yourself.
- 354.** By principle I am angry at Brahmadatta, brahmin;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.
- 355.** For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.
- 356.** She surely again, you, having cooked, brought the meal at the improper time;
While looking for the meal-bringer, Sāliya was slain by the ploughshare.
- 357.** Thus may Pañcāla be killed, slain by a sword in battle;
Just as I today am struck, and my milk has flowed forth.
- 358.** When a beast throws away milk, it injures the cattle-keeper;
What is that to Brahmadatta, that the venerable one censures us?

- 359.** Blameworthy, Brahmā, is Pañcāla, of King Brahmadatta;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.
- 360.** For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people.
- 361.** The fierce, restless cow, which before we did not milk;
That now today we milk, troubled by those desiring milk.
- 362.** Thus let Pañcāla cry, bereft of his son let him wither away;
Just as this wretched cow, bereft of her calf, runs about.
- 363.** When a beast of the cattle-keeper might run about or cry out;
What offence is there here, of King Brahmadatta?
- 364.** The offence, Great Brahmā, is of King Brahmadatta;
The country-folk are unprotected, destroyed by those who exact unlawful taxes.
- 365.** For at night thieves devour, by day they devour with beaks;
In the realm of a false king, many are the unrighteous people;
How then, without sword and sheath, is the milk-drinking generation destroyed?
- 366.** Thus may Pañcāla be eaten, slain in battle with his son;
Just as I today am eaten, by villagers, the forest-born.
- 367.** Kings do not arrange protection for all beings, O frog, in the human world;
A king is not unrighteous in this way, that crows would eat such a one alive.
- 368.** Not according to the Teaching indeed, practitioner of the holy life, you speak
what is not pleasing to the warrior;
While the people are being plundered far and wide, you honoured the king as supremely heedless.
- 369.** If this were well-governed, Brahmā, a prosperous country, joyful and clear;
Having eaten the offerings and the best almsfood, crows would not eat one like me alive, the crows.

The Fragrant Tinduka Birth Story is the tenth.

Its summary:

Kimchanda, Kumbha, Jayaddisa, Chaddanta, then Paṇḍitasambhava, Sirakapi;
Dakarakkhasa, Paṇḍaranāgavara, then Sambula, Tindukadevasuta.

The Thirty Section is concluded.

The first part of the Jātaka Pāṭi 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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