

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)

15. The Book of Birth Stories-2 (15. Jātakapāḷi-2)

18. The Book of the Fifties (18. Paṇṇāsanipāto)

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PaliVerse

5. The Collection of Minor Texts

15. The Book of Birth Stories-2

18. The Book of the Fifties

526. The Niḷinikā Birth Story (1)

1. "The country is being burnt, and the kingdom also perishes;
Come, Niḷinikā, go, bring that brahmin to me."
2. "I am not one who endures suffering, O king, I am not skilled in the journey;
How shall I go to the forest frequented by elephants?"
3. "Having gone to the prosperous country, by elephant and by chariot;
By a wooden raft vehicle, thus go, Niḷinikā.
4. "With elephants, horses, chariots, and infantry, go taking the warriors;
By your own beauty and form, you will bring him under your control."
5. "Marked by plantain banners, surrounded by bhuja trees;
This charming hermitage of Isisinga is seen.
6. "This is reckoned as his fire, this smoke is seen;
Methinks he tends the fire for us, Isisinga of great supernormal power."
7. "And having seen her coming, adorned with jewelled earrings;
Isisinga, frightened, entered the hermitage with its leaf-roof.
8. "And she at the door of the hermitage, plays with a ball;
Displaying her limbs, and revealing what is secret.
9. "And having seen her playing, the matted-hair ascetic who had gone to the
leaf-hut;
Having gone forth from the hermitage, spoke these words.
10. "Hey, what is the name of that tree, whose fruit has gone thus;
Even when thrown far, it returns, it does not go leaving it behind."
11. "Near my hermitage, Brahmin, on Mount Gandhamādana;
There are many such trees, whose fruit has gone thus;
Even when thrown far, it returns, it does not go leaving me behind."
12. "Let the venerable one come to this hermitage and eat, I give you foot-
ointment and food to receive;
Let the venerable one sit down here on this seat, let the venerable one eat
roots and fruits from here."
13. "What is this between your thighs, well-covered, appearing dark like a streak;

Tell me, being asked, this matter, has your head entered into a sheath?"

- 14.** "While I was wandering in the forest searching for roots and fruits, I encountered a bear of very terrible form;
He, having fallen upon me, suddenly approached, and having pushed me aside, he tore off my head.
- 15.** "This wound of mine is consumed and itches, and at all times I do not obtain comfort;
You are able to remove this itch, being entreated, may you do the brahmin's benefit."
- 16.** "Your wound is deep in form, with blood, not putrid, the wound's odour is great;
I shall make for you some astringent application, so that you may become supremely happy."
- 17.** "Neither the application of spells nor the application of astringents, nor medicines work, practitioner of the holy life;
Remove the itch by rubbing with your soft one, so that I might become supremely happy."
- 18.** "In which direction from here is your hermitage, do you find delight in the forest?
Are roots and fruits abundant for you, do fierce beasts not harm you?"
- 19.** "From here straight in the northern direction, the Khemā river flows from the Himalayas;
On its bank is my charming hermitage, oh, may you see my hermitage.
- 20.** Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom;
Sung for all around by kimpurisas, oh, may you see my hermitage.
- 21.** "Palmyra trees and roots and fruits are here for me, endowed with beauty and fragrance;
That, endowed with such pieces of land, oh, may you see my hermitage.
- 21.** "Fruits and roots are abundant here, endowed with colour, fragrance and flavour;
And hunters come to that place, may they not take away my roots and fruits from there."
- 23.** "My father has gone searching for roots and fruits, he comes now in the evening time;
Let us both go to that hermitage, until father comes from the roots and fruits."
- 24.** "Many other sages of good dispositions, royal sages, dwell along the byways;
Ask them about my hermitage, they will lead you to my presence."

- 25.** "No firewood has been split by you, no water has been brought by you;
The fire too has not been lit by you, why do you brood like a fool?
- 26.** "The firewood has been split and the fire has been kindled, and the warming
fire has been prepared for you, O practitioner of the holy life;
And there is a chair for me and water, you delight here as the supreme one
from before.
- 27.** "You have not split firewood, you have not brought water, you have not lit the
fire, your food is uncooked;
You do not speak to me today, my son, what has been lost, or what mental
suffering is there?"
- 28.** "A matted-hair ascetic, a practitioner of the holy life, came here, handsome to
behold, with slender body, he illuminates;
Neither too tall nor too short, with very dark hair as his covering, sir.
- 29.** "Born without a beard, of fresh appearance, and on his neck a receptacle-like
ornament;
Two paired swellings born on his chest, resembling golden tinduka fruits,
luminous.
- 30.** "And his face is exceedingly beautiful, and from his ears hang those with
curled tips;
They shine as the young man walks about, and the thread which is the
restraint of the matted hair.
- 31.** "And he has four other ornaments, blue, yellow, red, and white;
They tinkle as the young man walks about, like a flock of tiriṭi birds in the rainy
season.
- 32.** "He does not wear a girdle made of muñja grass, nor a mat, nor indeed the
bark garment of a renunciant;
They shine, stuck between his loins, with a hundred spokes, like lightning in
the sky.
- 33.** "Without pegs and without stalks, bound together at the waist below the
navel;
Untouched they make constant play, alas dear father, what tree fruits are
those?"
- 34.** "And his matted hair is exceedingly beautiful, more than a hundred, with curly
tips, fragrant;
His head in two parts, well divided in form, oh, would that my matted hair were
thus!
- 35.** "And when he scatters those matted locks, endowed with beauty and
fragrance;
Like a blue water-lily stirred by the wind, just so this hermitage is fragrant.

- 36.** "And his mire is exceedingly beautiful, not such as that which is on my body;
It gives off fragrance, stirred by the wind, like a forest in full bloom at the
height of summer.
- 37.** "He strikes a tree fruit from the earth, beautifully variegated, pleasant, fair to
behold;
And when thrown it comes back again to his hand, alas dear father, what tree
fruit is that?"
- 38.** "And his teeth are exceedingly beautiful, pure, even, possessing the excellent
colour of a conch shell;
When opened they gladden the mind, surely he did not eat vegetables with
them.
- 39.** "Not harsh, not dripping, moment by moment soft, straight, uninflated,
steadfast is his speech;
His cry is delightful, sweet-voiced like a cuckoo, pleasant to the heart, it
captivates my mind.
- 40.** "With a melodious voice, not too diffuse in speech, surely not too devoted to
study;
I wish, dear sir, to see him again, for the young man was my friend before.
- 41.** "Well-connected everywhere, a smooth wound, broad, well-formed, resembling
a rough leaf;
By that very means the young man, having mounted over me, pressed the
opened thigh with his buttocks.
- 42.** They shine, radiate and are brilliant, with a hundred spokes, like lightning in
the sky;
His arms are soft, with hair like collyrium, and his variegated round fingers are
beautiful.
- 43.** "With limbs not rough and not with long body-hair, his nails were long and also
red-tipped;
Embracing with soft arms, of beautiful form, he attended upon me, giving
delight.
- 44.** "His hands, resembling the cotton of a tree, luminous, with beautiful skin
round like the surface of a golden conch;
Soft hands, having touched me with them, he has gone from here, by that they
burn me, dear father.
- 45.** "Surely he did not carry a pingo basket, surely he did not break firewood
himself;
Surely he does not strike trees with an axe, for there are no calluses on his
hands.
- 46.** "And the bear indeed made a wound on him, he said to me 'Make me happy';
That I did, thereby there was happiness for me, and he said 'I am happy', O

Brahmin.

- 47.** "And this rug of yours spread with māluva leaves, has become scattered about by me and by him;
Wearied in appearance, having delighted in the water, again and again we go to the leaf hut.
- 48.** "Today the sacred verses do not come to mind, dear son, nor the fire-sacrifice nor the sacrificial rites;
Nor would I eat your roots and fruits, until I see that practitioner of the holy life.
- 49.** "Surely you understand, you too dear son, in which direction the practitioner of the holy life dwells;
Lead me to that direction quickly, dear son, lest I die at your hermitage.
- 50.** "For I have heard of a forest with variegated blossoms, resounding with birds, frequented by flocks of birds;
Lead me to that forest quickly, dear father, before I give up life at your hermitage."
- 51.** "In this forest radiant with light, frequented by hosts of gandhabbas, gods, and nymphs;
In this ancient residence of sages, one should not reach such discontent.
- 52.** "Friends come to be and also do not come to be, they show affection to relatives and friends;
And this contemptible one, for what reason is he devoted, who does not even know from where I have come.
- 53.** "By living together indeed, friendships are joined again and again;
That same friend, not meeting, decays through not living together.
- 54.** "If you should see the practitioner of the holy life, if you should converse with the practitioner of the holy life;
Like a ripened crop by a great flood, you will quickly abandon this austere ascetic practice."
- 55.** "If again you should see the practitioner of the holy life, if again you should converse with the practitioner of the holy life;
Like a ripened crop by a great flood, you will quickly abandon this heat of asceticism."
- 56.** "These beings wander about, dear son, in various forms in the human world;
A wise man should not resort to them, having approached her, the practitioner of the holy life perishes."

The Nīlīnikā Birth Story is first.

527. The Ummānantī Birth Story (2)

- 57.** "Whose dwelling is this, Sunanda, guarded by a wall made of pale-yellow bricks?
Who is seen like a flame of fire from afar, a blaze in the sky like on a mountain peak?
- 58.** "Whose daughter is this, Sunanda, whose daughter-in-law, and also whose wife?
Tell me quickly, being asked right here, whether she is unattached or has a husband."
- 59.** "For I know this, O lord of men, from mother and from father and also of the mare;
That man is yours alone, O protector of the earth, night and day diligent in your welfare.
- 60.** "Prosperous and flourishing and well-grown, a certain minister of yours, O lord of men;
This is the wife of that Abhipāraka, Ummānantī by name, O king."
- 61.** "Hey, hey, this name of hers, by mother and by father was made very well;
For then, looking at me, she who drives mad made me a madman."
- 62.** "She who on the full moon night, doe-eyed, sat down, with limbs like the skin of a white lotus;
Two full moons on that day I thought there were, having seen her dressed in red like a pigeon's foot.
- 63.** "When with long eyelashes, beautiful and lovely, enticing me, she looks at me;
Stretching herself, she captivates my mind, like a kimpurisi born in the forest on the mountain.
- 64.** "For then, gigantic and dark-complexioned, adorned with jewelled earrings;
A woman wearing a single garment, like a frightened hind, looks at me.
- 65.** "When indeed will a beautiful woman with copper-coloured nails, with fine hair, with soft arms, anointed with the essence of sandalwood;
With rounded fingers, with gentle and skilled touch, attend to me from the head.
- 66.** "When indeed will the daughter of Tirīṭi, adorned with a golden net breast-plate, with slender waist;
Embrace me with soft arms, like a creeper embracing a tree grown in the great forest.
- 67.** "When indeed will she with beautiful skin dyed with lac-colouring, with breasts like drops, with limbs like the skin of a white lotus;
Bring her face near to my face, as a drunkard brings a bowl of liquor to a drunkard.
- 68.** "When I saw her standing there, entirely auspicious and delightful;

From then on, of my own mind, I know not anyone.

- 69.** "Having seen Ummānantī, adorned with jewelled earrings;
I do not sleep by day and night, like one defeated for a thousand.
- 70.** "If Sakka were to grant me a boon, and that boon were to be obtained by me;
For one night or two nights, I would become Abhipāraka;
Having delighted with Ummānantī, then I would be King Sivi."
- 71.** "While I was paying homage to the beings, the lord of beings, a demon having
come spoke this to me;
'The king's mind is fixed on Ummānantī, I give her to you, let her attend upon
you.'"
- 72.** "I would fall from merit and I am not immortal, and people would know this evil
of mine;
And there would be great vexation of your mind, having given your dear
Ummānantī without seeing her."
- 73.** "O lord of men, not apart from you or me, would all people know of the deed
done;
Since Ummānantī was given to you by me, enjoy exceedingly, O king, let go of
craving."
- 74.** "A human being doing evil action, he imagines 'May others not know this here';
Beings see him doing this, and those men on earth who are engaged in
practice.
- 75.** "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear
Ummānantī without seeing her."
- 76.** "Surely she is dear to me, O lord of men, she is not disagreeable to me, O
protector of the earth;
Go indeed to Ummānantī, venerable sir, as a lion approaches the cave of a
rock."
- 77.** "The wise, though oppressed by their own suffering, do not abandon actions
that have happiness as their fruit;
Nor, even if deluded and intoxicated by pleasure, do they practise evil deeds."
- 78.** "For you are my mother and father, husband, lord, nourisher and deity;
I am your slave together with sons and wife, do as you please, master."
- 79.** "Whoever, thinking 'I am the lord,' does evil, and having done so, is not
frightened of others;
He does not live a long life by that, even the gods would look upon him with
contempt because of his evil.
- 80.** "What belongs to others, given by the owners, those established in the

Teaching who accept the gift;
The receivers and the donors too there, they perform an action with pleasant fruit only."

- 81.** "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear Ummadantī without seeing her."
- 82.** "Surely she is dear to me, O lord of men, she is not disagreeable to me, O protector of the earth;
Since Ummadantī was given to you by me, enjoy exceedingly, O king, let go of craving."
- 83.** "Whoever by one's own suffering burns another's suffering, or by pleasure burns one's own happiness;
'Just as this is for me, so for others' - whoever knows thus, he has understood the Teaching.
- 84.** "Would anyone else on earth believe you that she is not dear to me?
And there would be great vexation of your mind, having given your dear Ummadantī without seeing her."
- 85.** "O lord of men, you know she is dear to me, she is not disagreeable to me, O protector of the earth;
With what is dear I give you what is dear, O lord of men, those who give what is dear, O lord, obtain what is dear."
- 86.** "Surely I will kill myself, because of sensual pleasure;
For I would not endeavour to murder the rule by what is not the rule."
- 87.** "If you, O lord of men, do not desire what is mine, O foremost hero among men;
I abandon her to all the people, O Sibyā, released by me, then you may call her."
- 88.** "If you, Abhipāraka, abandon an innocent one, a doer of good, for his harm;
And great would be the blame against you, nor would there be any faction for you in the city."
- 89.** "I shall endure this blame, blame and praise and all reproach;
Let this come to me, O protector of the earth, do as you please, Sivi."
- 90.** "He who takes up neither blame nor praise, nor reproach nor veneration;
Glory and prosperity depart from him, just as well-rained water from dry ground."
- 91.** "Whatever suffering and happiness from here, transgression of principle and mental vexation;
I shall bear all with my chest, just as the earth for the immovable and the trembling."

- 92.** "Transgression of principle and mental vexation, and the suffering of others, I shall remove;
Alone I shall bear this burden, established in the Teaching, not abandoning anything."
- 93.** "This meritorious deed leading to heaven, O lord of men, do not create an obstacle for me;
Devoted, I give you Ummadantī, as a king gives wealth to brahmins at a sacrifice."
- 94.** "Surely you are a benefactor to me, a friend to me is Ummadantī and you too;
Gods and ancestors all would blame, and I would see evil in the future life."
- 95.** "They would not call this unrighteous, O King of the Sivis, the townspeople and all the country-folk;
Since Ummadantī was given to you by me, enjoy exceedingly, O king, let go of craving."
- 96.** "Surely you are a benefactor to me, a friend to me is Ummadantī and you too;
And the teachings of the good, well proclaimed, are difficult to transgress like the ocean's shore."
- 97.** "You are worthy of offerings to me, compassionate for my welfare, a supporter and provider, and a protector of my desires;
Offerings made to you, O king, are indeed of great fruit, by my wish accept Ummadantī."
- 98.** "Surely indeed you, Abhipāraka, practised all the Teaching for me, son of a doer of good;
Who else would be a bringer of safety for you here, what two-footed man in the world of the living at dawn?"
- 99.** "You are indeed the best, you are unsurpassed, you are one who has reached the Teaching, one who understands the Teaching, the wise one;
May you, protected by the Teaching, live long, and expound to me the Teaching, O protector of the Teaching."
- 100.** "Come now, Abhipāraka, hear my word;
I will expound to you the Teaching, practised by the good."
- 101.** "Good is a king who delights in the teaching, good is a man possessed of wisdom;
Good is not betraying friends, happiness is the non-doing of evil."
- 102.** "In the realm of one free from wrath, of a king established in the teaching;
May humans dwell in happiness, in their own homes with cool shade."
- 103.** "And I do not approve of this, action done without consideration is not good;
Those who, having known, act themselves, hear these similes of mine, you."

- 104.** "When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.
- 105.** "Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.
- 106.** "When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.
- 107.** "Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous.
- 108.** "Nor would I, by what is not the Teaching, aspire to immortality;
Or to conquer this entire earth, Abhipāraka.
- 109.** "Whatever jewel exists here among human beings;
Cattle, slaves, and unwrought gold, cloth, and yellow sandalwood.
- 110.** "Horses, women, jewels and gems, and whatever the moon and sun protect for
me;
Not for the sake of that would I act unrighteously, for I was born a bull among
the Sivas.
- 111.** "The leader, the benefactor, risen high, the protector of the realm, honouring
the Teaching of the Sivas;
He, reflecting on the Teaching itself, therefore is not subject to the control of
his own mind."
- 112.** "Surely you, great king, always free from disaster, safe;
You will exercise kingship for a long time, for such is your wisdom.
- 113.** "We give thanks to you for this, that you do not neglect the Teaching;
Having neglected the Teaching, a warrior lord passes away from the kingdom.
- 114.** "Practise the Teaching, great king, towards mother and father, O warrior;
Having practised the Teaching here, O king, you will go to heaven.
- 115.** "Practise the Teaching, great king, towards children and wife, O warrior, etc.
- 116.** "Practise the Teaching, great king, towards friends and colleagues, O warrior,
etc.
- 117.** "Practise the Teaching, great king, towards vehicles and forces, etc.
- 118.** "Practise the Teaching, great king, in villages and towns, etc.
- 119.** "Practise the Teaching, great king, in countries and provinces, etc.
- 120.** "Practise the Teaching, great king, towards ascetics and brahmins, etc.

- 121.** "Practise the Teaching, great king, towards beasts and birds, O warrior, etc.
- 122.** "Practise the Teaching, great king, the Teaching practised brings happiness;
Having practised the Teaching here, O king, you will go to heaven.
- 123.** "Practise the Teaching, great king, the gods with Indra, including the Brahmā realm;
By well-practised deeds they attained heaven, do not be negligent in the Teaching, O king."

The Ummānantī Birth Story is second.

528. The Great Bodhi Birth Story (3)

- 124.** "Why the stick, why the hide, why the umbrella, why the sandals;
Why the hook and the bowl, and the double robe too, brahmin;
You appear to be in a hurry, which direction do you desire?"
- 125.** "These twelve years, I have dwelt in your presence;
I do not know of barking by the tawny dog.
- 126.** "This one roars like one enraged, showing its white fangs;
Having heard you, together with your wife, faithless towards me, lord."
- 127.** "This fault was done, as you speak, brahmin;
I am exceedingly pleased with this, dwell here, brahmin, do not go."
- 128.** "Before it was all white, then it became spotted;
Now it is all red, it is time for me to depart.
- 129.** "Before I was inside, then in the middle, then outside;
Before there is expulsion, I go away by myself.
- 130.** "One should not associate with the faithless, like a well in a waterless forest;
Even if one were to dig into it, the water would smell of mud.
- 131.** "One should associate only with the devoted, one should avoid the undevoted;
One should attend upon the devoted, like one desiring water at a lake.
- 132.** "One should associate with a person who associates, one should not associate
with one who does not associate;
That is the quality of a bad person, who does not associate with one who
associates.
- 133.** "Whoever does not associate with one who associates, does not keep company
with one who keeps company;
He is indeed the lowest of humans, like a monkey dependent on a branch.
- 134.** "By too constant association, and by not meeting;
By this friends grow old, and by asking at the wrong time.

- 135.** "Therefore one should not go constantly, nor should one go after a long time;
One should request a request at the proper time, thus friends do not decay.
- 136.** "By dwelling too long, the dear one becomes disagreeable;
Having informed you, we go, before we become disagreeable to you."
- 137.** "If thus, when we are entreating, you do not understand our joined palms;
You do not heed the word of us, your mindful attendants;
Thus we entreat you, may you again make a turn."
- 138.** "If we dwell thus, there will be no obstacle;
Either for you, great king, or for me, O increaser of the realm;
Perhaps we might see each other, after the passing of days and nights."
- 139.** "If the utterance, by association, conforms to nature;
Unwillingly one does what is not to be done, or even what is to be done;
In what is to be done unwillingly, who here is defiled by evil?"
- 140.** "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
- 141.** "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."
- 142.** "If a Lord of all the world arranges life;
Supernormal power and the state of disaster, action good and evil;
A person who carries out his command, the Lord is defiled by that.
- 143.** "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
- 144.** "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."
- 145.** "If, caused by what was done in the past, one undergoes pleasure and pain;
The evil done in the past, that debt he is released from;
Released from the ancient debt, who here is defiled by evil?"
- 146.** "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
- 147.** "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."
- 148.** "Derived from just four, matter comes into being for living beings;
And from where matter comes into being, there indeed it returns;
Only here does the soul live, after death, after death it perishes.
- 149.** This world is annihilated, those who are foolish and those who are wise;
When the world is being annihilated, who here is defiled by evil?"

- 150.** "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
- 151.** "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."
- 152.** "They say, the experts in warrior lore in the world, fools thinking themselves wise.
One would kill mother and father, and also the eldest brother;
One would kill sons and wife, if such were the purpose.
- 153.** "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil.
- 154.** "Then when a need has arisen, I would uproot even with the root;
My need was for provisions too, the monkey was well destroyed by me.
- 155.** "If that meaning and the Teaching are good and not evil;
If your word is true, sir, the monkey was well destroyed by me.
- 156.** "If indeed you would recognise the fault of your own doctrine;
You would not censure me, for such is your doctrine."
- 157.** "A man who holds the doctrine of no-cause, and one who believes in a Creator;
And one who holds to past deeds, and an annihilationist, and a man who knows political science.
- 158.** "These bad persons in the world, fools thinking themselves wise;
Such a one would do evil, and also cause another to do it;
Association with bad persons, ends in suffering, yielding bitterness.
- 159.** "In the guise of a ram, a wolf before, unsuspected approaches a herd of goats;
Having killed a ram, a she-goat and a goat, having terrified them, he flees wherever he wishes.
- 160.** "Certain ascetics and brahmins of such a kind, having made a covering,
deceive human beings;
Those who abstain from food and those who sleep on the bare ground, dust and dirt, striving in the squatting posture;
And periodic eating and abstaining from drinking, those of evil conduct claiming to be Worthy Ones.
- 161.** "These bad persons in the world, fools thinking themselves wise;
Such a one would do evil, and also cause another to do it;
Association with bad persons, ends in suffering, yielding bitterness.
- 162.** "Those who say there is no energy, and those who proclaim causelessness;
Those who described as hollow both the actions of others and one's own actions.

- 163.** "These bad persons in the world, fools thinking themselves wise;
Such a one would do evil, and also cause another to do it;
Association with bad persons, ends in suffering, yielding bitterness.
- 164.** "For if there were no energy, action good and evil;
A king would not support a carpenter, nor would he have machines made.
- 165.** "Because there is energy, action good and evil;
Therefore he has machines made, a king supports a carpenter.
- 166.** "If for a hundred years the sky did not rain and snow did not fall;
This world would be annihilated, this generation would perish.
- 167.** "Because the sky rains, and snow falls;
Therefore crops ripen, and the country is protected for a long time.
- 168.** "When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.
- 169.** "Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.
- 170.** "When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.
- 171.** "Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous.
- 172.** "Of a great fruit-bearing tree, whoever cuts the fruit while unripe;
He does not know its flavour, and its seed perishes.
- 173.** "He governs the country, like a great tree, not by rule;
He does not know its flavour, and his country perishes.
- 174.** "Of a great fruit-bearing tree, whoever cuts the fruit when ripe;
He knows its flavour, and its seed does not perish.
- 175.** "He who governs the country, like a great tree, by rule;
He knows its flavour, and his country does not perish.
- 176.** "And whatever king governs the country not by rule;
That king, a warrior, is opposed by all medicinal plants.
- 177.** "Likewise harming the townspeople, those engaged in buying and selling;
In exacting tribute and taxes, he is hostile to the treasury.
- 178.** "Knowing the field of excellent strikes, accomplished in battle;
Harming the exalted, the king is hostile to his army.

- 179.** "Likewise harming the sages, the restrained ones living the holy life;
The unrighteous warrior, he is hostile to heaven.
- 180.** "And whatever king is established in what is not the Teaching, kills his
blameless wife;
He brings forth a cruel state, and is hostile to his sons.
- 181.** "One should practise the Teaching in the countryside, among townspeople and
forces;
And one should not harm the sages, one should treat children and wife
righteously.
- 182.** "Such a lord of the earth, the protector of the realm, not prone to wrath;
He causes his rivals to tremble, like Indra, the lord of the titans."

The Great Bodhi Birth Story is third.

The Fifty Section is concluded.

Its summary:

The first is named Sanīlinika, and the second is the excellent Saummadantī;
And the third is named Bodhisirī, thus three beautiful ones were spoken of by
the conqueror.



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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