

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)

20. The Book of the Seventies (20. Sattatinipāto)

[Ja 531-532, PTS 5.289-5.331]



PaliVerse

5. The Collection of Minor Texts

15. The Book of Birth Stories-2

20. The Book of the Seventies

531. The Kusa Birth Story (1)

1. "This country of yours, with wealth, with vehicles, with life, endowed with all sensual pleasures;
This kingdom of yours, instruct it, mother, I am going where dear Pabhāvatī is."
2. "With a mind not upright, carrying a great burden, by day and by night and at midnight;
Return quickly to Kusāvatī, Kusa, I do not wish the ugly one dwelling here."
3. "I shall not go from here to Kusāvatī, O Pabhāvatī, enticed by your beauty;
I delight in the charming abode of Madda, having abandoned the kingdom, delighted in seeing you."
4. "O Pabhāvatī, enticed by your beauty, I wander the earth in a deluded state;
I do not know the direction from where I have come, I am intoxicated by you, O doe-eyed one."
5. "O you dressed in golden bark garments, with a girdle of gold;
O beautiful-waisted one, yours indeed are sensual pleasures, I am not desirous of kingship."
6. "There is misfortune for him, dear sir, who desires one who is unwilling;
O king, you desired one without desire, you wrongly desire one who is not pleasant."
7. "Whether unwillingly or willingly, whatever man obtains what is dear;
We praise the gain here, the lack of gain there is evil."
8. "You dig a stone's core, with the wood of a kaṇikāra tree;
You obstruct the wind with a net, you who desire one unwilling."
9. "Surely a stone has been laid down in your heart, O you of soft characteristics;
I who have come from a foreign country find no pleasure from you."
10. "When, having made a frown, the king's daughter looks at me;
Then I become a cook, in the inner palace of the king of Madda."
11. "When, smiling, the king's daughter looks at me;
Then I become a cook, then I become King Kusa."
12. "For if the word of the sign-readers will be true;

You will never be my husband, let them cut me into seven pieces."

- 13.** "For if the word is true, whether of others or of mine;
There is indeed no other husband for you, O Kusā of the lion's voice."
- 14.** "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-thighed Pabhāvatī would look at me.
- 15.** "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-thighed Pabhāvatī would speak to me.
- 16.** "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-nosed-and-thighed Pabhāvatī would smile at me.
- 17.** "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-nosed-and-thighed Pabhāvatī would laugh heartily at me.
- 18.** "I shall have a gold necklace made for your neck, having reached Kusāvatī, O hunchback;
If the elephant-thighed one would touch me with her hands."
- 19.** "Surely this king's daughter does not find even comfort in Kusa;
In a cook, a servant, a man, who has no need of wages."
- 20.** "Surely this hunchback does not receive the cutting of her tongue;
With a well-sharpened knife, speaking such insulting speech."
- 21.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great fame, make him dear to you, beautiful one.
- 22.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great riches, make him dear to you, beautiful one.
- 23.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of great power, make him dear to you, beautiful one.
- 24.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of a great country, make him dear to you, beautiful one.
- 25.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as a great king, make him dear to you, beautiful one.
- 26.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one with a lion's voice, make him dear to you, beautiful one.

- 27.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of sweet voice, make him dear to you, beautiful one.
- 28.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of drop-like voice, make him dear to you, beautiful one.
- 29.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of sweet voice, make him dear to you, beautiful one.
- 30.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of honey-sweet voice, make him dear to you, beautiful one.
- 31.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as one of a hundred crafts, make him dear to you, beautiful one.
- 32.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as a warrior, make him dear to you, beautiful one.
- 33.** "Do not measure him by form, Pabhāvatī, by height;
Considering him as King Kusa, make him dear to you, beautiful one."
- 34.** "These elephants stand stiff, all armoured;
Before they trample the wall, bring that queen."
- 35.** "Having made her into seven portions, I shall show this Pabhāvatī
To the warriors, who have come here to kill me."
- 36.** "The king's daughter arose, dark-complexioned, dressed in silk;
With eyes full of tears, attended by a group of female slaves."
- 37.** "Surely that face treated with pastes, contemplated in a mirror with an ivory handle;
Beautiful, with lovely eyes, stainless, without blemish, thrown away in the forest it will remain by the warriors.
- 38.** "Those soft hairs of mine, black with curly tips, smeared with sandalwood essence;
In the midst of the crowded charnel ground, vultures will surely drag them with their feet.
- 39.** "Those arms of mine with copper-coloured nails, with fine hair, soft, anointed with the essence of sandalwood;
Cut off in the forest, forsaken by the warriors, having seized them, a crow goes wherever it wishes.
- 40.** "Those breasts of mine, resembling palmyra fruits, anointed with Kāsi sandalwood;

A jackal will hang upon my breasts, like a young son born of his mother's body.

- 41.** "Surely that broad waist, well-beaten, adorned with golden girdles;
Cut down in the forest by warriors, abandoned, packs of jackals will drag it
away.
- 42.** "Dogs, crows and jackals, and whatever others have fangs;
Surely they will become ageless, having devoured Pabhāvatī.
- 43.** "If the warriors, far-going, carried away the flesh;
Having asked for the bones, mother, cremate them by the roadside.
- 44.** "Having prepared the fields, mother, plant kaṇikāra trees here;
When they would be in bloom, at the passing of winter's snow;
You would remember me, mother, 'Such was the beauty of Pabhāvatī.'"
- 45.** "Her mother stood up, a warrior woman with divine complexion;
Having seen the sword and the butcher's block, in the inner palace of the king
of Madda."
- 46.** "Surely with this sword, the slender-waisted one of good perception;
Having killed the daughter of Madda, you give to the warriors."
- 47.** "You did not heed my word, though I wished your welfare, dear daughter;
Today, covered with blood, you go to Yama's realm.
- 48.** "Thus a man commits wrong, and undergoes what is worse;
Whoever indeed does not heed the word of those who wish his welfare, who
are intent upon his good.
- 49.** "And if today you hold the boy, lovely to behold;
The noble born of Kusa, with a girdle of gold and jewels;
Venerated by the congregation of kinsmen, you will not go to Yama's abode.
- 50.** "Where the drum resounds, and the elephant trumpets;
In the family of warriors, dear lady, what could be happier than that?
- 51.** "And the horse neighs at the door, the boy makes music;
In the family of warriors, dear lady, what could be happier than that?
- 52.** "With peacocks and herons crying out, with cuckoos singing;
In the family of warriors, dear lady, what could be happier than that?"
- 53.** "Where now is that crusher of enemies, the crusher of foreign kingdoms;
Kusa of excellent wisdom, who might release us from suffering?"
- 54.** "Right here is that crusher of enemies, the crusher of foreign kingdoms;
Kusa of excellent wisdom, who will kill them all."
- 55.** "Do you speak as a mad woman, do you prattle as a blind fool;
If Kusa had come, why would we not know him?"

- 56.** "This cook, that man, in the midst of the maidens' quarters;
Having firmly tucked up his garment, washes the pot, bent down."
- 57.** "You are a basket-weaver, a caṇḍālī woman, or are you a corrupter of
families?
How, born in the Madda clan, would you make a slave your lover?"
- 58.** "I am not a basket-weaver nor a caṇḍālī woman, nor am I a corrupter of
families;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- 59.** "He who always feeds twenty thousand brahmins;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- 60.** "He for whom twenty thousand elephants are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- 61.** "He for whom twenty thousand horses are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- 62.** "He for whom twenty thousand chariots are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?"

("He for whom twenty thousand bulls are always harnessed;
He is a son of Okkāka, venerable lady, do you think him a slave?")
- 63.** "He whose thousand cows always milk twenty;
He is a son of Okkāka, venerable lady, do you think him a slave?"
- 64.** "Truly this is your wrong-doing, foolish one, that the noble of great power;
The serpent in the form of a frog, you did not declare him who had come
here."
- 65.** "Forgive our offence, great king, O bull among charioteers;
That we did not recognise you who came here in an unknown guise."
- 66.** "That is not proper for one like me, I who would be a cook;
Do you yourself be pleased with me, there is no wrong-doing for you, O lord."
- 67.** "Go, foolish one, ask forgiveness of King Kusa of great power;
When King Kusa has been asked for forgiveness, he will give you life."
- 68.** "Having heard her father's word, Pabhāvatī of divine appearance;
Grasped the feet with her head, of King Kusa of great power."
- 69.** "The watches of the night have passed, all these, O lord, without you;
I pay homage with my head at your feet, do not be angry with me, O bull
among charioteers.
- 70.** "I acknowledge all to you, great king, listen to me;
And I shall not do anything disagreeable to you again.

- 71.** "If thus, when I am entreating, you will not do my word;
Now my father, having killed me, will show me to the warriors."
- 72.** "When you are thus entreating, why will I not do your word;
I am not angry with you, beautiful one, do not fear, Pabhāvatī.
- 73.** "I acknowledge all to you, king's daughter, listen to me;
And I shall not do anything disagreeable to you again.
- 74.** "Yours indeed are sensual pleasures, O beautiful-waisted one, I am able to
endure suffering;
Having destroyed much of the Madda clan, he is able to lead you away."
- 75.** "Let them harness the horses to the chariots, variously adorned and well-
trained;
Then you shall see my force, as I scatter the enemies."
- 76.** And they looked at him there, in the inner palace of the king of Madda;
Rousing himself like a lion, cracking his twofold arms.
- 77.** "Having mounted the elephant's back, having placed Pabhāvatī upon it;
Having descended into the battle, Kusa roared the lion's roar.
- 78.** Having heard that roaring of his, like other animals before a lion;
The warriors fled, afflicted by fear of Kusa's sound.
- 79.** "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
They cut each other down, afflicted by fear of Kusa's sound.
- 80.** "In that forefront of battle, having seen, with joyful mind;
The lord of the gods gave to King Kusa the Verocana gem.
- 81.** "He, having won that battle, having obtained the Verocana gem;
The king, seated on the elephant's back, entered the city, the town.
- 82.** "Having captured alive, having bound the seven warriors;
He offered them to his father-in-law, 'These are your beings, O lord.'"
- 83.** "All of them have come under your control, your enemies have been
destroyed;
Do as you please with them, release them or kill them."
- 84.** "These enemies are yours alone, for they are not my enemies;
You yourself are our lord, great king, release them or kill them."
- 85.** "These seven daughters of yours, beautiful like heavenly maidens;
Give one to each of them, let them become your sons-in-law."
- 86.** "Of us and of them, you are the lord of us all;
You yourself, great king, give to them whatever you wish."

- 87.** "To each one individually, Kusa, the lion-voiced, gave;
To those warriors then, the daughters of King Madda.
- 88.** "Gladdened by that gain, satisfied with the lion-voiced Kusa;
They set out to their own kingdoms, the seven warriors at that very moment.
- 89.** "Having taken Pabhāvatī, and the beautiful Verocana gem;
King Kusa of great power went to Kusāvatī.
- 90.** "Those two, travelling in one chariot, entering Kusāvatī;
Being equal in beauty and form, did not outshine one another.
- 91.** "The mother met with her son, and both husband and wife;
They were united then, dwelling in a prosperous land."

The Kusa Birth Story is first.

532. The Soṇananda Birth Story (2)

- 92.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
One who has become a human being, possessing supernormal power - how
may we know you?"
- 93.** "Not a god nor a gandhabba, nor Sakka, the first of givers;
One who has become a human being, possessing supernormal power - know
thus, O Bhāradha."
- 94.** "What manner of service is this, not trifling, of yours;
While the god was raining, you made it rainless.
- 95.** "Then in the terrible wind and heat, you made cool shade;
Then in the midst of enemies, you made an arrow-shelter.
- 96.** "Thereupon you made the countries prosperous, you made their inhabitants
subject to you;
Thereupon you made one hundred warriors your followers.
- 97.** "We would be pleased with you, sir, tell what treasure you desire;
Elephant vehicles, horse-carriages, and adorned women;
Charming dwellings, we shall give to you, sir.
- 98.** "Or else Vaṅga or Magadha, we shall give to you, sir;
Or else Assaka or Avantī, glad, O tamed one, we give to you.
- 99.** "Even half of the kingdom, we shall give to you, sir;
If you have need of kingship, instruct whatever you wish."
- 100.** "I have no need of kingship, nor of a city or wealth;
And also of a country, no need exists for me.
- 101.** "In the realm of your lordship's conquest, in the forest there is a hermitage;

My father and mother, both dwell in the hermitage.

- 102.** "Among those former teachers, I do not obtain merit to make;
Having made you a candidate, we request Soṇa for restraint."
- 103.** "I shall do that word of yours, which you speak to me, brahmin;
And tell us this, how many should the beggars be?"
- 104.** "More than a hundred country-folk, and wealthy brahmins;
And all these warriors, well-born and famous;
And your honour King Manoja, will be enough as beggars."
- 105.** "Let them harness the elephants and horses, charioteer, having armed the
chariot;
Take the bindings, raise the banners on the flagpoles;
I will go to that hermitage, where Kosiya is honoured."
- 106.** "Then the king set out, with his fourfold army;
He went to the charming hermitage, where Kosiya is honoured."
- 107.** "Whose is this carrying pole of kadamba wood, four inches in the sky;
Coming without touching the shoulder, of one going to fetch water?"
- 108.** "I am Soṇa, great king, an ascetic of enduring virtue;
I support my mother and father, unwearied day and night."
- 109.** "Having brought fruit and root from the forest, O king;
I support my mother and father, recollecting what was done before."
- 110.** "We wish to go to the hermitage, where Kosiya is honoured;
Tell us the path, dog, by which we may go to the hermitage."
- 111.** "This is a single path, O king, by which that cloud-like place;
Covered with kovilāra trees, there Kosiya is honoured."
- 112.** "Having said this, he departed, hurrying, the great sage;
In the sky, in the atmosphere, having instructed the warriors."
- 113.** "Having swept the hermitage, having prepared a seat;
Having entered the leaf-hut, he awakened his father."
- 114.** "These kings are coming, well-born and famous;
Having gone forth from the hermitage, sit down, O great sage."
- 115.** "Having heard that word of his, hurrying, the great sage;
Having gone forth from the hermitage, sat down at the door."
- 116.** "And having seen him coming, blazing as if with radiance;
Surrounded by a host of warriors, Kosiya said this."
- 117.** "Whose drums and small drums, conch shells, tabors and kettledrums;

Proceeding in front, gladdening the bull among charioteers.

- 118.** "Whose is the broad golden headband, lightning-coloured;
A youth girded with a quiver, who comes blazing with splendour?"
- 119.** Like one heated at the mouth of a forge, resembling embers of acacia wood;
And his face shines beautifully, who comes blazing with splendour?
- 120.** "For whom is the umbrella held up, with ribs, delightful;
Shielding from the sun's rays, who comes blazing with splendour?"
- 121.** "Having taken hold of whose body, with the finest tail-hair fan,
Do they move about for the one of excellent merit, extended upon the
elephant's back.
- 122.** "Whose white umbrellas and armoured thoroughbreds
Surround on all sides? Who comes blazing with splendour?"
- 123.** "Whose one hundred warriors, following the famous one;
Surround him on all sides, who comes blazing with splendour?"
- 124.** "Elephants, horses, chariots, infantry, and a fourfold army;
Surround him on all sides, who comes blazing with splendour?"
- 125.** "Whose is this great army, that follows behind;
Unshakeable, boundless, like the waves of the ocean?"
- 126.** "The king of kings, Manoja, like Indra, lord of the victorious;
Goes as a candidate to Nanda, to the hermitage of the practitioners of the holy
life.
- 127.** "This great army follows behind him;
Unshakeable, boundless, like the waves of the ocean?"
- 128.** "Anointed with sandalwood, wearing the finest Kāsi cloth;
All having become with joined palms, approached the sages."
- 129.** "Is it that you are well, is it that you are free from illness;
Do you sustain yourself by gleaning, are roots and fruits abundant?"
- 130.** "Are gadflies and mosquitoes few, and reptiles as well;
In the forest teeming with beasts of prey, is there no harm found?"
- 131.** "It is well with us, O king, and also, O king, free from illness;
And also we sustain ourselves by gleaning, and also roots and fruits are
abundant.
- 132.** "And also gadflies and mosquitoes, and reptiles as well few;
In the forest teeming with beasts of prey, no harm exists for me.
- 133.** "For many years, authorized here in the hermitage;

I do not directly know as arisen, an illness that is unpleasant.

- 134.** "Welcome to you, great king, and also your coming is not unwelcome;
You have arrived as lord, declare whatever is here."
- 135.** Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.
- 136.** "This drinking water too is cool, brought from the mountain cave;
Drink from it, great king, if you so wish."
- 137.** "What was given has been accepted, an oblation has been made for all;
Listen also to Nanda, he will speak his word.
- 138.** "As candidates of Nanda, we have come into your presence, sir;
Let the venerable one hear the word, and of Nanda's assembly too."
- 139.** "More than a hundred country-folk, and wealthy brahmins;
And all these warriors, well-born and famous;
And your honour King Manoja, may they approve my word.
- 140.** "And whatever demons are peaceful ones here in this forest;
Whatever beings are in the forest, let them hear my word.
- 141.** "Having paid homage to the beings, I shall speak of the sage of good conduct;
I am that right arm of yours, esteemed by you, Kosiya.
- 142.** "My father and my mother, for me who wishes to support them, being mindful;
O hero, this is a meritorious state, do not hinder me, Kosiya.
- 143.** "For this is known by the virtuous, give this up to me;
By industriousness and service, for a long time done by you;
Merit towards mother and father, be the giver of the world to me.
- 144.** "Likewise there are men, who know the passage of the Teaching in the
teachings;
The path to the heavenly world, just as you know, O sage.
- 145.** "By industriousness and service, bringing happiness to mother and father;
From that merit he prevents me, a man obstructing the noble path."
- 146.** "Let the venerable sirs hear my word, those who have come for my brother's
kingdom;
Great king, abandoning the ancient family lineage;
One who acts unrighteously towards elders, he is reborn in hell.
- 147.** "And those who are skilled in the ancient teaching, O king;
And accomplished in conduct, they do not go to an unfortunate realm.
- 148.** "Mother and father and brother, sister and kinsmen and relatives;
All these are the burden of the eldest, know thus, O Bhāradha.

- 149.** "Having taken up a heavy burden, like a sailor I endeavour;
And I do not neglect the Teaching, and I am the eldest, O bull among
charioteers."
- 150.** "We have achieved knowledge from darkness, like a flame from fire;
Just so our lord Kosiya has revealed the Teaching to us.
- 151.** "Just as the rising sun, Vāsudeva, the light-bringer;
Reveals to living beings, forms good and evil;
Just so our lord Kosiya has revealed the Teaching to us."
- 152.** "Thus as I am entreating, do not disregard my joined palms;
I shall be your attendant on foot, an arisen servant."
- 153.** "Surely, Nanda, you understand the Good Teaching taught by the virtuous;
Noble one of noble conduct, you please me very much.
- 154.** "I say to you, sir, and to you, madam, listen to my word;
This burden was never a burden to me at any time.
- 155.** "Me, who was attending, being one who brings happiness to mother and
father;
Nanda, having made himself a candidate, requests for attendance.
- 156.** "Whoever indeed wishes with desire, among the peaceful practitioners of the
holy life;
Choose Nanda, one of you, whom should Nanda attend upon?"
- 157.** "Permitted by you, dear father, Soṇa, we are dependent on you;
May I obtain the joy of kissing the head of the practitioner of the holy life."
- 158.** "Like a young sprout of the holy fig tree, stirred by the wind;
Having seen Nanda at long last, my heart trembles.
- 159.** "When even asleep in a dream, I see Nanda having come;
I become elated and glad, 'This Nanda of ours has arrived.'
- 160.** "And when having awakened, I see Nanda not having come;
Sorrow enters me even more, and displeasure not trifling.
- 161.** "Today, after such a long time, I see Nanda having come;
Dear to my husband and to me, may Nanda enter our house.
- 162.** "Nanda is dear to his father too, Suppiya, therefore Nanda should not dwell
away from home;
Let Nanda obtain that, dear son, let Nanda attend upon me."
- 163.** "Compassionate and a support, and formerly a giver of nourishment to us;
The path to the heavenly world, a mother chooses that, O sage.
- 164.** "Formerly a giver of nourishment, a protector, a mother endowed with merit;

The path to the heavenly world, a mother chooses that, O sage."

- 165.** "Desiring the fruit of a son, she pays homage to a deity;
And she asks about the constellations, and about the seasons and years.
- 166.** "When she has bathed during her season, there is the descent of the embryo;
By that she becomes a woman with longing, by that she is called 'one with a good heart'.
- 167.** "For a year or less, having carried, she gives birth;
By that she is 'one who brings forth', by that she is called 'mother'.
- 168.** "By breast-milk, by singing, and by covering with her limbs;
She pleases the crying child, by that she is called 'one who pleases'.
- 169.** "Then in the terrible wind and heat, having made 'mine', she looks at him;
The child not knowing, nourishing him, by that she is called.
- 170.** "Whatever is the mother's wealth, and whatever is the father's wealth;
Both of these she guards for him, even if there be no son.
- 171.** "Do this, son, do that, son," thus a mother suffers;
When heedless with others' wives, at night, having reached youth;
When her son does not come in the evening, thus a mother suffers.
- 172.** "Thus a man nurtured with difficulty, who does not attend to his mother;
Having acted wrongly towards his mother, he is reborn in hell.
- 173.** "Thus a man nurtured with difficulty, who does not attend to his father;
Having acted wrongly towards his father, he is reborn in hell.
- 174.** "Wealth also perishes for those who desire wealth, thus I have heard;
Not having looked after one's mother, he undergoes difficulty.
- 175.** "Wealth also perishes for those who desire wealth, thus I have heard;
Not having looked after one's father, he undergoes difficulty.
- 176.** "Joy and delight, always laughter and play;
Having attended to one's mother, this is obtainable for one who understands.
- 177.** "Joy and delight, always laughter and play;
Having attended to one's father, this is obtainable for one who understands.
- 178.** "Giving and endearing speech, and beneficent conduct here;
And impartiality in all things, in each case as is fitting;
These ways of supporting others in the world are like the linchpin of a moving chariot.
- 179.** "And if these ways of supporting others did not exist, a mother on account of her child
Would not obtain respect or veneration, nor a father on account of his child.

- 180.** "Since the wise rightly regard these ways of supporting others,
Therefore they attain greatness, and they become praiseworthy.
- 181.** "Mother and father are called Brahmā, and first teachers;
Worthy of offerings from their children, compassionate towards their offspring.
- 182.** "Therefore the wise person should venerate them, and should honour them;
With food and also with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.
- 183.** "By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."

The Soṇananda Birth Story is second.

The Seventy Section is concluded.

Its summary:

Then in the excellent seventieth section, Intrinsic Nature and the noble King of
Kusāvatī;
Then the noble Soṇa and Sunanda again, thus heard in the seventieth section.



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 (Ṭīkā), 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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 15. The Book of Birth Stories-2. 20. The Book of the Seventies Retrieved from paliverse.org

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