

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

13. The Canon of Conduct (13. Cariyāpiṭakapāḷi)

3. The Chapter on Yudhañjaya (3. Yudhañjayavaggo)

[Cp 21-35, PTS 92-103]



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## 5. The Collection of Minor Texts

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### 13. The Canon of Conduct

#### 3. The Chapter on Yudhañjaya

##### 1. The Conduct of Yudhañjaya

1. "When I, of immeasurable fame, the prince Yudhañjaya;  
Having seen a dew-drop fallen in the sunshine, I was stirred.
2. "Having made that very thing predominant, I cultivated religious emotion;  
And having paid homage to my mother and father, I requested the going forth.
3. "They request me with joined palms, together with the townspeople and  
countryfolk;  
'This very day, son, proceed with the prosperous, flourishing great earth.'
4. "Together with the king and the harem, together with the townspeople and the  
country folk;  
While they were lamenting pitiably, without longing I gave them up.
5. "The whole earth, the kingdom, relatives and attendants, fame;  
Giving them away, I did not grieve, because of enlightenment itself.
6. "Mother and father are not odious to me, nor is great fame odious to me;  
Omniscience is dear to me, therefore I gave up the kingdom."

*The Conduct of Yudhañjaya is the first.*

##### 2. The Conduct of Somanassa

7. "Furthermore, when I was in Indapatta, the best of cities;  
A longed-for, beloved son, renowned as Somanassa.
8. "Virtuous, accomplished in virtues, having good discernment;  
Respectful to elders, having shame, and skilled in the means of inclusion.
9. "That king had a favourite, a deceitful ascetic;  
Having planted a park and a flower garden, he lives.
10. "Having seen that deceiver, like a heap of chaff without rice-grains;  
Like a tree hollow inside, like a plantain without core.
11. "There is no principle of the good in him, he has departed from asceticism;  
Having abandoned shame and the bright qualities, for the sake of livelihood.
12. "The borderland was angered, by the forest-dwellers on the frontier;  
Going to suppress that, my father instructed me.

- 13.** "'Do not be negligent, dear son, with the matted-hair ascetic of lofty austerity;  
Attend to him according to his wishes, for he is the giver of all desires.'
- 14.** "Having gone to attend upon him, I spoke these words;  
'Is it well with you, householder, or what shall be brought for you?'
- 15.** "Because of that he was angry, the cheat dependent on conceit;  
'I will have you killed today, or I will banish you from the kingdom'.
- 16.** Having pacified the borderland, the king said to the deceiver:  
'Is it bearable for you, venerable sir, has honour been shown to you?'
- 17.** The evil one told him, how the prince should be destroyed;  
Having heard that word of his, the lord of the earth commanded.
- 18.** "'Having cut off his head right there, having made it into four pieces;  
From road to road you should display it, that is the destination for those who  
scorned the matted-hair ascetic.'
- 19.** "There the torturers, having gone, fierce, cruel, merciless;  
While I was sitting in my mother's lap, dragging me away, they lead me off.
- 20.** "To them, as they were binding me with tight binding, I said thus:  
'Show me quickly to the king, I have matters for the king.'
- 21.** "They showed me to the king, the evil one who associates with evil;  
Having seen him, I convinced him, and brought him under my control.
- 22.** "He asked my forgiveness there, and gave me the great kingdom;  
I, having dispelled the darkness, went forth into homelessness.
- 23.** "The great kingdom is not disagreeable to me, the enjoyment of sensual  
pleasures is not odious;  
Omniscience is dear to me, therefore I gave up the kingdom."

*The Conduct of Somanassa is the second.*

### 3. The Conduct of Ayoghara

- 24.** "Furthermore, when I was the son of the king of Kāsi;  
Raised in an iron house, by name I was Ayoghara.
- 25.** "Life was obtained with suffering, nourished in confinement;  
This very day, son, proceed with this entire earth.
- 26.** "Having paid homage to the noble with his realm, with his towns, with his  
people;  
Having raised my joined palms, I spoke these words.
- 27.** "Whatever beings on earth, low, superior, or middling;  
Without protection in their own homes, they grow with their own relatives.

- 28.** "This is supreme in the world, my nourishment in confinement;  
Raised in an iron house, where moon and sun had little light.
- 29.** "Full of rotting corpses, having been released from the mother's womb;  
Into suffering more terrible than that, again thrown into an iron house.
- 30.** "If I, having reached such suffering, supremely severe;  
If I find pleasure in kingdoms, I would be the lowest of the evil ones.
- 31.** "I am dissatisfied with the body, I am not desirous of kingship;  
I shall seek peace, where death may not crush me.'
- 32.** "Having thus reflected, while the great assembly was crying out;  
Like an elephant having cut the bond, I entered the forest grove.
- 33.** "Mother and father are not odious to me, nor is great fame odious to me;  
Omniscience is dear to me, therefore I gave up the kingdom."

*The Conduct of Ayoghara is the third.*

#### 4. The Conduct of Bhisā

- 34.** "Furthermore, when I was in the excellent chief city of the Kāsis;  
A sister and seven brothers, were born in a brahmin family.
- 35.** "I was the firstborn of these, having attained the virtue of shame;  
Having seen existence as peril, I delighted in renunciation.
- 36.** "Sent by my mother and father, friends of one mind;  
They invite me with sensual pleasures, 'Maintain the family lineage.'
- 37.** "Whatever word was spoken by them, bringing happiness in the layman's life;  
That was hard for me, like a heated ploughshare.
- 38.** "They, when I was rejecting them then, asked me about my wish;  
'What do you desire, my dear, if you do not enjoy sensual pleasures?'
- 39.** "To them I said thus, wishing for welfare, to those seeking my benefit:  
'I do not aspire for the household life, I delight in renunciation.'
- 40.** Having heard my word, they announced it to mother and father;  
Mother and father said thus, 'Let us all go forth, friend.'
- 41.** "Both my mother and father, my sister and seven brothers;  
Having abandoned immeasurable wealth, we entered the great forest."

*The Conduct of Bhisā is the fourth.*

#### 5. The Conduct of Soṇa the Wise

- 42.** "Furthermore, when I was in the city of Brahmavaḍḍhana;  
There, in an excellent noble family, a great household, I was born.

- 43.** "Even then, having seen the world, become blind, covered with darkness;  
My mind shrinks back from existence, as if struck by the force of a goad.
- 44.** "Having seen various evil, thus I thought then;  
'When shall I, having gone forth from home, enter the forest.'
- 45.** "Even then my relatives invited me with sensual pleasures;  
To them too I declared my desire, 'Do not invite me with those.'
- 46.** "He who was my younger brother, named Nanda, the wise one;  
He too, following my example, delighted in the going forth.
- 47.** "I, Soṇa, and Nanda, and both my mother and father;  
Even then, having abandoned wealth, we entered the great forest."

*The Conduct of the Wise Soṇa is the fifth.*

## 6. The Conduct of Temiya

- 48.** "Furthermore, when I was the son of the king of Kāsi;  
By the name 'Mute-cripple', they call me Temiya.
- 49.** "Among sixteen thousand women, no male was found then;  
With the passing of days and nights, I alone was born.
- 50.** "A dear son obtained with difficulty, well-born, resplendent;  
Having held the white parasol, my father nourishes me on a bed.
- 51.** "Sleeping on an excellent bed, having awoken then, I  
Saw a white umbrella, by which I went to hell.
- 52.** "Together with seeing the umbrella, frightful fear arose in me;  
Having attained judgment, 'How shall I release this?'
- 53.** "A blood-relation of mine from the past, a deity desiring my welfare;  
She, having seen me suffering, engaged me in three states.
- 54.** "'Do not display wisdom, be known as a fool to all living beings;  
Let all the people despise you, thus will your welfare come to be.'
- 55.** "When thus spoken to by her, I spoke these words;  
'I shall do that word of yours, which you speak, O deity;  
  
You are well-wishing to me, mother, you desire my welfare, O deity.'
- 56.** "Having heard his word, like one in the ocean I obtained dry land;  
Joyful, with an agitated mind, I determined upon three factors.
- 57.** "I was mute, deaf, a cripple deprived of movement;  
Having determined these limbs, I dwelt for sixteen years.
- 58.** "Then, having pressed my hands and feet, and tongue and ear;

Having seen me complete, they disparaged me as 'a wretch'."

- 59.** "Then all the country-folk, generals and chaplains;  
All having become of one mind, gave thanks for the abandonment.
- 60.** "I, having heard their intention, joyful, with an agitated mind;  
For the purpose of which austere asceticism was practised, that purpose has  
been accomplished for me.
- 61.** "Having bathed and anointed him, having wrapped him with the royal turban;  
Having consecrated him with an umbrella, they caused him to circumambulate  
the city.
- 62.** "Having held it for seven days, when the sun's orb had risen;  
Having taken me out by chariot, the charioteer went to the forest.
- 63.** "Having placed the chariot in a secluded spot, with the harnessed horse, his  
hand released;  
The charioteer digs a pit, to bury me in the earth.
- 64.** "Having determined the determination, though threatened by various means;  
I did not break that determination, because of enlightenment itself.
- 65.** "Mother and father are not odious to me, my self is not odious to me;  
Omniscience is dear to me, therefore I determined upon the ascetic practice.
- 66.** "Having determined these factors, I dwelt for sixteen years;  
In determination there is none equal to me, this is my perfection of  
determination."

*The Conduct of Temiya is the sixth.*

## 7. The Conduct of the Monkey King

- 67.** "When I was a monkey, dwelling in a cave on the river bank;  
Oppressed by a crocodile, I did not obtain passage.
- 68.** "In which place I, having stood, would leap from the near shore to the far  
shore;  
There sat the enemy, the murderer, the crocodile of fierce appearance.
- 69.** "He said to me 'come', 'I too will come' I said to him;  
Having trodden upon his head, I stood on the other bank.
- 70.** "No falsehood was spoken by him, as I acted according to my word;  
In truth there is none equal to me, this is my perfection of truthfulness."

*The Conduct of the Monkey King is the seventh.*

## 8. The Conduct of Sacca the Ascetic

- 71.** "Furthermore, when I was an ascetic named Truth;

By truth I protected the world, I made the people united."

*The Conduct of the Truthful Ascetic is the eighth.*

## 9. The Conduct of the Young Quail

- 72.** "Furthermore, when I was a young quail in Magadha;  
A young one with unborn wings, a lump of flesh in the nest.
- 73.** "Having brought with her beak, my mother nourishes me;  
By her contact I live, there is no bodily strength in me.
- 74.** "Year after year in the summer season, a forest fire blazes forth;  
It approaches us, the fire, the black-pathed one.
- 75.** "Making a 'dhama dhama' sound thus, the great-flamed one;  
Burning gradually, the fire approached me.
- 76.** "Having passed beyond the fear of the fire's force, trembling, my mother and  
father;  
Having abandoned me in the nest, freed themselves.
- 77.** "I stretch out my feet and wings, there is no bodily strength in me;  
I, without means of going there, thus I thought then.
- 78.** "Those to whom I would run for refuge, frightened, trembling and quaking;  
They have departed, leaving me behind, what am I to do today?
- 79.** "'There is in the world the virtue of morality, truth, purity and compassion;  
By that truth I will make the highest declaration of truth.
- 80.** "'Having reflected on the power of the Dhamma, having remembered the  
former conquerors;  
Relying on the power of truth, I made a declaration of truth.
- 81.** 'There are wings, but unable to fly, there are feet, but unable to walk;  
Mother and father have departed, fire, go back.'
- 82.** "When truth was made by me, the greatly blazing fire;  
Avoided sixteen karīsas, like fire having reached water;  
In truth there is none equal to me, this is my perfection of truthfulness."

*The Conduct of the Young Quail is the ninth.*

## 10. The Conduct of the Fish King

- 83.** "Furthermore, when I was the king of fish in a great lake;  
In the heat of the sun's burning, the water in the lake was exhausted.
- 84.** "Then crows and vultures, herons, hawks and eagles;  
Eat the fish day and night, having sat close by.

- 85.** "Thus I thought there, oppressed together with my relatives;  
'By what means indeed might I release my relatives from suffering?'
- 86.** "Having considered the meaning of the Dhamma, he saw the truth as a support;  
Established in truth, I released my relatives from that great destruction.
- 87.** "Having recollected the Teaching of the virtuous, reflecting on the ultimate reality;  
He made a declaration of truth, which is everlasting and eternal in the world.
- 88.** "Since I remember myself, since I have attained discretion;  
I do not know of having intentionally harmed even a single living being.
- 89.** "'By this speaking of truth, may the Rain-God rain down;  
Thunder forth, O Rain-God, destroy the treasure of the crow;  
Afflict the crow with sorrow, release the fish from sorrow.'
- 90.** "As soon as the truth-vow was made, the Rain-God thundered;  
Filling the high ground and the low, in a moment he rained down.
- 91.** "Having made such an excellent truth, having made the highest energy;  
I caused the great cloud to rain, relying on the power of truth's radiance;  
  
In truth there is none equal to me, this is my perfection of truthfulness."

*The Conduct of the Fish King is the tenth.*

### 11. The Conduct of Kaṇhadīpāyana

- 92.** "Furthermore, when I was the sage Kaṇhadīpāyana;  
For more than fifty years, I lived without delight.
- 93.** "No one knows this, my mind of discontent;  
For I did not tell anyone, discontent roams in my mind.
- 94.** "Maṇḍabya, my fellow in the holy life, my friend, the great sage;  
Connected with former deeds, he obtained impalement.
- 95.** "Having attended on him, I brought him to health;  
Having asked permission, I came to my own hermitage.
- 96.** "A brahmin, my friend, having taken his wife and little son;  
Three people having come together, came as guests.
- 97.** "Being joyful together with them, seated in his own hermitage;  
The boy, throwing up a ball, angered a venomous snake.
- 98.** Then that youngster, seeking the path gone by the circle;  
Touched the head of the venomous snake with his hand.



- 99.** "Angry at being touched, the snake, relying on the power of its venom;  
Enraged with supreme anger, bit the child in a moment.
- 100.** "Bitten by a venomous snake, the boy fell to the ground;  
By that I was afflicted, you bear that suffering of mine.
- 101.** "Having consoled them, afflicted and pierced by the arrow of sorrow;  
I performed the first act, the highest truth, the excellent best.
- 102.** "'For only seven days I, with a gladdened mind, desirous of merit, practised the  
holy life;  
And furthermore, this that I have practised, for more than fifty years.
- 103.** "'Unwillingly indeed I wander, by this truth may there be well-being;  
Let the poison be destroyed, may Yaññadatta live.'
- 104.** "When truth was made by me, trembling from the force of the poison;  
Without awakening he arose, and the young man became healthy;  
In truth there is none equal to me, this is my perfection of truthfulness."

*The Conduct of Kaṇhadīpāyana is the eleventh.*

## 12. The Conduct of Sutasoma

- 105.** "Furthermore, when I was Sutasoma, a lord of the earth;  
Seized by the man-eater, I remembered my promise to the brahmin.
- 106.** "One hundred warriors, having strung them through the palms of their hands;  
Having exhausted these, he led me for the purpose of sacrifice.
- 107.** "The man-eater asked me, 'What do you wish for your release?  
I will do according to your wish, if you will come back to me.'
- 108.** "Having promised him my return for the questions;  
Having approached the charming city, I handed over the kingdom then.
- 109.** "Having recollected the Teaching of the virtuous, the ancient one practised by  
the Victors;  
Having given wealth to the brahmin, I approached the man-eater.
- 110.** "There is no doubt in me about that, whether he will kill me or not;  
Protecting truthful speech, I approached ready to give up my life;  
In truth there is none equal to me, this is my perfection of truthfulness."

*The Conduct of Sutasoma is the twelfth.*

## 13. The Conduct of Suvaṇṇasāma

- 111.** "When I was Sāma in the forest, created by Sakka;  
In the forest wilds, I extended friendliness to lions and tigers.
- 112.** "By lions, tigers, and leopards, by bears and buffaloes;

By spotted deer and boars, surrounded, I dwelt in the forest.

- 113.** "No one is frightened of me, nor do I fear anyone;  
Supported by the power of friendliness, I delight in the forest wilds then."

*The Conduct of Suvaṇṇasāma is the thirteenth.*

#### 14. The Conduct of King Eka

- 114.** "Furthermore, when I was renowned as 'the sole king';  
Having determined supreme morality, I governed the great earth.
- 115.** "I practise the ten wholesome courses of action completely;  
By the four ways of supporting others, I support the great multitude.
- 116.** "Thus for me who was diligent, here in the world and in the hereafter;  
Dabbasena, having approached, taking by force my city.
- 117.** "The townspeople dependent on the king, together with the soldiers and the  
country folk;  
Having taken all into his possession, he buried me in a pit.
- 118.** "The circle of ministers, the kingdom, my prosperous inner palace;  
Having taken them by force, I looked upon him as a dear son;  
  
In friendliness there is none equal to me, this is my perfection of friendliness."

*The Conduct of King Eka is the fourteenth.*

#### 15. The Conduct of the Great Terror

- 119.** "I make my sleeping place in a cemetery, using charnel bones as a cushion;  
Village louts, having approached, display no small amount of antics.
- 120.** "Others, perfumes and garlands, and food of various kinds in abundance;  
They bring as offerings, joyful, with stirred minds.
- 121.** "Those who bring me suffering, and those who give me happiness;  
I am equal towards all, compassion and irritation are not found.
- 122.** "In pleasure and pain like a balance, in fame and disgrace;  
Everywhere I am even-minded, this is my perfection of equanimity."

*The Conduct of Mahālomahaṃsa is the fifteenth.*

*The Yudhañjaya Chapter is the third.*

Its summary:

Yudhañjaya, Somanassa, Ayoghara, Abhisena, and  
Soṇananda, Mūgapakkha, the monkey king, the one named Truth.

The quail, the king of fish, and the sage Kaṇhadīpāyana;

Again I was Sutasoma, and Sāma, and Ekarāja;  
There was the perfection of equanimity, thus was said by the great sage.

Thus manifold suffering, and success of many kinds;  
Having experienced this or that existence, I attained the highest enlightenment.

Having given the gift that should be given, having fulfilled morality entirely;  
Having gone to the perfection of renunciation, I attained the highest enlightenment.

Having inquired of the wise, having made the highest energy;  
Having gone to the perfection of patience, I attained the highest enlightenment.

Having made firm determination, guarding truthful speech;  
Having gone to the perfection of friendliness, I attained the highest enlightenment.

In gain and loss, in fame and disrepute, in honour and contempt;  
Having become even-minded everywhere, I attained the highest enlightenment.

Having seen idleness as peril, and arousal of energy as security;  
Be those putting forth strenuous energy, this is the Buddha's instruction.

Having seen contention as peril, and non-contention as security;  
Be united, be kindly in speech, this is the Buddha's instruction.

Having seen negligence as peril, and diligence as security;  
Develop the eightfold path, this is the Buddha's instruction.

Thus the Blessed One, extolling his own former conduct, spoke this exposition of the Teaching called 'The Life History of the Buddha'.

*The Conduct Canon 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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