

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)

10. The Book of the Tens (10. Dasakanipāto)

[Ja 439-454, PTS 4.4-4.87]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

10. The Book of the Tens

439. The Catudvāra Birth Story (1)

1. "This city has four gates, made of iron with a firm wall;
I am obstructed and imprisoned, what evil was done by me?"
2. All doors are shut, I am imprisoned like a bird;
For what reason, demon, am I struck down by the wheel?
3. Having obtained a hundred thousand, and twenty more;
The word of compassionate relatives, my dear, he did not heed.
4. You jumped over the ocean, plunged into the sea of little success;
With four he attained eight, and with eight also sixteen.
5. And with sixteen thirty-two, through excessive greed he encountered the
wheel;
For the man destroyed by desire, the wheel revolves upon his head.
6. Spreading ever wider, hard to fill, desire goes in all directions;
Those who covet it, they become bearers of the wheel.
7. Having abandoned many goods, without examining the path;
Those for whom this is unconsidered, they become bearers of the wheel.
8. One should consider one's action and extensive wealth, one should not pursue
desire connected with harm;
One should heed the words of the compassionate, such a one the wheel would
not overcome.
9. "How long, demon, will the wheel remain on my head?
How many thousands of years? Tell me this when asked."
10. "You have transgressed and will suffer the consequences, Mittavinda, listen to
me;
The wheel whirled upon your head, you will not be freed from it while living."

The Catudvāra Birth Story is the first.

440. The Kaṇha Birth Story (2)

11. Dark indeed is this man, dark food he consumes;
In a dark region of the land, he is not dear to my mind.

- 12.** One is not dark by skin, for a brahmin is one of inner substance;
In whom there are evil deeds, he is indeed dark, O husband of Sujā.
- 13.** Since this has been well spoken by you, fitting and well said;
I grant you a boon, brahmin, whatever you wish in your mind.
- 14.** If you have given me a boon, Sakka, lord of all beings;
Thoroughly free from anger, thoroughly faultless, free from greed, my own
conduct;
Free from attachment I wish for, these are my four boons.
- 15.** What danger do you see, brahmin, in wrath or in hate, in greed and in
affection?
Tell me this when asked.
- 16.** Being small it becomes much, it grows, that which is born of impatience;
Causing attachment, bringing much distress, therefore one should not approve
of wrath.
- 17.** For the corrupted one, harsh speech, adherence immediately after;
Then the hand, then the stick, the knife's destination is supreme;
Hate originates from wrath, therefore one should not approve of hate.
- 18.** Snatching morsels, acts of violence, fraud and cheating;
Are seen in those subject to greed, therefore one should not approve of greed.
- 19.** Mental knots bound by affection, mind-made, lie many;
They torment exceedingly, therefore one should not approve of affection.
- 20.** Since this has been well spoken by you, fitting and well said;
I grant you a boon, brahmin, whatever you wish in your mind.
- 21.** If you have given me a boon, Sakka, lord of all beings;
For me dwelling in the forest, always living alone;
May illnesses not arise, severe obstacles.
- 22.** Since this has been well spoken by you, fitting and well said;
I grant you a boon, brahmin, whatever you wish in your mind.
- 23.** If you have given me a boon, Sakka, lord of all beings;
Neither mind nor body, on my account, Sakka, of anyone;
Should ever be harmed - this, Sakka, is the boon I choose.

The Kaṇha Birth Story is the second.

441. The Catuposathiya Birth Story (3)

- 24.** Whoever does not make irritation towards what provokes irritation, a good
person never becomes angry;
Even when angered, he does not manifest irritation, him indeed they call an
ascetic in the world.

- 25.** With belly unfilled, whoever endures hunger, tamed, an austere ascetic,
measured in drink and food;
Does not do evil for the sake of food, him indeed they call an ascetic in the
world.
- 26.** Having abandoned all play and delight, you speak nothing false in the world;
Abstaining from adornment and from sexual intercourse, him indeed they call
an ascetic in the world.
- 27.** He who indeed, having fully understood, abandons all possession and the state
of greed;
Tamed, inwardly firm, unselfish, desireless, him indeed they call an ascetic in
the world.
- 28.** We ask the maker of superior wisdom, among us in discussions strife has
arisen;
Cut off today the uncertainty and doubts, that uncertainty today may we all
remove.
- 29.** Those who are wise, seers of meaning, they speak wisely there at the proper
time;
How then could skilful lords of men convey the meaning of discussions not
spoken?
- 30.** How indeed does the king of serpents speak, and what did the Garuḷa, son of
Vinatā, say;
And what did the king of gandhabbas say, and how the foremost king of the
Kurus.
- 31.** The king of serpents indeed speaks of patience, the Garuḷa, son of Vinatā, of
eating little;
The king of gandhabbas of the abandoning of delight, the foremost king of the
Kurus of owning nothing.
- 32.** All these are well-spoken, there is nothing here that is ill-spoken;
And in whom these are established, well-fitted together like spokes in a nave;
Endowed with four qualities, him indeed they call an ascetic in the world.
- 33.** For you are the best, you are unsurpassed, you are one who has reached the
Teaching, one who understands the Teaching, the wise one;
Having fully grasped the question with wisdom, the wise one cut off the
doubts;
He cut off uncertainty and doubts, just as Cunda cuts an ivory peg with a file.
- 34.** This cloth, with the radiance of a blue water-lily, spotless, priceless, smoke-
coloured;
Satisfied by the explanation of the question, I give it to you, O wise one, as an
offering to the Dhamma.
- 35.** A golden garland fully blossomed with a hundred petals, with filaments,

adorned with a thousand gems;
Satisfied by the explanation of the question, I give it to you, O wise one, as an offering to the Dhamma.

- 36.** This jewel, priceless, beautiful and luminous, hanging from my neck, adorned with gems;
Satisfied by the explanation of the question, I give it to you, O wise one, as an offering to the Dhamma.
- 37.** A thousand cattle and a leading bull, an elephant, and these ten chariots yoked with thoroughbreds;
Satisfied by the explanation of the question, I give you sixteen excellent villages.
- 38.** Sāriputta was then the serpent, but Kolita was the supaṇṇa;
Anuruddha was the king of gandhabbas, Ānanda was the wise king;
And the Bodhisatta was Vidhura, thus remember the Jātaka.

The Catuposathiya Birth Story is the third.

442. The Saṅkha Birth Story (4)

- 39.** "You are very learned, you have heard the Teaching, Saṅkha, and ascetics and brahmins have been seen by you;
Yet at an inopportune moment you display idle talk, who else is there to answer you besides me?"
- 40.** Beautiful-faced, beautiful, adorned with gold ornaments, having raised up a golden bowl;
"Eat the meal," thus she says to me, full of faith, to her I say "No."
- 41.** Having seen such a demon, brahmin, a man hoping for happiness should ask;
Rise up, ask her with joined palms, are you a goddess or a human woman?
- 42.** Since you look upon me with pleasure, you say to me "Eat the meal";
I ask you, woman of great majesty, are you a goddess or a human woman?
- 43.** "I am a goddess, Saṅkha, of great majesty, come here in the midst of the ocean waters;
Compassionate and not with corrupted mind, I have come here for your very purpose."
- 44.** Here food and drink, bed and seat, and vehicles of many kinds, O Saṅkha;
All this I provide for you, whatever you have wished for in your mind.
- 45.** Whatever sacrifice and oblation of mine, you are the lord of all that, O beautiful one;
O beautiful-waisted one, beautiful-browed one, with a well-formed waist, of what action of mine is this the result?
- 46.** In the heat on the path, brahmin, a lone monk, with feet chafed, thirsty and

weary;

You supplied sandals, Saṅkha, that offering is wish-fulfilling for you today.

- 47.** Let there be a boat furnished with planks, unsoaked, fitted with eraka-grass and wind;
There is no ground here for another vehicle, this very day convey me to Moḷinī.
- 48.** She there, delighted, glad, elated, having created a well-decorated boat;
Having taken Saṅkha together with the man, she brought him to the city, so delightful.

The Saṅkha Birth Story is the fourth.

443. The Cūḷabodhi Birth Story (5)

- 49.** Whoever should take away by force this large-eyed one of yours, dear,
speaking pleasantly;
What would you do, brahmin?
- 50.** Should it arise in me, it would not be released, it would not be released from me while living;
Just as abundant rain quickly prevents dust.
- 51.** That which you formerly boasted of, as if dependent on power;
Today now silent, you sit sewing the double robe.
- 52.** It arose in me but was not released, it was not released from me while living;
Just as abundant rain quickly prevents dust, so I quickly prevented it.
- 53.** What arose in you and was not released, what was not released from you while living;
Just as abundant rain prevents dust, which one did you ward off?
- 54.** When it has arisen one does not see, when it has not arisen one sees well;
It arose in me and was not released, wrath, the domain of the imprudent.
- 55.** That by whose arising enemies, seekers of suffering, rejoice;
It arose in me and was not released, wrath, the domain of the imprudent.
- 56.** And in whom, when it arises, one does not understand one's own welfare;
It arose in me and was not released, wrath, the domain of the imprudent.
- 57.** By which one overpowered gives up the wholesome, and causes another to neglect even extensive benefit;
That one with a dreadful army, powerful, a crusher, wrath, great king, does not release me.
- 58.** When wood is being churned, fire is born;
That very wood it burns, from which that fire arises.
- 59.** Thus for a foolish man, an ignorant one not understanding;

From rivalry wrath is born, and he too is burnt by that very thing.

- 60.** Like fire in grass and wood, for whom wrath increases;
His fame diminishes, like the moon in the dark fortnight.
- 61.** Like a fire without fuel, in whom wrath is calmed;
His fame increases, like the moon in the bright fortnight.

The Cūḷabodhi Birth Story is the fifth.

444. The Kaṇhadīpāyana Birth Story (6)

- 62.** "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;
Unwillingly indeed I practise, by this truth may there be well-being;
Let the poison be destroyed, may Yaññadatta live."
- 63.** Since I never delighted in giving, having seen a guest at the time of lodging;
And they did not know my unpleasantness, the very learned ascetics and brahmins.
- Unwillingly indeed I give, by this truth may there be well-being;
Let the poison be destroyed, may Yaññadatta live."
- 64.** "The venomous snake of abundant radiance, which bit you having risen from its lair;
In my dislike for it today, and for your father there is no distinction;
By this truth may there be well-being, let the poison be destroyed, may Yaññadatta live."
- 65.** Peaceful ones, tamed, wander forth, apart from the dark one there are none without the form of sensuality;
Dīpāyana, being disgusted with what, do you unwillingly live the holy life?
- 66.** Having gone forth through faith, then turned back again, he is indeed like an idiot, this fool;
Being disgusted with this doctrine, unwillingly I live the holy life;
The state praised by the wise and of the good, thus I become a doer of merit.
- 67.** You satisfy ascetics, brahmins, and travellers, with food and drink as almsfood;
This house of yours is like a well, endowed with food and drink;
Then being disgusted with what doctrine, unwillingly do you give this gift?
- 68.** My fathers and grandfathers were faithful, masters of giving, bountiful;
Following that family duty, may I not be the last scent in the family;
Being disgusted with this doctrine, unwillingly I give this gift.
- 69.** A young maiden of immature wisdom, whom I brought from my relatives' family, O beautiful one;
And she did not know my unpleasantness, apart from sensual desire while

serving me;

Then for what reason, dear lady, was your communal life with me of such a form?

- 70.** Far, distant, never here exists, a lineage named in this family;
Following that family duty, may I not be the last scent in the family;
Being disgusted with this doctrine, unwillingly I am your foot-servant.
- 71.** "Maṇḍabya, I spoke what should not be spoken, may that be forgiven today
because of my little son;
Out of love for my son, nothing else matters here or beyond, for our
Yaññadatta lives."

The Kaṇhadīpāyana Birth Story is the sixth.

445. The Nigrodha Birth Story (7)

- 72.** I do not know this, who this is or whose it is;
As the friend behaved thus, Nigrodha, what do you think?
- 73.** Then, having seized me by the throat, the men dragged me out;
Having given blows to my face, obedient to Sākha's word.
- 74.** Such was done by the evil-minded one, the ungrateful, the treacherous;
An ignoble deed was done by your relative, by your friend, O lord of people.
- 75.** I do not know this, nor does anyone tell me;
What you, my dear, declared to me, torture done by a relative.
- 76.** You are a provider of livelihood for friends, and for both me and Sākha;
You are the giver of supremacy to us, greatness among human beings;
By you this supernatural power was obtained for us, here there is no doubt for me.
- 77.** Just as a seed in fire is burnt and does not grow;
So what is done for a bad person perishes and does not grow.
- 78.** In a grateful man, virtuous, of noble conduct;
Like seeds in a good field, what is done for him does not perish.
- 79.** This contemptible cheat, one who thinks like a bad person;
Let them strike the friend with spears, I do not wish for his life.
- 80.** Be patient with him, great king, living beings cannot be brought back;
Be patient, O king, with the bad person, I do not wish for his murder.
- 81.** One should resort to the banyan tree, one should not dwell with a branch;
Death in the banyan tree is better, than life in a branch.

The Nigrodha Birth Story is the seventh.

446. The Takkala Birth Story (8)

- 82.** There are no takkala roots, there are no yams, there are no bulbous plants,
there are no kaḷamba roots, dear son;
Alone in the forest in the midst of a cemetery, for what purpose, dear son, do
you dig a pit?
- 83.** Your grandfather, dear son, is very weak, afflicted by suffering from many
ailments;
Today I shall bury him in a pit, for I do not like that life of his.
- 84.** Having obtained this evil thought, you do a cruel, harmful deed;
From me too, dear son, you will receive such action, brought on by old age;
Following that family duty, I too shall bury you in a pit.
- 85.** Making harsh speech, having insulted me, you speak, young man;
Being my own legitimate son, you are one who wishes for my harm, son.
- 86.** I am not one who wishes for your harm, dear son, I too am one who wishes for
your welfare, dear son;
But you doing that evil action, I am not able to prevent you from that.
- 87.** Whoever, of bad character, harms his mother or father, the innocent ones;
Upon the collapse of the body, in the future life, without doubt he goes to hell.
- 88.** Whoever looks after his mother or father, with food and drink;
Upon the collapse of the body, in the future life, without doubt he goes to a
fortunate destination.
- 89.** You are not one who wishes for my harm, son, you are one who wishes for my
welfare, son;
And I, being addressed by you as mother, do such cruel action.
- 90.** "She who is that wife of yours of ignoble form, she is my own mother, my
parent;
You should expel her from your own home, she might bring you other suffering
too."
- 91.** "She who is that wife of yours of ignoble form, she is my own mother, my
parent;
Tamed like a she-elephant brought under control, she of bad character, let her
come back again."

The Takkala Birth Story is the eighth.

447. The Mahādhammapāla Birth Story (9)

- 92.** "What was your religious duty, what then was your holy life, of what well-
practised deed is this the result;
Tell me this matter, brahmin, why then do your young ones not die?"

- 93.** We practise the Teaching, we do not speak falsely, we avoid evil actions;
We avoid all that is ignoble, therefore our young ones do not die.
- 94.** We hear the teaching of the bad and the good, and we do not approve of the
teaching of the bad;
Having left the bad, we do not give up the good, therefore our young ones do
not die.
- 95.** Even before giving we are glad, and while giving indeed we are delighted;
And even having given we do not feel remorse afterwards, therefore our
young ones do not die.
- 96.** We satisfy ascetics, brahmins, and travellers, paupers, beggars, and the poor;
With food and drink, therefore our young ones do not die.
- 97.** We do not transgress our wives, and our wives do not transgress us;
Apart from them we live the holy life, therefore our young ones do not die.
- 98.** We all abstain from killing living beings, we avoid what is not given in the
world;
We abstain from intoxicants and do not speak falsehood, therefore our young
ones do not die.
- 99.** In these virtuous women indeed are born the wise, those of abundant wisdom;
They become very learned and attainers of the highest knowledge, therefore
our young ones do not die.
- 100.** Mother and father and sister and brothers, and sons and wife and all of us;
We practise the Teaching for the sake of the world beyond, therefore our
young ones do not die.
- 101.** Slaves and female slaves and dependents, attendants and labourers, all;
They practise the Teaching for the sake of the world beyond, therefore our
young ones do not die.
- 102.** The Teaching indeed protects one who practises the Teaching, the Teaching
well practised brings happiness;
This is the benefit when the Teaching is well practised, one who practises the
Teaching does not go to an unfortunate realm.
- 103.** The Teaching indeed protects one who practises the Teaching, like a great
umbrella in the rainy season;
Protected by the Teaching is my Dhammapāla, the bones are of another, the
boy is happy.

The Mahādharmapāla Birth Story is the ninth.

448. The Cock Birth Story (10)

- 104.** One should not trust in one who has done evil, one should not trust in a
speaker of lies;

One should not trust in one whose wisdom is for his own benefit; one should not trust even in one who is exceedingly calm.

- 105.** There are some men, of the nature of thirsty cows;
They devour friends, methinks, by speech but not by action.
- 106.** With dry palms raised, wrapped up by speech;
One should not approach such worthless humans, in whom there is no gratitude.
- 107.** One should not trust in women or men of fickle mind;
Having made association in various ways, one should not trust even such a one.
- 108.** One who has entered into ignoble deeds, untrustworthy, harmful to all;
Like a sharp sword concealed, one should not trust even such a one.
- 109.** Some here with the appearance of friends, with softness of speech but without heart;
They approach by various means, one should not trust even such a one.
- 110.** Wherever such a one sees material gains or wealth,
The imprudent one plots treachery, and having killed that one, he goes.
- 111.** Many beings, concealed, associate in the guise of a friend;
One should give up these wretches, like a cock the hawk.
- 112.** "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
- 113.** Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, like a cock from a hawk;
- 114.** Such a one, like a snare laid in the forest, unrighteous, always causing destruction;
A wise man should avoid from afar, as a cock avoids a hawk in a bamboo grove.

The Kukkuṭa Birth Story is the tenth.

449. The Maṭṭhakuṇḍalī Birth Story (11)

- 115.** "Adorned, with polished earrings, wearing garlands, covered with yellow sandalwood;
Having raised your arms you weep, in the midst of the forest why are you afflicted?"
- 116.** "A golden, luminous chariot body has arisen for me;
I cannot find a pair of wheels for it, by that suffering I give up life."
- 117.** Made of gold, made of jewels, made of copper, and also made of silver;

Tell me, I will make a chariot for you, I will provide a pair of wheels for it.

- 118.** That young man said to him, "The moon and sun are both brothers here;
My chariot is made of gold, it shines with that pair of wheels."
- 119.** "You are foolish, young man, you who desire what ought not to be desired;
I think you will die, for indeed you will not obtain the moon and sun."
- 120.** The going and coming is seen, the colour element in both places in the sky;
But the ghost is indeed not seen, who now among those crying is more foolish?
- 121.** "You speak the truth, young man, I myself am more foolish among those
crying;
Like a child crying for the moon, I longed for the ghost who has died.
- 122.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
- 123.** "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 124.** I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, young man."

The Maṭṭhakunḍalī Birth Story is the eleventh.

450. The Bilārakosiyā Birth Story (12)

- 125.** Even those not cooking wish to give, the good having obtained food;
How much more you who are cooking, what you would not give - that is not
right.
- 126.** Through stinginess and through negligence, thus a gift is not given;
By one desiring merit, a gift should be given by one who knows.
- 127.** That very thing which the miser, being afraid, does not give, that very fear
comes to the non-giver;
The hunger and thirst which the miser fears,
That very thing touches the fool, in this world and the next.
- 128.** Therefore, having removed stinginess, one should give a gift, having overcome
the stain;
Merits are a support for beings in the world beyond.
- 129.** Giving what is hard to give, doing what is hard to do;
The bad do not imitate, the principle of the good is hard to follow.
- 130.** Therefore the destination from here is different for the good and the bad;
The bad go to hell, the good are destined for heaven.
- 131.** "Some give from little, many with much do not give;

An offering given from little is measured equal to a thousand.

- 132.** "One who practises the Teaching, even one who practises gleaning, supporting a wife, giving from little;
A hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that."
- 133.** "Why is this sacrifice, vast and very costly, not worth what is given righteously?
How is it that a hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that?"
- 134.** "Some give while established in unrighteousness, having cut off, having killed, and having caused sorrow;
That offering, with tearful faces, with punishment, is not worth what is given righteously;
Thus a hundred thousand who sacrifice a thousand each, are not worth even a fraction of one such as that."

The Bilārakosiyā Birth Story is the twelfth.

451. The Cakkavāka Birth Story (13)

- 135.** You are of good complexion, handsome, compact, with well-developed red colour;
Ruddy goose, you are beautiful, with very clear face and faculties.
- 136.** Shad, pāvusa fish, balaja fish, muñja fish and rohita fish;
Seated on the bank of the Ganges, thus you eat your food.
- 137.** I do not eat this, whether jungle or aquatic;
Apart from moss and insects, this is my food, my dear.
- 138.** I do not believe this, the food of the ruddy goose;
I too, my dear, eat in the village salt and oil.
- 139.** Food prepared among human beings, pure, with meat sauce;
Yet my beauty is not such, ruddy goose, as yours.
- 140.** Seeing enmity in yourself, harming the human generation;
Frightened, you eat in fear, therefore your appearance is such.
- 141.** You are opposed to all the world, crow, by evil action;
The almsfood obtained does not satisfy, therefore your appearance is such.
- 142.** I too, my dear, eat, without harming all living beings;
Living at ease, unsuspecting, sorrowless, free from fear from any quarter.
- 143.** So exert your power, transcend your bad character;
Practise non-violence in the world, you will become dear like me.

- 144.** "Whoever neither kills nor causes to kill, neither conquers nor causes to conquer;
Having a share of friendliness towards all beings, for him there is no enmity with anyone."

The Cakkavāka Birth Story is the thirteenth.

452. The Bhūripaṇṇa Birth Story (14)

- 145.** "Is it true, you of extensive wisdom, that with such glory, steadfastness and wisdom;
You do not protect what is brought by the power of existence, you who eat barley with little curry?"
- 146.** Ripening happiness through suffering, selecting from time to time, covered by desire;
Opening the doors of meaning, by that I am satisfied with barley rice.
- 147.** And having known the time for exertion, having developed the purpose through stratagems;
I shall display lion-like displays, by that supernormal power you will see me again.
- 148.** Some who are happy do not do evil, others again through fear of association with blame;
Being able, thinking of great benefit, why do you not cause me suffering?
- 149.** The wise do not practise evil actions for the sake of their own happiness;
Touched by suffering, even when stumbling, they do not give up the Teaching through desire or hate.
- 150.** By whatever reason, whether soft or harsh;
One should lift up one's wretched self, afterwards one should practise the Teaching.
- 151.** 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.
- 152.** From whom a person would learn the Teaching, and the peaceful ones who remove his uncertainty;
He is indeed his refuge and ultimate goal, a wise one should not let friendliness towards him decay.
- 153.** A lazy householder enjoying sensual pleasures is not good, an unrestrained one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to wrath, that is not good.
- 154.** A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase.

453. The Mahāmaṅgala Birth Story (15)

- 155.** What should a man recite having learnt at the proper time, which true knowledge or which of the learnings;
How should that mortal act in this world and the next, to be protected by safety?
- 156.** For whom gods and ancestors all, reptiles and all beings too;
Are constantly esteemed through friendliness, that indeed they call safety among beings.
- 157.** He who is humble in conduct towards the whole world, towards women and men together with children;
Patient, enduring harsh words, not speaking in opposition, that they call endurance, safety.
- 158.** Whoever does not despise friends and companions, by craft, by lineage, by wealth, or by birth;
Of pleasing wisdom, wise in times of need - that indeed they call safety among companions.
- 159.** For whom the peaceful become friends, intimate with one who speaks truth;
Not a betrayer of friends, generous with wealth, that indeed they call safety among friends.
- 160.** Whose wife is of equal age, harmonious, devoted, a lover of righteousness, and has borne children;
Of good family, virtuous, devoted to her husband - that indeed they call safety in wives.
- 161.** For whom the king, the lord of beings, the famous one, knows his purity and his exertion;
Through undivided loyalty, "He is a friend of mine" - that indeed they call safety among kings.
- 162.** The faithful one gives food and drink, garlands and odour and cosmetics;
With a gladdened mind, rejoicing, that indeed they call safety in the heavens.
- 163.** Those whom the seniors purify by the noble teaching, the peaceful ones who have been won over by righteous conduct;
Very learned sages, virtuous ones, that they call safety in the midst of Worthy Ones.
- 164.** These indeed are blessings in the world, praised by the wise, yielding happiness;
A wise man should resort to these here, for in blessings there is nothing true.

454. The Ghaṭapaṇḍita Birth Story (16)

- 165.** "Rise up, Kaṇha, why do you lie down? What use is sleeping to you?
He who is your own brother, your heart and right eye;
His winds are growing strong, Ghaṭa is muttering, Kesava.
- 166.** Having heard that word of his, of Rohiṇeyya, Kesava,
Being in a hurry, arose, distressed by sorrow for his brother.
- 167.** "Why, as if mad, throughout this whole Dvārakā,
Do you prattle 'A hare, a hare!' - who then took away your hare?
- 168.** Made of gold, made of jewels, made of copper, and also made of silver;
Made of conch, stone, and coral, I will have a hare made for you.
- 169.** There are also other hares, forest-dwellers roaming in the woods;
Those too I will bring for you - what kind of hare do you wish for?
- 170.** I do not wish for those, those hares dependent on the earth;
I wish for the hare from the moon, bring that down for me, Kesava.
- 171.** "Surely then, dear relative, you will give up your sweet life;
You who desire what ought not to be desired, you wish for the hare from the moon."
- 172.** "If you know thus, Kaṇha, as you instruct another;
Why do you still today grieve for your son who died before?"
- 173.** That which cannot be obtained by a human being, or even by a non-human being;
'May my son who was born not die' - how can the unobtainable be obtained?
- 174.** Not by spells, not by root medicines, not by remedies or by wealth;
Is it possible to bring back, Kaṇha, the departed one you grieve for.
- 175.** One who has such wise men as councillors,
As Ghaṭa, the wise man, convinced me today.
- 176.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
- 177.** "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 178.** I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, young man.
- 179.** Thus do the wise act, those who are compassionate;
They turn one away from sorrow, as Ghaṭa did his elder brother.

The Ghaṭapaṇḍita Birth Story is the sixteenth.

The Decad Chapter is concluded.

Its summary:

Firm, Kaṇha, Dhanañjaya, Saṅkhavara, King, Week, Kassa, and Takkalina;
Dhamma, Cock, Earring-wearer, Food-giver, Ruddy Goose, Subhūrisa, Blessing,
and Ghaṭa.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 14. The Book of Birth Stories-1. 10. The Book of theTens Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org