

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)

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11. The Book of the Elevens (11. Ekādasakanipāto)

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5. The Collection of Minor Texts

14. The Book of Birth Stories-1

11. The Book of the Elevens

455. The Mātuposaka Birth Story (1)

1. Due to the separation from that elephant, the sallakī trees and kuṭaja trees have grown;
Kuruvinda trees and karavīra plants and tisasāmā, and in the sheltered place the kaṇikāra trees have blossomed.
2. Somewhere those with golden bracelets support the king of elephants with almsfood;
Whereon a king or a prince, unafraid, will strike through the armour.
3. Take the mouthful, O noble one, do not become lean, O noble one;
Many are the royal duties, those you will perform, O noble one.
4. She must be that wretched one, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa.
5. Who is she to you, great elephant, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa.
6. She is my mother, great king, blind, without a guide;
She strikes a stump with her foot, towards the mountain Caṇḍoraṇa.
7. Release this great elephant, who supports his mother;
Let the elephant be reunited with his mother, together with all his relatives.
8. And the elephant freed from bondage, the tusker having taken the lotus roots;
Having rested for a moment, went to where the mountain was.
9. Then he, having gone to the lotus pond, cool, frequented by elephants;
Having drawn up water with his trunk, he sprinkled his mother.
10. What ignoble sky, it rains even out of season;
Gone is my son born from myself, who was my attendant.
11. "Rise up, mother, why do you lie down? I, your son, have come here;
I have been released by the King of Kāsi, the famous Vedeha.
12. May that king live long, the increaser of the Kāsi realm;
Who released my son, always honouring the elders.

The Mātuposaka Birth Story is the first.

456. The Juṇha Birth Story (2)

- 13.** Hear my word, lord of men, I have arrived here for a purpose in the moonlight;
When a brahmin traveller is standing, one should not depart, they say, O
foremost lord of bipeds.
- 14.** I am listening, I stand here, speak, Brahmā, for what purpose have you arrived
here;
Or what purpose are you desiring from me, that you came here, Brahmā?
Please tell me that.
- 15.** Give me five excellent villages, a hundred female slaves, seven hundred
cattle;
And more than a thousand gold coins, and give me two wives equal to myself.
- 16.** Is your austere asceticism, brahmin, of fearsome form? Are your spells,
brahmin, of wondrous form?
Are there any demons loyal to you? Or do you recall some benefit done for
me?
- 17.** I have no austere asceticism nor even spells, nor are there any demons loyal
to me;
I do not recall any benefit done by you, but formerly there was just a meeting.
- 18.** This is the first seeing for me who knows, I do not directly know you from
before here;
Tell me, being asked, this matter, when or where was our meeting?
- 19.** In the charming city of the Gandhāra king, we dwelt in Takkasīlā, O king;
There in the darkness of a very dark night, we rubbed shoulder against
shoulder.
- 20.** We both stood there, O lord of men, and exchanged memorable talk there;
That very thing was just our meeting, after that there was none, nor before.
- 21.** Whenever, O Brahmā, among humans, there is a meeting with a good person;
The wise do not destroy associations and intimacies, nor what was done
before.
- 22.** Fools indeed destroy associations and intimacies, and also what was done
before;
Even much done for fools perishes, for thus fools are of ungrateful nature.
- 23.** The wise indeed do not destroy associations and intimacies, nor what was
done before;
Even a little done for the wise does not perish, for thus the wise are of grateful
nature.
- 24.** I give you five excellent villages, a hundred female slaves, seven hundred
cattle;

And more than a thousand gold coins, and I give you two wives equal to yourself.

- 25.** Thus it is for the good when meeting, O king, like the king of stars among the stars;
The lord of Kāsi is fulfilled, so am I, and today a meeting with you has been obtained by me.

The Jūṇha Birth Story is the second.

457. The Dhammadevaputta Birth Story (3)

- 26.** I am a fame-maker, a merit-maker, always praised by ascetics and brahmins;
Worthy of the path, worshipped by gods and humans, I am the Teaching - give the path, O Unrighteous One.
- 27.** Having firmly mounted the vehicle of unrighteousness, not trembling, I am powerful;
For what reason should I today give to you, O Dhamma, the path never given before?
- 28.** The Teaching indeed appeared formerly, afterwards not the Teaching arose in the world;
The eldest and the best and the eternal, drive off from the road of the eldest, younger one.
- 29.** Not by entreaty, nor by fitting words, nor by worthiness would I give the path to you;
And let there be battle between us two today, whoever conquers in battle, his is the path.
- 30.** I have spread through all directions, of great power, of immeasurable fame, incomparable;
Endowed with all virtues, I am the Teaching - O Unrighteous One, how will you defeat me?
- 31.** Gold is indeed destroyed by copper, copper is not destroyed by gold;
If what is not the Teaching destroys the Teaching today, iron would be beautiful to behold like gold.
- 32.** If you are powerful in battle, O Unrighteous One, there are no elders and no venerable ones for you;
And I give you the path with what is dear and what is not dear, and I forgive you for your ill-spoken words.
- 33.** And having heard this word, Adhamma, head downward, fell with feet upward;
"If I, seeking battle, do not obtain battle," in this way Adhamma is destroyed.
- 34.** The one with the power of patience, having conquered the power of war,
having killed the unrighteous one, having struck him down to the ground;

Delighted, having ascended the chariot, he set forth by the path itself,
exceedingly powerful, striving for truth.

- 35.** Mother, father, and ascetics and brahmins, not honoured in whose own home;
Having laid down the physical body right here, upon the body's collapse, they
go to hell;
Just as Adhamma fell headlong.
- 36.** Mother, father, and ascetics and brahmins, well honoured in whose own home;
Having laid down the physical body right here, upon the body's collapse, they
go to a fortunate destination;
Just as Dhamma, having ascended the chariot.

The Dhammadevaputta Birth Story is the third.

458. The Udaya Birth Story (4)

- 37.** Seated alone, pure, with thighs composed, having ascended the palace, with
blameless limbs;
I request you, O one with eyes like a kinnara's, let us both dwell here for one
night.
- 38.** Strewn with moats in between, with firm watchtowers and gate-houses;
Protected by sword-bearing guards, this city is difficult to enter.
- 39.** For one young in years and also a youth, no approach is found;
Then for what reason do you desire a meeting with me?
- 40.** "I am a demon, beautiful one, I have come into your presence;
Delight me, venerable lady, I give you a full plate."
- 41.** I do not wish for a god or a demon or a human being, having passed beyond
rise, for another;
Go indeed, demon of great majesty, and having gone, do not return here
again.
- 42.** That delight which is the highest for those who enjoy sensual pleasures,
because of which beings practise unrighteously;
Do not let that delight decay in you, pure one, I give you money, a plate full.
- 43.** A man, persuading a woman with wealth, praises her wherever he makes his
desire;
Your divine nature is contrary, you came to me in person with less.
- 44.** Life span and beauty in the human world, decline for humans of good body;
By that very beauty your wealth too, declines - you are more aged today.
- 45.** Thus as I am looking on, O glorious king's daughter;
Your beauty diminishes, after the passing of days and nights.
- 46.** With this very youth, O wise king's daughter;

You should live the holy life, you would become even more beautiful.

- 47.** Gods do not grow old as human beings do, wrinkles do not appear on their bodies;
I ask you, demon of great majesty, how then is the physical body of the gods?
- 48.** Gods do not grow old as human beings do, wrinkles do not appear on their bodies;
Day after day, even more so for them, divine beauty and abundant wealth.
- 49.** "Why here are many people frightened, and the path is declared with many bases;
I ask you, demon of great majesty, standing where would one not fear the world beyond?"
- 50.** Having directed speech and mind rightly, not doing evil deeds by body;
Dwelling in a house with abundant food and drink, faithful, gentle, generous, bountiful;
One who treats kindly, kindly in speech, of smooth speech, standing here one would not fear the world beyond.
- 51.** You instruct me, demon, just as a mother, just as a father;
I ask you of lofty beauty, who indeed are you, O noble one?
- 52.** I am Udaya, beautiful one, I have come here because of a promise;
Having informed you, I go, I am freed from your promise.
- 53.** If indeed you are Udaya, come here because of a promise;
Instruct me, prince, so that there may be a meeting again.
- 54.** Youth passes swiftly by, the moment likewise, there is no stable state, beings constantly pass away;
The unstable body decays, Udayā, do not be heedless, practise the Teaching.
- 55.** The whole earth full of wealth, might belong to one alone, not subject to another;
Even that one not free from lust gives up, Udayā, do not be heedless, practise the Teaching.
- 56.** Mother and father and brothers, and wife who is bought with wealth;
They too abandon one another, Udayā, do not be heedless, practise the Teaching.
- 57.** Having known the body is food for others, and in the round of rebirths both fortunate and unfortunate realms;
Having understood it is a brief dwelling, Udayā, do not be heedless, practise the Teaching.
- 58.** "Well does this demon speak, small is the life of mortals;
Difficult and small, and that is bound with suffering;

I alone shall go forth, having left Kāsi and Surundhana."

The Udaya Birth Story is the fourth.

459. The Pāṇīya Birth Story (5)

- 59.** A friend's drinking water, not given, I consumed;
Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
- 60.** Having seen another's wife, desire arose in me;
Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
- 61.** Great king, thieves seized my father in the forest;
When asked by them, though knowing, I explained it otherwise.
- 62.** Because of that I afterwards felt disgust, that evil was done by me;
May I not do evil again, therefore I have gone forth.
- 63.** They killed living beings, when the soma sacrifice was at hand;
I approved of them, because of that I afterwards felt disgust.
- 64.** That evil was done by me, may I not do evil again;
Therefore I have gone forth.
- 65.** Those people who first in our village were fond of spirits, liquor and honey-
drink;
They prepared the drinking of intoxicants for the harm of many.
- 66.** I approved of them, because of that I afterwards felt disgust;
That evil was done by me, may I not do evil again;
Therefore I have gone forth.
- 67.** Shame on the very many sensual pleasures, foul-smelling and full of thorns;
Which I, while indulging in, did not obtain such happiness.
- 68.** Sensual pleasures are of great enjoyment, pleasant; there is no happiness
beyond sensual pleasures;
Those who indulge in sensual pleasures, they are reborn in heaven.
- 69.** Sensual pleasures are of little enjoyment, painful; there is no suffering beyond
sensual pleasures;
Those who indulge in sensual pleasures, they are reborn in hell.
- 70.** Just as a sword well-sharpened, or a well-whetted scimitar;
Or a spear thrown into the chest, sensual pleasures are more painful than that.
- 71.** Like a blazing pit of embers, more than a man's height deep;
Or a ploughshare heated all day, sensual pleasures are more painful than that.

- 72.** Like deadly poison, like boiling oil;
Like molten copper, sensual pleasures are more painful than that.

The Pāṇīya Birth Story is the fifth.

460. The Yudhañcaya Birth Story (6)

- 73.** Surrounded by friends and ministers, I pay homage to the bull among charioteers;
I shall go forth, O king, may Your Majesty approve of that.
- 74.** "If you are lacking in sensual pleasures, I will fulfil them for you;
Whoever harms you, I will prevent, do not go forth, Yudhañcaya.
- 75.** "There is no lack for me in sensual pleasures, no one who harms me is found;
And I wish to make a refuge, which ageing does not overwhelm.
- 76.** A son may request his father, or a father his own-begotten son;
The townspeople request you, dear son, do not go forth, Yudhañcaya.
- 77.** Do not prevent me, O king, as I go forth, O bull among charioteers;
May I not, intoxicated by sensual pleasures, come under the control of ageing.
- 78.** I request you, dear son, I would restrain you, son;
For a long time I wish to see you, do not go forth, Yudhañcaya.
- 79.** Like dew on the tip of grass, towards the rising of the sun;
So is the life of human beings, do not hinder me, mother.
- 80.** Crossing over, let him put this one on the vehicle, O bull among charioteers;
May my mother not be an obstacle-maker to me as I cross over.
- 81.** Run forth, venerable one, Rammaka will be empty;
Yudhañcaya has been permitted by King Sabbadatta.
- 82.** He who was the foremost of a thousand, a youth resembling gold;
This prince has gone forth, wearing ochre robes, the strong one.
- 83.** Both princes have gone forth, Yudhañcaya and Yudhiṭṭhila;
Having abandoned mother and father, having cut off attachment to Death.

The Yudhañcaya Birth Story is the sixth.

461. The Dasaratha Birth Story (7)

- 84.** "Come, Lakkhaṇa and Sītā, both of you descend into the water;
Thus this Bharata said: 'King Dasaratha is dead.'"
- 85.** By what power of Rāma do you not grieve what should be grieved;
Having heard that your father has died, does not suffering oppress you?
- 86.** That which cannot be protected, even by a man lamenting much;

Why should the wise, the intelligent one, torment himself?

- 87.** Both the young and the old, those who are foolish and those who are wise;
The wealthy and the poor, all have death as their destination.
- 88.** Just as for ripe fruits, there is always fear from falling;
So for mortals who are born, there is always fear from death.
- 89.** In the evening some are not seen, who in the morning were seen as many
people;
In the morning some are not seen, who in the evening were seen as many
people.
- 90.** If by lamenting, one could bring about some benefit;
The discerning one would do it, though deluded, harming oneself.
- 91.** One becomes lean and discoloured, hurting oneself by oneself;
The ghosts are not protected by that, lamentation is useless.
- 92.** Just as a burning house might be extinguished with water;
So too the wise one, the learned, the intelligent, the wise man;
Should dispel quickly arisen sorrow, as the wind disperses cotton.
- 93.** A mortal passes on alone, alone he is born in a family;
The enjoyments of all living beings are supreme only through union.
- 94.** Therefore, for the wise one who is very learned, seeing this world and the next;
Having understood the Teaching, the heart and the mind, even great sorrows
do not torment.
- 95.** I shall give and enjoy, and I shall support my relatives;
And I shall protect the rest, this is the function of one who understands.
- 96.** Ten thousand years, and sixty hundred years;
Rāma, with conch-marked neck and mighty arms, exercised kingship.

The Dasaratha Birth Story is the seventh.

462. The Saṃvara Birth Story (8)

- 97.** Knowing, great king, your morality, the lord of men;
Honouring these princes, he did not think of you with anyone.
- 98.** Whether our great king was still living, or whether the lord had passed away;
Relatives approved of him, seeing his own welfare.
- 99.** By what duty of restraint do you stand above those of the same birth;
By what do the congregations of kinsmen assembled not surpass you.
- 100.** I am not jealous, prince, of the ascetics, the great sages;
I pay homage to them attentively, I venerate the feet of such ones.

- 101.** They instruct me, devoted to the qualities of the teaching, willing to listen and not envious;
Ascetics, sages delighting in the qualities of the teaching.
- 102.** Having heard their words, of the ascetics, the great sages;
I despise nothing, my mind delights in the Teaching.
- 103.** Elephant riders, royal bodyguards, charioteers, and infantry soldiers;
I do not withhold from them their established food and wages.
- 104.** And I have chief ministers, counsellors and attendants;
They trade in Bārāṇasī, with abundant meat and liquor and water.
- 105.** And also prosperous merchants, come from various countries;
For them protection has been arranged by me, know this thus, Uposatha.
- 106.** Truly, exercise kingship by the Teaching for your relatives, Saṃvara;
You are wise and learned, and also beneficial to your relatives.
- 107.** Him, surrounded by relatives, adorned with various jewels;
Enemies cannot overcome, like the lord of titans cannot overcome Indra.

The Saṃvara Birth Story is the eighth.

463. The Suppāraka Birth Story (9)

- 108.** They emerge and they dive, humans with razor-like noses;
We ask you, Suppāraka, which sea is this?
- 109.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Razor-Garland.
- 110.** Just as fire or the sun, the sea appears;
We ask you, Suppāraka, which sea is this?
- 111.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Fire-Garland.
- 112.** Just as curds or milk, the sea appears;
We ask you, Suppāraka, which sea is this?
- 113.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Curds-Garland.
- 114.** Just as kusa grass or corn, the sea appears;
We ask you, Suppāraka, which sea is this?
- 115.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Kusa-Garland.
- 116.** Just as reeds or bamboo, the sea appears;

We ask you, Suppāraka, which sea is this?

- 117.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Reed-Garland.
- 118.** Great fear, terrifying, a sound is heard, non-human;
Just as a pit or precipice, the sea appears;
We ask you, Suppāraka, which sea is this?
- 119.** Of merchants seeking wealth, who had set out from Kurukaccha;
When the boat was lost, it is called Mare's Mouth.
- 120.** "Since I remember myself, since I reached the age of discretion;
I do not know of having intentionally harmed even a single living being;
By this speaking of truth, may the boat return safely."

The Suppāraka Birth Story is the ninth.

The Book of Elevens is concluded.

Its summary:

Siri, Mother-Supporter, Noble Nāga, again Juṇhaka, Dhamma, Noble Udaya;
Then Pāṇi, Yudhañcaya, and Dasaratha, Saṃvara, with Gone Beyond, nine.



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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