

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)

14. The Book on the Miscellaneous (14. Pakiṇṇakanipāto)

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PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

14. The Book on the Miscellaneous

484. The Sālikedāra Birth Story (1)

1. Parrots consume the accomplished rice field, Kosiya;
I announce to you, brahmin, I am not able to prevent them.
2. And there was one bird, who was the most beautiful of them all;
Having eaten rice as he wished, he takes it in his beak and goes.
3. Let them set hair-snares, so that the bird may be caught;
And having seized him alive, bring him near me.
4. These birds, having eaten and drunk, depart;
I alone am bound by a snare, what evil was done by me?
5. The belly of others is surely just a belly, parrot, but yours is an excessive belly;
Having eaten rice as you wished, you take it in your beak and go.
6. Did you fill your belly there, parrot, is there enmity between you and me?
Being asked by me, my dear, tell me, where did you store the rice?
7. There is no enmity between me and you, no store-room exists for me;
I release debt, I give debt, having arrived at the Koṭṭa silk-cotton tree;
I also deposit treasure there, know this thus, Kosiya.
8. What kind is your giving of debt, and what kind is your release from debt;
Declare the depositing of your treasure, then you will be freed from the snare.
9. My little sons are young, with wings not yet grown, Kosiya;
They, when maintained, will support me, therefore I give them a debt.
10. My mother and father are old, aged ones with youth gone;
Having carried to them with my beak, I would release the debt formerly made.
11. And other birds there too, with broken wings, very weak;
Desirous of merit, I give to them, that treasure the wise have said.
12. Such is my giving of debt, and such is my release from debt;
I declare the depositing of treasure, know this thus, Kosiya.
13. "Good indeed is this bird, a twice-born one, supremely righteous;
Among some human beings, this principle is not found.

- 14.** Eat rice as you wish, together with all your relatives;
May we see you again, parrot, your sight is dear to me.
- 15.** Eaten and drunk in your hermitage, and delight for us, Kosiya, in your
presence;
Give gifts to those who have laid down the rod, and support your aged mother
and father.
- 16.** Good fortune indeed has arisen for me today, in that I have seen the most
excellent of birds;
Having heard the well-spoken words of the parrot, I will make merit not trifling.
- 17.** That Kosiya, delighted and elated, having prepared food and drink;
With a gladdened mind through food and drink, he satisfied ascetics and
brahmins.

The Sālikedāra Birth Story is the first.

485. The Candakinnarī Birth Story (2)

- 18.** This is being carried away, methinks, O Candā, crusher of blood;
Today I give up life, my life ceases, O Candā.
- 19.** My suffering heart sinks, it burns, I am exhausted;
Because of you, Candī, grieving, not by other sorrows.
- 20.** Like grass, like a forest, I wither; like an unfilled river, I dry up;
Because of you, Candī, grieving, not by other sorrows.
- 21.** Like rain at the foot of a mountain, these tears of mine flow;
Because of you, Candī, grieving, not by other sorrows.
- 22.** You are evil, prince, who shot my desired husband of a wretched woman;
You pierced him at the forest's edge, he now lies wounded on the ground.
- 23.** May your mother, prince, receive this sorrow of my heart;
Which is the sorrow of my heart, while gazing upon the kimpurisa.
- 24.** May your wife, prince, receive this sorrow of my heart;
Which is the sorrow of my heart, while gazing upon the kimpurisa.
- 25.** May your mother, prince, not see her son nor her husband;
Who killed the kimpurisa, the blameless one, because of my desire.
- 26.** May your wife, prince, not see her son nor her husband;
Who killed the kimpurisa, the blameless one, because of my desire.
- 27.** Do not weep, Candā, do not grieve, you whose eyes are like the darkness of
the forest;
You will be my wife, venerated by women in the royal family.

- 28.** "Surely I shall die, I shall not be yours, prince;
Who killed the kimpurisa, the blameless one, because of my desire.
- 29.** Even though timid, even though desiring life, kimpurisa, go to the Himalaya;
Feeding on tālisa and tagara leaves, other deer will delight in you.
- 30.** Those mountains and those grottoes, and those mountain caves remain just
so;
Not seeing you there, O kimpurisa, what shall I do?
- 31.** Those delightful leaf-strewn places, frequented by beasts of prey;
Not seeing you there, O kimpurisa, what shall I do?
- 32.** Those delightful flower-strewn places, frequented by beasts of prey;
Not seeing you there, O kimpurisa, what shall I do?
- 33.** Clear flow the rivers of the mountain forest, with streams strewn over with
flowers;
Not seeing you there, O kimpurisa, what shall I do?
- 34.** The blue peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 35.** The golden peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 36.** The copper-coloured peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 37.** The high peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 38.** The white peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 39.** The variegated peaks of the Himalaya mountain, beautiful to behold;
Not seeing you there, O kimpurisa, what shall I do?
- 40.** On Mount Gandhamādāna, frequented by groups of demons, covered with
medicinal herbs;
Not seeing you there, O kimpurisa, what shall I do?
- 41.** On Mount Gandhamādāna, frequented by kimpurisas, covered with medicinal
herbs;
Not seeing you there, O kimpurisa, what shall I do?
- 42.** I pay homage to you, noble Brahmā, who shot my desired husband of a
wretched woman;
He sprinkled me with the deathless, I have come together with my most dear
one.

- 43.** Now we wander among the rivers of the mountain forest, with streams strewn over with flowers;
Dwelling among various trees, speaking sweetly to one another.

The Candakinnarī Birth Story is the second.

486. The Mahāukkusa Birth Story (3)

- 44.** Torches and firebrands they bind on the island, the generation desires to eat me;
Tell me of friend and companion, Senaka, explain the disaster regarding relatives of the birds.
- 45.** O bird, you are the most excellent of birds, O winged one, O king of ospreys, we go to you for refuge;
The generation desires to eat me, fierce ones with firebrands, be for my happiness.
- 46.** The wise make friend and companion, seeking happiness at the proper time and improper time;
I do this matter for you, Senaka, for a noble one does the function for a noble one.
- 47.** What should be done by one who is compassionate, this has been done by a noble one for a noble one by you;
Be one who protects oneself, do not be careless, we shall obtain sons while you are living.
- 48.** Making protection and shelter for you alone, I do not tremble even at the breaking up of the body;
Some friends do this for friends, giving up their lives - this is the principle of the virtuous.
- 49.** Very difficult to do was the deed done by this egg-born bird;
For the sake of his young, the osprey, when midnight had not yet come.
- 50.** Even some who have passed away, having stumbled by their own action, find support through compassion for a friend;
Sons, dear to me, I have come to this destination, work for my welfare, O water-dweller.
- 51.** With wealth and grain and with oneself, the wise make friend and companion;
I do this matter for you, Senaka, for a noble one does the function for a noble one.
- 52.** Living at ease, dear father, sit down, a son performs beneficent conduct for his father;
I shall perform this good for you, protecting the sons of the army.
- 53.** Surely indeed, dear father, this is the principle of the virtuous, that a son

should perform beneficent conduct for his father;
It is well if, having seen me with a grown body, the sons of the army would not harass me.

- 54.** Beasts and humans, O best of deer-heroes, afflicted by fear, go to the best for refuge;
Sons, dear to me, I have come to this destination, you are indeed a king, be for my happiness.
- 55.** I do this matter for you, Senaka, I am coming for the murder of that enemy of yours;
For how indeed would a wise one, able and fully aware, not strive for the protection of his own offspring?
- 56.** One should make a friend and a good-hearted companion, and one should make a master for the coming of happiness;
Like one clothed in armour, having struck down with arrows, we rejoice endowed with sons.
- 57.** By the action of one's own friend, the ally who does not flee;
The hairy ones chirp back at the one chirping, pleasant to the heart.
- 58.** Having found a friend, a companion, the wise one, he enjoys sons, cattle, or wealth;
And I and my sons and my husband, through compassion for a friend, are endowed together.
- 59.** Benefit comes through having a king and having heroes, these exist for one accomplished in friendship;
He, having friends, having fame, of lofty nature, rejoices in this world, one who possesses sensual pleasures as desired.
- 60.** Friends are to be served, Senaka, even by the poor;
See, through compassion for a friend, we are united with relatives.
- 61.** A twice-born who makes friends with one valiant and powerful;
Thus he becomes happy, just as I and you, Senaka.

The Mahāukkusa Birth Story is the third.

487. The Uddālaka Birth Story (4)

- 62.** With rough hides, matted-hair ascetics with stained teeth, of contemptible appearance, those who mutter charms;
Are they perhaps, in human endeavours, knowing this, released from the realms of misery?
- 63.** Evil actions would be done, O king, if one very learned would not practise the Teaching;

Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct.

- 64.** Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct;
I consider the Vedas are fruitless, good conduct with self-control alone is the truth.
- 65.** The Vedas are indeed not fruitless, good conduct with self-control alone is the truth;
For one attains fame having learnt the Vedas, one tamed by conduct reaches peace.
- 66.** Mother, father, and relatives are to be supported, by whom one is born, he himself is that;
I am Uddālaka, sir, of a family lineage of those learned in the Vedas.
- 67.** How, friend, does one become a brahmin, how does one become a consummate one;
And how does one attain final nibbāna, and how is one called established in the Teaching?
- 68.** Having rejected, having taken up fire, the brahmin, sprinkling water, sacrificing, raises the sacrificial post;
Acting thus, the brahmin enjoys security, established in the rule - by that they declared.
- 69.** There is no purity by sprinkling, nor is one a consummate brahmin;
Nor patience nor meekness, nor is he one who has attained final Nibbāna.
- 70.** How does one become a brahmin, how does one become a consummate one;
And how does one attain final nibbāna, and how is one called established in the Teaching?
- 71.** Without field or kin, unselfish, desireless, free from evil greed, with craving for existence eliminated;
Acting thus, the brahmin enjoys security, established in the rule - by that they declared.
- 72.** Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna;
Among all who have become cooled, is there one better or one worse?
- 73.** Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna;
Among all who have become cooled, there is not one better or one worse.
- 74.** Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
All indeed meek, tamed, all indeed attained final Nibbāna.

- 75.** Among all who have become cooled, there is not one better or one worse;
You practise what is ruinous to the commitment to holy life, to the lineage of
learned families.
- 76.** With cloths of various colours, the mansion is covered;
The shadow of those cloths, that colour does not follow.
- 77.** Just so among human beings, when young men become pure;
They release their birth, having understood the Teaching, those of good
conduct.

The Uddālaka Birth Story, the fourth.

488. The Lotus Root Birth Story (5)

- 78.** May he obtain here a horse, cattle, silver, gold, and a beloved wife;
May he be endowed with sons and wives, he who took your lotus roots,
brahmin.
- 79.** May he wear garlands and Kāsi sandalwood, may there be many for his son;
May he have intense longing for sensual pleasures, he who took your lotus
roots, brahmin.
- 80.** Abundant in grain from farming, famous, may he have sons, be a householder,
wealthy, with all sensual pleasures;
Not seeing his decline, may he dwell at home, he who took your lotus roots,
brahmin.
- 81.** May he be a warrior acting forcibly, a king of kings, powerful and famous;
May he rule the four quarters with greatness, he who took your lotus roots,
brahmin.
- 82.** Let that brahmin be not free from lust, engaged in the paths of momentary
constellations;
Let the famous lord of the country venerate him, he who took your lotus roots,
brahmin.
- 83.** Let the whole world consider him a teacher, versed in all the Vedas, an
austere ascetic;
Let the country-folk, having come together, venerate him, he who took your
lotus roots, brahmin.
- 84.** May he enjoy the prosperous excellent village, abounding in four things, given
by Vāsava;
May he who is not free from lust go to death, he who took your lotus roots,
brahmin.
- 85.** May he be a village headman among companions, rejoicing with dancing and
singing;

May he not obtain any disaster from the king, he who took your lotus roots, brahmin.

- 86.** May the sole king, having conquered the earth, place her at the head of a thousand women;
May she be the noble one among women, she who took your lotus roots, brahmin.
- 87.** For she, unwavering, should eat the sweet food among all the sages assembled;
Let her go about boasting of her gain, she who took your lotus roots, brahmin.
- 88.** May he be a resident in the great monastery, may he be a building work supervisor at Gajaṅgalā;
May he make a window in a day, he who took your lotus roots, brahmin.
- 89.** Let him be bound with six hundred snares, let him be led from the delightful forest to the royal city;
Let him be struck with pikes and goads, he who took your lotus roots, brahmin.
- 90.** With a rabid dog's garland, with lead-pierced ears, beaten with a stick, may he approach a snake's mouth;
Bound by his own skin, let him wander the streets, he who took your lotus roots, brahmin.
- 91.** He who indeed says what is not lost is lost, may he obtain and enjoy sensual pleasures;
May he meet death in the midst of a house, or whoever, sirs, suspects anyone at all.
- 92.** Seeking which they wander in the world, desirable and pleasant is this for many;
Dear and delightful here in the world of the living, why do the sages not praise sensual pleasures?
- 93.** In sensual pleasures indeed they are killed and bound, in sensual pleasures suffering and fear are born;
In sensual pleasures, O Lord of Beings, the heedless do evil actions through delusion.
- 94.** Those of bad character, having produced evil, upon the body's collapse, go to hell;
Having seen the danger in the types of sensual pleasure, therefore the sages do not praise sensual pleasures.
- 95.** Investigating the sage's lotus roots, having taken them from the bank, I deposited them on dry ground;
Pure, without evil, the sages dwell, these are your lotus roots, practitioner of the holy life.

- 96.** We are not your dancers, nor indeed your playthings, not your kinsmen, nor indeed your companions;
On what support, Thousand-eyed One, do you sport with sages, king of gods?
- 97.** You are my teacher and my father, this is the support for one who has stumbled, O Brahmā;
Forgive this one offence, O one of extensive wisdom, the wise do not have wrath as their power.
- 98.** Well-dwelt was the one night for the sages, in that we saw Vāsava, the lord of beings;
May all the venerable sirs be glad-minded, since the brahmin obtained lotus roots.
- 99.** I and Sāriputta, Moggallāna and Kassapa;
Anuruddha, Puṇṇa, Ānanda - these were the seven brothers then.
- 100.** Uppalavaṇṇā was a sister, and Khujjuttarā was then a female slave;
The householder Citta was a slave, and the demon Sātāgira was then.
- 101.** Pālileyya was then the elephant, Madhuda the chief monkey;
Kāḷudāyī was then Sakka, thus remember the Jātaka.

The Lotus Root Birth Story, the fifth.

489. The Suruci Birth Story (6)

- 102.** The chief queen, wife of Suruci, I was brought first;
Ten thousand years, since Suruci honoured me.
- 103.** I, brahmin, do not know of the king, the Videhan, dwelling in Mithilā;
By body, by speech, or by mind;
Despising Suruci, whether openly or in secret.
- 104.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 105.** My husband's mother was my mother-in-law, and his father too was my father-in-law;
They were my trainers, O Brahmā, as long as they lived.
- 106.** I, delighting in non-violence, willingly a practiser of the teaching;
I attended on you attentively, unwearied night and day.
- 107.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 108.** Sixteen thousand women, wives together with me, brahmin;
Jealousy or anger towards them, was never mine at any time.
- 109.** I rejoice in their welfare, and none of them is disagreeable to me;

I have compassion for all co-wives always as for myself.

- 110.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 111.** Slaves, labourers, servants, and whatever other dependents;
I employ with reason, always with delighted faculties.
- 112.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 113.** Towards ascetics and brahmins too, and also other paupers;
I satisfy them with food and drink, always with purified hands.
- 114.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 115.** The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
I observe the Observance, always restrained in morality.
- 116.** By this speaking of truth, may a son be born to me, O seer;
If I am speaking falsely, may my head split into seven pieces.
- 117.** All those qualities of nature, O glorious king's daughter;
Are found in you, dear lady, which you praised in yourself.
- 118.** A warrior accomplished in birth, well-born, possessed of fame;
A righteous king of the Videhas, a son will arise for you.
- 119.** O unkempt one, wearer of dust and dirt, standing in the sky in mid-air;
You speak delightful speech, which is pleasant to my heart.
- 120.** You have come from heaven as a deity, a sage you are, of great supernormal
power;
Who are you that has arrived, declare yourself to me.
- 121.** Whom the hosts of gods venerate, assembled in Sudhammā;
I am that Sakka, the thousand-eyed, I have come into your presence.
- 122.** A woman in the world of the living, who is righteous in conduct;
Wise, virtuous, revering her mother-in-law as a god, devoted to her husband.
- 123.** To such a wise woman, of pure action;
Gods come for a sight of her, non-humans to the human woman.
- 124.** And you, dear lady, by well-practised deeds, by good conduct in the past;
Here born in a royal family, endowed with all sensual pleasures.
- 125.** And this, O king's daughter, is a winning throw in both respects;
Both rebirth in the heavenly world, and fame here in this life.

- 126.** For a long time, O wise one, may you be happy, protect the Teaching in yourself;
I go to the celestial abode, your sight is dear to me.

The Suruci Birth Story, the sixth.

490. The Five Uposatha Observers Birth Story (7)

- 127.** Living at ease now are you, dove, bird, there is no need for food for you;
Enduring hunger and thirst, why are you one who observes fasting, dove?
- 128.** I formerly, attached with greed to a female dove, in this region we both delighted;
Then a fowler caught the female dove, unwillingly I was without her.
- 129.** Through separation from her in different existences, I experience mind-made feeling;
Therefore I observe the Observance, may lust not come to me again.
- 130.** Not going straight, a serpent, two-tongued, with fangs as weapons, you are a snake with terrible poison;
Enduring hunger and thirst, why are you one who observes fasting, Long One?
- 131.** There was a powerful bull belonging to a villager, with a trembling hump, endowed with beauty and strength;
He trampled me, and angered I bit him, overwhelmed by suffering he went to death.
- 132.** Then the people, having gone out from the village, crying and lamenting, departed;
Therefore I observe the Observance, may wrath not come to me again.
- 133.** Much meat of the dead in the cemetery, that is delightful food for you;
Enduring hunger and thirst, why are you one who observes fasting, jackal?
- 134.** He entered the belly of a great elephant, delighted in the carcass, greedy for elephant-meat;
Hot wind and sharp rays, they dried up his anus.
- 135.** "I was lean and pale, venerable sir, there was no path for me to go out;
And a great cloud suddenly shed rain, it moistened his anus.
- 136.** From there I went out, venerable sir, like the moon released from Rāhu's mouth;
Therefore I observe the Observance, may greed not come to me again.
- 137.** At the ant-hill mound, devouring ants, you formerly wandered;
Enduring hunger and thirst, why are you one who observes fasting, Bear?
- 138.** Despising my own abode, through excessive greed I went to a Malla village;
Then the people, having gone out from the village, beat me with bows.

- 139.** With broken head and limbs smeared with blood, I returned to my own abode;
Therefore I observe the Observance, may excessive greed not come to me
again.
- 140.** What you asked us, venerable sir, all that we answered as ones who
understand;
We too ask you, venerable sir, why are you one who observes fasting, Brahmā?
- 141.** Untainted, in my hermitage, the Individually Enlightened One sat for a
moment;
He made known to me both destination and origin, and name and clan and all
conduct.
- 142.** Thus I did not pay homage at his feet, nor did I ask him with conceit;
Therefore I observe the Observance, may conceit not come to me again.

The Five Uposatha Observers Birth Story, the seventh.

491. The Great Peacock Birth Story (8)

- 143.** If indeed I have been seized by you for the sake of wealth, do not kill me,
having taken me alive;
And take me to the presence of the king, my dear, methinks you will obtain no
small amount of wealth.
- 144.** This razor-tipped arrow set on the bow's front is not for your murder today;
And I will cut the snare for you, let the peacock king go as he pleases.
- 145.** For seven years you followed me, enduring hunger and thirst night and day;
Then why do you wish to release me, brought under the power of the snare,
from bondage?
- 146.** Abstaining from killing living beings today, was safety given by you to all
beings?
Why do you wish to release me, brought under the power of the snare, from
bondage?
- 147.** Tell me of one who abstains from killing living beings, and who gives safety to
all beings;
I ask you, O king of peacocks, about this matter, passed away from here, what
happiness does he obtain?
- 148.** I speak of one who abstains from killing living beings, and who gives safety to
all beings;
He obtains praise in this very life, and he goes to heaven at the breaking up of
the body.
- 149.** "There are no gods," thus some say, "right here the soul goes to non-
existence;

Likewise the fruit of good and bad deeds, and they say giving is laid down by fools;
Believing the word of those worthy ones, therefore I kill birds."

- 150.** Both the moon and the sun, beautiful to see, go illuminating the sky;
Are they of this world or of the other, how do they speak of them in the human world?
- 151.** Both the moon and the sun, beautiful to see, go illuminating the sky;
They are not of the other world nor of this, they call them gods in the human world.
- 152.** Here indeed those of inferior doctrine are destroyed, the rootless ones who do not speak of action;
Likewise the fruit of good and bad deeds, and who say giving is laid down by fools.
- 153.** Surely indeed this word of yours is true, for how could giving be fruitless?
Likewise the fruit of good and bad deeds, and how could what is laid down by fools come to be?
- 154.** How acting, for what reason acting, what conduct, associating with what, by what virtue of austerity;
Tell me, O king of peacocks, this matter, so that I might not fall into hell.
- 155.** Whatever ascetics there are on earth, wearing ochre robes, homeless ones;
They go for almsfood right early at the proper time, for the peaceful are abstaining from wandering at improper times.
- 156.** Having approached them there at the proper time, ask whatever would be dear to your mind;
They will tell you according to their understanding, the welfare of this world and the next.
- 157.** As a snake its worn-out old skin, as a green tree its withered leaf;
This cruel nature of mine is abandoned, today I give up the hunter's nature.
- 158.** And whatever birds of mine are bound, many hundreds in my dwelling;
To them I give life today, and having attained freedom, may they go to their own abode.
- 159.** A fierce hunter roamed with snare in hand in the forest, to ensnare the famous king of peacocks;
Having bound the famous king of peacocks, he was freed from suffering just as I am freed.

The Great Peacock Birth Story, the eighth.

492. The Carpenter and Boar Birth Story (9)

- 160.** Seeking which we wandered, mountains and forests;

Searching I wandered for relatives, these have been found by me.

- 161.** There is much root-fruit here, and this food is not trifling;
These mountain rivers are delightful, the dwelling will be comfortable.
- 162.** Right here I shall dwell, together with all my relatives;
Living at ease, unsuspecting, sorrowless, free from fear from any quarter.
- 163.** Seek another rock cell, an enemy exists for us here;
He, Taccha, kills the boars, having come here, the choicest of the choicest.
- 164.** Who here is our enemy, who is a relative among those well assembled?
He assaults the hard to assault; tell me this when asked.
- 165.** The king of beasts with upward-pointing stripes, the strong beast with fangs as
weapons;
He, Taccha, kills the boars, having come here, the choicest of the choicest.
- 166.** It is not that we have no fangs, strength is gathered in our bodies;
All being united, we shall bring the solitary one under our control.
- 167.** You speak speech pleasant to the heart, pleasant to the ear, carpenter;
Even one who would flee in battle, him too we shall kill afterwards.
- 168.** Abstaining from killing living beings today, was safety given by you to all
beings?
Have you no fangs for killing deer, you who, having arrived at the herd, brood
like a miserable wretch?
- 169.** It is not that I have no fangs, strength is gathered in my body;
And having seen relatives in concord together, therefore I meditate alone in
the forest.
- 170.** These formerly went in every direction, afflicted by fear, seeking shelter far
and wide;
They now, having assembled, dwell together, where standing they are hard to
overcome by me.
- 171.** Endowed with a leader, united, speaking as one;
They, being in unity, would harm me, therefore I do not wish for them.
- 172.** Inda alone conquers the titans, the hawk alone kills the birds by force;
The tiger alone, having reached the herd of deer, kills the choicest of the
choicest, for such is its power.
- 173.** Neither Inda nor a hawk, nor a tiger, lord of beasts;
When relatives are united, together, the tiger does not bring them under
control.
- 174.** The kumbhīlaka birds, having followings, moving in groups;

Being joyful together, they fly up and soar.

- 175.** And as they are flying, one here moves aside;
And that one the hawk strikes down, that destination is just like that of tigers.
- 176.** Incited by the matted-hair ascetic, the cruel one with eyes for material gains;
The tusked one sprang forward among the tusked ones, imagining as before.
- 177.** Good are many relatives, even trees born in the forest;
By pigs in unity, the tiger was slain on the one-way path.
- 178.** Having killed both the brahmin and the tiger, the pigs,
Joyful and greatly delighted, uttered a great roar.
- 179.** Those pigs, well assembled at the foot of the fig tree;
Consecrated the carpenter, "You are our king, the lord."

The Carpenter and Boar Birth Story, the ninth.

493. The Great Merchant Birth Story (10)

- 180.** Merchants having made an assembly, come from various countries;
Wealth-seekers departed, having made one the headman.
- 181.** Having come to that wilderness, with little food and no water,
They saw a great banyan tree, with cool shade, delightful.
- 182.** And they, having sat down there, in the shade of that tree;
The merchants considered together, fools wrapped in delusion.
- 183.** This tree appears moist, as if water flows from it;
Come, let us merchants cut its first branch.
- 184.** And when it was cut, it flowed forth, clear water, undisturbed;
Having bathed and drunk there, the merchants took as much as they wished.
- 185.** For the second time they considered together, fools wrapped in delusion;
"Come, let us merchants cut its southern branch."
- 186.** And when it was cut, it flowed forth, abundant rice with meat;
Food made with flour resembling little water, ginger and split-pea soups.
- 187.** Having eaten and chewed there, the merchants took as much as they wished;
For the third time they considered together, fools wrapped in delusion;
"Come, let us merchants cut its last branch."
- 188.** And when it was cut, it flowed forth, women fully adorned;
With variegated clothes and ornaments, adorned with jewelled earrings.
- 189.** And for each merchant, twenty-five women;
They surrounded him all around, in the shade of that tree.

- 190.** Having enjoyed themselves with them, the merchants took as much as they wished;
They considered together a fourth time, fools wrapped in delusion;
"Come, let us merchants cut its northern branch."
- 191.** And when it was cut, it flowed forth, many pearls and lapis lazuli;
Silver and gold, carpets and woollen covers.
- 192.** And cloths from Kāsi, and woollen blankets from Uddiya;
Having bound them into loads there, the merchants took as much as they wished.
- 193.** The fools, wrapped in delusion, considered together a fifth time:
"Come, let us cut at its root, perhaps we may obtain even more."
- 194.** Then the caravan leader stood up, begging with joined palms;
"What harm does the banyan tree do? Merchants, may there be good fortune for you."
- 195.** The eastern branch gave water, and the southern food and drink;
The western branch gave women, and the northern all sensual pleasures;
"What harm does the banyan tree do? Merchants, may there be good fortune for you."
- 196.** 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.
- 197.** And they, the many, not heeding the word of that one;
With sharpened axes, they attacked it from the root.
- 198.** Then elephants came forth, twenty-five armoured;
Three hundred archers, and six thousand wearing armour.
- 199.** Kill them, bind them, let none of you release their life;
Except for the caravan leader, reduce them all to ashes.
- 200.** Therefore a wise man, seeing his own welfare;
Should not come under the control of greed, should destroy the hostile mind.
- 201.** Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk wanders forth.

The Great Merchant Birth Story, the tenth.

494. The Sādhina Birth Story (11)

- 202.** "Wonderful indeed in the world, terror arose;
A divine chariot appeared, for the famous Videhan.
- 203.** The young god of great supernormal power, Mātali, the charioteer of the gods;
Invited the king, the Videhan, dwelling in Mithilā.

- 204.** "Come, having ascended this chariot, O foremost king, lord of the land;
The gods of the Thirty-three with Inda wish to see you;
For those gods, remembering you, are gathered in Sudhammā."
- 205.** Then the king, the achiever, the Videhan, lord of Mithilā;
Having mounted the chariot yoked with a thousand, went to the presence of
the gods;
The gods welcomed him, having seen the king arrived.
- 206.** "Welcome to you, great king, and also your coming is not unwelcome;
Sit down now, royal sage, near the king of gods."
- 207.** Sakka too welcomed the Videhan, dwelling in Mithilā;
Vāsava invited him with sensual pleasures and with a seat.
- 208.** Good! You have arrived, at the abode of those who wield power;
Dwell among the gods, royal sage, endowed with all sensual pleasures;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures.
- 209.** I formerly, gone to heaven, delighted with dancing, singing, and music;
Now today I do not delight in heaven, is my life span eliminated or is death
near;
Or am I confused, O best of lords of men.
- 210.** Your life span is not eliminated and death is not far, and also you are not
deluded, O foremost hero among men;
And your merits are small, the result of which you experience here.
- 211.** Dwell by divine power, O foremost king, lord of the land;
Among the Tāvatiṃsa gods, enjoy non-human sensual pleasures.
- 212.** Just as a borrowed vehicle, just as borrowed wealth;
Such is this accomplishment, which is due to another's giving.
- 213.** And I do not desire this, which is due to another's giving;
Meritorious deeds done by oneself, that is my own wealth.
- 214.** Having gone among human beings, I will do much wholesome;
By giving, by righteous conduct, by self-control and by taming;
Which having done one is happy, and does not feel remorse afterwards.
- 215.** These are those fields, this is the sluice with a beautiful ring;
These are those green marshlands, these are the flowing rivers.
- 216.** These are those delightful ponds, resounding with the singing of ruddy geese;
Covered with mandālaka flowers, and with lotuses and waterlilies;
Those who cherished these, to which direction have they gone?
- 217.** These are those fields here, that piece of ground, those very precincts of the
park and forest;

Not seeing that very populace of mine, the direction appears empty to me,
Nārada.

- 218.** I have seen mansions, illuminating the four directions;
In the presence of the king of gods, and in the presence of the deities.
- 219.** I dwelt in a divine dwelling, non-human sensual pleasures were enjoyed;
Among the Tāvatīṃsa gods, endowed with all sensual pleasures.
- 220.** Having abandoned such as this, I have come here for merit;
I shall practise only the Teaching, I am not desirous of kingship.
- 221.** The path traversed by those without punishment, taught by the Perfectly
Enlightened One;
That path I shall proceed upon, by which the virtuous go.

The Sādhina Birth Story, the eleventh.

495. The Ten Brahmins Birth Story (12)

- 222.** The king said to Vidhura, the lover of the Teaching, Yudhiṭṭhila;
"Vidhura, seek brahmins, virtuous and very learned."
- 223.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 224.** Rare are brahmins, O king, moral and very learned;
Abstaining from sexual intercourse, those who would eat your food.
- 225.** There are indeed ten, great king, those brahmin castes;
Hear from me in detail their analysis and investigation.
- 226.** Having taken bags, full of roots, with mouths tied shut;
They compose verses on medicinal plants, they bathe and they mutter.
- 227.** Like physicians, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 228.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 229.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 230.** Having taken jingling bells, they proclaim in front of them;
They also go on errands, they train in chariot-driving.
- 231.** Like servants, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?

- 232.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 233.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 234.** Having taken the water-pitcher and the bent staff, the brahmins;
Will attend upon kings, in villages and towns;
We will not depart without receiving, whether in village or in forest.
- 235.** Like seizers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 236.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 237.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 238.** With overgrown armpit hair, nails, and body hair, with stained teeth, with dusty heads;
Covered with dust and dirt, those beggars wander about.
- 239.** Like stump-diggers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 240.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 241.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 242.** Yellow myrobalan, emblic myrobalan, mango, rose-apple and beleric myrobalan;
Breadfruit, tooth-bangles, wood-apples and jujube fruits.
- 243.** The rājāyatana tree, sugar-cane and molasses containers, smoking pipes, honey and eye ointment;
They sell various high and low goods, O lord of people.
- 244.** Like merchants, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 245.** They have departed from commitment to holy life,

(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.

- 246.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 247.** They engage in farming and trade, they rear goats;
They give away daughters in marriage, and take in brides as well.
- 248.** Like the Ambaṭṭha merchants, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 249.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 250.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 251.** Some village chaplains eat reserved almsfood;
Many people interrogate them, castrators and branders.
- 252.** Cattle too are killed there, buffaloes, pigs, and goats;
Like butchers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 253.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 254.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 255.** Having taken up sword and shield, having raised the sword, brahmins;
Stand on the merchants' paths, and even escort caravans through.
- 256.** Like cowherds and hunters, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 257.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 258.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.

- 259.** Having made a hut in the forest, they build peaked structures;
They harm hares and cats, iguanas, fish and turtles.
- 260.** Like hunters, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 261.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 262.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 263.** Others, desiring wealth, crept under the bed;
Kings bathe above, when the soma sacrifice is at hand.
- 264.** Like stain-washers, O king, they too are called brahmins;
They have been declared to you, great king, should we approach such ones?
- 265.** They have departed from commitment to holy life,
(Thus said King Korabya)
They are not called brahmins;
Vidhura, seek others, virtuous and very learned.
- 266.** Abstaining from sexual intercourse, those who would eat my food;
We will give the offering, my dear, where what is given is of great fruit.
- 267.** There are indeed brahmins, O king, moral and very learned;
Abstaining from sexual intercourse, those who would eat your food.
- 268.** They eat one meal, and they do not drink intoxicants;
They have been declared to you, great king, should we approach such ones?
- 269.** These indeed are brahmins, Vidhura, moral and very learned;
Vidhura, seek these out, and quickly invite them.

The Ten Brahmins Birth Story, the twelfth.

496. The Succession of Almsfood Birth Story (13)

- 270.** Having seen one of delicate form, come from the country to the forest;
Endowed with an excellent pinnacle building, attended upon a great bed.
- 271.** Out of love for you, I gave an excellent rice meal;
Food of fine rice, selected, pure, with meat sauce.
- 272.** Having received that meal, you gave it to the brahmin;
Without eating yourself, what is this principle? Homage to you.
- 273.** The brahmin is my teacher, zealous in duties and non-duties;

He is respected and worthy of being addressed, I deserve to give him food.

- 274.** Now I ask the brahmin, Gotama, venerated by the king;
The king gave you food, pure, with meat sauce.
- 275.** Having received that meal, you gave food to the sage;
You do not know the field for giving, what is this principle? Homage to you.
- 276.** I support sons and wife, bound to the household I am;
I enjoy human sensual pleasures, I instruct kings.
- 277.** To the forest-dwelling sage, the long-practising ascetic;
To the senior one of developed self, I deserve to give food.
- 278.** And now I ask the sage, lean, with veins spread over the body;
With overgrown armpit hair, nails and body hair, with muddy teeth and dusty head.
- 279.** You dwell alone in the forest, you do not long for life;
By what is this monk better than you, to whom you gave food.
- 280.** Digging up yams and tāla tubers, bilāli and buttermilk plants;
Shaking millet and wild rice, gathering and spreading them out.
- 281.** Vegetables, lotus roots, honey, meat, jujube and emblic myrobalan;
Having brought those, I eat, that is my possession.
- 282.** Cooking for one who does not cook, having possessions for one who is unselfish;
Having attachment for one without attachment, I deserve to give him food.
- 283.** And now I ask the monk, sitting silently, of good conduct;
The sage gave you food, pure, with meat sauce.
- 284.** Having received that meal, you eat silently alone;
You do not invite anyone else, what is this principle? Homage to you.
- 285.** I do not cook, I do not cause to cook, I do not cut, I do not cause to cut;
Having known me as one who owns nothing, abstaining from all evil.
- 286.** Having taken almsfood in his left hand, the water-pitcher in his right;
The sage gave me food, pure, with meat sauce.
- 287.** For these are worthy to give, the righteous ones with possessions;
Methinks it is opposition, whoever should invite the giver.
- 288.** Indeed for my benefit today, the bull among charioteers came here;
I today understand where what is given is of great fruit.
- 289.** Kings are greedy for countries, brahmins for duties and non-duties;
Sages are greedy for roots and fruits, and monks are free.

The Succession of Almsfood Birth Story, the thirteenth.

Its summary:

Parrot, Kinnara, Released, Rough-hide, Lotus-born, Great Sage, Excellent Pigeon;
Then Peacock, Carpenter, Merchant, then King with Brahmin, Almsfood Succession.

The Miscellaneous Section 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 (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.

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