

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)

15. The Book of the Twenties (15. Vīsatinipāto)

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PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

15. The Book of the Twenties

497. The Mātaṅga Birth Story (1)

1. "From where do you come, you poorly dressed one, a wretched one like a dust-goblin;
With a refuse-rag fastened at your neck, who, you, are you, unworthy of offerings?"
2. This food of yours has been prepared, O glorious one, that is eaten, consumed, and drunk;
You know me as one who lives on what is given by others, may the outcast obtain almsfood by standing up.
3. "This food of mine is prepared for brahmins, this of mine is for one who has faith for his own benefit;
Go away from here, why are you standing here? Those like me do not give to you, wretch."
4. On high ground and in low places they sow seed, in watery fields, hoping for fruit;
With this faith give a gift, it is well if one may succeed with those worthy of offerings.
5. "Fields are known to me in the world, in which I plant seeds;
Those brahmins endowed with birth and sacred hymns, these are the well-behaved fields here."
6. Vanity of birth and arrogance, and greed and hate and vanity and delusion;
These are faults, and in whomsoever all these exist, those fields here are ill-behaved.
7. Vanity of birth and arrogance, and greed and hate and vanity and delusion;
These are faults, and in whomsoever all these do not exist, those fields here are well-behaved.
8. "Where have Upajoti and the preceptor or Gaṇḍakucchi gone here?
Having given this one punishment and beating, having seized him by the throat, drive out the contemptible one."
9. You dig a mountain with fingernails, you chew iron with teeth;
You strive against fire, whoever abuses a sage.
10. Having said this, Mātaṅga, the sage with true exertion,

Departed into the sky, while the brahmins looked on.

- 11.** His head curved backwards, he stretches out his arm, unfit for action;
His eyes are white like those of the dead, who has made my son thus?
- 12.** An ascetic came here, poorly dressed, a wretched one like a dust-goblin;
With a refuse-rag fastened at his neck, he has made this son of yours thus.
- 13.** To which direction did the one of extensive wisdom go, tell me, young men,
this matter;
Having gone there, may we make amends for the transgression, perhaps, son,
we may obtain his life.
- 14.** The one of extensive wisdom went through the sky, like the moon on the
fifteenth day in the middle of its path;
And he also went to the eastern direction, the sage of good disposition, one
who acknowledged truth.
- 15.** His head curved backwards, he stretches out his arm, unfit for action;
His eyes are white like those of the dead, who has made my son thus?
- 16.** Demons indeed there are of great majesty, endowed with sages of good
dispositions;
Having known your son's malicious mind, angered, the demons indeed did
thus to him.
- 17.** Demons indeed did thus to my son, do not you yourself be angry with me,
practitioner of the holy life;
I have gone for refuge at your very feet, overcome by sorrow for my son,
monk.
- 18.** For that same thing even now is mine, there is no ill-will in me towards
anyone;
And your son, intoxicated by pride in the Vedas, does not know the meaning,
having learnt the Vedas.
- 19.** Surely indeed, monk, in a moment, a person's perception becomes
bewildered;
Forgive this one offence, O one of extensive wisdom, the wise do not have
wrath as their power.
- 20.** "And this my almsfood obtained by standing up, may your Maṇḍabya, lacking
wisdom, eat it;
And demons would not harm him for you, and your son will be healthy.
- 21.** Maṇḍabya, you are a fool of limited wisdom, who are unskilled in fields of
merit;
You give gifts to those with great corruptions, to those of defiled deeds, to the
unrestrained.

- 22.** With matted hair and locks, clothed in antelope hides, face overgrown like a decayed well;
See this generation of ugly appearance, matted hair and antelope hide do not protect one lacking wisdom.
- 23.** "Those for whom lust and hate and ignorance have faded away;
Those who have eliminated the mental corruptions, the Worthy Ones, what is given to them is of great fruit."

The Mātanga Birth Story, the first.

498. The Birth Story of Citta and Sambhūta (2)

- 24.** All that is well practised by people is fruitful, nothing done by action is in vain;
I see Sambhūta of great majesty, endowed with the fruit of merit by his own action.
- 25.** All that is well practised by people is fruitful, nothing done by action is in vain;
I wonder whether for Citta too it is just so, whether his mind is prosperous just as mine.
- 26.** All that is well practised by people is fruitful, nothing done by action is in vain;
Know that his mind too is likewise, O king, his mind is prosperous just as yours.
- 27.** Did you, Citta, hear this from another, or did someone tell you this?
The verse is well sung, I have no uncertainty, I give you a hundred excellent villages.
- 28.** And I, Citta, did not hear this from another, but a sage told me this matter;
"Having gone, recite a verse to the king, perhaps he, delighted, would give you a boon."
- 29.** Let them harness the royal chariots, well-made, with variegated coverings;
Bind the girths on the elephants, fasten on the neck ornaments.
- 30.** Let them beat the drums, kettledrums, and conches, and let them harness the swift vehicles;
Today itself I will go to that hermitage, where I shall see the sage seated.
- 31.** It is indeed a well-gained gain for me, the verse was well sung in the midst of the assembly;
I, having seen the sage possessed of moral conduct, am delighted and glad at heart.
- 32.** A seat, water, foot-ointment, may you accept from us;
We ask you concerning the guest-offering, may you accept our guest-offering.
- 33.** Let them make a charming residence for you, let women attend upon you;
Make leave for assistance, let us both exercise sovereignty.

- 34.** Having seen the fruit of misconduct, O king, and also the great result of what is well practised;
I would restrain myself alone, I do not wish for son, cattle, or wealth.
- 35.** These are but ten decades of years, the life of mortals here;
Not having reached that limit, like a cut reed one withers away.
- 36.** What delight is there, what amusement, what pleasure, what search for wealth;
What use are sons and wife to me, O king, I am freed from bondage.
- 37.** Thus I understand, Death does not neglect me;
For one overcome by the Ender, what pleasure, what search for wealth?
- 38.** Birth among men is low, O lord of men, the outcast womb is the lowest among bipeds;
Through our own very evil actions, we dwelt in an outcast's womb formerly.
- 39.** We were outcasts among the Avantīs, deer towards the Nerañjarā;
Ospreys on the Nammadā's bank, today we are brahmin and warrior.
- 40.** Life is swept along, short is the lifespan. For one swept along by ageing, there are no shelters.
Do this word of mine, O Pañcāla, do not do actions with painful consequences.
- 41.** Life is swept along, short is the lifespan. For one swept along by ageing, there are no shelters.
Do this word of mine, O Pañcāla, do not do actions with painful results.
- 42.** Life is swept along, short is the lifespan. For one swept along by ageing, there are no shelters.
Do this word of mine, O Pañcāla, do not do actions with defilement-covered heads.
- 43.** Life is being swept along, short is the lifespan. Ageing destroys the beauty of a man who is decaying.
Do this word of mine, O Pañcāla, do not do action for rebirth in hell.
- 44.** Surely indeed this word of yours is true, just as you speak, sage, so it is;
And my sensual pleasures are not insignificant, they are difficult to give up by one like me, monk.
- 45.** Just as an elephant stuck in the middle of the mud, seeing dry land, is unable to go there;
So I, stuck in the mire of sensual pleasures, do not follow the path of the monk.
- 46.** Just as a mother and father would instruct their son, so that he might be happy;
Thus too, instruct me, venerable sir, so that for a long time after death I might be happy.

- 47.** If you are not able, O lord of men, to abandon these human sensual pleasures;
Establish a righteous tax, O king, let there be no wrongdoing in your realm.
- 48.** Let messengers run about to the four directions, inviters of ascetics and
brahmins;
Attend upon them with food and drink, with cloth and with lodging requisites.
- 49.** With a gladdened mind through food and drink, satisfy ascetics and brahmins;
Having given and enjoyed according to one's ability, blameless, go to the
heavenly state.
- 50.** And if vanity should overcome you, O king, while being attended upon by
groups of women;
Keep this very verse in mind, and speak it in the midst of the assembly.
- 51.** The creature who slept in the open air, suckled by her as she went about;
Surrounded by dogs, he is today called a king.

The Birth Story of Citta and Sambhūta, the second.

499. The Sivi Birth Story (3)

- 52.** "Not seeing from afar, O elder, I have come to ask for an eye;
We shall each have one eye, give me an eye, I entreat you."
- 53.** Advised by whom have you come here, pauper, to ask for the eyes;
You ask for the head, very difficult to give up, which they call the eye, difficult
for a person to give up.
- 54.** Whom they call Sujampati among the gods, Maghavā they call him in the
human world;
Advised by him I have come here, a pauper, to ask for the eyes.
- 55.** To one who begs, give my unsurpassed request, give your eyes when asked;
Give me the unsurpassed eye, which they call the eye, difficult for a person to
give up.
- 56.** Whatever purpose you came for, whatever benefit you desired;
May those thoughts of yours succeed, receive the eyes, brahmin.
- 57.** To you who are entreating for one, I give both;
Go, endowed with eyes, while the people look on, whatever you wish, may that
succeed for you.
- 58.** Do not give us your eye, O king, do not abandon us all;
Give wealth, great king, many pearls and lapis lazuli.
- 59.** Give, O king, chariots yoked with thoroughbreds adorned with ornaments;
Give elephants, great king, clothed in golden caparisons.
- 60.** Just as all the Sivis, with their vehicles and chariots, always;

Would surround you on all sides, so give, O bull among charioteers.

- 61.** He who indeed, having said "I will give", sets his mind on not giving;
He fastens around his neck the snare that has fallen on the ground.
- 62.** He who indeed, having said "I will give", sets his mind on not giving;
He becomes more evil than the evil one, having arrived at Yama's realm.
- 63.** What one would request, that one should give; what one would not request,
that one should not give;
I will give that very thing, which the brahmin requests of me.
- 64.** Is it life span, or beauty, or happiness, or power, desiring what, O lord of men,
did you give;
How indeed could the unsurpassed king of the Sivi give his eyes for the sake
of the world beyond?
- 65.** I do not give this for the sake of fame, I do not wish for a son, nor wealth, nor
a country;
But the teaching of the virtuous practised of old, thus indeed my mind delights
in giving.
- 66.** You are my companion and friend, Sīvika, well-trained, do well my word;
Having pulled out my eyes as I look on, place them in the hands of this
pauper.
- 67.** Accused by the Sivi king, the Sivi man was obedient to his word;
Having extracted the king's eyes, he offered them to the brahmin;
The brahmin had eyes, the blind king sat down.
- 68.** Then he, after a few days, when the eyes had healed;
The king addressed the charioteer, the increaser of the Sivi realm.
- 69.** Harness the vehicle, charioteer, and announce when it is yoked;
Let us go to the pleasure ground, and to the lotus pond forests.
- 70.** And he sat down cross-legged on the bank of the pond;
To him Sakka appeared, the king of gods, husband of Sujā.
- 71.** I am Sakka, the lord of gods, I have come into your presence;
Choose a boon, royal sage, whatever you wish in your mind.
- 72.** Abundant is my wealth, Sakka, my power and treasury are small;
For me who am blind and mindful now, only death is pleasing.
- 73.** Whatever truths there are, lord of bipeds, speak those, O warrior;
As you speak the truth, your eye will be restored again.
- 74.** Those who come to beg from me, paupers of various clans;
Whoever requests from me there, he too is dear to my mind;

By this speaking of truth, may an eye arise for me.

- 75.** That brahmin who came to beg from me, saying "Give me your eyes";
I gave my eyes to that brahmin who was begging.
- 76.** Joy entered me even more, and pleasure not small;
By this speaking of truth, may a second arise for me.
- 77.** The verse has been spoken by the Teaching, increaser of the Sivi realm;
These eyes of yours, divine, are appearing.
- 78.** Through walls, through rocks, having passed over mountains;
All around for a hundred yojanas, may they experience vision.
- 79.** Who here, when asked, would not give wealth, even the most excellent and
dear to oneself?
Come now, all you Sivils assembled, behold my divine eyes today.
- 80.** Through walls, through rocks, having passed over mountains;
All around for a hundred yojanas, they experience my vision.
- 81.** There is nothing higher than generosity for mortals here in life;
Having given my human eye, I obtained a non-human eye.
- 82.** Having seen this too, O Sivils, give gifts and enjoy;
Having given and enjoyed according to one's ability, blameless, go to the
heavenly state.

The Sivi Birth Story, the third.

500. The Sirīmanta Birth Story (4)

- 83.** One endowed with wisdom but lacking in glory, or one famous but devoid of
wisdom;
I ask you, Senaka, about this matter, which here do the skilled say is better?
- 84.** The wise and the foolish indeed, O lord of men, those possessed of craft and
those without craft;
Even those of good birth become weavers for one of no birth who is famous;

Having seen this too, I declare: one who is wise though low is better than one
who is merely glorious.
- 85.** I ask you too, of superior wisdom, Mahosadha, consummate one who sees the
Teaching;
A fool with fame, a wise one with little wealth, which here do the skilled say is
better?
- 86.** The fool does evil deeds, imagining "this alone is better";
Seeing this world, not seeing the world beyond, the fool in both places sought
the path of misfortune;

Having seen this too, I declare: one who is wise is better, not the fool though glorious.

- 87.** Neither craft nor this arranges wealth, nor kinsmen, nor whoever has bodily beauty;
See the drooling idiot thriving in happiness, for fortune attends him, the lord of cattle;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 88.** Having obtained happiness, the one lacking wisdom becomes intoxicated, and even when touched by suffering, he becomes deluded;
Touched by adventitious suffering and happiness, he trembles like a water creature in the heat;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 89.** Just as birds flock together from all around to a tree with sweet fruit in the forest;
Thus too many people associate with one who is wealthy, with riches, with possessions, for the sake of benefit;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 90.** A powerful fool is not good, by force he finds wealth;
They drag this weeping fool to hell exceedingly;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 91.** Whatever rivers flow into the Ganges, all of them give up their name and clan;
The Ganges proceeding to the ocean, even one who is wise does not appear with supernormal power in the world;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 92.** Into which great ocean the rivers flow at all times innumerable;
That sea, the great ocean, with constantly lofty force, does not transgress its boundary.
- 93.** Thus too are the prattlings of a fool, glory never surpasses wisdom;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 94.** Even if an unrestrained famous one, having come to an agreement, speaks for the benefit of others;
That very thing grows for him among relatives, for fortune causes him to act, not wisdom;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.

- 95.** For the sake of another or even for oneself, the fool speaks falsely, lacking wisdom;
He is blamed in the midst of the assembly, and afterwards too he goes to an unfortunate realm;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 96.** Even if one of extensive wisdom speaks what is beneficial, being without wealth, with little property, poor;
That does not grow for him among relatives, and fortune does not belong to the one endowed with wisdom;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 97.** For the sake of another or even for oneself, the one of extensive wisdom does not speak falsehood;
He is venerated in the midst of the assembly, and afterwards too he goes to a fortunate realm;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 98.** Elephants, cattle and horses, jewelled earrings, and women born in prosperous families;
All of these become enjoyments for the prosperous man, while those without prosperity have none;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 99.** One whose activities are not arranged, a fool, an imprudent counsellor;
Fortune gives up the imprudent, as a snake its worn-out skin;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 100.** We five wise ones, venerable sir, all stand with joined palms;
You, having overcome us, are lord, like Sakka, the lord of beings, the king of gods;
Having seen this too, I declare: one who is wise though low is better than one who is merely glorious.
- 101.** A fool though glorious is but a slave to the wise, when such needs arise;
What the wise one skilfully arranges, therein the fool falls into confusion;
Having seen this too, I declare: one who is wise is better, not the fool though glorious.
- 102.** Surely indeed wisdom alone is praised by the good, lovely is fortune, humans are delighted in wealth;
And the knowledge of the Buddhas is of incomparable form, glory never surpasses wisdom.

- 103.** What we asked you, you declared to us, Mahosadha, seer of the consummate teaching;
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.

The Sirīmanta Birth Story, the fourth.

501. The Rohaṇa Deer Birth Story (5)

- 104.** These herds are fleeing, frightened of death, O Cittaka;
Go, you too, do not doubt, they will live together with you.
- 105.** I will not go, Rohaṇa, my heart draws me back;
I will not abandon you, here I will give up life.
- 106.** They will surely die, blind, without a guide;
Go, you too, do not doubt, they will live together with you.
- 107.** I will not go, Rohaṇa, my heart draws me back;
I will not abandon that captive, here I will give up life.
- 108.** Go, timid one, flee, I am bound in an iron trap;
Go, you too, do not doubt, they will live together with you.
- 109.** I will not go, Rohaṇa, my heart draws me back;
I will not abandon you, here I will give up life.
- 110.** They will surely die, blind, without a guide;
Go, you too, do not doubt, they will live together with you.
- 111.** I will not go, Rohaṇa, my heart draws me back;
I will not abandon that captive, here I will give up life.
- 112.** This hunter comes, fierce in appearance, with weapon;
Who will kill us today, with arrow or with spear.
- 113.** She, having fled for a moment, oppressed by fear, threatened by fear;
Did what is very difficult to do, timid one, she turned back towards death.
- 114.** Why indeed are these deer, released, attending upon the captive;
They do not wish to abandon him, even for the sake of life.
- 115.** My brothers are fierce, huntsman, born of the same mother, of one mother;
They do not wish to abandon me, even for the sake of life.
- 116.** They will surely die, blind, without a guide;
Give life to the five, release my brother, O hunter.
- 117.** I release for you the deer who supports his mother and father;

May the mother and father rejoice, having seen the great deer released.

- 118.** Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the great deer released.
- 119.** How were you released, when life was brought near to death;
How, son, did the hunter release you from the deceitful snare?
- 120.** Speaking speech pleasant to the ear, charming, connected with the heart;
With well-spoken words, Cittaka released me.
- 121.** Speaking speech pleasant to the ear, charming, connected with the heart;
With well-spoken words, Sutanā released me.
- 122.** Having heard speech pleasant to the ear, charming, connected with the heart;
Having heard the well-spoken words, the hunter released me.
- 123.** May the hunter be thus delighted, together with his wives;
Just as we today rejoice, having seen Rohaṇa arrived.
- 124.** Did you not say, huntsman, "I will bring deer hides"?
Then for what reason did you not bring deer hides?
- 125.** That deer came within reach of the hand, and to the hidden snare;
It caught that king of beasts, and the released ones attended upon him.
- 126.** For me there was spiritual urgency, wonderful and terrifying;
If I should kill this deer, today I will give up life.
- 127.** What are those beasts like, huntsman, what are those righteous beasts like;
Of what beauty, of what character, very much indeed you praise them.
- 128.** With white horns and pure tail-hair, with skin like gold;
Their feet were red, with anointed eyes, delightful.
- 129.** Such are those beasts, O king, such are those righteous beasts;
They support their mother and father, O king, he cannot be brought to you.
- 130.** I give you a hundred gold coins, huntsman, and a large jewelled earring;
And a divan with four posts, resembling flax flowers in a stream.
- 131.** And two wives of equal status, and a leading bull with a hundred cattle;
I shall exercise kingship by righteousness, you have been of great service to
me, O hunter.
- 132.** Farming, trading, giving of loans, and gleaning, O hunter;
By this support your wife, do not do evil again.

The Rohaṇa Deer Birth Story, the fifth.

502. The Lesser Swan Birth Story (6)

- 133.** These swans depart, crooked-limbed, driven by fear;
O golden-skinned one, golden-coloured one, surely, O fair-faced one, depart.
- 134.** Having left me, the group of relatives, gone into the power of a single snare;
Without looking back they go, why do you lag behind?
- 135.** Fly away, O foremost among birds, there is no companionship with one who is bound;
Do not neglect your effort for freedom from trouble, surely, O fair-faced one, depart.
- 136.** "Not because you are 'afflicted by suffering', Dhataratṭha, would I give you up;
Whether life or death for me, will be together with you."
- 137.** This is good for a noble one, what you, Sumukha, speak;
And investigating that, I let go "let it fall."
- 138.** By footlessness a footprint goes, the bird moving through the sky;
From afar you did not perceive the snare, O most excellent of swans.
- 139.** When ruin comes, a man at the end of life;
Then even having encountered the net and the snare, he does not understand.
- 140.** These swans depart, crooked-limbed, driven by fear;
O golden-skinned one, golden-coloured one, you alone are left behind.
- 141.** These birds, having eaten and drunk, depart;
Without looking back, O crooked-limbed ones, you alone attend.
- 142.** Why indeed is this one a bird to you, freed you attend upon the captive;
Having left it, the birds go - why do you alone lag behind?
- 143.** That twice-born is my friend, the king, and he is my companion dear as life;
I will indeed not abandon him, until the end of time.
- 144.** And you who wish to give up your life for the sake of a friend;
I release that companion for you, let the king be your follower.
- 145.** Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the lord of birds released.
- 146.** "Is it that you are well, is it that you are free from illness;
Is it that this country is prosperous, do you govern by the Teaching?"
- 147.** "Is it well with me, O swan, and also, O swan, free from illness?
And also is this country prosperous, do I govern by the Teaching?"
- 148.** Is it that among your councillors, no fault is found in anyone;
Is it that your enemies are far away, like a shadow from the south.
- 149.** And also among my councillors, no fault is found in anyone;

And also my enemies are far away, like a shadow from the south.

- 150.** Is your wife equal to yourself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following your wish and will?
- 151.** And also my wife is equal to myself, loyal, speaking pleasantly;
Endowed with sons, beauty and fame, following my wish and will.
- 152.** Are your many sons well-born, increaser of the realm;
Accomplished with the speed of wisdom, do they rejoice here and there?
- 153.** A hundred and one sons of mine, Dhataratṭha, are heard of through me;
Tell them their duty, they do not oppose your word.
- 154.** Even if one is well-born, by birth or by discipline;
Then afterwards makes exertion, in difficulty, in misfortunes, he sinks.
- 155.** For one of wavering wisdom, a great flaw arises;
Like one night-blind, he sees only gross forms.
- 156.** One who thinks the unessential is connected with essence, does not find
wisdom;
Like a sarabha deer in a mountain fortress, he sinks right there in obstacles.
- 157.** Even if a man is of low birth, if he is energetic and resolute;
Accomplished in good conduct and morality, he shines at night like fire.
- 158.** Having made this simile for me, teach your sons in the branches of knowledge;
The wise one would grow, like a seed in a field with rain.

The Lesser Swan Birth Story, the sixth.

503. The Spear Thicket Birth Story (7)

- 159.** The deer hunter, the great king, the bull among charioteers of the Pañcālas;
Having gone forth together with his army, separated from his group, he came
to the forest.
- 160.** There he saw in the forest, a hut made for thieves;
Having gone out from that hut, the parrot speaks cruel words.
- 161.** A man with an excellent vehicle, a youth with polished earrings;
He shines with a red turban, like the sun shining by day.
- 162.** At midday just now, the king is asleep with his charioteer;
Come, let us forcibly take all his ornaments.
- 163.** Even at midnight it is secret now, the king is asleep with his charioteer;
Having taken the cloth and jewelled earrings, having killed, let us cover him
with branches.

- 164.** "Why, as if mad, do you speak of a thicket of spears?
For kings are difficult to approach, like a blazing fire."
- 165.** Then you, Patikolamba, intoxicated, roar rough words;
Towards my mother who is naked, why indeed do you feel disgust?
- 166.** Rise up, my dear, hurrying, harness the chariot, charioteer;
The bird does not please me, let us go to another hermitage.
- 167.** The chariot is yoked, great king, and the powerful steed is yoked;
Mount up, great king, let us go to another hermitage.
- 168.** Where indeed have all gone, those who were attendants here?
This Pañcāla goes, freed from their sight.
- 169.** Take up the bows, the spears and lances;
This Pañcāla goes, let none of you release him alive.
- 170.** Then another welcomed him, a parrot with a red beak;
"Welcome to you, great king, and also your coming is not unwelcome;

You have arrived as lord, declare whatever is here."
- 171.** Tinduka fruits, piyāla fruits, madhuka fruits and kasumāra fruits;
Small fruits, enjoy, O king, the choicest of the choicest.
- 172.** "This drinking water too is cool, brought from the mountain cave;
Drink from it, great king, if you so wish.
- 173.** Those who are attendants here have gone to the forest for gleanings;
Rise up yourselves and take, I have no hands to give.
- 174.** "Good indeed is this bird, a twice-born one, supremely righteous;
But this other bird, the parrot, speaks cruel words."
- 175.** 'Kill this one, bind him, let none of you release him alive';
Thus as he was wailing, I safely reached the hermitage.
- 176.** "We are brothers, great king, born of the same mother, of one mother;
Grown up on one tree, both gone to different fields.
- 177.** Sattigumba among thieves, and I among sages here;
He of the wicked, I of the good, not without that teaching.
- 178.** There murder and imprisonment, fraud and cheating;
Snatching morsels, acts of violence, these he learns there.
- 179.** Here there is truth and the Teaching, non-violence, self-control, taming;
I was raised in the lap of those who give seats and water, O Bhāradha.
- 180.** For whatever king associates with, whether a virtuous man or not;

Whether moral or immoral, he comes under that one's control.

- 181.** Whatever kind of friend one makes, whatever kind one associates with;
One too becomes such, for such is living together.
- 182.** "One associating with one who associates, touched by one touching another;
Like a poisoned arrow in a quiver, it taints the untainted;
Fearing defilement, the wise one should never be a friend of the evil.
- 183.** Whatever man wraps a rotten fish with the tip of kusa grass;
Even the kusa grass smells rotten, thus is association with fools.
- 184.** "Whatever man wraps tagara incense with a leaf;
Even the leaves smell fragrant, thus is association with the wise.
- 185.** Therefore, like a leaf-container, knowing one's own outcome;
One should not associate with the bad, the wise one should associate with the good;
The bad lead to hell, the good bring one to a good destination.

The Spear Thicket Birth Story, the seventh.

504. The Bhallātiya Birth Story (8)

- 186.** There was a king named Bhallātiya, who, having abandoned his country, went hunting;
He went to the excellent mountain Gandhamādana, fully in bloom, frequented by kimpurisas.
- 187.** Having held back the pack of hounds, and having put down the bow and quiver, he
Approached, wishing to speak a word, where the kinnara people were standing.
- 188.** At the passing of winter, on the bank of the Hemavatā, why do you stand here consulting repeatedly?
I ask you, having human body and beauty, how then do they know in the human world?
- 189.** We roam about Malla mountain, Paṇḍaraka, and Tikūṭa, and rivers with cool water;
The beasts know us as kimpurisas, resembling humans in appearance, O huntsman.
- 190.** You lament as though in great distress, and the beloved was embraced by his beloved;
I ask you, having human body and beauty, why do you weep here in the forest, displeased?
- 191.** You lament as though in great distress, and the beloved was embraced by his beloved;

I ask you, having human body and beauty, why do you wail here in the forest, displeased?

192. You lament as though in great distress, and the beloved was embraced by his beloved;

I ask you, having human body and beauty, why do you grieve here in the forest, displeased?

193. We stayed apart for one night, huntsman, unwillingly, remembering each other;

Regretting that one night, we grieve, "That night will not come again."

194. That one night you would regret, like wealth lost or a father who has died;

I ask you, having human body and beauty, how did you manage to live without?

195. This river which you see with swift current, covered with various trees, with rocky banks;

That my beloved crossed in the rainy season, thinking me to be following behind.

196. And I was picking añkolaka flowers, atimuttaka and sattali creepers;

"My beloved will be a garland-bearer, and I, garlanded, will approach him."

197. I am picking these kuravaka flowers, uddālaka trees, trumpet-flower trees, and sindhuvāraka trees;

"My beloved will be a garland-bearer, and I, garlanded, will approach him."

198. And I, having picked flowers from the sal tree in full bloom, make a garland;

"My beloved will be a garland-bearer, and I, garlanded, will approach him."

199. And I, having picked flowers from the sal tree in full bloom, make a burden;

And this will be for us for the purpose of a covering, where we shall dwell this night today.

200. And I indeed grind aloe wood and sandalwood, on a stone, heedlessly;

"My beloved will have an anointed body, and I, anointed, will approach him."

201. Then came the water with swift current, sweeping away the sal trees, salaḷa trees, and kaṇṇikāra trees;

It filled up in that moment, in the evening the river was very difficult to cross by me.

202. We both stood then on both banks, seeing each other mutually;

Once we wept, once we laughed, with difficulty that night came to us.

203. Right early when the sun had risen, having crossed the shallow river, O huntsman;

Embracing each other, we two, once we wept, once we laughed.

- 204.** Seven hundred less three, huntsman, that we here stayed apart before;
This life is but one year, O protector of the earth, who here would live without
his beloved?
- 205.** And how long is your life span, my dear, if you know, tell me your life span;
Whether from oral tradition or from elders or from scripture, tell me that,
unwavering.
- 206.** And our life span is a thousand years, huntsman, and in between there is no
evil disease;
And little is suffering, happiness is more, not free from lust we give up life.
- 207.** Having heard this from the non-humans, Bhallātiya thought: "Life is short";
He turned back, did not go hunting, gave gifts, and enjoyed his wealth.
- 208.** Having heard this from the non-humans, rejoice together, do not make a
dispute;
Let not the offence of one's own action burn you, just as it did those
kimpurisas for one night.
- 209.** Having heard this from the non-humans, rejoice together, do not make a
contention;
Let not the offence of one's own action burn you, just as it did those
kimpurisas for one night.
- 210.** With a devoted mind I hear your various way of speaking, connected with the
goal;
Uttering your word, you dispel my anguish, ascetic, bringer of happiness, may
you live long for me.

The Bhallātiya Birth Story, the eighth.

505. The Somanassa Birth Story (9)

- 211.** Who hurts you, who harasses you, why do you grieve unhappy and displeased;
Whose mother and father should weep today, where today is a bridge
destroyed on the earth?
- 212.** "I am satisfied, O king, by seeing you, at long last I see you, O protector of the
earth;
Having entered Reṇu as a harmless one, I have been harassed by your son, O
king.
- 213.** Let the doorkeepers with swords bound come, let the executioners go to the
inner palace;
Having killed that prince Somanassa, having cut off his head, let them bring
the excellent one.
- 214.** The messengers sent by the king said this to the boy;
You have been abandoned by the lord, you have reached murder, O warrior.

- 215.** That prince, lamenting, having raised joined palms with ten fingers;
I too wish to see the lord of men, having led me while living, may you show me to him.
- 216.** Having heard that word of his, they showed the son to the king;
And the son, having seen his father, spoke from afar as one condemned to death.
- 217.** The doorkeepers with swords bound came, the executioners to kill me, O lord of men;
Tell me, being asked, this matter, what offence is there here for me today.
- 218.** Evening and morning he enters the water, always diligently tending the fire;
Why do you call such a restrained practitioner of the holy life a householder?
- 219.** Palmyra trees and roots and fruits, O king, various possessions are his;
He protects them, guards them diligently, therefore I call him a householder.
- 220.** "You speak the truth, young man, various possessions are his;
He protects them, guards them diligently, that brahmin is a householder because of that.
- 221.** Let my assembly gathered here hear me, townspeople and all the country-folk;
Having heard the words of this fool, the foolish one, the lord of men has me killed without cause.
- 222.** When the root is firm, spread out and grown, the bamboo with branches grown is hard to remove;
I pay homage to your feet, O lord of men, permit me, I shall go forth, O king.
- 223.** Enjoy extensive wealth, young man, and I give you all sovereignty;
This very day become king of the Kurus, do not go forth, for going forth is suffering.
- 224.** "What wealth is there here for you, O king? Formerly I delighted in the heavenly world;
With delightful forms, sounds, and also flavours, odours, and contacts."
- 225.** And my pleasures have been enjoyed in the celestial abode, O king,
surrounded by a company of nymphs;
And having known you to be foolish, one to be led by another, I would not dwell in such a royal family.
- 226.** If I am a fool, one who needs to be guided by another, forgive this one offence of mine, son;
And if again such a thing should occur, do as you see fit, Somanassa.
- 227.** Action done without consideration, thought out without deliberation;
Like the failure of medicine, the result is evil.

- 228.** Action done with consideration, thought out with proper deliberation;
Like the success of medicine, the result is fortunate.
- 229.** 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.
- 230.** A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase.
- 231.** Having considered, a lord should decree punishment; what is done in haste
torments, O protector of the earth;
And a man's purposes rightly established, they become without remorse
afterwards.
- 232.** For those who, having analysed the fields of action in the world, do what is
without remorse;
Praised by the wise, yielding happiness, these are approved by the Buddhas.
- 233.** The doorkeepers with swords bound came, the executioners to kill me, O lord
of men;
And while I was seated on my mother's lap, I was dragged away forcibly by
them, O king.
- 234.** For I have met with painful confinement and distress, though life is sweet,
having obtained it, O king;
With difficulty today I am released from murder, I am inclined only towards the
going forth.
- 235.** This son of yours, young Sudhamma, the compassionate prince Somanassa;
Begging him, I do not obtain him today, you too are worthy to beg him.
- 236.** Delight in going about for alms, son, having considered, wander forth among
the teachings;
Having laid aside the rod towards all beings, blameless, go to the supreme
state.
- 237.** What a marvellous thing indeed, you cause me suffering when I am already
suffering, Sudhamma;
Being told "Request your son," you encourage the boy even more.
- 238.** Those who are free, enjoying what is blameless, who have attained final
Nibbāna, wander in this world;
The boy entering upon that noble path, I do not endeavour to prevent.
- 239.** Surely indeed those with wisdom should be cultivated, very learned, who are
thinkers on many grounds;
Having heard their well-spoken words, living at ease, free from sorrow, of good
teaching.

506. The Campeyya Birth Story (10)

- 240.** Who are you that shines like lightning, like the healing star among the stars?
Are you a deity or a female gandhabba? I do not consider you a human woman.
- 241.** I am not a goddess nor a female gandhabba, nor a human woman, great king;
I am a serpent maiden, venerable sir, I have come here for a purpose.
- 242.** Your mind is confused, your faculties are agitated, streams of water flow from your eyes;
What have you lost, or what are you desiring, that you came here, woman?
Please tell me that.
- 243.** Whom they call a snake of fierce radiance, a serpent they call him, O lord of men;
That one a man seized for the sake of livelihood, release him from bondage, this is my husband.
- 244.** How did this one, possessed of power and energy, come within reach of the hand of a pauper?
Tell me, nāga maiden, that matter, how may we understand the captured nāga.
- 245.** The elephant could reduce even a city to ashes, for thus he is possessed of power and energy;
And the elephant, honouring the Teaching, therefore having exerted, practises austere asceticism.
- 246.** On the fourteenth and fifteenth, O king, at the crossroads the king of serpents is appeased;
That one a man seized for the sake of livelihood, release him from bondage, this is my husband.
- 247.** Sixteen thousand women, adorned with jewelled earrings;
A lady who sleeps in a water-house, she too has gone to him for refuge.
- 248.** Release him righteously, without violence, with a village, a gold coin, and a hundred cattle;
Let the snake go about with body released, let the one desirous of merit release him from bondage.
- 249.** I release him righteously, without violence, with a village, a gold coin, and a hundred cattle;
Let the snake go about with body released, let the one desirous of merit release him from bondage.
- 250.** I give you a hundred gold coins, huntsman, and a large jewelled earring;

And a divan with four posts, resembling flax flowers in a stream.

- 251.** And two wives of equal status, and a leading bull with a hundred cattle;
Let the snake go about with body released, let the one desirous of merit
release him from bondage.
- 252.** Even without a gift, your word, lord of men, let us release this snake from
bondage;
Let the snake go about with body released, let the one desirous of merit
release him from bondage.
- 253.** The released Campeyyaka serpent said this to the king:
"Homage to you, King of Kāsi, homage to you, increaser of Kāsi;

I raise my joined palms to you, may you see my dwelling."
- 254.** Surely indeed they have said this is hard to trust, that a human should trust in
a non-human;
And if you request me for this matter, we shall see your dwellings, O noble
one.
- 255.** Even if the wind were to carry away the mountain, and the moon and the sun
were to fall to the ground;
And all the rivers were to flow against the stream, still I would not speak
falsely, O king.
- 256.** Though the sky should split, though the ocean should dry up, though the earth
that bears beings should roll up;
Though the rock Meru should fly up with its roots, still I would not speak
falsely, O king.
- 257.** Surely indeed they have said this is hard to trust, that a human should trust in
a non-human;
And if you request me for this matter, we shall see your dwellings, O noble
one.
- 258.** You are indeed of deadly venom, eminent, of great power and quick to anger;
Released from bondage because of me, you are worthy to know what has been
done.
- 259.** May he be cooked in a hell of terrible form, may he not obtain any bodily
comfort;
Bound in a box, may he go to death, whoever does not know such a deed
done.
- 260.** May this acknowledgment of yours be true to me, be without wrath, be without
resentment;
And may the supaṇṇas avoid your entire serpent clan, like fire in the summer.
- 261.** You had compassion for the serpent clan, O lord of men, just as a mother for

her dear only son;
And I together with the serpent clan will render you lofty service.

- 262.** Let them harness the royal chariots, well-painted, the well-tamed mules from Kamboja;
And let them harness the elephants with golden caparisons, we shall see the dwellings of the noble one.
- 263.** Drums, small drums, tabors and conch shells, they sounded for King Uggasena;
The king set forth, greatly resplendent, honoured in the midst of the group of women.
- 264.** The Kāsi king saw the ground strewn with gold,
In golden mansions spread with lapis lazuli planks.
- 265.** That king entered the divine mansion, the dwelling of Campeyya;
Resembling the colour of the sun, luminous like golden lightning.
- 266.** Covered with various trees, stirred by various odours;
That King of Kāsi entered the dwelling of Campeyya.
- 267.** When the king of Kāsi had entered the dwelling of Campeyya;
Divine musical instruments were played, and serpent maidens danced.
- 268.** That dwelling frequented by a company of serpent maidens, the King of Kāsi, with faith, ascended;
He sat down on a golden chair, with a bolster smeared with sandalwood essence.
- 269.** He, having eaten there and also having delighted, the King of Kāsi said to the Campeyyaka:
"These foremost mansions of yours, sun-coloured, luminous;
Such does not exist in the human world, aspiring to what, O noble one, do you practise austere asceticism?"
- 270.** They wear conch-shell bracelets and armlets, well-clothed, with rounded fingers, endowed with copper-coloured palms and soles;
Having raised up, they give drink, of superior beauty, such does not exist in the human world;
Aspiring to what, O noble one, do you practise austere asceticism?
- 271.** And these rivers with broad-scaled fish, resounding with birds, with good landing places;
Such does not exist in the human world, aspiring to what, O noble one, do you practise austere asceticism?"
- 272.** "Hérons, peacocks, and divine swans, sweet-voiced cuckoos fly about;
Such does not exist in the human world, aspiring to what, O noble one, do you practise austere asceticism?"

- 273.** Mango trees and sal trees and tilaka trees and rose-apple trees, uddālaka trees and trumpet-flower trees in bloom;
Such does not exist in the human world, aspiring to what, O noble one, do you practise austere asceticism?"
- 274.** And these lotus ponds of yours all around, and divine odours constantly blow forth;
Such does not exist in the human world, aspiring to what, O noble one, do you practise austere asceticism?"
- 275.** Not for the sake of a son, not for the sake of wealth, nor for the sake of life span, O lord of men;
Longing for the human realm, therefore having exerted, I practise austere asceticism.
- 276.** You are red-eyed, with space between shoulders exposed, adorned, with hair and beard trimmed;
Well-anointed with red sandalwood, like a king of gandhabbas you illuminate the directions.
- 277.** You have attained divine power, of great majesty, endowed with all sensual pleasures;
I ask you, king of serpents, about this matter, by what is the human world better than here.
- 278.** O lord of men, not apart from the human world, is purity found or self-control;
And I, having obtained the human realm, will make an end of birth and death.
- 279.** Surely indeed those with wisdom should be cultivated, very learned, who are thinkers on many grounds;
And having seen the women and you, O noble one, I will make merit not trifling.
- 280.** Surely indeed those with wisdom should be cultivated, very learned, who are thinkers on many grounds;
And having seen the women and me, O king, make merit not trifling.
- 281.** And this abundant gold of mine, heaps of gold as tall as palm trees;
Having taken from here, let them make golden houses, let them make a wall of silver.
- 282.** And five thousand cartloads of pearls, mixed with lapis lazuli, having carried from here;
Let them spread on the ground in the inner palace, it will be free from mud and free from dust.
- 283.** "Dwell in such a foremost mansion, O foremost king, exceedingly shining;
The city of Bārāṇasī, prosperous and flourishing, exercise kingship, O one of superior wisdom."

507. The Great Enticement Birth Story (11)

- 284.** Having fallen away from the Brahma world, the young god of great supernormal power;
Was born as a son of the king, endowed with all sensual pleasures.
- 285.** Sensual pleasures or perception of sensuality do not exist in the Brahma world;
That young man, by that very perception, became disgusted with sensual pleasures.
- 286.** For him in the inner palace there was a meditation dwelling, well built;
There he, in seclusion, alone in a secret place, meditated.
- 287.** That king lamented, distressed by sorrow for his son;
"This only son of mine does not enjoy sensual pleasures."
- 288.** Who now here is that means, or who knows anything;
Who might entice my son, so that he would desire sensual pleasures.
- 289.** There was a girl right there, endowed with beauty and form;
Skilled in dancing and singing, and adept in music.
- 290.** She, having approached there, said this to the king:
"I could indeed entice him, if he will become my husband."
- 291.** To her who spoke thus, the king said this to the maiden:
"You yourself entice him, he will become your husband."
- 292.** And she, having gone to the inner palace, much connected with sensual pleasure;
Spoke verses that were charming, affectionate, and variegated.
- 293.** And having heard the sound of her singing, the woman;
Sensual desire arose in him, he inquired of the people.
- 294.** Whose is this sound, or who is he, who speaks much high and low;
Pleasant to the heart, affectionate, oh, pleasant to my ear.
- 295.** This indeed is a woman, O king, this is no small amusement;
If you were to enjoy sensual pleasures, more and more they would please you.
- 296.** Come, let her come near, let her sing not far away;
Near the hermitage, let her sing close to me.
- 297.** Having sung outside the wall, she entered the meditation chamber;
She bound him gradually, like a forest elephant.
- 298.** Having known the taste of sensual pleasure, the quality of jealousy arose in

him;

"I alone should enjoy sensual pleasures, let there not be another man."

- 299.** Then having taken a sword, he began to kill the men;
"I alone shall enjoy, let there not be another man."
- 300.** Then all the country-folk, assembled, cried loudly;
"This son of yours, great king, harasses the innocent people."
- 301.** And the king banished her, the warrior from his kingdom;
As far as my realm extends, you should not dwell there at that moment.
- 302.** Then he, having taken his wife, approached the ocean;
Having made a leaf-hut, he entered the forest for gleanings.
- 303.** Then here a sage came, over and above the ocean;
He entered that dwelling, when mealtime had arrived.
- 304.** And his wife seduced him, see how extremely dreadful;
He fell from the holy life, he declined from supernormal power.
- 305.** And the prince, from gleanings, forest roots and fruits in abundance;
In the evening, having taken them with a carrying pole, approached the hermitage.
- 306.** And the sage, having seen the warrior, approached the ocean;
"I shall go through the sky," he sinks in the great ocean.
- 307.** And the warrior, having seen the sage sinking in the great ocean;
Out of compassion for him, spoke these verses.
- 308.** On the water not breaking, having come by oneself through supernormal power;
Having gone to intimacy with a woman, you sink in the great ocean.
- 309.** Enticing, a great illusion, corrupting the holy life;
Knowing that they sink, one should avoid them from afar.
- 310.** Insatiable, soft-spoken, hard to fill, they are like rivers;
Knowing that they sink, one should avoid them from afar.
- 311.** Whoever these women associate with, whether through desire or through wealth;
Like fire, they quickly burn up his own state.
- 312.** Having heard the word of the warrior, disenchantment arose in the sage;
Having obtained the ancient path, he goes through the sky.
- 313.** And the warrior, having seen the sage going through the sky;
The wise one gained anxiety, he delighted in the going forth.

- 314.** Then he, having gone forth, removed sensual lust;
Having removed sensual lust, was reborn in the Brahma world.

The Great Enticement Birth Story, the eleventh.

508. The Five Wise Men Birth Story (12)

- 315.** Five wise ones have assembled here, a question occurs to me, listen to that;
Whether a blameworthy matter or a praiseworthy one, to whom would one
reveal a secret matter?
- 316.** You make it known, O protector of the earth, you are the husband, the burden-
bearer, you speak that;
Having considered your desires and preferences, then the five wise ones will
speak, O lord of men.
- 317.** She who is virtuous, not stealing from another, obedient to her husband's
desire and will, dear and agreeable;
Whether a blameworthy matter or a praiseworthy one, a wife would not reveal
a secret matter.
- 318.** Whoever becomes a refuge, a destination and an ultimate goal for one who
has fallen into distress, for one who is afflicted;
Whether a blameworthy matter or a praiseworthy one, or would reveal a
secret matter of a friend.
- 319.** Whether the eldest, the middle, or the youngest, whoever is concentrated in
morality, of established self;
Whether a blameworthy matter or a praiseworthy one, would reveal a
brother's secret matter.
- 320.** He who indeed is a follower of his father's heart, born after his father, of
superior wisdom;
Whether a blameworthy matter or a praiseworthy one, would reveal to his son
a secret matter.
- 321.** A mother, O best lord of the two-footed people, who nourishes him with desire
and love;
Whether a blameworthy matter or a praiseworthy one, to a mother one would
reveal a secret matter.
- 322.** For a secret, secrecy alone is good, for a secret, disclosure is not praised;
While unaccomplished, the wise one should endure, only when accomplished
should he speak as he pleases.
- 323.** Why are you displeased, O foremost king, O lord of two-footed people, let me
hear this word;
Thinking of what are you unhappy, surely, O king, there is an offence of mine.
- 324.** "Mahosadha is to be executed for the questions," the one of extensive wisdom

has been commanded for my murder;
Thinking of that I am unhappy, for indeed, O queen, there is no offence of yours.

- 325.** Having gone last evening, now you come, having heard what, about what is your mind uncertain?
Who said what to you, O one of extensive wisdom, come, let us hear the word, tell me this.
- 326.** "Mahosadha is to be executed for the questions," if that is your counsel, O lord of men, a fault;
Gone to a private place with his wife, he told her, this secret of mine heard has been made manifest.
- 327.** That which Senaka did in the sal grove, an evil deed, an improper act;
Gone to a private place with a friend, he told her, this secret of mine heard has been made manifest.
- 328.** Pukkusa, a disease has arisen in your man, O lord of men, not befitting a king;
Gone to a private place with his brother, he told him, this secret of mine heard has been made manifest.
- 329.** This illness is unseemly, the lord of sensual pleasures is afflicted by the king;
Gone to a private place with his son, he told him, this secret of mine heard has been made manifest.
- 330.** The lofty jewel gem with eight bends, Sakka gave to your grandfather;
That has today come into the hand of the lord of gods, and gone to a private place with his mother, he told her;
This secret of mine heard has been made manifest.
- 331.** For a secret, secrecy alone is good, for a secret, disclosure is not praised;
While unaccomplished, the wise one should endure, only when accomplished should he speak as he pleases.
- 332.** One should not reveal a secret matter, one should guard it like a treasure;
For a secret matter made manifest is not good for one who understands.
- 333.** A wise person should not share secrets with a woman, nor with an enemy;
Whoever is won over by material gains, and whoever is a man who is a thief of the heart.
- 334.** Whatever man enlightens one who has not understood a secret matter;
Out of fear of betrayal of counsel, he endures as one who has become a slave.
- 335.** As many as know a man's secret, the counsellor's hidden matter;
So many are his fears, therefore one should not divulge a secret.
- 336.** One should speak in secret during the day in private, at night one should not utter a word excessively;

For eavesdroppers hear the counsel, therefore the counsel quickly comes to ruin.

The Five Wise Men Birth Story, the twelfth.

509. The Elephant Keeper Birth Story (13)

- 337.** "At long last indeed we see a brahmin of divine appearance;
With great matted hair, carrying a basket, with muddy teeth and dusty head.
- 338.** "At long last indeed we see a sage delighting in the qualities of the teaching;
Wearing an ochre robe as garment, with a bark garment as covering.
- 339.** A seat, water, foot-ointment, may you accept from us;
We ask you concerning the guest-offering, may you accept our guest-offering.
- 340.** Having learnt the Vedas, having sought wealth, dear son, having established
sons in the house;
Having experienced all odours and flavours, the forest is good, that sage is
praised.
- 341.** The Vedas are not truth, nor is the gaining of wealth; by gaining sons they do
not ward off ageing;
Release from odours and flavours, the good have said; by one's own action
there is the attainment of fruit.
- 342.** Surely indeed this word of yours is true, by one's own action there is the
attainment of fruit;
And these aged mother and father of yours, may they see you healthy for a
hundred years.
- 343.** For whom there is friendship with death, O king, friendliness with ageing, O
foremost hero among men;
And whoever might know 'I shall never die,' may they see him healthy for a
hundred years.
- 344.** Just as a man in the water moves a boat, if he stirs it, he brings it to the shore;
So too illness and ageing constantly bring a mortal under the control of Death.
- 345.** Sensual pleasures are mire and sensual pleasures are marsh, captivating,
difficult to cross, the realm of Death;
Sunk in this mire and marsh, those of inferior nature do not cross to the
beyond.
- 346.** This one formerly did cruel action, that one is seized, for there is no release
for me;
By restraining him I will protect, may this one not again do cruel action.
- 347.** Just as a man in the forest, not seeing, searches for a lost cow, O king;
Thus my purpose is lost, Esukārī, how could I not search for it, O king.

- 348.** "Tomorrow," he declines, a man; "the day after," he falls away;
Having known the future as "this does not exist," what wise one would dispel
the desire that has arisen?
- 349.** I see a young maiden, like one intoxicated, with eyes like ketaka flowers;
Having not enjoyed pleasures in the first stage of life, Death takes away the
maiden.
- 350.** A youth, well-born, fair-faced, handsome, dark-complexioned, with beard
scattered like safflower;
Having abandoned sensual pleasures, having left home beforehand, permit
me, I shall go forth, O king.
- 351.** A tree obtains its designation by its branches, but one with branches removed
they call a stump;
For me whose sons have departed, today, dear lady Vāseṭṭhi, is the time for
going about for alms.
- 352.** Just as herons in the sky at the passing of winter, swans having burst open the
nets that were made;
My sons and my husband go, how then should I, understanding, not follow?
- 353.** These birds, having eaten and vomited, depart;
And those who, having eaten, vomited, they have come within reach of my
hand.
- 354.** The brahmin vomited out sensual pleasures, you will consume them again;
A person who eats vomit, O king, he is not praiseworthy.
- 355.** And just as a strong one might lift up a weak man sunk in a miry marsh,
Thus too you have raised me up, dear lady, Pañcālī, with well-spoken verses.
- 356.** Having said this, the great king, Esukārī, lord of the land;
Having abandoned the country, he went forth, like an elephant having cut its
bond.
- 357.** The king delighted in going forth, having abandoned the country, the foremost
hero among men;
You too be for us just as the king, protected by us, instruct the kingdom.
- 358.** The king delighted in going forth, having abandoned the country, the foremost
hero among men;
I too shall wander alone in the world, having abandoned delightful sensual
pleasures.
- 359.** The king delighted in going forth, having abandoned the country, the foremost
hero among men;
I too shall wander alone in the world, having abandoned sensual pleasures,
each according to its limit.

- 360.** "Times pass by, nights hurry on, the stages of life gradually give up;
I too shall wander alone in the world, having abandoned delightful sensual pleasures.
- 361.** "Times pass by, nights hurry on, the stages of life gradually give up;
I too shall wander alone in the world, having abandoned sensual pleasures,
each according to its limit.
- 362.** "Times pass by, nights hurry on, the stages of life gradually give up;
I too shall wander alone in the world, having become cooled, having overcome
all attachment.

The Elephant Keeper Birth Story, the thirteenth.

510. The Iron House Birth Story (14)

- 363.** From the first night that a young man dwells in the womb;
Having arisen, he goes on, and going does not turn back.
- 364.** Not by fighting, not by relying on strength, do men not grow old, nor do they
not die;
All this indeed is afflicted by birth and ageing, that is my understanding, I
practise the teaching.
- 365.** The fourfold army of terrifying form, the lords of the realm conquer by force;
They do not endeavour to conquer Death, that is my understanding, I practise
the teaching.
- 366.** Surrounded by elephants, horses, chariots and infantry, some escape;
They do not endeavour to escape from Death, that is my understanding, I
practise the teaching.
- 367.** With elephants, horses, chariots and infantry, heroes destroy and plunder;
They do not endeavour to destroy Death, that is my understanding, I practise
the teaching.
- 368.** Intoxicated elephants, with flowing temples, in rut, trample cities and kill
people;
They do not endeavour to trample Death, that is my understanding, I practise
the teaching.
- 369.** Archers, trained in hand, heroes, shooting far, hitting as quickly as lightning;
They do not endeavour to pierce Death, that is my understanding, I practise
the teaching.
- 370.** Lakes are exhausted, forests with rocks, all this indeed is exhausted after a
long interval;
All this indeed breaks in the course of time, that is my understanding, I
practise the teaching.
- 371.** For all alike, of men and women, the life of living beings here is unstable;

Like the cloth of a drunkard, like a tree grown on a riverbank, that is my understanding, I practise the teaching.

- 372.** Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;
Women, men and those of middle stature, that is my understanding, I practise the teaching.
- 373.** This youth is not like the king of stars, what has passed is now gone indeed;
For one who is old there is no delight, whence happiness? That is my understanding, I practise the teaching.
- 374.** Demons, goblins, or else ghosts, when angered they breathe upon human beings;
They do not endeavour to breathe upon Death, that is my understanding, I practise the teaching.
- 375.** Demons, goblins, or else ghosts, even when angered, they make appeasement;
They do not make appeasement of Death, that is my understanding, I practise the teaching.
- 376.** Offenders, corrupters and harassers, kings punish having known the fault;
They do not endeavour to punish Death, that is my understanding, I practise the teaching.
- 377.** Offenders, corrupters and oppressors, they obtain kings to appease;
They do not make appeasement of Death, that is my understanding, I practise the teaching.
- 378.** "Not a warrior" nor "a brahmin", not the wealthy, the powerful or the majestic;
The King of Death has no regard for anyone, that is my understanding, I practise the teaching.
- 379.** Lions and tigers and also panthers, having overcome by force, eat the trembling one;
They do not endeavour to eat Death, that is my understanding, I practise the teaching.
- 380.** Jugglers performing in the midst of the stage, deceive the eyes of people at that moment;
They do not endeavour to deceive Death, that is my understanding, I practise the teaching.
- 381.** Venomous snakes, angry, of fierce heat, they bite and even kill those human beings;
They do not endeavour to bite Death, that is my understanding, I practise the teaching.
- 382.** Venomous snakes, angry, whomever they bite, physicians destroy their

poison;

They do not destroy the poison of one bitten by Death, that is my understanding, I practise the teaching.

- 383.** Dhammantarī and Vettaraṇī and Bhoja, having destroyed the poisons of snakes;
They too are heard to have died likewise, that is my understanding, I practise the teaching.
- 384.** Sorcerers learning terrible spells, go to invisibility by means of medicines;
They cannot escape the sight of the King of Death, that is my understanding, I practise the teaching.
- 385.** 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.
- 386.** For the Teaching and what is not the Teaching, both do not have similar results;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination.

The Iron House Birth Story, the fourteenth.

Its summary:

Mātaṅga, Sambhūta, Sivi, Sirimanta, Rohaṇa, Haṃsa, Sattigumba, Bhallātiya; Somanassa, Campeyya, Brahma, the Five Wise Ones, Cirassaṃvata, and Ayoghara.

The Twenty 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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