

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)

15. The Book of Birth Stories-2 (15. Jātakapāḷi-2)

19. The Book of the Sixties (19. Saṭṭhinipāto)

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5. The Collection of Minor Texts

15. The Book of Birth Stories-2

19. The Book of the Sixties

529. The Soṇaka Birth Story (1)

1. "To one who has heard I give a hundred, a thousand to one who has seen Soṇaka;
Who will tell me of Soṇaka, my companion who played in the dust?"
2. Then spoke the young man, a boy with five topknots;
"Having heard, give me a hundred, a thousand to one who has seen Soṇaka;
I will tell you of Soṇaka, my companion who played in the dust."
3. "In which country, in which kingdoms and towns;
Where did he see Soṇaka? Tell me this when asked."
4. "In your very realm, O king, in your very pleasure ground;
Straight-trunked great sal trees, with blue radiance, delightful.
5. "They stand like clouds, charming, dependent on each other;
At their root, Soṇaka meditates without clinging;
While beings in the world are burning, he is quenched.
6. "Then the king set out, with his fourfold army;
Having had a level road made, he went to where Soṇaka was.
7. "Having gone to the pleasure ground, wandering in the great forest;
He saw Soṇaka seated, quenched while others are burning."
8. "This monk is indeed wretched, shaven-headed, wrapped in the double robe;
Without mother, without father, he meditates at the root of a tree."
9. Having attended to this word, Soṇaka said this:
"A king is not wretched, touching the Teaching with the body.
10. 'And whoever, having rejected the Teaching, conforms to what is not the Teaching;
That king is wretched, evil, heading for evil.'"
11. "'Arindama' is my name, they know me as the king of Kāsi;
Is your sleeping place comfortable, having arrived here, Soṇaka?"
12. "Always good fortune for the propertyless, homeless monk;
They do not store in granaries, nor in jars, nor in baskets;
Seeking what is prepared by others, by that the virtuous sustain themselves.

- 13.** "For the second time, good fortune for the propertyless, homeless monk;
Blameless almsfood is to be eaten, and no one obstructs.
- 14.** "For the third time too, good fortune for the propertyless, homeless monk;
Quenched almsfood is to be eaten, and no one obstructs.
- 15.** "A fourth good fortune for the propertyless, homeless monk;
For the liberated one wandering in the realm, in whom attachment is not found.
- 16.** "For the fifth time too, good fortune for the propertyless, homeless monk;
When the city was burning, nothing of his was burnt.
- 17.** "Sixthly, good fortune for the propertyless, homeless monk;
When the realm was being plundered, nothing of his was taken away.
- 18.** "For the seventh time too, good fortune for the propertyless, homeless monk;
Along a path guarded by thieves, and whatever other highwaymen;
Taking bowl and robe, one of good conduct goes in safety.
- 19.** "The eighth good fortune for the propertyless, homeless monk;
Whatever direction he departs to, he goes without longing."
- 20.** "Many indeed are the blessings of those whom you, monk, praise;
But I am greedy for sensual pleasures, what shall I do, Soṇaka?
- 21.** "Human sensual pleasures are dear to me, and also divine pleasures are dear to me;
Then by what means may we obtain both worlds?"
- 22.** "Greedy for sensual pleasures, delighting in sensual pleasures, infatuated with sensual pleasures;
Men, having done evil deeds, are reborn in an unfortunate realm.
- 23.** "And those who, having abandoned sensual pleasures, have gone forth, free from fear from any quarter;
Having attained unification of mind, they do not go to an unfortunate realm.
- 24.** "I will make a simile for you, hear it, O tamer of enemies;
By means of a simile some wise ones here understand the meaning.
- 25.** "Having seen a corpse in the Ganges, floating in the great ocean;
A crow thought, lacking wisdom, mindless.
- 26.** "'Indeed this vehicle has been obtained, and this food is not trifling';
There by night, there by day, right there the mind delights.
- 27.** "Eating the meat of the elephant, drinking the water of the Ganges;
Seeing the sacred forests, the bird did not fly away.
- 28.** "And that descending Ganges, the heedless one delighted in the carcass;

Plunged into the ocean, where there is no passage for birds.

- 29.** "And he, his food exhausted, having flown up, the bird.
Not behind, not in front, not to the north, nor to the south.
- 30.** He did not reach an island, where there is no passage for birds;
And right there he fell, just like a weakling.
- 31.** "And the sea fish, crocodiles, sea-monsters, and dolphins;
Forcibly devoured him, trembling, with broken wings.
- 32.** "Just so you, O king, and whatever others are enjoyers of sensual pleasures;
If greedy they will not vomit them out, the wise know them as having the
wisdom of a crow.
- 33.** "This simile for you, O king, has been made to illuminate the meaning;
And you will be known by that, whether you will do it or not.
- 34.** "One or two words, the compassionate one should speak;
Beyond that one should not speak, like a slave in the presence of a master."
- 35.** "Having said this, Soṇaka of boundless wisdom departed;
In the sky, in the atmosphere, having instructed the noble."
- 36.** "Where now are the king-makers, the workers and those who have come to
expertise;
I shall hand over the kingdom, I am not desirous of kingship.
- 37.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 38.** "You have a young son, Dīghāvu, the increaser of the realm;
Consecrate him in the kingdom, he will be our king."
- 39.** "Quickly bring the prince, Dīghāvu, the increaser of the kingdom;
I will consecrate him in the kingdom, he will be your king."
- 40.** "Then they brought the prince, Dīghāvu, the increaser of the kingdom;
Having seen him, the king addressed his delightful only son.
- 41.** "Sixty thousand villages, complete in every respect;
Proceed to them, child, I hand over the kingdom to you.
- 42.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 43.** "Sixty thousand elephants, adorned with all ornaments;
Mātaṅgas with golden trappings, clothed in golden adornments.
- 44.** "Mounted by village headmen, with spears and goads in hand;
Proceed to them, child, I hand over the kingdom to you.

- 45.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 46.** "Sixty thousand horses, adorned with all ornaments;
Thoroughbreds by birth, Sindh horses with swift conveyance.
- 47.** "Mounted by village headmen, bearing short swords and bows;
Proceed to them, child, I hand over the kingdom to you.
- 48.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 49.** "Sixty thousand chariots, armoured with raised banners;
With panther skins and also tiger skins, adorned with all ornaments.
- 50.** "Mounted by village headmen, with bows in hand, wearing armour;
Proceed to them, child, I hand over the kingdom to you.
- 51.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 52.** "Sixty thousand cows, red-coloured with bulls and leading bulls;
Proceed to them, son, I hand over the kingdom to you.
- 53.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 54.** "Sixteen thousand women, adorned with all ornaments;
With variegated clothes and ornaments, adorned with jewelled earrings;
Proceed to them, son, I hand over the kingdom to you.
- 55.** "Today itself I shall go forth, who knows death tomorrow;
May I, imprudent like a crow, not fall under the control of sensual pleasures."
- 56.** "While I was still young, dear father, my mother died, so I have heard;
Without you, dear father, I do not endeavour even to live.
- 57.** "Just as a young one follows behind a forest elephant;
Roaming in mountain fastnesses, on even and uneven ground.
- 58.** "Thus I will follow you, taking my son behind;
I will be easy to support for you, I will not be difficult to support for you."
- 59.** "Just as an ocean-going ship, of merchants seeking wealth;
A medium of exchange there might seize, the merchants would meet with
disaster.
- 60.** "Just so this son is a misfortune, an obstacle-maker for me;
Bring this boy to the mansion that increases delight.
- 61.** "There, with golden-adorned hands, like nymphs to Sakka;

They will delight him there, and with them he will delight.

- 62.** Then they brought the boy to the mansion that increases delight;
Having seen him, the maidens addressed Dīghāvu, the increaser of the kingdom.
- 63.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"
- 64.** "I am not a god nor a gandhabba, nor Sakka, the first of givers;
I am the son of the King of Kāsi, Dīghāvu, the increaser of the realm;
Support me, may you be blessed, I shall become your husband."
- 65.** "The maidens addressed him there, Dīghāvu, the increaser of the kingdom;
'Where has the king arrived, where has the king gone from here?'"
- 66.** "The king has passed beyond the mire, the king is established on dry ground;
Free from thorns, free from thickets, he has entered upon the great path.
- 67.** "And I have entered upon the path leading to an unfortunate realm;
Thorny and dense, by which they go to an unfortunate realm."
- 68.** "Welcome to you, O king, like a lion to Giribbaja;
Instruct us, great king, you are the lord of us all."

The Soṇaka Birth Story is first.

530. The Saṃkicca Birth Story (2)

- 69.** "Having seen the king seated, Brahmadatta, the bull among charioteers;
Then he announced to him, towards whom you were compassionate.
- 70.** "This Saṃkicca has arrived, highly honoured among the sages;
Being in a hurry, go out, quickly see the great sage.
- 71.** "Then the king, hurrying, having mounted the yoked chariot;
Surrounded by friends and ministers, the bull among charioteers went.
- 72.** "Having put down the five royal insignia, the increaser of the Kāsi realm;
The hair-fan, the turban, the sword, the umbrella, and the sandals;
- 73.** "Having descended from the vehicle, the king, having set aside the covering,
Approached Saṃkicca seated on the side of the park.
- 74.** "Having approached, that king exchanged friendly greetings with the sage;
Having concluded that talk, he sat down to one side.
- 75.** "Having sat down to one side, then he considered the proper time;
Thereupon he proceeded to ask about evil deeds.
- 76.** "We ask the sage Saṃkicca, highly honoured among the sages;

Seated on the side of the park, honoured by the community of sages.

- 77.** "To what destination do they go after death, men who transgress the Teaching;
The Teaching has been transgressed by me, tell me this when asked.
- 78.** "The sage Saṃkicca said to the increaser of the Kāsi realm,
Seated on the side of the park, 'Great king, listen to me.
- 79.** "For one going by a wrong path, whoever instructs the way;
If one would do according to his word, no thorn would pierce him on the path.
- 80.** "To one practising what is not the Teaching, whoever instructs in the Teaching;
If one would do according to his word, he would not go to an unfortunate realm.
- 81.** "The Teaching is the path, great king, but what is not the Teaching is the wrong path;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination.
- 82.** "Men who practise what is not the Teaching, O king, who live unrighteously;
To what destination they go after death, in hell, hear from me.
- 83.** "Sañjīva and Kāḷasutta, Saṅghāta and the two Roruvas;
Then another, Mahāvīci, and Tāpana and Patāpana.
- 84.** "Thus these eight hells, declared as difficult to overcome;
Filled with cruel deeds, each with sixteen adjuncts.
- 85.** "Terrible torments for the miserly, flaming, of great peril;
And causing horripilation, fearsome, terrifying, painful.
- 86.** Rectangular, with four gates, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.
- 87.** "Their floor is made of iron, blazing, endowed with heat;
All around for a hundred yojanas, they stand pervaded always.
- 88.** "They fall into hell, feet upward, head downward;
Those who transgress against the sages, the restrained austere ascetics.
- 89.** "They, the destroyers of growth, are cooked, like fish cut into portions;
For incalculable years, men who are criminals.
- 90.** "With burning body, constantly within and without;
From hell they do not attain, the door, those seeking to escape.
- 91.** "They run to the east, then they run from behind;
They run to the north too, then they run to the south;
For whatever door they go to, that very one is shut.

- 92.** "For many thousands of years, people bound for hell;
Having raised their arms, they cry out, having reached suffering not trifling.
- 93.** Like an angered venomous snake, powerful, difficult to pass over;
One should not approach those of good dispositions, the restrained austere ascetics.
- 94.** "The mighty-bodied great archer, Ajjuna, lord of the Kekakas;
The thousand-armed was destroyed, having insulted the sage Gotama.
- 95.** "Having scattered the dustless calf with dust, the emaciated one, Daṇḍakī;
Like a palm tree cut from the root, that king went to ruin.
- 96.** "Majjha, having injured his mind towards the glorious Mātaṅga;
Together with his retinue was destroyed, the Majjha forest then came to be.
- 97.** "Having insulted Kaṇhadīpāyana, the sage, the Andhakaveṇḍas;
Having struck each other with pestles, they arrived at Yama's realm.
- 98.** "And this being, cursed by the sage, who formerly moved through the sky;
Entered the earth, the Cetiya king, with diminished self, having reached his time.
- 99.** Therefore, the wise do not praise going by desire;
One should speak with an uncorrupted mind, a word connected with truth.
- 100.** "If with a corrupted mind, whatever man looks at a sage;
Accomplished in true knowledge and conduct, he will go to hell below.
- 101.** "Those who abuse the elders, people of harsh attack;
Without offspring, without heirs, they become like palm stumps.
- 102.** "And whoever kills one gone forth, a great sage who has performed his obligations;
He suffers in the Kāḷasutta hell, for a long time.
- 103.** "And whatever king is established in what is not the Teaching, destroyer of the country, like a wild animal;
Having tormented the countryside, after death he suffers in the Tormenting hell.
- 104.** "And he suffers for a hundred thousand divine years;
Overcome by a mass of flames, he feels painful feeling.
- 105.** From his body, luminous flames flash forth;
The limbs of the fire-eater, with hairs and nails.
- 106.** "With burning body, constantly within and without;
Overwhelmed by suffering, he roars, like an elephant pricked by a goad.
- 107.** "Whoever out of greed kills his father, or out of hate, that lowest of men;

He suffers in the Kāḷasutta hell, for a long time.

- 108.** "Such a one suffers in the iron pot, and when cooked they strike him with spears, skinless;
Having made him blind, feeding on urine and excrement, they plunge such a man into lye.
- 109.** "And red-hot boiling iron balls, and long stakes heated for a long time;
Having taken them to force open, bound with ropes, the demons enter the opened mouth.
- 110.** "Brown dogs and spotted vultures, flocks of ravens and twice-born birds with iron beaks;
Having assembled, they eat the trembling one, having divided the tongue, scraps of food with blood.
- 111.** That one, like a burnt palm tree, with body broken apart, the demons wander about, beating him;
For this is their delight, while the others are suffering, they dwell in such a hell;
Whoever in the world here are slayers of their fathers.
- 112.** "And a son, having killed his mother, having gone from here to Yama's abode;
He undergoes intense suffering, having reached the fruit of his own actions.
- 113.** "Non-human spirits, exceedingly powerful, the slayer of the one who gave birth;
With iron spikes, they oppress again and again.
- 114.** "That flow from their own limbs, blood arising from themselves;
Like molten copper, red-hot, they make the matricide drink.
- 115.** "Loathsome, a corpse, putrid, foul-smelling, a mire of excrement;
Resembling pus and blood, having plunged into the lake one remains.
- 116.** "There worms eat him, huge-bodied with iron mouths;
Having broken through the skin, greedy for flesh and blood.
- 117.** "And he, having reached that hell, submerged to the depth of a hundred men;
The putrid corpse blows its stench, all around for a hundred yojanas.
- 118.** "For even one with eyes, by the eyes, by that odour decays;
Such suffering, Brahmadatta, a matricide obtains.
- 119.** "Having passed beyond the razor-blade, sharp and difficult to endure;
The women who cause abortions fall into the difficult Vetaraṇī river.
- 120.** "The silk-cotton trees made of iron, with thorns sixteen inches long;
Hang down on both sides, over the difficult Vetaraṇī river.
- 121.** "They stand flaming, like masses of fire from afar;

Ablaze with fire, risen upward for a yojana.

- 122.** "These go to hell, heated with sharp thorns;
Women who are adulterous, and men who go to others' wives.
- 123.** "They fall head downwards, turned over, struck down, many;
They lie with pierced limbs, they stay awake for long, always.
- 124.** "Then at the end of the night, into a great mountain-like;
Copper cauldron they are cast, heated, with fire and water alike.
- 125.** "Thus by day and by night, the immoral, wrapped in delusion;
Experience their own action, wrong-doing by themselves in the past.
- 126.** "And whatever wife bought with wealth, despises her husband;
Or mother-in-law or father-in-law, or even the elder brother-in-law or sister-in-law.
- 127.** "With a hook they draw out the tip of her tongue, together with its binding;
She sees in herself a tongue a fathom long, full of worms;
She is unable to make herself understood, after death she suffers in the
Tormenting hell.
- 128.** "Sheep-butchers, pig-butchers, fishermen, deer-hunters;
Thieves, cattle-butchers, hunters, those who speak blame as praise.
- 129.** "With spears and iron hammers, with swords and arrows;
Being struck, they fall headlong into the caustic river.
- 130.** "The fraudulent dealer, in the evening and morning, is struck with iron
hammers;
Then the vomit of those of wretched state, they always consume from others.
- 131.** "Crows, jackals, vultures, ravens and those with iron beaks;
They eat the trembling wrongdoer.
- 132.** "Those who kill a deer with a deer, or a bird with a bird;
The wicked, covered with defilement, they are goes to the minor hells.
- 133.** "And the peaceful go upward, by well-practised action here;
See the fruit of what was well practised, the gods with Indra, including the
Brahmā realm.
- 134.** "Therefore I say to you, great king, lord of the country, practise the Teaching;
So practise the Teaching, O king, that when well practised, you would not
regret it afterwards."

The Saṃkicca Birth Story is second.

The Sixty Section is concluded.

Its summary:

Now in the Sixty Section, listen to my saying;
The excellent one named Jātaka, the one named Soṇaka-Arindama;
Likewise Vuttaratha, Usabha, Kicca and Vara.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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