

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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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)

2. The Book of the Twos (2. Dukanipāto)

[Ja 1651-250, PTS 2.3-2.270]



PaliVerse

## 5. The Collection of Minor Texts

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### 14. The Book of Birth Stories-1

## 2. The Book of the Twos

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### 1. The Chapter on the Steadfast

#### 151. The Rājovāda Birth Story (2-1-1)

1. He throws the firm at the firm, Ballika the soft at the soft with softness;  
He conquers even the good with good, even the bad with bad;  
Such is this king, charioteer, drive off from the road.
2. One should conquer wrath by non-wrath, one should conquer the bad by good;  
One should conquer the miser by giving, the speaker of falsehood by truth;  
Such is this king, charioteer, drive off from the road.

*The Advice to the King Birth Story is the first.*

#### 152. The Siṅgāla Birth Story Commentary

3. One whose actions are unconsidered, who rushes headlong in haste;  
One's own actions torment him, like hot food crammed in the mouth.
4. And the lion, with a lion's roar, made the mountain resound with a hollow sound;  
Having heard the lion's roar, the jackal dwelling on the mountain;  
Frightened, fell into terror, and his heart burst.

*The Jackal Birth Story is the second.*

#### 153. The Pig Birth Story (2-1-3)

5. I am a quadruped, my dear, you too, my dear, are a quadruped;  
Come, my dear, turn back, why do you run away frightened?
6. You are impure, with putrid hair, foul-smelling you are, pig;  
If you are willing to fight, I give you the victory, my dear.

*The Pig Birth Story is the third.*

#### 154. The Snake Birth Story (2-1-4)

7. Here the chief of serpents has entered, with the colour of a rock, desiring release;  
And honouring the supreme beauty, though hungry I do not proceed to eat.
8. May you, protected by Brahmā, live long, and may divine foods appear for you;  
Who, honouring the supreme beauty, though hungry did not proceed to eat.

*The Snake Birth Story is the fourth.*

#### 155. The Bhagga Birth Story (2-1-5)

9. Live a hundred years, Bhagga, and another twenty more;  
May goblins not devour me, may you live a hundred autumns.
10. May you too live a hundred years, and another twenty more;  
May goblins devour the poison, may you live a hundred autumns.

*The Bhagga Birth Story is the fifth.*

#### 156. The Unshrunk Mind Birth Story (2-1-6)

11. In dependence on Alīnacitta, the great army was delighted;  
They captured alive the Kosalan king, dissatisfied with his own kingdom.
12. Thus accomplished in support, a monk putting forth strenuous energy;  
Developing wholesome mental states, for the attainment of freedom from  
bondage;  
May reach gradually the elimination of all fetters.

*The Unshrunk Mind Birth Story is the sixth.*

#### 157. The Virtue Birth Story (2-1-7)

13. Wherever he wishes he dismisses, this is the nature of the powerful, O hind;  
O one with raised tusks, understand, fear has arisen from the refuge.
14. Even if a friend is weak, he stands firm in the qualities of friendship;  
He is a relative and a kinsman, he is a friend and he is my companion;  
O fanged one, do not despise him, this jackal is my life-preserver.

*The Virtue Birth Story is the seventh.*

#### 158. The Suhanu Birth Story (2-1-8)

15. This is not with one of unrighteous morality, Suhanū together with the dog;  
Suhanū too is just such, who is the dog's companion.
16. With a braggart, reckless, always gnawing at the chain;  
Evil agrees with evil, the wicked agrees with the wicked.

*The Suhanu Birth Story is the eighth.*

#### 159. The Peacock Birth Story (2-1-9)

17. This one with vision rises, the sole king, golden-hued, the illuminator of the  
earth;  
Him, him I pay homage to, the golden-hued, the illuminator of the earth,  
protected by you today may we dwell through the day.  
  
Those brahmins who have attained the highest knowledge in all phenomena,

to them my homage, and may they protect me;  
Homage to the Buddhas, homage to enlightenment, homage to the liberated  
ones, homage to liberation;  
Having made this protection, the peacock walks about in search.

- 18.** This one with vision departs, the sole king, golden-hued, the illuminator of the earth;  
Him, him I pay homage to, the golden-hued, the illuminator of the earth,  
protected by you today may we dwell through the night.

Those brahmins who have attained the highest knowledge in all phenomena,  
to them my homage, and may they protect me;  
Homage to the Buddhas, homage to enlightenment, homage to the liberated  
ones, homage to liberation;  
Having made this protection, the peacock settled in his dwelling.

*The Peacock Birth Story is the ninth.*

## 160. The Vinīla Birth Story (2-1-10)

- 19.** Just so surely the king, the Videhan, dwelling in Mithilā;  
Thoroughbred horses carry, just as swans carry me, the discoloured one.
- 20.** Vinīla, you resort to a difficult place, dear son, you frequent unsuitable ground;  
Frequent the village outskirts, this is your mother's dwelling.

*The Vinīla Birth Story is the tenth.*

*The Firm Chapter is the first.*

Its summary:

Excellent Ballika, Daddara, Sūkaraka, Uraga the best, fifth Bhagga the  
excellent;  
Great Army up to Siṅgāla the excellent, Suhanu the best, Mora, Vinīla - these  
are ten.

## 2. The Chapter on Association

### 161. The Indasamānagotta Birth Story (2-2-1)

- 21.** A noble one, knowing the benefit, should not make intimacy with a  
contemptible person, with an ignoble one;  
Even though having dwelt together for a long time, he does evil, just as the  
elephant did to Indasamānagotta.
- 22.** But whoever one knows to be equal to oneself in morality, wisdom, and also  
learning;  
With that very one should one cultivate friendliness together, happy indeed is  
the meeting with a good person.

*The Indasamānagotta Birth Story is first.*

### 162. The Intimacy Birth Story (2-2-2)

- 23.** There is nothing worse than intimacy, which is intimacy with a contemptible person;  
Satisfied with ghee and milk-rice, he burned down the leaf hut made with difficulty.
- 24.** There is nothing better than intimacy, which is intimacy with a good person;  
The dark doe licks the face of the lion, the tiger and the panther through intimacy.

*The Santhava Birth Story is second.*

### 163. The Susīma Birth Story (2-2-3)

- 25.** These black beasts with white tusks of yours, more than a hundred, covered with golden netting;  
"I give them to you," you say, Susīma, remembering your fathers and grandfathers.
- 26.** These black beasts with white tusks of mine, more than a hundred, covered with golden netting;  
"I give them to you," I say, young man, remembering my fathers and grandfathers.

*The Susīma Birth Story is third.*

### 164. The Vulture Birth Story (2-2-4)

- 27.** That which a vulture looks at carcasses from a hundred yojanas away;  
Why do you not understand the net and the snare, even having encountered them?
- 28.** When ruin comes, a man at the end of life;  
Then even having encountered the net and the snare, he does not understand.

*The Vulture Birth Story is fourth.*

### 165. The Mongoose Birth Story (2-2-5)

- 29.** Having made a pact with an enemy, O womb-born one, with the egg-born;  
Having opened your fangs you lie down, from where has fear come to you?
- 30.** One should doubt even an enemy, and should not trust even a friend;  
Fear arisen from the fearless, even cuts the roots.

*The Mongoose Birth Story is fifth.*

### 166. The Upasāḷaka Birth Story (2-2-6)

- 31.** Fourteen thousand named Upasāḷaka;  
Were burnt in this place, there is not in the world what is not subject to death.

- 32.** In whom there is truth and the Teaching, non-violence, self-control, taming;  
This the noble ones cultivate, this in the world is the non-death.

*The Upasāḷaka Birth Story is sixth.*

#### 167. The Samiddhi Birth Story (2-2-7)

- 33.** "Without having enjoyed, you seek alms, monk, you do not seek alms having enjoyed;  
Having enjoyed, monk, you should seek alms, let not the time pass you by."
- 34.** "I do not know the time, the time is hidden, it is not seen;  
Therefore without having enjoyed I seek alms, let not the time pass me by."

*The Samiddhi Birth Story is seventh.*

#### 168. The Hawk Birth Story (2-2-8)

- 35.** A hawk, swooping down with force, upon a quail standing in its feeding ground;  
Having suddenly fallen upon it, by that it met with death.
- 36.** I, accomplished in method, delighted in the paternal resort;  
Free from enemies, I rejoice, seeing my own welfare.

*The Hawk Birth Story is eighth.*

#### 169. The Araka Birth Story (2-2-9)

- 37.** Whoever indeed with a mind of friendliness has compassion for the whole world;  
Above, below, and across, with the immeasurable in every respect.
- 38.** A mind that is immeasurable, beneficial, complete, well developed;  
Whatever action done within limits, that does not remain there.

*The Araka Birth Story is ninth.*

#### 170. The Chameleon Birth Story (2-2-10)

- 39.** This chameleon did not rise up before, on the top of the gateway;  
Mahosadha, understand, by what is the chameleon obstinate.
- 40.** Having obtained what was not obtained before, for a fortnight the chameleon;  
Despises the king, the Videhan, dwelling in Mithilā.

*The Chameleon Birth Story is tenth.*

*The Santhava Chapter is second.*

Its summary:

Then Indasamāna, Sapaṇṇakuṭṭi, Susīma, Uttama, Gijjha, Jalābujaka;  
Upasāḷaka, Bhikkhu, Salāpavara, then Mettavara, Dasapuṇṇamati.

### 3. The Chapter on Good

#### 171. The Good Character Birth Story (2-3-1)

- 41.** When one of good character, O lord of men, attains the designation in the world;  
Therefore a wise man should not decline, even the good through shame take up the burden.
- 42.** This designation of one of good character has been attained by me today here, O lord of men, in the world;  
Considering that, I shall go forth here, for indeed there is no desire in me for the enjoyment of sensual pleasures here.

*The Good Character Birth Story is first.*

#### 172. The Daddara Birth Story (2-3-2)

- 43.** Who now with a great sound, makes the mountain resound with a hollow sound;  
The lions do not roar back at him, who is this one named lord over beasts?
- 44.** The lowest of beast kinds, the jackal, dear son, howls;  
Loathing his birth, the lions remain silent.

*The Daddara Birth Story is second.*

#### 173. The Monkey Birth Story (2-3-3)

- 45.** Dear son, this young man, leaning against the base of a palm tree;  
There is some dwelling here, come, let us give him a dwelling.
- 46.** Do not, dear son, call him in, he would ruin our little house;  
Such a face does not belong to a brahmin of good conduct.

*The Monkey Birth Story is third.*

#### 174. The Treacherous Monkey Birth Story (2-3-4)

- 47.** We gave you abundant water, when you were overpowered by heat and thirsty;  
Now having drunk, you make a chattering sound, non-association with evil people is better.
- 48.** Where have you heard or seen a monkey named virtuous?  
Now I shall defecate on you, this is our nature.

*The Treacherous Monkey Birth Story is fourth.*

#### 175. The Sun Worship Birth Story (2-3-5)

- 49.** Truly among all beings, there are those established in morality;

See the contemptible monkey, he stands close to the sun.

- 50.** You do not cognise his morality, you praise without knowing;  
And the fire-sacrifice was destroyed, and two water-pitchers were broken.

*The Sun Worship Birth Story is fifth.*

#### 176. The Handful of Peas Birth Story (2-3-6)

- 51.** Foolish indeed is this one who roams among tree branches, wisdom, O lord of men, is not found in him;  
Having scattered a whole handful of peas, he searches for a single pea that has fallen.
- 52.** Just so we, O king, and whatever others are excessively greedy;  
We lose much for little, like the monkey with the pea.

*The Handful of Peas Birth Story is sixth.*

#### 177. The Tinduka Birth Story (2-3-7)

- 53.** By those with bows and quivers in hand, by those bearing swords and arrows;  
We are surrounded on all sides, how will there be release?
- 54.** It is well if some need might arise for those with much to do;  
There is much of the tree unbroken, so just eat the tinduka fruits.

*The Tinduka Birth Story is seventh.*

#### 178. The Tortoise Birth Story (2-3-8)

- 55.** "This is my birthplace, this is my dwelling place," thus I leaned upon the mud;  
That mud overcame me, just as it would a weakling;  
  
This I say to you, Bhaggava, hear my word.
- 56.** In a village or in the wilderness, wherever one attains happiness;  
That birthplace and dwelling place, for a person who understands;  
  
Wherever one may live, there one should go, lest one be destroyed by attachment to home.

The Tortoise Jātaka, the eighth.

#### 179. The Hundred Teachings Birth Story (2-3-9)

- 57.** That was little and leftover, and that he gave to me with difficulty;  
I am of brahmin birth, what was eaten has risen up together with blood.
- 58.** Having rejected the rule thus, whoever lives not by rule;  
Like Satadhamma, he does not rejoice even in gain obtained.

*The Hundred Teachings Birth Story is ninth.*

### 180. The Hard to Give Birth Story (2-3-10)

- 59.** Giving what is hard to give, doing what is hard to do;  
The bad do not imitate, the principle of the good is hard to follow.
- 60.** Therefore the destination from here is different for the good and the bad;  
The bad go to hell, the good are destined for heaven.

*The Hard to Give Birth Story is tenth.*

*The Kalyāṇa Chapter is third.*

Its summary:

Good Asceticism, Deer, Conqueror, Young Man, Water, Abundant, Form, Sun  
Worship;  
Pot, Iron, Mindfulness, Tinduka, Mud, again, Principle of the Good, Very Hard to  
Give - with these, ten.

### 4. The Chapter on Incomparable

#### 181. The Incomparable Birth Story (2-4-1)

- 61.** An archer incomparable, a prince of great power;  
One who shoots far, one who shoots as quickly as lightning, one who breaks  
open great bodies.
- 62.** Having made conflict with all enemies, and not vexing anyone;  
Having made his brother safe, he undertook self-control.

*The Incomparable Birth Story is first.*

#### 182. The Battle-Frequenter Birth Story (2-4-2)

- 63.** Experienced in battle, a hero, renowned as powerful;  
Why, having approached the gateway, do you retreat, elephant?
- 64.** Quickly crush the cross-bar, and pull out the strong posts;  
And having crushed the gateways, quickly enter, elephant.

*The Battle-Frequenter Birth Story is second.*

#### 183. The Hair-Strainer Water Birth Story (2-4-3)

- 65.** Having drunk strained water, of little flavour, inferior, intoxication arises for  
donkeys;  
And having drunk this superior flavour, intoxication does not arise for Sindh  
horses.
- 66.** Having drunk a little, one of low birth, he becomes intoxicated, O lord of men,  
nourished by that;  
But one of burden-bearing nature, born in a good family, does not become  
intoxicated even having drunk the finest essence.

*The Hair-Strainer Water Birth Story is third.*

#### 184. The Giridatta Birth Story (2-4-4)

- 67.** Spoiled by Giridatta, the pale horse of Sāma;  
Having abandoned its former nature, it conforms to his ways.
- 68.** And if a son-like man, trimmed in peak-like manner;  
Having taken him by the face, should turn him in the circle;  
  
Having quickly abandoned that, he follows along with him.

*The Giridatta Birth Story is fourth.*

#### 185. The Discontent Birth Story (2-4-5)

- 69.** Just as in water that is stirred up and unclear, one does not see oysters and shells,  
Gravel, sand, and shoals of fish, so when the mind is stirred up,  
  
One does not see one's own welfare or the welfare of others.
- 70.** Just as in water that is clear and pure, one sees oysters and shells,  
Gravel, sand, and shoals of fish, so when the mind is undisturbed,  
  
One sees one's own welfare and the welfare of others.

*The Birth Story of Discontent, the fifth.*

#### 186. The Dadhivāhana Birth Story (2-4-6)

- 71.** Endowed with beauty, fragrance, and flavour, this mango was in former times;  
Receiving that very same honour, why is the mango now bitter-fruited?
- 72.** Surrounded by margosa trees, your mango tree, O bearer of curds;  
Root conjoined with root, branch with branch they associate;  
  
Through association with the disagreeable, therefore the mango has bitter fruit.

*The Dadhivāhana Birth Story is sixth.*

#### 187. The Four Polished Birth Story (2-4-7)

- 73.** Having climbed up to the fork of a high tree, consult in a private place;  
Having descended to a low place, consult, the king of beasts too will listen.
- 74.** When the beautiful one with the beautiful one, the god with the god should consult;  
What is there for the four-fold polished one, enter the hole, jackal.

*The Four Polished Birth Story is seventh.*

### 188. The Lion and Jackal Birth Story (2-4-8)

- 75.** With lion's fingers and lion's claws, established on lion's feet;  
That lion, in the lion community, alone roars differently.
- 76.** Do not roar, prince, dwell quietly in the forest;  
By your voice they would know you, for your voice is not paternal.

*The Lion and Jackal Birth Story is eighth.*

### 189. The Lion's Hide Birth Story (2-4-9)

- 77.** This is not the roar of a lion, nor of a tiger, nor of a panther;  
Wrapped in a lion's hide, the contemptible donkey roars.
- 78.** Even for a long time he might eat, the donkey, the green barley;  
Wrapped in a lion's hide, by braying he ruined himself.

*The Lion's Hide Birth Story is ninth.*

### 190. The Sīlānisamṣa Birth Story (2-4-10)

- 79.** See this fruit of faith, of morality, and of generosity;  
The serpent, in the form of a boat, carries the faithful lay follower.
- 80.** "One should associate only with the virtuous, one should make intimacy with  
the virtuous;  
For by living together with the good, the barber attains well-being."

*The Sīlānisamṣa Birth Story is the tenth.*

*The Asadisa Chapter is the fourth.*

Its summary:

Archer, Elephant, Little Flavour, Giridatta, Undisturbed Mind, Excellent;  
Bearer of Curds, Jackal, Lion's Claw, Green Barley, with Noble Serpent - these  
are ten.

## 5. The Chapter on Ruhaka

### 191. The Ruhaka Birth Story (2-5-1)

- 81.** Even Ruhaka, though cut, a bowstring is joined again;  
Be joined with your former wife, do not come under the control of wrath.
- 82.** When strips of bark exist, when makers exist;  
I will make another bowstring, enough of the old one.

*The Ruhaka Birth Story is the first.*

### 192. The Sirikāḷakaṇṇi Birth Story (2-5-2)

- 83.** A woman might be beautiful, and she might be virtuous;

A man might not desire her, do you believe this, Mahosadha?

- 84.** I believe, great king, a man might be unfortunate;  
Fortune and misfortune never come together."

*The Sirikāḷakaṇṇi Birth Story is the second.*

### 193. The Cūḷapaduma Birth Story (2-5-3)

- 85.** This is indeed she, and I too am he, no other; this is indeed he, the one with  
cut off hand, no other;  
She whom she called "my young lord," women are fit to be killed, there is no  
truth in women.
- 86.** And having struck this contemptible one with a pestle, the cruel wretch who  
frequents others' wives;  
And of this wicked wife, while she is still living, cut off her ears and nose."

*The Cūḷapaduma Birth Story is the third.*

### 194. The Maṇicora Birth Story (2-5-4)

- 87.** Surely there are no gods, they must be away, surely there are no world-  
guardians here;  
For those acting hastily, the unrestrained, surely there are none to restrain  
them.
- 88.** It rains for him at the wrong time, at the right time it does not rain for him;  
And he passes away from the heavenly state, is he not thereby destroyed?

*The Maṇicora Birth Story is the fourth.*

### 195. The Pabbatūpatthara Birth Story (2-5-5)

- 89.** On the charming mountain slope, a safe pond arose;  
The jackal departed from it, knowing it was guarded by a lion.
- 90.** If, great king, creatures with feet drink from the great river;  
It does not thereby become a non-river, forgive if she is dear to you.

*The Pabbatūpatthara Birth Story is the fifth.*

### 196. The Valāhakassa Birth Story (2-5-6)

- 91.** Those men who will not follow the exhortation, taught by the Buddha;  
They will go to disaster, like merchants with the she-demons.
- 92.** Those men who will follow the exhortation, taught by the Buddha;  
They will go safely to the far shore, like merchants with Valāha.

*The Valāhaka Birth Story is the sixth.*

### 197. The Mittāmitta Birth Story (2-5-7)

- 93.** Having seen him, he does not smile at him, nor does he gladly accept him;  
And he does not give him his eyes, and he acts in opposition.
- 94.** These are the signs established in an enemy;  
By which a wise person would know an enemy, having seen and having heard.

*The Mittāmita Birth Story is the seventh.*

#### 198. The Rādha Birth Story (2-5-8)

- 95.** Having come from abroad, dear son, having just now arrived not long ago;  
I wonder, dear son, does your mother not associate with another?
- 96.** But this is not well spoken, a word connected with truth;  
One would lie like a Poṭṭhapāda, boiled in the embers.

*The Rādha Birth Story is the eighth.*

#### 199. The Gahapati Birth Story (2-5-9)

- 97.** Both do not please me, both do not satisfy me;  
That this one, having descended to the store-room, says "I did not see."
- 98.** That, that I say to you, village headman, in this wretched, short life;  
Having made an agreement for two months, meat from an old bull, lean;  
You accused me before the time had arrived, that too does not please me.

*The Gahapati Birth Story is the ninth.*

#### 200. The Sādhūsīla Birth Story (2-5-10)

- 99.** Bodily beauty, seniority, good birth, good morality;  
We ask you, brahmin, which of them should we choose?
- 100.** There is benefit in the body, I pay homage to old age;  
There is benefit in one well-born, morality pleases us.

*The Sādhūsīla Birth Story is the tenth.*

*The Ruhaka Chapter is the fifth.*

Its summary:

Apiruhaka, Rūpavatī, Musala, Pavasanti, with Pokkharaṇī as fifth;  
Then Mutti, Ava, Vāṇija, Umhayati, Cirāgata, Koṭṭha, Sarīra - ten.

#### 6. The Chapter on Steadfast Inclination

##### 201. The Bandhanāgāra Birth Story (2-6-1)

- 101.** The wise do not call that a strong bondage, which is made of iron, of wood, or  
of grass;  
The longing for jewelled earrings, for sons and wives, thoroughly infatuated.

- 102.** "This the wise call a strong bondage, dragging down, loose, difficult to escape;  
Having cut even this, the wise go forth, without longing, having abandoned  
sensual happiness.

*The Bandhanāgāra Birth Story is the first.*

#### 202. The Keḷisīla Birth Story (2-6-2)

- 103.** Swans, herons, and peacocks, elephants, spotted deer, and deer;  
All fear the lion, there is no equality in body.
- 104.** "Just so among human beings, even if young, one who is wise;  
He indeed is great there, not the fool with a large body."

*The Keḷisīla Birth Story is the second.*

#### 203. The Khaṇḍa Birth Story (2-6-3)

- 105.** I have friendliness with the Virūpakkhas, I have friendliness with the Erāpathas;  
I have friendliness with the Chabyāputtas, and I have friendliness with the  
Kaṇhāgotamakas.

I have friendliness with the footless, I have friendliness with the two-footed;  
I have friendliness with the four-footed, I have friendliness with the many-  
footed.

May the footless not harm me, may the two-footed not harm me;  
May the four-footed not harm me, may the many-footed not harm me.

All beings, all living things, all creatures, all without exception;  
May all see good fortune, may no evil come to anyone.

- 106.** Immeasurable is the Buddha, immeasurable is the Dhamma;  
Immeasurable is the Community, measurable are the creeping things;  
Snakes, scorpions, centipedes, spiders, house lizards, and mice.

Protection has been made by me, safety has been made by me, may beings  
withdraw;  
I pay homage to the Blessed One, homage to the seven Perfectly Enlightened  
Ones.

*The Khaṇḍa Birth Story is the third.*

#### 204. The Vīraka Birth Story (2-6-4)

- 107.** "Have you, Vīraka, seen the sweet-voiced bird,  
Similar to a peacock's neck, my husband Savitṭhaka?"
- 108.** Of the bird that roams on water and land, constantly feeding on raw fish;  
Imitating him, the crow, entangled in the moss, died.

*The Vīraka Birth Story is the fourth.*

### 205. The Gaṅgeyya Birth Story (2-6-5)

- 109.** The Ganges fish shines, and also the Yamuna fish shines;  
This person is a quadruped, with proportions like a banyan tree;

And with a slightly extended neck, he outshines all.

- 110.** When asked, he did not declare that, when asked he declared something else;  
A self-praising man, this one does not please us.

*The Gaṅgeyya Birth Story is the fifth.*

### 206. The Antelope Deer Birth Story (2-6-6)

- 111.** Come, cut the leather strap snare with your teeth, tortoise;  
I shall act in such a way that the hunter will not come here.

- 112.** The tortoise entered the water, the antelope entered the forest;  
The woodpecker led his young far away from the tree-top.

*The Kuruṅgamiga Birth Story is the sixth.*

### 207. The Assaka Birth Story (2-6-7)

- 113.** This region was wandered by me with King Assaka;  
Desiring with desire, together with my dear husband.

- 114.** By new pleasure and pain, the old is covered over;  
Therefore, like the Assaka king, the worm is more dear to me."

*The Assaka Birth Story is the seventh.*

### 208. The Susumāra Birth Story (2-6-8)

- 115.** Enough for me with those mangoes, rose-apples and jackfruits;  
Which are across the ocean, better for me is the glamorous fig tree.

- 116.** Great indeed is your body, but wisdom is not equal to it;  
Crocodile, you have been deceived by me, go now as you please.

*The Susumāra Birth Story is the eighth.*

### 209. The Cock Birth Story (2-6-9)

- 117.** I have seen trees in the forest, Sal trees and Beleric Myrobalans;  
They do not move about thus, as you, tree, move about.

- 118.** This is an old cock, having broken through the cage he came;  
Skilled in hair-snares, he departs while speaking.

*The Kukkuṭa Birth Story is the ninth.*

### 210. The Kandagalaka Birth Story (2-6-10)

- 119.** "Hey, what is the name of this tree, with fine leaves, thorny;  
Where by a single blow, the head was split."
- 120.** Indeed this one wandered pecking through the forests, among the coreless  
trees of timber and charcoal;  
Then he reached the acacia tree with developed heartwood, where the Garuḷa  
split open his head.

*The Kandagalaka Birth Story is the tenth.*

*The Natamḍaḷha Chapter is the sixth.*

Its summary:

Firm Bondage, and the Excellent Swan again, Virūpakkha, with Viṭṭhaka, the  
Excellent Fish;  
With Antelope, with Horse, the Excellent Mango, again the Cock - with the  
Garuḷa, ten.

## 7. The Chapter on Grass-Clump

### 211. The Somadatta Birth Story (2-7-1)

- 121.** He practised diligently, constantly heedful, for a year at the bīraṇa grass bush;  
Having entered the assembly, he explained the perception, but the method  
does not protect one lacking wisdom.
- 122.** A beggar, dear son, Somadatta, undergoes two things;  
Either loss or gain of wealth, for such is the nature of begging.

*The Somadatta Birth Story is the first.*

### 212. The Ucchiṭṭhabhatta Birth Story (2-7-2)

- 123.** The upper appearance is one, and the lower appearance is another;  
Brahmin woman, I ask you indeed, what is below and what is above?
- 124.** "I am an actor, venerable sir, I have come here as a beggar;  
For this one has descended into the store-room, this is he whom you seek."

*The Ucchiṭṭhabhatta Birth Story is the second.*

### 213. The Bharu Birth Story (2-7-3)

- 125.** Having made a breach among the seers, the king of Bharu, thus have I heard;  
Was destroyed together with his kingdom, the king gone to ruin.
- 126.** Therefore, the wise do not praise going by desire;  
One should speak with an uncorrupted mind, a word connected with truth.

*The Bharu Birth Story is the third.*

### 214. The Puṇṇanadī Birth Story (2-7-4)

- 127.** By which they call a full river drinkable, by which they call grown barley concealing;  
By which they call one gone far, he has come to you, come now, eat, brahmin.
- 128.** Since the king remembers me, even to send a crow;  
Swans, herons, and peacocks, not remembering is indeed worse.

*The Puṇṇanadī Birth Story is the fourth.*

#### 215. The Tortoise Birth Story (2-7-5)

- 129.** Indeed the tortoise killed himself, uttering a word;  
While the stick was well-grasped, by his own speech he killed himself.
- 130.** Having seen this too, O foremost in energy among men, one should utter wholesome speech, not excessively;  
Do you see, through much talking, the tortoise gone to disaster."

The Tortoise Jātaka, the fifth.

#### 216. The Fish Birth Story (2-7-6)

- 131.** This fire does not torment me, nor the stake well-sharpened;  
But that the she-fish imagines me gone to another for delight.
- 132.** That fire of lust burns me, and my mind torments me;  
O fishermen, release me, masters, one pursuing sensual pleasures is not destroyed anywhere."

The Fish Jātaka is the sixth.

#### 217. The Seggu Birth Story (2-7-7)

- 133.** The whole world was delighted, unskilled in vile conduct, Seggu;  
Maiden, what is this nature of yours today, that you, taken by the hand in the forest wilds, cry out?
- 134.** He who would be a shelter for one touched by suffering, my father, commits treachery in the forest;  
To whom shall I cry out in the midst of the forest, he who was my protector commits violence.

*The Seggu Birth Story is the seventh.*

#### 218. The Dishonest Trader Birth Story (2-7-8)

- 135.** This fraudulence of the fraudulent one is well thought out, a counter-trick cast back against the trickster;  
If mice would eat the ploughshare, why would hawks not carry off the boy?
- 136.** For a fraudster there are counter-fraudsters, and there is also fraud for the fraudulent one;

Give the ploughshare to the one whose ploughshare is lost, O you whose son is lost, lest the one whose ploughshare is lost take your son.

*The Dishonest Trader Birth Story is the eighth.*

#### 219. The Garahita Birth Story (2-7-9)

**137.** "Unwrought gold is mine, gold is mine," this is the talk night and day;  
Of imprudent human beings, not seeing the noble teaching.

**138.** Two householders in each house, one there without a beard;  
With hanging breasts, with braided hair, and also with marked ears;

Bought with much wealth, he prods the people, they say.

*The Garahita Birth Story is the ninth.*

#### 220. The Dhammadhaja Birth Story (2-7-10)

**139.** You seem to have lived in happiness, having come from the country to the forest;  
Yet alone at the foot of a tree, you brood like a miserable wretch.

**140.** You seem to have lived in happiness, having come from the country to the forest;  
Yet alone at the foot of a tree, I brood like a miserable wretch;

Recollecting the Teaching of the virtuous."

*The Dhammadhaja Birth Story is the tenth.*

*The Bīraṇathambha Chapter is the seventh.*

Its summary:

Then Bīraṇa, Thambha, Excellent, and Actor, Bharu, King, Excellent, Best, Puṇṇa, River;  
Talkative, Fire, Wilds, Mouse, with Hanging, Breast, with Miserable Wretch - these are ten.

#### 8. The Chapter on the Ochre Robe

##### 221. The Kāsāva Birth Story (2-8-1)

**141.** Whoever, not free from corruption, will put on the ochre robe;  
Devoid of self-control and truth, he does not deserve the ochre robe.

**142.** But whoever has left behind corruption, well concentrated in morality;  
Endowed with self-control and truth, he indeed deserves the ochre robe.

*The Kāsāva Birth Story is the first.*

##### 222. The Cūḷanandīya Birth Story (2-8-2)

- 143.** This is that teacher's word, which Pārāsariya spoke;  
Do not do evil, which done, afterwards torments you.
- 144.** Whatever a person does, that he sees in himself;  
The doer of good reaps good, the doer of evil reaps evil;  
Whatever kind of seed one sows, that kind of fruit one reaps.

*The Cūḷanandiya Birth Story is the second.*

### 223. The Puṭabhatta Birth Story (2-8-3)

- 145.** One should bow to one who bows, associate with one who associates, one should do the function for one who reciprocates the function;  
One should not do good for one who does not wish one's welfare, one should not associate with one who does not associate.
- 146.** One should abandon the one who abandons, one should not create craving, one should not associate with one whose mind has departed;  
A bird, having known a tree to be without fruit, should look for another, for the world is vast.

*The Puṭabhatta Birth Story is the third.*

### 224. The Kumbhila Birth Story (2-8-4)

- 147.** For whom these four qualities exist, monkey-king, just as for you;  
Truth, the Teaching, steadfastness, generosity - he overcomes the foe.
- 148.** One in whom these are not found, the supremely excellent virtues;  
Truth, the Teaching, steadfastness, generosity - he does not overcome the foe.

*The Kumbhila Birth Story is the fourth.*

### 225. The Khantivaṇṇa Birth Story (2-8-5)

- 149.** "There is a man of mine, O king, appointed in all duties;  
If he has one offence, what do you think about that?"
- 150.** "There is also for us a man, such as this one exists here;  
Rare is one accomplished in qualities, patience pleases us."

*The Khantivaṇṇa Birth Story is the fifth.*

### 226. The Kosiya Birth Story (2-8-6)

- 151.** Going forth at the right time is good, going forth at the wrong time is not good;  
For having gone forth at the wrong time, even one alone, many people;  
  
He illuminates no benefit, like an army of crows upon an owl.
- 152.** The wise one, knowing method and arrangement, following the weaknesses of others;  
Having brought all enemies under control, like an owl, one would be happy.

### 227. The Gūthapāṇa Birth Story (2-8-7)

- 153.** A hero meeting with a hero, with one valiant, a striker;  
Come, noble one, turn back, why do you run away frightened?

Let the Aṅgas and Magadhans see my valour and yours.

- 154.** I will not strike you with feet, nor with teeth, nor with trunk;  
I will strike you with dung, let the rotten be killed by the rotten.

*The Gūthapāṇa Birth Story is the seventh.*

### 228. The Kāmanīta Birth Story (2-8-8)

- 155.** I desire three mountains and the land between them, the Pañcālas, the Kurus,  
and the Kekakas;  
Beyond that, brahmin, I desire; give me medical treatment, brahmin, for one  
led by desire.

- 156.** Some treat one bitten by a black snake, the wise treat one possessed by a  
nonhuman spirit;  
No one treats one led by sensual pleasures, for what medical treatment is  
there for one who has fallen from virtue?

*The Kāmanīta Birth Story is the eighth.*

### 229. The Palāyita Birth Story (2-8-9)

- 157.** With elephant-clouds supreme and garlands of finest horses, with chariots  
wave-born and showers of arrows;  
With sword-hilt grasping, wheeling, striking firm blows, Takkasīlā was  
surrounded all around.

- 158.** Run forth and run up, with various cries speaking;  
Let there arise today a tumultuous sound, like the lightning of a thundering  
rain-cloud.

*The Palāyita Birth Story is the ninth.*

### 230. The Second Palāyita Birth Story (2-8-10)

- 159.** With flags unlimited, with forces boundless, difficult to overcome by crows like  
the ocean;  
Like a mountain difficult to overcome by the wind, I am today difficult to  
overcome by one such as you.

- 160.** Do not babble foolishly, for he is not such; you are burning, for you do not  
obtain one who can obstruct;  
You approach one like a solitary elephant, who will crush you with his foot like  
a reed.

*The Second Palāyita Birth Story is the tenth.*

*The Kāsāva Chapter is the eighth.*

Its summary:

Excellent Cloth, Speech, Tree, Exhausted Fruit, Four, Excellent Teaching,  
Highest of Men;  
Crow, Magadha, and Three Mountains by Name, Excellent Chief Elephant, with  
Excellent Banner - ten.

## 9. The Chapter on Sandals

### 231. The Upāhana Birth Story (2-9-1)

- 161.** Just as sandals bought by a man, for the sake of happiness, would bring  
suffering;  
Scorched by heat and pressed by the ground, they gnaw at the very feet of  
that man.
- 162.** Just so whoever is of low birth, ignoble, having taken true knowledge and  
learning from a teacher;  
He eats himself there with that learning, the ignoble one is called like a bad  
sandal.

*The Upāhana Birth Story is the first.*

### 232. The Vīṇāguṇa Birth Story (2-9-2)

- 163.** This purpose thought out alone, the fool is no guide;  
Indeed, dear lady, you should not go together with this hunchbacked dwarf.
- 164.** Thinking him a bull among men, I desired the hunchback;  
He now lies curled up, like a lute with broken strings.

*The Vīṇāguṇa Birth Story is the second.*

### 233. The Vikaṇṇa Birth Story (2-9-3)

- 165.** Surely go wherever you wish, you have been pierced in a vital spot by the  
barbed arrow;  
You are destroyed by the well-played food, greedy while pursuing the fish.
- 166.** Thus too, falling upon worldly gains, one who follows the control of the mind is  
vexed;  
He is destroyed in the midst of relatives and friends, like a crocodile following  
fish.

*The Vikaṇṇa Birth Story is the third.*

### 234. The Asitābhū Birth Story (2-9-4)

- 167.** You yourself have now done this, that sensual pleasure has departed from

you;  
That is now incapable of reunion, like ivory cut by a saw.

- 168.** Through excessive greed and through the intoxication of excessive greed;  
Thus one diminishes from welfare, just as I from Asitābhuyā.

*The Asitābhū Birth Story is the fourth.*

### 235. The Vacchanakha Birth Story (2-9-5)

- 169.** "Pleasant are houses, Vacchanakha, with gold and with food;  
Where having eaten and drunk, you would sleep without worry."
- 170.** There is no house for one not striving, no house for one not speaking falsely;  
There is no house for one not taking up the rod, not harming others;
- Thus full of faults and difficult to endure, who would proceed to household life?

The Vacchanakha Jātaka is the fifth.

### 236. The Baka Birth Story (2-9-6)

- 171.** "Good indeed is this bird, a twice-born one resembling a white water lily;  
With calmed wings, he meditates slowly, little by little."
- 172.** You do not cognise his morality, you praise without knowing;  
The bird does not protect us, therefore the winged one does not stir.

*The Baka Birth Story is the sixth.*

### 237. The Sāketa Birth Story (2-9-7)

- 173.** What indeed, Blessed One, is the cause, regarding certain persons here;  
The heart is exceedingly extinguished, and the mind also becomes clear.
- 174.** By former living together, or by present welfare;  
Thus that love arises, like a waterlily in water.

*The Sāketa Birth Story is the seventh.*

### 238. The Ekapada Birth Story (2-9-8)

- 175.** Come now, dear son, tell one term that is connected to many meanings;  
Tell something comprehensive, by which we may accomplish our purpose.
- 176.** "You should see one term, dear son, connected to many meanings;  
And that is joined with morality, produced through patience;  
It is able to make friends happy, and for the suffering of enemies."

*The Ekapada Birth Story is the eighth.*

### 239. The Haritamaṇḍūka Birth Story (2-9-9)

- 177.** Even me, a venomous snake, having entered the mouth of a fish-trap;  
It pleases the green frog mother, that the fish eat me.
- 178.** A man plunders indeed, as long as it is suitable for him;  
When others plunder, the plundered one is plundered."

*The Haritamaṇḍūka Birth Story is the ninth.*

#### 240. The Mahāpiṅgala Birth Story (2-9-10)

- 179.** All people were harassed by Piṅgala, when he died they feel joy for that reason;  
Was the tawny-eyed one dear to you, why then do you cry, gatekeeper?
- 180.** The tawny-eyed one was not dear to me, I fear his return;  
Gone from here he might harm the king of death, and harmed, he might bring him back here again.
- 181.** Burnt with a thousand cartloads, sprinkled with a hundred pots was he;  
And that ground was prepared, do not fear, he will not come.

*The Mahāpiṅgala Birth Story is the tenth.*

*The Upāhana Chapter is the ninth.*

Its summary:

Excellent Sandal, Hunchback, Vikaṇṇaka, Sickle-Eater, fifth Calf-Claw;  
Twice-born, Love, Excellent, Best, One Stanza, Fish-trap Face, with Piṅgalaka - ten.

#### 10. The Chapter on Jackals

##### 241. The Sabbadāṭhi Birth Story (2-10-1)

- 182.** The jackal, obstinate in conceit, desirous of a retinue;  
Attained a great position, he was king of all the fanged ones.
- 183.** Just so among human beings, whoever has a retinue;  
He indeed is great there, like the jackal among the fanged ones.

*The Sabbadāṭhi Birth Story is the first.*

##### 242. The Sunakha Birth Story (2-10-2)

- 184.** Foolish indeed is this dog, who does not gnaw the strap;  
He could free himself from bondage, and having eaten, go to his home.
- 185.** It is established in my mind, and also it is made in my heart;  
And I await the time, until the people fall asleep.

*The Sunakha Birth Story is the second.*

### 243. The Guttīla Birth Story (2-10-3)

- 186.** "The seven-stringed, very sweet, delightful lute I taught him;  
He challenges me on the stage, 'Be my refuge, Kosiya.'"
- 187.** "I am your refuge, my dear, I am one who honours the teacher;  
The pupil will not defeat you, you, teacher, will defeat the pupil."

*The Guttīla Birth Story is the third.*

### 244. The Vigatīccha Birth Story (2-10-4)

- 188.** What he sees, that he does not desire, and what he does not see, that he longs for;  
I think he will wander for a long time, for he will not obtain what he desires.
- 189.** What one obtains, by that one is not satisfied, and what one aspires to, having obtained it, one despises;  
For desire has an infinite range, to those free from desire we pay homage.

*The Vigatīccha Birth Story is the fourth.*

### 245. The Mūlapariyāya Birth Story (2-10-5)

- 190.** Time consumes beings, all indeed together with oneself;  
And whoever has become a consumer of time, he cooked the cooker of beings.
- 191.** Many human heads, hairy and large;  
Fastened on necks, but who here has ears?

*The Mūlapariyāya Birth Story is the fifth.*

### 246. The Bālovāda Birth Story (2-10-6)

- 192.** Having killed, having cut off, and having slain, the unrestrained one gives a gift;  
Eating such food, he is defiled by evil.
- 193.** Even if having killed son and wife, the unrestrained one gives a gift;  
Even while eating, the wise one is not stained by evil.

*The Bālovāda Birth Story is the sixth.*

### 247. The Pādañjali Birth Story (2-10-7)

- 194.** Surely Pādañjalī outshines all in wisdom;  
For thus he purses his lips, surely he sees something further.
- 195.** This one does not understand what is the Teaching or not the Teaching,  
benefit or harm;  
Apart from the movement of the lips, this one knows nothing.

*The Pādañjali Birth Story is the seventh.*

#### 248. The Kiṃsuka Simile Birth Story (2-10-8)

- 196.** The kiṃsuka tree was seen by all, why then do you doubt here?  
For the charioteer was not questioned in all situations.
- 197.** Thus, for those by whom phenomena are not known through all knowledges;  
They indeed are uncertain about phenomena, like the brothers regarding the  
kiṃsuka tree.

*The Kiṃsuka Simile Birth Story is the eighth.*

#### 249. The Voting Ticket Birth Story (2-10-9)

- 198.** You will be my only son, and you will be the lord of our family;  
Come down from the tree, dear Sālaka, come now, let us go home.
- 199.** Do you not think me a friend, yet you strike me with a bamboo stick;  
We delight in the forest of ripe mangoes, go you home as you please.

*The Voting Ticket Birth Story is the ninth.*

#### 250. The Monkey Birth Story (2-10-10)

- 200.** This sage, delighted in peace and self-control, he stands distressed by fear of  
the cold;  
Come, let him enter this little house, to remove the cold and disturbance  
entirely.
- 201.** This is not a sage delighted in peace and self-control, this is a monkey whose  
range is the branches of excellent trees;  
He is a defiler, an irritator, and also contemptible, if he should enter this  
dwelling he would defile it.

*The Monkey Birth Story is the tenth.*

*The Jackal Chapter is the tenth.*

Its summary:

Then King, Excellent Jackal, Dog, likewise Owl, Desires, Consumer of Time;  
Then Excellent Gift, Camel also with Charioteer, again Mango Grove and Cold,  
Monkey - these are ten.

Then the chapter summary:

The Firm Chapter and after that Intimacy, like the Good Chapter and Growing;  
Bent, Firm, Bīraṇa Grass Clump again, Orange Robe, Sandals, with Jackal -  
these are ten.

*The Book of Twos 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 (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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