

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)

3. The Book of the Threes (3. Tikanipāto)

[Ja 251-300, PTS 2.275-2.451]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

3. The Book of the Threes

1. The Chapter on Intention

251. The Lust for Thoughts Birth Story (3-1-1)

1. Washed with lust for thoughts, and sharpened with applied thought;
Not decorated, not auspicious, and not made by an arrow-maker.
2. Not with one drawn back to the ear and released, nor with one attended by
peacock feathers;
By that I am pierced in the heart, by that which burns all limbs.
3. And I do not see a wound, from where blood might flow;
So much has unwise thought, brought suffering upon myself.

The Lust for Thoughts Birth Story is the first.

252. The Handful of Sesame Birth Story (3-1-2)

4. Even today that is in my mind, that you, because of a handful of sesame,
Having seized me by the arm, beat me with a stick.
5. Do you not delight in life, that you have come here, brahmin;
That having seized me by the arm, you beat me three times.
6. A noble one who restrains with a stick one doing what is ignoble;
That is instruction, not enmity - thus the wise know it.

The Handful of Sesame Birth Story is the second.

253. The Jewel-Neck Birth Story (3-1-3)

7. My food and drink, abundant and lofty, arises because of this jewel;
That I will not give you, you are an excessive beggar, nor will I come to your
hermitage.
8. Like a youth with hands washed with gravel, begging for the rock, you
frightened me;
That I will not give you, you are an excessive beggar, nor will I come to your
hermitage.
9. One should not ask for that which is dear to him whose favour one seeks, one
becomes detestable through excessive begging;

The serpent, asked by the brahmin for the jewel, attained only disappearance from that.

The Jewel-Neck Birth Story is the third.

254. The Husk-Belly Sindh Horse Birth Story (3-1-4)

10. Having eaten grass-scraps, having eaten rice-scum and bran;
This was your food, why do you not eat it now?
11. Where they do not know a man, by birth or by discipline;
Much there, O great Brahma, even rice-scum and bran.
12. And you indeed understand me, what kind of excellent horse this is;
Knowing, having come to know, I do not eat your rice bran.

The Husk-Belly Sindh Horse Birth Story is the fourth.

255. The Parrot Birth Story (3-1-5)

13. As long as that bird knew the measure in food;
So long he lived out his duration, and nurtured his mother.
14. But when he consumed more food;
Then right there he sank down, for he was immoderate.
15. Therefore moderation is good, non-greed in food;
For the immoderate sink down, but the moderate do not sink.

The Parrot Birth Story is the fifth.

256. The Decayed Well Birth Story (3-1-6)

16. Digging an old well, the merchants seeking water;
The merchants found iron and copper, and lead and tin;
Silver and gold, many pearls and lapis lazuli.
17. And they, discontented with that, dug more and more;
There the terrible venomous snake, radiant, struck them with its radiance.
18. Therefore dig at the right moment, do not over-dig, for over-digging is evil;
For by digging wealth was gained, by over-digging it was destroyed.

The Decayed Well Birth Story is the sixth.

257. The Birth Story of Gāmaṇīcanda (3-1-7)

19. This one is not skilled in [constructing] houses; he is a restless, wrinkled-faced ape.
He would only ruin what has already been constructed — such indeed is the nature of his family.
20. This is not the hair of one with wisdom, this animal is not one who gives

comfort;

This was taught to me by Janasandha, this one does not understand anything.

- 21.** Not mother or father, brother or one's own sister;
Such a man would not support, this was taught to me by Dasaratha.

The Birth Story of Gāmaṇīcanda is the seventh.

258. The Mandhātu Birth Story (3-1-8)

- 22.** As far as the moon and sun revolve, shining and illuminating the directions;
All are slaves of Mandhātu, whatever living beings are dependent on the earth.
- 23.** Not by a rain of coins is satisfaction in sensual pleasures found;
Sensual pleasures are of little enjoyment and painful, thus having known, the wise one.
- 24.** Even in divine sensual pleasures, he does not find delight;
He is devoted to the elimination of craving, the disciple of the Perfectly Enlightened One.

The Mandhātu Birth Story is the eighth.

259. The Tirīṭa Calf Birth Story (3-1-9)

- 25.** He has nothing made of true knowledge, no kinsman, nor indeed is he your companion;
Then for what reason does Tirīṭavaccha, the tripod-bearer, consume the best almsfood?
- 26.** In misfortunes, to me defeated in battle, alone, having shown compassion in the terrible waterless place;
He stretched out his hand to me who had fallen into distress, by that I crossed over, overcome by suffering.
- 27.** Through his action I have arrived here, from the domain of Vesāyin in the world of the living;
He is worthy of gain, dear son, Tirīṭavaccha, give him wealth and offer sacrifice."

The Tirīṭa Calf Birth Story is the ninth.

260. The Messenger Birth Story (3-1-10)

- 28.** For whose benefit they come from afar, even to beg from an enemy;
I am a messenger of that belly, do not be angry with me, O bull among charioteers.
- 29.** "Those who by day and by night, come under the control of young men;
I am a messenger of that belly, do not be angry with me, O bull among charioteers.

- 30.** I give you, brahmin, a thousand red cows together with a bull;
For how could a messenger not give to a messenger, we too are messengers
of that very one.

The Messenger Birth Story is the tenth.

The Thought Chapter is the first.

Its summary:

Arrow-maker, Excellent, Handful of Sesame, Gem, Horse King, Bird, Venomous
Snake;
Janasandha, Coin, Rain, Again, Tirīṭa, Again with Excellent Messenger - ten.

2. The Chapter on the Lotus

261. The Lotus Birth Story (3-2-1)

- 31.** Just as hair and beard, when cut again and again, grow back;
So may your nose grow back, give the lotus when asked.
- 32.** Just as an autumnal seed, sown in a field, grows;
So may your nose grow back, give the lotus when asked.
- 33.** Both of them talk nonsense, perhaps he will give lotuses;
Whether they would say it or not say it, there is no growing of the nose;
Give me lotuses, my dear, I ask as one who has been asked.

The Lotus Birth Story is the first.

262. The Soft Hand Birth Story (3-2-2)

- 34.** If the hand were soft, and the elephant were well-trained;
And darkness were to rain down, then surely it might be so.
- 35.** Insatiable, soft-spoken, hard to fill, they are like rivers;
Knowing that they sink, one should avoid them from afar.
- 36.** Whoever these women associate with, whether through desire or through
wealth;
Like fire, they quickly burn up his own state.

The Soft Hand Birth Story is the second.

263. The Lesser Enticement Birth Story (3-2-3)

- 37.** 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.
- 38.** Enticing, a great illusion, corrupting the holy life;
Knowing that they sink, one should avoid them from afar.

- 39.** Whoever these women associate with, whether through desire or through wealth;
Like fire, they quickly burn up his own state.

The Lesser Enticement Birth Story is the third.

264. The Great Panāda Birth Story (3-2-4)

- 40.** "Panāda was the name of that king, whose sacrificial post was of gold;
Across it measured sixteen in height, upwards they said a thousandfold.
- 41.** With a thousand storeys, a hundred pinnacles, adorned with flags, made of green gold;
There the gandhabbas danced, six thousand in seven groups.
- 42.** "So it was then, as you speak, Bhaddaji;
I was Sakka then, your steward."

The Great Panāda Birth Story is the fourth.

265. The Razor-Arrow Birth Story (3-2-5)

- 43.** Having seen hoof-tipped arrows propelled by the force of bows, swords held sharp and oil-washed;
In that fear when death was imminent, why was there no trepidation for you?
- 44.** Having seen hoof-tipped arrows propelled by the force of bows, swords held sharp and oil-washed;
In that fear when death was imminent, I obtained abundant and lofty inspiration.
- 45.** He, filled with joy, overcame the enemies, for my life had already been given up;
For indeed, one making attachment to life, a hero would never do a hero's duty.

The Razor-Arrow Birth Story is the fifth.

266. The Wind-Swift Sindh Horse Birth Story (3-2-6)

- 46.** Because of whom you are emaciated and pale, because of whom food is not pleasing;
This husband of yours has come, why do you now run away?
- 47.** If indeed from the very beginning, intimacy arises;
The fame of women diminishes, therefore dear son, I flee.
- 48.** She who does not desire one born in a renowned family, who has come;
Grieves for a long time, like a bhaddalī creeper in the wind.

The Wind-Swift Sindh Horse Birth Story is the sixth.

267. The Crab Birth Story (3-2-7)

- 49.** The golden deer with long eyes, with skin and bone, dwelling in water,
hairless;
Overpowered by it, I cry miserably, may he not abandon me who am dear as
life.
- 50.** Noble one, I will not abandon you, an elephant sixty years old;
On the earth bounded by four quarters, you have been dear to me.
- 51.** Whatever crabs are in the ocean, in the Ganges and the Yamunā;
Of them you are the foremost water-born, release the husband of her who is
crying.

The Crab Birth Story is the seventh.

268. The Park Spoiler Birth Story (3-2-8)

- 52.** He who indeed was considered the best among all those assembled;
Such is his wisdom, what then of the other generation?
- 53.** Just so you, Brahmā, without knowing, you disparage;
How, without seeing the root, could one know a tree to be established?
- 54.** I do not blame you, nor whatever other monkeys in the forest;
Vissasena alone is blameworthy, for whose benefit the tree planters existed.

The Park Spoiler Birth Story is the eighth.

269. The Sujāta Birth Story (3-2-9)

- 55.** For one endowed with beauty, charming, lovely to behold;
If harsh in speech, is not dear, in this world and the next.
- 56.** Do you not see this dark one, ugly, marked with spots;
The cuckoo, dear to many living beings through its smooth speech.
- 57.** Therefore, for one of kindly speech, speaking with wisdom, unagitated;
He explains the meaning and the Teaching, sweet is his saying.

The Sujāta Birth Story is the ninth.

270. The Owl Birth Story (3-2-10)

- 58.** By all the relatives, truly, Kosiya has been made lord;
If permitted by the relatives, I would speak a single word.
- 59.** Speak, my dear, you are permitted, the meaning and the Teaching entirely;
For there are young birds, wise ones, resplendent.
- 60.** "It does not please me, may you be blessed, the consecration of the owl;
See the face of one not angry, what will he do when angry?"

The Owl Birth Story is the tenth.

The Lotus Chapter is the second.

Its summary:

Paduma, Uttama, Named Nāgasiri, with Great Ocean, Sacrificial Post, Excellent Khurappa;
Then Bhaddālī, Elephant, Tree, Again, Harsh Speech, with Excellent Owl - ten.

3. The Chapter on the Well

271. The Well Spoiler Birth Story (3-3-1)

- 61.** To the forest-dwelling sage, the long-practising ascetic;
The well made with difficulty, how, my dear, did you defile it?
- 62.** This is the nature of jackals, that having drunk we defecate;
This is the nature of fathers and grandfathers, you should not forsake it.
- 63.** For those of you whose Teaching is such, what then is not the Teaching?
May we never see your Teaching or not the Teaching.

The Well Spoiler Birth Story is the first.

272. The Tiger Birth Story (3-3-2)

- 64.** Through association with a friend by whom freedom from bondage is diminished;
A wise one should guard against being overcome by him beforehand, as one guards one's eyes from a tree.
- 65.** Through association with a friend by whom freedom from bondage increases;
A wise one should provide livelihood equal to oneself in all duties.
- 66.** Come, tigers, turn back, return to the great forest;
Let not the forest be cut down, tigerless, let not the tigers be without forest.

The Tiger Birth Story is the second.

273. The Tortoise Birth Story (3-3-3)

- 67.** Who now is this like one with heaped-up food, like a brahmin with full hands;
Where did you go for almsfood, which faithful one did you approach?
- 68.** I am a monkey, imprudent, I touched what should not be touched;
Release me, venerable sir, freed I would go to the mountain.
- 69.** Turtles are Kassapas, Koṇḍaññas are monkeys;
Release, Kassapa, the Koṇḍañña, sexual intercourse has been done by you.

The Tortoise Birth Story is the third.

274. The Greedy Birth Story (3-3-4)

- 70.** "What is this crested crane, a thief, granddaughter of the cloud-jumper?
Come down here, crane, my friend the crow is fierce."
- 71.** "I am not a crested crane, I am a greedy crow;
Not having heeded your word, see, I have come back reaped."
- 72.** You will commit offence again, my dear, for your character is such;
For human wealth is not easily enjoyed by birds.

The Greedy Birth Story is the fourth.

275. The Pleasant Birth Story (3-3-5)

- 73.** The beautiful crane desires a body in the crow's nest;
The fierce crow is my friend, whose nest this is.
- 74.** "Do you not know me, my dear, twice-born one who feeds on millet?
Not having heeded your word, see, I have come back reaped."
- 75.** You will commit offence again, my dear, for your character is such;
For human wealth is not easily enjoyed by birds.

The Pleasant Birth Story is the fifth.

276. The Kuru Dhamma Birth Story (3-3-6)

- 76.** Having known your faith and morality, O lord of people;
We bartered your praise with the collyrium-coloured one, in Kāliṅga.
- 77.** Those who are dependants and those who are not dependants, whoever here
goes with a purpose;
All of them should not be refused, this is the word of the first teachers.
- 78.** I give you, brahmins, this elephant, worthy of a king, fit for royal use, famous;
Adorned, covered with a golden net, with its driver - go wherever you wish.

The Kuru Dhamma Birth Story is the sixth.

277. The Romaka Birth Story (3-3-7)

- 79.** More than fifty years have passed, we have lived in the cave of the rock, O
dove;
Without hesitation, with perfectly calmed minds, these egg-born ones used to
come within reach of my hand before.
- 80.** Why now are these twice-born birds so eager, O bent-necked one, that they
resort to another mountain grotto?
Surely they do not regard me as before, or perhaps these are not those who
dwelt away for a long time.
- 81.** We know that, we are not bewildered, you are that very one, we are yours, not

others;

And your mind is corrupted towards these people, for livelihood, therefore we are frightened of you.

The Romaka Birth Story is the seventh.

278. The Buffalo King Birth Story (3-3-8)

- 82.** For what purpose, concerning the fickle-minded traitor;
As if from one who gives all desires, do you endure this suffering?
- 83.** Strike him down with your horn, and trample him with your foot;
Fools would become even more angry, if there were no one to restrain them.
- 84.** "Imagining this one to be like me, he will do the same to others;
They will kill him there, that will be my freedom."

The Buffalo King Birth Story is the eighth.

279. The Hundred-Petalled Birth Story (3-3-9)

- 85.** Just as a young man on the road, a jackal roaming the forest;
One who is well-wishing, making known, he imagines as ill-wishing;
The ill-wishing woodpecker, he imagines as well-wishing.
- 86.** "Just so here a certain person is such;
Spoken to with words by those wishing his welfare, he takes them wrongly.
- 87.** Those who praise him, or extol him out of fear;
He imagines them to be friends, like the young man with the woodpecker.

The Hundred-Petalled Birth Story is the ninth.

280. The Basket-Spoiler Birth Story (3-3-10)

- 88.** Surely indeed the king of beasts is skilled in basket-making;
For thus he spoils the basket, surely he will make another.
- 89.** Neither my mother nor father is skilled in basket-making;
Whatever is done, we indeed spoil it, this family is of such nature.
- 90.** For those of you whose Teaching is such, what then is not the Teaching?
May we never see your Teaching or not the Teaching.

The Basket-Spoiler Birth Story is the tenth.

The Well Chapter is the third.

Its summary:

Well, Forest Tiger, Monkey, Peahen, and Crane, Beautiful and Excellent;
Virtuous Man, Lord, Hairy, Spoiler, again, Lotus, Excellent, Basket Deed - ten.

4. The Chapter on Internal

281. The Inner Birth Story (3-4-1)

- 91.** There is a tree named Abbhantara, whose fruit is divine;
A woman with longing, having eaten it, gives birth to a wheel-turning monarch.
- 92.** You too, dear lady, are the chief queen, and she too is dear to her husband;
The king will bring for you, this inner fruit.
- 93.** Striving for the benefit of one's supporter, whatever state one attains;
A hero, self-sacrificing, receiving, I become.

The Inner Birth Story is the first.

282. The Sleeping Place Birth Story (3-4-2)

- 94.** One who associates with the better becomes of the better part, whoever
cultivates the better;
Having made a pact with one, I released a hundred fit to be killed.
- 95.** Therefore, having made a connection with the whole world together;
After death one would go to heaven, hear this, people of Kāsi.
- 96.** Having said this, the great king, Kaṁsa, the seizer of Bārāṇasī;
Having put down the bow and arrow, he undertook self-control.

The Sleeping Place Birth Story is the second.

283. The Carpenter's Pig Birth Story (3-4-3)

- 97.** The choicest of the choicest you slew, formerly you roamed, in this place
having overcome the boars;
Now you alone, having gone aside, brood, is there no strength in you today,
tiger?
- 98.** These formerly went in every direction, afflicted by fear, seeking shelter far
and wide;
They now, having assembled, dwell together, where standing they are hard to
overcome by me.
- 99.** Homage to the assembled herds, having seen myself I declare a marvel of
friendship;
Where the fanged beasts conquered the tiger, through concord among those
with fang-power they are released.

The Carpenter's Pig Birth Story is the third.

284. The Fortune Birth Story (3-4-4)

- 100.** Whatever wealth the zealous, the unlucky, collect in abundance;
Those with skills and those without, the fortunate one enjoys those.

- 101.** For one who has made merit everywhere, surpassing other living beings;
Many possessions arise, even in unlikely places.
- 102.** A cock, jewels, a stick, and women with marks of merit;
These arise for one who is not evil, for a being who has made merit.

The Fortune Birth Story is the fourth.

285. The Jewel Pig Birth Story (3-4-5)

- 103.** In the cave for seven years, about thirty of us dwelt;
"We shall destroy the radiance of the jewel," thus was our discussion.
- 104.** As far as we polish the gem, the gem becomes more purified;
And now we ask this, what task do you think should be done here?
- 105.** This lapis lazuli gem, flawless, spotless, beautiful;
Its splendour cannot be destroyed, depart, you pigs.

The Jewel Pig Birth Story is the fifth.

286. The Water-Lily Root Birth Story (3-4-6)

- 106.** Do not envy the water-lily root, he eats food for the sick;
Living at ease, eat chaff, this is the characteristic of long life.
- 107.** Now he, having come here, a guest, a devoted servant;
Then you will see the lotus root, lying upon the pestle.
- 108.** Having seen a pig being cut open, lying upon the pestle;
The old bulls thought over, "Better for us is chaff indeed."

The Water-Lily Root Birth Story is the sixth.

287. The Blame of Gain Birth Story (3-4-7)

- 109.** Not unmad, not non-slandorous, not a non-dancer, not without excitement;
One obtains gain among the foolish, this is your instruction.
- 110.** Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.
- 111.** Even if, having taken a bowl, one should wander forth homeless;
This very livelihood is better, than seeking by what is not the Teaching.

The Blame of Gain Birth Story is the seventh.

288. The Fish Gift Birth Story (3-4-8)

- 112.** The fish are worth more than a thousand, there is no one who would believe
this;
And I had here seven māsakas, I too bought that cluster of fish.

- 113.** Having given food to the fish, you dedicated the offering to me;
Remembering that offering, the esteem was made by you.
- 114.** For one of corrupted mind there is no prosperity, nor do the deities venerate him;
Whoever cheated his brother of paternal property, a doer of wrong deeds.

The Fish Gift Birth Story is the eighth.

289. The Various Desires Birth Story (3-4-9)

- 115.** "With different desires, great king, we dwell in one house;
I wish for an excellent village, and the brahmin woman for a hundred cattle."
- 116.** The son longs for a chariot with thoroughbreds, and the daughter for jewelled earrings;
And this contemptible Puṇṇikā longs for a mortar.
- 117.** An excellent village for the brahmin, a hundred cattle for the brahmin woman;
A chariot with thoroughbreds for the son, jewelled earrings for the daughter;
And this contemptible Puṇṇikā, supply her with a mortar.

The Various Desires Birth Story is the ninth.

290. The Morality Investigator Birth Story (3-4-10)

- 118.** Morality indeed is good, morality is unsurpassed in the world;
See the serpent with terrible poison, being moral he is not killed.
- 119.** I shall undertake morality, approved in the world, safe;
One whose conduct is the practice of the noble ones, by which one is called virtuous.
- 120.** And he is dear to relatives, and shines among friends;
Upon the body's collapse, the moral one is reborn in a fortunate destination.

The Morality Investigator Birth Story is the tenth.

The Inner Chapter is the fourth.

Its summary:

Tree, Bronze Plate, Excellent, Best, Tiger, Deer, Jewels, Gem, Water-lily Root,
Named;
And also Instruction, the Excellent Fish, with Jewelled Earring, with Indeed -
ten.

5. The Chapter on the Pot

291. The Liquor Pot Birth Story (2-5-1)

- 121.** Having obtained a pot, a vessel granting all desires, a scoundrel;
As long as he safeguards it, so long he thrives in happiness.

- 122.** When intoxicated and bloated, through negligence he broke the pot;
Then naked and in rags, afterwards the fool suffers.
- 123.** Just so whoever, having obtained wealth, heedlessly consumes it;
Afterwards the imprudent one is tormented, like a scoundrel having broken a pot.

The Liquor Pot Birth Story is the first.

292. The Good Leaf Birth Story (3-5-2)

- 124.** "In Benares, great king, the king of crows was a dweller;
Surrounded by eighty thousand, was Supatta.
- 125.** His wife with longing, Suphassā, wishes to eat;
Cooked in the king's kitchen, costly royal food.
- 126.** I am sent as a messenger by them, and I have come here for the king;
I show esteem for my master, I made a wound on the nose with my beak.

The Good Leaf Birth Story is the second.

293. The Weariness of the Body Birth Story (3-5-3)

- 127.** Touched by a certain illness, by disease, greatly suffering, being transformed;
This body quickly dries up, like a flower placed in dust in the sun's heat.
- 128.** The impure reckoned as pure, the unclean considered as clean;
Filled with various corpses, for one not seeing its true form.
- 129.** Fie upon this afflicted, putrid body, loathsome, impure, subject to disease;
Wherein the heedless generation, infatuated, neglect the path to rebirth in a good destination.

The Body Weariness Birth Story is the third.

294. The Rose-Apple Eater Birth Story (3-5-4)

- 130.** Who is this lovely one with a melodious voice, the best of those with voices;
Perched on a rose-apple branch, he chirps like a young peacock.
- 131.** A son of good family knows how to praise a son of good family;
O one with the colour of a tiger cub, eat, my dear, I give to you.
- 132.** "At long last indeed I see liars come together;
The eater of vomit and the eater of corpses, praising each other."

The Rose-Apple Eater Birth Story is the fourth.

295. The End Birth Story (3-5-5)

- 133.** Your shoulder is like a bull's, your stretching is like a lion's;
King of beasts, homage to you, may we obtain something.

- 134.** A son of good family knows how to praise a son of good family;
O you who resemble a peacock's neck, come here from there, crow.
- 135.** Among beasts the jackal is the lowest, and among birds the crow;
The castor-oil plant is the lowest among trees, these three lowest ones have
come together.

The Intestine Birth Story is the fifth.

296. The Ocean Birth Story (3-5-6)

- 136.** Who is this one in the salt water, running about all around;
Warding off fish and sea-monsters, and being vexed in the waves.
- 137.** "The bird of infinite drinking, 'the unsatisfied one' heard in the directions;
I wish to drink the ocean, the sea, the lord of rivers."
- 138.** This great ocean diminishes and fills up;
The limit of what is drunk from it is not known, the sea is indeed undrinkable.

The Ocean Birth Story is the sixth.

297. The Lamentation over Sensual Pleasures Birth Story (3-5-7)

- 139.** O bird flying high, wing-goer travelling by wings;
You should tell her of beautiful thighs, for long indeed she will wait.
- 140.** She does not know this, the sword and spear laid out;
She, the fierce one, will become angry, that torments me, not this.
- 141.** This waterlily-armour, and the gold coin placed at the head;
And the soft Kāsi cloth, let my beloved creditor be satisfied.

The Lamentation over Sensual Pleasures Birth Story is the seventh.

298. The Fig Tree Birth Story (3-5-8)

- 142.** These glamorous figs are ripe, and banyan trees and wood-apple trees;
Come, go out and eat, why do you die of hunger?
- 143.** Thus he is satisfied, whoever honours the senior;
Just as I am satisfied today, having eaten the tree fruits.
- 144.** Whatever a forest-born monkey might deceive a forest-born monkey;
A young monkey might believe, but not an old aged monkey.

The Fig Tree Birth Story is the eighth.

299. The Prince's Son Birth Story (3-5-9)

- 145.** Before, you used to play recurring games in the hermitage in the presence of
those of good conduct;

Do, I say, your monkey antics, monkey, we do not delight in that ceremonial observance.

- 146.** For learning is my supreme purification, of the prince's son who is very learned;
Do not now regard me as before, I dwell engaged in meditative absorption, friend.
- 147.** Even if one were to sow seed on a rock, and the sky were to rain, it would not grow;
For that supreme purification has been heard by you, but you, monkey, are far from the plane of meditative absorption.

The Prince's Son Birth Story is the ninth.

300. The Wolf Birth Story (3-5-10)

- 148.** Living by obstructing the life of others, feeding on flesh and blood;
The wolf, having accepted an ascetic practice, undertook the Observance.
- 149.** Sakka, knowing his weak vow, approached in the form of a goat;
Having abandoned austerity, he approached unexpectedly, the blood-drinker broke his austere asceticism.
- 150.** Just so here some, weak in their observance;
Make themselves light, like a wolf for the sake of a goat.

The Wolf Birth Story is the tenth.

The Pot Chapter is the fifth.

Its summary:

Excellent Pot, Well-Winged, Siri-Named, Pure-Authorized, Drop-Lake, and Bull;
River-Lord, Fierce, with Aged Monkey, then with Female Monkey, with Wolf - ten.

Then the chapter summary:

Thought and Lotus, with Well the third;
Inner, Pot-Breaking, in the Book of Threes it is adorned.

The Collection of Threes 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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