

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)

4. The Book of the Fours (4. Catukkanipāto)

[Ja 301-350, PTS 3.3-3.152]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

4. The Book of the Fours

1. The Chapter about Kāliṅga

301. The Cūḷakāliṅga Birth Story (4-1-1)

1. "Open this door for us, let them enter the city of King Aruṇa;
Well-protected by the lion, well-trained Nandisena."
2. Victory for the Kāliṅgas who endure the unbearable, defeat and calamity for
the Assakas;
Thus indeed was spoken by you, practitioner of the holy life, the upright do not
speak what is false.
3. The gods have gone beyond false speech, truth is the supreme wealth among
them, Sakka;
That was spoken falsely by you, king of gods, dependent on what, Maghavā,
great Inda?
4. Have you not heard, brahmin, when it is being spoken, that the gods do not
envy manly effort;
Self-control, concentration, an undivided mind, steadfastness and going forth
at the proper time;
And firm energy and manly effort, by that very thing there was victory for the
Assakas.

The Cūḷakāliṅga Birth Story is the first.

302. The Mahāassāroha Birth Story (4-1-2)

5. Giving a gift to those unworthy of gifts, he does not bestow upon those worthy
of gifts;
Having met with disaster in misfortunes, he does not find a companion.
6. Giving a gift to those unworthy of gifts, whoever bestows upon those worthy of
gifts;
Having met with disaster in misfortunes, he finds a companion.
7. The seeing of the distinction of association and enjoyment perishes among
ignoble qualities, among the fraudulent;
But what is done among the noble ones and among the upright, is of great
fruit even if small among such ones.
8. He who formerly had good done for him, did what is very difficult to do in the

world;

Whether he would do afterwards or not do, he is absolutely worthy of veneration.

The Mahāassāroha Birth Story is the second.

303. The Ekarāja Birth Story (4-1-3)

9. Having formerly enjoyed the unsurpassed, successful types of sensual pleasure, a master, the sole king;
Now thrown into the difficult purgatory, would you not give up your former beauty and power?
10. Patience and austere asceticism were formerly wished for by me, O Dubbhisena;
Now having obtained that, how then, O king, should I give up my former beauty and power?
11. All indeed are thus accomplished, O famous one, O wise one, O one able to endure;
And having obtained former lofty fame, would you not give up your former beauty and power?
12. Having dispelled happiness by suffering, O lord of men, or suffering by happiness, O you who endure the unbearable;
The peaceful ones in both states, being perfectly calmed in themselves, become equal in happiness and in suffering.

The Ekarāja Birth Story is the third.

304. The Daddara Birth Story (4-1-4)

13. These ill-spoken words in the human world torment me, O Daddara;
"Frog-eater, dweller by the water's edge," the non-venomous ones curse me, a venomous snake.
14. Banished from one's own kingdom, gone to another country;
One should make a great storehouse, for depositing ill-spoken words.
15. Where they do not know a man, by birth or by discipline;
One should not have conceit there, dwelling among unrelated people.
16. For one dwelling in a foreign land, even by fire;
It should be endured by the wise, even a slave's threat.

The Daddara Birth Story is the fourth.

305. The Sīlavīmaṃsana Birth Story (4-1-5)

17. There is no secret place in the world, for one doing evil deeds;
The forest beings see, that the fool imagines as secret.

- 18.** I do not see a secret place, nor is an empty one found;
Where I do not see another, that is not empty for me.
- 19.** Dujjacca and Sujacca, and Nanda and Sukhavaḍḍhita;
Vejja and Addhuvasīla, they gave up the principle, desiring her.
- 20.** And how would the brahmin give up, who has gone beyond all phenomena;
He who maintains the teaching, resolute, striving for truth.

The Sīlavīmamsana Birth Story is the fifth.

306. The Sujāta Birth Story (4-1-6)

- 21.** "What are these round fruits, O king, placed in the bronze vessel;
Reddish and lovely, tell me this when asked."
- 22.** Those which before you, goddess, shaven-headed, wearing rags;
Picked with hands at your hip, that is your jujube fruit.
- 23.** She is burnt, she does not delight, wealth abandons her;
Lead her back to that very place, where she will cook jujube.
- 24.** "These things happen, great king, to a woman who has attained prosperity;
Be patient, O king, with Sujātā, do not be angry with her, O bull among
charioteers."

The Sujāta Birth Story is the sixth.

307. The Palāsa Birth Story (4-1-7)

- 25.** Brahmin, knowing this foliage to be without consciousness, not hearing, not
knowing;
You who are strenuous in energy, constantly heedful, ask about sleeping
happily - for what reason?
- 26.** Heard of from afar and lofty is the tree, standing in a place, having the nature
of a dwelling for beings;
Therefore I pay homage to this foliage, whatever beings are here, they are the
cause of wealth.
- 27.** I will do for you according to my ability, seeing gratitude, brahmin;
For how, having come into the presence of the good, could your efforts be in
vain?
- 28.** Beyond the Diospyros tree is a wave-leafed fig tree, surrounded, a former
sacrifice, eminent;
At its root a treasure is buried, without an heir - go and dig it up.

The Palāsa Birth Story is the seventh.

308. The Sakuṇa Birth Story (4-1-8)

- 29.** We have done your task, with whatever strength we had;
King of beasts, homage to you, may we obtain something.
- 30.** For me who feeds on blood, always doing cruel deeds;
Being between my teeth, that you live at all is much.
- 31.** One who is ungrateful, who does nothing, who does not make amends for what
was done;
In whom there is no gratitude, association with him is useless.
- 32.** From whom, by service done in his presence, the disposition of a friend is not
obtained;
Not envying, not reviling, one should slowly withdraw from him.

The Sakuṇa Birth Story is the eighth.

309. The Chavaka Birth Story (4-1-9)

- 33.** All this has been done as the last, both do not see the Teaching;
Both have fallen from their nature, he who teaches the sacred hymn;
And he who studies the sacred hymn.
- 34.** He eats rice of fine grain, pure, with meat sauce;
Therefore I do not practise this, the teaching practised by sages.
- 35.** Wander forth, the world is great, other living beings too are cooking;
Let not wrongdoing practised, like a stone a pot, break you.
- 36.** Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.

The Chavaka Birth Story is the ninth.

310. The Sleeping Place Birth Story (4-1-10)

- 37.** The earth with its surrounding ocean, girdled by the sea;
I would not wish for it together with blame, thus, Seyya, understand.
- 38.** Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.
- 39.** Even if, having taken a bowl, one should wander forth homeless;
This very livelihood is better, than seeking by what is not the Teaching.
- 40.** Even if, having taken a bowl, one should wander forth homeless;
Not harming another in the world, even that is better than kingship.

The Seyya Birth Story is the tenth.

The Kāliṅga Chapter is the first.

Its summary:

Opening and Acceptable, Successful-Excellent, then Daddara, Evil-Great-Secret;
Then Koli, Leaf-Excellent and Hand, the last with Ocean-Excellent - ten.

2. The Chapter about the Nimb Tree

311. The Pucimanda Birth Story (4-2-1)

- 41.** "Rise up, thief, why do you lie down? What use is sleeping to you?
Let not the kings seize you, the wrongdoer in the village."
- 42.** When they will seize a thief, a wrongdoer in the village;
What is that to the margosa tree, born and standing in the forest?
- 43.** You do not know, O sacred fig tree, the reason for my and the thief's dwelling
together;
Having seized a thief, a wrongdoer in the village, the kings
Fix him on a margosa stake, about that my mind is uncertain.
- 44.** One should suspect what is to be suspected, one should guard against future
danger;
Fearing future danger, the wise one looks at both worlds.

The Pucimanda Birth Story is the first.

312. The Kassapamandiya Birth Story (4-2-2)

- 45.** Even, Kassapa, out of stupidity, a youth curses or strikes;
All that the wise one endures, the wise person forbears it.
- 46.** Even if the good dispute, they are quickly reconciled again;
Fools break apart like bowls, they do not attain peace.
- 47.** These come together again, their connection does not decay;
Whoever knows the transgression, and whoever knows the confession.
- 48.** For he is more superior, a burden-bearer, a responsibility-bearer;
Who himself is worthy to reconcile those who have transgressed against
others.

The Kassapamandiya Birth Story is the second.

313. The Khantivādī Birth Story (4-2-3)

- 49.** He who cut off your hands and feet, and your ears and nose;
Be angry with him, great hero, do not destroy this country.
- 50.** He who cut off my hands and feet, and my ears and nose;
May that king live long, for those like me do not become angry.
- 51.** There was in the past period of time, an ascetic who illuminated patience;
Him, established in patience alone, the King of Kāsi had cut down.

- 52.** Of that harsh action, the result was painful;
Which the King of Kāsi experienced, consigned to hell.

The Khantīvādī Birth Story is the third.

314. The Lohakumbhi Birth Story (4-2-4)

- 53.** We lived a wrong life, we who did not give while there were virtuous ones;
Though possessions existed, we made no refuge for ourselves.
- 54.** Sixty thousand years, complete in every respect;
For those being tormented in hell, when will there be an end?
- 55.** "There is no end, whence an end? No end is seen;
For such evil was done, by me and by you, sir.
- 56.** Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome."

The Lohakumbhi Birth Story is the fourth.

315. The Sabbamaṃsalābha Birth Story (4-2-5)

- 57.** Harsh indeed is your speech, you are a beggar for meat;
Your speech is like a hide, my dear, I give you a hide.
- 58.** This is a limb of human beings, a brother is called in the world;
Speech similar to a limb, a limb, my dear, I give to you.
- 59.** A son speaking 'father' causes the father's heart to tremble;
Your speech is like the heart, my dear, I give you the heart.
- 60.** For whom there is no friend in the village, for him it is just as in the forest;
Speech similar to all, I give you everything, my dear.

The Sabbamaṃsalābha Birth Story is the fifth.

316. The Sasapaṇḍita Birth Story (4-2-6)

- 61.** I have seven red fish, pulled out from the water onto dry land;
This is mine, brahmin, having eaten this, dwell in the forest.
- 62.** Cloth for my field-keeper, night-meal has been brought;
And two meat-skewers and an iguana, and one jar of curds;
This is mine, brahmin, having eaten this, dwell in the forest.
- 63.** Ripe mangoes, cool water, delightful cool shade;
This is mine, brahmin, having eaten this, dwell in the forest.
- 64.** A hare has no sesame seeds, no green peas nor rice grains;
Having eaten me cooked by this fire, dwell in the forest.

The Sasapaṇḍita Birth Story is the sixth.

317. The Matarodana Birth Story (4-2-7)

- 65.** You weep for the dead, only the dead, for you do not weep for one who will die;
All who bear bodies, gradually give up life.
- 66.** Gods and humans, quadrupeds, flocks of birds, snakes and serpents;
Having no power over their own bodies, even while delighting, they give up life.
- 67.** Thus unstable, unsettled, having observed pleasure and pain among humans;
Wailing and weeping is useless, why do you let yourselves be overwhelmed by a mass of sorrow?
- 68.** Cheats and drunkards, untrained, foolish, reckless, not practising;
They think the wise one is a fool - those who are unskilled in the Teaching.

The Matarodana Birth Story is the seventh.

318. The Kaṇavera Birth Story (4-2-8)

- 69.** That one whom in the spring season, when the oleanders were radiant;
You yourself embraced with your arm, she spoke to you of her health.
- 70.** "Hey, this indeed should not be believed, that the wind could carry a mountain;
If the wind could carry a mountain, it could carry the whole earth too;
Where my dark-skinned wife has died, she spoke to me of her health."
- 71.** She has not died, nor does she desire another;
Devoted to one husband, my dark-skinned wife, she longs for him alone.
- 72.** My dark-skinned wife exchanged me, unacquainted, for one long acquainted,
the inconstant for the constant;
My dark-skinned wife might also exchange for another, I will go farther away from here.

The Kaṇavera Birth Story is the eighth.

319. The Tittira Birth Story (4-2-9)

- 73.** Very happily indeed I live, and I obtain food to eat;
Yet I stand in danger, what then, venerable sir, is my destination?
- 74.** If your mind does not incline, O bird, towards evil action;
Evil does not defile one who is uninvolved, one who is good.
- 75.** "A relative of ours is seated," many people come;
Dependent on me, he experiences the action, about that my mind is uncertain.
- 76.** Dependent on him, the action does not touch one, if the mind is not corrupted;
Evil does not defile one who is living at ease, one who is good.

320. The Succaja Birth Story (4-2-10)

- 77.** What was easy to give up indeed he did not give up, by speech he gave the mountain;
What would he who does not give up for his welfare, by speech he gave the mountain.
- 78.** "What one would do, that one should say; what one would not do, that one should not say;
One not doing but speaking - the wise fully understand him.
- 79.** Prince, homage to you, you are established in truth and the Teaching;
Though you have met with disaster, your mind delights in truth.
- 80.** She who is poor when he is poor, wealthy when he is wealthy, is renowned;
She indeed is his supreme wife, for one with gold there are merely women.

The Succaja Birth Story is the tenth.

The Pucimanda Chapter is the second.

Its summary:

Then Thief, Own Kassapa, Patience the Excellent, Wrong Livelihood, and
Excellent, Harsh;
Then Hare, Dead, and Spring, Happiness, Easy to Give, Vow, Dancing,
Unconquered - these are ten.

3. The Chapter on the Hut Destroyer

321. The Kuṭṭidūsaka Birth Story (4-3-1)

- 81.** Your head is just like a human's, and hands and feet too, monkey;
Then for what reason is a house not found for you?
- 82.** My head is just like a human's, and hands and feet too, Siṅgila;
That which is foremost among human beings, that wisdom is not found in me.
- 83.** For one of unsettled mind, fickle-minded, a traitor;
Always of unstable morality, a state of happiness is not found.
- 84.** So exert your power, transcend your bad character;
Make a hut as protection from cold and wind, monkey.

The Kuṭṭidūsaka Birth Story is the first.

322. The Duddubha Birth Story (4-3-2)

- 85.** "There is a rumbling sound, venerable sir, in the region where I dwell;
I too do not know this, what is this that rumbles."

- 86.** Having heard the fallen wood-apple, "Duddubha!" the hare ran;
Having heard the word of the hare, the army of deer was terrified.
- 87.** Not having reached the state of consciousness, followers of others' voices;
Fools for whom sound is supreme, they are dependent on others.
- 88.** But those accomplished in morality, delighting in peace through wisdom;
The wise, abstaining from afar, are not dependent on others.

The Duddubha Birth Story is the second.

323. The Brahmadatta Birth Story (4-3-3)

- 89.** A beggar, O king, Brahmadatta, undergoes two things;
Either loss or gain of wealth, for such is the nature of begging.
- 90.** Begging they call crying, O bull among charioteers of the Pañcālas;
Whoever rejects a request, that they call crying back.
- 91.** Let not the Pañcālas, well assembled, see me weeping;
Or you lamenting in return, therefore I wish for a secret place.
- 92.** I give you, brahmin, a thousand red cows together with a bull;
For how could a noble one not give to a noble one, having heard your verses
connected with the teaching.

The Brahmadatta Birth Story is the third.

324. The Cammasāṭaka Birth Story (4-3-4)

- 93.** "Good indeed is this quadruped, auspicious and well-behaved;
Who honours the brahmin endowed with birth and sacred hymns, the famous
excellent ram."
- 94.** Do not, brahmin, from a brief seeing, place trust in the quadruped;
Longing for a firm blow, stepping back he will give a good strike.
- 95.** The thigh-bone broken, the shoulder-burden overturned, and all the goods of
the brahmin destroyed;
Having raised both arms he wails, "Run forth, the practitioner of the holy life is
being killed."
- 96.** Thus he lies slain, whoever praises one unworthy of honour;
Just as I today am struck, slain by a ram, the fool.

The Cammasāṭaka Birth Story is the fourth.

325. The Godharāja Birth Story (4-3-5)

- 97.** Imagining him to be an ascetic, I approached that restrained one;
He struck me with a stick, just as one who is not a recluse would.

- 98.** What is the use of your matted hair, O imprudent one, what is the use of your garment of skin?
Within you is a thicket, yet you polish the outside.
- 99.** Come, iguana, turn back, eat the cooked rice with fine rice;
I have oil and salt, and abundant long pepper.
- 100.** I will enter more, the ant-hill of a hundred men's height;
You praised oil and salt, long pepper is harmful to me.

The Godharāja Birth Story is the fifth.

326. The Kakkāru Birth Story (4-3-6)

- 101.** Whoever does not steal by body, does not speak falsely by speech;
Having obtained fame, would not be intoxicated - he indeed deserves the kakkāru flower.
- 102.** One should seek wealth by the Teaching, should not take riches by fraud;
Having obtained possessions, would not be intoxicated - he indeed deserves the kakkāru flower.
- 103.** Whose mind is not like turmeric, and whose faith is not fading;
Who would not eat sweet food alone - he indeed deserves the kakkāru flower.
- 104.** Whether face to face or behind one's back, whoever does not abuse the virtuous;
Speaking as he acts, acting as he speaks, he indeed deserves the kakkāru flowers.

The Kakkāru Birth Story is the sixth.

327. The Kākavatī Birth Story (4-3-7)

- 105.** This odour blows from there, where my beloved dwells;
Far from here indeed is Kākavatī, where my mind delights.
- 106.** How did you cross the ocean, how did you cross the Kepuka river;
How the seven seas, how did you climb the silk-cotton tree.
- 107.** By you I crossed the ocean, by you I crossed the Kepuka river;
By you the seven seas, by you I climbed the silk-cotton tree.
- 108.** Fie upon me with this great body, fie upon me without consciousness;
Whereby for my wife I bring and carry a paramour.

The Kākavatī Birth Story is the seventh.

328. The Ananusociya Birth Story (4-3-8)

- 109.** The lady is found among many, what will she be to me through them;
Therefore I do not grieve for this, the dear one with the charming smile.

- 110.** If one were to bewail each and every thing, whatever is not found for him;
One should bewail oneself, always fallen under the power of death.
- 111.** Neither standing nor sitting, neither lying down nor walking about;
As long as one blinks and opens the eyes, even then youth wastes away.
- 112.** There, indeed, when the self is halved, in separation without doubt;
What has come to be, what remains, should be cherished; what has passed
should not be grieved over.

The Ananusociya Birth Story is the eighth.

329. The Kāḷabāhu Birth Story (4-3-9)

- 113.** What food and drink we formerly obtained, that now goes to the monkeys;
Now we go to the forest, Rādhā, and we are not honoured by Dhanañjaya.
- 114.** Material gain and loss, fame and disgrace, blame and praise, happiness and
suffering;
These phenomena among humans are impermanent, do not grieve, why do
you grieve, Poṭṭhapāda?
- 115.** Surely you are a wise one, Rādhā, you know the meanings of the future;
How then shall we see the monkey, the contemptible one driven out from the
royal family?
- 116.** He shakes his ears, makes a frown, moment by moment he frightens the boys;
Kāḷabāhu himself will do that, by which he will remain far from food and drink.

The Kāḷabāhu Birth Story is the ninth.

330. The Sīlavīmamsa Birth Story (4-3-10)

- 117.** Morality indeed is good, morality is unsurpassed in the world;
See the serpent with terrible poison, being moral he is not killed.
- 118.** As long as the horse held something, at that very moment they ate;
Having assembled, hawks in the world do not harm one who owns nothing.
- 119.** The desireless one sleeps happily, hope that bears fruit is pleasant;
Having made hope desireless, Piṅgalā sleeps happily.
- 120.** There is nothing higher than concentration, in this world and the next;
One who is concentrated harms neither others nor oneself.

The Sīlavīmamsa Birth Story is the tenth.

The Kuṭṭidūsaka Chapter is the third.

Its summary:

Human, With Drum, Beggar, then Ram, Excellent, Iguana, Excellent;

Then Body, Mocking, Lady, Excellent, then with Rādhā, Virtuous, Excellent - ten.

4. The Chapter on the Cuckoo

331. The Kokila Birth Story (4-4-1)

- 121.** He who indeed, when the time has not arrived, speaks for too long a time;
Thus he lies slain, like the offspring of a cuckoo.
- 122.** For neither a well-sharpened knife, nor poison like deadly venom,
Fells one so quickly, as does speech that is badly spoken.
- 123.** Therefore at the proper time or improper time, a wise person should guard
speech;
One should not speak excessively, even with one equal to oneself.
- 124.** And whoever speaks measuredly at the proper time, with wisdom foremost,
discerning;
He seizes all enemies, like a supaṇṇa does snakes.

The Kokila Birth Story is the first.

332. The Rathalaṭṭhi Birth Story (4-4-2)

- 125.** Even having killed, he says "I was struck", having conquered, he says "I was
conquered";
O king, surely do not believe one who speaks first.
- 126.** Therefore one of wise birth should listen to the other also;
Having heard the word of both, one should act according to the principle.
- 127.** A lazy householder enjoying sensual pleasures is not good, an unrestrained
one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to
wrath, that is not good.
- 128.** A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase.

The Rathalaṭṭhi Birth Story is the second.

333. The Pakkagodha Birth Story (4-4-3)

- 129.** At that very time you were known to me, O bull among charioteers, in the
midst of the forest;
When you, with sword bound on, armoured, wearing bark garments;
From a branch of the holy fig tree, the cooked iguana fled.
- 130.** 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.

131. 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.

132. I will do for you according to my ability, seeing gratitude, O warrior;
And I give you all sovereignty, to whomever you wish, you may give it.

The Pakkagodha Birth Story is the third.

334. The Rājovāda Birth Story (4-4-4)

133. When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.

134. Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.

135. When cattle are crossing, if the bull goes straight;
All the cows go straight, when the leader has gone straight.

136. Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous.

The Rājovāda Birth Story is the fourth.

335. The Jambuka Birth Story (4-4-5)

137. He is lofty with a fully grown body, and long-fanged, O jackal;
You were not born in that family, where they capture elephants.

138. He who, not being a lion, transforms himself with a lion's pride;
Like a jackal having attacked an elephant, lies on the ground lamenting.

139. Without considering the attainment of strength and power of the famous one,
the highest person, with well-developed body, of great might;
He lies slain by the serpent, this jackal.

140. Whoever here performs an action after measuring, having recognised strength and power in oneself;
By recitation, by incantation, by well-spoken words, the circumspect one conquers abundantly.

The Jambuka Birth Story is the fifth.

336. The Brahāchatta Birth Story (4-4-6)

- 141.** You prattle 'Grass, grass!' Who then brought you grass?
What business have you with grass, that you speak only of grass?
- 142.** A practitioner of the holy life came here, lofty, Chatta, very learned;
He, having taken all from me, putting down grass, goes away.
- 143.** This indeed should be done by one desiring much with little;
Taking all of one's own, and not taking the grass.
- 144.** The virtuous do not do so, the fool does such practices;
One of impermanent morality, immoral, what will wisdom do for him?

The Brahāchatta Birth Story is the sixth.

337. The Pīṭha Birth Story (4-4-7)

- 145.** We did not give you a chair, nor a beverage, nor food;
Practitioner of the holy life, forgive me, I see this transgression.
- 146.** I was indeed not attached, nor was I angry, nor was anything unpleasant to me;
Yet also a thought arose in my mind: "Such surely is the custom of this family."
- 147.** This is the custom in our family, from father and grandfather always;
A seat, water, foot-ointment, all this we offer.
- 148.** This is the custom in our family, from father and grandfather always;
We attend attentively, as if to the highest relative.

The Pīṭha Birth Story is the seventh.

338. The Thusa Birth Story (4-4-8)

- 149.** Known is the chaff to rats, and known too is the rice-grain;
Having avoided chaff after chaff, they eat the rice-grain.
- 150.** Whatever consultation in the forest, and whatever whispering in ear in the village;
And whatever this "thus" and "so" is, this too is known by me.
- 151.** Truly, the father monkey, of a son born by nature;
While still young, cut off the fruit with his teeth.
- 152.** As to this that you crawl about, like a one-eyed goat in a mustard field;
And whoever this is that lies below, this too is known by me.

The Thusa Birth Story is the eighth.

339. The Bāveru Birth Story (4-4-9)

- 153.** By the absence of the peacock, the crested one, the sweet-voiced;
They venerated the crow there, with meat and with fruit.

- 154.** And when the peacock, endowed with a sweet voice, came to Bāveru;
Then the material gain and honour of the crow diminished.
- 155.** As long as the Buddha did not arise, the king of righteousness, the light-bringer;
So long they venerated others, many ascetics and brahmins.
- 156.** And when the Buddha, endowed with a sweet voice, expounded the Teaching;
Then the material gain and honour of the sectarians diminished.

The Bāveru Birth Story is the ninth.

340. The Visayha Birth Story (4-4-10)

- 157.** You gave gifts before, Visayha, and as you gave, the state of destruction was yours;
If from now on you would not give gifts, your wealth would remain as you restrain yourself.
- 158.** The ignoble by the noble, Thousand-eyed One, even by one very destitute, they have said should not be done;
May that wealth not be yours, king of gods, on account of which enjoyment we would give up faith.
- 159.** By which path one chariot goes, by that path another chariot goes;
The ancient established practice, let that practice continue, O Vāsava.
- 160.** If there will be, we will give; when there is not, what shall we give?
Even being thus, we will give; let us not neglect giving.

The Visayha Birth Story is the tenth.

The Kokila Chapter is the fourth.

Its summary:

Excessive Time, Shines, Victorious One, In the Middle of the Forest, Bull among Charioteers, Crooked Going;
Then Rose-Apple, Grass Seat, Excellent Chair, then Rice, Peacock, Visayha - these are ten.

5. The Chapter on the Lesser Kuṇāla

341. The Kaṇḍarī Birth Story (4-5-1)

- 161.** Towards women who make pleasure for men, of many minds and unrestrained;
Even if one should not cause displeasure everywhere, one should not trust, for women are like fords.
- 162.** Whom indeed, having seen, all women of the kinnaras in the caves do not delight at home;

Having abandoned such a man, the wife, having seen another man, a cripple.

- 163.** The wife of the crane and of King Bāvarika, who was devoted to perpetual sensual pleasure;
She transgressed against one subject to her control, what other woman would not commit adultery against such a one?
- 164.** Piṅgiyānī, the beloved wife of King Brahmadatta, lord of all the world;
She transgressed against one subject to her control, yet even him she, the lustful woman, did not find satisfying.

The Kaṇḍarī Birth Story is the first.

342. The Vānara Birth Story (4-5-2)

- 165.** I was indeed able to lift myself from the water to dry land;
Now I will not again come under your control, water-born one.
- 166.** Enough for me with those mangoes, rose-apples and jackfruits;
Which are across the ocean, better for me is the glamorous fig tree.
- 167.** "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
- 168.** Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, and does not feel remorse afterwards."

The Vānara Birth Story is the second.

343. The Kuntinī Birth Story (4-5-3)

- 169.** We lived in your house, always honoured and revered;
You yourself have now done this, come, O king, I shall go.
- 170.** He who indeed, when wrong is done, redresses the wrong-doing;
Thus that enmity is appeased, dwell here, Kuntinī, do not go.
- 171.** Friendliness is not joined again between the one who was done to and the doer;
My heart does not consent, I shall just go, O bull among charioteers.
- 172.** Friendliness is joined again between the one who was done to and the doer;
Of the wise, not of the foolish, dwell here, Kuntinī, do not go.

The Kuntinī Birth Story is the third.

344. The Amba Birth Story (4-5-4)

- 173.** Whoever adorns with indigo dye, is vexed with tweezers;
May she come under his control, she who stole your mangoes.

- 174.** Twenty or twenty-five, or less than thirty by birth;
May she not obtain a husband, she who stole your mangoes.
- 175.** May she go a long journey, alone, a courtesan;
May she not see her husband at the rendezvous, she who stole your mangoes.
- 176.** Adorned, well-dressed, garlanded, full of sandalwood;
Alone on the bed may she lie, she who stole your mangoes."

The Amba Birth Story is the fourth.

345. The Gajakumbha Birth Story (4-5-5)

- 177.** When fire burns a forest, the fire, the black-pathed one;
How do you act, swaying one, thus slow in exertion?
- 178.** Many are the tree hollows, and openings in the earth;
If we do not reach them, there comes for us the end of time.
- 179.** He who hurries when he should delay, and delays when he should hurry;
Like treading upon a dry leaf, he destroys his own welfare.
- 180.** He who delays when he should delay, and hurries when he should hurry;
Like the moon dividing the night, his purpose is fulfilled.

The Gajakumbha Birth Story is the fifth.

346. The Kesava Birth Story (4-5-6)

- 181.** Having abandoned the lord of men, endowed with all sensual pleasures;
How indeed does the Blessed One Kesī delight in Kappa's hermitage?
- 182.** Sweet and delightful, there are charming trees;
The well-spoken words of Kappa, Nārada, delight me.
- 183.** He eats rice of fine grain, pure, with meat sauce;
How does millet and wild rice, unsalted, satisfy him?
- 184.** Whether sweet or unsavoury, whether little or much;
Where one might eat with trust, trust is the highest flavour.

The Kesava Birth Story is the sixth.

347. The Ayakūṭa Birth Story (4-5-7)

- 185.** Having raised up an all-iron hammer of immeasurable size, you who stand in
the sky;
Are you appointed today for my protection, or do you intend my murder?
- 186.** I am a messenger of the king of demons here, I have been sent for your
murder;
But Inda, the king of gods, protects you, therefore I do not split your head.

- 187.** And if the king of gods protects me, Indra of the gods, Maghavā, husband of Sujā;
Let all the goblins cry out as they wish, I would not fear the demon generation.
- 188.** Let the kumbhaṇḍas cry out, all the dust-goblins;
The goblins are not fit for battle, that is a great terror."

The Ayakūṭa Birth Story is the seventh.

348. The Arañña Birth Story (4-5-8)

- 189.** Having come from the forest to the village, what morality, what practice should I,
Dear father, follow in a person? Tell me this when asked.
- 190.** Whoever would trust you, dear son, and would accept your trust;
And is willing to listen and patient, associate with him, gone from here.
- 191.** One who has no wrong-doing by body, by speech, by mind;
As if established upon the breast, associate with him, gone from here.
- 192.** A person with turmeric-like passion, with a monkey's mind, lustful and passionless;
Such a one, dear son, do not associate with, even if there were no other human being.

The Arañña Birth Story is the eighth.

349. The Sandhibheda Birth Story (4-5-9)

- 193.** Indeed not in women is there similarity, nor in food, charioteer;
Then of this breaker of alliances, see how well thought out.
- 194.** Like a sharp sword in meat, divisive speech turns about;
Where the lowest of beasts devour both the bull and the lion.
- 195.** He sleeps this sleep, which you see, charioteer;
Whoever heeds the speech of a breaker of alliances, of a slanderer.
- 196.** Those people prosper in happiness, like men who have gone to heaven;
Who do not heed the speech of a breaker of alliances, O charioteer.

The Sandhibheda Birth Story is the ninth.

350. The Devatāpañha Birth Story (4-5-10)

- 197.** He strikes with hands and feet, and wipes the mouth;
He indeed is dear to the king, what do you see by that?
- 198.** He reviles as he wishes, and desires his coming;
He indeed is dear to the king, what do you see by that?

- 199.** He slanders with what is untrue, he would accuse with falsehood;
He indeed is dear to the king, what do you see by that?
- 200.** Carrying food and drink, cloth and lodgings;
Being peaceful ones who carry away for other purposes, they indeed are dear
to the king;
What do you see by that?

The Devatāpañha Birth Story is the tenth.

The Cūḷakuṇḍala Chapter is the fifth.

Its summary:

Of Men, Unable, Dwelling, Lion, Excellent, Indigo, Sought, Excellent, and again;
Again Flavour, Iron, Peak, Excellent, likewise Forest, Charioteer, Kills - these
are ten.

Then the chapter summary:

Kāliṅga and Pucimanda, Hut-defiler, Cuckoo;
That is the Cūḷakuṇḍala Chapter, the fifth, well proclaimed.

The Book of Fours 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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