

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)

5. The Book of the Fives (5. Pañcakanipāto)

[Ja 351-375, PTS 3.153-3.227]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

5. The Book of the Fives

1. The Chapter on the Jewelled Earring

351. The Maṇikuṇḍala Birth Story (5-1-1)

- 1.** Having lost chariot and horses and jewelled earrings, and sons and wife likewise having lost;
In all possessions without remainder, why do you not grieve in time of sorrow?
- 2.** Wealth abandons a mortal first, or the mortal gives them up even earlier;
Non-eternal are the wealthy, O lover of sensual pleasures, therefore I do not grieve in time of sorrow.
- 3.** The moon rises, waxes and wanes, the sun, having heated, goes to its setting;
The worldly adversities are known by me, O enemy, therefore I do not grieve in time of sorrow.
- 4.** 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.
- 5.** A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase.

The Maṇikuṇḍala Birth Story is the first.

352. The Sujāta Birth Story (5-1-2)

- 6.** "Why, as if in a hurry, having mowed green grass,
Do you prattle 'Eat, eat!' to an old bull whose life has departed?
- 7.** "For indeed not by food or drink, will a dead bull rise up;
And you talk hollow nonsense, just as a fool would."
- 8.** The head remains just so, and hands and feet and tail;
The ears remain just so, methinks the bull should rise up.
- 9.** The grandfather's head, and hands and feet are not seen;
Crying at a clay stupa, are you not yourself the fool?
- 10.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.

- 11.** "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my father.
- 12.** I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, young man.
- 13.** Thus do the wise act, those who are compassionate;
They turn one away from sorrow, as Sujāta did his father.

The Sujāta Birth Story is the second.

353. The Venasākha Birth Story (5-1-3)

- 14.** This is not to be permanent, Brahmadaṭṭa, security, plenty of food, and
pleasantness in the body;
When benefit has passed, do not be bewildered, like one with a broken raft in
the middle of the ocean.
- 15.** 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.
- 16.** This is that teacher's word, which Pārāsariya spoke;
Do not do evil, which done, afterwards torments you.
- 17.** This is indeed that Piṅgiya tree with spreading branches, under which I had a
thousand warriors killed;
Adorned, anointed with the essence of sandalwood, that very suffering has
returned to me.
- 18.** And she, dark-skinned, with body anointed with sandalwood, risen like a young
shoot of the drumstick tree;
Without seeing Ubbarī, I shall die, that will be more painful for me than this.

The Venasākha Birth Story is the third.

354. The Uraga Birth Story (5-1-4)

- 19.** Just as a snake goes, leaving behind its worn-out skin;
So too when the body is useless, when the departed one has died.
- 20.** The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his.
- 21.** Uninvited he came from there, not permitted he went from here;
As he came, so he went, what lamentation is there for that?
- 22.** The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his.
- 23.** "If I were to weep, I would become emaciated, what fruit would there be for
me in that;

For relatives, friends and companions, there would only be more discontent.

- 24.** The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his.
- 25.** "Just as a child cries for the moon as it goes;
Such is this, whoever bewails the departed.
- 26.** The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his.
- 27.** Just as a water-pot, broken, cannot be joined together again;
Such is this, whoever bewails the departed.
- 28.** The one burning does not know the lamentation of relatives;
Therefore I do not grieve for this, he has gone to whatever destination is his.

The Snake Birth Story is the fourth.

355. The Ghaṭa Birth Story (5-1-5)

- 29.** Others grieve and weep, others are people with tearful faces;
Your facial complexion is serene, why do you not grieve, Ghaṭa?
- 30.** Sorrow does not bring back the past, nor does it bring happiness in the future;
Therefore, crow, I do not grieve, there is no companionship in sorrow.
- 31.** Grieving, one becomes pale and lean, and food is not pleasing to him;
Enemies become glad, for one pierced by a dart, being transformed.
- 32.** Whether in a village or in the wilderness, in a low place or on high ground;
Misfortune will not come to me standing there, thus I have seen the state.
- 33.** For one whose self alone is not sufficient, a bringer of all sensual pleasures;
Even the whole earth will not bring happiness to him.

The Ghaṭa Birth Story is the fifth.

356. The Koraṇḍiya Birth Story (5-1-6)

- 34.** Alone in the forest, in a mountain grotto, having raised up again and again,
you offer a stone;
Again and again, appearing to be in a hurry, Koraṇḍiya, what now is your
purpose here?
- 35.** For I shall make this ocean-bounded earth level, just like the palm of a hand;
Having scattered the plateaus and the mountains, therefore I throw a stone
into the cavern.
- 36.** This earth does not deserve to be made level like the palm of a hand, one
human being alone is not able to do it;

I think, desiring to fill just this one cavern, Koraṇḍiya, you will leave the world of the living.

- 37.** If I alone, one human being, am not able to make the earth level;
Just so you, Brahmā, these human beings of different views, you will not lead them.
- 38.** In brief form, venerable sir, you declared this meaning to me, Koraṇḍiya, thus;
Just as the earth cannot be made level by a human being, so are human beings.

The Koraṇḍiya Birth Story is the sixth.

357. The Laṭukikā Birth Story (5-1-7)

- 39.** I pay homage to you, elephant sixty years old, forest dweller, leader of the herd, famous;
With my wings I make a salutation to you, do not kill my little children, the weak one.
- 40.** I pay homage to you, elephant, solitary wandering ascetic, forest dweller, roaming the mountain plateaus;
With my wings I make a salutation to you, do not kill my little children, the weak one;
- 41.** I will destroy your little ones, quail, what will you do to me, you are weak;
Even a hundred thousand such as you, I could crush with my left foot.
- 42.** Not indeed everywhere is the task accomplished by power, for power leads to the murder of the fool;
I will cause you harm, O king of serpents, you who killed my little children, the weak one.
- 43.** See the crow and the quail, the frog and the blue fly;
These killed the elephant, see the enemy of an enemy;
Therefore one should not make enmity, even with anyone disagreeable.

The Laṭukikā Birth Story is the seventh.

358. The Lesser Dhammapāla Birth Story (5-1-8)

- 44.** I myself am the offender, the destroyer of prosperity, of the king of great majesty;
Release this Dhammapāla, cut off my hands, O king.
- 45.** I myself am the offender, the destroyer of prosperity, of the king of great majesty;
Release this Dhammapāla, cut off my feet, O king.
- 46.** I myself am the offender, the destroyer of prosperity, of the king of great majesty;

Release this Dhammapāla, cut off my head, O king.

- 47.** Surely this king does not have friends, colleagues and good-hearted companions;
Who do not say to the king, "Do not slay your own son."
- 48.** Surely this king does not have relatives, friends and good-hearted companions;
Who do not say to the king, "Do not slay your own son."
- 49.** The arms anointed with the essence of sandalwood are being cut off from Dhammapāla;
The heir of the earth, my life is being obstructed, O king.

The Lesser Dhammapāla Birth Story is the eighth.

359. The Golden Deer Birth Story (5-1-9)

- 50.** Stride forth, you, golden-footed one, stride forth, you, great deer;
Cut the leather strap snare, I shall not delight alone in the forest.
- 51.** I exert myself but cannot get free, I strike the ground with force;
The strong leather snare cuts through my foot.
- 52.** Spread out the leaves, draw out the sword, O hunter;
Having killed me first, afterwards slay the great deer.
- 53.** Neither heard nor seen by me, a doe speaking in human speech;
May you, dear lady, be happy, and also this great deer.
- 54.** Thus, O hunter, may you rejoice, together with all your relatives;
Just as I rejoice today, having seen the great deer released.

The Golden Deer Birth Story is the ninth.

360. The Suyonandī Birth Story (5-1-10)

- 55.** The odour of the timira trees blows forth, and the small sea is resounding;
Far from here is Suyonandī, desires for Tamba pierce me.
- 56.** How did you cross the ocean, how did you see Seduma;
How did the meeting in heaven of her and you come about.
- 57.** Of merchants seeking wealth, who had set out from Kurukaccha;
The boat was broken by sea-monsters, I floated on a plank.
- 58.** She, always fragrant with sandalwood, with smooth and soft
Limbs lifted me up, the gracious one, as a mother her own son.
- 59.** She with food and drink, with cloth and with bedding;
And with herself too, the soft-eyed one - thus, O Tamba, understand.

The Suyonandī Birth Story is the tenth.

The Jewelled Earring Chapter is the first.

Its summary:

Then the supreme conqueror, green, grass, then broken raft, like a snake, pot;
Cave, again elephant, destroyer of prosperity, deer, highest, heaven, excellent
- with these, ten.

2. The Chapter on Beauty and Form

361. The Vaṇṇāroha Birth Story (5-2-1)

- 60.** By beauty and stature, by birth, and by exertion of strength;
Subāhu is not better than me, Sudāṭha, thus you speak.
- 61.** By beauty and stature, by birth, and by exertion of strength;
Sudāṭha is not better than me, Subāhu, thus you speak.
- 62.** If you are treacherous to me dwelling thus, Subāhu, my dear;
I will now not delight in living together with you.
- 63.** Whoever would believe the words of others as true;
Would quickly break with a friend, and would generate much enmity.
- 64.** He is not a friend who is always heedful, suspecting breach, observing only
faults;
But one in whom one sleeps as a son upon the breast, he indeed is a friend
who cannot be divided by others.

The Vaṇṇāroha Birth Story is the first.

362. The Sīlavīmaṃsa Birth Story (5-2-2)

- 65.** Is morality better or is learning better, thus I had doubt;
Morality is better than learning, thus there is no doubt for me.
- 66.** Birth and beauty are vain, morality indeed is said to be the highest;
For one not endowed with morality, no benefit from learning is found.
- 67.** A warrior established in what is not the Teaching, and a merchant dependent
on what is not the Teaching;
They, having abandoned both worlds, are reborn in an unfortunate realm.
- 68.** Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
Having practised the Teaching here, they become equal in the celestial abode.
- 69.** Not the Vedas for the future state, not birth nor relatives;
But one's own morality, pure, is for the future state and for happiness.

The Testing of Morality Birth Story is the second.

363. The Shame Birth Story (5-2-3)

- 70.** One who transgresses shame, who is disgusted by it, who says "I am yours";
One who does not undertake better actions, one should know him thus: "He is not mine."
- 71.** "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.
- 72.** He is not a friend who is always heedful, suspecting breach, observing only faults;
But one in whom one sleeps as a son upon the breast, he indeed is a friend who cannot be divided by others.
- 73.** The state that produces gladness, bringing praise and happiness;
One expecting the fruit develops it, bearing the manly burden.
- 74.** Having drunk the flavour of solitude, and the flavour of peace;
One becomes free from anguish, sinless, drinking the flavour of joy in the Dhamma.

The Shame Birth Story is the third.

364. The Firefly Birth Story (5-2-4)

- 75.** Who now, when a lamp exists, wandering in search of fire;
Saw a firefly at night, and thought it to be fire.
- 76.** He had cow-dung powder and grass for churning;
With wrong perception, he was not able to kindle a fire.
- 77.** Thus too, by wrong means, the deer does not obtain benefit;
Milking a cow from the horn, where one does not find milk.
- 78.** By various means, young men attain their benefit;
By refutation of enemies, and by support of friends.
- 79.** By obtaining the fruit of freedom through the army, and by the method of favourites;
The protectors of the world dwell on the earth, the ground.

The Firefly Birth Story is the fourth.

365. The Snake-Catcher Birth Story (5-2-5)

- 80.** I am a cheat, my dear Sumukha, defeated by dice in gambling;
Bring ripe mangoes, let us eat your energy.
- 81.** "Falsely indeed, my dear, you praise me with what is untrue;
Where have you heard or seen a monkey named Sumukha?

- 82.** Even today that is in my mind, that you, snake-catcher,
Having entered the grain market, intoxicated, struck me who was hungry.
- 83.** Remembering that uncomfortable sleep, even if you would make me king;
Indeed I, when asked, would not give, for thus I am frightened by fear.
- 84.** And whoever one knows to be born in a good family, satisfied in the womb, not
stingy;
With such a one, the wise one is worthy to unite in companionship and
friendship.

The Snake-Catcher Birth Story is the fifth.

366. The Gumbiya Birth Story (5-2-6)

- 85.** Honey-coloured, honey-flavoured, honey-scented was the poison;
Gumbiya, seeking food, placed the poison in the forest.
- 86.** Thinking it was honey, those who ate that poison;
For them it was bitter, by that they met with death.
- 87.** But those who, having reflected, avoided that poison;
They are happy among the afflicted, quenched while others are burning.
- 88.** Just so among human beings, sensual pleasures are poison placed;
This is bait and bondage, the guise of death dwelling in the cave.
- 89.** Just so these sensual pleasures, the afflicted ones who attend to them;
Those who always avoid them, have overcome attachment in the world.

The Gumbiya Birth Story is the sixth.

367. The Sāḷiya Birth Story (5-2-7)

- 90.** This one, O Sāḷiya, thinking "a young one", seized a black snake;
By that snake this one was bitten, the evil adviser was slain.
- 91.** Whatever man wishes to kill a great robber who is a robber;
Thus he lies slain, just as this man is slain.
- 92.** Whatever man wishes to kill one who is not killing, one who is not robbing;
Thus he lies slain, just as this man is slain.
- 93.** Just as a person would throw a handful of dust against the wind;
That very dust strikes him, thus this person is destroyed.
- 94.** Whoever wrongs a man who is innocent, a pure person without blemish;
The evil returns to that very fool, like subtle dust thrown against the wind.

The Sāḷiya Birth Story is the seventh.

368. The Tacasāra Birth Story (5-2-8)

- 95.** Fallen into the hands of enemies, bound with bamboo strips;
Yet with serene features, why do you not grieve?
- 96.** Not by grieving, not by lamenting, is any benefit obtained, even a little;
Knowing him grieving and suffering, his enemies become pleased.
- 97.** But when a wise one in misfortunes, does not tremble, one who knows the
judgment of benefit;
His enemies become unhappy, seeing his face unchanged, as before.
- 98.** By recitation, by incantation, by well-spoken words, by giving, or by tradition;
In whatever way, wherever one might obtain benefit, in that way, there one
should strive.
- 99.** But when one should know that this benefit is unobtainable by me or by
another;
Not grieving, one should endure, "Action is firm, what can I do now?"

The Tacasāra Birth Story is the eighth.

369. The Mittavindaka Birth Story (5-2-9)

- 100.** What did I do to the gods, what evil was done by me;
That having descended upon my head, a wheel revolves on my skull.
- 101.** Having passed beyond the crystal, and the ever-intoxicating treacherous one;
And the Brahma's higher mansion, for what purpose have you come here?
- 102.** "More wealth than here, methinks there will be there;
Thus with this perception, see me gone to disaster.
- 103.** With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;

For the man destroyed by desire, the wheel revolves upon his head.

- 104.** Spreading ever wider, hard to fill, desire goes in all directions;
Those who covet it, they become bearers of the wheel.

The Mittavindaka Birth Story is the ninth.

370. The Palāsa Birth Story (5-2-10)

- 105.** The swan said to the palāsa tree: "My dear, a banyan tree is born;
Seated just in your lap, he will cut your vital spots."
- 106.** "Let the banyan tree grow, I will be its support;
Just as a father and mother, so will he be to me."
- 107.** That which you rear in your lap, the milk-tree, terrifying;
Having informed you, we go, its growth does not please me.

- 108.** Now indeed it frightens me, the example of great Neru;
Not having understood the swan, great fear has come to me.
- 109.** His growth is not praised by the wise, who while growing consumes his
support;
Considering the obstruction of that, the wise one strives for the destruction of
the root.

The Palāsa Birth Story is the tenth.

The Vaṇṇāroha Chapter is the second.

3. The Chapter on the Path

371. The Dīghīti-Kosala Birth Story (5-3-1)

- 110.** For you, O king, being in such a state, having come under my control;
Is there indeed any method, which might release you from suffering?
- 111.** For me being in such a state, dear father, having come under your control;
There is indeed no method, which might release me from suffering.
- 112.** No other good conduct, O king, no other well-spoken word, O king;
Protects at the time of death, just so other wealth is useless.
- 113.** "He reviled me, he struck me, he defeated me, he robbed me";
For those who harbour such thoughts, enmity is not appeased.
- 114.** "He reviled me, he struck me, he defeated me, he robbed me";
For those who do not harbour such thoughts, enmity is appeased.
- 115.** For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle.

The Dīghīti-Kosala Birth Story is the first.

372. The Young Deer Birth Story (5-3-2)

- 116.** For you who have gone forth from home, who are homeless, who are mindful;
It is not good for an ascetic that you grieve for the departed.
- 117.** By living together indeed, Sakka, with a human being or a deer;
Love arises in the heart, it is not possible not to grieve for that.
- 118.** They weep for the dead and for those who will die, those who weep and
lament;
Therefore, sage, do not weep, the good have said that weeping is useless.
- 119.** If indeed by weeping, O Brahmā, a dead ghost would rise up;
Let us all come together and weep, for each other's relatives.
- 120.** "Indeed, as I was blazing, like a fire sprinkled with ghee;

Pouring down as if with water, he extinguished all my anguish.

- 121.** "He has indeed drawn out my dart, which was lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 122.** I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, Vāsava.

The Young Deer Birth Story is the second.

373. The Mouse Birth Story (5-3-3)

- 123.** "Where has she gone, where has she gone?" thus the people lament;
I alone know, the mouse was destroyed in the well.
- 124.** And whatever this "thus" and "so" is, you turn back like a donkey;
Having killed the mouse in the well, you wish to eat the barley.
- 125.** "You are young and imprudent, a boy in the first bloom of youth;
Having seized this long stick, I will not give you your life."
- 126.** Not by a dwelling in the sky, nor by the affection of a son like myself;
For I was wished to be killed by my son, I was released by verses.
- 127.** One should study all learning, low, superior and middle;
One should know the meaning of all, but should not apply all;
There is such a time, where learning brings benefit.

The Mouse Birth Story is the third.

374. The Lesser Archer Birth Story (5-3-4)

- 128.** Having taken all the goods, you have crossed to the far shore, brahmin;
Come back quickly, swiftly, help me too cross over now.
- 129.** The lady exchanged me, unacquainted, for one long acquainted, the unstable
for the stable;
The lady might also exchange for another, I will go farther away from here.
- 130.** "What is this one in the eḷagalā shrub, making loud laughter?
There is no dancing or singing here, nor well-composed music;
At a time not for laughing, beautiful-waisted one, why do you laugh, lovely
one?"
- 131.** O jackal, you are ignorant, imprudent, and of little wisdom;
Having lost the fish and the piece of flesh, you brood like a miserable wretch.
- 132.** Easy to see is the fault of others, but one's own is difficult to see;
Having lost both husband and lover, methinks you yourself are brooding.
- 133.** "So it is, king of beasts, as you speak, O jackal;
Surely I, having gone from here, shall be obedient to my husband."

- 134.** Whoever would steal a clay plate, he would steal a bronze plate too;
Evil has indeed been done by you, and you will do so again.

The Lesser Archer Birth Story is the fourth.

375. The Pigeon Birth Story (5-3-5)

- 135.** Now indeed I am happy, healthy, free from thorns, the dove has come out;
I will now make satisfaction of heart, for thus the meat and vegetables give me strength.
- 136.** "What is this crested crane, a thief, granddaughter of the cloud-jumper?
Come down here, crane, my friend the crow is fierce."
- 137.** Indeed it is enough for you to laugh, having seen me in such a state;
With hair torn off by the cook's son, smeared with the best of flour.
- 138.** Well-bathed, well-anointed, satisfied with food and drink;
And a lapis lazuli at your neck, did you go to Kajaṅgala?
- 139.** Let not your friend or enemy go to Kajaṅgala;
Having plucked feathers there, they bind a collar around the neck.
- 140.** You will commit offence again, my dear, for your character is such;
For human wealth is not easily enjoyed by birds.

The Pigeon Birth Story is the fifth.

The Half Chapter is the third.

Its summary:

Then Beauty, with Morality, Shame, Obtains, Lovely-Faced, Poison, Rice, Best Friend;
Then Wheel, Palāsa, with King, Mindful, Barley, Ignorant, Pigeon - fifteen.

Then the chapter summary:

Worn-Out and Beauty, Unequal-Chapter above, well expounded are the Jātakas, there are twenty;
The great sage spoke verses on the holy life, freed, full of meaning and well-phrased.

The Book of Fives 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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