

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)

6. The Book of the Sixes (6. Chakkanipāto)

[Ja 376-395, PTS 3.229-3.315]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

6. The Book of the Sixes

1. The Chapter on Avāriya

376. The Avāriya Birth Story (6-1-1)

- 1.** Do not be angry, lord of the earth, do not be angry, O bull among charioteers;
Not becoming angry in return at one who is angry, a king is venerated by the country.
- 2.** Whether in a village or in the wilderness, in a low place or on high ground;
Everywhere I instruct you, do not be angry, O bull among charioteers.
- 3.** There was a boatman on the Ganges named Avāriya's father;
Having first ferried people across, afterwards he requests wages;
Therefore he has quarrels, and he does not grow in wealth.
- 4.** Request payment from one who has not yet crossed, from one on the near shore, dear son, ferryman;
For the mind of one who has crossed is different, different is that of one seeking the far shore.
- 5.** Whether in a village or in the wilderness, in a low place or on high ground;
Everywhere I instruct you, do not be angry, O ferryman.
- 6.** By that very instruction, the king gave an excellent village;
By that very instruction, the boatman struck his face.
- 7.** The food was destroyed, the wife was killed, and the embryo fell to the ground;
Like a deer with gold, he did not bind his welfare with that.

The Avāriya Birth Story is the first.

377. The Setaketu Birth Story (6-1-2)

- 8.** Do not be angry, dear son, for anger is not good, and much is unseen and unheard by you;
Mother and father are a direction, Setaketu, the teacher they have said is a praised direction.
- 9.** Householders who give food, drink, and clothing, who invite - they call that too a direction;
This is the supreme direction, Setaketu, having reached which the afflicted become happy.

- 10.** With rough hides, matted-hair ascetics with stained teeth, of contemptible appearance, these who mutter charms;
Are they perhaps, in human endeavours, knowing this, released from the realms of misery?
- 11.** Having done evil actions, O king, if one very learned would not practise the Teaching;
Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct.
- 12.** Even one knowing a thousand Vedas, dependent on that, would not be released from suffering, not having attained good conduct;
I consider the Vedas are fruitless, good conduct with self-control alone is the truth.
- 13.** The Vedas are indeed not fruitless, good conduct with self-control alone is the truth;
For one attains fame having learnt the Vedas, one tamed by conduct reaches peace.

The Setaketu Birth Story is the second.

378. The Darīmukha Birth Story (6-1-3)

- 14.** Sensual pleasures are mire and sensual pleasures are marsh, and this fear has been declared as three-rooted;
Dust and smoke have been proclaimed by me, having abandoned them, go forth, Brahmadatta.
- 15.** Bound and lustful and infatuated, in sensual pleasures I am, brahmin, of fearsome form;
That I am not able to abandon, being intent on livelihood, I will make merit not trifling.
- 16.** Whoever, when being admonished by one who wishes his welfare, who is compassionate for his good, does not follow the instruction;
Thinking "this alone is better," the fool enters the womb again and again.
- 17.** He goes to hell of terrible form, beautiful to the ugly, full of urine and excrement;
Beings greedy for their own body do not give it up, those who are not free from lust for sensual pleasures.
- 18.** Smeared with dung, soiled with blood, smeared with phlegm, they emerge;
For whatever they touch with the body at that moment, all is unpleasant, nothing but suffering alone.
- 19.** Having seen I speak, not indeed from hearing from another, I remember many past lives;
With variegated verses, well-spoken, Darīmukha convinced Sumedha.

379. The Neru Birth Story (6-1-4)

- 20.** Ravens and flocks of crows, and we, the excellent among birds;
All of us become alike, having come to this mountain.
- 21.** Here lions and tigers, jackals and the lowest of beasts;
All become alike, what is the name of this mountain?
- 22.** Humans know this as Neru, the highest mountain;
Here, endowed with beauty, all living beings dwell.
- 23.** Where there would be disrespect, or contempt for the virtuous;
Or even honouring of the inferior, one should not dwell in such a dwelling.
- 24.** Where the lazy and the skilled, the hero and the coward are venerated;
There the good do not dwell, among men who make no distinction.
- 25.** "This Neru does not distinguish between the low, the superior and the middle;
Neru makes no distinction, come, let us abandon Neru."

The Neru Birth Story, the fourth.

380. The Āsaṅka Birth Story (6-1-5)

- 26.** "There is a creeper named Āsāvātī, born in the Cittalatā grove;
After a thousand years, one fruit arises from it.
- 27.** The gods attend upon it, when mindfulness bears fruit after so long;
Just keep hoping, O king, hope that bears fruit is pleasant.
- 28.** That bird kept hoping, that twice-born one kept hoping;
And his hope succeeded, though mindfulness had gone so far away;
Just keep hoping, O king, hope that bears fruit is pleasant.
- 29.** You pleased me indeed by speech, but you did not please me by action;
Like garlands of the sereyyaka flower, beautiful but without fragrance.
- 30.** Whoever makes fruitless sweet speech to friends;
Not giving, not releasing wealth, his connection with them decays.
- 31.** "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.
- 32.** "Indeed my power has been eliminated, and provisions are not found;
I fear for the obstruction of life, come now, I shall go."
- 33.** "This indeed is my name, by which I am named, O bull among charioteers;
Wait, great king, let me take leave of my father."

381. The Migālopa Birth Story (6-1-6)

- 34.** It does not please me, Migālopa, that such is your destination;
Too high, dear son, you fly, unsuitable ground, dear son, you frequent.
- 35.** When the earth appears to you like a rectangular field;
Then, dear son, turn back, do not go further from here.
- 36.** There are also other birds, winged creatures travelling by wing;
Thrown by the force of the wind, they perished, though equal to eternity.
- 37.** Not having heeded the instruction of Apananda, his aged father;
Having transgressed the proper time for wind, he came under the control of
the high winds.
- 38.** His sons and wife, and whatever other dependents;
All met with disaster, because of the twice-born who did not heed exhortation.
- 39.** Thus too here, whoever does not understand the words of the elders;
One who goes beyond the boundary, bloated, like the vulture who
transgressed the instruction;
All meet with disaster, not having heeded the Buddha's teaching.

382. The Sirikāḷakaṇṇi Birth Story (6-1-7)

- 40.** Who are you with dark colour, and also not lovely to behold?
Who are you, or whose daughter are you? How may we know you?
- 41.** I am the daughter of the Great King, the fierce one of Virūpakka;
I am Kālī, the unlucky one, they know me as Kāḷakaṇṇī;
Being asked, give permission, let us dwell near you.
- 42.** In a man of what morality, of what conduct, do you settle?
When asked by me, Kālī, tell me, how may we know you?
- 43.** One who depreciates another's worth, spiteful, contentious, envious, stingy,
fraudulent;
That person is pleasant to me, for whom what is obtained perishes.
- 44.** Prone to wrath and bearing grudges, divisive and causing disunion;
Harsh-spoken with thorny speech, he is more dear to me than that.
- 45.** "Today, tomorrow," says the person, he does not understand his own welfare;
When being admonished he becomes angry, he despises his betters.
- 46.** A person enticed by sport, falls from all friends;
That person is pleasant to me, in him I am free from illness.

- 47.** Go away from here, you wretch, this is not found among us;
Go to another country, to market towns and royal cities.
- 48.** I too know that, this is not found in you;
There are unlucky ones in the world, they collect much wealth;
I and my brother the god, we both shall scatter it.
- 49.** Who are you with divine beauty, well established on the earth?
Who are you, or whose daughter are you? How may we know you?
- 50.** I am the daughter of the Great King, the glorious Dhātaraṭṭha;
I am Sirī and Lakkhī, they know me as one of extensive wisdom;
Being asked, give permission, let us dwell near you.
- 51.** In a man of what morality, of what conduct, do you settle?
When asked by me, Lakkhī, tell me, how may we know you?
- 52.** And whoever in cold or else in heat, in wind and sun, amid gadflies and
serpents;
Having overcome all hunger and thirst, whoever is constantly engaged day
and night;
And does not neglect the benefit when the time has come, he is agreeable to
me, and I would dwell with him.
- 53.** Without wrath, having friends, and generous, endowed with morality, honest
and upright;
One who treats kindly, kindly in speech, of smooth speech, even having
attained greatness, humble in conduct;
In that person I become extensive, just as the beauty of a wave of the ocean.
- 54.** And whoever towards friends or else towards enemies, towards superiors,
equals, or also inferiors;
Whether working for benefit or for harm, openly or in secret, practises only
kindness.
One who would never utter harsh speech, I am devoted to him whether dead
or living.
- 55.** Whoever, having obtained one of these, becomes intoxicated with lovely
fortune, lacking wisdom;
Him, blazing in appearance, behaving unrighteously, I avoid like a place of
dung.
- 56.** By oneself one makes good fortune, by oneself one makes misfortune;
For neither good fortune nor misfortune is another the doer for another.

The Sirikāḷakaṇṇi Birth Story, the seventh.

383. The Cock Birth Story (6-1-8)

- 57.** O bird with well-variegated feathered covering, with copper-coloured crest;

Come down from the tree branch, I shall become your wife for nothing.

- 58.** You are a quadruped, beautiful one, I am a biped, delightful one;
A hind and a bird are unsuited, seek another husband.
- 59.** I shall be your maiden, charming, speaking pleasantly;
Obtain me with noble inspiration, announce me if you wish.
- 60.** Corpse-eater, blood-drinker, thief, hen-beater;
Not with noble inspiration do you desire me as your husband.
- 61.** Thus too a cunning woman, having seen a wealthy man;
Leads him with smooth words, like a cat does a cock.
- 62.** "Whoever does not quickly understand the matter that has arisen;
Falls under the control of enemies, and afterwards feels remorse.
- 63.** Whoever quickly understands the matter that has arisen;
Is freed from the confinement of enemies, like a cock from a cat.

The Cock Birth Story, the eighth.

384. The Dhammadhaja Birth Story (6-1-9)

- 64.** Practise the Teaching, relatives, practise the Teaching, may you be blessed;
One who practises the Teaching sleeps happily, in this world and the next.
- 65.** "Good indeed is this bird, a twice-born one, supremely righteous;
Standing on one foot, he instructs only on the Dhamma."
- 66.** You do not cognise his morality, you praise without knowing;
Having eaten egg and young, he speaks: "The Teaching is the Teaching."
- 67.** He speaks one thing by speech, he does another by body;
By speech but not by body, he is not determined upon that teaching.
- 68.** Kindly in speech, with a mind difficult to access, concealed like a black snake
dwelling in a well;
Having the Teaching as his banner, good in villages and towns, difficult to
know by a foolish person.
- 69.** Strike this one with beaks and wings, and with feet strike this one;
Destroy this wretched one, this one is not worthy of communion.

The Dhammadhaja Birth Story, the ninth.

385. The Nandiya Deer King Birth Story (6-1-10)

- 70.** If you go, brahmin, to the Ajjuna forest at Sāketa;
You should tell Nandiya by name, our own son the peacock;
Your mother and father are old, they wish to see you.

- 71.** Fodder has been eaten by me, the king's drink and food;
To wrongly eat that royal almsfood, I do not dare, brahmin.
- 72.** I shall expose my flank to the king's razor-tipped arrow;
Then I, happy and freed, might perhaps see my mother.
- 73.** I was formerly a king of beasts, in the abode of Kosala;
Nandiya by name, a handsome quadruped.
- 74.** He came to kill me, in the deer park in the Arjuna forest;
Having strung the bow, the Kosalan armed himself with an arrow.
- 75.** I exposed my flank, seeing the king's razor-tipped arrow;
Then I, happy and freed, have come to see my mother.

The Nandiya Deer King Birth Story, the tenth.

The Avāriya Chapter, the first.

Its summary:

Then Hunchback, Chariot, Bull, Excellent Banner, Cave-mouth, Neru, Creeper,
and again;
Apananda, Fortune, and Excellent Painter, then Righteous One, with Nandi-
deer - ten.

2. The Chapter on Kharaputta

386. The Kharaputta Birth Story (6-2-1)

- 76.** "Truly indeed thus they said, the wise call the goat a fool;
See, the fool doing a secret deed openly, does not understand.
- 77.** You too, my dear, are a fool, son of a donkey, understand;
For fenced in by a rope, with crooked lips and lowered face.
- 78.** Furthermore, my dear, this is your folly, that being released you do not run
away;
And he is more foolish, my dear, the hawk whom you carry.
- 79.** "That by which I am a fool, O goat-king, understand;
Then by what is Senaka a fool? Tell me this when asked."
- 80.** Having obtained the highest good, whoever reveals it to his wife;
By that he will abandon himself, and she will not be his.
- 81.** Indeed, such a one as you, lord of men, does not abandon self to pursue dear
things, saying "this is dear to me";
Self is better, and the supreme is better, dear things can be obtained later by
one whose purpose has been gathered.

The Kharaputta Birth Story, the first.

387. The Needle Birth Story (6-2-2)

- 82.** Not rough, not harsh, washed with stone, with a fine eye;
Subtle and with a sharp point, who wishes to buy a needle?
- 83.** Well-polished and with a good loop, gradually well-turned;
With a compact striking-head, firmly set, who wishes to buy a needle?
- 84.** From here now pour forth, needles and fish-hooks too;
Who in this smiths' village, wishes to sell a needle?
- 85.** From here caravans go, activities various and many;
Who in this smiths' village, wishes to sell a needle?
- 86.** A needle in a smiths' village, should be sold by one who understands;
Only teachers know, work well done or badly done.
- 87.** If your father, dear lady, should know this needle made by me;
He would invite me through you, and whatever other wealth is in the house.

The Needle Birth Story, the second.

388. The Tuṇḍila Birth Story (6-2-3)

- 88.** Now a ninefold offering is given, this trough is full, the good mistress stands by;
Many people with snares in hand, yet it does not occur to me to eat.
- 89.** You tremble, you wander about, you seek a shelter, you are without protection, where will you go?
Living at ease, eat, Tuṇḍila, for we have been nourished for the sake of meat.
- 90.** Plunge into the lake free of mud, wash away all sweat and stain;
Take the new cosmetic, whose odour is never cut off.
- 91.** Which lake is without mud, what is called the stain of sweat;
And what is the new cosmetic, whose odour is never cut off.
- 92.** The Teaching is a lake without mud, evil is called the stain of sweat;
And morality is a new cosmetic, whose odour is never cut off.
- 93.** Those who destroy bodies rejoice, but those who bear bodies do not rejoice;
On the full moon day of the full moon, even while delighting, they give up life.

The Tuṇḍila Birth Story, the third.

389. The Golden Crab Birth Story (6-2-4)

- 94.** The golden deer with long eyes, with skin and bone, dwelling in water,
hairless;
Overpowered by it, I cry miserably, friend, why indeed do you abandon me?

- 95.** He, breathing out with a great hood, the snake, having reached the middle of the crab;
A friend protecting a friend, the crab seized the snake.
- 96.** A crab seeking food would not take a crow, nor indeed a black snake;
I ask you, O one with long eyes, then for what reason were both seized?
- 97.** This person wishes for my welfare, who having seized me leads me to the water;
If he dies, my suffering would be not small, both I and he would not exist.
- 98.** And having seen me with a grown body, all people would desire only to harm me;
Sweet and fat and soft flesh, even crows having seen me would harass me.
- 99.** If both were seized for this reason, let the man rise up, I will draw out the poison;
Release me and the crow quickly, before the poison strongly overcomes the mortal.
- 100.** I will release the snake, not yet the crow, the crow will be a hostage for so long;
And having seen the man happy and healthy, I will release the crow just as the snake.
- 101.** The crow then was Devadatta, and Māra was the black snake;
Ānandabhadda was the crab, and I then was the brahmin, the Teacher.

The Golden Crab Birth Story, the fourth.

390. The Mayhaka Birth Story (6-2-5)

- 102.** A bird named Mayhaka, wandering in mountain slopes and caverns;
Having climbed a ripe long pepper tree, it wails "Mine, mine."
- 103.** While he was thus lamenting, flocks of birds assembled;
Having eaten the pepper they go, while that bird just laments.
- 104.** Just so here a certain person, having collected much wealth;
Proceeds not according to due share for himself nor for relatives.
- 105.** He does not experience clothing or food, nor garlands nor cosmetics;
Not even once anything, he does not treat kindly his relatives.
- 106.** While he was thus lamenting, guarding "Mine, mine";
Kings or thieves, or heirs who are disagreeable;
Having taken the wealth they go, while that man just laments.
- 107.** The wise one, having acquired wealth, treats kindly his relatives;
By that he attains fame, after death he rejoices in heaven.

391. The Sorcerer Birth Story (6-2-6)

- 108.** You of noble beauty, having put in front one of ugly form, with joined palms you pay homage;
Is he better than you, or equal, tell me the name of the other and also of yourself.
- 109.** The gods do not take name and clan, O king, of those who have gone rightly and gone straight;
But I tell you my name, I am Sakka, the lord of the thirty-three.
- 110.** Whoever, having seen a monk possessed of good conduct, having put him in front, with joined palms pays homage;
I ask you, O king of gods, about this matter, passed away from here, what happiness does he obtain?
- 111.** Whoever, having seen a monk possessed of good conduct, having put him in front, with joined palms pays homage;
He obtains praise in this very life, and he goes to heaven at the breaking up of the body.
- 112.** Good fortune indeed has arisen for me today, in that we have seen Vāsava, the lord of beings;
And having seen the monk and you, Sakka, I will make merit not trifling.
- 113.** Surely indeed those with wisdom should be cultivated, very learned, who are thinkers on many grounds;
And having seen the monk and me, O king, make merit not trifling.
- 114.** Without wrath, with a mind constantly serene, having become ready to comply with all guests' requests;
Having abandoned conceit, I shall pay respect, having heard your well-spoken words, lord of gods.

392. The Singha Flower Birth Story (6-2-7)

- 115.** "This water-born flower that you sniff at, not given;
This is one factor of theft, you are a scent-thief, sir."
- 116.** "I do not take, I do not break, from afar I sniff the water-born;
Then for what reason is one called a scent-thief?"
- 117.** He who digs up lotus roots, who breaks white lotuses;
One of such impure conduct, why is he not so called?
- 118.** A man of impure cruelty, smeared like a nurse's cloth;
I have no word for him, but him I am fit to address.

- 119.** For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud.
- 120.** "Surely you know me, demon, and also you have compassion for me;
Speak again, demon, whenever you see such a thing."
- 121.** I do not depend on you, nor are we your hired servants;
You yourself, monk, should know by what one goes to a good destination.

The Singhapuppha Birth Story, the seventh.

393. The Leftovers Eater Birth Story (6-2-8)

- 122.** Very happily indeed they live, those people who are leftovers eaters;
Praiseworthy in this very life, and a fortunate realm in the future state.
- 123.** Do not listen to the parrot speaking, wise ones;
Hear this, brothers born of the same mother, he praises only us.
- 124.** I do not praise you, corpse-eaters, listen to me;
You are eaters of leftovers, you are not leftovers eaters.
- 125.** Gone forth for seven years, peacocks in the pure forest;
Sustaining ourselves only on scraps, if we are blameworthy to you;
Who then would be praiseworthy to you?
- 126.** You, sustaining yourselves on the leftovers of lions, tigers, and other fierce
beasts,
Sustaining yourselves only on scraps, I consider you to be leftovers eaters.
- 127.** Those who, having given to a brahmin, an ascetic, or any other beggar,
Eat the remainder, those people are eaters of leftovers.

The Leftovers Eater Birth Story, the eighth.

394. The Quail Birth Story (6-2-9)

- 128.** You eat superior food, with ghee and oil, maternal uncle;
Then for what reason are you lean, O crow?
- 129.** For one dwelling amidst enemies, seeking food among them;
For one whose heart is always agitated, whence comes strength to the crow?
- 130.** Crows are always anxious, crows by evil action;
The almsfood obtained does not satisfy, therefore I am lean, O quail.
- 131.** You eat coarse grass seeds, with little fat;
Then for what reason are you fat, O quail?
- 132.** Of few wishes, without worry, and by not going far;
Sustaining myself with whatever is obtained, therefore I am fat, O crow.

- 133.** For one of few wishes, and one whose happiness is free from worry;
For one whose measure is well-restrained, livelihood is easily obtained.

The Quail Birth Story, the ninth.

395. The Pigeon Birth Story (6-2-10)

- 134.** "At long last indeed I see my companion, the jewel-wearer;
With his beard well-trimmed, my friend indeed looks splendid."
- 135.** With overgrown hair in my armpits and on my nails, I was occupied in duties;
At long last having obtained a barber, I had that hair removed today.
- 136.** That which hair you had removed, having obtained a rare barber;
Then why indeed, my dear, does it jingle at your neck?
- 137.** For delicate human beings, a gem hangs on their necks;
I am learning from them, do not think it was done in jest.
- 138.** If you desire this well-made beard-trimmer;
I will have one made for you, my dear, and I also give you a gem.
- 139.** You yourself are covered with a jewel, and with a well-made beard;
Having informed you, I go, your sight is dear to me.

The Pigeon Birth Story, the tenth.

The Kharaputta Chapter, the second.

Its summary:

Then See, with Needle, and Tuṇḍila, Deer, Mayhaka as fifth, Bird, Excellent;
Then Pañjali, Water-born, Pure, Again, then Vaṭṭa, with Pigeon Excellent - ten.

Then the chapter summary:

Then I shall praise the chapter, the Book of Sixes, the excellent best;
Avāriyā and Khara, and two are spoken, well-phrased.

The Book of Sixes 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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