

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)

7. The Book of the Sevens (7. Sattakanipāto)

[Ja 396-416, PTS 3.318-3.420]



PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

7. The Book of the Sevens

1. The Chapter on the Kukku

396. The Kukku Birth Story (7-1-1)

1. The pericap is one and a half cubits in rise, eight spans encircle it;
That siṃsapā tree, made of hardwood, without sapwood, standing where does
it not fall from above.
2. Those thirty rafters made of hardwood, not straight, having surrounded the
pinnacle, stand evenly;
Well held together by them, pressed by force, standing evenly, from above it
does not fall.
3. Thus too, a wise one with firm friends, of undivided nature, pure counsellors;
Well supported, he does not fall from glory, like a pericap bearing the weight
of the rafters.
4. Just as one with a knife makes a rough-skinned citron bitter, even without
removing the skin;
By removing it, he makes it sweet, O king; but removing only a thin layer
would make it unpleasant.
5. Thus too, a wise one in villages and towns, not violent, gathering the king's
wealth;
Acting in conformity with the Dhamma, proceeding thus, he would make
prosperity, not harming another.
6. With white root, born from pure water, just as a lotus arisen in ponds;
Like a lotus opened by the fire-like sun, neither mud nor dust nor water clings
to it.
7. Thus too, one pure in dealings, not violent, of purified action, rid of evil;
Such a one is not stained by defilement of action, just as a lotus arisen in
ponds.

The Kukku Birth Story, the first.

397. The Manoja Birth Story (7-1-2)

8. Just as the bow bends down, and the bowstring also twangs;
Surely Manoja is being killed, the king of beasts, my friend.
9. Come now, I depart to the forest depths, as I please;

Such friends are not to be found, a friend can be obtained by me while living.

- 10.** One who associates with evil people does not thrive in perpetual happiness;
See Manoja sleeping, this is the instruction of the mountain.
- 11.** A mother does not rejoice in a son who associates with evil;
See Manoja sleeping, submerged in his own blood.
- 12.** Thus a man commits offence, and undergoes what is worse;
Whoever indeed does not heed the word of those who wish his welfare, who
are intent upon his good.
- 13.** And thus he becomes, and worse than that, the highest one who associates
with low people;
See the highest one associated with low people, the lord of beasts, swept away
by the force of the excellent arrow.
- 14.** "A person associating with the inferior declines, and one associating with an
equal would never decline;
Approaching the excellent, one rises quickly, therefore one should associate
with what is higher than oneself."

The Manoja Birth Story, the second.

398. The Sutanu Birth Story (7-1-3)

- 15.** The king has sent you food, pure, with meat sauce;
O deity dwelling in the Maghadeva tree, come out and eat.
- 16.** Come, young man, on this side, having taken almsfood with curry;
Both you, young man, and the almsfood will become food.
- 17.** For a small thing, demon, you will give up a great benefit;
People, perceiving death, will not bring you almsfood.
- 18.** Having obtained, demon, your perpetual almsfood, pure, superior, endowed
with flavour;
And a man to bring you almsfood here, will be very difficult to obtain when I
am eaten.
- 19.** "The meaning is mine indeed, dear son, as you speak, young man;
You are approved by me, may you see your mother in safety."
- 20.** Taking the sword, umbrella, and bowl, go, young man;
May your mother see you safe, and may you see your mother.
- 21.** Thus, demon, may you be happy, together with all your relatives;
And wealth has been obtained by me, and the king's word has been fulfilled.

The Sutanu Birth Story, the third.

399. The Mother-Supporting Vulture Birth Story (7-1-4)

- 22.** What then will they do, the seniors who dwell in mountain caves?
I am bound by a snare, gone under the control of Nilīya.
- 23.** Why do you lament, vulture, what is your lamentation?
Never have I heard or seen a bird speaking human speech.
- 24.** I support my mother and father, the seniors who dwell in mountain caves;
What then will they do, if I have come under your control?
- 25.** That which a vulture looks at carcasses from a hundred yojanas away;
Why do you not understand the net and the snare, even having encountered them?
- 26.** When ruin comes, a man at the end of life;
Then even having encountered the net and the snare, he does not understand.
- 27.** Support your mother and father, the seniors who dwell in mountain caves;
You are approved by me, may you see your relatives in safety.
- 28.** Thus, O hunter, may you rejoice, together with all your relatives;
I shall support my mother and father, the seniors who dwell in mountain caves.

The Mother-Supporting Vulture Birth Story, the fourth.

400. The Dabbha Flower Birth Story (7-1-5)

- 29.** "O venerable sir, walking along the shore, run after me, your friend;
A great fish has been caught by me, it carries me away with force."
- 30.** "O venerable one who moves in the deep, hold firmly with strength;
I will pull you out, like a supañña does a snake."
- 31.** A dispute has arisen among us, O Kusa-grass Flower, listen to me;
Settle the quarrel, my dear, let the dispute be appeased.
- 32.** I was formerly a righteous judge, many cases were decided by me;
I settle the quarrel, my dear, let the dispute be appeased.
- 33.** The tail for the one who walks along the shore, the head for the one who walks
in the deep;
This middle portion will be for the one established in righteousness.
- 34.** Even for a long time there would have been food, if we had not quarrelled;
Headless and tailless, the jackal carries off the red fish.
- 35.** Just as a warrior king would rejoice, having obtained the kingdom;
So I rejoice today, having seen my husband with a full face.
- 36.** How is it that you, being born on land, touched a fish in the water;
Being asked by me, my dear, tell me, how was it obtained by you?

- 37.** Through contention they become emaciated, through contention there is exhaustion of wealth;
The otters lost through contention, enjoy the red fish, deceitful one.
- 38.** Just so among human beings, wherever a dispute arises;
They run to the righteous one, for he is their leader;
Wealth is also lost there, and the royal treasury increases.

The Dabbha Flower Birth Story, the fifth.

401. The Paṇṇaka Birth Story (7-1-6)

- 39.** A leaf-made sword with sharp edge, an effective blood-drinker;
A person swallows it in the assembly, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked.
- 40.** A person out of greed might swallow a sword, an effective blood-drinker;
But whoever would say "I give", that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One.
- 41.** Āyura explained the question, skilled in the meaning of the Teaching;
Now I ask Pukkusa, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked.
- 42.** They do not live on speech, a word uttered is fruitless;
But whoever, having given, would scatter it away, that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One.
- 43.** Pukkusa explained the question, skilled in the meaning of the Teaching;
Now I ask Senaka, what is more difficult than that;
Whatever other difficult state there is, tell me this when asked.
- 44.** A person may give a gift, whether little or much;
But whoever, having given, would not feel remorse, that is more difficult than that;
Every other state is easy to do, know this thus, O Gentle One.
- 45.** Āyura explained the question, and also the man Pukkusa;
He excels in all questions, as Senaka speaks.

The Paṇṇaka Birth Story, the sixth.

402. The Flour Bag Birth Story (7-1-7)

- 46.** Your mind is confused, your faculties are agitated, streams of water flow from your eyes;
What have you lost, or what are you desiring, that you came here, Brahmā?
Please tell me that.
- 47.** "My wife would die if I go home today, if I do not go, death," said the demon;

By this suffering I am trembling, tell me, Senaka, this matter.

- 48.** Having considered many reasons, what I shall say here is the very truth;
I think, brahmin, into your flour bag, a black snake has entered without your knowing.
- 49.** Having taken a stick, strike the bellows, see the drooling idiot, the forked-tongued snake;
Cut off today the uncertainty and doubts, see the serpent, release the bellows.
- 50.** In an agitated state in the midst of the assembly, that brahmin released the flour bag;
Then came out a snake of risen radiance, a venomous serpent, having spread its hood.
- 51.** Well-gained are the gains of King Janaka, who sees Senaka of good wisdom;
Are you one with the covering removed, all-seeing? Is your knowledge, brahmin, of fearsome form?
- 52.** These seven hundred of mine exist, take them all, I give them to you;
For by you my life was obtained today, and also you made safety for my wife.
- 53.** The wise do not accept wages, for variegated verses well-spoken;
Let them give you wealth from here too, Brahmin, having taken it, go to your own abode.

The Flour Bag Birth Story, the seventh.

403. The Aṭṭhisenaka Birth Story (7-1-8)

- 54.** These paupers whom I do not know, Aṭṭhisena;
They, having met me, request, why do you not request me?
- 55.** A beggar is disagreeable, one not giving what is requested is disagreeable;
Therefore I do not request from you, may there be no aversion towards me.
- 56.** He who indeed lives by begging, does not request at the proper time;
And deprives another of merit, and does not live himself.
- 57.** And he who lives by begging, indeed requests at the proper time;
And enables another to obtain merit, and lives himself too.
- 58.** Indeed, the wise do not despise, having seen beggars who have come;
Practitioner of the holy life, you are dear to me, speak what you wish to say.
- 59.** The wise indeed do not request, and the wise one deserves to know;
Noble ones stand with a purpose, this is the request of noble ones.
- 60.** 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.

404. The Monkey Birth Story (7-1-9)

- 61.** Where an enemy dwells, a wise one should not dwell there;
For one night or two nights, one who has enemies dwells in suffering.
- 62.** An enemy indeed is the fickle-minded one, of a man who follows along;
Because of one monkey, calamity was made for the troop.
- 63.** A fool who thinks himself wise, a guardian of the troop;
Having come under the control of his own mind, he would lie down like this monkey.
- 64.** A powerful fool is not good, a guardian of the troop;
He becomes harmful to relatives, like a decoy bird to birds.
- 65.** The wise one indeed, powerful, is good, a guardian of the troop;
He becomes beneficial to relatives, like Vāsava to the deities.
- 66.** And whoever sees morality and wisdom, and learning in oneself;
One practises for the welfare of both, of oneself and of the other.
- 67.** Therefore one should weigh oneself, as if morality, wisdom and learning;
The wise one may look after a group, or also wander alone.

405. The Crane Birth Story (7-1-10)

- 68.** "Seventy-two, Gotama, of meritorious deeds, wielding power, having gone beyond birth and ageing;
This is the final attainment of the supreme for one who has attained the highest knowledge, many people aspire to us."
- 69.** "Short indeed is this, not a long life span, which you, Baka, think is a long life span;
A hundred thousand nirabbudas, I understand your life span, O Brahmā."
- 70.** I am the Blessed One Anantadassī, having overcome birth, ageing and sorrow;
What is my former practice of asceticism and morality, tell me that, which I may understand.
- 71.** "That you gave drink to many human beings, thirsty, overcome by the heat;
That is your former practice of asceticism and morality, I recollect as one awakened from sleep.
- 72.** That you freed the people seized at the Eṇi river bank, the captives being led away;
That is your former practice of asceticism and morality, I recollect as one awakened from sleep.

- 73.** The boat seized in the stream of the Ganges, by a fierce serpent desiring human beings;
You released it by force, overpowering; that is your former practice of asceticism and morality;
I recollect as one awakened from sleep.
- 74.** And Kappa was your devoted pupil, who thought you one of full understanding, an observer of vows;
That is your former practice of asceticism and morality, I recollect as one awakened from sleep.
- 75.** "Surely you understand this lifespan of mine, you know others too, for thus you are a Buddha;
For thus your radiant power stands illuminating the Brahma world."

The Crane Birth Story, the tenth.

The Cock Chapter is first.

Its summary:

Varakaṇṇika, Cāpavara, Sutana, then Gijjha, Sarohitamaccha, Vara;
Again Paṇṇaka, Senaka, Yācanaka, then Veri, with Brahmabaka - ten.

2. The Chapter on Gandhara

406. The Gandhāra Birth Story (7-2-1)

- 76.** Having abandoned sixteen thousand villages, complete in every respect;
Prosperous storehouses, now you make storage.
- 77.** Having left the Gandhāra domain, bearing abundant wealth;
Having gone forth from instruction, now here you instruct.
- 78.** I speak the Teaching, O Vedeha, not the Teaching does not please me;
Evil does not defile me who speaks the Teaching.
- 79.** By whatever reason, another obtains distress;
Even if speech is of great benefit, a wise one should not speak it.
- 80.** Let him be vexed or not, let him be scattered like chaff;
Evil does not defile me who speaks the Teaching.
- 81.** If there were not one's own higher intelligence, or monastic discipline well-trained;
Like a blind buffalo in the forest, many people would wander.
- 82.** And because here some are well-trained under a teacher;
Therefore, disciplined in discipline, they conduct themselves well-concentrated.

The Gandhāra Birth Story is first.

407. The Great Monkey Birth Story (7-2-2)

- 83.** Having made himself a bridge, he who brought them safely across;
What are you to them, what are they to you, these great monkeys?
- 84.** I am the king, the lord of them, the guardian of the troop;
Of those overcome with sorrow, of the frightened, O tamer of enemies.
- 85.** Having leaped myself across a hundred bow-lengths released,
Then on my hind feet, a firm bond of creeper strands.
- 86.** Like a cloud severed by the wind, driven I approached the tree;
There I, unable to reach it, grasped the branch with my hands.
- 87.** Me being stretched out, by the branch and by the creeper;
Treading over me with their feet, the monkeys went to safety.
- 88.** That bond does not torment me, nor will death torment me;
Happiness was brought to those for whom I exercised kingship.
- 89.** This is the simile for you, O king, hear it, O tamer of enemies;
By a king, for the country, for the vehicle, for the army, and for the town;
The happiness of all should be sought, by a warrior who understands.

The Great Monkey Birth Story is second.

408. The Potter Birth Story (7-2-3)

- 90.** I saw a mango tree in the midst of the forest, with dark-blue lustre, bearing
fruit, well-grown;
I saw it broken apart because of its fruit, having seen that I practise the going
for alms.
- 91.** A woman wore a pair of stone bangles, well-polished, made by heroic men,
silently;
And when the second came, there was a sound, having seen that I practise the
going for alms.
- 92.** Birds, a bird carrying a carcass, though being one, many having come
together;
For the sake of food they attacked it, having seen that I practise the going for
alms.
- 93.** I saw a bull in the midst of the herd, with a trembling hump, endowed with
beauty and strength;
I saw it pierced because of sensual pleasure, having seen that I practise the
going for alms.
- 94.** Karaṇḍaka of the Kaliṅgas, and Naggaji of the Gandhāras;
King Nimi of the Videhas, and Dummukha of the Pañcālas;

These, having abandoned their countries, went forth owning nothing.

- 95.** All these, equal to gods, have assembled, just as a fire blazing, so too are these;
I too shall wander alone, Bhaggavī, having abandoned sensual pleasures, each according to its limit.
- 96.** This is the time, for there is no other, an adviser for me would not be afterwards;
I too shall wander alone, Bhaggava, like a bird released from a man's hand.
- 97.** They know what is raw and what is cooked, and also what is salted and unsalted;
Having seen that, I went forth, you just wander, I shall wander.

The Potter Birth Story is third.

409. The Firm Teaching Birth Story (7-2-4)

- 98.** If I, carrying out duties for the one of firm principles, did not please him;
Bearing a dart on my chest, moving heroically in battle.
- 99.** Surely the king does not know my heroic manliness;
The well-done deeds in battle, and the messenger missions sent.
- 100.** Surely I shall die, without kin, without refuge;
For thus to the potter, I was given as a dung carrier.
- 101.** As long as a man is hoped for, just so long he is favoured;
When benefit fails, they abandon him, like a warrior his camel with disease.
- 102.** He who does not understand the good done for him before, the benefit done;
His benefits fall apart, those that were longed for.
- 103.** He who understands the good done for him before, the benefit done;
His benefits increase, those that are longed for.
- 104.** "This I say to you, venerable ones, as many as are assembled here;
Be all grateful, you shall dwell long in heaven."

The Firm Teaching Birth Story is fourth.

410. The Somadatta Birth Story (7-2-5)

- 105.** He who formerly came to meet me, far in the forest, of great length;
That elephant is not seen, where has Somadatta gone?
- 106.** This indeed is he lying dead, like a fresh shoot cut down;
He lies fallen on the ground, alas the elephant is dead.
- 107.** For you who have entered homelessness, who are free, who are mindful;
It is not good for an ascetic that you grieve for the departed.

- 108.** 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.
- 109.** 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.
- 110.** If indeed by lamentation, O Brahmā, a dead ghost would rise up;
Let us all come together and weep, for each other's relatives.
- 111.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
- 112.** "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.
- 113.** I have had the dart pulled out, free from sorrow, undisturbed;
I do not grieve, I do not weep, having heard you, Vāsava.

The Somadatta Birth Story is fifth.

411. The Susīma Birth Story (7-2-6)

- 114.** Black hairs there were before, grown on the head in their proper places;
Those today are white, Susīma, having seen this, practise the Dhamma, it is
the time for the holy life.
- 115.** It is mine indeed, O king, the grey hair, not yours, mine indeed is the head, my
highest limb;
"I will do what is beneficial," thus I spoke falsely, forgive this one offence, O
foremost king.
- 116.** You are young and handsome, O king, risen in the first stage of life like a
young palm shoot;
Exercise kingship and look upon me, do not run after what is temporal, O lord
of men.
- 117.** I see a young maiden, with smooth skin all over, with a beautiful body and a
lovely waist;
Swaying like a dark coral creeper, she goes among men as if enticing them.
- 118.** I see that same woman at another time, eighty or ninety years old by birth;
Having taken a stick, trembling, walking bent like a roof beam.
- 119.** Thus I, reflecting upon that very thing, lie alone in the midst of my bed;
Seeing "I too will be thus," I do not delight in the house, it is the time for the
holy life.
- 120.** And this is like a hanging rope, the delight of one dwelling in a house;
Having cut even this, the wise go forth, without longing, having abandoned
sensual happiness.

412. The Koṭasimbali Birth Story (7-2-7)

- 121.** I have come bringing a snake a thousand fathoms long;
Bearing both that and me with this great body, you do not tremble.
- 122.** Then bearing this small bird, with less flesh than me;
You tremble frightened, for what purpose, Koṭasimbali?
- 123.** You, O king, are a meat-eater, this bird is a fruit-eater;
This one, having eaten banyan seeds, wave-leafed figs and glamorous figs,
And holy fig seeds, will defecate on my trunk.
- 124.** Those trees grow up on my side, born in the shelter from the wind;
They will envelop me, they will make me a non-tree.
- 125.** There are also other trees, rooted trees with trunks;
By this bird species, having brought seeds, they were destroyed.
- 126.** Parasitic plants grow and outgrow even a great lord of the forest;
Therefore, O king, I tremble, seeing the future danger.
- 127.** One should suspect what is to be suspected, one should guard against future
danger;
Fearing future danger, the wise one looks at both worlds.

413. The Smoke-Maker Birth Story (7-2-8)

- 128.** The king asked Vidhura, the lover of the Teaching, Yudhiṭṭhila;
"Do you know, brahmin, who alone grieves much?"
- 129.** A brahmin with a herd of goats, with abundant fuel, dwelling in the forest;
Vāseṭṭha made smoke, unwearied day and night.
- 130.** By that smoke-odour, sarabha deer afflicted by mosquitoes;
Approached for the rains residence, near the smoke-maker.
- 131.** Having set his mind on the deer, he did not notice the goats;
Whether coming or going, those goats of his perished.
- 132.** Sarabha deer in the autumn season, in the forest free from mosquitoes;
Entered the mountain fastnesses, and the sources of rivers.
- 133.** Having seen the deer gone, and the goats gone to non-existence;
The brahmin was lean and discoloured, and suffering from jaundice.
- 134.** Thus whoever, having rejected his own, makes a newcomer dear;
He alone grieves much, like the smoke-making brahmin.

414. The Watchful Birth Story (7-2-9)

- 135.** Who here is asleep among those who are awake, who here is awake among those who are asleep?
Who cognises this of mine, who will answer that for me?
- 136.** I am asleep among those who are awake, I am awake among those who are asleep;
I cognise this, I reply to you.
- 137.** How are you asleep among those who are awake, how are you awake among those who are asleep?
How do you cognise this, how do you answer me?
- 138.** Those who do not understand the Teaching, self-control and taming;
While they are sleeping, I stay awake, O deity.
- 139.** "Those for whom lust and hate and ignorance have faded away;
While they are awake, I am asleep, O deity.
- 140.** Thus I am asleep among those who are awake, thus I am awake among those who are asleep;
Thus I cognise this, thus I reply to you.
- 141.** Good is one asleep among those who are awake, good is one awake among those who are asleep;
Well do you cognise this, well do you answer me.

415. The Junket-Lump Birth Story (7-2-10)

- 142.** There is surely no service among those of supreme vision, among the Buddhas, that is insignificant;
With dry and unsalted, see the fruit of a lump of flour food.
- 143.** These many elephants, cattle and horses, wealth and grain, and the whole earth;
These women like nymphs, see the fruit of a lump of flour food.
- 144.** Constantly, O royal elephant, you speak verses, O lord of Kosala;
I ask you, increaser of the realm, very joyful in mind you speak.
- 145.** In this very city, I was in a certain family;
I was a worker for others, a hired servant restrained in morality.
- 146.** Going out for work, I saw four ascetics;
Accomplished in good conduct and morality, calmed, without mental corruptions.

- 147.** Having gladdened my mind in them, having seated them on a leaf rug;
I gave food made with flour to the Buddhas, devoted, with my own hands.
- 148.** Of that wholesome action, this is such a fruit for me;
I experience this kingdom, prosperous, the best of lands.
- 149.** Giving, enjoy, and do not be negligent, turn the wheel, O lord of Kosala;
Do not, O king, be unrighteous, protect the Teaching, O lord of Kosala.
- 150.** I shall practise that very path again and again, O beautiful one;
The noble conduct, O fair Kosalan princess, the Worthy Ones are agreeable for
me to see.
- 151.** Like a goddess, like a nymph, you shine in the midst of the group of women;
What good action did you do, by what are you so beautiful, O fair Kosalan
princess?
- 152.** O warrior, I was a female slave of the Ambaṭṭha family, a servant of others;
Restrained and living righteously, virtuous and of blameless appearance.
- 153.** I then gave lifted-out food to a monk walking for alms;
Delighted, glad, myself, this is such a fruit of that action for me.

The Junket-Lump Birth Story is tenth.

416. The Parantapa Birth Story (7-2-11)

- 154.** Evil will come to me, fear will come to me;
For then the branch was shaken, by a human being or by a deer.
- 155.** Surely my sensual pleasure for the timid one, dwelling not far away;
Will make me lean and pale, like a branch, O scorcher of foes.
- 156.** My beloved wife, living blameless in the village, will grieve for me;
Will make me lean and pale, like a branch, O scorcher of foes.
- 157.** By you, O dark-eyed one, smiles and words spoken;
Will make me lean and pale, like a branch, O scorcher of foes.
- 158.** Surely that sound came, surely it informed you;
Surely that was declared by him, who shook that branch.
- 159.** This indeed, having come together, was thought by me, a fool;
For then the branch was shaken, by a human being or by a deer.
- 160.** Just so you knew, you deceived my father;
Having killed and covering with branches, fear will come to me.

The Parantapa Birth Story is eleventh.

The Gandhāra Chapter is second.

Its summary:

Varagāma, Great Monkey, Bhaggava, and Firm Teaching, Own Elephant,
Kesavara;
The Snake, Vidhura, again the Wakeful, then the Lord of Kosala, Scorcher of
Foes, and thus.

Then the chapter summary:

Then in the Sevenfold Collection, hear the chapter as I recite;
Kukku and again Gandhāra, just two Guarded, and the Great Sage.

The Book of Sevens 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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