

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)

9. The Book of the Nines (9. Navakanipāto)

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PaliVerse

5. The Collection of Minor Texts

14. The Book of Birth Stories-1

9. The Book of the Nines

427. The Vulture Birth Story (1)

1. The stake path by name, the vulture's road, eternal;
There was a vulture who nourished his aged mother and father;
For them he brought python fat in abundance.
2. And the father said to his son, knowing him to be one who flies high;
Well-winged, endowed with strength, powerful, going far.
3. When you perceive the earth floating, dear son;
Encircled by the ocean, circular like a wheel;
Then, dear son, turn back, do not go further from here.
4. You flew up with speed, the strong bird, the best of the twice-born;
Looking down with bent neck, at the mountains and forests.
5. The vulture saw the earth, as he had heard from his father;
Encircled by the ocean, circular like a wheel.
6. And having transcended that, he went beyond the highest;
And the sharp wind-crest carried away that strong bird.
7. The man who had gone beyond was unable to turn back again;
The bird met with disaster, having come under the control of the high winds.
8. His sons and wife, and whatever other dependents;
All met with disaster, because of the twice-born who did not heed exhortation.
9. 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;
He indeed attains disaster, not having heeded the instruction of the elders.

The Vulture Birth Story is first.

428. The Kosambī Birth Story (2)

10. "People of great noise and alike, not one among them thought himself a fool;
When the Community was being split, they did not think any further about
another.
11. Confused, though speaking like the wise, speakers whose range is mere
words;

As far as they wish to stretch their mouths, they do not know by what they are led.

- 12.** "He reviled me, he struck me, he defeated me, he robbed me";
For those who harbour such thoughts, enmity is not appeased.
- 13.** "He reviled me, he struck me, he defeated me, he robbed me";
For those who do not harbour such thoughts, enmity is appeased.
- 14.** For never are enmities appeased by enmity here;
By non-enmity they are appeased; this is an eternal principle.
- 15.** "Others do not understand that we here are perishing;
Those who understand this, thereby their quarrels are appeased.
- 16.** Bone-breakers, life-takers, those who steal cattle and wealth;
Even for those plundering the country, there is association;

Why should there not be for you?
- 17.** If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.
- 18.** If one should not find a prudent companion, a fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom, one should wander alone, like
an elephant in the forest.
- 19.** Better is the life of one alone; there is no companionship with a fool;
One should wander alone and not do evil deeds, living at ease, like an
elephant in the forest.

The Kosambī Birth Story is second.

429. The Great Parrot Birth Story (3)

- 20.** When a tree is endowed with fruit, birds flying together consume it;
Having known the tree to be exhausted at the passing of the fruit, the birds go
from there in every direction.
- 21.** Wander on your journey, red-beaked one, do not die, why do you, parrot,
brood on a dry tree?
Please tell me that, O one resembling spring, why, parrot, do you not abandon
the dry tree?
- 22.** Those who indeed are friends to friends, O swan, in the loss of life, in suffering
and happiness;
Whether eliminated or not eliminated, they do not give up that one, the
peaceful, recollecting the principle of the good.
- 23.** I am one among the good, O swan, and a relative to me is this tree, and a
friend;

That I am not able to abandon, being intent on livelihood, having known it to be exhausted, for this is not the principle.

- 24.** Good! Friendship is made as a witness, friendliness and intimacy are praised; If you approve of this principle, you are praiseworthy among those who understand.
- 25.** I give you a boon, O parrot, wing-goer travelling by wings; Choose a boon, O bent-necked one, whatever you wish in your mind.
- 26.** "May the venerable swan grant me a boon, and may this tree obtain life again; May it stand shining, with branches, bearing fruit, fully grown, with sweet fruit."
- 27.** See that lofty fruit-bearing tree, my dear, may it be together with the fig tree for you; May it stand shining, with branches, bearing fruit, fully grown, with sweet fruit."
- 28.** Thus, Sakka, may you be happy, together with all your relatives; Just as I am happy today, having seen the fruitful tree.
- 29.** And having given a boon to the parrot, having made the tree fruitful; He departed together with his wife, to the Nandana grove of the gods.

The Great Parrot Birth Story is third.

430. The Lesser Parrot Birth Story (4)

- 30.** There are trees with green leaves, many trees with various fruits; Why then is the parrot's mind delighted in a dry, hollow tree?
- 31.** We enjoyed its fruit, for many groups of years, in abundance; Even knowing it to be fruitless, that same friendliness remains as before.
- 32.** And a dried-up tree, a dead hollow tree, a tree with fallen leaves and without fruit; Having left it, the birds go - what fault do you see, twice-born?
- 33.** Those who associate for the sake of fruit, knowing it fruitless, they abandon it; Imprudent, whose wisdom is for their own benefit, they become partisans.
- 34.** Good! Friendship is made as a witness, friendliness and intimacy are praised; If you approve of this principle, you are praiseworthy among those who understand.
- 35.** I give you a boon, O parrot, wing-goer travelling by wings; Choose a boon, O bent-necked one, whatever you wish in your mind.
- 36.** If only I might see it, the tree with leaves and fruit; Like a poor man having found a treasure, I would rejoice again and again.

- 37.** Then, having taken the deathless, he sprinkled the tree;
Its branches grew, with cool shade, delightful.
- 38.** Thus, Sakka, may you be happy, together with all your relatives;
Just as I am happy today, having seen the fruitful tree.
- 39.** And having given a boon to the parrot, having made the tree fruitful;
He departed together with his wife, to the Nandana grove of the gods.

The Lesser Parrot Birth Story is fourth.

431. The Haritaca Birth Story (5)

- 40.** I have heard this, Great Brahmā, Hārita consumes sensual pleasures;
Is this word hollow, are you living purely?
- 41.** So it is, great king, as your word has been heard;
I have entered upon a wrong path, infatuated by things leading to delusion.
- 42.** What is the purpose of wisdom, subtle, thinking of what is good;
By which one should dispel the arisen lust from the mind, why not?
- 43.** These four, great king, are exceedingly powerful in the world;
Lust, hate, vanity, delusion, where wisdom does not stand fast.
- 44.** A Worthy One, accomplished in morality, pure, Hārita lives;
Wise and learned too, thus is the venerable one esteemed by us.
- 45.** Evil thoughts harm even the wise, the sage delighting in the qualities of the
teaching;
Beautiful ones connected with lust, O king.
- 46.** This lust has arisen in you, born of the body, a corrupter of your beauty;
Abandon it, may there be good fortune for you, by many you are considered
wise.
- 47.** Those sensual pleasures that cause darkness, that are full of suffering, that
are great poison;
I shall seek their root, I shall cut off lust together with its bond.
- 48.** Having said this, Hārita, the sage with true exertion,
Having removed sensual lust, was reborn in the Brahma world.

The Haritaca Birth Story is fifth.

432. The Padakusalamāṇava Birth Story (6)

- 49.** The very learned, the brilliant speaker, the Ganges carries the Pāṭali;
O venerable sir being carried away, give me one little verse.
- 50.** By which they sprinkle the suffering, by which they sprinkle the afflicted;
In the midst of that I shall die, fear has arisen from the refuge.

- 51.** Where seeds grow, where beings are established;
She crushes my head, fear has arisen from the refuge.
- 52.** By which meals are cooked, by which cold is dispelled;
That burns my limbs, fear has arisen from the refuge.
- 53.** By which food eaten many brahmins and warriors sustain themselves;
That food eaten destroys me, fear has arisen from the refuge.
- 54.** In the last month of summer, the wise desire wind;
That breaks my limbs, fear has arisen from the refuge.
- 55.** The tree upon which they depended, that itself emits fire;
Seek the directions, O crooked-limbed ones, fear has arisen from the refuge.
- 56.** She whom I brought with pleasure, wearing garlands, covered with
sandalwood;
She throws me out from the house, fear has arisen from the refuge.
- 57.** "He whose birth brought me joy, and for whom I wished prosperity;
He throws me out from the house, fear has arisen from the refuge.
- 58.** Let the country-folk hear me, and the townspeople assembled;
Where there is water, there it is ablaze, where there is security, from there is
fear.
- 59.** The king plunders the country, and the brahmin chaplain;
Dwell self-guarded, fear has arisen from the refuge.

The Padakusalamāṇava Birth Story is the sixth.

433. The Lomasakassapa Birth Story (7)

- 60.** You would be a king equal to Indra, perpetually free from ageing and death;
If you would sacrifice a sacrifice, with the sage Lomasakassapa.
- 61.** The earth with its surrounding ocean, girdled by the sea;
I would not wish for it together with blame, thus, Seyya, understand.
- 62.** Shame on that gain of fame, and gain of wealth, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.
- 63.** Even if, having taken a bowl, one should wander forth homeless;
This very livelihood is better, than seeking by what is not the Teaching.
- 64.** Even if, having taken a bowl, one should wander forth homeless;
Not harming another in the world, even that is better than kingship.
- 65.** The moon is power, the sun is power, ascetics and brahmins are power;
The shore of the ocean is power, women are power beyond power.

- 66.** Just as Candavatī, for her father's welfare,
Performed the vājapeyya sacrifice with the sage Lomasakassapa, one of fierce
austerity, peaceful.
- 67.** That action done through greed, bitter, rooted in sensual pleasure;
I shall seek its root, I shall cut off lust together with its bond.
- 68.** Shame on sensual pleasures, even though very many in the world, austere
asceticism is better than the types of sensual pleasure, O king;
I will practise austere asceticism, having abandoned sensual pleasures, let the
country and Candavatī be yours alone.

The Lomasakassapa Birth Story is the seventh.

434. The Cakkavāka Birth Story (8)

- 69.** I speak of birds in ochre robes, wandering in pairs, rejoicing;
Which egg-born one do the egg-born praise among humans, that birth? Please
tell me that.
- 70.** "Among human beings they call us ruddy geese, who harm humans, devoted
to each other;
We are considered of good nature among birds, lovely we wander upon the
ocean.
- 71.** What fruits do you eat in the ocean, from where do you eat meat, ruddy
geese?
What food do you eat, you superior ones, and your power and beauty are not
insignificant.
- 72.** There are no fruits in the ocean, crow, from where would you eat meat among
the ruddy geese?
We feed on moss, our food is without living beings, we do not do evil even for
the sake of food.
- 73.** "This does not please me, ruddy goose, in this existence resembling food;
It was otherwise for me before, thus indeed doubt has arisen for me here."
- 74.** I too eat meat and fruits, and foods with salt and oil;
I obtain flavour to eat among human beings, like a hero having conquered the
battle-front;
Yet my beauty is not such, ruddy goose, as yours.
- 75.** You are an impure eater, one who attacks at the moment, with difficulty food
and drink is obtained by you;
You are not satisfied with tree fruits, crow, nor with the meat that is in the
midst of the cemetery.
- 76.** Whoever, having acquired wealth by violence, consumes it, crow, one who
attacks at the moment;

Thereupon his own nature reproaches him, reproached he gives up beauty and strength.

- 77.** If one eats even a little for peace, without violence, not harming others;
Then one has both strength and beauty, for not all beauty comes from food.

The Cakkavāka Birth Story is the eighth.

435. The Haliddirāga Birth Story (9)

- 78.** Well-endured in the forest, in a secluded lodging;
But those who endure in the village, they are nobler than you.
- 79.** 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.
- 80.** Whoever would trust you, dear son, and would accept your trust;
And is willing to listen and patient, associate with him, gone from here.
- 81.** One who has no wrong-doing by body, by speech, by mind;
As if established upon the breast, associate with him, gone from here.
- 82.** And whoever practises by the Teaching, even practising does not imagine;
One who does what is pure, wise, associate with him, gone from here.
- 83.** 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.
- 84.** Like an angered venomous snake, like a high road smeared with dung;
Avoid from afar, like a charioteer an uneven path.
- 85.** Harm increases, dear son, for one who excessively associates with a fool;
Do not keep company with a fool, as with an enemy always.
- 86.** Therefore I request you, dear son, do my bidding;
Do not keep company with a fool, painful is the meeting with fools.

The Haliddirāga Birth Story is the ninth.

436. The Samugga Birth Story (10)

- 87.** "From where do you come, sirs, you three persons? Welcome, come, sit down on the seat;
Are you, sirs, well and free from illness? For it has been a long time since your arrival here."
- 88.** I myself alone have arrived here today, nor is any second person found for me;
With reference to what was this spoken by you, O seer, "From where do you come, sirs, you three persons?"

- 89.** And you alone and your dear wife, placed inside a casket, scattered within;
She, though guarded, as if gone into your belly always, with the son of the
wind, there she delighted.
- 90.** In an agitated state, explained by the sage, that Titan there vomited up the
casket;
He saw his wife, pure, wearing a garland, there delighting with the son of the
wind.
- 91.** By you of lofty conduct, this matter has been well seen: inferior are those men
who have come under the control of women;
Just as indeed she was guarded here like my own life, corrupted towards me,
she delights in another.
- 92.** By day and by night she was served by me, by the austere ascetic dwelling in
the forest like a fire;
She, having transgressed the teaching, practised what is not the teaching -
intimacy with women is of the nature of non-action.
- 93.** I imagined her, unmindful and unrestrained, as standing in the middle of my
body, as my own;
She, having transgressed the teaching, practised what is not the teaching -
intimacy with women is of the nature of non-action.
- 94.** "She is well-protected by me" - how could one trust thus? Among those of
many minds there is no protection;
For these are like an abyss, a precipice; one heedless here undergoes disaster.
- 95.** Therefore those are happy, free from sorrow, who go about escaped from
womankind;
Aspiring to this safe, highest state, one should not make intimacy with
womankind.

The Samugga Birth Story is the tenth.

437. The Pūtimaṃsa Birth Story (11)

- 96.** It does not please me, friend, the sight of rotten meat;
Such a companion, one should avoid from afar.
- 97.** This Veṇī is a mad woman, she praises her husband's friend;
She grieved for the mother of the ram, who came but went back.
- 98.** You indeed, my dear, are mad, imprudent, undiscerning;
You who, having made an abode for the dead, look about at the wrong time.
- 99.** One should not look about at the improper time, a wise one should look at the
proper time;
Like the rotten meat one grieves, whoever looks about at the improper time.

- 100.** May there be something dear for me, friend, give me a gift;
My husband has been revived, come, you who ask about the beloved.
- 101.** May there be something dear for you, friend, I give you a gift;
With a great retinue, I shall come, prepare food.
- 102.** What kind is your retinue, for whom I will prepare food;
And what are all their names? Tell me this when asked.
- 103.** Māli and Caturakkha, Piṅgiya and then Jambuka;
Such is my retinue, prepare food for them.
- 104.** When you have gone out from the house, even the goods will perish;
I shall tell you, Āḷi, about health, dwell right here, do not go.

The Pūtimāṃsa Birth Story is the eleventh.

438. The Daddara Birth Story (12)

- 105.** He who ate your little children, though given food, the innocent ones;
Sink your fangs into him, let him not escape from you alive.
- 106.** A man of impure cruelty, smeared like a nurse's cloth;
I do not see a spot on him where I might sink my fangs.
- 107.** For an ungrateful person, always looking for faults;
Even if one were to give him the whole earth, one would indeed not please him.
- 108.** Why indeed, Subāhu, being in a hurry, have you returned together with the young man;
What function or purpose is there here for you, tell me, being asked, this matter.
- 109.** Your friend the partridge of good disposition, I suspect his murder today;
Having heard the man's fields of action, I do not think the partridge is happy today.
- 110.** What fields of action did you hear of, for the man's means of livelihood;
Or what acknowledgment of the man having heard, do you suspect the partridge by the young man?
- 111.** Kaliṅga was wandered, trade was practised, the cane path and the stake path too were wandered;
With actors it was practised together with fishermen, and fighting with a stick in the midst of a festive gathering.
- 112.** Birds were bound with a measured bushel, dice were won, self-control was transgressed;
Pus was drained at midnight, hands were burnt by receiving almsfood.

- 113.** Those were his fields of action, I heard, for the man's means of livelihood;
Just as this ball of hair is seen, cattle were destroyed, what then of the lizard?

The Daddara Birth Story is the twelfth.

The Nonad Chapter is concluded.

Its summary:

The Excellent Vulture, the Sweeping, the Excellent Swan, the Treasure-named,
the Green, the Trumpet-flower;
The Ageless-Deathless, the Crow, the Endurance, Whence, then the Twelve,
the Seeing, and the Lizard-fear.



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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