JĀTAKAMĀLĀ

(GARLAND OF BIRTH-STORIES),

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

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(Continued from p. 310, vol. VIII.)

XIII.

THE STORY OF UNMĀDAYANTĪ.

(Unmādayantījātaka.)

Even when sick with heavy sorrow, the virtuous are disinclined to follow the road of the low-minded ¹, being prevented from such actions by the firmness of their constancy ². This will be taught as follows.

In the time when the Bodhisattva by the practise of his surpassing virtues, veracity, liberality, tranquillity of mind, wisdom etc., was exerting himself for the benefit of the creatures, he was, it is said, a king of the Çibis, behaving like the embodied Righteousness and Discipline and being intent on promoting the welfare of his subjects like a father.

1. Being withholden from sinful actions and put in the possession of virtues by their king, who was solicitous of

¹ This nicamārga or road of the nicās (low[-minded]) is opposite to that excellent path of the āryās (noble[-minded]), taught by the Buddhas and leading to salvation. See the note on jāt. IV, st. 10.

² The pious and virtuous followers of the Excellent Law are needs endowed with constancy against the allurements of the world and their own innate evil passions. For this reason they are also often called 'constant' or 'firm' (dhirās), whereas the feeble and wicked slaves of lust are 'fickle-minded', cp. note on jāt. VI, st. 34.

their true happiness like a father of his son's, his people rejoiced both in this world and in the next.

2. For his administration of justice followed the path of righteousness and made no difference between kinsmen and the rest of his subjects. It obstructed to his people the road of wickedness and accordingly became, so to speak, a flowery ladder to Heaven.
3. Perceiving the welfare of the creatures to be the effect of righteousness, this ruler of men knew no other purpose except this. With all his heart he delighted in the path of righteousness and did not allow others to violate its precepts.

Now in the capital of that king one of the principal townsmen had a daughter of surpassing beauty, the acknowledged pearl of womanhood. The ravishing loveliness of her figure and charms made her appear like the embodied goddess Crī or Rati or one of the heavenly nymphs (apsarasas).

4. No one — except only the passionless — having got the sight of her, was able to cast his looks away from her figure, as she fascinated by her beauty the eyes of all who beheld her.

And for this reason her relations called her Unmādayantī ('she who makes mad').

Now her father apprised the king of his having such a daughter: "Majesty, he said, the very pearl of womanhood has appeared in your realm. Your Majesty deign to decide whether you will accept her as a wife or renounce her." Then the king ordered some brahmins knowing the auspicious marks of women to go and see the maiden, whether she would be a suitable wife for him or not. The father of Unmādayantī led them to his house and ordered his daughter to attend upon his guests herself. She said she would do so and commenced to attend on them at table in the proper manner. But no sooner did those brahmins

5. behold her than their eyes were compelled to remain closely fixed on her face. The god of Love had subdued their firmness. They had no power over their looks and minds, and they got rid of their consciousness as if drunkenness had befallen them.

Now as they were not able to keep their grave and calm countenance nor the control of their senses, still less to take their meal, the householder removed his daughter out of

the reach of their looks and attended himself on the brahmanas. Thereafter they took their leave and went off. And they considered thus: "The lovely beauty of that maiden is, forsooth, of an exceedingly enchanting nature, it acts like a very magic spell. For this reason it is not suitable for the king to see her, much less to make her his queen. Having grown mad by her splendid beauty, as he doubtlessly would, he would abate his zeal of performing his religious and political duties, and his neglect of duly observing his royal occupations would prove of evil consequences to his subjects, inasmuch as by obstructing the sources of their welfare it would cause damage to them.

6. "The sight of her would be sufficient to put an obstacle in the way even of Munis who strive after perfect wisdom, how much more may it obstruct the success of a young prince, leading a life of comfort and being in the habit of directing his looks to the objects of sense.

"Therefore it is now suitable to act so and so." Having thus made up their mind, they went to the king's presence in a convenient time and reported to him this: "We have seen that maiden, great king. She is a beauty and possesses lovely charms, but no more; she has inauspicious marks, the foretokens of ruin and ill luck. For this reason Your Majesty ought not even to see her, how can there be question about wedding her?

7. "A reprehensible wife veils both the glory and the opulence of two families, just as a cloudy, moon-concealing night hides the beauty and the arrangement of all things upon earth and in heaven."

Thus informed, the monarch imagining her to have inauspicious marks and not to suit his dynasty, did no more desire to possess her; and the householder, her father, knowing the king's disaffection, married his daughter to one Abhi-pārāga, officer of that very king.

Now once, on the occasion of the Kaumudī-festival ¹, it happened that the king desired to contemplate the splendour

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¹ The festival of Kaumudī is celebrated on the full-moon night of Kārttika (October—November). This festivity is also mentioned in the third act of the *Mudrārākshasa*.

of that festivity in his excellent capital. He mounted his excellent chariot and took a drive through the town, which exhibited a pleasant aspect. Its streets and squares had been sprinkled and cleansed; their white ground was strewn with many-coloured flowers; gay flags and banners were floating aloft; everywhere there was dancing and singing, representations of burlesques, ballets and music; the mingling scents of flowers, incense, odoriferous powders, perfumes, garlands, strong liquors, also of the perfumed water and the ointments used in ablutions, filled the air with fragrance; lovely articles for sale were being exposed; the principal streets were thronged by a merry crowd of townsmen and landsmen in their best dress. While making this tour, the king came near the house of Abhipârâga. Now Unmādayantī who was angry with the king, because he had spurned her — had she not inauspicious marks? — feigning curiosity to see him, placed herself in his way, illuminating by her brilliant figure the flat roof of her house, as a flash of lightning does the top of the cloud; *he* at least, she thought within her heart, must be able to keep the firmness of his mind and the power over his senses unshaken by the sight of an inauspicious person as I am. Accordingly, while the king, curious as he was to behold the splendour of his excellent capital, was looking around, his eye suddenly fell upon her, when she was facing him. On beholding her, the monarch,

8—9. though his eyes were wont to be attracted by the wanton grace of the beauties in his zenana; though owing to his attachment to the path of virtue his disposition was a modest one and he had exercised himself in subduing his organs of sense; though he possessed in a high degree the virtue of constancy; though he had a strong feeling of shame and was afraid to make his looks meet the looks of young women belonging to others — notwithstanding this, he could not prevent the Love-god's triumph ¹ and gazed a long gaze at that woman, powerless to turn his eyes from her face.

10. "Is she perhaps the embodied Kaumudī or the Deity of

¹ Cp. the note on jāt. IX, st. 93.

that house? is she an apsaras or a Demoness? For no human figure is she."

Thus the king considered and could not look enough at her; and the chariot passing away did not comply with his heart's desire. He went back to his palace like one absent-minded, thinking of nothing but her; his firmness of mind had been driven out by Manmatha. So he asked his charioteer Sunanda secretly:

11. "Do you know, whose is the house that was surrounded by a white wall, and who is she whose beauty did shine there like lightning in a white cloud?"¹

The charioteer answered: "Your Majesty has a high official named Abhipârāga. His is that house, and she is his wife, a daughter to Kirîṭavatsa, of herself she is called Unmādayantî." After hearing this, the thought that she was the wife of another made his heart faint, sorrowful meditation filled his mind and his eyes stood rigid. Often he heaved long and deep sighs and thinking of her only, said in a low voice to himself:

12. "Alas! She bears her soft and lovely-sounding name rightly, indeed. This sweet-smiling Unmādayantî has made me almost mad.
13. "I would forget her, yet I see her always in my mind. For my thoughts are with her, or rather it is she who is the ruler of my mind.
14. "And this weakness of mind is mine concerning the wife of another! No doubt, I am mad, I have lost shame as well as sleep.
15. "While being detained in representing to myself with rapture the grace of her features, her smiles, her looks, o that sudden sound of the metal plate², reminding me by its bold tone of the regular order of my royal business, rouses my wrath."

¹ In the pāli redaction the king puts this question to his charioteer, when he is passing the house, for though he knew Abhipârāga's dwelling, the sight of Unmādayanti had troubled his memory.

² The strokes on a metal plate, sounding every half hour, are to announce to the king the time of the day, which he must know exactly, for his daily occupations are prescribed by custom with minuteness as to their order and duration. Cp. the well-known passage in the Daṣakumāracarita Uttarakhaṇḍa, story 8 [p. 203 of Tāranatha's edition].

In such a way the king's firmness was shaken by the power of passionate love. And although he endeavoured to compose his mind, his languishing appearance and emaciating body, his frequent absorption in thoughts together with his sighs indicated with evidence his state of being in love.

16. However great his firmness was in disguising his heart's disease, it manifested itself in his countenance, his eyes rigid from thoughtfulness, and his emaciated limbs.

Now Abhipāraṅga, the king's officer, was skilled in the interpretation of the expression of the face and of such gestures as are suited to betray internal feelings. When he had observed the behaviour of his master and discovered its cause, he apprehended evil consequences of it, for he loved the king and knew the excessive power of the God of Love. So he asked the king for a secret audience; which having been agreed to him, he went up to his master and, after being allowed to put forth his desire, said:

- 17—18. "While being engaged in worshipping the Devas to-day, o lotus-eyed ruler of men, see, a yaksha, presenting himself to my very eyes, said to me: 'How is it that you ignore the king having fallen in love with Unmādayantī?' After speaking so, he disappeared immediately, and I drew to you, solicitous on this account. If this is true, why, Majesty, do you show in this manner your disaffection to me by your silence?

"Therefore Your Majesty deign do me the favour of accepting her from my hand."

The king was confounded, and dared not lift up his eyes for shame. Nevertheless, even while being in the power of Love, he did not suffer his firmness to falter, thanks to his being conversant with the Law by long and good practice, and refused that offer in plain terms. "No, that may not be. For what reason? Hear.

19. "I would lose my merit and I know myself not to be immortal. Further my wicked deed would be known also to the public. Moreover the fire of sorrow that would burn your heart because of that separation would ere long consume you, as fire consumes dry grass.
20. "And such a deed which would cause that distress in both this world and the next and would be committed for

this reason by the unwise, the wise never will do, for this very reason."

Abhipāraga answered: "Do not fear, Majesty, you will transgress the Law in this case.

21. "By helping a gift to be performed you will act in accordance with the Law, whereas by not receiving her from my side you would do wrong, obstructing the practice of giving.

"Nor do I see in this matter any occasion of damage to the reputation of Your Majesty. Why do I say this?

22. "This is an arrangement between us; nobody else need know of it? Do not, therefore, put in your mind the fear of blame by public opinion.

"Further, to me this will be a favour, not a source of grief. Why so?

23. "What harm can be procured to a faithful heart by the satisfaction obtained by serving the interest of his master? For this reason you ought to make no scruple to indulge in your love; do not apprehend any grief on my side."

The king replied: "Stop, stop! no more of that wicked reasoning.

24. "Surely, your very great attachment to my person has prevented you from minding this, that the righteous action which consists in the assistance to a deed of giving does not exist in the case of any gift.

25. "You who by exceeding attachment to my person do not heed even your own life, you are my friend, dearer to me than my kinsmen. Your wife I am bound to respect as a friend's.

"You do not well, therefore, enticing me to a sinful action. And what you assert, nobody else will know of it', will it be less sinful for this reason?"

26. "How can happiness be expected for him who commits a wicked action, though unwitnessed? As little as for him who has taken poison unseen. Both the pure-sighted Celestials and the holy ascetics among men cannot fail to witness him ¹.

"Moreover, I tell you this.

¹ Cp. *supra* jāt. XII, st. 13 and 14 with the foot-note.

27. "Who may in earnest believe that you do not love her, or that you will not get into harm, as soon as you have abandoned her?"

Abhipârâga said:

28. "I am your slave, I with my wife and children. You are my master and my deity. What infringement of Law, Majesty, can there be, then, if you act as pleases you with respect to this your female slave?"

"As to your asserting that I love her, what matters it?"

29. "Yea, my liege, she is my beloved wife, and it is for this very reason that I desire her to be given to you. He who has given in this world something dear to him, receives in the next dear objects of exceeding loveliness.

"Therefore, Your Majesty may take her."

The king spoke: "Oh, do not say so! It is impossible for me to do so. Why?"

30. "I should dare throw myself on a sharp sword or into a fire with blazing flames, but I shall not be able to offend against Righteousness which I have always observed and to which I owe my royal bliss."

Abhipârâga said: "If Your Majesty will not take her, because she is my wife, then myself will command her to lead the life of a harlot, whom no one is forbidden to woo. Then Your Majesty may take her."

The king answered: "Are you mad?"

31. "If you were to abandon your guiltless wife, you would not only incur punishment from my part, but having become an object of reproach, likewise unavoidable grief in this world and hereafter.

"Desist then; do not enforce a bad action. Do rather direct your mind to justice and honesty."

Abhipârâga said:

32. "And if by persisting I really were to do an action which might be in any respect a violation of Righteousness and the source of censure among men and of the loss of my happiness, be these consequences whatever they must be, I shall front them with my breast, drawing my strength from the gladness I shall feel, having promoted your pleasure.

33. "No one I know in this world more worthy than you

to be worshipped by a sacrificial offering ¹, o most mighty Lord. Well then, with the object of increasing my merit deign accept, like an officiating priest, Unmādayantī as my offering. May she be your dakṣhiṇā! ²

The king said: "It is beyond doubt that you are prompted by your great affection towards me to the effort you make to promote my interest without considering what is right and wrong. But this very consideration induces me not to suffer you to persist in this way. Verily, indifference as to the censure of men cannot at any rate be approved. Look here.

34. "Who, while neglecting Righteousness, does not mind either the censure of men or the evil consequences in the next world, will by so doing attain but this: in this world people will distrust him, and surely, after death he will be destitute of bliss.

"And therefore I press this upon your mind.

35. "Never delight in injuring Righteousness for the sake of life ³. The sin you would incur would be great and unquestionable, the advantage trifling and doubtful.

"Moreover, you should consider also this.

36. "The virtuous do not like for themselves a pleasure, procured at the expense of others, whom for their sake they have caused distress by bringing them in disrepute and the like. For this reason I shall bear the charge of my private interests alone without troubling others, standing on the ground of righteousness"

¹ In this way I have rendered the term āhavanīyam, for two reasons. Firstly, if the king is compared to the fire of that name — one of the triad of sacrificial fires — in the same way, as f. i. the spiritual teacher is compared to the āhavanīya-fire in Manu II, 231, this simile can scarcely be combined with the other one, that of the officiating priest. Secondly, in the pāli recension the corresponding term āhūniyo (st. 41, see Fausb. V, p. 221, 29) certainly means «deserving sacrificial worship» and is explained so in the commentary. The sacrificial term hu (to offer a sacrifice to a deity, esp. into the fire) is not rarely translated to the worship of worthy persons, as brahmans etc. For the rest, it should be observed that the two similes of our stanza are not found together in one and the same stanza of the pāli redaction.

² Properly speaking, giving the woman into marriage to the officiating priest at the end of a ṛauta-sacrifice as his fee (dakṣhiṇā) is the second of the eight classical forms of concluding the marriage, the so-called daivo vivāhaḥ.

³ The meaning of this stanza seems to be something like this. «Do not seek after temporal pleasure here at the risk of long-lasting suffering after death.»

Abhipāraga replied: "But how could there be any room for injustice here, after all, either on my side, if moved by attachment I should take care of the interest of my master, or on the side of Your Majesty receiving her as a present from my hand? All Āibis, townsmen and landsmen, would ask, 'what is the injustice of this deed?' Therefore, be pleased to take her, Majesty."

The king replied: "Verily, you have the intense desire of assisting me. But this you must reflect well upon. Who of us knows the Law best, the whole of the Āibis, you or I?"

Then Abhipāraga hastily answered:

37. "Owing to your labours spent in study and discipleship at the feet of the elders, your great regard of sacred lore and the sagacity of your mind, Your Majesty ranks with Brhaspati¹ as the most competent judge in all matters taught in the sciences concerning the Triad of objects (dharma, artha and kâma).

The king said: "This being so, you ought not to mislead me in this matter. Why do I say so?"

38. "The evil and the good of the people depend on the behaviour of their rulers. For this reason and taking into account the attachment of my subjects, I shall continue to love above all the Path of the Pious, by which I have got my good reputation and hope to support it.
39. "As cows go after the bull in any direction, whether the right or the wrong one, following his steps, in the very same manner the subjects imitate the behaviour of their ruler free from any scruple and undaunted.

"You must take also this into consideration.

40. "If I should lack the power of ruling my own self, say, in what state would I bring this people who long for protection from my side?"
41. "To conclude, then. Having in view the good of my subjects, my own religious duty and my spotless fame, I do not allow myself to submit to my passion. I am the leader of my subjects, the bull of my herd."

Then Abhipāraga, the king's official, appeased by this

¹ Brhaspati is the guru of the Devas and the type of a sage of perfect wisdom. He is the planet Jupiter.

constancy of the king, bowed his head and performing the reverence of the *anjali*, spoke:

42. "O, happy are these subjects, excessively favoured by Destiny, that they have such a ruler as you are, Illustrious King. Love of virtue utterly disregarding pleasures is to be searched for even among those who dwell in penance-groves.
43. "In you the appellation of 'great', o mahârâja ¹, is a brilliant ornament. For the name of a virtue, conferred upon persons devoid of virtue, has a rather harsh sound, as if used in contempt.
44. "Nor is there any reason for me to be astonished or agitated by this grand deed of you, who are a mine of virtues as the sea is of jewels ²."

In this manner, then, the virtuous, even when sick with heavy sorrow, are disinclined to follow the road of the low-minded, being prevented from such actions by the firmness of their constancy and their being conversant with the Law by long and good practice. So considering, one ought to exert one's self in practising constancy and the precepts of the Law.

The story of Unmādayanti is told at full length in the *pāli Jātaka*. It is no 527 of Fausbøll's edition, see vol. V, p. 210—227. It agrees on all points with the redaction of *Çûra*, and besides contains sundry particulars more, f.i. the name of the king, who was called Sivikumāra, and the office of Ahipāraka — so Abhipāraka is named there — that of a *senâpati* or commander-in-chief of the army. We are also informed of the latent cause of Unmād's power of making mad any person who saw her. In a former birth she had given away to some monk the fine garment, which covered her own limbs and in order to possess which she had formerly much exerted herself. The monk, after putting on the dress he had received, shone «like the young sun.» The mythological character of the tale is evident, and I should be inclined to suppose that Unm. is a personification of the Dawn, and the Bodhisattva (= the monk in the former birth) of the rising sun. But it would be out of place to dwell on the arguments for this equation here. Besides, the tale of the maiden making mad every one seeing her, and the love-smitten monarch who prefers walking on the right path and even death to indulging in passion, is found also outside the Buddhism. Prof. Kern has pointed out in his edition its being told thrice in the *Kathāsarit'sāgara*; in the 15th, the 33th and the 91th taranga. The heroine is called all three

¹ lit. «great king.»

² The image of the sea = a «mine of jewels» is much frequent in Indian rhetorical style.

times Unmāḍini; the king has the name of Devasena the first and the second time — the second redaction being but an epitome of the first. In tar. 91, being one of the Vetāḷatales (n° 17), the scene of action is «Gold-city», the king is named Yaçodhana, the husband of U. and commander-in-chief of his army Baladhara. This version also appears in the prosework Vetāḷapancaviṃṣati, tale 14, only the husband is called Rapadhavala. The non-Buddhistic redactions agree in this point, that the king dies at last from love, after which the faithful officer kills himself. No doubt, this must be the original conclusion of the tale.

In the pāli Jātaka the conversation between king and officer is still more prolix and more monkish than here, and all in verse, some parts of the prose of Āura having their corresponding parties in pāli stanzas. For the rest, the correspondence may be stated for the following metrical compositions.

St. 12	cp. Jāt. 5.	St. 30	embellished cp. Jāt. 30.
» 17—18 and 23	remind of Jāt. 15.	» 31	almost = Jāt. 32.
» 19	almost = Jāt. 16.	» 32	cp. Jāt. 33 and 35.
» 22	cp. Jāt. 17.	» 34	reminds of Jāt. 34.
» 26—27	cp. Jāt. 18—19.	» 36	essentially the same as Jāt. 36.
» 28	cp. Jāt. 22.	» 39	may be a concise reproduction
» 29	cp. Jāt. 29.		of Jāt. 48—51.

This story is not found, it seems, either in the Cariyāpīṭaka or in the Avadānakalpalatā.

XIV.

THE STORY OF SUPĀRAGA.

(Supāragajātaka)

Even speaking the truth on the ground of Righteousness is sufficient to dispel calamity, what can be said more to assert the good results of observing the Law? Thus considering one must observe the Law, as will be taught.

When a Bodhisattva, the Great Being once was, it is said, an extremely clever steersman. For this is the invariable nature of the Bodhisattvas, that owing to the innate acuteness of their mind, whatever branch of science or art, be it ever so high, they desire to know, they will in it surpass the wisest in the world. Accordingly the High-minded One possessed any quality required in such a one. Knowing the course of the celestial luminaries, he never was at a loss with respect to the regions of the sky; being perfectly acquainted with the different prognostics, the permanent, the occasional and the miraculous ones, he was skilled in the establishment of a given time as proper or

improper; by means of manifold marks, observing the fishes, the colour of the water, the species of the ground, birds, rocks, etc., he knew how to ascertain rightly the part of the sea; further he was vigilant, not subject to drowsiness and sleep, capable of enduring the fatigue of cold, heat, rain and the like, careful and patient. So being skilled in the art of taking a ship out and bringing her home,¹ he exercised the profession of one who conducts the merchants by sea to their destination. And as his navigation was very successful, he was named Supārāga. The seaport where he lived bore the same name of Supārāga, which place now is known as Sûpārāga². Even in his old age, the sea-traders, longing for a prosperous navigation, applied to him who was acknowledged as an auspicious person, and entreated him in the most respectful terms, put him on their ships.

So it once happened that merchants who trafficked on Goldland, coming from Bharukaccha, longing for a prosperous navigation touched at the town of Supārāga and requested that Great Being to embark with them. He answered them:

1. "What kind of assistance do you fancy to find in me? Old age, having got power over me, makes my eye-sight diminish³; in consequence of the many toils I did endure, my attentiveness has grown weak, and even in my private occupations I feel my strength almost gone."

The merchants said: "We are well acquainted with the bodily state of Your Honour. But this being so and taking into account your not being qualified for labour, we will not cause hardship to you nor give any task in your charge, but we want you for some other reason.

¹ The exact meaning of the skrt. terms āharāṇa and apaharāṇa is doubtful, but must be something like this.

² Prof. Kern points out in the «various readings» of his edition, that the author is wrong in making Supārāga the name of the seaport, and in taking Supārāga, the name of the steersman, as having the meaning «he who causes a happy navigation.» In the pāli redaction he is constantly called Suppāraka — only one Burmese ms., Fausbøll's B^d, has Supā⁰ — and the seaport where he lives and from whence he undertakes his last voyage is Bharukaccha. As to the latter port, the Barygaza of Ptolemy and the *Periplus*, see Bunbury, *History of Ancient Geography* II, 464. Suppara is mentioned also by Ptolemy.

³ In the pāli redaction Suppāraka is wholly blind. This must be the better tradition on account of his never perceiving himself but always hearing from the traders the miraculous objects which will present themselves in this voyage.

2. "The dust touched and hallowed by your lotuslike feet will be auspicious to our ship and procure her a happy course over yonder sea, even if assailed by great danger. With this in mind we have applied to you."

The Great Being, though subject to the infirmity of old age, went on board of their vessel out of compassion. His embarkment was a cause of rejoicing for all those merchants, for they thought: "now we are assured of a very successful navigation." And so they set off and in course of their voyage reached that Abode of the Snakes who constitute the host of the Demons, that Pātāla in which it is difficult to penetrate ¹, that immense receptacle of water, the Great Ocean, which is haunted by different kinds of fishes and resounds with the murmuring of its never quiet waves, whereas, when impelled by the power of the wind, it hurries on its billows after the whims of that element; on its bottom different sorts of ground extend themselves, concealing manifold precious stones, and its surface is embellished by the various flower-garlands of its foam.

3. A dark-blue hue, like that of a heap of sapphires, was lying over the surface of the water, as if it were sky melted by the glowing heat of the sunbeams, when they lost sight of the coast and were running over the profound ocean which surrounded them on all sides.

After they were in the open sea, one day in the afternoon, at the time when the sun-rays begin to lose their strength, they witnessed a great and very fearful portentous event.

4. On a sudden the sea took a terrible aspect. A violent gale arose, causing a fearful noise of the waters, lashing their surface so that they were covered with foam scattered by the breaking billows. The whole sea was brought in commotion up from its very bottom.
5. Shaken by the hurricane, the immense masses of water were stirred up and rolled with formidable rapidity. The Ocean assumed a dreadful appearance like that of Earth

¹ The Pātāla is a name for «hell, lower region»; originally it means «chasm.» The Snakes or Nāgas are supposed to live in Pātāla. The well-known Sanskrit Dictionary of Amarasimha mentions pātāla, nāgaloka and Balisadma as synonymous.

quivering with her mountains at the time of a world-destruction.

6. Like many-headed hissing serpents, clouds of a bluish-black colour with their flame-tongues of lightnings obstructed the path of the sun and without interruption produced the terrible noise of their thunder.

7. The sun, whose net of rays was hidden by those thick clouds, gradually reached the point where it set. Then darkness availing itself of the opportunity of evening-time and growing as it were, more concrete, enveloped all around.

8—9. Smitten on its wave-surface by the rain-darts of the showers, the sea bounced up, as if in rage, and the poor ship trembled very much, as if afraid, saddening the hearts of the occupants who manifested their different natures according to their virtue and qualities. Some were overcome by affliction and stood speechless with terror, some behaved courageously and were bustling about to avert the danger, and some were absorbed in prayers to their tutelary deities.

Now, the strong wind making the sea run high, the vessel drove along with the current. The merchants did not discover land for many days nor did they observe favourable signs of the sea. The signs they saw, being new to them, made their sadness increase, and they grew perplexed by fear and dejection. But Supārāga, the Bodhisattva, comforted them, thus speaking: "You must not wonder at the sea tossing about in a portentous state of commotion; are we not crossing the Great Ocean? There is no reasonable ground for Your Honours to indulge in affliction. Why so?"

10—11. "It is not by dejection that mischief is warded off; therefore do not remain in low spirits. But it is by constancy and courage that those who are skilled in doing what is to be done draw across difficulties without difficulty. Well then, shake off that sadness and dejection, set rather to work availing yourselves of the opportunity of working. The energy of a wise man, kindled by firmness of mind, is the hand by which success is grasped in any matter.

"Let each of you then be intent on performing his special duty" And the merchants, in this way encouraged by the Great Being, longing for the sight of land and looking down in the sea, beheld beings who had the figure of men

and looked as if they wore silver armours; they saw them diving up and down the water-surface. When they had well ascertained their figures and marks, they informed Supârāga of that phenomenon, expressing their amazement. "Verily, here we meet in the great ocean with a phenomenon unheard of before. These, forsooth, are

12. "some beings not unlike warriors of the Demons, wearing silver armours, with fierce looks and ugly noses that resemble a quadruped's hoof, it seems as if they are sporting in the ocean-water, incessantly shooting and diving up and down its surface."

Supârāga said: "These are no men nor demons, but fishes, to be sure. Do not be afraid of them. Still,

13. "we are driven far off both seaports. This is the sea called Khuramâlin [= wearing hoof-garlands]. Therefore, you must try to turn back."

But the crew could not veer on account of the vehemence of the high-running sea and of the strong wind which continued to blow and push the ship forth in the same direction. And as they advanced farther on in the ocean, they perceived at last another sea shining with the lustre of silver and looking bright by the mass of white foam on its waves. On beholding this astonishing spectacle, they said to Supârāga:

14. "What great sea is this which is clothed, as it were, in fine white linen and veils its waters with its foam? It seems to bear on its surface the moonbeams made fluid, and to show all around a laughing face."

Supârāga said: "Alas! we are penetrating too far.

15. "That is the sea Dadhimâlin [= wearing garlands of coagulated milk], called the 'milk-ocean'. It is not suitable to go farther on; if at least it is possible to turn back."

The merchants said: "It is impossible, indeed, to reduce the speed of the ship, how much less to change her course. She is being driven too swiftly by the current, and the wind blows contrary."

Now, having crossed also that sea, the merchants perceived another sea whose rolling waves were tinged with the splendour of gold resembling the red-brown colour of flames, and affected with amazement and curiosity told it to Supârāga.

16. "It looks now as if the high, bright waves have been

tinctured with the brilliant hue of the rising sun. They appear to us like a great, blazing fire. Say, what sea is this and how is it named for this reason?"

Supāraga answered:

17. Agnimālin [= wearing fire-garlands] is the celebrated name of this sea. It would be very useful, indeed, if we were to turn back now."

Thus saying the Great Being, foresighted as he was, told them only the name of that sea, but concealed the cause of the change of colour of the water. After crossing also that sea, the merchants saw that the colour of the sea changed again; now its hue bore the resemblance of a grove of ripe kuṣa-grass, and its waters were illuminated with the lustre of topazes and sapphires; and prompted by curiosity they asked Supāraga:

18. "Which of the seas now appears to us? Its waters have the colour of the blades of ripe kuṣa-grass. The breaking of its wind-stirred billows crowns it with a versicolored foam-ornament and makes it look as if it were overspread with flowers."

Supāraga said: "Say, merchants, you should now make effort to turn back. Surely, it is not advisable to go farther.

19. "This is the sea named Kuṣamālin [= wearing kuṣa-garlands]. Like an elephant not listening to the goad, it drags forcibly along with its irresistible waves and will take away our enjoyment."

And the merchants, not being able to turn the ship, however bravely they exerted themselves, crossed also that sea. Then perceiving another sea, the water of which had a greenish colour like that proceeding from the blending brilliancy of emeralds¹ and beryls, they asked Supāraga:

20. "The sea we now behold is bearing a new appearance. Its waters have the green shine of emeralds and resemble a splendid meadow; they are adorned with foam as lovely as waterlilies. Which sea is this again?"

Upon this the Great Being, whose heart ached as he

¹ The skrt name of this precious stone, vāṃṣarāga can scarcely have an other meaning, cp. stanza 20, marakataharitaprabhair jalaiḥ. The pāli redaction also represents the bottom of that sea as studded with vāṃsarāga and veluriya.

foresaw the calamity which was about to befall the tradesmen, heaved a long and deep sigh and said in a low tone:

21. "You are gone too far. It will be hard to return from hence. This sea, the Nalamālin [= wearing reed-garlands] ¹ is wellnigh at the end of the world."

When they heard that answer, the poor merchants were utterly afflicted. Their minds were perturbed, their limbs lost their strength, and sitting down in dull sadness they did nothing but sigh. And after crossing that sea too, in the afternoon, when the Sun with his slackening circle of rays seemed to be about to enter the Ocean, a confused and tremendous noise, piercing both the ears and the hearts of the merchants, became audible. This noise rising from the sea may be compared to that of a sea swelling in rage, or of many thunderclaps together, or of bamboo-groves having caught fire and crackling. On hearing it, they suddenly jumped from their seats, trembling with fear and highly agitated, and examining the ocean all around, perceived that immense mass of water falling down as if in some precipice or chasm. That sight achieved to put them in the utmost fear, sadness and perplexion. They went to Supārāga, saying:

22. "We hear a tremendous noise from afar, almost piercing our ears and crushing our minds, as if the Lord of the Rivers ² were angry, and this whole mass of ocean-water falls down in an awful abyss, it seems. Say, then, what sea is that, and what do you think to be best done now?"

Then the Great Being excited said: "alas! alas!", and looking down over the sea, he spoke:

23. "You have come to that mischievous place, which having reached no one turns back, that mouth-like entrance of Death, the famous Marc-mouth. ³"

¹ In the pāli redaction this sea has the appearance of an *immense reed-bed* or *bamboo-grove* *nalavanam viya ca veluvanam viya ca*, and the commentator on stanza 9, corresponding to our n. 21, argues those names of grasses to convey *also* the acceptation of some *precious stones*. But his stones are of a red colour.

² A very common epithet of the sea, being represented as the husband of the many rivers discharging into it their waters.

³ This *vaḍavāmukha* is the place where according to Hindu mythology the submarine fire or *Aurvo* 'gniḥ' resides.

On hearing this the poor merchants, understanding that having reached the Mare-mouth, they had to give up the hope of life, were distressed by fear of death.

24—26. Some of them wept aloud or lamented and cried out. Some others did nothing at all, being torpid from anxiety. Some with sorrow-stricken minds worshipped the deities, especially the Lord of the Devas, others resorted to the Âdityas, the Rudras, the Maruts, the Vasus and to Sâgara himself [the Ocean personified]. Others again muttered various prayers, and there were who paid in due form homage to Devî ¹. Some again went to Supâraga, and in different attitudes of behaviour lamented piteously.

27—29. "Instructed with the virtue of compassionateness for others you are in the habit of relieving from fear those who are in distress. Now the time has arrived of employing that excessive power of yours. Bend your mind, o wise man, to rescue us, the distressed, the helpless, who have taken our refuge in you. The Ocean is now about to swallow us out of anger with his Mare-mouth, like a mouthful of food. It does not become you to neglect this poor crew perishing in the rolling waves. The great Ocean obeys your orders. Therefore, put a stop to his rage."

But the Great Being felt his heart oppressed with great compassion and spoke thus, comforting the poor tradesmen. "There is still some expedient to rescue us. Now it occurs to my mind. Why, I will make use of it, then. But you must keep firm for a moment." Now, when the merchants heard this, the hope there was still some remedy, after all, revived their courage, and fixing their whole attention upon him they became silent. But Supâraga, the Bodhisattva, after throwing his upper-garment on one shoulder and bending his right knee on the ship's deck ², made his veneration to the Tathâgatas, having his whole heart absorbed by that deed of devotion; after which he thus addressed the company: "Be you, honourable sea-traders,

¹ Devî is the same as Durgâ, or Umâ or Pârvati, etc., Çiva's mighty wife.

² In the pâli redaction the Bodhisat orders the merchants to bathe his body with fragrant water and to clothe him with unwashed, i. e. new, garments and to prepare a vessel filled with water, which to pour out while performing his saccakiriya.

and you, different gods who have your residence in the sky, my witnesses.

30. "Since I have remembrance of my Self, since the time when I have become conscious of my deeds, I do not recollect, however much I ponder, to have injured any living being in any respect.

31. "By the power of the truth-speaking ¹ and by the strength of my store of meritorious actions may the ship turn safe without reaching the Mare-mouth!"

And so great was the power of the veracity of the Great Being, so great also the splendour of his merit ², that the current and the wind changed to the opposite direction and made the vessel return. The merchants beholding the ship going back, exulted with the highest admiration and joy, and expressing their veneration to Supâraga by reverential bows, told him that the ship returned. Then the Great Being instructed them to be calm and to hoist quickly the sails. And being thus ordered, they who stood in the charge of that work, having regained by their gladness their ability and energy, did as he had said.

32. Then, resplendent with the lovely outspread wings of her white sails and filled with the sound of her merry and laughing crew, the ship flew over the sea, like a flamingo in the pure and cloudless sky.

Now while the ship, favoured by both current and wind, returned with as much ease as the heavenly cars ³ move through the air and was flying, so to speak, at her will, at that time of the day, when increasing darkness extends itself far and wide and the sky, no more adorned by the dimming glow of the twilight, begins to make the ornaments of its stars and constellations appear on the firmament where still a trifling rest of light is left, in that moment,

¹ The original has *anena satyavākyaena*. Other instances of this solemn and powerful protestation or Act of Truth — Spence Hardy, *Manual*² p 197 calls it a «charm» and a powerful one — whose pâli name is *saccakiriya*, we have met with at the end of jât. II, and we shall meet again in jât. XV en XVI.

² In the pâli version it is the power of the G. B.'s veracity alone, that causes the winds to change.

³ Those «heavenly cars» or *vimānāni* are the vehicles of deities who are able to move by them through the air at their will in any direction.

then, of the commencement of the rule of Night, Supârāga addressed the merchants in these terms: "Well, traders, while crossing the Nalamālin sea and the others, you must draw up sand and stones from the bottom of the seas and charge your vessel with as much as it can contain. By this practice the ship, if assailed by a violent hurricane, will keep her sides unshaken; besides, that sand and gravel being considered auspicious will doubtless tend to your profit and gain." And the merchants, being showed the fit places all along by the deities who did so out of affection and veneration for Supârāga, drew up from thence what they meant to be sand and stones and loaded their ship with that charge. But, in fact, that sand and those stones were beryls and other jewels. And in that one night's course they reached Bharukaccha ¹.

33. At daybreak they beheld with gladness their ship filled with treasures: silver, gold, sapphires, beryls, and at the same time they saw that they had arrived in their country; and exulting from joy they praised their saviour. ²

In this manner even speaking the truth on the ground of Righteousness is sufficient to dispel calamity, what can be said more to assert the good results of observing the Law? Thus considering, one must observe the Law. Likewise, when discoursing on the assistance of a virtuous friend, it is to be said: "in this way those who rest on a virtuous friend attain happiness."

The pâli version of the miraculous relief brought about by Supârāga — or rather Suppârāga, as he is called there — is n. 463 of the Jātaka, Fausb. IV, 137—143. Save some additions and some discrepancies, among which I notice that S. himself draws the precious stones out of the sea during the voyage by artifice, the story runs almost as in the Jātakamālā. The order of the seas differs, inasmuch as they sooner reach the Agnimālin than the Dadhimālin. The pâli redaction has thirteen stanzas of a very simple style, out of which st. 2, 4, 6, 8, 10, 12 have been cast in the same mould. They answer respectively to Çûra's 13,

¹ According to the pâli story-teller, they had spent a four month's voyage before they reached the Mare-mouth. The ship, says the same author, had a crew of seven hundred men.

² In the pâli version the Great Being, on their happy arrival bestowing on them the treasures he has drawn out of the sea, adds these words: "be contented with this much of jewels, do not put to sea ever more."

17, 15, 19, 21, 23 who seems to have well succeeded in diversifying the uniform pattern of his model. For the rest his st. 12 may be compared to pāli 1, his 16 to pāli 3, his 14 to pāli 5, his 18 to pāli 7, his 20 to pāli 9, his 22 to pāli 11. His 30 and 31 closely resemble pāli 13; cp. also *Cariyāpiṭaka* III, 10, 6.

No other redactions of this story in Buddhist books are known to me.

XV.

THE STORY OF THE FISH.

(matsyajātaka)

The designs of those who practise good conduct will be successful and thrive still in this world, how much more in the next. For this reason entire pureness of conduct ought to be striven after, as will be taught by the following.

The Bodhisattva, it is said, once was a chief of fishes, living in some small lake, the lovely water of which was embellished with various lotuses and waterlilies, white, red and blue, adorned with couples of swans, ducks and geese and covered with the blossoms of the trees growing on its borders. As the effect of his having well practised the care of the interests of others in many previous births, he was wholly given up to the care of procuring for others what would be good and agreeable to them, even in his fish-existence.

1. By the power of a long practice, actions good or wicked become inherent to mankind to such an effect that they will perform them in a new existence without any effort and as it were while sleeping.

The Great Being, then, had set his heart on those fishes, as if they were his own dear offspring, and showed them his favour in various manners: by gifts, kind words, attending to their interests and the like.

2. He restrained them from desiring to injure each other and made their mutual affection grow. Owing to this, also to his zeal and his knowing every expedient (to get food and the like), he disaccustomed them to behave like fishes.
3. Duly protected by him, that shoal of fishes came to great prosperity, just as a town, being ruled in the proper manner by its king, gets released from every kind of mishap.

One time, in consequence of the deficiency of good fortune

in the creatures ¹ and the neglect of the angels who stand in the charge of rain, the (rain)god did not rain his due. As the effect of this scantiness of rain, the lake was not filled up as before with new water yellow-coloured by the expanding flowers of the kadamba-trees. Afterwards, when the hot season had arrived, the rays of the sun, burning sharper and being as it were exhausted with fatigue, drunk from that lake day after day; so did Earth heated by those rays, likewise Wind who would long for refreshment, as he was accompanied by flames. All three assuaging their thirst in the lake, so to speak, made it become less and less, until it turned a pool.

4. In the hot season the flaming Sun, the pungent Wind who seems to send forth flames, too, and heat-wearied Earth sick with fever, are used to dry up the waters, as if they would allay their wrath.

That shoal of fishes, then, had come into a miserable condition. Not only the crowds of birds that haunted the borders, but even troupes of crows commenced to look upon them as their prey, for they could nothing but sprawl. The Bodhisattva, perceiving the affliction and grief of his tribe, was moved with compassion. He entered upon this reflection: "Oh! these wretched fishes, how they have got into distress!

5. "The water of this lake is decreasing every day, as if it vied with the life of mortals, and clouds are, as yet, not to be expected at all for a long time to come.

- 6—7. "There is no opportunity of withdrawing, and if there were to be, who should lead us elsewhere? Besides, our enemies, invited by our calamity, throng together against us. No doubt, they do but wait for the remainder of the water having dried up to devour these sprawling fishes under my very eyes.

"Now, what may be the proper act to be done here?" Thus considering, the Great Being saw but one means for relief, if he should avail himself of his veracity. Accordingly, while grieved by compassion in his mind and heaving a

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¹ In other terms: at that time the store of demerit, causing a bad destiny, was surpassing upon the whole that of merit productive of a good destiny.

long and deep sigh, he looked upwards to the sky and spoke:

8. "As truly as I do not recollect that I ever did the slightest deed of harm towards any living being, not even in the highest distress, by the power of this truth may the Lord of the Devas fill the water-basins with the water of his rains."

When the Great Being had pronounced these words, there happened a miracle, occasioned by the power of his veracity joint to the store of his merit and to the favour shown to him by Devas, Snakes and yakshas, who put into effect their might. In all parts of the sky there appeared rain-clouds, though out of season yet in the proper time ¹. They were hanging low, being loaded with rain; the deep and soft sound of approaching thunder was heard out of them; while flashes of lightning adorned their big and dark-grey tops, they were spreading over the sky, as if they embraced each other with their heads and arms gradually moving on.

9. Like the shadows of mountains projected in the mirror of the sky, the black clouds appeared, diminishing like those the circumference of the horizon and occasioning darkness with their tops.
10. The rumbling noise of the thunderclaps now resounded around, inducing the peacocks to utter cries of gladness and to perform various dancing movements, as if they praised the clouds. These accessories together with the incessant illumination by lightning made the effect of a great merri-ness and laughter irradiating those cloud-masses.
11. Then the clouds gave loose to streams of rain which fell down like pearls loosened from their shells ². The dust subsided, and a strong smell extended itself, carried about by means of the wind which accompanied the thunder-shower.
12. The sun-rays, though their power had reached its highest degree because of the hot season, were now hidden, and

¹ Or «rain-clouds, out of season and black.» The pun is in the word *kāla-megha* conveying both meanings, that of a «black cloud» — the obvious one, of course — and that of a «cloud in due time.»

² Of the sanskrit word for «pearl» used here, the etymological signification is «the loosened one.»

currents of water ran down from the mountains, troubling their banks with the rows of foam which they deposited.

13. And the sky resembled a stage, where the slender figure of Lightning, as if rejoiced at the musical performance of the cloud-instruments, illuminating again and again the firmament with its gold-yellow light-appearances, performed her dances to the delight of the Universe ¹.

Now, while the palish currents of water flowing to the lake from all sides were filling it, the crows and other birds had flown away at the very outset of the thunderstorm. The crowds of fishes recovering the hope of life, were much rejoiced. Yet the Bodhisattva, though his heart was pervaded with gladness, was afraid the rain might cease, and thus he spoke to Parjanya ² again and again:

14. "Roar, Parjanya, roar a roaring loud and deep, drive out the joy of the crows, pouring out thy waters like jewels with a flaming brilliancy, which lightning, their companion represents."

When Çakra, the Lord of the Devas, heard this, he became highly astonished and went in person to him. And eulogizing him, he spoke:

15. "Surely, it is thy power, the effect of thy transcendent veracity, o mighty lord of fishes, that makes these rain-clouds pour out their waters with the lively noise of thunder, as if they were waterpots bent down.
16. "But I have committed a great fault, in as far as I neglected to sanction the exertions of such beings like thou towards the performance of such deeds, which cannot be done but by those whose mind is always striving for the benefit of the world?"

¹ The clause *digantān anuranjayanti* admits of two acceptations, one referring to the lightning in its proper sense as a phenomenon, the other to its being represented as a dancing girl.

² Parjanya is the well-known god of rain, the personified rain-cloud. This exhorting prayer is the embellished reproduction of the old and traditional one which is extant in the Pāli redactions of the Jātaka and the Cariyāpiṭaka. In the latter it is thus edited

abhiṭṭhanaya Pajjunna nidhiṃ kākassa nāsaya
kākam sokāya rundhehi macche sokā pamocaya.

In the last line Fausbøll's Jātaka has *randhehi mam ca*, no doubt, a corrupt reading.

17. "Therefore, thou must be henceforth no more anxious. I am bound to assist the virtuous in carrying out their designs. Never shall this region, on account of its being the abode of thy virtues, be visited another time by a similar plague."

After thus praising him in kind terms, he disappeared on the very spot. And that lake obtained a very large increase of water.

In this manner the designs of those who practise good conduct will be successful and thrive even in this world, how much more in the next. For this reason entire pureness of conduct ought to be striven after.

This fish-jātaka is n. 75 of the pāli Jātaka and n. 30 = III, 10 of the Cariyāpiṭaka. In both redactions the birds have already begun to kill and eat the fishes, when the Bodhisat performs his saccakiriya and addresses Parjanya, «commanding him, says the Jātaka-prosewriter, as a man would do his attending slave.» This exhortation is uttered *before* the appearance of the clouds, as is the older version, to be sure. In the Jātaka-book this story is told at the opportunity of a similar miracle performed in a similar manner by the Lord in his last birth, when he had reached the State of Buddha.

XVI.

THE STORY OF THE QUAIL'S YOUNG.

(vartakāpotakajātaka)

Not even fire is able to overpass speech purified by truth. Having this in mind, one must addict one's self to speaking the truth. This will be taught as follows.

Once the Bodhisattva, it is said, lived in some part of the forest as a young quail. He had got out of the egg some days before and could not fly, his tender wings having still to grow both in height and in width; in his very small and weak body the different limbs, principal and minor, were hardly discernible. So he dwelt with a large number of his brothers in the nest which his parents had built with great care and made impervious by a covering of grass. This nest was placed on some creeper within some thicket. Yet, still in this existence, he had not lost his consciousness

of the Law, and would not feed on such living beings as his father and mother offered to them, but exclusively sustained himself by the vegetable food which was brought by his parents, grass-seeds, figs of the banian tree etc. In consequence of this coarse and insufficient nourishment his body did not thrive nor would his wings wax their full. The other young quails, on the contrary, who fed on everything offered to them, became strong and got full-grown wings. For this, indeed, is an invariable rule:

1. He who, not anxious about the precepts of the Law, eats everything, will thrive at his ease, but such a one as seeks for his livelihood in accordance with the precepts and is careful about the choice of his food, will endure pain in this world. ¹

Now, while they were living in this manner, a great forest conflagration took place not far from them. It was characterized by an incessant tremendous noise, by the appearance of clouds of rising smoke, then by flying sparks of fire scattering about from the line of flames. This fire caused much terror to such animals as haunted the forest and was a ruin to its groves and thickets.

4. The fire excited by the whirling of the wind that seemed to induce it to perform manifold and different figures of dance, agitated its wide-outstretched flame-arms, bounced shaking its dishevelled smoke-hair and crackled, taking away the courage and strength of the animals and plants within the forest.

¹ Here follows an interpolation, acknowledged by the editor of the original who has placed it within brackets. It is a quotation written on the margin of the archetype. Here is its translation:

This is also declared by our Lord in the two gāthās: 'Easy is the livelihood etc.'

- 2 Easy is the livelihood of the shameless crow, that bold and impetuous animal, who practises impure actions, but it is a very sinful life.

- 3 But the modest one who always strives after purity has a hard livelihood, the bashful one who is scrupulous and sustains himself only by pure modes of living.

This couple of gāthās is read in the Āryasthavirīyanikāya.

The work quoted by the interpolator may be a similar collection of metrical compositions ascribed to illustrious monks of old, as the work named Theragāthās admitted in the Canon of Pāli Sacred Scriptures. The two śloka quoted here do not occur there, however, nor are they to be found in the Therīgāthās, but correspond to vs. 244 and 245 of the Dhammapada.

5. It jumped, as in wrath, on the grasses that trembling under the violent touch of the fierce wind seemed to take themselves to flight, and covering them with its glittering sparks, burnt them.
6. Yea, it seemed as if the forest itself, with its crowds of birds flying about terror-stricken and alarmed, with its terrified quadrupeds roaming on all sides, with the thick smoke which enveloped it, and with the sharp noise of the fire's crackling, uttered strong roars of pain.

So that conflagration, pushed forward as if pressed on by the violent wind, and following the grasses and shrubs, reached at last the vicinity of yonder nest. In this moment the young quails, uttering confused and dissonant shrieks of fear, each caring for himself, no one for the others, suddenly flew up all together. Only the Bodhisattva, because of the great weakness of his body and his not yet being winged, made no such effort. Yet the Great Being knew his power and was not at all disturbed. When the fire with impetuosity approached and was about to seize upon the nest, he addressed it with these persuasive words:

7. "My feet are not strong enough to run nor my wings to fly, and the disturbance caused by thee put to flight also my parents. Nothing worth offering to a guest like thee is to be found here. For this reason it becomes thee to turn back from hence, Agni."

When the Great Being had spoken these words, hallowed by the power of Truth,

8. that fire, though stirred by the wind, though raging in dry underwood mixed with very arid grasses, abated on a sudden as if it had reached a swollen river, having come near to *his* utterance of speech.
- 9.¹ Still up to this day any forest-conflagration, reaching yon famous place in the Himālaya, however high its flames may rise by the power of the wind, will lessen its fire and

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¹ There must be here some slight corruption in the original text. In the first pāda the words *taṃ Himavati prathitaṃ pradeṣam* have no verb to be construed with. But there can be no doubt at all as to the meaning of the whole sentence. Perhaps some prose words, containing the verb required and preceding stanza 9, have been lost.

slacken its rage until being extinguished, in a similar way as a many-headed serpent is charmed by a spell.

For what reason, then, has this (tale) been adduced? It will be said.

10. As little as the sea with its rolling billow-hoods will transgress the shore, or he who loves truth the discipline ordained by the Chiefs of Munis, as little even fire is able to transgress the command of the veracious. For this reason one never must leave Truth.

In this manner, then, not even fire is able to overpass speech purified by truth. Having this in view, one must addict one's self to speaking the truth. This story is also to be told, when discoursing on the Tathāgata.

Cp. the story of the young quail in the Jātaka-book, where it is n. 35 — translated by Rhys Davids in his *Buddhist Birth-stories* — and in the *Cariyāpīṭaka* III, 9. In both of them the place of the miracle is the country of Magadha, and it is told that the fire receded over a space of sixteen rods. Neither the brothers of the Bodhisat nor his observance of the lawful food is mentioned there. The Jātaka-redaction, though inserted in the *ekaniṣṭhā*-part, contains four stanzas, which are the same as vs. 8—11 in the corresponding passage of *Cariyā-pīṭaka*.

XVII.

THE STORY OF THE JAR.

(kumbhajātaka).

Drinking intoxicating liquors is an exceedingly bad action, attended by many evil consequences. Having this in mind, the virtuous will keep back their neighbour from that sin, how much more their own selves. This will be taught as follows.

One time the Bodhisattva, having by his excessive compassion purified his mind, always intent on bringing about the good and happiness of others, magnifying the meritorious practice of good conduct by his deeds of charity, modesty, self-restraint and the like, held the dignity of Cakra, the Lord of the Devas. In this existence, though he enjoyed to his heart's content such paramount sensual pleasures as are proper to the Celestials, yet Compassionateness ruled his mind so as

not to allow him to relax his exertions for the benefit of the world.

1. As a rule the creatures, drinking from the wine¹ of prosperity, will not be watchful, not even with respect to their own interests. *He*, on the contrary, was not only free from the drunkenness originating from the transcendent enjoyments which attend the sovereign rank among the Devas, but his watchfulness for the interests of others was as great as ever.
2. Being full of affection towards the creatures, as if they were his kinsmen, those poor creatures who are harassed by many violent calamities, he never forgot to take care of the interests of others, persisting in his strong determination, and being well aware of his own extraordinary nature.

Now, one day the Great Being was casting His looks over the world of men. His eye, great as His high nature and mildly looking according to His friendliness, while bending down to mankind with compassion, perceived some king, whose name was Sarvamitra [= every one's friend], who in consequence of his fault of having sinful friends as his companions, was inclined to the habit of drinking strong liquors, himself with his people, townsmen and landmen. And as he understood the king saw no sin in this habit, and knew that drinking constitutes a great sin, the Great Being, affected with great compassion, entered upon this reflection: "It is a pity, indeed! How great a misery has befallen that people!

3. "Drinking, like a lovely but wrong path — for it is a sweet thing at the outset — leads away from salvation such people as fail to recognize the evils which it causes.

"What, then, may be suitable to do here?.... Why, I have found it.

4. "People like to imitate the behaviour of him who is the

¹ The juice of grapes not being among the national intoxicating liquors of India, Sanskrit has no proper word for «wine.» For rhetorical purposes, however, it will meet no objection, methinks, to use this term in a translation, if it is better adapted than a literal but less typical rendering. Moreover, nowadays «wine» is signified in Sanskrit by words meaning «strong liquor.»

foremost among them; this is their constant nature. Accordingly here, the king alone is the person to be cured, for it is from him that originates the good as well as the evil of his people."

Having thus made up his mind, the Great Being took on himself the majestic figure of a brahman. His colour shone like pure gold; he wore his hair matted and twisted up, which gave him a rather stern appearance; he had his body covered with the bark-garment and the deer-skin.¹ A jar of moderate size, filled with surâ was hanging down from his left side. In this shape, standing in the air he showed himself to king Sarvamitra, while he was sitting with his company in his audience-hall, and their conversation had got to turn on surâ, âsava, maireya², rum, honeyed liquor, and similar topics. On seeing him, the assembly moved by surprise and veneration, rose from their seats and made the reverence of the anjali. And he, after accepting this worship, began to speak in a loud voice, resembling the deep noise of a cloud big with rain:

5.   "See, 't is fill'd up to its neck,
          Flowers laugh around its neck;
          Well dress'd is 't, a foremost jar;
          Who will buy from me this jar?"
6.   "l have here a jar adorned with this bracelet-like wide wreath of flowers, shaken by the breath of the wind. See how proud it looks, decorated as it is by tender foliage. Who of you desires to possess it by purchase?"
- Upon which, that king, whose curiosity was excited by astonishment, reverentially fixing his looks on him and raising his folded hands, spoke these words:
7.   "Like the morning-sun you appear to us by your lustre, like the moon by your gracefulness, and by your figure like some Muni. Deign to tell us, then, by what name you are known in the world. Your different illustrious qualities make us uncertain about you.

¹ The matted hair, the bark-garment and the deer-skin are the well-known attributes of an anachoret or muni. Cp. Dhammapada, vs. 393, 394.

² The accurate definitions of each of those kinds of strong liquor are likely to have been lost, even among natives, and commonly such terms as surâ, âsava, vâruṇi are used promiscuously.

Çakra said :

8. "Afterwards you will know me, who I am, but now be intent on purchasing this jar from me — at least if you are not afraid of the sufferings in the next world or heavy calamities to be expected still in this."

The king replied: "Verily, such an introduction to a bargain as is made by Your Reverence, I never saw before.

- 9—10. "The ordinary mode of offering objects for sale among men is to extol their good qualities and conceal their faults. Surely, that manner practised by you is becoming your likes who abhor falsehood. For the virtuous will never forsake veracity, even when in distress.

11. "Tell us then, Eminent One, what this jar is filled with; will you? And what is it, that such a mighty being as you may desire for from our side by the barter?"

Çakra said: "Hear, mighty sovereign.

12. "It is not filled with water, either the largess of the clouds or drawn from a holy stream ¹, nor with fragrant honey gathered out of the filaments of flowers, nor with excellent butter, nor with milk, whose hue equals that of the moonbeams awaking the waterlilies in a cloudless night. No, this jar is filled up with mischievous liquor. Now, learn the virtue of this liquor.

13. "He who drinks it will lose the power over himself in consequence of mind-perplexing intoxication; as his mindfulness will slacken, he will tumble even on plain ground; he will not make a difference between food allowed and forbidden and make his meals of whatever he may get. So-natured is the fluid within this jar. Well, buy it, it is for sale, that worst of jars!

14. "This liquor has the power of taking away your consciousness so as to make you lose the rule of your thoughts and behave like a brute beast, procuring to your enemies the labour of laughing at you. Thanks to it, you may also dance in the midst of an assembly, accompanying yourself with the music of your mouth. Being thus-natured, it is worth

¹ tirtha, taken here in its signification of current — and consequently pure — water. It is on the banks of streams, especially where they are forded — the proper meaning of tirtha is «ford» — that the penance-groves and hermitages of holy ascetics are placed.

purchasing from your side, that liquor within the jar, devoid as it is of any good!

15. "Even the bashful lose shame by drinking it and will have done with the trouble and restraint of dress; unclothed like nirgranthās ¹ they will walk boldly on the high-ways crowded with people. So-natured is this liquor contained in this jar and now offered to be sold ².
16. "Its drinking may cause men even to lie senseless asleep on the public roads, having their figures soiled with food ejected by their vomitions and licked from their face by bold dogs. Such is the beverage, lovely to purchase, which has been poured into this jar!
17. "Even a woman enjoying it may be brought by the power of intoxication into such a state that she would be able to fasten her parents to a tree and to disregard her husband, may he be as wealthy as Kubera. Of this kind is the merchandise offered for sale, which is contained within this jar! ³
18. "That liquor, by drinking which the Vṛshṇayas and the Andhakās were put out of their senses in this degree that without minding their relationship ⁴ they crushed down each other with their clubs ⁵, that very beverage of a maddening effect is enclosed within this jar.
19. "Addicted to which whole families of the highest rank and dignity, the abodes of splendour, perished, that liquor

¹ The Nirgranthas are a class of monks, especially Jain monks, who wander about naked. See Kern, *Geschiedenis van het Buddhisme* II, p. 6.

² Instead of the reading of the printed text the fourth pāda, I suppose, should be read thus: sâ paṇyatām upagatā nihitātra kumbhe.

³ The strange example for illustration of a woman fastening her parents to a tree is occasioned by the exigencies of the very difficult metrical *tour de force*, in which the author here indulges and which he performs with admirable dexterity. He writes upayujya yan madabalād abalā vinibandhayed api tarau pitarau gaṇayec ca sâ. Dhanapatim na patim tad idam ghaṭe vinihitam nihitam.

⁴ It is evident that vismitabandhubhāvāḥ is a misprint, instead of the right reading vismṛtabandhubhāvāḥ.

⁵ The quarrel between the cognate families of the Vṛshṇayas and Andhakās, descendants of Vṛshṇi and Andhaka, a couple of brothers, which ended in their destruction, is often quoted in Indian literature to illustrate the fatal consequences of indulging in drinking (see f.i. Kāmandaki Nitisāra 14, 64). It reminds of the famous *Centaurea cum Lapithis rixa super mero debellata*, of which it may be called in some degree the Indian version.

which has caused likewise the ruin of wealthy families, here in this jar it is exposed for sale.

20. "Here in this jar is that which makes the tongue and the feet unrestrained and puts off every cheek in weeping and laughing; that by which the eyes look heavy and dull as of one possessed of a demon; that which impairing a man's mind, of needs reduces him to be always an object of contempt.
21. "In this jar is ready for sale that which, disturbing the senses of even aged people and making them too feeble to hold on the road which leads to their good, induces them to talk much without purpose and rashly.
22. "It is the fault of *this* beverage, that the old gods, having become careless, were bereaved of their splendour by the Lord of the Devas, and seeking for relief drowned in the Ocean ¹. With that drink this jar is filled. Well, take it!
23. "Like an Incarnation of Curse she ² lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, as if they were prescribed. It is she who causes men to hold for good what is bad and for bad what is good.
24. "Well, purchase then this madness-producing philter, this standing-place of calamities, this embodied Disaster, this mother of sins, this sole and unparalleled road of Kali ³, this dreadful darkness of mind.
25. "Purchase from me, o king, that beverage which is able to take away a man's senses entirely, so that, without caring for his future state or happiness, he may strike his own innocent father or mother or a holy ascetic.
26. "Thus-natured is this liquor known among men by the name of surâ, o you lord of men who by your splendour equal the celestials (surâs). Let him endeavour to buy it, who is no partisan of virtues.
27. "People, being addicted to this surâ, get accustomed to ill-behaviour and will consequently fall into the precipices

¹ It is somewhat strange that these words are put in the mouth of Çakra himself. As to the myth alluded to see my epilogue to jātaka XI.

² The word surâ is a feminine, and the author has skilfully kept that gender in the form of his simile, though çāpa (curse) is a masculine.

³ Kali is the fourth age of the world, the last and worst of all. In the kali yuga the dominion of Righteousness is much limited, being impaired or obscured by egotism, worldliness, passions and every kind of vices.

of dreadful hells or come to the state of beasts or to the wretched condition of pretās.¹ Who, then, forsooth should make up his mind even to look at this liquor?

28. "And, be the result of drinking intoxicating liquors ever a trifling one, still that vice destroys the good conduct and the good understanding of those who pass through human existence. Moreover it leads afterwards to the residence in the tremendous hell Avīci, burning with flaming fire, or in the world of spectres, or in the bodies of vile beasts.
29. "In short, drinking this destroys every virtue. It obstructs the practice of keeping the precepts of good conduct (çīla), kills forcibly good reputation, banishes shame and defiles the mind. How should you allow yourself to drink intoxicating liquors henceforward, o king?"

By these persuasive words of Çakra and his strong argumentation the king became aware of the sinfulness of drinking intoxicating liquors. He cast off the desire of using them and addressing his interlocutor, said:

30. "As an affectionate father would deign to speak to his son or a teacher to his pupil in reward of his discipline and attachment, or a muni who knows the difference between the good and the evil rules of life, such an import is conveyed by the well-said words you have spoken to me out of benevolence. For this reason I shall endeavour to honour you, as is due, by a deed.

"In return of your well-said sentences Your Reverence will at least deign to accept from us this worship.

31. "I give you five excellent villages, a hundred female slaves, five hundred cows and these ten chariots with the best horses put to them. As a speaker of wholesome words to me you are my guru."

"Or, were you to desire anything else to be done for you from my side, Your Reverence would favour me once more by ordering so."

¹ The pretās are in the Buddhist system of ontology a kind of spectres or ghosts. «In appearance they are extremely attenuated, like a dry leaf.» Spence Hardy, *Manual*, p. 48, cp. 59—61. Of course this class of beings is but a modification of the pitaras of ancient and modern India. Çūra was well aware of this identity, for in st. 28, which partly is a mere repetition of st. 27, pitṛloka means exactly the same as preta in 27. Cp. also Childers, Dictionary of the Pali Language s. v. peto.

Çakra replied :

32—33. "I do not want villages or other boons. Know me to be Çakra, the Lord of the Celestials, o king. But the speaker of wholesome words is to be honoured by accepting his words and acting up to them. For this is the way, which leads to glory and bliss and after death to the many different forms of happiness. Therefore, throw off the habit of using intoxicating drinks. Holding on Righteousness you shall partake of my heaven".

After thus speaking, Çakra disappeared on the very spot, and the king with his people desisted from the vice of drinking strong liquors.

In this manner, then, the virtuous, considering the use of intoxicating liquors an exceedingly bad action attended by many evil consequences, will keep back their neighbour from this sin, how much more their own selves. And when discoursing about the Tathâgata, this story is also to be told: "In this manner the Lord was careful of the good of the world already in his previous existences."

The pâli counterpart of this «story of the jar» is n. 512 of the pâli Jâtaka, which relates the conversion of king Sarvamitta by Sakka-Bodhisat almost in the same way as Çûra. Besides it has a preamble where the account is given of the origin of the art of making strong liquors. As in the case of other inventions, the idea of producing intoxicating drinks from vegetables and fruits is said to have been originated as the effect of chance. A certain merchant, named Sura, and an hermit, whose name was Varuṇa, were the first who manufactured strong liquor, which accordingly has received the names of surâ and vâruṇi. After corrupting and destroying the inhabitants of several kingdoms by their art, they at last come to Sarvamitta. The long discourse in verses of Sakka on the evil consequences of drinking is also found there, but there is no close correspondence between the stanzas of either redaction. It is likely Çûra worked on a sacred text, somewhat different from the pâli one. Only his st. 31 is almost the same as pâli st. 29. As to the other correspondence, Çûra's st. 7 is the summary of pâli st. 4—3;

Ç.s st. 12—15 are to be compared with pâli st. 4—7 and 21 a;

» » 18 cp. pâli st. 25

» » 19 » » » 13 and 14

Çs st. 21 reminds of pâli st. 10

» » 22 cp. pâli st. 26.

Ç.s st. 25 cp. pâli st. 15—17; his 27 reminds of pâli st. 18, his 30 cp. pâli 28. His st. 16 bears some affinity to pâli st. 9.

XVIII.

THE STORY OF THE CHILDLESS ONE.

(a putrajātaka)

The state of a householder is beset with occupations opposite to a religious conduct and tranquillity. For this reason it does not please those who strive for knowledge of the Self. This will be taught by the following.

One time the Bodhisattva was born in a wealthy family, praised for their virtuous mode of life and good behaviour so as to be much desired for alliance and high esteemed by the people. That family was like a refreshing well to persons of good birth; they shared the stores of their treasuries and magazines with *çramanas* and *brahmanas*; their houses were open to friends and kinsmen; the poor and the mendicants lived by their gifts; the artisans found business and protection with them; and by their splendid riches they were granted to bestow their favour and hospitality to the king. Being born in this family, he grew up in process of time and studied such branches of science as are reputed of much value in the world, while he turned his mind with no less zeal to various arts, the knowledge of which is optional. Owing to his accomplished education, his beautiful figure pleasing the eyes of men, and the knowledge of the world he displayed without infringing the precepts of the Law, he won the hearts of his citizens who considered him like their kinsman.

- 1—2. For we do not honour our relations on account of their relationship nor do we consider the rest of men as strangers because they are not related to us. No, it is by coming in contact with their virtues or vices and by returning for them our esteem or disregard that we become relations or strangers to other people ¹.

But that Great Being had familiarized himself with the idea of world-renunciation.

¹ In translating stanza 2 I have rendered the sense of the original as best I could. A verbal translation would have obscured its meaning, which is plain but expressed by a somewhat entangled sentence; perhaps the text is here slightly corrupt.

3. He had made the experience of the householder's life and knew it to be a state not complying with the practice of religious duties, since the pain of seeking after profit is necessarily implied by it. On the other hand he understood the happiness of the penance-groves. So his mind became disattached to the pleasures of the home-life.

So, when his father and mother had deceased, he was quite alarmed in his heart, and forsaking his splendid house and estate, an amount of many hundred thousands, duly bestowed it upon his friends and kinsmen, the poor, the *çramanas* and the *brahmans*; after which he abandoned his home. He passed successively through villages and towns and boroughs, through kingdoms and capitals of kingdoms, and took his residence on some woody plateau in the vicinity of some town. There he became soon conspicuous by his tranquillity, his conversation and his behaviour. The calmness of his senses, the result of his long practice of meditation, was natural and sincere. His language delighted both minds and ears, and while betraying his wisdom, still was full of modesty; and his discourses being entirely free from the miserable and troublesome hope for gain were distinguished by his solid learning, by his softness in addressing the audience to whom he paid due honour and by the skill he displayed in tracing the boundary between actions allowed and forbidden by the Law. His behaviour, adorned with such practices as are proper to a homeless ascetic, was quite in accordance with that approved by the virtuous. And when the people who were curious about his person had become aware of how he had renounced a high rank in the world, they loved him the more for it.

4. Virtues obtain a more favourable reception, if found in persons distinguished by a high birth, in the same way as the beams shooting from the moon have more loveliness, when coming in contact with any object of excellent qualities.

Now some friend and companion of his father, having heard that he had taken his residence in that place, went up to him, moved by a great esteem for his virtues. After the usual friendly inquiries concerning his health, the visitor made himself known to the ascetic and told him of the paternal relation. Then there ensued a conversation between

them, in the course of which the said friend spoke these affectionate words: "Your Reverence is likely to have acted inconsiderately, after all, by that renunciation of the world in this early part of your life without further regard to your family and (the maintenance of) your lineage.

5. "What have you left your rich dwelling for, setting your mind on the forest-life? Those who practise a virtuous life may observe the precepts of this Law¹ in their homes as well as in the wilderness.

6—7. "How, then, is it that you do betake yourself to a life of pain, embracing this state of incarnate Poverty? You are sustaining yourself by alms obtained from the charity of strangers and you are not a bit more regarded than a rascal. Covered with rags and devoid of relations and friends you are hiding yourself in this abode in the midst of the forest. This state of yours is such as to fill with tears even the eyes of your enemies, if they were to see you in this condition.

8. "Therefore, come back to your paternal house. Certainly, the abundance of its estate must be known also to you. Living there you might fulfil at the same time both your religious duties and your desire of possessing a virtuous son.

"For such is the saying, indeed, you know:

9. "Even to a hired labourer his home is comforting, like a well of fresh water, how much more an easily obtained opulent residence, resplendent with wealth."

But the Bodhisattva's mind was purified by that delicious and comforting ambrosia, the name of which is *disattachment*. His heart clung to it, for he knew well the difference between the life of a householder and the forest-life; and the invitation to enjoy worldly pleasures had the same effect of uneasiness upon him, as talking of a meal would have upon one who is satiated. So he spoke:

10. "What you said was spoken out of affection, no doubt, and this consideration may soften in some degree the grief your words have caused to me. Nevertheless, do not employ the term 'comfort', when speaking of one who lives in the world.

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¹ viz. taught by the Buddhas.

11. "The householder's state is a state of great uneasiness, whether he have money or not. The rich man is vexed by the toil of guarding his wealth and the poor one by the labour of earning it.
12. "Now, since there is no comfort to be found in that state neither for the rich nor the poor, it is mere folly to delight in it. It must have evil consequences, for a wicked thing it is.
- "As to your statement that a householder, too, may be able to observe the precepts of the Law, certainly, this is true. But it is a very, very difficult thing, methinks. The life in the world is crowded with business quite adverse to the precepts of the Law and implies a great amount of toil. Do but consider it well, sir.
13. "The life of a householder is not suitable for one who desires nothing, nor for such a one as never speaks a falsehood, nor for him who never uses violence,¹ nor for such a one as never injures others.
- "And those whose heart is attached to the 'comfort of homelife' cannot but strive to put into effect the means by which this is secured.
14. "If you betake to the Law, you must have done with your house, and inversely, how can the Law exist for him who is attached to his house? It is tranquillity that the road of the Law derives its flavour from, but the success of a householder requires following the way of courageous enterprise.
- 15—16. "Now, as the life of a householder is vicious for this reason, because of its being in opposition to the Law, who, then, having got the true insight of his Self, will keep to it? He, indeed, whom the prospect of pleasure has once induced to neglect the precepts of the Law, will feel himself not at all restrained as to the means of bringing about those pleasures. Besides, they will certainly be followed by the loss of good reputation, by remorse and depression of mind. For this reason the wise do not embrace that state which

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¹ The literal translation is: «for him who has laid down his stick.» The stick or *daṇḍa* is the symbol of violence, more especially of penal retribution. The ascetic ought to be a *nyastadaṇḍa* or *nikshiptadaṇḍa*.

procures pleasures to the detriment of the Law; they rather look on it as a calamity.

"Further I should think, the statement that living in the world procures happiness is only supported by belief (not by evidence).

- 17—18. "The pain caused by earning wealth or by guarding it never ceases for the householder. He is more than anybody else exposed to murder, captivity and other calamities. Even if a king, he would not be satisfied by his riches, no more than the sea may be by showers of rain. Why can there be happiness in that state, or how, or when, if man does not attain by it the longing for self-perfection, but on the contrary in his infatuation fancies happiness to be obtained by attachment to sensual objects? Such a person may be compared to one who tries to heal his wounds by rubbing.

"As a rule, forsooth, I dare say,

19. "as a rule, material prosperity makes the householder arrogant, nobility of extraction makes him proud, strength makes him insolent. His anger is roused by grief, and adversity puts him to dejection. At what time may that state offer an opportunity for tranquillity?

"And for this reason it is that I would persuade Your Honour not to oppose my determination.

20. "The house is the home of many and heavy sufferings. It is haunted by the serpents named arrogance, pride and infatuation. In it the lovely happiness of tranquillity comes to ruin. Who then should choose that abode that tends to dissolution?

21. "In the forest, on the other hand, that home of the nothing-desirers, the mind is calm, enjoying the happiness of disattachment. Can there exist so great a contentment in Çakra's heaven?

22. "Thus considering, I delight in the midst of the forests, although covered with rags and getting my livelihood by means of the kindheartedness of strangers. I do not long for such happiness as is mixed with unrighteousness. I abhor it like food besmeared with poison; I have got the insight of my Self."

These persuasive words did not fail to make impression

on his paternal friend who showed his high respect to the Great Being by entertaining him with a meal in the most distinguished manner.

In this manner, then, those who strive for the knowledge of the Self abandon the state of a householder, understanding that it is beset with occupations opposite to a religious conduct and to tranquillity. This story is also to be adduced when treating of the virtue of disattachment: "Those who once have got the taste of disattachment do not go back to worldly pleasures."

The pâli version of this story is not found in the pâli Jātaka nor in the Cariyā-piṭaka. The whole tale is nothing but a plea for the virtue of world-renunciation, the *naishkramapāramitā*, roughly dressed in the shape of a story, and may serve as a kind of introduction to the subsequent tales, where the state of an ascetic is glorified. It is called *aputrajātaka*, because the ascetic must keep the vow of chastity and therefore cannot fulfil his duty against his family and ancestors to protract the line of his race by male offspring. But the advocates of a homeless life have little regard of that 'debt to the forefathers', and prefer, like Bhishma in the *Mahābhārata*, the spiritual result of a chaste life of penance (*brahmacharya*) to the more sensual reward to be obtained by the possessor of a son.

XIX.

THE STORY OF THE LOTUS-STALKS.

(*bisajātaka*)

Those who have learnt to appreciate the happiness of disattachment are hostile to worldly pleasures; they will oppose them, like one opposes a deception, an injury. This will be taught as follows.

One time the Bodhisattva was born in some illustrious family of brahmins, far-famed for their spotless behaviour. In this existence he had six younger brothers endowed with abilities similar to his and who out of affection and esteem for him always imitated his virtues; he had also a sister, who was the seventh. Having studied the Vedas

with their auxiliary sciences, likewise the Upavedas ¹, he obtained great renown on account of his learning and high respect from the side of the people. Attending on his father and mother with the utmost piety, yea worshipping them like deities, and instructing his brothers in different branches of science like a spiritual teacher or a father, he dwelt in the world, being skilled in the art of dealing with the worldly affairs and distinguished by his good manners. In course of time his parents came to die, which loss deeply moved his soul. Having performed the funeral ceremonies for them, after some days spent in mourning, he assembled his brothers and thus spoke to them:

- 1—2. "This is the unavoidable order of things in the world and a source of grief and excessive displeasure that Death separates us at last from those with whom we have lived together for a time however long. For this reason I desire to walk homeless on that praised road which leads to salvation, before Death, our foe, seizes me while being attached to the householder's life.

"Having thus resolved, I have to advise you this, one and all. Our brahmanical family is in the lawful possession of some wealth obtained in an honest way. With it you are able to sustain yourselves. Well, then, you must dwell here as householders in a due manner. Let all of you be intent on loving and respecting each other; take care not to slacken your regard ² of the moral precepts and the practice of a righteous behaviour; keep up the assiduous study of the Veda; be devoted to meet the wishes of your guests and your kinsmen. In short, above all things observe Righteousness.

3. "Always holding on modesty, being intent on observing your daily Veda-study and delighting in almsgiving you must keep the householder's state so as it ought to be kept.
4. "In this way not only your reputation will increase not only you will extend your virtue and your wealth, which is the substance of welfare, but you may expect your entrance

¹ The Upavedas are the four sciences of medicine (āyurveda), military sciences (dhanurveda), music (gāndhārvaveda) and mechanics (śilpagastra), which theory attaches to the Rg-, Yajur-, Sāma- and Atharvaveda respectively.

² aṣṭhīlādāirair is an obvious misprint for olādāirair.

in the other life to be happy. Do not commit, therefore, any inadvertence in the fulfilling of your duties while living the householder's life."

But his brothers, hearing him speak of the homeless life, felt their hearts grieved with the apprehension of separation. Their faces grew wet with tears of sorrow, and respectfully bowing they spoke to him: "The wound caused to us by the sorrow-arrow of father's decease is not yet healed. And you will rub it open afresh with the salt of this new assault of grief.

5. "Even now the wound is still open which was inflicted on our minds by the death of father. O, you must retract your resolution, wise brother, you must, lest you strew salt on our wound.

6. "Or, if indeed you have the conviction, that the attachment to the house is unfit, or that the happiness of the forest-life is the road to salvation, why is it that you desire to part for the forest alone, leaving us in this house destitute of our protector?

"For this reason, which state of life is yours that will be ours, too. We too will renunciate the world."

The Bodhisattva answered:

7. "People who have not familiarized themselves with Disattachment cannot but follow after worldly desires. Commonly they deem it the same that one should give up the world or that he should fall into a precipice.

"Thus considering, I restrained myself and did not exhort you to adopt the homeless life, though knowing the difference between both states. But if my option does please you too, why, let us abandon our home!" And so all seven brothers with their sister as the eighth gave up their wealthy estate and precious goods, took leave of their weeping friends, kinsmen and relations and resorted to the state of homeless ascetics. And with them, out of affection also one comrade, one male and one female servant set out for the forest.

In some place of the forest there was a large lake with pure, blue water. It exhibited a resplendent fiery beauty when its lotus-beds were expanded, and offered a gay aspect when its groups of waterlilies disclosed their calyxes ¹; swarms of

¹ The former happened at day-time, the latter in the nights bright with moonshine

bees were always humming there. On the shore of that lake they built as many huts of leaves (*parṇaṇḍalās*) as they numbered, one for each, placing them at some distance from one another, hidden in the shadow of the trees in the midst of a lovely solitude. There they lived devoted to their self-imposed vows and observances and having their minds bound to meditation. On each fifth day they were in the habit of going to the Bodhisattva in order to listen to his preaching the Law. Then he delivered some or other edifying discourse to show them the way of tranquillity and placidity of mind. In those discourses he exhorted to meditation, asserted the sinfulness of worldly pleasures, expatiated on the sense of satisfaction which is the result of disattachment, blamed hypocrisy, loquacity, idleness and other vices and made a deep impression on his audience.

Now, their maid-servant, prompted by respect and affection, did not cease attending upon them still in the forest. She was wont to draw eatable lotus-stalks out of the lake and to put equal shares of them upon large leaves of lotuses in a pure spot of the lake-shore; when she had thus prepared the meal, she would announce the time taking two pieces of wood and clashing them against each other; after which she withdrew. Then those holy men after performing the proper and usual prayers and libations would come to the lake-side one after another according to their age and each having taken successively his share of the stalks, return to his hut. There they would enjoy the meal in the prescribed manner and pass the rest of the time absorbed in meditation. By this practice they avoided seeing each other except at preaching-time¹.

Such irreproachable morals, livelihood and behaviour, such love of disattachment and such proneness to meditation as they exhibited, made them renowned everywhere. Çakra, the Lord of the Devas, having heard of their reputation, came to their residence with the purpose of trying them. Now, when he saw their disposition to meditation, their purity from bad actions, their freeness of lusts and

¹ In the pāli redaction the separation dates from a time subsequent to their embracing the state of ascetics. Experience had taught the Bodhisattva, that while living together and gathering their food in common, they could not attain the tranquillity longed for.

the equability of their serene calmness, his high opinion of their virtues grew stronger and he was the more anxious of making a trial.

8. He who lives in the deepest of the forest without any desire, only intent on calmness of mind, such a one causes reverence for his virtues to arise in the hearts of the pious.

Çakra, then, the Lord of the Devas, watched the time when the maid-servant gathered her provision of eatable lotus-stalks, as white and tender as the teeth of the cub of an elephant, washed them and arranged them in equal portions on lotus-leaves with the green hue of emeralds, taking care to adorn each share by adding to it some petals and filaments of the lotuses. After announcing the mealtime to the holy ascetics, as usual, by the noise of the clashing pieces of wood, she withdrew. In this moment Çakra, with the object of trying the Bodhisattva, made the very first share disappear (from the lotus-leaf).

9. When mishap arises and happiness disappears, then there is opportunity of measuring the constancy of the virtuous, as it cannot fail to start into view.

When the Bodhisattva, coming to the place of the first share of stalks, perceived that the eatable stalks failed on his lotus-leaf, while the adornment of petals and filaments was disarranged, he thought: "somebody has taken my share of food." Then, without feeling agitation or anger in his heart, he went back to his hut, where he entered upon his practices of meditation, as he was wont to do. Nor did he inform the other holy ascetics of the matter, avoiding to cause grief to them. And those again, thinking it to be a matter of course that he had taken his share of the stalks, took their portions too, as usual, successively and in due order, and ate them severally, each in his hut; after which they became absorbed in meditation. In the same manner Çakra concealed the Bodhisattva's portion of the lotus-stalks on the second, the third, the fourth and the fifth day. But the effect was the same. The Great Being remained as calm of mind as ever and was entirely free from trouble.

10. The virtuous consider the agitation of the mind, not the extinction of life, to be death. For this reason is it that

the wise do not allow perturbation to enter their minds, not even if their life be in danger.

In the afternoon of that fifth day those ṛshis went up to the leaf-hut of the Bodhisattva, as they were in the habit to do, in order to listen to his preaching the Law. On seeing him, they perceived the leanness of his body. His cheeks looked hollow, his eyes were sunken, the splendour of his face had faded, his sonorous voice had lost its full sound. Yet, however emaciated, he was lovely to behold like the crescent; for his virtues: wisdom, constancy, tranquillity, had not diminished. Accordingly, after coming into his presence and paying him the usual homage, they asked him with anxious excitement the cause of that emaciation. And the Bodhisattva told them the matter as he had experienced it. The ascetics who could not suppose any one among themselves to have done an action so unbecoming as this, and who felt quite alarmed at his sufferings, expressed their sorrow by exclamations and kept their eyes on the ground for shame. But, Çakra having by his power obstructed their free moving on the ways in which they could obtain knowledge, they were unable to come to certainty as to the cause of the disappearance. Then the brother of the Bodhisattva, who was born next to him, showing both his alarmed mind and his guiltlessness, made this extraordinary protestation ¹:

11. "May he who has taken thy lotus-stalks, o brahman, obtain a house betokening by its rich decoration the wealth of its owner, a wife at his heart's desire, and may he be blessed with many children and grand-children!" ²

The second brother said:

12. "Who has taken thy lotus-stalks, o foremost brahman, be he tainted with a strong attachment to worldliness, may he wear wreaths and garlands and sandal-powder and fine garments and pure ornaments, touched by his (playing) children!"

¹ The following set of remarkable protestations are also found in the same order and in a substantially identical form in the pāli redaction. In adducing these stanzas it is likely that Çūra has, as far as possible, anxiously retained the very traditional words and terms. They are very old and not wholly free from corruptions and misunderstandings.

² The pāli redaction adds, that the audience on hearing this protestation shut their ears, saying: «do not speak in this manner, friend! thy curse is too tremendous!», and the Bodhisat spoke in the like sense.

The third brother said:

13. "May he who has taken thy lotus-stalks even once, be a husbandman who, having obtained wealth in consequence of his husbandry and delighting in the prattle of his children, enjoys the home-life without minding the moment, when the time will have come that he should retire from the world! ¹"

The fourth brother spoke:

14. "May he who prompted by cupidity has taken thy lotus-stalks rule the whole earth as a monarch and be worshipped by kings attending on him in the humble attitude of slaves, lowering their trembling heads!"

The fifth brother spoke:

15. "May he be a king's family-priest (*purohita*) in the possession of evil-charming mantras and the like, may he also be treated with distinction by his king, whosoever he be who has taken thy lotus-stalks! ²"

The sixth brother said:

16. "Who has been eager to possess thy lotus-stalks rather than thy virtues, be he a famous teacher well-versed in the Veda and largely enjoy the worship of an ascetic from the side of the people crowding together to see him!"

The friend spoke:

17. "May he who could not subdue his greediness of thy lotus-stalks obtain from the part of the king an excellent village endowed with the four plenties (abounding in population, corn, wood and water) ³, and may he enjoy it until his death ⁴ without subduing his passions."

¹ The sanskr. text *has vayo 'py apaṣyan, the parallel pāli stanza vayaṃ appassan, which the commentator of the Jātaka explains mahallakakāle pabbajjānurūpam pi attano vayaṃ appassanto «not seeing even when an old man, that his age is suitable for renunciation of the world.»

² In the pāli redaction the imprecation points to the state of a royal astrologer, not of a *purohita*. But it is added — and this is most essential — that such a one never may be free from passion.

³ The said four plenties are explained in the commentary on the pāli Jātaka. Āra himself — or if he followed a sanskr. source, his authority — did not understand the meaning of *catussadam* and sanskritised it into *catuḥṣaṭam* without regard of the syntactic blunder which must be the effect of that translation.

⁴ The pāli comment. adds this characteristic simile «like a boar in the mud.»

The male-servant said :

18. "May he be the head of a village, cheerfully living with his comrades, exhilarated by the dances and chants of women, and never meet with harm from the king's side, he who has destroyed his own interest for the sake of those lotus-stalks!"

The sister said :

19. "May that person ¹ who has ventured to take the lotus-stalks of such a being like you, be a woman of resplendent beauty and figure, may a king make her his wife and put her at the head of his zenana of a thousand females!"

The maid-servant said :

20. "May she feel a relish for eating sweetmeats alone stealthily, disregarding the pious, and be highly rejoiced when getting a dainty dish, she who had her looks upon thy lotus-stalks, not on thy righteousness ²!"

Now three inhabitants of the forest had also come to that place to hear the preaching of the Law, namely a yaksha, an elephant and a monkey. They had heard the conversation and were overcome with the utmost abashment and confusion. Among them, the yaksha attested his innocence uttering before them this solemn protestation :

21. "He who has failed against thee for the sake of the lotus-stalks, may have his residence in the Great Monastery, perform the nine works in Kacangalā and make the window(s) in (as many) days! ³"

The elephant spoke :

¹ Both the sanskrit and the pāli redaction have here the masculine pronoun demonstr. «may he etc.» The fault must be a very ancient one. In the imprecation of the female servant the grammatical gender is respected by Āra, not so in the Jātaka.

² The sense of this obtestation is illustrated by the pāli commentary on the parallel stanza in the Jātaka, where the hypocrisy (kuhana) of that servant is mentioned. The clause «disregarding the pious» shows that eating dainties in secret is something forbidden by the Law, as a good law should, to maid-servants and others.

³ This imprecation alludes to the story of a certain devaputra, who in the time of the Buddha Kācyapa dwelt in the said monastery and was obliged to do the labours imposed to him, whereby he suffered much. A brief account of that tale is given in the Commentary on the pāli Jātaka. In the Jātaka the speaker of this stanza is called a devatā, not a yaksha.

22. "May he come into captivity from the lovely forest into the company of men, fettered with six hundred solid chains ¹, and suffer pain from the sharp goads of his driver, he who has taken thy lotus-stalks, o most excellent of Munis!"

The monkey said:

23. "May he who moved by lustfulness has taken thy lotus-stalks wear a flower-garland and a tin collar on his neck and beaten with a stick pass before the face of a serpent ², and covered on his shoulders with a wreath, live in the houses (of men)!"

In reply the Bodhisattva addressed all of them with words both persuasive and kind, indicating how deep-rooted was his dispassionateness:

24. "May he who falsely said 'they have disappeared' though he had them, obtain to his heart's desire worldly pleasures and die a householder. The same may be the fate of him who suspects you of a similar action!"

Those extraordinary protestations of them, indicative of their abhorrence of the enjoyment of worldly pleasures roused the astonishment and respect of Çakra, the Lord of the Devas. He made himself visible in his own brilliant shape, and drawing near to those Rshis, said as if resenting: "You ought not to speak so.

25. "Those enjoyments, to obtain which everybody who longs for happiness strives for in this degree as to banish the sleep from his mind and to undertake any form of penance and toil — *you* do censure, calling them "worldly pleasures!" Why do you judge so?"

The Bodhisattva spoke: "Sensual enjoyments are accompanied by endless sins, sir. Why hear then, I will tell thee concisely, which having in view the Munis do blame sensual enjoyments.

¹ This is quite nonsense, even if it should be allowed to take «six hundred» in the meaning of latin *sescenti*. The author of the sanskrit original did not understand the meaning of the prakṛt text, which he sanskritized. The corresponding stanza of the pāli redaction has so *bajjhatū pāsasatehi chambhi*, where *chambhi* is explained in the comm. as signifying the six parts of the elephant's body fastened by many chains (*pāsasatehiti bahūhi pāsehi*), viz. the four feet, the neck and the loins.

² In other terms: may he be the monkey of a serpent-charmer, exercised to show his skill and the serpent's impotence in performances before the public.

26. "On account of *them* men incur captivity and death, grief, fatigue, danger, in short many-faced sufferings. For the sake of *them* kings are eager to oppress righteousness, and consequently fall into hell after death.
27. "When the ties of friendship are suddenly loosened, when men enter the road of political wisdom, that soiled way of falseness, when they lose their good reputation and afterwards come to meet with pain, is it not sensual enjoyments that are the cause thereof?
28. "Now, since the worldly pleasures in this manner tend to the destruction of all sorts of men, the highest, the middle and the lowest, both in this world and in the next, the Munis, o Çakra, who have no other desire than that of purifying their Self, keep aloof from them, as they would do from angry serpents."

When he had thus spoken, Çakra, the Lord of the Devas, declaring his approval said: "well-spoken", and as he was propitiated by the greatness of mind of those Rshis, avowed that himself had committed the delict.

- 29—30. "A high opinion of virtue may be tested by trial. Thus considering I have hidden the lotus-stalks in order to try you. And now, how fortunate is the world possessing such holy ascetics as you are, whose glory is tested by fact. And thou, here, take these lotus-stalks, the proof of a constant holy behaviour".

With these words he handed the stalks over to the Bodhisattva. But the Bodhisattva chastised his unbecoming and audacious way of proceeding in terms though modest, yet expressive of noble self-esteem.

31. "We are no kinsfolk of thine, nor thy comrades, nor are we thy actors or buffoons. What, then, is the ground of thy coming here, Lord of the Devas, to play with Rshis in this manner?"

On these words Çakra, the Lord of the Devas, hastily cast off his divine face, brilliant with the splendour of his ear-rings, his head-ornament and his lightning, and respectfully bowing to the Bodhisattva spoke thus in order to appease him:

32. "O thou who art free from all selfishness, deign to forgive me the deed of fickleness, I have committed to the foresaid purpose; forbear it like a father, like a teacher!

33. "It is proper, indeed, to those whose eyes are not yet opened to wisdom, to offend against others, be they even their equals. Likewise it is proper to the wise who have the insight of their Self, to pardon such offences. Also for this reason, pray do not feel anger in thy heart about that deed!"

Having thus appeased him, Çakra disappeared on the very spot.

In this manner, then, those who have learnt to appreciate the happiness of disattachment are hostile to worldly pleasures; they will oppose them like one opposes a deception, an injury ¹.

The pâli redaction of this memorable story is n. 488 of the Jātaka. In that version the family of the Bodhisat — whose name in that birth was Mahākancanakumāra — is very wealthy, being in the possession of 80 crores = 800 millions. Neither he nor his brothers or sister will marry still at the life-time of their parents; they have taken the determination of becoming ascetics after the death of their parents. They take their residence in the Himālayas, with the friend and the two servants. But in opposition to Çūra, it is not the maid-servant who prepares the meal, but they have that task done by turns, each of them being bound to perform it in his turn. The Bodhisat bears the loss of his lotus-stalks with less patience, more according to human nature. On the third day he convokes the brethren and interrogates them about the disappearance. No doubt, this trait points to the greater antiquity of this redaction. As to the metrical part, as has been stated above, st. 1—14 of the pâli text answer virtually and sometimes verbally to Çūra's 11—24. With Çakra's question in our st. 25 cp. st. 15 of the

¹ In the original some lines follow here, containing the identification of the different persons of this story with those who lived in the time of Gautama Buddha. Prof. Kern is right in bracketing them, for such identifications, as are the regular conclusion of the jātakas in the pâli collection of that name, are not found in Çūra's composition nor do they suit these chiefly ethical treatises, written with a quite different scope. No doubt, we have here an interpolation, as is also indicated by its very collocation after the ethical maxim which must be the final part of our tale. This is its translation:

And this jātaka has thus been explained by the Lord:

34—36. «I, the son of Çāradvatī [viz. Çāriputra], Maudgalyāyana, Kāçyapa, Pūrṇa, Aniruddha and Ānanda, we were the brothers of that time. Utpalāvārṇā was the sister and Kujjottarā was the maid-servant. Citra the householder was then the male slave, Sātāgiri the yaksha, Pārileya the elephant, Madhudātara the monkey, Kālodayin the Çakra of that time. Retain well this jātaka thus explained.»

Almost the same verses and names are read in the conclusion of this story in the pâli Jātaka (ed. Fausb. IV, p. 314).

pāli red. Further Ā's st. 26—28 are a rhetorical elaboration of what is contained in pāli st. 16 and 17; Ā's st. 29—30 correspond to pāli st. 18; Ā's st. 31 is nearly the same as pāli st. 19, and his 32 and 33 afford a refined shape of the plain words of pāli st. 20.

The Cariyā-piṭaka, too, has its bhisajātaka. But the composition of that name, which is n. 24 (p. 94) of Morris' edition has rather the appearance of being a fragment of the tale. It contains only the desire of the B. and his brothers to become ascetics, the purposes of their friends dissuading them at the request of their parents and the answer of the Bodhisat, on hearing which his parents, too, leave their home and part for the forest with their children. Here the tale ends abruptly.

XX.

THE STORY OF THE TREASURER.

(çreshṭhijātaka) ¹

A not-founded opinion of their possessing some virtue acts upon the virtuous in the mode of a stirring spur. So considering one ought to strive after the realizing of virtues; as will be taught in the following.

One time the Bodhisattva is said to have been some king's treasurer, illustrious for his learning, his noble family and his modest behaviour. He had lofty aspirations and a clever intellect, loved honest practices in business, and in consequence of his thorough study of many branches of science kept on elegance of speech. Compassionate as he was and in the possession of a large estate, he made the bliss of his wealth flow in all directions by his great gifts of charity. So he was considered the jewel of householders.

1. Being by his nature fond of righteousness, he had adorned his innate qualities by adding to them such as are acquired by education, as sacred learning and the like. So people were wont to consider him as deserving veneration above others.

One day, when that Great Being had gone out for some business to the king's palace, his mother-in-law came to his

¹ The title is the same as of the fourth jāt. of our collection, but çreshṭhin has here a different meaning.

house to visit her daughter. After the usual salutations and inquiries about the health, they entered into a conversation, in the course of which being alone with her daughter, the wife of the Bodhisattva, she turned to ask her questions like these: "Your husband does not disregard you, my dear, I hope? And does he know how to show you attention? He does not grieve you by misconduct, I hope?" And she answered with down-cast looks bashfully in a soft tone: "Such a virtuous conduct and behaviour as *his* are hardly to be met with even in a mendicant who has renounced the world." But her mother who, as the effect of old age, was a little dull of hearing, did not well catch the meaning of these words of her daughter, as they were spoken with shame in a rather low voice, and having heard the mention of a mendicant who had renounced the world, drew the inference that her son-in-law had become a religious mendicant. She burst in tears, and overpowered by the violence of her grief, indulged in lamenting and bewailing her daughter. "A fair behaviour and conduct is shown, indeed, by him who leaves the world, abandoning his affectionate family. And what has he to do with world-renunciation, after all?"

2. "What is the reason that such a person as he is, young, handsome, delicate, accustomed to a life of comfort, a favourite with the king, should feel inclined to the forest-life?"
3. "How did it happen that without experiencing any wrong from the side of his family and before old age could impair his figure and strength, he has left all at once and without pain his home abounding in wealth?"
4. "He, adorned by a decent behaviour, by wisdom and love of righteousness, he, full of compassion for others — how is it that he could come to such a reckless deed without mercy for his own family?"
5. "As he was in the habit of honouring grāmanas and brahmans, friends and clients, his own family and that larger family of the distressed, and as he considered a spotless conduct to be his highest wealth, say, could he not attain in the world that which he now seeks after in the forest?"
6. "Abandoning his chaste and devoted wife, the companion of his holy behaviour, how is it that he does not perceive

that by excessive love of the Law he is here transgressing the path of the Law?

7. "Alas! It is a pity! Fie upon the bad management of Destiny, that such pious men can leave their beloved relations without bending their mind to compassion, or that they can succeed even in the slightest part of the holiness, striven for in such a manner!"

When the Bodhisattva's wife heard those piteous and sincere lamentations of her mother on account of her husband having renunciated the world, she grew alarmed, being impressionable after the nature of women. Her countenance expressed her perturbation, for the sudden assault of sorrow and pain had shaken her mind. Bewildered as she was, she wholly forgot the subject and the connection of the conversation and reflected: "my husband has forsaken the world, and mother on hearing the sad news is come here in order to comfort me." Having thus made up her mind, the young, girlish woman began to lament and to weep, and with a loud cry swooned away. The other members of the family and the attendance, hearing the matter, became utterly distressed and burst into lamentations. On hearing that noise, neighbours, friends, kinsmen and other relations, clients, chiefs of brahmanical families, in short, the bulk of the citizens, as they were much attached to the treasurer, gathered to his house.

8. As a rule he had always shared the good and the ill fortune of the people. In consequence thereof the people, as if they had learnt this behaviour from him, showed him the like sympathy in both fortunes.

Now, when the Bodhisattva turning back from the king's residence had come near his dwelling-place, he heard the lamentations resounding from his house and saw the large multitude there assembled. He ordered his attendant to go and learn what the matter was, who having got that information came back and reported it to him.

9. "It has been rumoured, I do not know in what way, that Your Honour has given up his wealthy home to become a mendicant. This news has induced this large body of people to crowd there out of affection."

Upon hearing these words the Great Being felt something

like shame. His heart of innate pureness was alarmed, and the high opinion entertained of him would appear to him like a reproof. And he entered upon this reflection: "Oh! how much I am honoured by this favourable opinion of the people!

10—11. "If after obtaining this magnificent judgment of my virtues from the side of the citizens, I should cling to the home-life henceforward, would I not be a coward? I would make myself reputed as one attached to vice, and my behaviour confounding the virtues supposed of me would lose its candour, my person the esteem I now enjoy from the virtuous. So living, life would be insupportable to me.

12. "For this reason, in return for the honour conferred on me by public opinion, I will honour them again by realizing it, and affected with a pious love of the forest-groves, detach myself from my home with its vice-producing evil passions."

Having thus considered, the Great Being forthwith turned back and had himself ushered in to the king: "the treasurer wants to see once more Your Majesty." After being admitted to the king's presence, and after the usual salutations, being asked by the king the reason of his coming back, he said: "I desire to renounce the world and beg you to grant me your permission, Majesty."

On hearing this, the king was troubled and alarmed and said these affectionate words:

13. "What ails you that, while I am living who do love you more than your friends and kinsmen may do, you should want to part for the forest, as if I were unable to relieve you from that pain either by my wealth or my policy or my great power?"

14. "Are you in want of money, well take it from my side. Is it some grief that makes you suffer, I shall put it down. Or is it for any other purpose that you would part for the forest leaving your relations and me, who entreat you in this manner?"

At these affectionate and dignifying words of the monarch he answered in a tone of friendly persuasiveness:

15. "From whence can there arise grief to those whom your arm protects or such distress as makes money desirable? It

is not in consequence of such pain that I will part for the forest, but for some other reason. Hear, what it is.

16. "The report goes, Majesty, that I should have taken the vows as a religious mendicant. A lot of people, believing it, mourn for it and weep for sorrow. It is for this reason that I want to live in the solitude of the forests, since I have been judged a person creditable for conceiving this virtuous purpose."

The king replied: "Your Honour ought not to leave us on account of a mere rumour. The worth of persons like you does not depend on public opinion, nor should they acquire their illustrious virtues or lose them conformably to the idle talk of the people.

17. "Rumour is the result of free-acting imagination. Once abroad it runs about free and unchecked. Ridiculous he who in earnest minds such gossip, more ridiculous he who acts up to it!"

The Bodhisattva said: "No, no, Majesty, do not speak so! A *high* opinion of men must be acted up to. Your Majesty deign to consider this.

18. "When a man becomes reputed for holiness, Majesty, that person ought not to remain behind that reputation, if in fact he is pious, but, to say nothing more, his very shame must induce him to take upon himself the burden of that virtue.

19. "For being seen anyhow acting in accordance with that favourable account of his possessing that virtue, the renown of his glory will shine the more, whereas inversely he will be like a dried-up well.

20. "By a *false* reputation of virtue which will spread up to the time, when troubled by better intelligence it will disappear, the good renown of men is utterly destroyed. Once destroyed it is hardly able to shoot forth anew.

21. "Thus considering, I am about to abandon on this account my family and property, since those goods are the root of strife and trouble, and worth avoiding like black-hooded snakes with wrath-raised heads. It does not become you, Majesty, to oppose my determination.

22. "(Do not supply me with money). You are accustomed to show your attachment and gratefulness to your loyal servants, as becomes you, I know; yet what would to a

homeless mendicant be the use of money, which needs includes worldly goods and passions?"

So speaking the Great Being persuaded the king to grant him his leave. After which he directly set out for the forest.

But his friends, relations and clients met him and shedding tears and embracing his feet would withhold him. Some obstructed his way, placing themselves before him with respectfully folded hands. Some others endeavoured to lead him in the direction of his house with soft violence, by embraces and similar persuasive practices. Others again were prompted by their affection to address him in rather harsh terms, expressing their blame in some way or other. Some also would set before his eyes that he should have regard of his friends and family, for whom he was obliged to have compassion. Others, too, used their effort to convince him by argument, and combined proofs borrowed from the sacred texts to deductions of reasoning, to the effect that the state of a householder should be the holiest one. There were others again who exerted themselves in different ways to make him give up his design, partly dwelling on the hardships of the life in a penance-grove, partly urging him to fulfil his obligations and duties in the world to the end, partly expressing their doubt as to the existence of anything like reward in the other world. Now when he looked on his friends thus opposing his world-renunciation and earnestly endeavouring to hinder his depart for the forest with faces wet with tears, surely, this thought arose to his mind:

23. "If a person acts inconsiderately, it is the duty of those who claim to be his friends to care for the good of their friend, be it even in a rough manner. Such, indeed, is the righteous way of proceeding approved by the lore of the pious. How much the more, if the good they have in view be at the same time something pleasant.
24. "But as to *them*, is it possible that preferring the home-life and boldly deterring me from the forest-life as from the contact of some evil, they should express the judgment of a sound mind?
25. "A dead man or one in peril of death is a person to be wept for, likewise one fallen from the path of righteousness.

But what may be the meaning of this weeping for me, whilst I am alive but desirous of living in the forest?

26. "Suppose the separation from me should be the cause of their sorrow, why will they not stay in the forest with me? If however they like their homes more than me, why are they prodigal of their tears?
27. "But taken for granted that the attachment to their family prevents them from adopting the state of an ascetic, how is it that the like consideration did formerly not prevent them from risking their lives on the battle-field on many occasions?
28. "I have often experienced their genuine friendship by courageous deeds done by them both in times of adversity and prosperity, and now I behold its concrete form, embodied in their tears. Yet, notwithstanding this, that rooted friendship will seem mere guile to me, since they do not follow my example.
- 29—30. "As surely as it is high regard of their friend deserving regard, that makes their eyes full of tears, their heads reverentially bent, their words interrupted with sobs, while they are exerting themselves to hinder my departure, as surely their love ought to have the effect of bringing them to the praiseworthy resolution to go and wander about with me, lest they should appear like actors of a theatrical performance, to the shame of the pious!
31. "If anybody be in distress, be he ever so wicked a person, some two or three friends will keep with him, at least; but hard will it be to a man, however excellent by virtue, to get one single comrade, when setting out for the forest!
32. "Those who in battles, when danger was imminent from the side of furious elephants, used to get the better of me, even they do not follow after me now, when I lead them to the forest. Verily am I, are they the same who we were before?
33. "I do not recollect having done them any wrong that could cause the ruin of their attachment. So this behaviour of my friends may perhaps, after all, issue from the care of what they think my happiness.
34. "Or is it rather *my* worthlessness that hinders them to

- be my companions in the forest? No. Who, indeed, should have the power of loosening from virtue hearts once won by virtue?
35. "But why indulging in idle reflections about these persons? Forsooth, since they are not able to perceive the evils, however manifest, which are inherent to the life in a home, nor the virtues to be found in the penance-groves, they are blind, the eye of knowledge is shut to them!
36. "They are not capable of parting with worldly pleasures, the causes of sufferings both in this world and in the next, but forsake both the penance-grove which frees from those sufferings and me! Fie upon their infatuation!
37. "O, those very passions and evils by whose enticements these friends of mine and the whole of the creatures are prevented from tranquillity, I will crush them down forcibly whenever I will have obtained by residence in the penance-forest the excellent power of doing so!"
38. Of this kind were his reflections. And after thus making up his mind, he removed the manifold affectionate instances of his friends, made them plain his firm resolution in kind and gentle terms, and set out for the penance-forest.

In this manner, then, a not-founded opinion of their possessing some virtue acts upon the virtuous in the mode of a stirring spur. Thus considering, one ought to strive after the realizing of virtues. For this reason a pious man, being esteemed for his virtues as a monk or as a lay-devotee, must strive for his being adorned with such virtues as are suitable for that state. Further this story may be adduced with the object of showing the difficulty of finding companions for a religious life.

The parallel jātaka in the pâli collection of that name, n. 171, is short and written in the plain style proper to that work. Āra apparently much adorned and embroidered the simple story which he found in his sacred texts. Only one stanza out of the thirty-eight of this jātaka corresponds to a verse of the pâli redaction, viz. st. 18 which is virtually the same as pâli st. 1 (ed. Fausb. II, p. 65).