J Â T A K A M Â L Â

(GARLAND OF BIRTH-STORIES),

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

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(Continued from p. 500, vol. VIII.)

XXI.

THE STORY OF CUDDABODHI. ¹

(Cuddabodhijâtaka)

By keeping down his anger a man appeases his enemies, but doing otherwise he will incite them. This will be taught as follows.

One time the Bodhisattva, that Great Being, was born in this world in some noble brahmanical family, it is said, who enjoyed a great renown for their practice of virtues in a grand style, owned a large and well-secured estate, were honoured by the king and favoured by the gods. In course of time he grew up and, having duly received the sacraments ², as he exerted himself to excel in the virtue of learning, he became within a short time renowned in the assemblies of the learned.

1. The fame of the learned unfolds itself in the assemblies of the learned, in the same way as jewels get their repu-

¹ Though the Bodhisattva's name which he bore in this existence is not mentioned by Çûra, yet it appears from the pâli recensions, that Cuddabodhi, literally = „Little Bodhi”, is intended as his proper namé.

² Cp. the first note on story XII *supra*.

tation with jewellers, as heroes are known on the battle-field.

Now when the Great-minded One according to his thorough study of the Law in previous existences and to the enlightenment of his mind by wisdom, had familiarized himself with (the virtue of) world-renunciation, his house did no longer please him. He understood that worldly pleasures are the abode of many evils and sins, attended as they are by plenty of displeasure in consequence of strife, quarrel, infatuation, and subject to losses of wealth either from the side of the king, or because of water or fire or thieves or unfriendly kinsmen; so he was convinced that they never can satisfy those who enjoy them. Accordingly, shunning them like poisonous food and having regard of his Self, he parted with his fair hair and beard, resigned the delusive brilliancy of a householder's dress, and putting on the vile orange-coloured robes, embraced that glorious state of the ascetic life disciplined by rules and restrained by vows. His wife who loved him much likewise cut off her hair, and setting aside the care of apparelling her body and trimming¹ it with ornaments, followed the example of her husband and covered her limbs with the orange-coloured robes. But even in that humble dress, she was adorned by the natural beauty of her form.

Now, when the Bodhisattva understood her determination of going with him to the penance-forest, knowing that the delicate constitution of a woman is unfit for the ascetic life, he spoke to her: "My dear, truly, you have shown me now your sincere affection. This may be sufficient. Do not persist in your determination of being my companion in the forest. It would be rather convenient for you to have your residence in such a place, as where other women dwell who have forsaken the world; with *them* you should live. It is a hard thing to pass the night in such places, as are suitable for wandering ascetics. Look here,

2. "Cemeteries, desert houses, mountains, forests infested by ferocious animals, are the resting-places of the homeless

¹ It must be read *âhâryavibhûshaṇaṃ* instead of *âhâryâṃ* a misprint.

ascetics; they take their rest in whatsoever place the sun sets for them.

3. "Being intent on meditating, they always like to walk alone and are averse even to the sight of a woman. Therefore, make up your mind to desist from your purpose. What profit may you have from that wandering life?"

But she who had firmly resolved upon accompanying him, answered him something like this, while her eyes grew dim with tears:

- 4—5. "If I should suppose my going with you a matter of fatigue rather than of joy, do you think I would desire a thing which causes suffering to myself and displeasure to you? But it is because I cannot bear living without you, that you must put up with this lack of obedience to your order."

And though he repeated his instances, she never would turn back. Then the Bodhisattva gave up his opposition and connived at her companionship ¹. As the female cakravāka ² goes after her mate, she went along with him in his wanderings through villages and towns and markets.

One day after meal-time he performed the usual rite of profound meditation (dhyāna) in a lonely part of some forest. It was a splendid landscape, adorned with many groves of trees affording much shade and waited on, as it were, by the sunbeams peeping here and there through the thick foliage modestly and with the softness of the moonlight; the dust of various flowers overspread the ground; in short, it was a pure place. In the afternoon he rose from his profound meditation and was sewing rags together to clothes. ³ And at no great distance from him, she, the companion of his homeless life, embellishing by the splendour of her beauty the trunk of some tree in whose

¹ The Bodhisattva followed here the same line of conduct, as was afterwards observed by him in his Buddha-existence. The order of nuns was admitted by the Lord but reluctantly, see Kern, *Geschiedenis van het Buddhisme*, I, p. 140—142.

² The cakravāka, the ruddy goose, is a constant type of conjugal love in Indian poetry, and often used in similes in order to express the happy state of a married couple, when united, or the unhappy one, when separated.

³ pāmsukûlāni sīvyati sma. According to the literal meaning of this term, the rags should be taken from a dung-hill or a sand-hill. For the rest compare Kern, quoted above, II, p. 14 and 31.

shade she sat down like a deity, was meditating on such subject and in such manner as he had enjoined her. It was the season of spring, when gardens and groves bear the greatest loveliness. On all sides young and tender shoots abounded; the soft humming of crowds of bees roaming about was heard as well as the cries of joy uttered by the lascivious cuckoos; the lakes and ponds, adorned as they were with laughing lotuses and waterlilies, were an attraction for the eyes; and the sense of touch was caressed by the soft winds scented with the manifold odours and perfumes of blossoms. To enjoy that magnificence of spring, the king of that country made a tour in the groves¹ and came to that very spot.

- 6—7. Indeed, it does afford gladness to the mind to behold forest-regions at spring-time, when their various blossoms and flower-clusters make them bright, as if that season envelops them with its pomp, when the he-cuckoo and the peacock sing, the drunken bees make their buzzing sound, when soft grass-plots cover the earth and lotuses fill up the water-basins. Then the groves are the playing-grounds of the Love-god.

On seeing the Bodhisattva, the king respectfully drew near him and after the ceremonial greetings and complimentary words sat down apart. Then, on perceiving the female ascetic, that much lovely apparition, the beauty of her figure perturbed his heart, and though understanding that she must certainly be the companion of his religious duties, owing to the lasciviousness of his nature, he reflected on some contrivance to carry her away.

8. But having heard of the transcendent power of the ascetics, that the fire of their wrath can shoot a curse as its flame, he refrained from a rash deed of contempt against him, even though the Love-god had destroyed the moral checks which might have retained him.

Then this thought entered his mind: "Let me examine the extent of his penance-obtained power. After this I shall be able to act in a proper manner, not before. If his mind is ruled by passionate affection for her, surely, he

¹ In the pāli recensions of our story the couple had taken their residence in the royal pleasure-grove in the very neighbourhood of Benares.

has no power gained by penance. But if he were to prove dispassionate or to show little interest in her, then he may be supposed to possess that sublime power." Having thus considered, the king, desirous of learning that penance-power, spoke to the Bodhisattva as if he wished his good. "Say, ascetic, this world abounds in rogues and bold adventurers. Why, it is not fit for Your Reverence to have with you such a handsome person as this companion of your religious duties in remote forests, where you are destitute of protection. If she were to be injured by somebody, certainly people would have to censure me, too. Look here.

- 9—10. "Supposed, while living in so lonely regions, some man contempting both you, a penance-exhausted ascetic, and Righteousness, were to take her away by force, what else would you do in the case but wail on her account? Indulging in anger, forsooth, agitates the mind and destroys the glory of a religious life, since it tends to the detriment of it. It is, therefore, fit to let her live in an inhabited place. Of what use, after all, is female company to ascetics?"

The Bodhisattva said: "Your Majesty has spoken truth. Yet hear what I would resort to in the said occurrence.

11. "Who were to act in such a case against me,
 "Should pride him stir or thoughtless rashness move him,
 "Forsooth, I would, while living, not release him,
 "A rain-cloud like, that never will forbear dust."

The king, then, thought: "he takes a strong interest in her, he does not possess the miraculous power gained by penance," and despising the Great Being, was no longer afraid of the consequences of an injury inflicted on him. Ruled by his passion, he ordered his attendants who stood in charge of his zenana: "Go and fetch this female ascetic into my zenana." On hearing this order, she, like a deer assailed by a ferocious animal, showed her fear, alarm and dismay by her changed countenance, her eyes filled with tears, and being unable to bear her grief, she lamented in a faltering voice much like this:

12. "To mankind, overcome by sufferings, the king is the best resort, it is said, like a father. But whose help

can be implored by him, to whom the king himself is an evil-doer?

13. "Alas! The guardians of the world-quarters (lokapālās) ¹ have been dismissed from their office or they do not exist at all or they are dead, since they make no effort to protect the oppressed. Dharma himself it is but a mere sound, I suppose.
14. "But what do I charge the celestials, while my lord himself is in this manner keeping silence, undisturbed by my fate? Are you not bound to protect even a stranger who is ill-treated by wicked people?
15. "By the thunderbolt of his curse he might change a mountain into dust, if he were to pronounce the word 'perish', and still, he does not break his silence and quiet, whilst his wife is thus injured! And I must live to see this, wretched woman that I am!
16. Or am I a bad person, scarcely deserving pity after coming into this distress? But ascetics ought to behave with compassion towards any one in distress. Is not this their proper line of conduct?
17. "You bear in mind, I fear, even now my refusal of leaving you, when you ordered me to turn back. Alas! Is then this catastrophe the happiness I longed for by means of the fulfilment of my own wish though against yours?"

While she thus lamented — and what else could she do, the helpless woman, but cry and wail and weep in piteous accents? — the royal attendants, obeying to the orders of the king, placed her on a chariot and before the very eyes of the Great Being carried her to the zenana. The Bodhisattva, however, had repressed his powerful anger by the power of his tranquillity and was sewing his rags just as before without the slightest perturbation, as calm and serene as ever. To him the king spoke:

18. "Threatening words of indignation and anger you did utter in a loud and strength-betraying voice, almost roaring, but now, on seeing that beauty ravished before your eyes,

¹ The guardians of the world-quarters are the regents of the cardinal points: Indra, Agni, Yama, Nairṛta, Varuṇa, Vāyu, Kubera and Īṣa or Īṣva (see *Amarakoṣa* I, 3, 2). It is plain that in the popular belief these gods were more than others the *dei praesentes*, who witness human actions and may afford succour.

you keep quiet and are in low spirits because of your lack of power.

19. "Why, show your wrath, either by the strength of your arm or by the miraculous might you have stored up as the result of your penance. Who, not knowing the compass of his own faculties, engages himself to deeds he cannot carry out, such a one loses his splendour, you know."

The Bodhisattva replied: "Know that I *did* keep my engagement, Majesty.

"Who was about in the said case against me
 "To act and struggled, I did not release him,
 "But kept him down, put him by force to quiet.
 "So you must own that I made true my promise."

That excessive firmness of mind of the Bodhisattva, betrayed by his tranquillity, did not fail to make impression on the king and to inspire him with respect for the virtues of the ascetic. And he entered upon this thought: "This brahman must have hinted at something else, speaking thus, and I, not understanding his mind, committed a rash action." This reflection arising within him, induced him to ask the Bodhisattva:

21. "Who was that other who acted against you and was not released by you, however he struggled, no more than rising dust is forborne by a rain-cloud? Whom did you put to quiet then?"

The Bodhisattva answered: "Hearken, great prince.

22. "He, whose forthcoming robs the insight and without whose appearance man sees clear, rose within me, but I did oppress him; Anger is the name of that being, disastrous to his fosterer.
23. "He, at whose appearance the foes of mankind rejoice, rose within me, but I did oppress him, that Anger who would have caused gladness to my enemies.
24. "Him who, when bursting forth, induces man to nothing good and blinds the eye of mind, him I did subdue, o king; Anger is his name.
25. "Yea, I have destroyed that hideous-looking ferocious monster stirring up within me, that anger, which becomes to him whom it has subdued the cause of leaving his good and losing even his profit obtained before.

26. "As fire, by incessant rubbing, arises from a piece of wood to the destruction of that very log, in the same way wrath, breaking out by the false conceptions it produces in the mind of a man, is tending to his ruin.
27. "Who is not able to appease the heart-burning fever of anger, when fire-like it bursts forth with fierceness, such a one is little esteemed; his reputation fades away, just as moonshine, that friend of the waterlilies, fades in the blush of dawn.
28. "But who, not heeding evils from the side of other people, looks at anger as his real enemy, of such a man the reputation shines with brightness, like the auspicious lustre which streams down the disc of the crescent.
- "Further, anger has many more inconveniencies, attending that great sin.
29. "An angry man, though resplendent with ornaments, looks ugly; the fire of wrath has taken away the splendour of his beauty. And lying on a precious couch, he does not rest at his ease, his heart being wounded by the arrow of anger.
30. "Bewildered by wrath, a man forgets to keep the side by which to reach the happiness suitable for himself and runs off on the wrong road, so that he gets rid of the happiness consisting in a good reputation, as the moon is deprived of its lustre in the dark part of its menstrual course.
31. "By wrath he throws himself headlong into his ruin in spite of the efforts of his friends to restrain him. Mostly he gets into a stupid rage of hatred, and the power of his mind being paralysed, he is unable to distinguish between what is good for him and bad.
32. "Carried away by his anger, he will commit sinful actions to be repented with many misfortunes for centuries. Can enemies, whose wrath has been provoked by severe injuries, do anything still worse than this?
33. "Anger is our adversary within us, so know I. Who may bear the free course of its insolence?
34. "For this reason I have not released that anger, although it was struggling within me. Who, indeed, may suffer himself to overlook an enemy able to do such mischief?"

These heart-moving words and the marvellous forbearance he had proved by them to possess, converted the heart of that king who spoke:

35. "Worthy, indeed, of your tranquillity of mind are these words you have spoken!.... But, why use many words? I was deceived because I did not understand you."

And it was not enough for him to praise the Bodhisattva in this manner. He approached to him and throwing himself to his feet confessed sin. And he dismissed also that female ascetic, after obtaining her pardon, and offered himself to the disposal of the Bodhisattva as his attendant.

In this manner a man by keeping down anger appeases his enemies, but doing otherwise he will incite them. Thus considering, one ought to strive after the suppression of anger. This story is also to be told in connection with such sayings as treat of the precept of forbearance, viz. "in this manner unfriendly feelings are set at rest by friendliness, and by self-restraint hatred is not allowed to wax" and "in this manner he who banishes anger acts to the benefit of both." Likewise when expounding the sinfulness of anger and treating of the high-mindedness of the Tathâgata.

Of the two pâli redactions of this story that in the *Cariyâ-piṭaka* is rather short and incomplete, nor does it contain that which is the *pointe* of the tale, the ambiguous engagement of the Bodhisat. The other, which is n. 443 of the *Jâtaka*, is upon the main in accordance with the narration of Çûra. It differs, however, in some particulars. When the king committed the deed of violence, the two ascetics had not yet reached the faculty of dhyâna, it seems (ed. Fausb. IV, 23, 10). The carrying off of the B.'s wife and the questions put by the king to the B. are separated by some interval of time, during which the king returned to his capital Benares and after speaking with the wife, went back to his gardens in order to question the husband. Moreover, both he and she are told in the *Jâtaka* to have been celestials who had descended from the Brahmaloka to be born among men.

Çûra has much embellished this tale, especially enlarged its lyrical parts. His stanzas 11 and 20, containing the engagement and its explication, by far surpass the corresponding st. 2 and 4 of the *Jâtaka*-text. Upon the whole there is here a great difference in the wording of the parallel stanzas, save Çûra's st. 22—24 which are almost identical with Jât. 6—8. For the rest compare

Çûra st. 9 with Jât 1.

" " 18 and 19 with Jât. 3.

" " 21 with Jât. 5.

" " 25 " " 9.

Çûra st. 26 [with Jât. 10 and 11.

" " 27 " " 12.

" " 28 " " 13.

In Jāt. 12 anger is compared to *kālapakkhe candimā*. In our Jātakamālā this common likeness is not found at the parallel passage (st. 27), where Çūra has substituted for it another more poetical in that connection, but in stanza 30.

XXII.

THE STORY OF THE HOLY SWANS.

(haṃsa-jātaka)

The virtuous, even when being in distress, behave in such a manner as cannot be imitated by the impious; how much less are the latter able to follow up the conduct of the virtuous, when favoured by fortune! This will be taught as follows.

One time, it is told, the Bodhisattva was a king of swans. He was the chief of a large tribe of swans, numbering many hundred thousands who lived in the lake Mānasa ¹. His name was Dhṛtarāshṭra. The commander of his army who was called Sumukha ² was skilled in the management of affairs, knowing all about the right and the wrong policy; his keen intellect enabled him to encompass the objects and events over a large extent of space and time; born from an illustrious family, he embellished the nobility of his extraction by his talent, his courtesy, his modesty; he was endowed with the virtues of constancy, honesty, courage and distinguished by the purity of his conduct, livelihood and behaviour; moreover he was capable of enduring fatigue, vigilant and clever in military marches as well as battles and bore a great affection to his master. In consequence of their mutual love the grand-

¹) Lake Mānasa, the sacred lake on the mountain Kailāsa in the Himālayas is, according to tradition, the native place and main residence of those holy swans, much celebrated in Hindu mythology.

²) The original text has here this interpolation „who was the presbyter Ānanda at that time,” of course bracketed by the editor. Comp. the note at the end of story XIX.

eur of their qualities shone the more; and as they were in the habit of instructing that flock of swans as a teacher and his foremost disciple would instruct the whole rest of his pupils, or a father with his eldest son his other sons, inculcating upon their mind a peaceable behaviour towards others and such more matters, as lead to the benefit of the creatures, they offered a spectacle of great admiration to the Devas, Snakes, Yakshas, Vidyâdharas ¹ and holy ascetics who witnessed them.

1. As of a bird in the sky both wings are incessantly occupied in holding up his body, so these two knew of no other business than that of supporting the body of Salvation for their flock of swans.

Now that tribe of swans, being thus favoured by them, as all creatures are benefitted by the extension of the sway of Dharma (righteousness) and Artha (material interest), attained a state of great thrift. Consequently that lake bore the utmost beauty.

- 2—3. Adorned by that tribe of swans who by their sound would remind of the soft and lovely noise of the anklets of women ², that lake was splendid. When keeping together, the swans resembled a moving grove of lotuses. When dispersed or divided into separate groups of unequal size, they made the lake surpass even the beauty of a sky embellished with scattered parcels of clouds.

Enchanted with that exceeding splendour, which was the effect of the virtue of that lord of swans, intent on the good of all creatures, and of Sumukha, his commander-in-chief, crowds of Siddhas, Rshis, Vidyâdharas and deities often and in many places delighted in conversing on the glory of those two.

4. "Their magnificent figure resembles pure gold, their voice utters articulate speech, righteousness is the norm of their modest behaviour and their policy. Whosoever they may be, they bear but the shape of swans."
5. Such fame of them, spreading through the world by the report of those superhuman beings who free from jealousy

¹ The Vidyâdharas are a class of highly gifted beings, supposed to live in the sky.

² Compare stanza 18 of story II *supra*.

celebrated their virtues, found a general belief to such an extent, that it became a topic of conversation in the councils of the kings, where the account of their glory circulated like a present.

Now in that time one Brahmadata¹ was king in Benares. Having often heard in his council his trustworthy officials and the foremost among the brahmins highly extol the excessive qualities of that lord of swans and of his commander-in-chief, he became more and more affected with curiosity to see them. So he said to his ministers who were very clever, having studied many branches of science: "Well, sirs, set at work the cleverness of your mind and try to think out some means by which I might obtain at least the sight of those two excellent swans." Then the ministers let their powerful minds go over the road of political wisdom, and having discovered by thinking the object wanted, said to the king:

6. "Prospect of happiness allures the creatures to withdraw from any place, Majesty. For this reason, the rumour of the existence of some extremely good qualities conducive to their happiness may bring them hither.

"Therefore Your Majesty deign to order some beautiful lake, of the same kind as that where those lovely-shaped swans are reported to live, but still surpassing its brilliancy, to be constructed here in some of your forests; which being done, you must make known by proclamation to be repeated every day, that you grant safety to all birds. Perhaps the rumour of the surpassing excellence of this lake, conducive to their happiness, may excite their curiosity and draw them hither. Do but consider, Majesty.

7. "Mostly happiness once obtained loses its flavour and ceases to be taken into account, but such happiness as rests upon hearsay seems lovely and draws the mind, because it is remote from the eyes."

The king accepted their proposal and had a great lake, which by the splendour of its magnificence rivalled which Lake Mānasa, constructed in a short time in a place not

¹ Brahmadata, the king of Benares is the fabulous prince, under whose reign a great number of the stories of the pāli Jātaka-book happened.

too near the park which was skirting his capital. It was a most charming basin of pure water and very rich in waterplants, embracing various kinds of lotuses and waterlilies: padma, utpala, kumuda, puṇḍarīka, saugandhika, tamarasa, kahlāra. ¹

8. Flowery trees, bright with their wavering twigs and uplifted foliage, surrounded its shore, as if they had taken possession of that place in order to contemplate that lake.
9. Swarms of bees, as if attracted by its laughing lotuses, which rocked on its gently wavering waves, roamed hovering over its surface.
- 10—11. Here its beauty was enhanced by its various waterlilies, expanding when the moonbeams awaked them by their gentle touch, and then themselves resembling patches of moonshine piercing through the foliage. There the pollen of lotuses and waterlilies, conveyed by the finger-like waves, would ornament its shore with gold-wires, as it were.
12. In many other places, where it was covered with the lovely petals and filaments of lotuses and waterlilies, it showed a wide-spread splendour, as if it bore a gift of homage.
13. Another ornament was effected by the limpidity and calmness of its water, which was so transparent as to show the sharp contours and the fair hues of its crowds of fishes, no less conspicuous while swimming beneath its surface, than they would have been moving in the sky.
14. Near such places, as where the elephants, dipping their trunks in it, blew forth cascades of spray glittering like a string of pearls loosened, it seemed as if the lake carried waves ground to dust after being driven upon rocks and scattered upwards.
15. Here and there it was perfumed, so to speak, with the fragrances emanating from the ointments used by bathing Vidyādhara women, from the streams of juice of elephants in rut ² and from the dust of its flowers.
16. Being so brilliant, that lake was like a common mirror

¹ In the pāli redaction n. 534 of Fausb. Jātaka five different hues are mentioned of the lotuses in the lake constructed by the king (see V, 357, 15).

² Cp. story II, st. 6 and story IX, st. 12.

to the stars, the wives of the Moon-god. Gay birds abounded and their warbling resounded in it.

Such, then, was the lake he had ordered to be constructed and which he had given to the whole nation of birds to have the unobstructed use and enjoyment of it. Accordingly, in order to inspire confidence to all birds, he ordered a proclamation, by which he granted them security, to be repeated day after day. It ran in these terms:

17. "The king is glad to give this lake, inclusive of the groves of lotuses and waterlilies covering its waters, to the birds and grants safety to them."

One time, when autumn having drawn away the dark curtain of clouds, dispensed its beautiful gifts, enlarging the horizon clear and pure, it embellished the lakes, as usual, with the calmness of their water and the brilliancy of their clusters of lotuses disclosed. It was the season, when the Moon, as if the power of its darts had extended, reaches the highest pitch of loveliness and youthfulness, when Earth, adorned with the harvest-bliss of manifold crops, offers a fair aspect, and when the younger among the swans begin to show themselves abroad. Now, some couple of swans, who belonged to that very tribe of the Bodhisattva, flew up from Lake Mānasa and passing over different regions gay with the splendour of autumn, at last came to the realm of that king. And there they saw that lake and the wonderful beauty effected by its flowers; for its lotuses, when expanded, made it glow as with flames, and its waterlilies, when opening, gave it a laughing aspect. They heard the echoes of the confused sounds of crowds of birds and the humming of the bees who were busily roaming over its flowers. They smelled the scent of the dust of its lotuses and waterlilies, scattered about by the gentle, cool and soft breezes, which seemed to have the task of gliding over the wreaths of its waves. Though accustomed to Lake Mānasa, that couple of swans were touched by the surpassing loveliness and splendour of that other lake; and this thought entered their mind: "Oh! if our whole tribe were to come here!"

18. Generally people, obtaining some pleasure in the reach

of everybody, will in the first place remember their friends, owing to the suggestion of their love.

That couple remained there, diverting themselves as they best liked, till the next rainy season. In the commencement of that period, when masses of clouds like hosts of the Daityas advance causing darkness, yet not too thick and interrupted by flashes of lightning glittering like brandished weapons; when the gay troupes of peacocks perform their dances and display the beauty of their wide-opened feather-tails, while uttering their loud and continual cries, as if they exulted at the triumph of the clouds, and also the smaller birds have become loquacious; when brisk winds blow, fragrant with the flower-dust of forest-trees: the sâl, the kadamba, the arjuna and the ketaka ¹, and producing a welcome coolness, as if they were the breathing of the forest; when flocks of young cranes, showing themselves in the sky, contrast with their dark background so as to have the appearance of being the cloud's rows of teeth, so to speak; when the swans are anxious to leave and give vent to their longing by soft and small cries ² — on that opportunity our couple of swans returned to their Lake Mânasa. And paying their respects to their lord, they told him of the regions they had happened to visit before, and gave him an account of the surpassing merit of that lake whence they had just returned. „Majesty, south from

¹ The sâl-tree, *vatica robusta*, is renowned for its timber; the kadamba, which is said to put forth buds at the roaring of thunderclouds (cp. Meghadûta 26), has orange-coloured flowers with petals (cp. Kumârasambhava III, 68); the arjuna is the *terminalia arjuna* with useful rind; the ketaka is the *pandanus odoratissimus*.

² This description of the signs of the approaching rains is a topic often met in Indian rhetorical style. Cp. f.i. the beginning of the fifth act of the Mṛcchakatikâ, thus freely rendered by Wilson:

A heavy storm impends; the gathering gloom
Delights the peafowl and distracts the swan
Not yet prepared for periodic flight.

.....
..... Through the air,

A rival Keçava, the purple cloud
Rolls stately on, girt by the golden lightning
As by his yellow garb, and bearing high
The long white line of storks, the God's pure shell.

Instead of „storks” the original has *balâkâḥ* „cranes.”

Mount Himavat, they said, there lives at Benares a king of men, named Brahmadata, who has delivered to the birds a large lake of marvellous beauty, possessing amenities of indescribable loveliness. All birds may enjoy it at their free will and wish, and safety is warranted to them by a royal decree which is made known every day by proclamation. The birds divert themselves there as unrestrained and fearless as if they stayed in their homes. When the rains are over, Your Majesty ought to go there." On hearing this, the whole tribe of swans were affected with a strong desire of visiting that lake. The Bodhisattva, then, fixing his looks with an inquisitive expression upon the face of Sumukha, his commander-in-chief, said: "what do you think about this?" Sumukha, after bowing his head, answered: "I deem it unfit for Your Majesty to go there. Why? Those amenities and charming sceneries are after all but a kind of allurements, and while living here we are in want of nothing. Generally speaking, the hearts of men are false, their tender compassion is deceitful, and under the guise of factitious sweet words and kind attentions they conceal a cruel and wicked nature. Your Highness deign to consider this.

19. "Quadrupeds and birds are wont to express their true feelings by the import of their cries. But men are the only animals skilled in producing sound meaning the contrary of their intentions.
20. "Of course their sweet language is anything but disinterested and a very efficacious instrument. Merchants make likewise expenses with the aim of obtaining gain by doing so.
21. "Therefore, Majesty, on account of such a trifle it is not fit to put confidence in anybody. A line of conduct which is dangerous and contrary to the rules of political wisdom cannot be but unsuccessful, even if it be followed in order to attain some goal.

"If, however, the excursion to that lake *must* be made, it is not suitable for us to stay there for a long time or to bend our minds to the resolution of taking our residence there; we have only to go and enjoy its magnificent beauties, to return soon. Such is my advice."

Now, as the Bodhisattva was requested again and again

by his subjects, whose curious eagerness for visiting the Benares lake was ever waxing, once on a night of autumn, bright with the pure lustre of the moon, the asterisms and the stars, he complied with their wishes. And accompanied by Sumukha and a numerous crowd of swans, he parted in that direction, resembling the Moon-god with his attending band of light autumn-clouds.

22. As soon as they beheld the charming splendour of that lake, surprise mingled with gladness overwhelmed their minds. When they entered it, they added to it no less brilliancy by their picturesque grace and the lovely groups they formed, taking possession of it.
23. Owing to the different surpassing beauties of its conditions, by which it excelled Lake Mānasa, they were ravished, and in time their attachment to the new residence effaced Mānasa from their hearts ¹.

They heard the proclamation of safety, perceived the freeness of movement of the birds residing there and were gladdened by the beautiful show of the lake. When rambling over its waters, their delight still increased, as one would enjoy an excursion in a park.

Now the guardians of that lake reported the arrival of those swans to the king, saying: "Majesty, two excellent swans who bear quite a similar shape and are distinguished by quite similar qualities, as those famous ones are said to possess, have arrived to Your Majesty's lake, as if they wished to enhance its beauty. Their fine wings are shining like gold, their beaks and feet have a lustre which even surpasses that of gold, their size exceeds the average and they have well-shaped bodies. A retinue of many hundreds thousands of swans have come with them." Having been thus informed, the king selected among his fowlers one who was renowned and acknowledged for his skill in the art of bird-catching and committed to him the honourable charge of catching them. The fowler promised to do so, and having carefully watched the places, which those two swans were in the habit of frequenting and haunting, laid down on different spots strong snares well-hidden. Now, while the swans

¹ In the original this stanza contains a pun. The name of the lake and the word meaning "mind" are both mānasa.

were wandering far and wide over the lake, with minds cheerful and rejoiced and without suspecting any mischief, trusting the grant of safety, their lord got by one foot entangled in a snare.

24. Trustfulness, indeed, is pernicious. Excited with subtle contrivances by those who inspire confidence, it first obliterates the suspicion of danger, then causes carelessness and want of policy.

Then the Bodhisattva, lest a similar misfortune should befall also anybody else of them, announced by a special cry the dangerousness of the lake. Upon which, the swans, alarmed at the capture of their lord, flew up to the sky, uttering confused and dissonant cries of fear, without regarding each other, like soldiers whose chief warrior has been killed. Yet Sumukha, the commander-in-chief, did not withdraw from the side of the lord of swans.

25. A heart bound by affection does not mind imminent peril. Worse than death is to such a one the sorrow which the miserable distress of a friend inflicts on it.

To him the Bodhisattva said:

26. "Go, Sumukha, go, it is not fit to loiter here. What opportunity shouldst thou have of helping me, since I am in this state?"

Sumukha spoke:

27. "No final death I can incur, when staying here, nor shall I, when going, be freed from old age and death. I always attended on thee in thy prosperity. How, master, should I be capable of leaving thee in calamity?"

- 28—29. "If I were to leave thee, prince of birds, on account of such a trifle as is the thread of my own life, where could I find a shield against the shower of execrations I would have deserved? It is not right, my liege, that I should leave thee in thy distress. Whatever fate may be thine, I am pleased with it, o lord of birds."

The Bodhisattva spoke:

30. "What other may be the fate of an ensnared bird than going to the kitchen? How can that prospect please thee who art in the free possession of thy mind and thy limbs?"
- 31—32. "Or what profit dost thou see for me or thyself or the whole of our kindred in the death of both of us? And

what profit mayst thou explain to be in giving up thy life on an occurrence, where there is no profit discernable, no more than level and unlevel may be discriminated in the dark?"

Sumukha spoke:

- 33—34. "How, most excellent of birds, dost thou not perceive the profit in following the path of Righteousness? Gathering merit by righteous actions in the right manner produces the highest profit. Accordingly, taking in account the precepts of Righteousness and the profit which is the effect of acting up to them, and moved by attachment to thee, I do not cling to life."

The Bodhisattva spoke:

- 35—36. "Verily, such *is* the law for the virtuous, that a friend, minding his duty, shall not abandon his friend in distress, if even his life be imperiled. For this reason I state: thou *didst* honour the law of Righteousness, thou *didst* show thy devoted affection to me. But now, I pray thee, grant me this last request. Fly away, I give thee leave.

37. "Moreover, it is *thy* task, wise as thou art, to fill up the gap caused to our friends by the loss of me, since Destiny has ordained it thus." ¹

38. While they were thus conversing, vying with each other in mutual affection, lo, the fowler appeared, rushing upon them like the God of Death.

As soon as they became aware of his approach, the two excellent birds became silent. Now, the Nishāda ² seeing that the tribe of swans had flown away, was persuaded "certainly, some one of them has been caught;" and going round the different places, where he had laid down his snares, discovered those two foremost swans. He was surprised at their beauty, and thinking both of them to be ensnared, shook the snares placed in their neighbourhood. But when he perceived that one was caught and the other, loose and free, was keeping him company, his astonishment

¹ The pāli redaction in Fausb.'s Jātaka (n^o. 533) is here of use to elucidate the meaning of the corresponding stanza in the Jātakamālā. It seems to me that kāle and paramasambhūtam of the pāli text are preferable to kārye and paramasambhṛtam of Çūra.

² The fowler, therefore, belonged to this low class of people. The Nishādas are fishermen, hunters and the like, originally mountaineers of non-aryan origin.

- increased, and drawing near to Sumukha, he spoke to him:
 39—40. "This bird, being caught in a strong snare, misses his freedom of movement. For this reason he cannot mount to the sky, though I am come near to him. But thou who art not fastened, who art free and strong and hast thy winged carriage at thy disposal, why dost thou not hastily fly up to the sky at my arrival?"

On hearing this, Sumukha addressed him with human language in a voice which distinctly articulated syllables and words and by its sonority manifested the firmness of mind of the speaker, even now when it was employed to put to evidence his virtuous nature.

- 41—42. "How is it, thou askest me, that I, though able to go, do not go. Why, the cause thereof is this. This bird here suffers the misfortune of being insnared. Thou hast power over him, whose foot is entangled in this strong snare, but he has power over me by still stronger fetters, his virtues, by which he has fastened my heart."

Upon this the Nishâda, affected with high admiration and almost in ecstasy ¹, once more asked Sumukha.

43. "For fear of me the other swans left him and flew up to the sky. Thou however dost not leave him. Say, what is this bird to thee?"

Sumukha spoke:

44. "My king he is, my friend he is, whom I love no less than life, my benefactor he is, and he is in distress. On this account I never can desert him nor mind that, thus proceeding, I am to risk my own life."

And observing the feelings of waxing tenderness and admiration which appeared in the Nishâda, he continued:

45. "O! If this our conversation might lead to a happy end, my friend! If thou wert to obtain the glory of a virtuous action by setting us free now!"

The Nishâda spoke:

46. "I do not wish thy sorrow, and it is not thou I have caught. Why then, go free and join thy relations who will be glad seeing thee!"

Sumukha spoke:

¹ Literally: feeling the sense of horripilation.

47—48. "If thou dost not wish my sorrow, then thou must do my request. If thou art content with one, well, leave him and take me. Our bodies have an equal size and compass, and our age is the same, I tell thee. So, taking me as a ransom for him, thou wilt not lose thy profit.

49—50. "Why, sir, do consider it well. O that thou mayst be greedy to possess me! Thou mayst tie me before and afterwards release the king of birds. By this deed thou wouldst enjoy the same amount of gain, thou wouldst have done my request, thou wouldst also cause gladness to the tribe of swans and obtain their friendship, too.

51. "Now then, gladden the host of swans by setting their lord at liberty, that they may see him again in his resplendent beauty in the clear sky, resembling the Moon when released from the Lord of Daityas ¹."

The Nishâda, though accustomed to a cruel trade and hard-hearted by routine, was much touched by these words of the bird uttered in a firm yet soft tone and imposing by their import. For they magnified the attachment to one's master without minding one's own life and were a strong manifestation of the virtue of gratitude. Overpowered by admiration and respect, he folded his hands and lifting them up to Sumukha, said: "Well-said, well-said, noble being.

52—53. "If met with among men or deities, such self-denial would pass for a wonder, as is practised by thee claiming it thy duty to give up thy life for the sake of thy master. I will pay thee my homage, therefore, and set free thy king. Who, indeed, may be capable of doing evil to him who to thee is dearer than life?"

With these words the Nishâda without caring the mandate of his king, listening to the voice of his compassion, made his excuses to the king of swans and released him from the snare. And Sumukha, the commander-in-chief, utterly rejoiced at the rescue of his king, fixed a glad and kind regard on the Nishâda and spoke:

54. "As thou hast rejoiced me now by the release of the king of swans, o thou source of gladness to thy friends, mayst thou in the same way be rejoiced with thy friends and kinsmen for many thousands of years!

¹ viz. Râhu, who causes the eclipses.

55. "Then, that thy labour may not have been fruitless, take me and also this king of swans, and carrying us by means of a yoke with baskets ¹, free and untied, show us to thy king in his inner apartments ².
56. "Beholding the king of swans with his minister, this ruler, no doubt, shall show thee his gladness by a gift of riches larger than thou mayst have dreamt of and which will procure thee a great rejoicing."

The Nishâda after being told so repeatedly, ceded to his instances, thinking, the king must see at all events this marvellous couple of swans, and placing them in his yoke-baskets unhurt and unbound, showed those excellent swans to the king.

57. "Deign to see, quoth he, the wonderful present I offer you, my lord. Here is that famous king of swans together with his commander-in-chief!"

On beholding those two foremost of swans who by the glittering splendour of their lovely figures resembled two lumps of gold, the king filled with amazement and exulting with gladness said to the Nishâda:

58. "How didst thou come to those two who remain at thy hands, unhurt and unbound, though able to fly away from thee who art on foot? Tell it me at length."

Being thus addressed, the Nishâda bowing to the king answered:

- 59—62. "I had laid down many snares, o so cruel causes of pain, in the places of recreation of the birds, pools and ponds. Then this foremost of swans, moving unsuspectingly, as he was trustful, got entangled by his foot in a hidden snare. The other, though free, was keeping him company, and entreated me to take him in redemption for the life of his king, uttering in a human voice arti-

¹ Something like this must be the meaning of *kāca*, see *Amarakoṣa* II, 10, 30; III, 3, 28; it is here synonymous with *çikya* and *vivadhā*. In the *Mahāham-sajātaka* (Fausb. no. 534) the conveyance of the birds is told in a somewhat different manner; it is first told that they were placed together in one basket made of creepers and flowerstalks (Fausb. V., 365), but afterwards (*ibid* p. 370) the same word *kācena* is employed.

² So I translate sometimes the word *antaḥpura*, which commonly denotes the "zenana" or "harem", but may be used in the wider sense of the private apartments of a prince.

culate and sweet-sounding language. His ardent request owing to his readiness to sacrifice his life, made a great impression on me.

63. "So great was the effect of his soft words and his strong deed in behalf of his master, that I was converted to tenderness and dismissed his lord together with my own cruel temper.
64. "After which; rejoiced at the release of the king of birds, he returned many thanks and blessings to me and instructed me to go up to you, that my labour, so he said, might not have been burdensome by lack of profit.
65. "And so it is out of gratitude for the deliverance of his king and in my behalf, that this most righteous being, whosoever he may be who under the outward appearance of a bird roused in one moment tenderness of mind in the heart of a person like me, has arrived of his own accord together with his master to your inner apartments."

The king was filled by these words with great joy and amazement. He assigned to the king of swans a golden throne with a footstool, a seat well becoming a king; for it had brilliant feet glittering with the lustre of various jewels, was spread with a most costly lovely cover and provided with a puffy cushion on its back. To Sumukha he offered a bamboo seat fit for a chief minister to sit upon. Then the Bodhisattva, considering that it was now the proper time to make a complimentary address, spoke to the king in a voice as sweet as the sound of foot-ankles.

66. "Thy body, adorned with lustre and loveliness, is in good health, I hope, o health-deserving prince. And so, I hope, is also that other body of thine which is constituted by thy righteousness. Does it frequently emit, so to speak, its breath of pious discourses and gifts?
67. "Thou art devoted, art thou not? to thy charge of protecting thy subjects, distributing reward or punishment in due time, so as to make both thy illustrious glory and the people's affection together with their welfare, always increase?
68. "Hast thou not the assistance of affectionate and honest ministers, averse to fraud and skilled in the management of affairs, with whom thou considerest the interest of thy

subjects? Thy mind is not indifferent to this important matter, I hope?

69. "When the kings, thy vassals, after incurring abatement of their splendour by thy policy and vigour, entreat thee to show them mercy, thou wilt generously follow the impulse of pity, I hope, heeding, however, not to indulge in trustfulness, which is nothing but a state of carelessness and sleep?

70. "Are thy actions, tending to secure the unobstructed pursuit of the Triad of Objects — dharma, artha and kâma — not applauded by the virtuous, o hero among men, and celebrated in the world by the powerful effect of thy glory? And have thy enemies but sighs to hurt them, I hope?"

In reply to these questions the king, manifesting by his gladness the quiet state of his senses ¹, spoke to him:

71. "Henceforth my welfare is assured in every respect, o swan, since I have now obtained that happiness long wished for of meeting with your holy persons.

- 72—73. "But has this man, having captured thee in the snare, perhaps hurt thee in the petulance of his joy with his pain-inflicting stick? Those knaves, in fact, like to have their mind soiled by exulting joy at a fresh case of such calamity, as happens to birds, and to indulge in sin."

The Bodhisattva spoke:

- 74—77. "I did not suffer, great king, while being in that so distressful state nor did this man behave towards me at all like an enemy. When he perceived Sumukha staying there, though uncaught, out of love for me, as if he, too, had been caught, he addressed him with great kindness, prompted by curiosity and astonishment. Afterwards, propitiated by the gentle words of Sumukha, he released me from the snare and setting me free, showed respect and honour to me. It is for this reason that Sumukha, desirous

¹ In other terms, that he had subdued his passions and evil inclinations and could give a satisfactory account of his religious conduct and his royal occupations. In the different pâli recensions each of the questions is immediately followed by its answer, affirmatory of course and in exactly the same terms as had been used in the question.

of his good, told him to fetch us hither. May then our arrival cause happiness also to that man!"

The king said:

- 78—79. "Having eagerly longed for your arrival, I bid welcome here to both of you. The sight of you is a feast to my eyes and procures me an extreme gladness. As to that Nishâda, I will bestow a large wealth upon him presently. Having shown kindness to either of you, he deserves a high reward."

Then the king honoured the Nishâda by a munificent gift of large wealth. After which he again addressed the king of swans:

80. "You have come here to this residence, which is yours. Pray, set aside, then, freeness-restraining reserve with respect to me, and make known in what and how I may serve your wants. For my riches are at your disposal.
81. "A friend expressing his wants in frank speech, causes a greater satisfaction to a wealthy man than he could obtain from his riches. For this reason, unreservedness is a great benefit in friends."

Then, being also very curious to converse with Sumukha, the king casting his admiring looks on him, addressed him thus:

82. "Surely, new acquaintances are not bold enough to speak frankly and without reserve to the friend recently acquired, in whose mind they have not yet got footing. Still, they will use at least kind language, adorned by courteous terms.
83. "It is for this reason that I beg also Thy Honour to favour me with thy conversation. So thou wouldst realize my desire of acquiring thy friendship and increase the gladness of my mind."

On these words, Sumukha, the commander-in-chief of swans, bowing respectfully to the king, spoke:

84. "A conversation with thee who art great Indra's equal, is a happy event. Who, therefore, should not feel the utmost desire of obtaining this token of thy friendly disposition?
- 85—86. "But would it not have been an unbecoming act of insolence for an attendant to join in the conversation of

the two monarchs, of men and of birds, while they were exchanging lovely words of friendship? No, a well-educated person does not act in that way. How, then, could I, knowing this, be so bold? On this account, great prince, I was silent and if I do want thy pardon, I deserve it."

In reply to these words the king, expressing by his countenance his gladness and admiration, eulogized Sumukha.

87. "Justly the world takes delight in hearing the fame of thy virtues. Justly the king of swans made thee his friend. Such decency and accomplished demeanour is displayed by no other people but those who have settled their inner self.
88. "For this reason I am likewise assured that these friendly relations, now commenced between us, will never be broken off. Friendship, indeed, arises from the pious (ârya) meeting each other."

Then the Bodhisattva, understanding that the king was eagerly desirous of being kind to them and inclined to show them his affection, addressed him in praising terms:

89. "Following the impulse of thy generous nature, thou hast acted towards us as one should act to one's best friend, though our acquaintance has been made just now.
90. "Whose heart, then, should not be won, illustrious prince, by such honorific treatment as thou hast showed us?
91. "Whatever may be the profit thou expectest from relations with me, o lord, or what else good thou dost see in them: so much is certain, thou hast displayed thy hospitable disposition by practising hospitality, o thou lover of virtues!
92. "But this is no wonder in a self-subdued prince as thou art, who bearest thy royal duties for the interest of thy subjects, like a Muni intent on penance and profound contemplation. Thou, forsooth, hadst but to follow the inclination of thy excellent nature to become a store of virtues.
93. "It is virtues that procure to their possessor the satisfaction of such praise, as I did celebrate of thee. *They* afford happiness, but in the strongholds of vice there dwells no bliss. What sentient being, then, knowing this to be the constant law concerning virtue and vice, should resort to the wrong way which leads off his good?

94. "Not by military prowess nor by a vigorous employment of his treasury nor by a successful policy a prince will reach that high rank, which he may obtain even without exertion and expense, if he but follows the right path which consists in the cultivation of virtues.
95. "Virtues are attended by the highest majesty, even that of the Lord of the Devas; the virtuous alone are safe from abasement, virtues alone are the sources of glory; it is on *them* that the magnificence of sovereignty rests.
96. "Virtues alone, possessing greater loveliness than moonshine, are able to appease the hatred of enemies, be their mind ever so ferocious by indulgence in jealous anger and pride, be their selfishness ever so strengthened by a long continuance of enmity.
97. "For this reason, o sovereign whose rule earth does obey with its proud kings who bow to thy lustre, rear the love of virtues in thy people, setting them an example by the undiminished splendour of thy modesty and the rest of thy virtues.
98. "The good of his subjects is the first care of a king, and the way leading to it tends to his bliss both in this world and in the next. And this end will be attained, if the king loves righteousness; for people act up to the example set to them by the conduct of their ruler.
- 99i "Mayst thou, then, rule thy land with righteousness, and may in consequence thereof the Lord of the Celestials have thee in his guard! But though thy presence purifies those whom thou dost protect, yet I am obliged to leave thee now. The sorrow of my fellow-swans drags me to them, so to speak."

The king and all those present approved of the words spoken by the Bodhisattva. Then he dismissed both excellent swans in the most honorific and kind terms.

The Bodhisattva mounted upward to the sky, which adorned by the serene beauty of autumn, was as dark-blue as a spotless sword-blade, and followed by Sumukha, his commander-in-chief, as by his reflected image, joined his tribe of swans. And those, by the very sight of him, were affected with the utmost gladness.

100. And after some time that swan, a passionate lover as

he was of deeds of compassion for his neighbour, came back to the king with his swans, and discoursed to him on the Law of Righteousness. And the king with respectfully bowed head in return honoured him.

In this way, then, the virtuous, even when being in distress, behave in such manner as cannot be imitated by the impious; how much less are the latter able to follow up the conduct of the virtuous, when favoured by fortune! This story is also to be adduced, when praising pious language: "in this manner a pious language brings about good for both. ¹" Likewise, when treating of pious friends: "in this manner they who possess a pious friend will be successful even when in a difficult situation." Besides it may illustrate the demonstration of the presbyter Ânanda having been a companion (to the Lord) still in previous births: "so this presbyter sharing the vicissitudes of the Bodhisattva, had a long previous exercise in cherishing affection and veneration (for the Lord)."

This much renowned tale of the two fabulous swans is thrice told in the collection of pâli jâtakas, edited by Fausböll: n^o. 502 *Ham-sajatakam*, n. 533 *Cullahamsajât.* and n. 534 *Mahâham-sajât.* They, at least the two latter of them, are no less prolix than our author, owing to the great holiness of those famous birds. N. 533 fills up 17 pages in Fausböll's edition (V, p. 337—354), n. 534 even 28 (*ibid.* p. 354—382); the former tale numbers 88 çlokas, the latter one 103. Though in the main agreeing as well among each other as with the Jâtakamâlâ redaction, they often differ in the particulars. None of the pâli redactions calls the king Brahmadatta. In n. 502 he is called Bahuputtako and his queen Khemâ, in n. 534 the queen likewise Khemâ, but the king bears the auspicious name of Seyyo.² That he was a Benares king, is only told in n. 534, in n. 502 the country is not determined, in n. 533 the town is named Sakuḷa in the kingdom of Mahimsaka, and the king is named Sakuḷa by the name of his country.

The swans do not live in Lake Mânasa, at least that name is not found in the said pâli texts, though I believe the name of lake Mânusiya, as it is called in n. 533, to be a corruption of Mânasa. All agree in making them have their residence on Mount Citrakûṭa, and in n. 534 they return there every day.

The jâtaka n. 502 is almost an abridgment of n. 534. These two

¹ viz. the speaker and the listener.

² Khemâ is the fem. of khema = skrt. kshema (happiness, beatitude), seyyo = skrt. çreyaḥ, a common appellation of „happiness, bliss.”

show another redaction of the tale than that which is contained in n. 533, and most of the stanzas, even those referring to the same contents, are different. Our author has used some recension closely related to the redaction of n. 533, as appears from the whole course of the narration, but especially from the identification, resp. parallelism between many stanzas of Çūra and that pāli redaction. His st. 29—38 are almost the same as pāli 4—13. Further cp. his st. 26 with n. 533, st. 1, and 27 with 2;

Çūra's st. 39 and 40 with 19	of the said pāli redaction.
" " 45 " 46 with 25 sq.	" " " " "
" " 47—50 " 27—30	" " " " "
Ç.'s st. 52 and 53 with pāli 32 sq.	Ç.'s st. 74 = pāli 66.
" " 55—57 condense " 36—41.	" " 75—77 = " 67—69.
" " 58—63 cp. " 42—47.	" " 78 sq. elabor. " 70.
" " 64 condenses " 48—54.	" " 80 sq. cp. " 72 sq.
" " 65 cp. " 55 sq.	" " 83 " " 74.
" " 72, 73 cp. " 64 sq.	" " 84—86 " " 75—77.

and 89 a cp. pāli 81 a. St. 43 and 44 of our author may be compared with some çlokas common to all three pāli redactions, viz. 502, 10 = 534, 15 = 533, 20 and 502, 11 = 534, 16 = 533, 21. As to his stanzas 65—70, they exhibit a refined and adorned recasting of the traditional series of questions and answers, found in 502, 14—21; 533, 58—63 and 534, 76—87.

The name Dhṛtarāṣṭra of the king of swans is constant with all, likewise that of his *senāpati* Sumukha. Some other common matter is not mentioned by Çūra, f.i. that the Bodhis., when caught, wounded himself very much in his fruitless exertions to get loose; afterwards, being released by the repenting fowler, the wound heals immediately. He seems also to have omitted the hesitations of the Nishāda to act up to Sumukha's advice and bring them to the king. On the other hand, the glorification of virtues, which makes up the long stanzas 91—99 in *vaṃçastha* metre, is not found in the pāli recensions; they seem to have been invented by our poet. The recension n. 534 has many additional traits. For instance, that the king's wish of obtaining the two swans is provoked by a dream of his queen who feigns she has a longing (pohalo) of seeing them in reality; that the swans, after being brought into his palace by the fowler, stay the night over with him and part at sunrise; that the king rewards the fowler *proprio motu* and not on the instigation of the birds.

From a note in Tawney's translation of the *Kathāsaritsāgara* (II, p. 506) I learn that Rājendralāla Mitra found the story of the golden swans in the *Bodhisattva Avadāna*, one of the Hodgson Mss. It is likely, he read it in some ms. of the collection of Nepalese Mss. in the possession of the Bengal Asiatic Society, of which he wrote a catalogue; and the work quoted will be the *Bodhisattvāvadānakalpalatā* or *Avadānakalpalatā*, which is being edited by Sarac Candra Dās, and a part of which is contained in the Mss. add. 913 and add. 1306 of the Cambridge University Library. But as the story in question has not yet been published and the list of contents in the preface of that work is here of no help, I could not ascertain, still less control this statement.

Non-Buddhistical redactions of the wide-famed story are also found. In the Kathāsaritsāgara it is told twice. There is a short tale (3, 26—35) and a long one of the same purport (114, 17 foll). Here the king of Benarēs is called Brahmādatta, who has a lake constructed to attract the golden swans he had seen in dream; there is no opportunity in this tale for the heroism and fidelity of Sumukha, since they are not seized by a fowler's fraud, but present themselves of their own accord to the king. On the other hand, the self-denial of that senāpati has its counterpart in the behaviour of the sārasa swan or crane who protects the life of the rājahamṣa, his lord, in the end of the third book of the Hitopadeśa.

XXIII.

THE STORY OF MAHĀBODHI.

(Mahābodhijātaka)

The compassion of the virtuous for those who once were their benefactors, does not diminish even by later injuries done to them. Such is their gratitude and to this extent they have imbibed the virtue of forbearance. This will be taught as follows.

In the time when the Lord was a Bodhisattva, he was a wandering ascetic, it is said, named Mahābodhi.¹ When still a householder, he had made a regular and thorough study in such branches of learning as are esteemed in the world, and being curious of fine arts, had also acquainted himself with them. Afterwards, having renunciated the world, as he was exerting himself for the benefit of the world, he directed his mind more earnestly on the study of the lawbooks and obtained the mastership in them. Owing to his possessing a store of meritorious actions, to the loftiness of his wisdom, his knowledge of the world and his superior skill in the art of conversing with men, it happened that to whatever country he went, his company was sought for and his person cherished by the learned

¹ This name means „possessing great wisdom.”

as well as by such princes as patronized the learned, by brahmans living in the world as well as by sectarian ascetics.

1. Virtues acquire splendour, if appearing on the ground of meritorious actions ¹, but it is by the gracefulness of their being practised, that they will gain the affection of men and partake of the most distinguished worship even from the side of one's enemies obliged to do so by the regard of their own reputation.

Now that Great-Minded One, wandering about with the object of gratifying men, in villages, towns, markets, countries, kingdoms, royal residences, reached the realm of some king, who having heard of the splendour of his many virtues, was rejoiced at the fame of his arrival. Having been informed of it a long time before, he had a dwelling-place built for him in a lovely spot in his own pleasure-gardens. When he came, he went to his encounter, made him take possession of his dwelling-place and showed him honour and hospitality. He attended on him and listened to his teaching, as a pupil behaves to his spiritual teacher.

2. To a lover of virtues a virtuous guest, coming trustingly to his wealth-abounding home, is much welcome; his presence is considered a feast.

And the Bodhisattva for his part favoured him with daily discourses on religious subjects, delightful to both the ears and the heart, by which he gradually prepared him to walk on the road leading to salvation.

3. Those who love the Law desire to give religious instruction even to such people as have not shown them their attachment, they will do so out of compassion for their neighbour. How should they not teach him who resembles a pure vessel, is eager to accept good advice and longs for manifesting his love?

But the ministers of that king, though receiving the honour due to their learning, and his counsellors, though also treated with respect, could not bear the always

¹ Our author never forgets to point out the importance of the possession of much puṇya, which contributes effectively to the worth and success of new acquirements on the road to wisdom and salvation. Cp. story XV „there happened a miracle, occasioned by the power of his veracity joint to the store of his merit,” and the foot-note 2 near stanza 31 of story XIV.

increasing worship paid to the magnificence of the Bodhisattva's virtues. Jealousy had infected their minds.

4. When it appears that a man endowed with superior individual virtuous qualities, owing to his putting his power into effect, fascinates everybody by the lustre of his virtues, this alone is sufficient to kindle the fire of envious feeling in those who are honoured only on account of their professional skill.

They were unable to vanquish him in open contest in disputes about topics of the law-books, and at the same time were sorry to see the king's constant attachment to the Law of Righteousness. Then, in order to rouse his disaffection towards the Bodhisattva, they proceeded in a manner like this. "Your Majesty, so would they speak, should not put his confidence in that wandering monk Bodhi. It is evident that he must be a kind of spy of some rival king, who having learnt Your Majesty's love of virtues and inclination to Righteousness, avails himself of this clever fellow with his soft, smooth and deceitful tongue to entice you into baleful habits and to be informed of your actions. For this devotee of Righteousness, as he pretends to be, instructing Your Majesty to practise compassionateness exclusively and to foster the feelings of shame and humility, induces you to take upon yourself such vows of a religious life as are incompatible with your royal and military duties, prejudicial to the promotion of material interests (*artha*) and pleasures (*kāma*) and liable to the dangers attending a bad policy. Of course, it is out of pure charity that he suggests to you by his exhortations the line of conduct you have to follow; nevertheless, he likes to be familiar with the messengers of other kings and is far from being a stranger to the contents of the manuals of political wisdom which treat of the duties of kings. Accordingly this matter fills our hearts with apprehension." Such language spoken with the intention of causing estrangement, being often repeated and by many, who feigned to have in view the good of the king, could not fail to have its effect. His attachment and veneration for the Bodhisattva shrunk under the influence of his distrust, and his disposition towards him became another.

5. Whether a succession of loud-roaring tremendous thunderbolts or of those other thunderbolts, whose name is calumny, pierce the ears of men, should there exist anybody who may remain unshaken by them, trustful and firm in the confidence of his own strength?

Now, as the absence of trust lessened the king's affection and veneration for the Great Being, the king was no more, as before, careful about the meals served to him.¹ But the Bodhisattva, owing to his pureheartedness did not mind it; 'kings are distracted by many occupations' so he thought. Still, when he perceived the coolness and lack of attention from the side of the courtiers, he understood he had incurred the king's disaffection; and taking his triple staff, his waterpot and the other utensils of a wandering ascetic, made preparations for his departure. The king, hearing his resolution, as he was partly moved by a remainder of his old affection, partly would not neglect an act of politeness and civility, went up to him, and showing his trouble and pretended desire of retaining him, said:

6. "For what reason are you intent on going away, leaving us all of a sudden? Have you perhaps to complain of some lack of attention from our side, which should have roused your fears? If so, you suspect us without reason, it will have been an omission."

The Bodhisattva replied:

7. "My departure is not a sudden one. I have a good reason for it. Not because as trifling a matter as ill treatment should have irritated me, but since you have ceased to be a vessel of righteousness in consequence of your deceitful behaviour, I set out from hence."

In this moment the king's favourite dog came running to the Bodhisattva in a hostile manner and barked at him with wide-opened mouth. Pointing at this dog, he

¹ This sense is not necessarily implied by the words of the text *na yathā-pūrvam satkāraprayogasumukho babhūva*, but from the fuller account of the *pāli* redaction it is plain that *satkāra* is to be accepted as "food; meals." The rice or porridge given daily to the Bodhisattva, was no more of the same quality as before, when he got the fine and white rice of the king's table, but it became worse and worse.

5c Volgr. X.

said again: "Why, this animal may be a witness to the case, Majesty.

- 8—9. "Formerly this dog was accustomed to coax me; then he was imitating your example. But now he betrays your altered feelings by his barks, as he does not know to dissemble. Surely, he must have heard from you harsh words on my account, as is the case when former affection has been destroyed; and now, forsooth, he imitates them, that he may please you; for such is the behaviour of servants who eat the food of their lord."

This reproof filled the king with shame and made him cast down his looks. The acuteness of mind of the Bodhisattva touched him and moved his heart. He thought it was not proper to continue his false protestations of love, and bowing reverentially to him, spoke:

10. "You *were* indeed the subject of such conversation as you said. Audacious people used that language in my council, and I, owing to my occupations, did neglect the matter. You must forgive me, then, and stay here. Pray, do not go."

The Bodhisattva said: "Surely, it is not on account of ill treatment that I want to go, Majesty, nor am I driven out by resentment. The true reason of my going is this, that it is now no proper time to stay here, Majesty. Do but consider it yourself.

11. "If, either by attachment to this residence or from apathy, I should not go of my own accord now, after the distinguished honours bestowed on me have lost their loveliness already in consequence of the coolness, I have experienced, verily, would it not hereafter come to the point that I should be seized by the neck and turned out?
12. "Not with a heart sore with resentment and anger, I am about to leave you, but considering this the proper way to follow now. Former benefits are not effaced from the heart of the pious by the stroke of one affront.
13. "But an ill-disposed man is not fit to be had for a patron, no more than a dried up pond will serve him who is in want of water. If profit may be gained from the side of such a one, it requires much care to be got,

- and the result will be meagre and not unmixed.¹
14. "He, however, who desires comfort and dislikes trouble, must attend only on such a patron who has composed his mind and by his placidity resembles a great lake of pure water in autumn. This line of conduct is approved by everybody and a plain one.
 15. "Further, he who is averse to one intent on showing his attachment; likewise he who, attending on somebody disliking him, afflicts himself; thirdly, he who is slow in remembering former benefits — such persons bear only the shape of a man² and raise doubt as to their real nature.
 16. "Friendship is destroyed both by lack of intercourse and profusion of attentions, also by frequent requests. Therefore, desiring to protect this remainder of our affection from the dangers of my residing here, I now take my leave."

The king said: "If Your Reverence has a strong determination to go, thinking your departure to be indispensable, pray, deign to favour us by coming here back again, will you? Friendship ought to be kept safe also from the fault of lack of intercourse, did n't you say so?" The Bodhisattva replied: "Majesty, sojourning in the world is something subject to many hindrances, for a great many adversaries in the shape of various mishap and trouble attend it. Thus considering, I cannot make the positive promise, I shall come again. I can only express my wish to see you another time, when there may be some indispensable reason for coming." Having in this way appeased the king who dismissed him in the most honorific terms, he set off from his realm and, since his mind was troubled by the intercourse with people living in the world, took his residence in some forest-place. Staying there, he directed his mind to the exercise of meditation and before long came in the possession of the four ecstatic trances (dhyāna) and the five kinds of transcendent knowledge (abhijñā).³

¹ The parallel verse in the pāli recension expresses this by keeping the simile throughout. "One must not attend on a faithless person, who is like a dried up pond, which digging out you will get water that smells of mud."

² The pāli recension has: "such a one is the worst of men, or rather he is like a monkey."

³ See for the dhyānas Kern, *Geschiedenis van het Buddhisme in Indië*, I, p. 375 and for the abhijñāś *ibid.* I, p. 296 sq.

Now, while he was enjoying the exquisite happiness of tranquillity, the remembrance of the king, accompanied with a feeling of compassion, entered upon his mind. And, as he was concerned about the present state of that prince, he directed his thoughts towards him and saw ¹ that his ministers were each enticing him to the tenets of the doctrine which he professed. One among them endeavoured to win him for the doctrine according to which there should be no causality, taking for examples such instances, as where it is difficult to demonstrate causality.

17. "What, said he, is the cause of the shape, the colour, the arrangement, the softness and so on of the stalks, the petals, the filaments and the pericarps of the lotuses? Who diversifies the feathers of the birds in this world? In quite the same manner this whole universe is the product of the work of essential and inherent properties, to be sure."

Another who held a Supreme Being (Īṣvara) for the first cause, expounded him the tenets of his lore.

18. "It is not probable that this universe should be without a cause. There is some being who rules it, Eternal and One. It is He who in consequence of the fixation of His mind on His transcendental volition, creates the world and again destroys it."

Another, on the contrary, deceived him by this doctrine: this universe is the result of former actions, which are the cause of fortune good and ill; personal energy has no effect at all to modify it.

19. "How, indeed, could one being create at the same time the manifold and boundless variety of the different substances and properties? No, this universe is the product of former actions. For even he who is skilled in striving for his happiness, comes into mishap."

Another again enticed him to be solely attached to the enjoyment of sensual pleasures, by means of such reasoning as is heard from the adherents of the doctrine of annihilation.

20. "Pieces of wood, differing in colour, properties and shape, cannot be said to exist as the result of actions, and yet

¹) viz. as the effect of his divine eye (divyaṃ cakṣuḥ), one of the five abhijñās.

they exist, and once perished they do not grow up again. Something similar is to be said of this world. For this reason one must consider pleasures the main object of life."

Another, pretending to instruct him in his royal duties, advised him such practices as are exactly taught in the science of the kshatriyas, and which, following the winding paths of political wisdom (nîti), are soiled by cruelty and opposite to righteousness (dharma).

21. "You must avail yourself of men, as if they were shady trees, considering them fit objects to rest on. Accordingly endeavour to extend your glory by deeds of gratitude but for as long, until your policy ceases to want their use. They are to be appointed to their task in the manner of victims destined for the sacrifice."

So those ministers desired to lead the king astray, each on the path of his own false doctrines.

The Bodhisattva, then, perceiving that the king, owing to his intercourse with wicked people and his readiness to allow himself to be guided by others whom he trusted, was about to fall into the precipice of false doctrines, was affected with compassion and pondered on some means of rescuing him.

22. The pious, in consequence of their constant practice of virtues, retain in their mind the good done to them, but the evil they have experienced drops from their mind, like water from a lotus-petal.

Having taken his resolution as to the proper thing to be done in the case, he created in his own hermitage, by the strength of his supernatural power, a large monkey, whose skin he stripped off, making the rest of his body disappear. Wearing that skin, created by himself, he presented himself at the entrance-gate of the king's palace. After being ushered in by the doorkeepers, he was admitted to the royal presence. He passed successively the guards, who were posted outside and the different courts filled up with officers, brahmins, military men, messengers and notable townsmen, and entered the audience-hall, the doors of which were kept outside by doorkeepers with swords and staves; the king was sitting on his throne surrounded by his assembly of well-educated and wise men, magnificently

dressed and duly arranged. The monarch went to his encounter and showed him every honour due a to guest. After the usual exchange of compliments and kind reception, when the Bodhisattva had taken the seat offered to him, the king who was curious about that monkey-skin, asked him how he got it, saying: "who bestowed this monkey-skin to the Reverend, procuring by that deed a great favour to himself?"

The Bodhisattva answered: "I got to it by myself, Majesty, I did not receive it from anybody else. While sitting or sleeping on the hard ground strewn only with thin straw, my body suffered sorely, and for this reason I could not well perform my religious duties. Now I saw a tall monkey in the hermitage and thought so within myself: 'oh! here is the right instrument I want to perform my religion, if I had but the skin of this monkey! sitting or sleeping on it, I shall be able to accomplish the rules of my religion and cease to long for royal couches spread with the most precious clothes.' In consequence of this deliberation, I took his skin after subduing the animal." On hearing that account, the king who was polite and well-educated replied nothing to the Bodhisattva, but feeling something like shame, he cast down his eyes. His Ministers, however, who before that already bore a grudge to the Great Being, seized this opportunity of saying their opinion, and looking with beaming faces at the king and pointing at the Bodhisattva, exclaimed: "How entirely the Reverend is devoted to the love of his religion which is his only delight! What a constancy is his! What an ability to put to effect the fit means for realizing his aims! It is a wonder that being alone and emaciated by penance, he did subdue so tall a monkey, who so happily had just entered his hermitage! At all events, may his penance be successful!"¹ In reply to them, the Bodhisattva, without losing his placidity of mind, said: "Your Honours blaming me, should not disregard the fair tenets of their doctrines. This is not the way by which to make the glory of learning shine. Your honours must consider this.

¹ The last words are the usual and complimentary blessing said to ascetics. When asking their health, it is similarly said: "is your penance successful?"

23. "Who despises his adversaries with such words as are destructive of his own doctrine, such a one, so to speak, wishes the dishonour of his enemy at the cost of his own life."

After thus reproaching those ministers in common, the Great Being wishing to revile them once more severally, addressed that minister who denied causality in these terms:

24. "You proclaim that this universe is the product of essential and inherent properties. Now, if this be true, why do you blame me? What fault is mine, if this ape died in consequence of his (mortal) nature? Therefore, I have well done in killing him.

25. "If, however, I committed a sin by killing him, it is evident that his death is produced by an external cause. This being so, you must either renounce to your doctrine of non-causality or use here such reasoning as does not befit you.

26. "Further, if the diversified appearance of the lotuses, viz. the arrangement, colour etc. of their stalks, petals etc., were not the effect of some cause, should they not be found always and everywhere? But is not so, they are produced from seeds being in water etc.; where this condition is found, they appear, not where it is not found.

"This, too, I would propound to Your Worship, to consider it rightly.

27. "Who denies the agency of cause to him who believes in causality, does not such a one desert his own statement? ¹ If, however, he will be slow in making it true by reasoning, say, what will he do with his sole statement (not supported by argument)?

28. "And who, not perceiving the cause in some particular case, proclaims for this very reason, that causality does not exist at all, will such a one, when learning with evidence the truth about that cause, not grow angry at it and oppose it with invectives?

29. "And if somewhere the cause is latent, why do you

¹ The success of this argument is favoured by the circumstance that in sanskrit the word *hetu* "cause", meaning also "reason" and "argument", is twice used, in either sense. Who denies the agency of *hetu*, says the B., must be slow in employing *hetu* to assert his statement.

say with assurance, it does not exist? Though it *is*, it is not perceived for some other cause, as for instance the spotlessness of the sun's disc is not seen at sunset.

"Moreover, sir,

30. "For the sake of happiness you pursue the objects you desire, and will not follow such things as are opposed to it. And it is for the same purpose that you attend on the king. And notwithstanding this, you dare deny causality!

31. "Finally, if nevertheless you do persist in your doctrine of non-causality, well, there is no cause to be stated for the death of the monkey. Why do you blame *me*?"

So the High-Minded One confounded with plain arguments that advocate of the doctrine of non-causality. Then addressing himself to the believer of a Supreme Being, he said: "You, too, never ought to blame me, noble sir. According to your doctrine, the Lord is the cause of everything. Look here,

32—33. "If the Lord does everything, He alone is the killer of that ape, is not He? How can you bear such unfriendliness in your heart as to throw a stain on me on account of the fault of another? If, however, you do not ascribe the murder of that valiant monkey to Him because of His compassionateness, how is it that you loudly proclaim, the Lord is the cause of this Universe?

"Moreover, friend, believing, as you do, that everything is done by the Lord, ¹

34. "what hope have you to propitiate the Lord by praise, supplication and the like? For the Selfborn Being works those actions of yours himself.

35. "If you say, the sacrifice is performed by yourself, still you cannot disavow that He is the author of it. He who is selfacting out of the fulness of His power, is the author of a deed, no other.

36—37. "Again, if the Lord is the performer of all sins, however many there are committed, what virtue of His have you in view that you should foster devotion to Him? On the

¹ The Bodhisattva is much helped here by the double sense implied by the words *sarvam iṣṭvarakṛtam*, meaning "all is created by the Lord" as well as, "everything is done b. t. L."

other hand, if it is not He who commits them, owing to His abhorrence of wickedness, it is not right to say that everything is created by the Lord.

- 38—39. "Further, the sovereignty of the Lord must rest either on the lawful order of things ¹ or on something else. If on the former, then the Lord cannot have existed before the Dharma. If it is effected by another cause, it should rather be called 'bondage'; for if a state of dependency should not bear that name, what state may not be called 'sovereignty'? ²

"Nevertheless, if in spite of this reasoning, attached to the doctrine of Devotion ³ and without having well reflected on its probability or improbability,

40. "you persist to hold the Supreme Being and Lord alone for the cause of the whole universe, does it, then, become you to impute to *me* the murder of that chief of monkeys, which has been decided by the Supreme Being?"

So reasoning with a well-connected series of conclusive arguments, the High-Minded One struck dumb, so to speak, the minister who was an adherent of the Lord (Īṣvara)-supreme cause. And turning himself to that minister who was a partisan of the doctrine of former actions, he addressed him in a very skilful manner, saying: "Never more does it become you, too, to censure me. According to your opinion, everything is the consequence of former actions. For this reason, I tell you,

41. "If everything ought to be imputed exclusively to the power of former actions, then this monkey has been rightly killed by me. He has been burnt by the great fire of his actions, formerly done. ⁴ What fault of mine is to be found here that you should blame me?"

¹ This is Dharma, the full meaning of which includes more than may be put forth by each of its different renderings „righteousness; virtue; the Law; nature; natural properties" etc.

² I have paraphrased this last sentence; a mere translation of it would have been obscure.

³ The belief in a Supreme Being, Lord (Īṣvara), is of course accompanied by faith in him and the conviction that he may be propitiated by devotion (bhakti).

⁴ In the pāli recension, which does not contain such subtle reasoning as the Bodhisattva uses here throughout, it is simply said that with the adherents of the doctrine of former actions the death of the monkey cannot have been but his punishment for some bad action, committed in a previous existence.

42. "On the other hand, suppose I did a bad action killing the ape, I must be the cause of his death, not his former actions. Further, if you state: (old) actions are always wanted for the production of fresh actions, nobody will reach final emancipation ¹ in your system.
- 43—44. "Verily, if something like this should be seen, happiness enjoyed by him who lives in circumstances productive of suffering or sufferings visiting such a one whose circumstances are instruments of happiness, then we would have the right to infer with certainty, that good and evil fortune depend exclusively on former deeds. But, in fact, no such thing as their appearing at the inverse of the causes efficient is seen. Consequently, former actions are not the sole and entire cause of them. Further, new actions could by no means arise. And those lacking, whence should you get the 'former action' (which should be the cause of future things)?
45. "If, nevertheless, you persist in your doctrine of the former actions, for what reason do you judge that I have caused the death of that ape?"
- In this manner the High-Minded One, expounding irrefutable arguments, put him to silence so that it seemed as if he had made him take the vow of taciturnity. Next he said smilingly to that minister who was an adherent of the doctrine of annihilation: "Your Honour must be very eager to blame me, if at least you really are a partisan of the doctrine of annihilation.
46. "If there does not exist anything like a future existence after death, why should we avoid evil actions and what have we to do with the folly of holding good actions in esteem? Wise should be he who lives in this world according to his will, as pleases him best. If this doctrine is true, it is right indeed, that that ape has been killed.
- 47—48. "If, however, it is fear of public opinion which causes such a one to eschew bad actions, then following the path of virtue, he will *firstly* not escape the criticism of public opinion on account of the contradiction between his words

¹ Final emancipation necessarily implies cessation of actions, for it is the same thing as total extinction.

and his deeds; and *secondly* he will not obtain the happiness presenting itself on the road of his destiny, owing to the same awe of public opinion. Is, then, such a one allowing himself to be misled by a fruitless and delusive doctrine, not the last of simpletons?

"As to your statement, when saying:

49. 'Pieces of wood, differing in colour, properties and shape, cannot be said to exist as the result of actions, and yet they exist, and once perished they do not grow up again. Something similar is to be said of this world', pray, tell me, what reason have you to believe so?

50. "If, notwithstanding this, you persist in your attachment to the lore of annihilation, what reason is it that you should censure the murderer of a monkey or a man?"

So the Great Being made silent that adherent of annihilation by means of a refutation of a conspicuous elegance. Then he addressed that minister who was so skilled in the science of princes. "For what reason, he said, do you also censure me, if you really consider the line of conduct taught in the treatises on political science to be the right one?"

51. "According to that doctrine, forsooth, deeds either good or evil are to be performed for the sake of material interest (*artha*), and as a matter of course a man must firstly raise himself before he uses the wealth he has got to do actions of righteousness (*dharma*).¹

"On this account I tell you.

52. "If for the sake of personal interest honest proceedings may be neglected even with respect to affectionate relations², what reason have you to censure me about that ape whom I killed for his skin, putting into effect the very policy taught in your books?"

53. "If you should reply: 'at all events you have performed such a deed as is to be blamed for its cruelty and is plain to have evil consequences', I would ask you this:

¹ Cp. story V, st. 18—22.

² The pāli recension expresses this by the drastic uttering: "the would-be wise advocates of the *khattavijjā* say: you may kill your father or mother or eldest brother, yea your children and wife, if such be your interest."

by what means¹ do you come to that fact, which is not acknowledged by the doctrine you profess?

54. "Now, if such is the manifestation of what is called 'policy' in your system, say, of what kind may be the error, called 'want of policy'? Oh! the audacious who, despising mankind, propound injustice by the way of authoritative law-books!
55. "Nevertheless, if you maintain that false doctrine — is it not prescribed in the books of your sect in plain terms? — well, it is not I who may be blamed on account of the death of that ape, since I followed the path of that policy which is taught by the tenets of your doctrine."

In this manner, then, the High-Minded One vanquished by a strong assault those ministers in spite of their being supported by the favour of the bystanders, in spite also of their habitual boldness. And when he understood he had won over the assembly with the king, wishing to expel from their hearts the grief he had caused them by his killing the monkey, he addressed the king, saying: "In fact, Majesty, I never killed an ape or any living creature. I did but put into effect my power of creation. This skin I stripped off a monkey whom I had created, with the object of using it as the topic of this very conversation. Do not therefore judge me falsely." So speaking, he dissolved the illusion (of the ape-skin) he had produced by magic. Then, seeing that the king and his assembly were now by their propensity of mind towards himself extremely fit to be converted, he spoke:

56. "What person, who perceives that all things produced emanate from causes; who feels himself acting by his free will; who believes in another world after this; who knows that a man is responsible for his actions; who cherishes compassionateness — may kill any living being?"
- "Do consider this, great prince.
57. "How should the believer of the true and rational doctrine commit a deed which, to be sure, neither the denier of

¹ I follow the emendation of the editor mukhena, not the senseless reading of the mss. sukhena.

causality nor the believer of absolute dependence¹ nor the materialist nor the follower of the lore of political wisdom would perform for the sake of a little glory?

58. "A man's creed, o best of men, be it the true or a false one, is the motive which induces him to actions corresponding with it. For people show the tenets of their belief by their words and actions, since they make them comply with the line of conduct, prescribed by their creed.
59. "And for this reason the excellent lore is to be cherished, but a bad lore must be abandoned, for it is a source of calamity. Now (to follow the good lore), one must proceed in this way: one must keep with the virtuous but keep afar from wicked people.
60. "Indeed, there are such monks — goblins they should rather be called — who wander about in the dress of the self-restrained, but have not subdued their senses.² It is they who ruin simple people by their false views, not unlike such serpents as cause harm by the venom of their looks.³
61. "Of this the disharmonious voices of the adherents of the doctrine of non-causality and the rest, harsh as the howling of chacals, are excellent examples. For this reason a wise man ought not to cherish such persons nor to act up to their precepts, if he have the power of doing so.
62. "But never one, however illustrious in the world be his glory, should make friendship with a person who is unlike himself, not even for interest's sake. Even the moon incurs loss of loveliness, when soiled by its conjunction with a gloomy winter-day.
63. "Therefore, avoiding the company of those who are avoiders of virtues and frequenting those who know to foster virtues, make your glory shine by rousing in your subjects the love of virtue and dissolving their attachment to vice.

¹ „Believers of absolute dependence" (paratantradṛśhṭi) are both those who hold the Īçvara for the cause of the Universe and those who believe in the absolute and sole efficiency of former actions.

² The parallel passage in the pāli recensions contains the image of the wolf in sheep's clothing, or more exactly, of a wolf in the skin of a ram.

³ I could not retain in the translation the pun of the original; n Sanskrit dṛśhṭi means the „looks" cast as well as the „view" holden by somebody.

64. "Observing the Law of Righteousness, you will cause your subjects, for the greater part indeed, to be intent on a good behaviour and to keep on the path which leads to heaven. Now you have to protect your people and you are willing to exert yourself with this object. Well, then, betake yourself to the Dharma; its rules of discipline (vinaya) make its road a lovely one.
65. "Purify your moral conduct (çîla), earn ¹ the glory of a charitable giver, direct your mind to friendliness towards strangers no less than if they were your relations, and may you rule your land for a long time with righteousness and an uninterrupted observance of your duties! In this way you shall gain happiness, glory and Heaven.
66. "If failing to protect the peasants, his tax-payers, both the husbandmen and the cattle-breeders, who are like trees abounding in flowers and fruits, a king comes into difficulties concerning such wealth as consists of fruits of the earth.
67. "If failing to protect those who live by buying and selling different merchandises, traders and townsmen, who gratify him by paying the customs, he raises difficulties to himself with respect to his treasury.
68. "Likewise a prince who fails to honour his army, having no reason to complain of it, and disregards his military men who have shown their valour on the battle-field and are renowned for their skill in the science of arms, surely such a king will be deserted by victory in battle.
69. "In the very same way a king who stains his behaviour by despise of the religious men, excellent by morals or learning or supernatural power (yoga) and illustrious by such virtues as are the attendance of high-mindedness, will be destitute of the rejoicings of Heaven.
70. "As one who plucks an unripe fruit kills the seed without finding juice, so a king raising tributes in an unjust manner, ruins his country without obtaining profit from them.
71. "On the other hand, as a tree abounding in excellent properties, grants the bliss of its fruits at the time of their ripeness, in the very same manner a country,

¹ samârjaya in the printed text is a misprint for samarjaya, and in stanza 72 bandhâna for badhâna.

well-protected by its ruler, provides him with the triad of religious, material and social prosperity.

72. "You must keep attached to yourself faithful ministers, clever and understanding to promote your interests, likewise honest friends and your family, fastening their hearts by kind words, agreeable to them and by gifts offered to them in an honorific manner.

73. "For this reason, then, let Righteousness be always the guide of your actions, having your mind bent on securing the salvation of your subjects. May you, while saving your people by administering justice free from partiality and hatred, save the worlds for yourself!"¹

Thus the High-Minded One led that king away from the wrong road of false doctrines and put him and his attendance on the excellent way. After which he directly mounted to the sky, worshipped by the assembly with heads reverentially bowed and hands folded and lifted up, and returned to his residence in the forest.

In this manner, then, the compassion of the virtuous for those who once were their benefactors does not diminish even because of later injuries done to them; such is their gratitude and to this extent they have imbibed the virtue of forbearance. Thus considering, one must not forget a former benefit because of such a trifle as an injury. Also, when discoursing on the Buddha, it may be said: "in this manner the Lord, still before reaching Supreme Wisdom, defeated the doctrines of other teachers and taught the Truth." Further, when censuring erroneous doctrines or inversely when praising the true faith, this story is to be adduced, saying: "in this manner a false doctrine cannot bear strong arguments, and is to be avoided by never relying upon it."

The pāli recension of the Mahābodhi jātika is n. 528 of the Jātaka, ed. Fausb. V, p. 227—246. It contains a prolix and somewhat unwieldy tale, which differs from that of our author in many important features and has some more particulars, f.i. that the five ministers administered justice, accepting bribes from the parties; that they per-

¹ The term „worlds” *lokāḥ*, is often used as an appellation of the happy state or states after death.

suaed the king to have the Bodhisat killed, but that he was warned in time by the dog, who in our story on the contrary barks at him, etc. Few of the stanzas, on which the prose narration may be said to be the commentary, correspond with those of Çūra, who must have had before him a sacred text, partly different from that represented by the n. 528 of the Jātaka. There is some affinity between Ç.'s st. 10 and st. 1 of the pāli recension, likewise between his 13—16 and pāli 7—11 and 13 *b*. The stanzas 66—69 of our author are embellished from some text not unlike pāli 53—56, and his st. 70 and 71 may be compared with pāli 49—52.

In the *anukramaṇī* (vs. 12) of the *Avadānakalpalatā* pallava 31 (not yet edited) of that work is said to contain the story of the Bodhisattva *kalyāṇakārī yaçcābhūḍ apakāre* 'py *avikriyaḥ*. Perhaps our tale of Mahābodhi is told there.

XXIV.

THE STORY OF THE GREAT APE.

(mahākapijātaka)

The virtuous grieve not so much for their own pain as they do suffer because of their injurers incurring the loss of their share of happiness. This will be taught now.

There is a blessed region on one side of the Himavat. Its soil pervaded with various metallic ores, might be called its body perfumed with lovely and variegated ointments, and its magnificent woods and forests constituted its upper garment, as it were, consisting in a mantle of dark silk. The slopes and declivities of that landscape were adorned by their picturesque scenery which harmonized the inequality of colours and shapes and combinations so that they seemed to have been arranged purposely and with care. In this recreation-ground of the Vidyādhara, moistened by the waters of many mountain-streams passing through it, abounding in deep holes, chasms and precipices, resounding by the noise rather shrill of humming bees and cherished by lovely winds fanning its various trees with beautiful flowers, fruits and stems, once the Bodhi-

sattva was, it is said, an ape of great size who lived alone. But even in that state he had not lost his consciousness of the precepts of righteousness, he was grateful, noble-natured and endowed with great patience; and Compassion, as if retained by attachment, would never leave him.

1. The earth with its forests, its majestic mountains and its oceans has perished many hundred times by the periodical destruction happening at the end of a yuga, either by water or fire or wind, but the great compassion of the Bodhisattva never perishes.

Subsisting, then, like an ascetic, on the simple livelihood of leaves and fruits of the forest-trees and showing pity in various circumstances and ways to such creatures as he met within the sphere of his power, the High-Minded One lived in the said forest-region.

Now, one time some man wandering about in all directions in search of a stray cow, lost his way, and being utterly unable to find out the regions of the sky, roamed at random and reached that place where the monkey was living. There, being exhausted by hunger, thirst, heat and toil and suffering from the fire of sorrow which blazed within his heart, he sat down at the foot of some tree, as if pressed down by the exceeding weight of his sadness. Looking around, he saw a number of gold-coloured tinduka-fruits¹, which owing to their state of ripeness had fallen off. After enjoying them, as the hunger which tortured him made him believe they were very sweet, he felt a very strong desire to find out their origin; and looking sharply around on all sides, he discovered the tree from whence they came. This tree had its roots on the border of the sloping bank of a waterfall and hung its branches down, loaded as they were with overripe fruits which gave them a tawny hue at their ends. Craving for those fruits, the man mounted to that slope, and climbing up the tinduka-tree, reached some branch overhanging the precipice with its fruits. And his eagerness for getting the

¹ The tinduka or tindukî is the *diosperos embryopteris*, a common tree, not tall, evergreen with long, glimmering leaves. See Watt, *Dictionary of the economic products of India* III, p. 141—145. "The fruit is eatable, but excessively sour;" it is a food of the poor.

fruits induced him to go along it to its very end.

2. Then, on a sudden, that branch, hanging down, unable to bear its too heavy burden, broke off with noise and fell down as if hewn with a hatchet.

And with that branch he fell headlong in a large precipice surrounded on all sides by steep rock-walls, like a pit; but as he was covered by the leaves and plunged into deep water, he came off without breaking any of his bones. After getting out of the water, he went about on all sides, looking out for some way by which he might escape, but saw none. As he found no recourse and understood he was to starve there very soon, he desponded of his life, and tortured by the heart-piercing dart of heavy sorrow burst into tears, that moistened his sad face. Overwhelmed by fear and painful thoughts, he lamented something like this.

3. "Down I fell into this precipice in the midst of this forest remote from human approach. Who, however carefully seeking, may discover me, except Death?"
4. "Who will rescue me out of this place, into which I precipitated, like a wild beast which is caught in a hole? No relations, no friends I have near, only swarms of mosquitoes who drink my blood.
5. "Alas, the night within this pit conceals from me the aspect of the universe. I shall see no more the manifold loveliness of gardens, groves, arbours and streams. No more the sky resplendent with its jewel ornament of wide-scattered stars. Thick darkness surrounds me, like a night in the dark half of the month.

Thus lamenting, that man passed there some days, feeding on the water and the tinduka-fruits which had come down together with himself.

Now, that great ape wandering through that part of the forest with the purpose of taking his food, came to that place, beckoned as it were by the wind-agitated branches of that tinduka-tree. Climbing on it and overlooking the waterfall, he perceived that man sprawling there and in want of relief, and saw also his eyes and cheeks sunken, and his limbs emaciated, pale and suffering from hunger. The wretched situation of the man roused the

compassion of the great monkey, who setting aside the care for his meal, fixed his looks intently on the man and in a human voice uttered this:

6. "Thou art staying in this precipice inaccessible to men. Well, tell me then, please, who thou art and by what cause thou hast come there".

Then the man, casting up his looks to the great ape, bowing his head and folding his hands as a suppliant, spoke:

- 7—8. "I am a man, illustrious being. Having lost my way and roaming in the forest, I came into this distress, while longing for fruits from this tree. Separated from my friends and befallen by this heavy calamity, I beseech you, protector of troops of monkeys, be also my protector."

These words achieved to stir the boundless pity of the Great Being.

9. A person in distress, without friends or family to help him, craving for help with anxious looks and folded hands, would rouse compassion in the heart of even his enemies; for the compassionate he is a great attraction.

Then the Bodhisattva, pitying him, comforted him with kind words, such as he could hardly expect in that time.

10. "Be not afflicted, thinking thou hast lost thy strength by the fall into this precipice or thou hast no relations to help thee. What those should have to do for thee, I shall do it all. Do not fear."

And after this comforting language the Great Being provided the man with tindukas and other fruits. Then going away to some other place, with the object of rescuing him, he exercised himself in mounting having on his back a stone of a man's weight. Having learnt the measure of his strength and obtained the conviction that he ~~was~~ able to bring up the man out of the waterfall, he descended to the bottom of it, and moved by compassion, said these words to the man:

11. "Come, climb upon my back and hold thyself fast to me, while I shall bring out both thee and the usefulness of my body.
12. "For the pious pronounce this to be the usefulness of the body, otherwise a worthless thing, that it may be employed by the wise as an instrument for benefitting our neighbour."

The other agreed, and after reverentially bowing to the ape mounted on his back.

- 13—14. So with that man on his back, stooping under the pain of the exceeding heaviness of his burden, yet, owing to the intensity of his goodness, with unshaken constancy he succeeded in rescuing him, though with great difficulty and at the cost of the exhaustion of his strength. And having delivered him, he enjoyed the highest gladness, but was so tired that he walked with an unstable and tottering step and chose some cloud-black slab of stone to lie upon, that he might take his rest.

Pure-hearted as he was and being his benefactor, the Bodhisattva did not suspect danger from the side of that man, and trustingly said to him:

- 15—16. "This part of the forest being easily accessible, is exposed to the free course of ferocious animals. Therefore, that nobody may kill me and his own future happiness by a sudden attack, while I am taking my rest from fatigue, thou must carefully look out in all directions and keep guard of me and thyself. My body is utterly tired, and I want to sleep a little while."

The man promised to do so. Assuming the frank language of honesty, he said: "Sleep, sir, as long as you like, and may your awaking be glad! I stay here, keeping guard of you." But when the Great Being, in consequence of his fatigue, was enjoying a profound sleep, he conceived wicked thoughts within his mind.

17. "Roots to be obtained with hard effort or forest-fruits offered by chance are my livelihood here. How can my emaciated body drag on life by them? how much less recover its strength?"
18. "And how shall I succeed in traversing this wilderness hard to pass, if I am infirm? Yet, in the body of this ape I would have food, largely sufficient to get out of this troublesome wilderness."
19. "Although he has done good to me, I may feed on him, I may, for nature has created him such a being. I may, for here the rules given for times of distress¹

¹ The so called *âpaddharma*, cp. stanza 8 of story XII.

are applicable, to be sure. For this reason I have to get my provisions from his body.

20. "But I shall not be able to kill him save for the time, he is sleeping as profoundly and quietly as he does now, trusting me. For if he were to be attacked in open fight, even a lion would not be assured of victory.

"It is, therefore, not the proper time for me to act slowly now." Having thus made up his mind, that scoundrel, troubled in his thoughts by sinful lust which had destroyed within him gratefulness, consciousness of the moral precepts and even the tender native feeling of compassion, not minding his great weakness of body and listening only to the voice of his extreme desire of performing that vile action, took a stone and made it fall straight down on the head of the great ape.

- 21—22. But, being sent by a hand trembling with weakness and hastily because of his great cupidity, that stone, flung with the desire to hit him while in profound sleep, awaked the monkey. It did not strike him with its whole weight nor dash his head to pieces, it bruised it only with one of its edges and fell down on the earth with a thundering noise.

- 23—24. The Bodhisattva, whose head had been injured by the stone, jumped up hastily; and looking around him that he might discover his injurer, saw nobody else but that very man who stood before him in the attitude of shame, confounded, timid, perplexed and in low spirits, betraying his confusion by the ashy-pale colour of his face, which had lost its brightness; sudden fright had dried up his throat, drops of sweat covered his body and he did not venture to cast up his looks.

As soon as the great ape got the conviction that the man himself was the evil-doer, without minding the pain of his wound any longer, he felt himself utterly moved. He did not become angry, nor was he subdued by the sinful feeling of wrath. He was rather affected with compassion for him who disregarding his own happiness, had committed that exceedingly vile deed. Looking at him with eyes wet with tears, he lamented the man, saying:

- 25—26. "Friend, how hast thou, a man, been capable of doing an action like this? How couldst thou conceive it? how

undertake it? Thou, who wast bound to oppose with heroic valour, wast not thou? any foe who eager for hurting me would have assailed me!

27. "If I felt something like pride, thinking I performed a deed hard to be done by others, thou hast cast away from me that idea of haughtiness, having done something still more difficult to do.
28. "After being brought back from the other world, from the mouth of Death, as it were, thou, scarcely saved from one precipice, hast fallen into another, forsooth!
29. "Fie upon ignorance, that vile and most cruel thing! for it is ignorance that throws the miserable creatures into distress, deceiving them with false hope of prosperity.
- 30—31. "Thou hast ruined thyself, kindled the fire of sorrow in me, obscured the bright splendour of thy reputation, obstructed thy former friendliness towards Virtue and destroyed thy trustworthiness, having become a mark for the arrows of reproach. What kind of success, then, didst thou long for, acting in this manner?
32. "The pain of this wound does not grieve me so much as this thought which makes my mind suffer, that it is I on account of whom thou hast plunged into evil, but I have not the power of wiping off that sin from thy person.
- 33—34. "Well then, go with me, keeping my side, but mind thou art always visible to me, for thou art much to be distrusted. I will conduct thee out of this forest, the abode of manifold dangers, again to the path which leads to the region inhabited by men, lest roaming alone in this forest, emaciated and not knowing the way, thou shouldst be assailed by somebody who hurting thee, would make fruitless the labour I have spent in thy behalf."

So commiserating that man, the High-minded One conducted him to the border of the inhabited region, and having put him on his way, said again:

35. "Thou hast reached the habitations of men, friend; now thou mayst leave this forest-region with its fearful thickets and wilderness. I bid thee a happy journey and wish thou mayst endeavour to avoid evil actions. For the ripeness of their evil results is a time extremely painful."

So the great ape pitying the man, instructed him as if

he were his disciple; after which he went back to his residence in the forest. But the man who had attempted that exceedingly vile and sinful deed, tortured by the blazing fire of remorse, was on a sudden struck with a heavy outburst of leprosy. His figure became changed, his skin was spotted with vesicles which, waxing to ulcers and bursting, wetted his body with their matter and made him putrid in a high degree. In whatever country he came, he was an object of horror to men, so hideous was his distorted form; neither by his appearance did he resemble a human being nor by his changed voice, indicative of his pain. And people, thinking him to be the embodied Evil itself, drove him away, threatening him with uplifted clods and clubs and harsh words of menace. One time roaming about in some forest, he was seen by some king who was hunting there. On perceiving his most ugly appearance — for he looked like a preta¹, the dirty rests of his garments having at last dropped off, so that he had hardly enough to cover his shame — that king, affected with curiosity mingled with fear, asked him thus:

- 36—37. "Thy body is disfigured by leprosy, thy skin spotted with vesicles and ulcers; pale thou art, emaciated, miserable; thy hair is dirty with dust. Who art thou? Art thou a preta, or a goblin or an incarnation of Evil or a pûtanā?² Or if one out of the number of sicknesses, which art thou who dost display the assemblage of many diseases?"

Upon which, the other, bowing to the prince, answered in a faltering tone: "I am a man, great king, not a spirit." And being asked again by the king, how he had come into that state, he confessed him his wicked deed and added these words:

38. "This suffering here is only the blossom of the tree sown by that treacherous deed against my friend. O, surely, its fruit will be still more miserable than this.

¹ See *supra*, story XVII, st. 27 with the foot-note.

² A pûtanā is a kind of spectre or ghost, looking terribly. They live on cemeteries and like to feed on human flesh. See the description of them in the fifth act of the *Mālatimādhava*, where a host of them (pûtanācakram) is, mentioned, the prakāṣapûtanās „inhabitants of the cemetery" are addressed and the cries of the kaṭapûtanās are spoken of; as to the latter cp. *Maṇu* 12, 71.

39. "Therefore, you must look upon a treacherous conduct against a friend as a man's foe. Regard with kindheartedness your friends who are kind-hearted towards you.
40. "Those who adopt a hostile behaviour against their friends, come into such a wretched state already in this world. From hence you may infer what will be in the other world the fate of those who, sullied in their mind by covetousness and other vices, attempted the life of their friends.
41. "He, on the other hand, whose mind is pervaded with kindness and affection for his friends, obtains a good reputation, is trusted by his friends and enjoys their benefits. He will possess gladness of mind and the virtue of humility, his enemies will consider him a man hard to offend, and finally he will gain residence in Heaven.
42. "Thus knowing the power and the consequences of the good and the evil behaviour with respect to friends, o king, hold on the road followed by the virtuous. Going along on this, you will attain happiness."

In this manner, then, the virtuous grieve not so much for their own pain than they do suffer because of their injurers incurring the loss of their own happiness. So is to be said, when discoursing on the greatmindedness of the Tathāgata, and when treating of listening with attention to the preaching of the Law; likewise when dealing with the subjects of forbearance and faithfulness towards friends; also when demonstrating the sinfulness of evil deeds.

This story has its pāli parallel in n. 516 of the Jātaka. It is there told twice, for this number contains a summary of the tale in prose, then a more detailed exposé in 45 ślokaś. At the end it is added in prose that after confessing his crime to the king, earth opened and made the evil-doer disappear in a chasm, by which he arrived straightway in the hell Avīci. We are told also, that the ungrateful man of that time was Devadatta.

The verses of the pāli redaction as well as the preceding summary have almost the same contents as are related by Ćāra. Yet his stanzas point to a different redaction in that sacred text which he must have used himself. They have but little in common with those of the pāli book, and with the exception of his st. 11, which reminds of pāli st. 21, there is not much in them which may be put together. A more remote affinity at the utmost may be stated between our author's st. 7 and 8 and pāli 19; his st. 33 and pāli 35, 36; his st. 40 and pāli 44.

As to the punishment of the treacherous man (mitradhruka) cp. a similar punishment of the slanderer Kokāliya in Suttanipāta III, 10.