J Â T A K A M Â L Â

(GARLAND OF BIRTH-STORIES).

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

J. S. SPEYER.

(Continued from vol. X, p. 385.)

XXXI.

THE STORY OF SUTASOMA.

(Sutasomajâtaka)

Meeting with a virtuous person, in whatever way it may have been occasioned, promotes salvation. Thus considering, he who longs for salvation must strive after the intercourse with virtuous persons. This will be taught as follows.

In the time when our Lord was a Bodhisattva, he happened to be born, it is said, in the illustrious royal family of the Kauravas, that dynasty wide-famed for its glory, who owing to their intentness on possessing virtues possessed the deep-rooted affection of their subjects and the splendour of whose power had put their proud neighbours to vassalage. His father gave him the name of Sutasoma, for he looked as lovely as Soma (the Moongod), his face being irradiated by the nimbus of his hundreds of virtues. Like the moon in the bright half of the month, his loveliness and grace increased every day. Having in course of time attained skill in the Vedas with their angas and in the upavedas ¹, and having been also

¹ As to the angas see the first note on story VII, the upavedas are explained in the first note on story XIX.

initiated in the worldly arts and sciences, including the additional ones ¹, he became an object of esteem and love to his people and might be called a kinsman of virtues, so to speak. For he was inclined to be a decided helper of virtues ², his regard for them was ever increasing, and he kept himself under restraint to preserve them carefully.

- 1—2. Good conduct (çîla), learning, charity, mercy, self-command, majesty, forbearance, wisdom, patience, humility, modesty, shame, judgment, loveliness, renown, civility, retentiveness, strength, pureness of mind, these and such were the excellent properties which dwelt with him. Embellished by his youth, as it were, and deriving an additional charm from the holiness and loftiness of his person, they were like his constituent parts, as the (sixteen) kalâs of the moon. ³

And for this reason the king, his father, raised him to the illustrious rank of heir-apparent, judging him the proper person for ruling his subjects, for he knew his high aspirations and the holiness of his nature.

3. But as he was fond of learning, he was a great lover of religious sentences well-turned and paid the most distinguished reward to those who attended him with well-said sentences.

Once it was the season of spring, and the power of the month of flowers had decorated the suburban parks. The young offshoots of shrubs and trees overspread them with a soft brilliancy; the flowers opening gave them a charming and laughing aspect; fresh grass-plots, like smooth woollen carpets, were extending all around over their grounds; their ponds with unstained and blue water were covered with the petals of lotuses white and blue;

¹ These worldly arts and sciences are the so-called kalâs, the total number of which is sixty-four, partly fine arts, partly manual arts and handicrafts.

² So elsewhere the pious are called „partisans of virtue” (guṇapakṣhapātinaḥ). See f.i. st. VII., st. 31.

³ Indian astronomy divides the moon's disc in sixteen equal parts, named kalâs; in this measure they express the size of the illuminated part and the extent of eclipses. The exactness of the comparison would appear more, if the number of virtues of young Sutasoma were also sixteen. But I count nineteen. If retentiveness (medhâ), judgment (matî) and wisdom (dhî) might be computed together as one virtue, and majesty (tejah) with strength (bala) as an other, we would have exactly sixteen.

the humming noise of numbers of roaming bees was heard in them; crowds of bold cuckoos and peacocks showed themselves; and breezes, agreeable by their mildness, fragrance and coolness blew over them. The splendour of those gardens roused gladness in the minds of men. So the High-minded One, walking about escorted by a small body of guards went out to one of those pleasure-grounds in order to divert himself.

4. Its groves resounded with the chants of the he-cuckoo, its various trees were bending under the weight of their flowers, and the grace of the gardens was enhanced by their charming arbours, artfully arranged. Rambling through his groves in the company of his wives he resembled one enjoying the fruit of his merit in Nandana (the gardens of the Celestials).
5. There he delighted in the songs of the females blending with the soft tones of musical instruments, in their dances charmingly executed with exciting coquetry and graceful¹ gesticulation, in their brilliant amorous play in consequence of their excitement by liquors, but no less in the loveliness of the forest.

Now, while he was staying there, some brahman who professed himself a speaker of well-said sentences approached. After being received in an honorific manner, he sat down in that place, ravished by the contemplation of the prince's beautiful figure. So the Great Being, though he was enjoying at that time the sport allowed to his age and fallen to his share as the effect of the power of his rich store of merit (gathered in previous existences), was nevertheless affected with great regard for that brahman. Yet, before reaping the profit of his coming, that is to say, before hearing his sentences, there suddenly arose a confused noise, checking the sounds of song and music, destroying the merriment of the company engaged in playful occupation, and rousing fear and anxiety in the women. On hearing this uproar he bade the guardians of his harem kindly to inquire about the matter. Then his doorkeepers hastily went to him, alarmed and with

¹ The reading of the mss. *lalita* is the right one.

saddened faces expressive of their fear and anxiety. They related him this: "Majesty, that man-eater Kalmāshapāda, the son of Sudāsa is approaching, the cruel disposition of whose mind exceeds even that of the giants, for as if he were an incarnation of the God of Death, he is in the habit of destroying hundreds of men. Looking dreadful and terrible like a giant, that embodied Terror of the World of superhuman strength, vigour and insolence is coming to this very place. Our guards are dispersed. Terror devoured the courage of your warriors, consternation dissolved their ranks and put also your chariots, horse and elephants into disorder. Therefore Your Majesty must be on your guard for your defence or reflect on the proper measures to be taken now." Then Sutasoma, though knowing it well, asked them: "Who is that man whom you call the son of Sudāsa?" And they said to him: "Is it then unknown to Your Majesty that there was a king of that name, who having gone out a hunting, carried away by his horse penetrated into the very heart of the forest. There he cohabited with a lioness who having become pregnant after some time was delivered of a male human child. Some foresters took up that boy and brought him to Sudāsa, who being childless, brought him up as his son and when he passed away to the city of the Celestials¹ left him his successor. So he came to the possession of his proper royal dignity, but by the fault of his maternal origin he was fond of raw flesh. Once having tasted human flesh and liking its relish surpassing any other flesh, he commenced to kill and eat the very inhabitants of his capital. Then the townsmen prepared to put him to death. The son of Sudāsa, being afraid of them, made this promise to the goblins² who are wont to enjoy offerings of human flesh and blood: 'If I am saved from this peril, I shall perform a sacrifice of one hundred royal princes to the goblins.' So he was saved from that peril of life. And now he carried off by force many, many royal princes, and so he

¹ in other terms: "when he died."

² Those goblins are here called *bhūtas*, but this is of course a generic appellation; cp. vol. VIII of the *Bijdragen* p. 259 note 1 (story VIII).

is also come here in order to carry away ¹ Your Majesty, too. You have heard the matter; deign to give us your orders, Majesty."

Now the Bodhisattva, who knew already formerly the aberration of mind of the son of Sudāsa and his wicked behaviour caused by it, felt compassion with him. So he set his mind on the design of curing him, and since he trusted himself to possess the qualities adapted to the extinction of the monstrous abnormality of his conduct, the information about Sudāsa's son drawing near, like a welcome news, roused within him the sense of gladness. And with firmness he spoke in this manner:

6. "This man who dispossessed from his royalty because of his fondness of human flesh ² acts like a madman utterly unable to govern himself, having left his royal duties and destroyed his (former) good repute and merit, such a person, I suppose, is in a state deserving commiseration.
7. "This so being, what opportunity is there for me of using force now or what room for alarm and fear from the side of such a one? Rather will I utterly destroy his wickedness without employing effort, violence and prowess.
8. "And now that man who would deserve commiseration from my side, if even he went away from me, comes himself to the place, where I am staying. For this reason it befits me to show him hospitality. For in this way the virtuous act towards guests visiting them.

"Therefore, it suffices that each of you minds his ordinary duty." So he instructed the guard of his harem. And turning to his female life-guards who with eyes great and bewildered with anxiety and with throats almost choked by agitation prepared to bar the way of the monster, he made them desist from that purpose, addressing them with comforting words, and went forward in the direction of that alarming noise. And he saw his royal army dispersed and on flight, pursued by the son of Sudāsa, whose

¹ Upahartum is of course a misprint for apahartum.

² Though it is not expressly narrated in the foregoing, it is here a matter of course that the son of Sudāsa was expelled from his capital by his own people after he began to eat them. The pāli redaction in the Jātaka gives a detailed account of that expulsion.

appearance was dreadful. His soiled garments, loosely kept together with a girdle, hung around his body; his hair dressed with a diadem of bark and coarse with dust was dishevelled and hanging down his face wholly covered with a thick, rugged beard which lay upon it like darkness; his eyes rolling with wrath and anger looked tremendous; he brandished his sword and shield. The prince fearless and free from anxiety, called out to him: "Halloo, here I am, I Sutasoma. Turn to me. What are you troubling yourself with vexing that poor people?" These words of challenge stirred the pride of the son of Sudâsa, and turning from thence like a lion he perceived the Bodhisattva (waiting for him) alone, unarmed and placidly looking according to his nature. On seeing him he exclaimed: "you are the very man I am seeking", and anon without delay went hastily and with impetuosity to him and placing him on his shoulder ran off. And the Bodhisattva considering with solicitude that his mind was still troubled with agitation and his heart infatuated by wrath and arrogance kindled by the insolence of his rejoicing at the royal forces put to flight, thought it was now no proper time for admonition and persisted in his attitude of unconcern. On the other hand, the son of Sudâsa having obtained his wish and thinking himself to have made a gain of importance entered much rejoiced the stronghold where he had his residence.

- 9—10. That unholy dwelling, when appearing from afar to the eyes of the travellers caused them to be frozen with horror; for it offered an aspect as dreadful as the dancing-place of giants and spectres.¹ It was encumbered with corpses of men slain, and wet with blood horribly moistening its ground; it seemed to threaten every one (approaching) with the cries of jackals roaring there most inauspiciously; and the trees standing on its area, exposed to the discolouring smoke of many funeral piles, bore leaves rough and dark-red, the abode of vultures and crows.

Having set down the Bodhisattva in that place, he took his rest for a while, his looks intently fixed on the face of his victim, charmed as he was by his surpassing beauty. Meanwhile the Bodhisattva remembered that poor brahman

¹ In other terms: as dreadful as a cemetery.

come to him in order to get some present for his sentences, whom he had not yet paid the due honour and who must still be waiting for his return to the gardens with hope in his heart. And he entered upon this reflection: "Alas! oh!

11. "That brahman came to me from afar, bringing to me the present of his sentences and filled with hope. What will he do now on hearing my being rapt?

12. "Afflicted by a burning sorrow on account of the destruction of his hope and vexed with fatigue felt the keener in consequence of his despair, he will either sigh, commiserating my fate, or chide his own destiny."

While the Great Being was reflecting in this manner and his mind accustomed to commiserate (the sufferings of others) was sore with grief on account of that brahman, tears welled up in his eyes. The son of Sudāsa, seeing those tears, began to laugh aloud and said: "Do leave off.

13. "You are renowned for your wisdom proved by many different virtues. But, having come into my power, you too shed tears!

"Verily, this is a true saying:

14. "In calamities constancy has no effect, and in cases of sorrow learning is of no use. No being is to be found, indeed, who does not shake, being stricken.

"Therefore, tell me the truth.

15. "Do you bewail your life dear to yourself, or your wealth, the instrument of pleasures, or your relations or perhaps your royal rank? Or is it the recollection of your father who loves his son so much or that of your own children who now weep for you, which makes these tears burst from your eyes?"

The Bodhisattva said:

16. "It is not the thought either of my life or my parents, children, relatives and wives, or the recollection of the pleasures of royalty, that moves me to tears; but some brahman who is come to me hopeful, relying on the well-said sentences he brings. Forsooth, hearing my being carried off, he must grieve with despair. This I remembered and hence my eyes are wet with tears.

17. "For this reason you ought to give me leave in order

that I may refresh the heart of that brahman, now distressed with the grief of disappointment, pouring on it the water of honorific reward, and on the other hand I may take from him the honey-sweet sayings he offers me.

18. "After thus paying my debt to that brahman, I shall come back to you again, that I may be also free from debt with respect to you, and afford gladness to your eyes beholding me returning here.

19. "Never suspect me however, troubling your mind with the thought, this may be some contrivance of mine to go off. Those like me, o king, follow a way different from that on which other people are wont to walk."

The son of Sudâsa spoke:

20. "What you say, as if it were something worth regard, is a thing which utterly exceeds belief. Who, indeed, being released from the mouth of Death and having recovered his freedom of movement, would go to meet it once more?

21. "If having passed the danger of death hard to overcome, you be in safety in your brilliant palace, say, what reason may there exist, that should induce you to come here back to me?"

The Bodhisattva spoke: "How? Does Your Honour not understand the motive of my returning here, though it is a strong one, to be sure? Have I not promised, I shall come back? Therefore, do not suspect me any longer, taking me for an equal of the villain. Am I not Sutasoma?"

22. "It is true that some, out of cupidity and fear of death, leave veracity, as if it were a straw. But to the virtuous veracity is their property and life; therefore they do not give it up even in a dangerous situation.

23. "Neither life nor the pleasures of this world will preserve from mishap him who has fallen from veracity. Who, then, should leave veracity for the sake of these objects? that virtue which is a rich source of praise, glory and happiness?

24. "But in a person who is seen walking on the road of sin and in whom there does not appear any effort to lead a holy life, a pious behaviour becomes a matter of disbelief. Now, what of the kind did you perceive in my person that you should suspect even me?

25. "If I should really have been afraid of you, or attached to the pleasures (of my royal state), or if my mind should

have been devoid of compassion, do you not think I would have met an adversary so famous for his ferocity as you, in full armour and prepared to fight, as becomes one proud of his valour?

26. "But it may be that I did even desire that conversation with you. Why, after satisfying the labour of that brahman, I shall come back to you of my own accord. Persons like me, forsooth, do not utter an untruth."

Now these words of the Bodhisattva irritated Sudâsa, as if they spoke of something fanciful, and he entered upon this reflection: "Verily, he does greatly boast of his veracity and righteous behaviour. Well then, I will see them, both his attachment to truth and his love of righteousness. What matters to me his loss, after all? I have already my full number of one hundred royal princes whom I subdued by the overwhelming strength of my arm; with *them* I may perform my sacrifice to the goblins according to my want." After thus considering he said to the Bodhisattva: "Well then, go. We wish to see your faithfulness in keeping your promise and your righteousness."

27. "Go and having done for that brahman what he longs for, return soon, meanwhile I will dress your funeral pile."

And the Bodhisattva promised him he would do so. Then he set out for his palace, where he was welcomed by his household. Having sent for that brahman, he learnt from him a tetrad of gâthâs. The Great Being, whom the hearing of those well-said sentences procured an intense gladness, praised the brahman with kind words and marks of honour, and valuing each gâthâ at the rate of one thousand (pieces of gold), rewarded him with the wealth so much desired for.

Now his father, intending to avert him from expenses out of place and extravagant, availed himself of this opportunity and admonished his son in friendly terms. "My dear, he said, when rewarding well-said sentences you should know the limit, should not you? You have to maintain a large retinue; besides, the splendour of kings depends on the affluence of their treasury. For this reason I tell you this.

28. "Rewarding a well-said sentence with one hundred is a very high estimation. It is not fit to exceed this limit.

If a man however wealthy is too liberal, he will never retain the splendour of his riches for a long time.

29. "Wealth is the chief instrument of success and an effective one; for no pleasure is attainable in defiance of wealth. Fortune, indeed, like a harlot, disregards a king who lacks an abundant treasury."

The Bodhisattva spoke:

30. "If it should be at all possible to settle a limit to the value of well-said sentences, Majesty, I would not incur your reprehension, to be sure, if I were to deliver even my royal rank to purchase them.

31. "Verily, such sayings by hearing which a man gains placidity of mind, his love for salvation is strengthened and the darkness (of ignorance) disappears (from his intellect) by the increase of his wisdom, — ought they not to be bought even at the price of one's own flesh?

- 32—33. "Holy texts are a light which destroys the darkness of delusion (*moha*); they are the highest wealth, a wealth beyond the reach of thieves and the rest¹; the weapon to hurt that enemy whose name is infatuation; the best counsellor and adviser as to a man's course of conduct; an unalterable friend even in time of distress; the painless medicine of the disease called sorrow; a mighty army strong enough to crush the army of vices; the highest treasure of glory and bliss.

- 34—37. "Moreover, the splendid possession of holy texts is the principal course of eloquent speech, that precious thing. When meeting with virtuous persons, this possession affords the opportunity of making a present of great value; in the assemblies it conciliates the favour of the learned; in disputes and controversies it casts its light sunlike and destroys the arrogance and fame of envious adversaries. Its immense superiority is exhibited by the expression of delight and the high colour in the eyes and on the faces of even common people, when they are enraptured with ecstasy and applauding with the clapping of hands. Further it enables its possessor to demonstrate a matter with plain argument and in a graceful way, owing to his quotations from manifold treatises

¹ Compare note to story III, stanza 21.

and sacred books. By its softness, its culture and its loveliness, eloquence may be compared to a string of unfaded garlands or to the blazing lustre of a fine and tempered flame, and (finally) it needs makes glory arise to its owner. So making use of sacred texts is a pleasant way to success.

38. "And those who learn them become released from the vices obstructing the road to the threefold prosperity¹ and are accordingly induced to betake themselves to that road; and conforming their behaviour to the precepts involved in those texts and making it excellent, they easily cross the dangerous passage through existences.
39. "For so many excellent properties holy texts are famous. Now then, having got them like a present, how should I, being able to reward the giver of them, not have honoured him in return? Or how could I (doing so,) transgress your order?
40. "I will go, therefore, to the son of Sudâsa. I do not want either the toil of the royal dignity or that other solicitude I would incur by following the way of wickedness, if I were to transgress my duty of keeping my engagement to come back."

These words alarmed his father who moved by his affection replied with earnest entreaty: "Verily, it is but for your good, my dear, that I spoke so. You must not take offence at it, will you? May your enemies come into the power of Sudâsa! In fact, you made him the promise to return to him, and for this reason you, being wont to keep your faith, wish to act up to your promise. Nevertheless, I shall not allow it. No sin is incurred, forsooth, by following the way of untruth, if one may thereby save one's own life and also for the sake of one's parents and other persons venerable. Why should you exert yourself to avoid this precept, which is prescribed by the Veda? Besides, those who are skilled in the science of politics proper for kings proclaim the attachment to Righteousness (dharma) in such cases as where it evidently causes damage to material interests (artha) and pleasures (kāma) to be mismanagement and an evil habit. No more then

¹ viz. of the triad of dharma, artha and kāma.

of that obstination, with which you grieve my heart and disregard your own interest. — But you will object, my dear, that acting thus is dishonourable and in contradiction with righteousness and it is for this reason that you cannot resolve on violating your promise, having never been accustomed to do anything like that. Yet, why should you violate your promise? Here I have an army of footmen, chariots, horse and elephants prepared for war and ready to march for your rescue. They make up an excellent body of warriors attached to your person, yea, a legion of heroes skilled in arms and having distinguished themselves in many battles. In short, these forces are dreadful like a violent stream of water. Well, come to him surrounded by that army and bring him either to submission or to death. In this manner you shall have fulfilled your promise and at the same time saved your life."

The Bodhisattva replied: "I am not able to promise one thing, Majesty, and perform another, nor can I strike at such people as deserve pity being immersed in the mud of wicked habits and moving in the direction of Hell, whom I reckon my friends after their relations have abandoned them and there is nobody to protect them. Further, you must consider also this.

41. "That man-eater performed for me something generous and difficult to be done (by others), since he dismissed me out of his power, relying on my faith.
42. "So it is thanks to him that I got those holy stanzas, father. For this reason he is my benefactor and is especially entitled to be an object of my commiseration.

"Cease also to be afraid of any misfortune threatening me, Majesty. How should he be capable of injuring me when I come back to him, as I went?" So speaking the High-minded One persuaded his father to give him leave. Then declining the entreaties of his confidants and his faithful army who were eager to prevent his going away, he set out for the dwelling of the son of Sudâsa, alone and free from fear and sadness, for he was keeping his faith and marched with the aim of softening his heart, to the happiness of men. As soon as the son of Sudâsa saw the Great Being approaching from afar, he became exceedingly

astonished, and his esteem and propensity for him increased. Not even his cruelty long practised and deep-rooted in his defiled mind could prevent him from entering, forsooth, upon a thought like this: "Ah! Ah!!!

43. "This is the wonder of wonders, to be sure, the marvel of marvels! That prince's lofty veracity exceeds all that may be expected of men and deities!
44. "To me, a person as cruel-natured as Death, he comes back of himself, setting aside fear and anxiety! Ah! What a constancy! Bravo for his veracity!
45. "Justly, indeed, the renown of his truth-speaking is wide-spread, as he now gave up his life and royal state to keep his faith!"

While he was thus affected with amazement and admiration, the Bodhisattva drew near saying:

46. "I have obtained that treasure of well-said sentences, I have rewarded the indigent man who presented me with it, and gladness has been procured to my mind, thanks to you. Now I am back here. Eat me, if such is your desire, or use me as a victim at your sacrifice."

The son of Sudāsa spoke:

47. "I am not in a hurry to eat you; moreover, this funeral pile is still smoky, and flesh will get its proper relish only when roasted on a smokeless fire. Let us hear meanwhile these well-said sentences."

The Bodhisattva replied: "Of what use is it to you, in such a state, to listen to holy sentences?"

48. "You adopted this mode of living merciless to your subjects for the sake of your belly. Now these stanzas praise righteousness. Righteousness does not go together with injustice.
49. "Following the wicked livelihood of rakshasas and having left the way of the pious, ' you do not possess faith, still less righteousness. What shall you do with holy texts?"

This contempt roused the impatience of the son of Sudāsa. He answered: "Do not speak so, sir.

50. "Where is that king, say, who does not kill with his bent bow in his park the mates of the hinds of the forest?

¹ In other terms: "having transgressed the precepts of morality." Instead of *saṃtyaktāṛthapathasya*, I read *saṃtyaktāryāpathasya*.

If I in a similar way kill men for my livelihood, I am the unjust one, it is said, not those killers of deer!"

The Bodhisattva spoke:

51. "Neither do those stand on the ground of righteousness whose bent bows are directed against the fleeing and frightened deer. But by far more reprehensible than those is a man-eater. Human beings, indeed, occupy by their birth the highest place (in the scale of creatures) and are not allowed to serve as food."

Now, though the Bodhisattva had spoken very harsh words to the son of Sudāsa, the friendliness of his nature exercised such a power that it outweighed the ferocious nature of the man-eater. So he quietly heard this reproof, only he laughed aloud at it, then he spoke: "Say, Sutasoma.

52. "Since, after I had released you and you reached your home, that lovely residence resplendent with the lustre of royal dignity, you came back to me, for this reason you are not skilled in political wisdom, methinks."

The Bodhisattva said: "You are wrong. On the contrary, I *am* skilled in political wisdom, and for this very reason I do not put it into effect.

53. "What, in truth, is the worth of skill in an art, resorting to which entails the certain fall from righteousness without bringing about happiness?

"Moreover, I tell you,

54. "Those who are wise in directing their actions along the way of political wisdom, commonly get into calamities after death. Therefore I put aside the winding paths of artful politics and keeping my faith, came back.

55. "Also for this reason I show I am skilled in the management of affairs, that leaving untruth I delight in veracity. For no action is declared by competent judges in the science of politics to be well-managed which is unconnected with good reputation, satisfaction and interest."

The son of Sudāsa spoke:

56. "What is that interest you perceive to be attained by holding on veracity, that giving up your own dear life, your relations who shed tears at your departure, and the charming pleasures attending on royalty you returned to me in order to keep your faith before all?"

The Bodhisattva spoke: "Many excellent virtues are the consequence of holding on veracity. Hear but the succinct account of them.

57. "Veracity surpasses splendid garlands by its lovely grace and any sweet flavour by its sweetness, and inasmuch as it produces merit, that excellent good, without toil, it is superior to every kind of penance and the troublesome pilgrimages to tīrthas.
58. "Affording to glory the opportunity of spreading in the world, Veracity is the way to its penetrating the whole Universe [the three worlds]. It is the entrance-door of the abode of the Celestials, the bridge to cross the swamps of saṃsāra. ¹"

Then the son of Sudāsa exclaimed: "excellent! right!", and bowing to him and casting an admiring look on him said again:

59. "The other men come into my power, are paralysed by affliction and fear robs them of their courage. In you, on the contrary, I see a splendid imperturbation. I suppose, you are not afraid of death, my prince."

The Bodhisattva spoke:

60. "That state being unavoidable even with ever so great exertion, how should there be room for cowardous fear with respect to it, which is moreover something wholly unfit for prevention?

"Nevertheless and though knowing the natural course of things in the world, people are poltroons against death.

61. "It is the vexation of their mind in consequence of their wickedness, it is because they were wanting in exerting themselves to perform good actions, it is their apprehension of sufferings in the other world. That conscience makes them torpid from anxiety that they have to die.
62. "But I do not remember having done anything that should torture my conscience, and consequently I have imbibed pure actions in my very nature. Who then, clinging to Righteousness, should be in fear of death?
63. "Nor do I remember having made gifts to the indigent, which did not tend to the gladness of both the mendicants

¹ Cp. note on story I, st. 18.

and myself. Who, having in this manner obtained contentment by his gifts clinging to Righteousness, should be in fear of death?

64. "Even when reflecting for a long time, I never recollect to have taken any step towards evil, not even in my thoughts. So the path to Heaven is cleared for me. Why should I conceive fear of death?"

65. "On brahmans, on my relations and friends, on my dependents, on the poor, on ascetics who are the ornaments of their hermitages I bestowed much wealth, giving according to the worthiness of the recipients; what each of them was in want of, that was done for him.

66. "I built hundreds of magnificent monuments, hospices, court-yards, hermitages, halls and tanks, and by this I obtained satisfaction. Therefore I do not fear death. Why, dress me for your sacrifice or eat me."

On hearing this language, the son of Sudāsa was moved to tears of tenderness, the hairs on his body bristled, the darkness of his wicked nature vanished, and looking with reverence up to the Bodhisattva, he exclaimed: "Beware! Do not speak of evil!

67. "Verily, may he who should wish evil to such a being like you, o foremost of princes, take the poison Hālahala¹ knowingly or eat a furious serpent or flaming iron or may his head, also his heart, burst asunder into one hundred pieces!

"Therefore you may tell me also those holy sentences. Touched to tenderness as I am by the flower-shower of your words, my curiosity to hear them waxes stronger. Attend also to this.

68. "I have beholden the ugliness of my conduct in the mirror of Righteousness. O that now my mind, touched by emotion, may be (appearing to you, as it is) craving for the Law!"

Now the Bodhisattva, considering the eagerness of his desire for hearing the Law, knew him to have become a fit vessel. He spoke: "Being then desirous of hearing the

¹ The Hālahala or Kālakūṭa poison was produced at the churning of the ocean. Ćiva swallowed it, lest it should devour the Universe, see Mhbh. I, 18, 41 foll.

Law, it is right that you listen to its preaching in the proper attitude suitable for that act. Look here.

- 69—70. "Sitting on a lower seat, which is the token of lovely modesty; enjoying the honey of the (sacred) words with eyes expanding from gladness, so to speak; bending one's mind calm and pure to the most intense reverential attention — so one must listen devoutly to the preaching of the Law, as a sick man to the words of a doctor."

Then the son of Sudāsa covered a slab of stone with his upper garment and having offered this higher seat to the Bodhisattva, sat down himself on the naked earth before the eyes of the Bodhisattva. After which, keeping his looks fixed with attention on his face, he invited the Great Being: "Speak now, sir"¹. Then the Bodhisattva opened his mouth and filling as it were the forest with his voice deep and loud like the lovely sound of a new-formed rain-cloud, spoke:

71. "Meeting a virtuous person but once and perchance will suffice to
"Friendship strong and for ever, not wanting repeated
rejoining."

On hearing this gāthā the son of Sudāsa exclaimed "well said! well said!" and nodding his head and waving his fingers said to the Bodhisattva: "go on, go on."

Then the Bodhisattva uttered the second gāthā.

72. "From virtuous persons thou shouldst never keep remote,
"But follow those; to worship them thyself devote.
"Their fragrance-spreading virtues uncompelled must
"Attain him who stands near them, as does flower-dust."

The son of Sudāsa spoke:

73. "Doing your utmost, o virtuous one, to reward well-said
sentences, you employed your wealth in the right manner,
indeed, rightly you did not mind trouble.

"Go on, go on."

The Bodhisattva spoke:

74. "The cars of kings, from jewels shining and from gold,
"With their possessors lose their beauty growing old.
"But not to pious conduct old age has access.

¹ This formula (brūhidāniṃ mārsha) and the whole of this ceremonial shows a striking likeness to the observances prescribed for the instruction in the Veda of a pupil by his spiritual teacher.

"So strong a love of virtues pious men possess.¹
 (The other replied): "This is as a shower of ambrosia,
 to be sure. O, how great a satisfaction you made me!
 Go on, go on."

The Bodhisattva spoke:

75. "How distant Earth from Heaven is, the East
 "How far from Sunset and both Ocean's shores
 "From one another. Greater distance keeps
 "Separated of virtue and of wrong the lores."

Then the son of Sudâsa who in consequence of his gladness and surprise was filled with affection and reverence for the Bodhisattva said to him:

76. "Lovely are the gâthâs I heard from you. Their magnificent contents are expressed with an artful choice of very distinguished words. You have by reciting them procured gladness to me. Let me honour you in return by offering you four boons.

"Therefore, choose whatever you desire from my side."

Then the Bodhisattva, astonished at this offering, and esteeming him for it, spoke: "Who are you that you should bestow boons?"

77. "You have no power over yourself, being dominated by a passion for sinful actions. Say what boon, then, shall you give to another, you whose heart is averse to pious conduct?"
78. "It might be that I were to declare the boon I would ask, but that your mind would be disinclined to give it. Who, being compassionate,² would like to provoke such a calamity? Enough, enough you have done for me."

On these words the son of Sudâsa was somewhat ashamed and lowering his face said to the Bodhisattva: "I beg Your Honour not to have so mean an opinion of me.

79. "I shall give you your boons, even if it were to cost my life. Therefore, choose freely, prince, be it what it may be that you desire."

The Bodhisattva spoke: "Well then,

¹ Cp. *Dhammapada*, vs. 151.

² Inasmuch as by his naming the four boons he would bring about for the man-eater an opportunity of breaking his faith, he might become the involuntary cause to his neighbour of infernal punishment. Cp. story XXIV, stanza 32.

80. "Give me these four precious boons. Take the vow of veracity; give up injuring living beings; release your prisoners all, nobody excepted; and never more eat human flesh, o you hero among men!"

The son of Sudâsa said:

81. "I grant you the first three, but choose another fourth boon. Are you not aware of this that I am unable to desist from eating human flesh?"

The Bodhisattva spoke: "Ah! Indeed! There you are! Did not I say 'who are you that you should bestow boons?' Moreover,

82. "How can you keep the vow of veracity and refrain from injuring others, o king, if you do not part with the habit of being an eater of human flesh?"

"Fie upon you!

83. "Did not you say before you were willing to give these boons even at the risk of your life? But now you act quite otherwise.

84. "And how should you abstain from injury, killing men in order to get their flesh? And this so being, what may be the value of the three boons you did grant me?"

The son of Sudâsa spoke:

85. "How shall I be able to give up that very habit, because of which I renounced my kingdom, bore hardship in the wilderness and suffered myself to kill my righteousness and destroy my good renown?"

The Bodhisattva replied: "For this very reason you ought to give it up.

86. "How should you not leave that state because of which you have lost your righteousness, your royal power, your pleasures and your good renown? Why cling to such an abode of misfortune?"

87. "Besides, it is but the vilest among men who repent having given. How, then, should this meanness of mind subdue a person like you?"

"Stop then, stop that following after mere wickedness. You ought to stir up yourself now. Is Your Honour not the son of Sudâsa?"

88. "Meat examined by physicians and dressed by skilful (cooks) is at your disposal. You may take the flesh of

domestic animals, of fishes living in waterbasins and also venison. With such meat satisfy your heart, but pray, desist from the reprehensible habit of eating human flesh.

89. "How do you like to stay in this solitary forest and prefer it to your relations and children and your attendance (once) beloved, to enjoying the melodious songs at night, the grave sounds of drums reminding of water-clouds, and the other various pleasures of royalty?"

90. "It is not right, o monarch, that you allow yourself to be dominated by your passion. Take rather that line of conduct which is compatible with righteousness (dharma) and interest (artha). Having, all alone, vanquished in battle kings with their whole armies, do not become a great coward now when you have to wage war with your passion.

91. "And have you not to mind also the next world, o lord of men? For this reason you must not cherish what is bad because it pleases you. But you ought to pursue that which is favourable to your renown and the way to which is a lovely one and to accept it, which is your good, even though you dislike it, taking it as a medicine."

Then the son of Sudāsa was moved to tenderness and tears, which barred his throat with emotion. He threw himself before the Bodhisattva and embracing his feet exclaimed:

92. "Justly your fame pervades the world in all directions, spreading about the flower-dust of your virtues and the scent of your merit. For example, who else but you alone, forsooth, could have felt compassion for such an evildoer as I was, accustomed to a cruel livelihood, which made me resemble a messenger of Death?"

93. "You are my master, my teacher, yea, my deity. I honour your words accepting them with (bowed) head. Never more I shall feed on human flesh, Sutasoma. Everything you told me I shall accomplish according to your words.

94. "Well then, those princes whom I brought here to be victims at my sacrifice, and who vexed by the sufferings of imprisonment lost their splendour and are overwhelmed by grief, them let us release together, none excepted."

The Bodhisattva, having promised him his assistance, set out with him to the very place, where those royal princes were kept in confinement. And no sooner had they seen Sutasoma than understanding that they were set at liberty, they became filled with extreme gladness.

95. At the sight of Sutasoma the royal princes became radiant with joy, and the loveliness of laughter burst out on their faces, in the same way as in the beginning of autumn the groups of waterlilies, invigorated by the moon-beams, are breaking open.

And the Bodhisattva having come to them addressed them with comforting and kind words and after making them take an oath not to do harm to the son of Sudâsa, released them. Then together with the son of Sudâsa and followed by those royal princes he set out for his kingdom, and having there made to the princes and the son of Sudâsa an honourable reception according to their rank, he reestablished them each on his royal throne.

In this manner meeting with a virtuous person, in whatever way it may have been occasioned, promotes salvation; accordingly he who longs for salvation must strive after the intercourse with virtuous persons. This story may also be told when praising the Tathâgata: 'So Buddha the Lord always intent on doing good was a friend even to strangers still in his previous existences.' Likewise it is to be told, when discoursing on listening with attention to the preaching of the excellent Law: 'In this manner hearing the excellent Law tends to diminishing wickedness and acquiring virtues.' Also it is to be told when extolling sacred learning: 'In this manner sacred learning has many advantages.' Likewise when discoursing on veracity: 'In this manner speaking the truth is approved by the virtuous and procures a large extent of merit.' And also when glorifying veracity this may be propounded: 'In this manner the virtuous keep their faith without regard of their life, pleasures or domination.' Likewise, when praising commiseration.

In the pâli Jâtaka there are two jâtakas headed Sutasoma, one Cullasutasomaj. (n. 525 Fausböll) and one Mahâsutasomaj. (n. 537 *ibid.*)

The former has nothing to do with our story, but the latter relates it in the main in quite the same way as our author. Yet, as it is very extensive — this number fills 55 pages in Fausbøll's ed. V, 456—511 — many more particulars are added there. In that reception the man-eater is a king of Benares, whose proper name is never mentioned. When still a boy setting out for Takshaçilā to study, he had happened to meet with Sutasoma going with the same object thither and to make friendship with him. The one hundred royal princes, afterwards carried off by him when he had become the *porisāda* (man-eater), were at that time their fellowstudents. After receiving the royal dignity at Benares, he becomes a man-eater not in consequence of his maternal origin — his father is Brahmadatta, not Sudāsa, his mother is no lioness — but by the fault of his cook. Having become addicted to the evil habit of feeding on human flesh, he first ordered his victims to be taken out of the prisons, afterwards this store of supply having been exhausted, he commanded his cook to assail his townsmen unawares and stealthily and kill them severally as often as was wanted for his necessity. The murders, however, could not fail to be discovered, and the king refusing to renounce his evil habit was not put to death, but banished owing to the intercession of Kālahatthi, his chief minister who had fruitlessly exerted himself to turn his master off from his wickedness. — The splendid sentences communicated to Sutasoma by the brahman are said there to have the Buddha Kassapa for their author; it may be pointed out that the brahman reads them from a book to Sutasoma, but Sutasoma recites them by heart to the man-eater. When allowing him to return home, the man-eater makes Sutasoma take a solemn oath, touching his sword and spear, to come back after satisfying the brahman (p. 481, stanza 36.)

The metrical part of this pāli recension is made up of 123 stanzas unequally distributed between the prose text. By far the majority of them are different from the 95 stanzas of Çūra; often the same content has been expressed in a quite dissimilar style, cp. f. i. pāli st. 64—71 with Çūra 61—66. The four sentences recited by the brahman (pāli 40—43 = 74—77), though embellished by Çūra, point at the same redaction. Moreover there is a close connexion between pāli 54—56 and Çūra 47—49, also pāli 57, 58 and Ç. 50, 51, but especially between pāli 59, 60 *a—d* and Ç. 52 and 54. Compare also pāli 72, 80, 102 with Ç. 67, 78, 93 foll. respectively.

A very short and uncomplete skeleton of this tale makes up n. 32 of the *Cariyā-piṭaka*. Prof. Kern has translated it in a very interesting paper on the mixture of Āiivism and Buddhism in the isle of Java, shown by the Old-Javanese poem Sutasoma (see *Verslagen en Mededeelingen der Kon. Akademie van Wetenschappen afd. Letterkunde* 3^{de} Reeks, dl. V, p. 8—43, especially note on p. 21). This Javanese poem, composed by Tantular, a manuscript of which belongs to the Leiden University Library, is based on some unknown work named *Bauddhakāvya*, not mentioned in Bunyiu Nanjio's Catalogue.

XXXII.

THE STORY OF AYOGRHA ¹

(Ayogṛhajātaka)

To those whose mind has been seized by emotion (saṃvega) ² even the brilliancy of royalty does not obstruct the way to salvation. Thus considering one must make oneself familiar with the emotional state, as will be taught in the following.

In yon time, when our Lord was still a Bodhisattva, seeing the world exposed to the assaults of hundreds of calamities: diseases, old age, death, separation from beloved persons and so on, and understanding that it was woe-begone, without protector, without help, without guidance, He was impelled by His compassion to take the determination of saving the creatures according to His exceedingly good nature, bringing about again and again the good and the highest happiness even of people averse to him and unknown to him. In that time, then, he once took his birth, it is said, in some royal family distinguished for their modest behaviour and their surpassing lustre, which in consequence of their being intent on possessing the affection of their subjects was manifested by the steadiness of their prosperity and riches as well as by the submissiveness of their proud vassals. His very birth adorned both that court and that capital, always sympathizing with their masters in weal and woe, with the brilliant show of a festival day.

- 1—2. (At the court) a large distribution of gifts filled the hands and satisfied the minds of brahmans, and the attendance were proud of their very brilliant festival garments. ³ (Outside the palace) the streets were filled with the tones of many instruments blending to one indistinct noise and with the merry sounds of singing,

¹ That ayogṛha is the name of the prince, not an appellative, appears from the pāli recensions. He was named so, since he was bred in the "iron house" (ayogṛha).

² Compare the last note on story XXIX.

³ Apparently the attendants had received that new attire as a present.

jesting, laughing, as the gladness of the hearts manifested itself by various merriment, dancing and wantonness. Everywhere people meeting told each other with exultation and embraces the happy news, which caused to them the same contentment as a present, and they magnified the felicity of their king.

3. The doors of the prisons were opened and the prisoners set at liberty. ¹ Flags floating at the tops of the houses decorated the places, and the ground was covered with fragrant powders and flowers and moistened with odorous liquors. So adorned the town bore the lovely and bright appearance of a festival.
4. From the splendid dwellings of the wealthy abundant showers of different goods: clothes, gold, jewels etc. poured down, so that it seemed as if Felicity, doing her best to pervade the world, imitated with a lovely sport Gangā in madness. ²

Now in that time it happened as a rule that the princes born to that king soon died. Supposing that rule to be the effect of goblin-power ³ he ordered, with the object of saving the life of that son, the building which was to serve for lying-in chamber to be wholly constructed of iron, ornamented with figures wrought of jewels, gold and silver; the preservative rites destructive of goblins were performed there according to the precepts ordained by the Veda and expounded in the Science of Spirits; and likewise the different customary auspicious ceremonies which have the effect of securing prosperity. As to his son, he had the jātakarma ⁴ and the other sacraments performed to him in that iron-house, and let him grow up there. Owing to that most careful guard but no less to the

¹ It is plain that *vighaṭita* is a misprint instead of *vighaṭṭita*.

² The presents strewn about are compared either with the cascade of the Ganges at Gangādvāra, where the river rushes into the valley, or with the mythological account of Gangā hurling down from heaven to earth at the instances of Bhagiratha.

³ In the pāli redaction the new-born children are in fact carried away by a goblin, a female *yaksha*.

⁴ Cp. note 1 on story XII. The king has those sacraments performed by his *purohita*, the king's constant and customary representative in sacrificial and ceremonial matters.

power of the store of merit which belonged to the excellent goodness of his nature, no goblins overpowered the Great Being. In course of time, after being administered the sacraments and initiatory rites, he was instructed by teachers illustrious for their knowledge of the sacred texts, their extraction and behaviour, who were renowned and honoured as scholars and attached to the virtues of tranquillity, modesty and discretion. Having learnt from them many branches of science and being favoured by the loveliness of youth which made his figure grow fuller day by day ¹, further displaying that attachment to modesty which was innate to him, he became an object of the greatest love both to his relations and the people at large.

5. People go after a virtuous person, though no relation nor acquaintance of theirs, with the like joy as if they honoured a friend. It is the brilliancy of his virtues which is the cause thereof. ²

6. In the season of autumn, when the Moon freely shooting his beams all around is the laugh of Heaven, say what kind of relation does there exist for the people to him?

So then the Great Being was enjoying the bliss that had fallen to his share as the effect of the power of his merit. He was petted with plenty of objects of celestial brilliancy standing at his disposal, and his father who loved him much and bore him high esteem was no more anxious about him, trusting (he would be safe). Now once on the opportunity of the Kaumudī-festival ³ coming back by course of time, it happened that the Bodhisattva was desirous of contemplating the lovely beauty and the display of brilliancy in his capital. Having obtained the permission of his father he mounted the royal chariot to take a drive. This chariot was embellished with fair ornaments of gold, jewels and silver; gay flags and banners of various colours were floating aloft on it; its horses well-trained and swift were adorned with golden harnesses; it was driven by a charioteer distinguished by his dexterity,

¹ Though not expressed, it is plain that the image of the waxing moon is present to the mind of our author.

² Compare the stanzas 1 and 2 of story XVIII.

³ See vol. VIII, p. 443 of the *Bijdragen*.

skill, comeliness, purity, modesty and firmness and followed by a retinue adorned with a picturesque and brilliant attire and armour. Preceded by the delightful tones of musical instruments the prince with his train passed through the capital in many directions, and as he was wholly intent on beholding its splendour, he let his eyes full of curiosity roam about, while passing through the streets crowded with townsmen and landsmen in their lovely festival array, who all along his way received him with praise and worship, folded hands and bent heads and pronounced blessings over him. Nevertheless, though the contemplation of this beautiful spectacle was a proper occasion for conceiving a great rejoicing within his mind, he regained by it the remembrance of his former births. So familiar to his nature was the feeling of *samvega*.

7. "Alas (he thought), piteous is the state of the world and displeasing because of its unsteadiness. The brilliant splendour of this Kaumudî-day, how soon it will exist but in the memory!
8. "And yet, such being the condition of all creatures, how mindless of danger are men, that they hurry after rejoicings untroubled, though every way around them is obstructed by death.
9. "Disease, old age and death, three enemies of irresistible strength stand near ready to strike, and there is no escape from the dreadful world hereafter. How then may there be opportunity for merriment to an intelligent being?
10. "The clouds that poured out streams of water with tremendous noise, almost in anger, imitating, as it were, the uproar of great seas, the clouds with their golden garlands of flashing lightnings, being born of agglomeration come again to dissolution.
11. "The rivers that flowing with increased rapidity carried away trees together with the river-banks, upon which they had their roots, afterwards and by course of time assume again a mean appearance, as if they were burnt away by sorrow.
12. "The violence of the wind, too, blowing down peaks of mountains, dispersing masses of clouds, rolling and stirring up the waves of the ocean, becomes extinguished.

13. "With high and blazing flame sparkling about, the fire burns away the grass, then it abates and ceases. By turns the different beauties of the groves and forests appear and disappear, time going.
14. "Which union does there exist which has not its end in separation? what felicity which is unattainable to mishap?¹ Since inconstancy, then, is proper to the course of worldly things, that mirth of the multitude is a very inconsiderate one."
- In this manner the High-minded One reasoned within himself. Utterly touched with emotion his heart became averse to that rejoicing and festival mirth; he no longer paid attention to the picturesque groups of the people flocking to embellish the capital. In this disposition of mind he perceived that he had already got again to his palace. His emotion waxed still by this, and considering that there is no other refuge but Righteousness, since it is unconcerned with sensual pleasures, he made up his mind to embrace the state of a virtuous life. At the first opportunity he visited the king, his father, and with folded hands asked his leave to set out for the penance-forest.
15. "Taking the vow of world-renunciation I wish to bring about the good of my Self, and I want your leave which I shall hold for a favour and a guidance."
16. On hearing this request of his well-beloved son the king, as if he were an elephant wounded by an empoisoned arrow or a deep sea shaken by the wind, was taken by a shiver, for his heart was sore with grief.
17. And desiring to withhold him, he embraced him affectionately and in a faltering voice obstructed by his tears spoke: "My son, what have you made up your mind for to leave us so of a sudden?"
18. "Who is that man who being a cause of displeasure to you, causes his own ruin rousing in this manner Death (against himself)? Say, whose relations have to shed tears of sorrow?"

¹ This sentence is expressed in a similar way in a *çloka*, recurring several times in *Divyāvadāna* (p. 27 in fine; 100; 486)

sarve kshayāntā nicayāḥ patanāntāḥ samucchrayāḥ
saṃyogā viprayogāntā maraṇāntaṃ ca jīvitam.

Cp. also *supra* story VI, st. 7.

19. "Or do you perhaps apprehend or did you hear any improper act of mine? Then, say on that I may put an end to it. But myself do not perceive anything of the kind."

The Bodhisattva spoke:

20. "What improper act may be found in you being thus intent to show me your affection? And who would be capable of assailing me with grief?"

"But why then do you want to leave us?" replied the king with tears. Then the Great Being answered: "Because of the peril of death. Do but consider, Majesty.

21. "From the very night when a man obtains his residence in the maternal womb, he moves to death, o hero among men, marching without interruption in that direction day after day.

22. "May a man be ever so skilled in the management of his affairs, ever so strong, nobody escapes Death or Old Age, both of whom infest every place in this world. For this reason I will resort to the forest to lead a virtuous life.

23. "Haughty princes vanquish by bold attack whole armies in splendid battle-array of footmen, horse, chariots and elephants; but they are powerless to defeat that enemy named Death, though he is alone. Therefore I am resolved on taking my refuge to Righteousness.

24. "Guarded by their forces made up of brisk horses and elephants and footmen and chariots, the princes succeed in making their escape from their enemies; but all princes since Manu together with their armies succumbed helplessly to the superior power of that enemy whose name is Death.

25. "Furious elephants crush in battle with their pestle-like tusks the gates of towns, the bodies of men, chariots and other elephants. Yet the same tusks that were victorious even over town-walls do not enable them to push back Death when meeting them.

26. "Skilled archers pierce with their arrows in battle their enemies though being far and sheltered by shield and armour strong and artfully wrought; but they never hit that enemy of old, named Death.

27. "Lions may abate the martial lustre of elephants rending open with their sharp claws the frontal globes of those, and with their roars they may pierce the ears and frighten

the hearts of their adversaries; but when encountering Death, their insolence and strength are broken, and they fall asleep.

28. "Kings inflict punishment on their enemies having sinned against them according to the measure of their guilt; but if their enemy whose name is Death has greatly sinned against them, they are powerless to enforce their law-sentences upon him.
29. "Likewise kings may submit a foe who has offended them by means of the (well-known) expedients: conciliation and the rest;¹ but Death, that ferocious enemy whose insolence is strengthened with the long duration of his hatred is not to be put to quiet with such craft.
30. "Serpents in wrath bite men, and the poison of their pointed teeth has the burning effect of a fire awfully blazing, kindled as it is by their anger; but against Death, though always clever in doing harm and therefore deserving punishment, their effort of biting is deficient.
31. "If a man has been bitten by serpents, however furious, medical men will appease the poison by means of charms and medicines; but Death is a serpent with imperishable teeth and irresistible poison, *his* power cannot be put down by charms, medicines and the like.
32. "Garuḍas will stir up the abode of crowds of playing fishes, shaking with the flapping of their wings the water out of the seas with a thunderlike dreadful noise, then seize the serpents with their outstretched fangs; yet they are unable to destroy Death in this boisterous manner.
33. Tigers by their surpassing swiftness overtake the deer of the forest running away from fear, and easily smashing them upon the earth, as if playing, with the thunderbolt of their unequalled claws, drink their blood; but they have no skill to proceed in the same way with Death.
34. It may happen perchance that a deer having come within the reach of a tiger-mouth with its tremendous

¹ The four expedients (upāya) are conciliation (sāman), bribery (dāna), causing dissensions (bheda) and punishment by violence (daṇḍa). See f. i. Kullūka on Manu 7, 107. — In the parallel stanza of the pāli redaction it is said that one who has offended a king may be able to soften him (by proving his innocence, says the commentary) etc.

teeth, makes his escape even then. But who having reached the mouth of Death with big teeth named disease or old age or grief, can become sound again?

35. "Demons (grahas), deformed and ferocious-looking drink up the vital strength and absorb the lives of the men they hold with a strong grasp¹; but when the time has come also for them to wage war with Death, they no longer possess their insolence and heaviness.
36. "Such as are masters in magic arts may subdue those demons, if they come up to do harm to godly persons, by the use of penance-power, evil-averting spells and medicinal herbs; but against that demon, whose name is Death, there is no remedy at all.
37. "Such as are skilled in the art of bringing about magical illusions, perplex the eyes of a great assembly.² Yet Death, too, must have still some power, that *his* eye is not bewildered even by those.
38. "Both those who by their charms made of effect because of their penance-power, checked the virulence of poison, and the excellent physicians who extinguished the diseases of men, even Dhanvantari and his likes, have disappeared. Therefore my mind is bent to practise righteousness in the forest.
39. "The Vidyādhara³ owing to their might made up of manifold spells and powers, make themselves visible and again invisible, go through the air or descend to the earth. Nevertheless, when meeting Death, they too have lost their might.
40. "The lords of the Celestials (the Devas) drive back the Asuras in spite of their haughtiness, and inversely themselves in spite of their haughtiness are driven back by the Asuras. Yet, even both armies combined, a host that would march with just pride against any adversary, are not able to defeat Death.
41. "Understanding this ferocity of nature of Death, our

¹ In the pāli redaction these demons are specified by the names of *yakkhā*, *pisācā* and *petā* (= skr. *pretāḥ*), different classes of goblins.

² Jugglers may effect illusions of the kind. The fourth act of the *Ratnāvalī* affords an instance of that *indrajāla*.

³ Cp. the first note on p. 211 *supra*.

enemy, and his irresistibleness, I am no longer pleased with the life at home. It is not from anger that I will leave nor in consequence of diminished affection, but I have resolved upon a life of righteousness in the forest."

The king said: "But what hope do you set upon the forest-life, the danger of death being thus irremediable? what hope on taking the vow of a holy life?"

42. "Shall not Death our enemy attain you also in the forest? Did not the Rshis die who kept their vows of righteousness in the forest? In every place that course of life you wish to adopt is practicable, indeed. What profit, then, do you see in leaving your home and resorting to the forest?"

The Bodhisattva spoke:

43. "No doubt, Death equally visits those at home and those in the forest, the righteous as well as the vicious. Yet the righteous have no reason for remorse, and righteousness is nowhere easier to be attained than in the forest, to be sure.

"Your Majesty deign to consider this.

44. "The house is an abode of carelessness (about one's moral and religious duties), of infatuation, sensual love, concupiscence, hatred, of everything opposite to righteousness. What opportunity of applying oneself to it may be found at home?
45. "A householder is distracted by many bad occupations; the care of earning and guarding his goods agitates his mind, which is also troubled by calamities arising or approaching. At what time may a householder take the way of tranquillity?
46. "In the forest, on the other hand, after leaving that multitude of bad occupations and being freed of the solicitude for worldly goods, a man is at his ease and may strive for tranquillity exclusively and with a satisfied mind. So he will come to happiness and righteousness and glory.
47. "Not his wealth nor his power preserves a man, nothing but his righteousness. It is righteousness that procures him great happiness, not affluence of riches. And to a righteous man death is even a cause of gladness. For

no danger of mishap exists for him who is devoted to a holy life.

48. And as good and evil are discriminated by their different characteristic marks and separated from each other by the discrepancy of the actions belonging to either, in the same way the result, too, of wickedness is mishap, but that of beautiful righteousness a happy state."

In this manner the Great-minded One persuaded his father. He obtained his father's leave and renouncing his brilliant royal bliss, as if it were a straw, took his residence in the penance-grove. Having acquired there dhyānas of immense extent and established mankind in them, he mounted to Brahma's world.

In this manner even the brilliancy of royalty does not obstruct the way of salvation to those whose mind has been seized by emotion (*saṃvega*). Thus considering one must make oneself familiar with the emotional state. This is also to be told, when expounding the right conception of death: 'So the thought that one may die soon causes the sense of *saṃvega*. Likewise when expounding that death should always be present to our mind, and when teaching the temporariness of everything: 'So all phenomena (*saṃskāra*)¹ are perishable.' Also, when inculcating the tenet of taking no delight in whole the Universe. 'So nothing which has form (*saṃskṛta*)² is reliable.' And also with this conclusion: 'So this world is helpless and succourless.' Also this may be propounded: 'In this manner it is easy to resort to a holy life in the forest, but not so when a householder.'

We have two pāli redactions of this story, one in the *Jātaka*-book, where it makes up n. 510 (Fausb. IV, 491—499) and another, n. 23 (III 3) of the *Cariyāpiṭaka*. The former agrees upon the whole with our author, save some small discrepancies. It is not on the occasion of

¹ *anityāḥ sarvasaṃskārāḥ*, one of the most popular sayings of the Lord.

² Properly speaking, the *saṃskṛta* is the phenomenon, and the *saṃskārāḥ* are the 'fashions' or 'forms' of the perceptible objects as well of the perceiving mind. But the latter term is not rarely likewise indicative of the things or objects (see Childers, *Dictionary*, s. v. *saṅkhāro*) and the former is here nearly a synonym of *nāmarūpa*.

a festival that the prince becomes disgusted with the world, but after living up to his sixteenth within the narrow limits of the „iron house”, his guard against goblins, having never before set his foot outside of it, he at once is freed from his confinement and designed by his father to the succession on the throne. Being touched by this sudden change the Bodhisat desires to leave the world. He expounds the reasons for his renunciation in twenty-four stanzas of the same purport as st. 21—41 and 44—48 of Çūra. Partly the correspondence is still greater, since most of them make up obviously the frame-work of the embellished and elegantly wrought verses of the Jātakamālā. Compare

pāli	1,2	with Çūra	21,22	pāli	17	with Çūra	27 and 33
	3 and 5	"	23		18	"	37
	4	"	24		19,20	"	30,31
	6,7	"	25,26		21,22	"	38,39
	12,23	"	35,36		1 b	"	10
	14,15	"	28,29		23,24	"	47,48

In consequence of this sermon not only the B. obtains leave to become an ascetic, but his father, his mother, the ministers and the whole population of the kingdom — which in both pāli redactions is Benares — follow his example. They take their residence in some place on the Himālaya, where they dwell in a large hermitage of the size of Benares, which Sakka has built for them by Vissakamma.

The Cāriyapiṭaka gives but a very fragmentary account of this tale.

XXXIII.

THE STORY OF THE BUFFALO.

(mahishajātaka).

Forbearance deserves this name only *if there exists some opportunity of showing it, no otherwise. Thus considering the virtuous appreciate their injurer, deeming him a profit. This will be shown by the following.

The Bodhisattva, it is said, one time lived in some forest-region a wild buffalo-bull of grim appearance, owing to his being dirty with mud and so dark of complexion that he resembled a moving piece of a dark-blue cloud. Nevertheless, though in that animal-state, in which

there prevails complete ignorance and it is difficult to come to the conception of righteousness, he in consequence of his keen understanding exerted himself to practise righteousness.

1. Compassion, as if it had taken affection for him in return for his long obsequiousness, never left him. But some power too, either of his karma or his nature must be taken into account to explain the fact that he was so.
2. And it is for this reason, forsooth, that the Lord ¹ declared the mystery of the result of karma to be inscrutable, since He, though compassion was at the bottom of his nature, obtained the state of a beast, yet even in this condition retained his knowledge of righteousness.
3. Without karma the series of existences cannot exist, it is also an impossibility that good actions should have evil as their result. But it must be the influence of small portions of (evil) karma that caused him now and then, notwithstanding his knowledge of righteousness, to be in such (low) states. ²

Now some wicked monkey, knowing his natural goodness which had manifested itself in course of time and understanding from his habitual mercy that anger and wrath had no power over him, took the habit of vexing the Great Being very much by different injuries. "From him I have nothing to fear" so he thought.

4. A rascal is never more eager to insult and never displays greater insolence than towards people meek and merciful. Against those he performs his worst tricks, for he sees no danger from their side. But with respect to those from whence a suspicion of danger, however slight, strikes him, he will behave so modestly, like an honest man; his petulance is put to quiet there.

Sometimes, then, while the Great Being was calmly asleep or nodding from drowsiness, that monkey would of a sudden leap upon his back. Another time having

¹ In his Buddha-existence, of course.

² This apology is not superfluous, indeed. Though the fables of animals are adopted of old as an integrant part of the stock of sacred lore of the Buddhists, the contradiction between the low existences of the most virtuous ones and the doctrines about the karma is as great as possible.

climbed on (his head), as if he were a tree, he swung repeatedly (between his horns). ¹ Sometimes again, when he was hungry, he would stand before his feet, obstructing his grazing. It happened also now and then that he rubbed his ears with a log. When he was longing for bathing, he would sometimes climb on his head and cover his eyes with his hands. Or having mounted on his back he would ride him perforce, and holding a stick in his hand counterfeited Yama. ² And the Bodhisattva, that Great Being, forbore all that unbecoming behaviour of the monkey without irritation and anger, quite untroubled, for he considered it a benefit, as it were.

5. It is the very nature of the wicked, indeed, to walk aside from the way of decent behaviour, whereas forbearance of their rashness is something like a benefit to the virtuous, owing to their habitual practice.

Now surely, some yaksha who was scandalized at those insults of the Great Being or perhaps wished to try his nature, *one time when the wicked monkey was riding* the buffalo-bull, placed himself in his way, saying: "Be not so patient. Are you the slave of that wicked monkey by purchase or by loss at game or do you suspect any danger from his part or do you not know your own strength that you suffer yourself to be so abused by him as to become his riding animal? Verily, my friend,

6. "The thunderbolt of your pointed horns swung with rapidity could pierce a diamond or, like the thunderbolt, cleave huge trees. And these your feet treading with furious anger would sink in the mountain-rock as in mud.
7. "And this body of yours is like a rock solid and compact, the splendid strength of its muscles makes its beauty perfect. So your power is well-known to the vigorous by nature, and you would be hard to approach even to a lion.

¹ Here I have in a certain degree used the pāli redaction as a commentary on the text of Āra. Cp. Fausb. Jātaka II, 385, 24 uccārapassāvaṃ katvā siṅge gaṇhitvā olambanto naṅgutthe gaṇetvā dolāyanto kīḷi.

² The common representation of Yama is sitting on the back of a buffalo with a staff in his hand. See f.i. Varāhamihira Brhatsaṃhitā 58, 57 daṇḍī Yamo mahishagaḥ.

8. "Therefore, either crush him with your hoof by an energetic effort, or destroy his insolence with the sharp edges of your horns. Why do you forbear this rogue of a monkey tormenting you and causing pain to you, as if you were powerless?
9. "Where is it ever seen that an evil-doer is brought to reason by a cure consisting in a virtuous behaviour towards him, condescendence, modesty and kindness? This treatment being applied to such a one who is only to be cured by pungent and burning and harsh remedies, his insolence will wax like a disease arising from the phlegm."¹
- Then the Bodhisattva looking at the yaksha spoke to him mild words expressive of his adherence to the virtue of forbearance.
10. "Surely, I know him a fickle-minded one² and always fond of iniquity, but for this very reason it is right, forsooth, that I put up with him.
11. "What forbearance is that, practised towards somebody of greater strength, whom it is impossible to retaliate? And with respect to virtuous people standing firm in honesty and decent behaviour, what is there to be forborne at all?
12. "Therefore we ought to forbear the injuries by a feeble one, though having the power of revenge. Better bearing insults from such a one than getting rid of virtues.
13. "Ill treatment by a powerless one is the best opportunity, forsooth, for showing virtues. With what purpose, then, should the lover of virtues make use of his strength in such cases to the effect of the loss of his firmness of mind?²
14. "Besides, the opportunity for forbearance, that always beneficial virtue, being difficult to obtain inasmuch as it depends on others, what reason should there be to indulge in anger just then when that opportunity has been afforded by another?
15. "And if I should not use forbearance against him who disregarding the damage of his own righteousness

¹ Indian medicine divides the diseases in three classes, according to their origin from one of the three humors: phlegm (kapha), wind (vāta) and bile (pitta).

² Cp. the note on story VI, st. 34.

(dharma) acts as if he endeavoured to cleanse my sins, say who else would be ungrateful if not I?"

The yaksha spoke: "Then you will never be delivered from his vexations.

16. "Who may be able to chastize the ill behaviour of a rascal having no respect for virtues, unless he sets aside humble forbearance?"

The Bodhisattva spoke:

17. "It is not suitable for him who longs for happiness to pursue comfort or prevention of discomfort by indulging to the wish of hurting another. The result of such actions will not tend to the production of happiness.
18. "My persisting in patient endurance is, in fact, an admonition to awake his conscience. If he does not understand it, he will assail afterwards others of a hasty temper who will obstruct his wrong way.
19. "And having been ill treated by such a* one, he will no more do these things, neither to my likes. For having received punishment, he will not act in this (unbecoming) manner again. And so I will get rid of him."

On these words the yaksha, affected with gladness, amazement and respect, praisingly exclaimed: "Well said! well said!" and moving his head and shaking his (extended) fingers magnified the Great Being with kind words like these:

20. "How is it possible that beasts should possess a conduct like this? How did you come to that degree of regard of virtues? Having assumed with some purpose or other this animal-shape you must be somebody who practises penance in the penance-forest!"

After thus eulogizing him he threw the wicked monkey off his back and taught him a preservative charm; after which he disappeared on the very spot.

In this manner, then, forbearance deserves this name only if there exists some opportunity of showing it, no otherwise: thus considering the virtuous appreciate their injurer, deeming him a profit. So is to be said when discoursing on forbearance. And this may also be said: 'In this manner is shown the imperturbable tranquillity of the Bodhisattvas even when in the state of beasts; how,

indeed, should it become a human being or one who has taken the vow of a homeless life to be deficient in it?' This story is also to be told, when praising the Tathāgata and when discoursing on listening with attention to the preaching of the Law.

Of this story there are at least two redactions extant in the pāli Tipiṭaka, n. 278 of the Jātaka (Fausb. II, 385—388) and Cariyā-piṭaka 15 = II, 5. In the Jātaka-text it is not the yaksha that protects the B. but the expectation of vs. 18—19 *supra* is fulfilled; another buffalo of an irascible nature being likewise vexed by the monkey, kills him with his horns and hoofs. Of the three ṣlokas of the Jātaka redaction the third is identical with vs. 10 of the Car-Piṭ., the reading of which aññe is to be preferred, cp. also st. 19 of our author.

XXXIV.

THE STORY OF THE WOOD-PECKER.

(Catapattrajātaka).

Even when provoked a virtuous person is incapable to betake himself to wickedness, having never learnt to do so. This will be taught as follows.

The Bodhisattva, is is said, lived in some place of a forest a wood-pecker distinguished by his beautiful and lovely feathers of manifold colours. But though in that state, owing to his habitual compassion, he did not follow the livelihood of his kind, a sinful one since it needs involves injuries to living beings.

1. With the young shoots of the trees, the sweet and delicious flavours of their flowers and with their fruits of different hue, scent and relish he kept such diet as was dictated by his contentment.
2. He manifested his care for the interests of others by preaching to others the precepts of righteousness on proper opportunities, by helping the distressed according to

his power and by preventing the base-minded from immodest actions.

The whole multitude of animals, thus protected by the Great Being, thrived and were happy; for in him they possessed as it were a teacher, a kinsman, a physician, a king.

3. As they, being well protected by the greatness of his mercy, increased in virtues, to the same extent his protection endowed them, though making up a collection of substances, with increase of qualities.¹

Now one time, when the Great Being, according to his pity for the creatures, was rambling from forest to forest, it happened that he saw in some part of the wood a lion who overcome by an exceedingly heavy pain was sprawling on the earth, as if he were hit with a poisonous arrow, having his manes disarranged and dirty with dust. And drawing near to him moved by compassion, he asked him: "What is the matter, king of quadrupeds? You are seriously ill, indeed, I see.

4. "Is this illness caused by exhaustion after indulging too much in boldness against elephants? or in excessive running after deer? Or are you hit with an arrow by a hunter? Or has some disease seized you?
5. "Say then, what ails you, if at least it may be told to me. Likewise tell me what may be done for you in this case. And if perhaps I possess some power for the benefit of my friends, you must enjoy the profit I may bring about by it and recover your health."

The lion spoke: "Virtuous king of birds, this illness is not the effect of exhaustion nor is it caused by disease or occasioned by a hunter's arrow. But it is the fragment of a bone that sticks here in my throat. As if it were the point of an arrow, it causes heavy pain to me. I can

¹ The *pointe* of this stanza is lost in translation. The term *sattvakāya* admits of two acceptations, according to its being applied to the philosophical and to the ordinary use of the word *sattva*. So the same compound may signify "a body of animals" and "a collection of substances." Similarly the term *guṇa* means "virtue" as well as "quality."

² The last *pāda* of this *śloka* looks corrupt in the original, yet without encumbrance of the main sense which is evident.

neither swallow it down nor throw it up. Therefore, it is now the time of assistance by friends. Now, if you know the way to make me sound, well, do it." Then the Bodhisattva, owing to the keenness of his intellect, thought out some means of extracting the object which was the cause of his pain. Taking a piece of wood large enough to bar his mouth, he spoke to the lion: "Open your mouth as wide as you ever can." After he had done so, the Bodhisattva having placed the log tightly between the two rows of his teeth, entered the bottom of his throat. With the top of his beak he seized that fragment of bone sticking athwart in it at one edge and having loosened it, took it at another edge and at last drew it out. And while retiring he dropped the log which barred the lion's mouth.

6. No wound-healer, however skilled in his art and clever, would have succeeded even with great effort in extracting that extraneous substance, yet *he* pulled it out, thanks to his keen intellect though not exercised by professional training¹ but proper to him through hundreds of existences.
7. After taking away together with the bone the pain and anguish caused by it, he felt no less gladness having relieved his painful fellow-creature than the lion did feel being released from the pain-causing object.

This, indeed, is the essential property of a virtuous person.

8. A virtuous person having effected the happiness of another or stopped his mischief even with difficulty, will enjoy a greater amount of excessive gladness than he would on account even of prosperity happening to himself and easily obtained.

So the Great Being having relieved his pain, was rejoiced in his heart. He took leave of the lion and having received his thanks went his way.

Now some time after it happened that the wood-pecker flying about with his outspread wings of a lovely beauty could nowhere get any suitable food and was caught by hunger which burnt his limbs. Then he saw that same lion feasting on the flesh of a young antelope fresh killed.

² Cp. the beginning of story XIV, *Bijdragen* VIII, p. 452.

His mouth and claws and the lower end of his manes being tinged with the blood of that animal, he resembled a fragment of a cloud in autumn, immersed in the glow of twilight.

9. Yet, though he was his benefactor, he did not venture to address him with words of request, disagreeable to the ear; for however skilled in speech, shame imposed him a temporary obligation of silence.
10. Nevertheless, as his wants required provision, he walked up and down before his eyes in a bashful attitude. But that scoundrel, though well aware of him, did not at all invite him to join in the repast.
11. Like seed sown on a rock, like an oblation poured out on ashes that have lost their heat, of that very nature is at the time of fruit a benefit bestowed on an ungrateful person and the flower of the vidula-reed.

Then the Bodhisattva thought: "Surely, he does not know me again", and approaching him with a little more confidence, asked him for a share, supporting his demand with a proper benediction after the manner of mendicants.

12. "Much good may it do you, lord of quadrupeds, who earn your livelihood by your prowess! I beg you to honour a mendicant, which is an instrument to you to gather good repute and merit."

But the lion disregarding this kind blessing, unacquainted as he was with the behaviour of the pious (ârya), owing to his habitual cruelty and selfishness, fixed an oblique look on the Bodhisattva, as if he were willing to burn him down with the flame of his anger blazing out of his fiery eyes, and said: "No more of this.

13. "Is it not much that you are alive after entering the mouth of somebody like me, a devourer of sprawling deer, not knowing unmanly mercy?"
14. "It is to insult me that you dare molest me thus another time with a demand. Are you weary of your life? You wish to see the other world, I suppose."

This refusal and the harsh words expressing it filled the Bodhisattva with shame. He flew directly upward to the sky, telling him in the language of his extended wings he was a bird, and went his way.

Now some forest-deity who was indignant at this injury or who wanted to know the extent of his virtuous constancy, mounted also to the sky and said to the Great Being: "Excellent one among birds, for what reason do you forbear this injury inflicted by that scoundrel on you, his benefactor, though you do possess the power of revenge? What is the profit of overlooking that ungrateful one in this manner?"

15. "He may be ever so strong, you are still able to blind him by a sudden assault on his face. You may also rob the flesh of his repast from between his very teeth. Why then do you forbear his insolence?"

In that moment the Bodhisattva, though having been ill-treated and insulted and notwithstanding the provocation of the forest-deity, manifested the extreme goodness of his nature, saying: "Enough, enough of this manner of proceeding. This is no way followed by our likes.

16. "It is out of mercy, not with the desire of gain, that the virtuous take care of a person in distress, nor do they mind whether the other understands this or not. What fit opportunity for anger may arise in such case?"
17. "Ingratitude cannot but tend to the deception of the ingrateful one himself. Who, indeed, wishing a service in return, will do good to him a second time?"
18. "As to the benefactor, he obtains merit and the result of it in the world hereafter in consequence of his self-restraint, and an illustrious renown still in this world.
19. "Moreover, if the benefit has been performed in order to practise a righteous action, what should it be regretted for afterwards? If done with the purpose of getting something in return, it is a loan, not a benefit.
20. "He who because of the ingratitude of his neighbour prepares to do him harm, such a one, forsooth, after first earning a spotless repute by his virtues, will subsequently act after the manner of elephants.
21. "If my neighbour by the infirmity of his mind does not know to return the benefit, he will never obtain the lovely lustre inherent to virtues; but, say, what reason should there exist for a sentient being to destroy on account of that his own lofty renown?"

"But this rule seems to me most becoming to the case.

22. "He in whose heart a service done by a virtuous person did not rouse a friendly disposition, such a one is to be left, but gently, without harshness and anger."

Then the deity, rejoiced at his well-said sentences praised him repeatedly exclaiming: "well said! well said!" and adding many kind words.

23. "While being exempt of the toil caused by matted hair and a bark garment, thou art a Rshi, thou art a holy ascetic knowing the future! It is not the dress, forsooth, that makes the Muni, but he who is adorned by virtues is the real Muni here."

After thus distinguishing him and honouring him he disappeared on the very spot.

In this manner, then, a virtuous person is incapable of betaking himself to wickedness, even though provoked, having never learnt to do so. So is to be said when eulogizing the virtuous. And when discoursing on forbearance this story is also to be adduced with this conclusion: 'In this manner a man practising forbearance will rarely meet with enmity, rarely with reproach, and will be beloved and welcome to many people.' When praising tranquillity, it may be told with these words: 'In this manner the wise being great in tranquillity preserve their own lustre of virtues.' Likewise when glorifying the Tathâgata and praising the cultivation of an excellent nature: 'In this manner a good nature being always striven after does not pass away even when in the state of beasts.'

The corresponding tale in the pâli Jâtaka is not that of the same name *satapattajâtaka* (F. II, 387), but n. 308 the *javasa-kunajâtaka* „the tale of the swift bird" (F. III, p. 25—27). It is much shorter and does not contain the intervention of some deity. Of the four *çlokas* in it, the second has the same purport and partly even the same wording as Çûra's st. 13, and the fourth shows a strong likeness to Çûra's st. 22.

A SINHALESE INSCRIPTION OF 1745 A. D.,

found engraved on an old cannon now lying in the Royal Museum of Amsterdam; deciphered from a pencil rubbing furnished by Professor Dr. Kern of the University of Leyden.

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TRANSCRIPT.

(1) Śaka-warṣa ekwādahāsa ¹ -sa —	siya-hāṭa-hataṭa pämini
(2) Krōdha-namwā mema warṣa	yehi Īswarādhipatiwā a —
(3) ntima-wiṇṣatiyehidi sata —	ra Kōrale Disāwa läbi ti —
(4) bena Lewuke-tenannā —	hawisin ² wāḍakarawā da —
(5) kkawāpu kālātuwa	kkuwayi

TRANSLATION.

This is the cannon which Lewuke, the minister holding [the office of] Disāwa over the Four Korales, has had made and presented [to the Hollanders] in the year named Krodha, which has become the 1667th of the Saka era [which is] in the last viṇṣati (period of 20 years) of the cycle under the regency of Īswara (Jupiter cyclus).

¹ from Sanskr. ēkawāra-daśaśata?

² Tenannāha = tena + n + wāha. Tena (Sansk. sthāna) is here used to mean „a person in possession of a place or situation". Wāha is from Sanskr. bhawāt, through some such prakritic form as hawāt changed by metathesis to wahāt and then to waha or wāha. This, as well as wahanā, wahanse and wānse are terms of respect.