



•TEN•JATAKA•STORIES•

TEN JATAKA STORIES

TEN OUT of the vast collection of Pali *Jātaka* Stories, or Stories of the Buddha Gotama's anterior lives while he was still the Bodhisatta, are newly translated here and are given together with the Pali text. As Fausböll's edition has been out of print for many years, Pali students now have the opportunity of reading a small selection of these ancient but still fascinating and exciting stories in the original. Down the centuries they have proved a wonderful means of conveying the Teachings of the Buddha to ordinary men and women, and children too ; and the veneration they have commanded in the Buddhist lands of S.E. Asia is equalled only by the affection they inspire as they are read in the family circle or re-told under the palm-trees.

During the innumerable lives when the Bodhisatta was preparing himself for the achievement of supreme Enlightenment he gradually brought to fulfilment each of the ten *pāramitā* or "perfections" of liberality, ethical conduct, renunciation, wisdom, energy, forbearance, truth-speaking, resolution, friendliness and even-mindedness. The frontispiece has been designed by Miss E. P. Quigly to illustrate outstanding features in the ten Stories given here, each of which relates trials and tribulations the Bodhisatta overcame in winning unshakable mastery over the ten *pāramitā*.

TEN JĀTAKA STORIES



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TEN JATAKA STORIES

each illustrating one of the ten Pāramitā
with Pali Text

Introduction and English Translation

by

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INTRODUCTION

LONG before Buddhist days the fecund imaginative genius of India, that land of great, indeed unsurpassed story-tellers, had developed both in verse and prose a whole mass of fables, parables, heroic stories of endurance and adventure, comic tales and what we should call fairy-stories. What more natural than that the Buddhists, who fully shared India's belief in the long round of rebirth, should have seized on these folk-stories and adapted them to their own purposes? There was the Hero, human or animal, who, although not invariably appearing in a good light (e.g. Jā. Nos. 318, 531) was given the role of the Bodhisatta. His presence is an essential feature of each Jātaka tale in some of which he is shown as consciously striving, in one way or another, steadily to adhere to the vow he made eons ago under the Buddha Dīpankara one day himself to become a Buddha (see e.g. Jā. Nos 313, 340). He it was who in this birth, his last, won enlightenment under the Tree of Awakening at Budh-Gayā and became the Buddha Gotama. And there were in these ancient folk-tales the people: kings, brahmans, ascetics, women, traders, merchants, hunters and so on besides the birds and animals that the Hero helped, cherished, slew, feared or outwitted, or who helped, cherished, slew, frightened and occasionally outwitted him. As, in the tales adapted to Buddhist uses, the Hero becomes the Bodhisatta or Mahāsatta, so to the human beings, the animals and birds could be assigned the names of people well known to the Buddha, the story-teller in the present drawing on his enormous stores of memory, and equally well known to his contemporaries, to whom names such as Sāriputta, Moggallāna, Ānanda, Rāhula, Uppalavaṇṇā and Devadatta could hardly have failed to be familiar. These tales became known as Jātakas, stories of previous or anterior lives of the Buddha, and form in the words of Rhys Davids¹ "the

¹ *Buddhist Birth Stories*, 1878; new and revised edition, no date, Broadway Translations.

oldest, most complete, and most important collection of folklore extant".

Although this monumental collection consists of 547 Jātakas, there are not necessarily 547 stories as sometimes the same tale reappears in a different version or several are included in one birth. The whole was edited in Pali in roman script by Victor Fausböll in 6 volumes, London, 1877-1896, with an Index compiled by Dines Andersen, 1897. For about half a century moreover it has been possible to read these 547 Jātakas in English, for a translation was made by various hands under the editorship of Professor E. B. Cowell, and published by the Cambridge University Press in 6 volumes, 1895-1907, with an Index in 1913. This Cambridge translation was reprinted by the Pali Text Society, complete in 3 volumes, in 1956.

In offering this present English version of ten of the Jātaka Stories, I am not however repeating "Cowell's" translations, admirable though I find them and well loved though I know them to be. I have re-translated direct from Fausböll's edition, following, as does "Cowell", both his page numbering and the numbering of the Stories. I have done this largely because I think it important to keep the work of translation alive since it is one of the ways of gradually approximating to the meanings the thoughts and ideas, the words and phrases were intended to contain in the Pali and so be understood by the people who heard these old tales recounted.

Each of the 547 Pali Jātaka Stories is composed according to a definite and uniform plan, clearly summarised by Fausböll¹: "As is well known a 'Jātaka' in the Jātaka Atthavaṇṇanā consists of four parts, viz. (a) a *Paccuppanna-vatthu*, an incident from the time of Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, (b) an *Atītavatthu* which latter has originally been in verse, but afterwards was retold by Gotama Buddha partly in prose and partly in verse, with moral teaching in view, (c) a *Veyyākaraṇa* or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately (d) a *Samodhāna*, a winding up of the story. The last two belong properly to

¹ *The Jātaka*, vol. vii, p. ii.

the *Paccuppanna-vatthu*." The *Samodhāna* includes the identification, attributed to the Buddha, of personages in the present with the characters who appear in the story from the past. In the following selection only Fausböll's points (b) and (d) have been given. Although the *Jātaka* is now contained in the Pali Canon, the verses alone are canonical.

The Stories seek to inculcate good manners, good sense and good behaviour, all of which usually reap an appropriate reward owing to the working of *kamma* by which the result of a volitional act, of body, speech or thought, is suited to the nature of that act. They contain much of cruelty and savagery, treachery and ingratitude, much of courtesy and chivalry, love and friendship, loyalty and devotion, quick-wittedness and ingenuity, self-sacrifice, endurance, patience, and care and affection for others : wife and husband, children, parents and friends. Many gain an added interest if the symbolism of Buddhism is already understood, for example the story of the monkey-king who, not recking of his own life, made of himself a bridge so that his troupe could pass safely over his back to the security of the Beyond (Jā. No. 407), a notion reflected again, but without the bridge motif, in the story of the desert-pilot who took the caravan safely across the waterless desert, likewise arriving Beyond, all perils past (Jā. No. 2). And others prove to be specially interesting for their similarities to fables or legends from other lands, for example "The Ass in the Lion's Skin" (Jā. No. 189), "The Talkative Tortoise" (Jā. No. 215) and "The Jackal and the Crow" (Jā. No. 294 ; cf. "The Fox and the Crow"). As tales, the Jātakas are delightful and charming, and without having recourse to a multitude of difficult technical terms, admirably convey and emphasize many a leading Buddhist concept.

Considering the appeal these half-moral, half-comic and sometimes dreadfully "tough" stories have made down the centuries, and considering many are so short they may easily be given in their entirety, it is not surprising that Selections in English translation have been made from time to time.

In this Selection that I now add, the Pali version appears on the page facing the English. Limiting myself to a mere ten

Stories, I have chosen some of those designed to illustrate how, in various of his anterior lives, the Great Being practised each of the ten "perfections", excellences or "goings beyond", *pāramitā*,¹ recognised in the Pali tradition, though hardly in the Pali Canon, until he had gained the complete supremacy in them all necessary for the attainment of Buddhahood. This was the substance of the Bodhisatta's quest and of the vow he had made an incalculable time ago under the Buddha Dipankara, the Buddha who prophesied of the youth Sumedha that one day he too would become a Buddha. This was the Being who, for innumerable lives, was set on the winning of enlightenment and who eventually achieved it, without another's help, by sheer steadfastness of purpose and in spite of the utmost temptations, trials and tortures, as may be read of in the Jātaka Stories. Unlike the Mahāyāna in which countless Bodhisattvas are recognised, in the Pali tradition there is but the one Bodhisatta although many were the varieties of his anterior forms and lives: the Being who at last and in his final birth became the Buddha Gotama.

By no means however does every Jātaka Story illustrate a *pāramitā*, the heroic self-conquest manifested by bringing to completion each of the ten perfections. But, besides those given here, there are also other Stories concerned with one or other of the *pāramitās* or even with more than one, with the possible exception of the *Lomahaṃsajātaka* (No. 94 and my No. X). For this is perhaps the only birth-story dealing with the perfection of equanimity. My choice of the Stories to form this volume was largely determined by considerations of the unity to be gained if they were limited to a single theme, and then by the length or the brevity of such stories as illustrate it. Moreover the theme of the *pāramitās* forms a recognised class as is shown by the *Cariyāpiṭaka*, a Pali work containing 35 stories all of which are occupied with the perfections.

My main object in preparing these ten stories has been to provide those learning Pali with reading material that, if not canonical, is palatable and comparatively easy but which at the same time, since it lacks the repetition characterising much of

¹ See Table of Contents.

the Pali canonical literature, uses a large number of words. It is not to be expected however that Pali-ists, even though Fausböll's *Jātaka* has been so long out of print, can find much consolation in this small Selection. Since a further object has been to make accessible to the general reader, a minute fraction of the huge *Jātaka* collection in the hope that he will want to know more of these ancient tales, I have not burdened this little book with a glossary or vocabulary ; and the serious student of Pali, though he needs a new Grammar, has at his disposal both a Pali-English Dictionary¹ and an English-Pali Dictionary². I have moreover attempted to make my translation fairly literal so as not to puzzle, but on the contrary to help the student, though at the same time I have tried, without confining myself rigorously to " the idiom of to-day ", to keep the spirit and the flavour, the *attha* and *vyañjana*, of the original and present it in a readable form.

But although I have tried to be reasonably literal, often translating word by word rather than sentence by sentence, I have been at no special pains to use the same English word consistently for the same Pali one. I think this would have been a mistake in particular for the non-technical terms where there is no need for strict rigidity. Thus, sometimes " to reflect on " seemed to suit the English better, sometimes " to ponder " for the one Pali word *āvajjati*. To take another example, it was extremely difficult to find an English word that would not sound too far-fetched for the six appearances in Story No. V of *viriyam ossajati*, to slacken in or relax in energy. Making a freer translation than has been my general plan throughout, I have rendered this expression variously : slacken in energy, give up hope, do your utmost, give in. Consistency carried too far may end in detriment to the translation, although it is highly advisable for technical terms if they are to carry their proper weight.

I have made no omissions except in the very long *Mūga-pakkhajātaka*. All are shown by omission marks. In addition, there are in this same *Jātaka* one or two occasions where I have

¹ Pali Text Society's *Pali-English Dictionary*, T. W. Rhys Davids and W. Stede.

² *English-Pali Dictionary*, compiled by A. P. Buddhadatta Mahāthera, and published by the Pali Text Society, 1955.

compressed lengthy arguments into a few words, enclosing them in brackets. The paging, however, given throughout in heavy type in square brackets and following Fausböll's pagination, is but an inexact guide to the amount omitted since both the length of his footnotes and the length of the commentary, the *veyyākaraṇa*, on the verses naturally vary from page to page.

In the absence of a glossary, I give instead a few notes for each of the ten Stories which may be of some interest to Pali students and others. But before coming to the Stories themselves, one or two general remarks may be made.

In the first place, for "being reborn" there are such expressions as *-kule*, *-yoniyam*, *-loke nibbattitvā* (being reborn in such and such a family, womb or world), *-niraye*, *-bhavane nibbatto* (reborn in such and such a hell, such and such an abode, No. VIII), and *paṭisandhim gahetvā* or *gaṇhi* (having taken on, or he took on relinking: consciousness probably to be understood, as in Nos. V and VIII). And for "dying" there are such expressions as *yathākammam gato* (fared on or was faring on according to kamma, Nos. I, V, VII), *Brahmalokaparāyano ahosi* (was a farer beyond to the Brahma-world, Nos. II, VIII), *Brahmalokūpago ahosi* (was one who reached the Brahma-world, No. III), *devapuram pūresi* (reached a deva-city, No. IV), *kālam akāsi* (did, finished his karmic time, No. VI) and *devaloke nibbatti* (was reborn in a deva-world, No. X). In No. IX the Bodhisatta does not die but leaves the park in order to see his parents.

Secondly, I have translated the word *atīte* with which all the Stories begin as "Once upon a time", since this is the traditional opening of the world's folk-tales. More properly, however, *atīte* is "in the past", while "once upon a time" is *bhūtapubbam*, "what had come to be, had happened earlier". Still, there is canonical justification for this slight licence as on occasions when Jātakas are incorporated into the Pali Canon they are apt to be introduced by this latter word (e.g. at *Vinaya* i, 342, ii, 161).

Thirdly, attention must be drawn to the way, on the whole not infrequent, that the Jātaka Stories refer to one another, suggesting that the compilers had a good grasp of their material

and drew on it largely to avoid repetition. There are two ways of managing this: sometimes a Story may say "as told elsewhere", "as told earlier" or use some such expression, but in any case referring to the Jātaka collection; or one Story (as our No. IX, also e.g., Jā. No. 378) may refer to some other story by its name.

Story No. I. This contains a certain number of words meaning places where in general jungle-animals live or spend part of their time: (1) *nivāsa-gumba*, compounded of *nivāsa* (from *nivasati*, to live, dwell, inhabit, stay), a dwelling, rest-place, abode, shelter, habitation (cf. *pubbe-nivāsam anussarati*, to recollect a former habitation, i.e., birth or life), and of *gumba*, a thicket, bush, jungle; the lair of an animal in a thicket or jungle; (2) *vasana-gumba*, i.e., *vasana* (from *vasati*, to live, abide, dwell, stay), a dwelling-place, abode, with *gumba*; (3) *sayana-gumba*, i.e., *sayana* (from *seti* and *sayati*, to lie down, to sleep, to dwell), lying down, sleeping, with *gumba*; (4) *gumba* alone, which I have translated as "form" as it is here used specially of the hare; *vasanaṭṭhāna* which may be translated literally as dwelling-place; (6) *vana-gumba*, i.e., *vana*, a forest, with *gumba*. I have not been able to discriminate between these words for the haunts of animals and have fallen back on "lair" which however I believe is more correctly *āsaya*, a word not found in this Jātaka. It may not be impossible that the different words denote distinctions among the abodes of the animals or the kind of places they frequent which further research might show to tally with their species or habits. Not only the richness of the Pali language should be borne in mind, but also its precision.

The reference to not making onslaught on (*atipāta*, lit. falling on) creatures (*pāṇā*, lit. breathers) because "you are virtuous" (*tvam pana sīlavā*) or of ethically right behaviour, seems to indicate that this particular virtue is pre-Buddhist; and is indeed one of the five Jain precepts besides being allied to the teaching on *ahimsā*, harmlessness, non-injury, non-violence, of immemorial antiquity—considerations supporting its pre-Buddhist origin. It may be supposed that the Buddha, the purported narrator of these Jātaka Stories, was so much preoccupied

with his own teaching and outlook, no matter whether the point under discussion were traditional, derived or original, that he did not always wish to draw a sharp line between historical accuracy and general interest. The former probably would have made no great appeal to his listeners, whereas the latter would bring home to them, as was part of the purpose of telling these Stories, important points in the Dhamma to be insisted upon over and over again, and taken to heart and practised with ever-increasing consistency.

The Bodhisatta appears as Sakka, the lord of devas, twenty times in the Jātaka Stories.¹ He is not so identified here however. Sakka is here shown as testing the Bodhisatta almost to the ultimate end of the perfection of giving, the giving of his own life,² and then as commemorating for all time the supreme gift the Bodhisatta had ungrudgingly intended. In the Pali Canon there are occasions when Sakka appears and himself aids the Buddha and confounds his enemies.

Story No. II. There are five Sīlavīmaṇsa(na) Jātakas, all of them short : Nos. 86, 290, 305, 330, 362. Very similar to No. 290 is No. 362, and to the same "cycle" belong Nos. 86 and 330. Only No. 305 differs and appears to be independent of the other four. In order to make as connected a story as possible out of Nos. 86, 330 and 362, which apparently refer to one another and contain material that should be read together, I have used part of the introductory matter, the present incident or *paccuppannavatthu*, of No. 362, and only the words beginning with *idāni me sutato sīlassa mahantabhāvo ñāto* (Now I know that moral conduct is loftier than learning) to the end of the two verses quoted occur in the story from the past.

Sīla may be translated as moral or ethical conduct or behaviour, or as the (five) moral precepts, or as virtue, rightness. It refers in the main to right conduct of body and speech, and as such constitutes the first and initial branch of Buddhist training and discipline. Unless the aspirant tests *sīla* so as to establish its validity and cogency for himself, it might not be possible for

¹ T. W. Rhys Davids, *Buddhist Birth Stories*, op. cit., Table VII.

² The absolute perfection of giving, and its most "classical" expression, is to be found in the Vessantara-jātaka (No. 547) where the Bodhisatta gave away his children and his wife.

him to practise moral conduct in its fullness and so advance to the further stages of *samādhi*, mental and meditational training, and *paññā*, the culminating wisdom transcending sense-experience in which phenomenal things are apprehended and known as they really are, *yathābhūtam*.

There are in this Story four words for "snake": *ahi*, *sappa*, *āsivisa* and *nāga*. The first three are probably synonymous, but the last, when used of a snake, should very likely be taken as "cobra". It can also denote a fine bull-elephant; and as an epithet of the Buddha or his chief disciples (as at *Majjhima*, Suttas Nos. 5 and 24), especially if preceded by *mahā*-, means something like a great or supreme being.

There is also a resemblance to the Parable of the Water-snake, *alagaddūpama*, of *Majjhima* Sutta No. 22: to grasp a snake wrongly may lead to death or terrible pain; even so, Dhamma grasped badly and for the wrong reasons, may conduce to a long term of suffering and sorrow—to mental and spiritual death.

The five super-knowledges are: *iddhi*, the psychic powers of the spirit; hearing with the deva-ear; knowing the minds of others; recollecting one's former habitations; and comprehending that beings pass hence and come to be elsewhere with this or that characteristic according to kamma. A sixth, and presumably "Buddhist" *abhiññā* or super-knowing, was added later: the realisation of freedom of mind because the cankers or *āsava* have been destroyed and rooted out entirely.

The eight attainments belong to meditation, of such great importance in the Teaching. They are mastery of the four *jhānā*, of the plane of infinite *ākāsa* (space), of infinite consciousness, of no-thing, and of neither-perception-nor-non-perception. The ninth attainment, the stopping (in meditation) of perception and feeling, not mentioned in this Story, is the highest meditative stage possible to achieve according to the view taken in the Pali Canon.

For "These sense-pleasures are likened to a piece (or, lump) of meat (or, flesh)" cf. *Majjhima* i. 364 where, after a similar description of birds attacking one another, the ariyan disciple is said to reflect that pleasures of the senses have been likened to a lump of flesh by the Lord (cf. *Vinaya* iii. 105, *Samyutta* ii,

255, *Majjhama* i. 145, etc.). Our Jātaka cannot of course ascribe these words to the Lord ; instead they are attributed to the Bodhisatta and give us, as in Story No. I, an intimation of some aspect of the Teaching that was to be much emphasised, here the casting away and renunciation of sense-pleasures, of the craving for them and wrong enjoyment of them.

“ Him that has naught, ” *akiñcana*, is the usual word for the man-of-naught, that is, the one who wishes to call nothing his own and who not only has no material possessions, but no mental obstructions or defilements holding him back, tying him to this hither shore. He is the sage at peace, not beset by grasping or by cares and ills of body or mind.

In the last line of the last verse the words “ harms neither himself nor another ” put one in mind of the last of the four “ tormentors ”, really a non-tormentor, who, as is repeatedly said in various of the *Majjhima*’s Middle Fifty Suttas, “ tormenting neither himself nor others is here-now allayed, quenched, become cool, an experiencer of bliss that lives with self Brahma-become ” (*brahmabhūtena attanā viharati*). To become Brahma may be regarded as one way of expressing the goal to be attained by the *brahmacārin*, the Brahma-farer, the walker or goer to Brahma. When he has come to the end of his walk along the Way he has become Brahma.

Story No. III. This may be compared both with the *Makhādevasutta* (*Majjhima* Sutta No. 83) which is longer and fuller than this Jātaka, and also with the *Nimi-jātaka* (Jā. No. 541). In the *Majjhima*, Nimi was the last of Makhādeva’s descendants to give up the throne and go forth from home into homelessness. In our Jātaka, Makhādeva, after coming to birth in a Brahma-world and deceasing from there, again becomes a king, one called Nimi. Both Jātaka and *Majjhima* insist that the lovely custom of leaving home and developing the four *brahmavihārā* (of friendliness, compassion, sympathetic joy and even-mindedness) conduces only (*Majjhima* ii. 82, *yāvadeva*) to reaching the Brahma-world and not to arahantship, for achieving which there is the practice of the ariyan Eightfold Way. In view of Nimi’s being the last king who was *dhammika*, dhamma-ish, belonging to Dhamma, observing it and therefore a Dhamma-man,

I have translated the difficult word *osakkamāna* as “faltering”. The *Pali-English Dictionary* gives *osakkati* as “to draw back, move back”. It can also mean more specifically “to ebb” as of the tides. The *Critical Pali Dictionary*¹ s.v. *anosakkana* gives “not drawing back, not giving way, not hesitating (or faltering)”. Cf. *Jā.* vol. iv, p. 311, *anosakkamāna*.

Story No. IV. Two out of several words for “elephant” appear here: *hatthin*, lit. possessed of a hand, i.e. trunk, and *vāraṇa*, strong one, not to be confused with *vānara*, a monkey, lit., a forester, from *vana* a forest. A mother-elephant, helped by an “aunt”, supports a new-born calf by its shoulders.

Nahāpita is a formation from the causative *nahāpeti* of the verb *nahāyati*, to wash, give a bath to, to bathe. The *nahāpita* (or, *-ā*?) is the barber, the *kappaka*, in his function of bath-attendant, in either case ranking as a low-class individual.

Upāya is means, device, expedient, stratagem, a word that developed great significance under Mahāyāna.

At “sixteen years of age” one is supposed to leave adolescence and come to years of discretion.

Suppāraka was the colour of gold, and not seldom in these Stories is there reference to this traditional colour for immortality.

Saccakiriyā, “asseveration of Truth” or a truthful declaration, appears to be a kind of charm or spell uttered for gaining some desired end. There is another “Asseveration of Truth” at the beginning of Story No. VIII, there based on the non-infringement of the moral virtues and made for the purpose of bearing a son. It is interesting to compare the Asseveration in Story No. IV with *Majjhima Sutta* No. 86 where the bandit *Āṅgulimāla*, now a reformed character, was dismayed at the sight of a woman in difficult labour. On the Buddha’s advice he returned to her side and said: *yato ahaṃ bhagini ariyāya jātiyā jāto nābhijānāmi sañcicca paṇaṃ jīvitā voropetā; tena saccena sotthi te hotu sotthi gabbhassā ti*, “since I, sister, was born of the ariyan birth, I am not aware of having intentionally deprived a living creature of life. By this Truth may

¹ Begun by V. Trenckner, continued by Dines Andersen and Helmer Smith. Copenhagen, 1924-1948. To date vol. I, comprising the letter ‘A’, has appeared.

there be safety for you, safety for the unborn child." Childers in his *Dictionary of the Pali Language* gives "truth-act, asseveration" and quotes E. Spence Hardy, *Eastern Monachism*, p. 273: "A recitation is made of acts of merit done in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be." Here then, as Hardy notices, merit and truth approximate one another. Various other occasions when *saccakiriyā* were made are to be found in the Jātakas and also at *Mahāvamsa*, 18. 40. Geiger, the translator of the latter, in his note on p. 125 gives as the literal meaning of *saccakiriyā* "effect of truth"—hardly, as he adds, "to be rendered in a translation".

Story No. V. A "league", *yojana*, is a distance of about seven miles. Note the precision: the desert was sixty *yojana* in extent. By the time it came to the last night of the caravan's journey, there was only one more *yojana* to traverse, fifty-nine having been covered.

Unlike our preceding story in which the travellers returned home, here the caravan went on to its desired destination; it crossed the desert and went safely beyond. This is a supremely Buddhist concept: of leaving the hither shore, crossing a river of death or alternately a difficult terrain, and so reaching the Farther Shore in safety, the Shore which is free from danger and free from fear. It is a symbol for nibbāna; whereas the hither shore, with its danger and illusions, is Māra's province where he tempts one with things appealing to the senses, and where are unhappiness and disappointment, greed and rapacity. On the Farther Shore there is security from these "bonds," also freedom from them and hence freedom to develop meditative powers. This is expressed by the merchants going on "each to his own home".

Story No. VI. *Vayappatta* (also in No. IX) is the regular word for to come of age, at sixteen.

It is not uncommon in the Pali Canon to meet with the idea of the necessity entailed by dying of leaving one's wealth behind (cf. e.g. *Majjhima* ii, 70f).

The Bodhisatta's part in this Story is a putting into practice of the Parable of the Saw (*Majjhima* i, 129). Avīci (mahā-niraya) is described at *Majjhima* iii, 183 f.

I do not know why the king jumped to the conclusion that the Bodhisatta was a *jaṭila*, a matted hair ascetic. Notice that the king addresses the ascetic, *tāpasa*, as *samaṇa*, recluse, striver, zealot ; as *bhikkhu*, monk, almsman ; not as anything ; and again as *kūṭajaṭila*, rascally matted hair ascetic.

The *jaṭilas*, who were fire-worshippers, are well known to the Pali Canon, and the three brothers Kassapa belonging to this "sect" were among the first to become followers of the Buddha (*Vinaya*, i. 32f). That they were not bereft of human affection is shown by the anxiety felt by the two younger of these brothers when they thought the eldest was in difficulties. But this point does not arise here. The king thought the ascetic was a false (*duṭṭha*, bad, wicked, corrupt) ascetic and a thief, *cora*, because of whom the ascetic life was spoiled, *duṭṭha*, in that he unjustifiably assumed the dress and signs or marks of an ascetic, thus being, as it were, and as any renegade monk was regarded in the *Vinaya* (e.g. vol. i, p. 86) "one living in communion by 'theft'", *theyya-saṃvāsaka*. This point should not be overlooked by anyone writing a full and authoritative note on *cora*, a word by which moreover the Commentaries (e.g., *Dīgha Commentary*, p. 36) are apt to describe *māṇava*, a youth (*taruṇa*) and especially, as is apparent from relevant contexts, a brahman youth.

Story No. VII. By *sacca*, truth, is to be understood the keeping of one's word and promise rather than actual truth-speaking. Nevertheless the animals spoke the truth when they made and later redeemed their promises. In the *Hiri-jātaka* (which consists simply of five verses), the Bodhisatta counsels his listeners: "What you can do that you can say, what you cannot do that you should not say". Is the Bodhisatta then like the Tathāgata: one who speaks as he acts, acts as he speaks (*Dīgha*, iii, 135) ?

This Story gives a hint of the working of *kamma* (Sanskrit *karma*), an Indian notion of great antiquity, denoting not only a volitional action but the sum-total of these done in each

lifetime ; and in Buddhism specifically allied to a justice cosmic in its nature and working. For example: *yādisam vappate bījam tādisam harate phalam*, "As is the seed that is sown so is the fruit that is reaped" (*Saṃyutta* i, 227). And this Story gives more than a hint of the Bodhisatta's compassion for animals, weaker than man but fulfilling their pledges. This is a noteworthy point when it is remembered that during the Buddhahood compassion assumed a position of primacy, coming to a grand efflorescence in Mahāyāna. As a "fable" this Story incorporates features of life as we all know it : base ingratitude, and the fact that a kindness done not seldom lands the doer of it in more troubles and difficulties than he had thought possible.

In the name of the Prince who became King, Duṭṭhakumāra, Duṭṭharājā, we find the same word *duṭṭha* as we met in Story No. VI as part of the compound *duṭṭhatāpasa*.

Story No. VIII. Two mothers of the Bodhisatta are mentioned : Candā, his mother in the Jātaka birth that is being narrated ; and the *devatā* who had been his mother in some former individuality : *atha nam ekasmim attabhāve mātabhūta-pubbā . . . devatā*, as later, before his Enlightenment, Gotama the Buddha had two mothers : Mahāmāyā, his physical mother, and Mahāpajāpatī, his foster-mother.

There is an interesting reference towards the end to the citizens leaving their houses with the doors open. According to various Commentaries (e.g., *Saṃyutta Commentary*, i, 144ff., *Itivuttaka Commentary*, i. 93) this was a practice in the olden days before harmless rites had degenerated into bloody sacrifices and when people were so pleasant they could all live with the doors to their houses open and unbolted : "this was an ancient custom", *ayam porāṇikā pavenī*.

The eight attainments have already been enumerated in the notes to Story No. II.

Story No. IX. This stresses the respect due to parents, an Indian concept ; it stresses gratitude, the need not to be in debt (cf. No. VIII), and the need to be heedful or diligent, *appamattā hotha, appamatto hohi*, thus reflecting the last words ascribed to the Buddha : *appamādena sampādettha*. Diligence,

zeal, energy, are among the characteristics most valued, most extolled in the Teaching. This Story also contains a charming example of the potency of *mettā*, friendliness, loving-kindness, by which, as shown in the *parittā* verses or protective runes or spells beginning: *Virūpakkhehi me mettāṃ, mettāṃ Erāpathehi me* (*Vinaya*, ii. 110, *Anguttara*, ii. 72) and elsewhere in the Pali Canon, the wielder of this power of *mettā*, having first aroused it in his own mind, can then transfer it to his enemies, actual and potential, and render them harmless because they no longer wish to harm. In the Introduction to her translation of the *Āṭānāṭiya Suttanta* (*Dialogues of the Buddha*, iii, 186) Mrs. Rhys Davids says: "The belief in the effective power to heal, or protect, of the *saccakiriya*, or asseveration of something quite true, is but another aspect of the work ascribed to the *parittā*". In the Buddhist Teaching there is no external protector or saviour to invoke in times of peril; self-guarding is a matter that must be left to oneself to effect by the application of a mind of loving-kindness: *mettena cittena pharitum attaguttiyā attarakkhāya attaparittāṃ kātum*, to suffuse (oneself and one's enemies) with a mind of love (so as) to make a charm for oneself for protecting oneself, for guarding oneself (*Vinaya*, ii, 110).

Story No. X. This short Story contains a point of great interest although but scant justice can be done to it here. For, by not leaving entirely vague the opening word *atīte* but, on the contrary, giving it a rough precision by assigning it to a period ninety-one eons ago and by then speaking of an *ājīvika*, a Naked Ascetic, who was living then, this Story can now be used to throw some light on a problem in the *Majjhima-Nikāya* that has so far proved rather baffling. In the *Tevijjavacchagotta-sutta* (*Majjhima* No. 71) the wanderer called Vacchagotta is recorded to ask the Buddha Gotama whether there is any Naked Ascetic who, on the dissolution of the body, attained heaven. The Buddha's reply is definite: "Although I recollect ninety-one eons, I know of only one Naked Ascetic to have done so, and he was a *kammavādin*, a *kiriyaavādin*", one who professed kamma and its efficacy or operativeness in bearing results or effects, points on which the Teaching lays considerable emphasis

and where it is taken as a reason for making certain exceptions to a general rule (e.g., *Vinaya* i, p. 71). For long it has been a puzzle who this one Naked Ascetic was. In view of the curious correspondence between Sutta and Jātaka in referring to an *ājīvika* alive ninety-one eons ago—at the time incidentally when Vipassin was the Buddha¹—I now suggest it was the Buddha Gotama who, as the Bodhisatta, was this “one Naked Ascetic” of the *Majjhima*. The *Majjhima Commentary* (iii. 196f) supports this view: “He (the Buddha) spoke referring precisely to himself ninety-one eons ago when indeed the Great Being, having gone forth to investigate an heretical sect but discovering its sterility, yet did not diminish his energy and, being a *kiri-yavādin*, was reborn in heaven. Therefore he spoke thus.” In the Jātaka Story too it is said, with apparently deliberate care, not that the Bodhisatta was born a Naked Ascetic, but that he went forth so as to test a sectarian way of life and chose that of the Naked Ascetics. Since both the *Majjhima Commentary* and the Jātaka Story speak of “investigating” or “testing”, another point of correspondence comes to light. I therefore think, especially as there appears to be no other occasion in the Jātakas when the Bodhisatta was an *ājīvika*, that the *ājīvika* in the *Lomahaṃsa-jātaka* who lived ninety-one eons ago was the same *ājīvika* that the Buddha (in the *Majjhima*) remembered in the ninety-one eons he could recollect, and that therefore, because the Buddha openly declares at the end of the *Lomahaṃsa-jātaka* that “I myself was the Naked Ascetic”, he was also the Naked Ascetic he refers to in his conversation with Vacchagotta, and that these two *ājīvikas* are really one and the same.

The question of the Buddha's power of recollecting his former habitations cannot be gone into here. It can only be mentioned since the narration of the Collection of Jātaka Stories, and so their very existence as Buddhist literature, is based on the assumption that it was long and accurate, and as seen from the *Lomahaṃsa-Jātaka* and the *Tevijjavacchagotta-sutta* (and from other passages) covers ninety-one eons at least, thus going back to the time when Vipassin was the Buddha. We are

¹ *Dīgha*, ii, 2 (*Mahāpadāna Suttanta*).

hence led on to the question of the numbering of the Buddhas preceding the Buddha Gotama as six, Vipassin being the first of these, rather than the numbering of them as twenty-four which is considered to be of later growth.

Another interesting connection this Story has is with the *Mahāsīhanāda-suttā* (*Majjhima* No. 12), an alternative title for which is *Lomahamsana-pariyāya* (*Majjhima* i. 83, and cf. *Milindapañha*, p. 398). The same verse appears in both, and the *Majjhima* Discourse, narrated by the Buddha, also describes the severe physical sufferings and mortifications undergone by the Bodhisatta before “the sage intent on his quest” won nibbāna, the uttermost security from the bonds of impermanence, anguish and insubstantiality (*anicca dukkha anatta*), the unborn, undecaying, undying, unsorrowing and stainless (*Majjhima* No. 26). Again, according to the *Majjhima Commentary* (ii. 48), when the Buddha said “sage” in recounting such fruitless austerities, the reference was to himself (as the Bodhisatta): *tadā attānam muniṃ ti katvā katheti*, he spoke making the sage at that time himself.

But the complicated question of the appearance of similar or identical verses in this context or that, suggesting perhaps some far-off origin besides the wide circulation of a stock to be drawn on and utilised as occasion demanded, is beyond the scope of this book. I mention it merely to indicate the almost unlimited ramifications of the Pali Canon in which however, when and if we have the key to it, consistency and coalescence will be found to predominate and many apparent divergencies and puzzles made to yield up their secrets.

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TEN JĀTAKA STORIES

I. DĀNA (GIVING)

Sasajātaka : Jātaka No. 316 (Volume III, p. 51)

Atīte Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto sasayoniyaṃ nibbattitvā araṇṇe vasati. Tassa pana araṇṇassa ekato pabbatapādo ekato nadī ekato paccantagāmakko. Apare pi 'ssa tayo sahāyā ahesuṃ : makkato sigālo uddo ti. Te cattāro pi paṇḍitā ekato vasantā attano [52] attano gocaraṭṭhāne gocaraṃ gahetvā sāyaṇhasamaye ekato sannipatanti. Sasapaṇḍito "dānaṃ dātabbaṃ sīlaṃ rakkhitaṃ uposathakammaṃ kātābbaṃ" ti tiṇṇaṃ janānaṃ ovādasena dhammaṃ deseti. Te tassa ovādaṃ sampaṭicchitvā attano attano nivāsaḡumbaṃ pavisitvā vasanti. Evaṃ kāle gacchante ekadivasaṃ Bodhisatto ākāsaṃ oloketvā candaṃ disvā "sve uposathadivaso" ti ñatvā itare tayo āha : "sve uposatho, tumhe tayo pi janā sīlaṃ samādiyitvā uposathikā hotha, sīle paṭiṭṭhāya dinnadānaṃ mahapphalaṃ hoti, tasmā yācake sampatte tumhehi khāditabbāhārato datvā khādeyyāthā" ti. Te "sādhū" ti sampaṭicchitvā attano vasanaṭṭhānesu vasitvā punadivase tesu uddo pāto va "gocaraṃ pariyesissāmi" ti nikkhamitvā Gaṅgātīraṃ gato. Ath' eko bālisiko satta rohitamacche uddharitvā valliya āvūṇitvā netvā Gaṅgātīre vālikāya paṭicchādetvā macche gaṇhanto adho Gaṅgaṃ bhassi. Uddo

I. GIVING (DĀNA)

Birth-Story of the Hare : Jātaka No. 316 (Volume III, p. 51)

Once upon a time when Brahmadata was reigning in Benares the Bodhisatta came to birth as a hare and lived in a forest. On one side of this forest there was the foot of a mountain, on one side a river and on another a border village.¹ His friends were three other (animals) : a monkey, a jackal, an otter. These four wise (animals), living together [52] and each getting food in his own feeding-place, used to gather together in the evenings. The wise hare, by way of exhorting these three creatures, taught them Dhamma, saying : “ Gifts should be given, moral conduct guarded and the formal act of Observance² carried out.” Accepting his exhortation, each entered his own lair and remained there. In the course of time when the Bodhisatta was one day looking at the sky he saw the moon and, on realising that the morrow would be an Observance day, he said to the other three : “ To-morrow is Observance, so you three creatures, undertaking moral conduct, must keep the Observance. A gift that is given by one standing fast in moral conduct is of great fruit. Therefore, if any beggars arrive, give them to eat of the food that would have been eaten by you.” These assented by saying, “ It is good ”, and each remained in his own abode.

Early the next day the otter thought he would look for food so he issued forth and went to the banks of the Ganges.³ And a fisherman had hauled in seven red fish, strung them together on a rush-rope, buried them in the sand on the river-bank and had then dropped down the river catching (more) fish. The otter

¹ A village in a district bordering the Middle Country.

² In Buddhism monks have to confess any offences they may have committed on Uposatha days, held on the nights of the full and new moons. The pious laity also observe these days. At *Vinaya* i, 87, a serpent was told by Gotama to observe the Observance.

³ Gaṅgā, besides meaning the great river Ganges, can also mean “ river ” in general.

macchagandham ghāyitvā vālikam viyūhitvā macche disvā nīharitvā “ atthi nu kho imesam sāmiko ” ti tikkhattum ghosetvā sāmikam apassanto valliyaṃ ḍasitvā attano vasanagumbe ṭhapetvā “ velāyam eva khādissāmī ” ti attano sīlam āvajjanto nipajji.

Sigālo pi nikkhamitvā gocaram pariyesanto ekassa khetta-gopakassa kuṭiyam dve maṃsasūlāni ekam godham ekaṃ ca dadhivārakam disvā “ atthi nu kho etassa sāmiko ” ti tikkhattum ghosetvā sāmikam adisvā dadhivārakassa uggahaṇarajjukam gīvāya pavesetvā maṃsasūle ca godhaṃ ca mukhena ḍasitvā netvā attano sayanagumbe ṭhapetvā “ velāyam eva khādissāmī ” ti attano [53] sīlam āvajjanto nipajji.

Makkaṭo pi vanasaṇḍam pavisitvā ambapiṇḍam āharitvā vasanagumbe ṭhapetvā “ velāyam eva khādissāmī ” ti attano sīlam āvajjanto nipajji.

Bodhisatto pana velāyam eva nikkhamitvā “ dabbatiṇāni khādissāmī ” ti attano gumbe yeva nipanno cintesi: “ mama santikam āgatānam yācakānam tiṇāni dātum na sakkoti, tilataṇḍulādayo pi mayham n' atthi, sace me santikam yācako āgacchissati attano sarīramam sam dassāmī ” ti. Tassa sīlatejena Sakkassa paṇḍukambalasilāsanam uṇhākāram dassesi. So āvajjamāno imam kāraṇam disvā “ sasarājam vīmaṃsissāmī ” ti paṭhamam uddassa vasanaṭṭhānam gantvā brāmaṇavesena aṭṭhāsi, “ brāhmaṇa kimattham ṭhito sī ” ti ca vutte “ paṇḍita, sace kiñci āhāram labheyyam uposathiko hutvā samaṇadhammam kareyyan ” ti. So “ sādhu, dassāmi te āhāran ” ti tena saddhim sallapanto paṭhamam gātham āha:

smelt the fish and, on removing the sand, saw them, pulled them out, and then called aloud three times: "Have these an owner?" Not seeing an owner, he bit through the rush-rope and after he had deposited (the fish) in his own lair, he thought: "I will eat them later", and lay down reflecting on his own moral conduct.

And when the jackal on issuing forth to look for food saw two spits for meat in a field-watcher's hut, also a lizard and a jar of curds, he called aloud three times: "Have these an owner?" As he did not see an owner, he put his neck through the rope for raising the jar of curds, bit off the spits for meat and the lizard with his mouth and, having made off with them and deposited them in his own lair, he thought: "I will eat them later", [53] and lay down reflecting on his own moral conduct.

The monkey too, having entered a forest-thicket, fetched down a bunch of mangoes, deposited it in his lair and thought: "I will eat the fruit later", and lay down reflecting on his own moral conduct.

But the Bodhisatta, issuing forth at that time, thought he would eat some shrubs and grass. But as he was lying down in his own form he considered: "It's not possible to give grass to beggars who come to me, and I have no sesamum or husked rice or anything of that kind. If any beggar comes to me I must give the flesh of my own body." At the incandescence of his moral conduct Sakka's ornamental stone throne showed signs of heat. Reflecting on this and seeing the reason for it, he thought he would test the kingly hare, but went first to the otter's dwelling-place and stood in the guise of a brahman. When the otter had said, "Brahman, what are you standing for?", he said, "Wise one, if I could get some nutriment, then, after keeping the Observance, I could carry out the Dhamma of recluses." He (the otter), saying: "Very well, I will give you nutriment", in conversing with him spoke the first verse:

Satta me rohitā macchā udakā thalam ubbhatā,
idam brāhmaṇa me atthi, etaṃ bhutvā vane vasā ti.

Brāhmaṇo “ pāto va tāva hotu, pacchā jānissāmī ” ti sigālassa
santikaṃ gato, tenāpi “ kimattham ʾhito sī ” ti vutte tath’
evāha. Sigālo “ sādhu dassāmī ” ti tena saddhim sallapanto
dutiyaṃ gātham āha :

[54] Dussa¹ me khettpālassa rattibhattaṃ apābhattaṃ
maṃsasulā ca dve godhā ekaṃ ca dadhivāraṇaṃ,
idam brahmaṇa me atthi, etaṃ bhutvā vane vasā ti.

Brāhmaṇo “ pāto va tāva hotu, pacchā jānissāmī ” ti makkaṭassa
santikaṃ gato, tenāpi “ kimattham ʾhito sī ” ti vutte tath’
evāha. Makkaṭo “ sādhu dammī ” ti tena saddhim sallapanto
tatiyaṃ gātham āda :

Ambapakk’, odakaṃ sītaṃ sītaccāyāṃ manoramaṃ,
idam brāhmaṇa me atthi, etaṃ bhutvā vane vasā ti.

Brāhmaṇo “ pāto va tāva hotu, pacchā jānissāmī ” ti sasapaṇḍi-
tassa santikaṃ gato, tenāpi “ kimattham ʾhito sī ” ti vutte tath’
evāha. Taṃ sutvā Bodhisatto somanassappatto “ brāhmaṇa,
suṭṭhu te kataṃ āhāratthāya mama santikaṃ āgacchantena,
ajjāhaṃ mayā nadinnapubbaṃ dānaṃ dassāmi, tvaṃ pana
silavā paṇātipātaṃ na karissasi, gaccha tāta dārūni saṃkaḍḍhitvā
aṅgāre katvā mayhaṃ ārocehi, ahaṃ [55] attānaṃ pariccajitvā
aṅgāragabbhe patissāmi, mama sarīre pakke tvaṃ maṃsaṃ
khāditvā samaṇadhammaṃ kareyyāsī ” ti tena saddhim sallapanto
catutthaṃ gātham āha :

Na sasassa tilā atthi na muggā nāpi taṇḍulā,
iminā agginā pakkaṃ mamaṃ² bhutvā vane vasā ti.

¹ Usually taken as *amussa*. The Commentary explains as *avidūre*, near,
close. Andersen, *Pali Reader*, II, p. 124, prefers the reading *dussam*,
corruptible, easily spoiled, Sanskrit *dūṣya*.

² A variant reading is *maṃsaṃ*, flesh.

“ Seven are my red fish, hauled from the water to the dry land—
This is mine, brahman ; having enjoyed it, stay in the forest.”

The brahman said : “ Let that be until to-morrow, I will find (them) later ”, and went on to the jackal ; when he had said : “ What are you standing for ? ” he spoke as before. The jackal, saying : “ Very well, I will give ”, in conversing with him spoke the second verse :

[54] “ I took away that field-watcher’s evening meal—
Two spits for meat, a lizard and jar of curds.
This is mine, brahman ; having enjoyed it, stay in the forest.”

The brahman said : “ Let that be until to-morrow, I will find (them) later ”, and went on to the monkey ; when he had said : “ What are you standing for ? ” he spoke as before. The monkey, saying : “ Very well, I must give ”, in conversing with him spoke the third verse :

“ A ripe mango, cool water, delightful cool shade—
This is mine, brahman ; having enjoyed it, stay in the forest.”

The brahman said : “ Let that be until to-morrow, I will find (them) later ”, and went on to the wise hare ; when he had said : “ What are you standing for ? ” he spoke as before.

When he had heard him, the Bodhisatta was delighted, and said : “ Brahman, you have done well in coming to me for nutriment. To-day I will give you a gift never given by me before, but because you are virtuous you shall not make onslaught on creatures. Go, friend, and when you have collected sticks and have got some burning embers, tell me. I, [55] sacrificing myself, will fall into the womb of the burning embers. When my body is roasted and you have eaten the flesh, you can carry out the Dhamma of recluses.” While conversing with him, he spoke the fourth verse :

“ The hare has no sesamum or beans or even husked rice.
Having eaten me roasted in this fire, stay in the forest.”

Sakko tassa katham sutvā attano ānubhavana ekam aṅgārārāsim māpetvā Bodhisattassa ārocesi. So dabbatiṇasayanato uṭṭhāya tattha gantvā “ sace me lomantaresu pāṇakā atthi te mā marimsū ” ti vatvā tikkhattum sarīram vidhūnitvā sakala-sarīram dānamukhe datvā lamghitvā padumapuñje rājhaṃso viya pamuditacitto aṅgārārāsimhi pati. So pana aggi Bodhisattassa sarīre lomakūpamattam pi uṇham kātum nāsakkhi, himagabbham pavitṭho viya ahosi. Atha Sakkam āmantetvā “ brāhmaṇa, tayā kato aggi atisīta mama sarīre lomakūpamattam pi uṇham kātum na sakkoti, kin nām' etan ” ti āha.

“ Paṇḍita, nāham brāhmaṇo, Sakko aham asmi tava vīmaṃsanatthāya āgato ” ti.

“ Sakka, tvaṃ tava tiṭṭha, sakalo pi ce lokasannivāso maṃ dānena vīmaṃseyya n' eva me adātukāmatam passeyyā ” ti Bodhisatto sīhanadam nadi. Atha naṃ Sakko “ sasapaṇḍita, tava guṇo sakalakappaṃ pākaṭo hotū ” ti pabbatam piḷetvā pabbatarasaṃ ādāya candamaṇḍale sasalakkaṇaṃ ālikhitvā Bodhisattam āmantetvā tasmim vanasaṇḍe tasmim yeva vanagumbe taruṇadabbatiṇapiṭṭhe nipajjāpetvā attano devaṭṭhānam [56] eva gato. Te pi cattāro paṇḍitā samaggā sammadamānā sīlam pūretvā uposathakammaṃ katvā yathākammaṃ gatā.

Satthā imaṃ desanaṃ āharitvā saccāni pakāsetvā jātakam samodhānesi : “ Tadā uddo Ānando ahosi, sigālo Moggallāno, makkaṭo Sāriputto, sasapaṇḍito aham evā ” ti.

When Sakka had heard his words, by means of his own (super-normal) might he made a heap of burning embers appear and told the Bodhisatta. Rising up from where he was lying in the bushes and grass and advancing towards it, he said: "If there are any small living creatures in my coat, be careful lest they die" and, shaking his body three times, he offered the whole of his body as a gift, sprang up and alighted rapturously on the heap of burning embers like a royal ruddy goose on a cluster of lotuses. But that fire could not scorch even a single hair of the Bodhisatta's body—it was as though he had entered a womb of ice. Then, addressing Sakka, he said: "Brahman, the fire that you made was far too cool; it was unable to scorch even a single hair of my body. Why was this?"

"Wise one, I am no brahman, I am Sakka come to test you."

"Sakka, although you yourself are standing here, even if all the world were to test me for liberality they would find in me no unwillingness to give", and the Bodhisatta roared the lion's roar. Then Sakka, saying to him: "Wise hare, let your good quality be renowned for an eon", squeezed the mountain, took the mountain-juice and smeared the likeness of a hare on the orb of the moon⁴. He then saluted the Bodhisatta, made him lie down in his form on the young shrubs and grass in that forest-thicket and went back to his own deva-abode. [56] And these four wise (animals), on friendly terms and harmonious, having fulfilled the moral precepts and carried out the formal act of Observance, fared on according to kamma.

The Teacher, having recited this teaching and illustrated the truths, identified the Birth-Story, saying: "At that time Ānanda was the otter, Moggallāna the jackal, Sāriputta the monkey, I myself the wise hare".

⁴ In the East a hare, rather than the "old man", is seen in the full moon.

II. SĪLA (VIRTUE)

Silavīmaṁsa(na)jātaka : Jātaka No. 86 (Volume I, p. 369)
No. 362 (Volume III, p. 193)
No. 330 (Volume III, p. 100)

No. 86, Vol. I, p. 370

[370] Atīte Bārāṇasiyaṁ Brahmadaṭṭe rajjaṁ kārente Bodhisatto tassa purohito ahosi dānādimmutto sīlajjhāsaya akhaṇḍapañcasīlo. Rājā sesabrāhmaṇehi atirekaṁ tassa sammānaṁ karotī ti sabbaṁ purimasadisam eva.

No. 362, Vol. III, p. 193

[193] So cintesi : “ kin nu kho maṁ rājā ‘sīlasampanno’ ti aññehi atirekaṁ katvā passati udāhu ‘sutādhārayutto’ ti, vīmaṁsissāmi tāva sīlassa vā sutassa vā mahantabhāvan ” ti so ekadivasaṁ heraññīkaphalakato kahāpaṇaṁ gaṇhi. Heraññīko garubhāvena na kiñci āha. Tatiyavāre pana taṁ “ vilopakhādako ” ti gāhāpetvā rañño dassetvā “ kim iminā katan ” ti vutte “ kuṭumbaṁ vilumpatī ” ti āha. “ Saccam [194] kira brāhmaṇā ? ” ti.

“ Na mahārāja kuṭumbaṁ vilumpāmi, mayham pana ‘ sīlaṁ nu kho mahantaṁ sutam nu kho’ ti kukkuccam ahosi, sv-āham ‘ etesu kataran nu kho mahantan ’ ti vīmaṁsanto tayo vāre kahāpaṇaṁ gaṇhim, taṁ maṁ esa bandhāpetvā tumhākaṁ dassesi . . . idāni me sutato sīlassa mahantabhāvo ñāto ” ti vatvā imā pañca gāthā abhāsi :

II. VIRTUE (SĪLA)

Birth-Story of Testing Virtue : Jātaka No. 86 (Volume I, p. 369)
No. 362 (Volume III, p. 193)
No. 330 (Volume III, p. 100)

No. 86, Vol. I, p. 370

[370] Once upon a time when Brahmadata was reigning in Benares the Bodhisatta was his family priest, liberal in gifts and so on, intent on the moral virtues, faultless as to the five moral virtues. The king honoured him above the other brahmans, and all happened as above.¹

No. 362, Vol. III, p. 193

[193] This caused him to wonder whether the king treated him with respect because he thought him endowed with moral conduct or because he thought him intent on acquiring learning, and he thought he would test whether moral conduct or learning were loftier. So one day he took a coin from a money-lender's counter. The money-lender said nothing because of his respected status. But on the third occasion, thinking him a pilfering thief, he had him seized and brought before the king. "What has he done?" he asked. "He stole my property", he replied. [194] "Is this really true, brahman?"

"Your majesty, I do not steal property. But I was in doubt whether moral conduct or learning were greater, so to test which of these is greater I thrice took a coin. For this they had me bound and brought before you . . . Now I know that moral conduct is loftier than learning." And having spoken thus he uttered these five verses²:

¹ One of the versions referred to is given in the Introduction to Jātaka No. 86. I give however the version found in the Introduction to No. 362 which is very similar.

² Only two out of the five are reproduced here.

Silam seyyo sutam seyyo iti me samśayo ahū,
Silam eva sutā seyyo iti me n' atthi samśayo.

Moghā jāti ca vaṇṇo ca, sīlam eva kir' uttamam,
Sīlena anupetassa suten' attho na vijjati.

No. 86, Vol. I, p. 370

[370] . . . Bodhisatte pana bandhitvā rañño santikam nīya-
māne ahiguṇḍikā antaravīthiyam sappam kilāpentā, nam nam-
guṭṭhe gaṇhanti gīvāya gaṇhanti gale veṭhenti. Bodhisatto te
disvā : “ mā tātā etam sappam namguṭṭhe gaṇhatha, mā
gīvāya, mā gale veṭhetha, ayam hi vo dasitvā jīvitakkhayam
pāpeyyā ” ti āha.

Ahiguṇḍikā : “ brāhmaṇa sappo sīlavā ācārasampanno, tādiso
dussīlo na hoti, tvam pana attano dussilatāya anācārena ‘ rāja-
kuṭumbavilumpakacoro ’ ti bandhitvā nīyāsī ” ti āhamśu.

So cintesi : “ sappāpi tāva aḍasantā aviheṭhentā sīlavanto
ti nāmam labhanti, kim aṅga pana manussabhūtā, sīlam yeva
imasmim loke uttamam, [371] n'atthi tato uttaritaran ” ti.
Atha nam netvā rañño dassesum. Rājā : “ kim idam tātā ? ”
ti pucchi.

“ Rājakuṭumbavilumpakacoro devā ” ti.

“ Tena hi 'ssa rājāṇam karoṭhā ” ti.

Brāhmaṇo : “ nāham mahārāja coro ” ti āha.

“ Atha kasmā kahāpaṇe aggahesī ” ti ca vutto purimanayen'
eva sabbam ārocento “ sv-āham iminā kāraṇena ‘ imasmim

" I had a doubt : Is virtue better ? Is learning better ?
I have no doubt : Virtue is better than learning.

Birth is vain and caste, virtue itself is quite the highest.
No worth exists in learning unless refined by virtue."

No. 86, Vol. I, p. 370

[370] . . . But when the Bodhisatta had been bound and was being led into the king's presence, some snake-charmers who were on the path were training a snake, taking hold of it by its tail and its throat and twisting it round their necks. When he saw them the Bodhisatta said : " Do not, dear sirs, take hold of this snake by its tail nor by its throat, do not twist it round your necks for if it bit you it might cost you your life."³

The snake-charmers said : " Brahman, the snake is virtuous and well-behaved; he is not of wrong moral conduct like you, for because of your wrong moral conduct and bad behaviour, you, called ' the thief who plundered the royal property ', are being led off bound."

He reflected : " Even snakes, so long as they do not bite or injure, are called virtuous, how much more then those that have human status ! Indeed, virtue is highest in this world, [371] there is nothing superior to it." Then when they had led him in and brought him before the king, the king asked : " Who is this, my friends ? "

" Sire, this is the thief who plundered the royal property."

" Well then, inflict the king's punishment on him."

The brahman said : " I, your majesty, am no thief."

" Then why did you take the coins ? " And answering all exactly as before,⁴ (the Bodhisatta) said :

³ Lit. it may cause you to reach (come to, fall on) the destruction of life.

⁴ Probably as at vol. III, p. 194, translated above.

loke sīlam eva uttamam sīlam pāmukkhan' ti sannitṭhānam gato" ti vatvā, "tiṭṭhatu tāva idam, āsīviso tāva aḍasanto aviheṭhento sīlavā ti vattabbamattam labhati, imināpi kāraṇena sīlam eva uttamam sīlam pavaran" ti sīlam vaṇṇento imam gātham āha :

"Sīlam kir' eva kalyāṇam, sīlam loke anuttaram,
passa : ghoraviso nāgo sīlavā ti na haññatī" ti.

Evam Bodhisatto imāya gāthāya rañño dhammam desetvā kāme pahāya isipabbajjam pabbajitvā Himavantam pavisitvā pañca abhiññā aṭṭha samāpattiyo nibbattetvā Brahmalo-
parāyano ahosi.

No. 330, Vol. III, p. 100

[100] . . . paṭhamagāthāya sīlam vaṇṇetvā rājānam pabbajjam anujānā petvā pabbajitum gacchati. Ath' ekasmim sūnāpaṇe seno maṃsapesim gahetvā ākāsam pakkhandi. Tam aññesakuṇā parivāretvā pādanakhatuṇḍakādīhi paharanti. So tam dukkham sahitem asakkonto maṃsapesim chaḍḍesi. Aparo gaṇhi. So pi tath' eva viheṭhiyamāno chaḍḍesi. Ath' añño gaṇhī ti evam yo yo gaṇhi tam tam sakuṇā anubandhimsu, yo yo chaḍḍesi so so sukhito ahosi. Bodhisatto tam disvā, "ime kāmā nāma maṃsapesūpamā, ete gaṇhantānam yeva dukkham vissaj-jentānam sukhan" ti cintetvā dutiyam gātham āha :

"Yāvad ev' ass' ahū kiñci tāvad eva sakhādisu¹
Saṃgamma kulalā loke, na himsanti akiñcanan" ti.

[101] So nagarā nikkhamitvā antarāmagge ekasmim gāme sāyam ekassa gehe nipajji. Tattha pana Piṅgalā nāma dāsi "asu-

¹ Taking this *v.l.* instead of Fausböll's *akhādisu* "among the not-eaters".

“ This is why I have come to the conclusion that moral conduct is the highest in the world, moral conduct is chief ”, and then saying : “ Please let this be ; so long as a poisonous snake is not biting or injuring, it gets called virtuous. For this reason too moral conduct is indeed the highest, moral conduct the most excellent ”, and he spoke this verse in praise of virtue :

“ Virtue is indeed lovely, virtue is unsurpassed in the world.

See ! saying, ‘ The deadly poisonous cobra is virtuous ’, they kill it not.”

The Bodhisatta, teaching the king Dhamma by means of this verse, abandoning pleasures of the senses, went forth under the going forth of seers. When he had entered a Himalayan region and had practised the five super-knowledges and the eight attainments, he was a farer-beyond to the Brahma-world.

No. 330, Vol. III, p. 100

[100] . . . Having praised virtue in the first verse and obtained the king’s permission for the going forth, he went away so as to go forth. Now a hawk seized a piece of meat in a butcher’s shop and shot up into the air. Other birds surrounded it and struck at it with their feet, their claws and beaks. Unable to bear the pain he let go of the piece of meat. Another seized it. He too, being harried, likewise let go of it. Then another seized it. In this way the birds flew after whichever one had seized it, but whichever let go of it was left in peace. The Bodhisatta, seeing this and reflecting : “ These sense-pleasures are like unto the piece of meat. There is only sorrow for those that grasp after them, but happiness for those that give them up ”, spoke the second verse :

“ So long as he has something and while he is eating,⁵

Birds of prey press the flock ; they harm not him that has naught.”

[101] He left the town and in the evening lay down in the house (of a man⁶) in a village on the way. Now, Piṅgalā was

⁵ *sakhādisu*, “ among the eaters ” is the probable meaning.

⁶ *purisassa* has to be supplied ; or else read *eksamim* for *ekassa*, to agree with *gehe*, “ in a (certain) house ”.

kavelāya nāma āgaccheyyāsī” ti ekena purisena saddhim samketam akāsi. Sā sāmikānam pāde dhovitvā tesu nipannesu tassāgamanam olokonti ummāre nisiditvā “ idāni āgamissati idāni āgamissati ” ti paṭhamayāmam pi majjhimayāmam pi vītināmesi, paccūsasamaye pana “ na so idāni āgamissati ” ti chinnāsā hutvā nipajjitvā niddam okkami. Bodhisatto idam kāraṇam disvā “ ayaṃ ‘dāni puriso āgamissati’ ti āsāya ettakaṃ kalam nisinnā idāni ‘ssa anāgamanabhāvaṃ ñatvā chinnāsā hutvā sukham supati, kilesesu hi āsā nāma dukkham nirāsābhāvo ca sukhan ” ti cintetvā tatiyaṃ gātham āha :

“ Sukham nirāsā supati, āsā phalavatī sukhā,
Āsam nirāsam katvāna sukham supati Piṅgalā ” ti.

So punadivase tato gāmā araṇṇam pavisanto araṇṇe ekaṃ tāpasam jhānam appetvā nisinnam disvā : “ idhaloke ca paraloke ca jhānasukhato uttaritaram sukham n’atthi ” ti cintetvā catuttham gātham āha :

“ Na samādhiparo atthi asmiṃ loke paramhi ca,
Na param nāpi attānam vihiṃsati samāhito ” ti.

[102] So araṇṇam pavistvā isipabbajjam pabbajitvā jhānābhiṇṇam uppādetvā Brahmaloikaparāyano ahosi.

Satthā imam desanam āharitvā jātakam samodhānesi :
“ Tadā purohito aham evā ” ti.

the name of a slave-woman there. She had made a rendezvous with a man and had said : “ You must come at such and such a time.” When she had bathed her masters’ feet and they were lying down, she sat down on the threshold looking out for his arrival and thinking : “ He will come now, he will come now.” And so she passed the first watch and the middle watch (of the night). But at daybreak she thought, “ He cannot come now ” and, her hope disappointed, she lay down and fell asleep. The Bodhisatta saw this occurrence and thought : “ She remained seated for as long as she thought the man would come, but now she knows he is not coming she is sleeping happily, her hope disappointed. Sorrowful indeed is hope among the defilements, to be without hope is happiness ”. And he spoke the third verse :

“ Without hope happily one sleeps—
 Hope fulfilled is happiness—
 Making hope hopelessness,
 Happily sleeps Pingalā.”

The next day he went from that village into a forest, and on seeing an ascetic sitting down in the forest applying himself to meditation, he thought : “ In this world or a world beyond there is no happiness superior to the happiness of meditation, ” and he spoke the fourth verse :

“ In this world, in the world beyond,
 There is nothing above concentration.
 One who is composed
 Harms neither another nor himself.”

[102] When he had entered the forest and had gone forth under the going forth of seers, after achieving the meditations and super-knowledge, he was a farer-beyond to the Brahma-world.

The Teacher, having recited this teaching, identified the Birth-Story, saying : “ At that time I myself was the family priest.”

III. NEKKHAMMA (RENUNCIATION)

Makhādevajāṭaka : Jātaka No. 9 (Volume I, pp. 137-139)

[137] Atīte Videharaṭṭhe Mithilāyaṃ Makhādevo nāma rājā ahosi dhammiko dhammarājā. So caturāsītivassasahassāni kumārakīlaṃ tathā oparajjaṃ tathā mahārajjaṃ katvā dīgham addhānaṃ khepetvā ekadivasaṃ kappakaṃ āmantesi : “ yadā me samma kappaka sirasmiṃ phalitāni passeyyāsi atha me āroceyyāsi ” ti. Kappako pi dīgham addhānaṃ khepetvā ekadivasaṃ [138] rañño añjanavaṇṇānaṃ kesānaṃ antare ekam eva phalitaṃ disvā, “ deva ekan te phalitaṃ dissatī ” ti ārocesi.

“ Tena hi me samma taṃ phalitaṃ uddharitvā paṇimhi ṭhapehī ” ti ca vutto suvaṇṇasaṇḍāsena uddharitvā rañño paṇimhi paṭiṭṭhāpesi. Tadā rañño caturāsītivassasahassāni āyuraṃ avasiṭṭhaṃ hoti. Evaṃ sante pi phalitaṃ disvā va maccurājānaṃ āgantvā samīpe ṭhitaṃ viya attānaṃ āditta-paṇṇasālaṃ pavuṭṭhaṃ viya ca maññaṃ māno saṃvegaṃ āpajjitvā, “ bāla Makhādeva yāva phalitass’ uppādā va ime kilese jahitum nāsakkhī ” ti cintesi. Tass’ evaṃ phalita-pātubhāvaṃ āvaj-jantassa āvajjantassa antoḍāho uppajji, sarīrā sedā muccimāsu, sātakaṃ piḷetvā apanetabbākārappattā ahesum. So, “ ajj’ eva mayā nikkhamitvā pabbajitum vaṭṭatī ” ti kappakassa sata-sahassuṭṭhānaṃ gāma-varam datvā jeṭṭhaputtaṃ pakko-sāpetvā, “ tāta, mama sīse phalitaṃ pātubhūtaṃ, mahallako

III. RENUNCIATION (NEKKHAMMA)

Birth-Story of Makhādeva : Jātaka No. 9 (Volume I, pp. 137-139)

[137] Once upon a time in Mithilā in the kingdom of Videha there was a king named Makhādeva, a dhamma-man, a dhamma-king. He had spent the immense time of eighty-four thousand years engaged now in a boy's amusements, now in vice-royalty, now in sovereignty. One day he summoned his barber and said : " My good barber, when you see grey hairs on my head, then you must tell me ". When (another) great stretch of time had passed, the barber one [138] day saw a single grey hair among the king's raven locks, and he announced : " Sire, you have visible one grey hair."

" Well then, good fellow, pull out that grey hair of mine and put it in my hand." And when he had spoken, (the barber) pulled it out with golden tweezers and laid it in the king's hand. At that time, although the king had still eighty-four thousand years to live, when he had seen that grey hair it seemed as though the King of Death had come and was standing near him, or as though he himself had entered a leaf-hut that was in flames, and, a great thrill sweeping through him, he reflected : " Foolish Makhādeva, a grey hair has appeared before you were able to get rid of these depravities." And as he was pondering and pondering upon the appearance of that grey hair, a fire arose within him, drops of sweat poured from his body, his clothes oppressed him and seemed intolerable.¹ He thought : " If I renounce this very day, I shall be able to go forth (into a homeless state)." And having given the barber the grant of a village that brought in a hundred thousand (gold pieces), he had his eldest son sent for and said :

" My dear, a grey hair has appeared on my head, I have

¹ Lit., had come to a state when they should be taken off.

'mhi jāto, bhuttā kho pana me mānusakā kāmā, idāni dibba-kāme pariyesissāmi, nekkhammakālo mayham, tvaṃ imaṃ rajjaṃ paṭipajja, aham pana pabbajitvā Makhādevambavanuyyāne vasanto samaṇadhammaṃ karissāmī " ti āha.

Tam evaṃ pabbajitukāmam amaccā upasaṃkamitvā, " deva kiṃ tumhākaṃ pabbajjākāraṇaṃ " ti pucchimsu. Rājā phalitaṃ hatthena gahetvā amaccānam imaṃ gātham āha :

Uttamaṅgaruhā mayham ime jātā vayoharā
pātubhūtā devadūtā, pabbajjāsamayo mamā ti.

[139] So evaṃ vatvā taṃ divasam eva rajjaṃ pahāya isipabbajjaṃ pabbajitvā tasmiṃ ñeva Makhādevambavane viharanto caturāsītivassasahassāni cattāro brahmavihāre bhāvetvā aparihīnajjhāne t̥hito kālaṃ katvā Brahmaloce nibbattitvā puna tato cuto Mithilāyaṃ yeva Nimi nāma rājā hutvā ossakamānam attano vaṃsaṃ ghaṭetvā tatth' eva ambavane pabbajitvā brahmavihāre bhāvetvā puna Brahmaloḷkūpago va ahosi.

Satthāpi . . . jātakam samodhānesi : " Tadā kappako Ānando ahosi, putto Rāhulo, Makhādevarājā pana aham evā " ti.

become old. But I have enjoyed human pleasures, now I will seek deva-like pleasures. It is time for my renunciation. Do you take on this sovereignty for I, having gone forth, will undertake the dhamma of recluses while staying in the pleasaunce called Makhādeva's Mango Grove."

Because he wanted to go forth thus, ministers approached him and asked: "Sire, of what interest to you is this going forth?" The king held the grey hair in his hand and spoke this verse to the ministers:

"Of highest importance are these bringers of age that have come to me—

Manifest deva-messengers are they; it is time for my going forth."

[139] When he had spoken thus, giving up the sovereignty that very day he went forth under the going forth of seers. And living for eighty-four thousand years in Makhādeva's Mango Grove itself, he fostered the four sublime abidings and, stable in uninterrupted meditation, passed away and came to birth in the Brahma-world. Deceasing from there, he again became a king, called Nimi,² in Mithilā itself; and collecting his own faltering family he went forth in that very Mango Grove. Developing the sublime abidings, again he was one that reached the Brahma-world.

The Teacher identified the Birth-Story, saying: "At that time Ānanda was the barber, Rāhula was the son, and I myself was King Makhādeva."

² Nimi was the last of Makhādeva's line of dhamma-kings, see *M.* ii, 82.

IV. PAÑÑĀ (INTUITIVE KNOWLEDGE *or* WISDOM)

Suppārakajātaka : Jātaka No. 463 (Volume IV, p. 137)

[137] Atite Bharuraṭṭhe Bharurājā nāma rajjam kāresi. Bharukaccham nāma paṭṭanagāmo ahosi. Tadā Bodhisatto Bharukacche niyyāmajeṭṭhassa putto hutvā nibbatti pāsādiko suvaṇṇavaṇṇo. Suppārakakumāro ti 'ssa nāmam karimsu. So mahantena parivārena vaḍḍhanto soḷasavassakāle yeva niyyāmakasippe nipphattim patvā aparabhāge pitu accayena niyyāmakajeṭṭhako hutvā niyyāmakakammam akāsi, paṇḍito ñāṇasampanno ahosi, tena ārūḷhanāvāya vyāpatti nāma n' atthi. Tassa aparabhāge loṇajalapahaṭāni dve pi cakkhūni nassimsu. So tato paṭṭhāya niyyāmakajeṭṭhako hutvāpi niyyāmakakammam akatvā " rājānam nissāya jīvissāmī " ti rājānam upasamkami. Atha nam rājā agghāpaniyakamme ṭhapesi. Tato paṭṭhāya rañño hatthiratanam assaratanam muttasāramaṇisārādini agghāpeti.

Ath' ekadivasam " rañño maṅgalaḥatthī bhavissatī " ti kālāpāsāṇakūṭavaṇṇam ekam vāraṇam ānesum. Tam disvā rājā " paṇḍitassa dassethā " ti āha. Atha nam tassa santikam nayimsu. So hatthena tassa sarīram parimadditvā " nāyam maṅgalaḥatthī bhavitum anucchaviko, pacchāvāmanakadhātuko esa, etaṁ hi mātā vijāyamānā amsena paṭicchitum nāsakkhi, tasmā bhūmiyam patitvā pacchimapādehi vāmanakadhātuko jāto " ti āha. Hatthim gahetvā āgate pucchimsu. Te "saccam paṇḍito kathetī " ti vadimsu. Tam kāraṇam [138] rājā sutvā tuṭṭho tassa aṭṭha kahāpaṇe dāpesi.

Pun' ekadivasam " rañño maṅgalasso bhavissatī " ti ekam

IV. INTUITIVE KNOWLEDGE *or* WISDOM (PAÑÑĀ)

Birth-Story as Suppāraka : Jātaka No. 463 (Volume IV, p. 137-143)

[137] Once upon a time a king named Bharu was reigning in the kingdom of Bharu. There was a village seaport called Bharukaccha. At that time the Bodhisatta was born as the son of the master mariner at Bharukaccha. He was pleasing to look upon, the colour of gold. They called him Boy Suppāraka. Growing up with great distinction, even by the time he was sixteen years old he had gained a complete grasp of the art of seamanship. When his father died he became the master mariner and plied a mariner's calling. Clever he was, full of knowledge. With him aboard a ship there was never an accident. But after a time both his eyes, injured by the salt water, were lost. Although he remained the master mariner he could no longer ply the mariner's calling. So, thinking: "I will live in the king's service", he approached the king. The king then appointed him to the office of assessor. From then on he assessed the worth of the king's valuable elephants and horses, his choicest gems and choicest pearls and so on.

Then one day they led in a (sturdy) elephant, the colour of black rock, and said: "Let this be the king's state elephant". When he had seen (the elephant), the king said he must be shown to the wise man (Suppāraka), and he was led before him.

Suppāraka passed his hand over the elephant's body, and said: "He is not suitable to be the state elephant. His hind-quarters are crippled, for when his mother was giving birth to him she was unable to hold him up by the shoulder; in consequence, he fell down on the ground and his hind-legs became crippled." They questioned those who had brought in the elephant, and these replied that the wise man spoke the truth.

[138] When the king heard what had happened he was delighted and ordered eight coins to be given him.

Again one day they led in a horse, saying: "Let this be the

assam ānayaṃsu. Tam pi rājā paṇḍitassa santikaṃ pesesi. So hatthena parāmasitvā “ayaṃ maṅgalasso bhavitum na yutto, etassa hi jātadivase yeva mātā mari, tasmā mātu khīraṃ alabhanto na sammā vaḍḍhito” ti āha. Sāpi 'ssa kathā saccā va ahosi. Tam pi sutvā rājā tussitvā aṭṭh' eva kahāpaṇe dāpesi.

Ath' ekadivasam “maṅgalaratho bhavissatī” ti ratham āharimsu, tam pi rājā tassa santikaṃ pesesi. So tam hatthena parāmasitvā “ayaṃ ratho susirarukkheṇa kato, tasmā rañño nānucchaviko” ti āha. Sāpi 'ssa kathā saccā va ahosi. Rājā tam pi sutvā aṭṭh' eva kahāpaṇe dāpesi.

Ath' assa kambalaratanam mahaggham ānayaṃsu. Tam pi tass' eva pesesi. So hatthena parāmasitvā “imassa mūsikacchinnam ekaṃ ṭhānam atthī” ti āha. Sodhentā tam disvā rañño ārocesum. Rājā tussitvā aṭṭh' eva kahāpaṇe dāpesi.

So cintesi : “ayaṃ rājā evarūpāni pi acchariyāni disvā aṭṭh' eva kahāpaṇe dāpesi, imassa dāyo nahāpitadāyo, nahāpitassa jātako bhavissati, kim me evarūpena rājupaṭṭhānena, attano vasanaṭṭhānam eva gamissāmī” ti, so Bharukacchapaṭṭanam eva paccāgami. Tasmim tattha vasante vāṇijā nāvaṃ sajjetvā “kaṃ niyyāmakam karissāmā” ti mantentā, “Suppāraka-paṇḍitena ārūḥhanāvā na vyāpajjati, esa paṇḍito upāyakusalo, andho samāno pi Suppārakapaṇḍito va uttamo” ti tam upasaṃkamitvā “niyyāmakam no hohī” ti vatvā, “tātā, aham andho, katham niyyāmakakammam karissāmī” ti vutte, “sāmi andhāpi tumhe yeva amhākam uttamo” ti.

Punappuna yāciyamāno, “sādhu tātā, tumhehi ārocita-

king's state horse." The king sent him also to the wise man. When he had felt him with his hand, he said : " He is not fit to be the state horse. For his mother died the very day he was born ; therefore, not getting his mother's milk, he was not properly nourished." This saying of his was likewise true. When the king had heard about it, he was delighted and had another eight coins given to him (the wise man).

Then one day they brought in a chariot, saying : " This should be the state chariot." The king sent that too to him (the wise man). After he had felt it with his hand, he said : " This chariot was made from a tree that was full of holes, therefore it is not suitable for the king." This saying of his was likewise true. When the king heard about it he again had eight coins given to him.

Then they carried before him a lovely and very costly woollen blanket. He had that sent to him (the wise man) as well. When he had felt it with his hand, he said : " There is one place where it has been gnawn by a mouse." When they had searched for this place and had seen it, they reported to the king. The delighted king had yet another eight coins given to him.

The wise man thought to himself : " Each time he sees such wonders as these, the king gives only eight coins. His is a barber's gift, he must be a barber's brat. Why should I serve a king like this ? I'll go back to my own home." And he returned to the seaport of Bharukaccha. While he was living there some merchants who were fitting up a ship for a voyage were wondering what they should do for a captain. They said (to one another) : " A ship never meets with an accident if the clever Suppāraka is aboard ; clever, is he, skilful at all kinds of expedients, and even though the wise Suppāraka is blind, he is certainly the best person." So, having approached him, they said : " Do be our captain." He said : " Good sirs, I am blind. How could I ply the mariners' calling ? "

" Master, although you are blind, you are absolutely the best for us."

Being implored over and over again, and saying : " Very

26 PAÑÑĀ (INTUITIVE KNOWLEDGE or WISDOM)

saññāya niyyāmakō bhavissāmī " ti [139] tesam nāvaṃ abhirūhi.
Te nāvāya mahāsamuddaṃ pakkhandimsu. Nāvā satta divasāni
nirupaddavā agamāsi, tato akālavātaṃ uppātitaṃ uppajji,
nāvā cattāro māse pakatisamuddapiṭṭhe vicaritvā Khurumāla-
samuddaṃ nāma pattā, tattha macchā manussasamānasarirā
khurunāsā udaye ummujjanimujjaṃ karonti. Vāṇijā te disvā
Mahāsattaṃ tassa samuddassa nāmaṃ pucchantā paṭhamam
gātham āhaṃsu :

Ummujjanti nimujjanti manussā khuraṇāsikā,
Suppārakaṃ taṃ pucchāma : samuddo katamo ayaṇ ti.

Evam tehi puṭṭho Mahāsatto attano niyyāmakasuttena saṃsan-
detvā dutiyaṃ gātham āha :

Bharukacchā payātānaṃ vāṇijānaṃ dhanesinaṃ
nāvāya vippanaṭṭhāya Khurumālīti vuccatīti

Tasmin pana samudde vajiraṃ uppajjati. Mahāsatto " sac'
aham 'ayaṃ vajirasamuddo' ti evaṃ etesaṃ kathessāmi lobhena
bahuṃ vajiraṃ gaṇhitvā nāvaṃ osidāpessantī " ti tesam
anācikkhitvā va nāvaṃ laggāpetvā upāyen' ekaṃ yottaṃ
gahetvā macchagahaṇaniyāmena jālaṃ khipāpetvā vajirasāraṃ
uddharitvā nāvāya pakkhipitvā aññaṃ appagghabhaṇḍaṃ
chaḍḍāpesi. Nāvā taṃ samuddaṃ atikkamitvā parato Aggi-
mālaṃ nāma gatā. So pajjalitaaggikkhandho viya majjhanti-
kasuriyo viya ca obhāsaṃ muñcanto aṭṭhāsi. Vāṇijā :

Yathā aggīva suriyo va samuddo patidissati,
Suppārakaṃ taṃ pucchāma : samuddo katamo ayaṇ ti

gāthāya taṃ pucchimsu. Mahāsatto pi tesam anantaragāthāya
kathesi :

[140] Bharukacchā payātānaṃ vāṇijānaṃ dhanesinaṃ
nāvāya vippanaṭṭhāya Aggimālīti vuccatīti.

Tasmin pana samudde suvaṇṇam ussannaṃ ahosi. Mahāsatto
purimaṇayen' eva tato pi suvaṇṇaṃ gāhāpetvā nāvāya pakkhipi.

well, good sirs, seeing that I am asked by you, I will be the captain ", [139] he embarked in their ship. They sailed away over the great ocean in the ship. For a week the ship proceeded without mishap. But then a strong, unseasonable wind got up, and after tossing for four months on the surface of the ordinary sea, the ship reached a sea called Stained with Razors (Khurumāla), where fish with bodies like men and snouts sharp as a razor were plunging in and out. When the merchants saw them, asking the Great Being the name of this sea, they spoke the first verse :

" Men with razor noses plunging out and in—
We ask Suppāraka : Which sea is this ? "

Asked thus by them, the Great Being, running over his own mariners' lore, spoke the second verse :

" Merchants come from Bharukaccha, seeking riches to purvey,
This is Khuramāli ocean where the ship has gone astray."

Now in that sea there were diamonds. The Great Being reflected that if he told them this was a sea with diamonds in it, seizing many diamonds they would sink the ship in their acquisitive greed. So, explaining nothing to them, he brought the ship to, got a rope by an expedient and had a net lowered as if to catch fish. Hauling up some glorious diamonds, he placed these in the ship, and had other wares of little value thrown overboard.

When the ship had passed over this sea it came to one beyond called Stained with Fire (Aggimāla). This sent forth a radiance like a mass of blazing fire and like the sun at midday. The merchants asked him in a verse :

" This sea appears like fire, it is like the sun—
We ask Suppāraka : Which sea is this ? "

The Great Being spoke to them in the following verse :

[140] " Merchants come from Bharukaccha, seeking riches to purvey,
This is Aggimāli ocean where the ship has gone astray."

In this sea was an abundance of gold. The Great Being, having had gold taken from here too by the same means he had used

28 PAÑÑĀ (INTUITIVE KNOWLEDGE *or* WISDOM)

Nāvā tam pi samuddam atikkamitvā khīram viya dadhim viya
ca obhāsantam Dadhimālam nama samuddam pāpuṇi. Vāṇijā

Yathā dadhim va khīram va samuddo patidissati,
Suppārakan tam pucchāma : samuddo katamo ayan ti

gāthāya tassa nāmam pucchimsu. Mahāsatto anantaragāthāya
ācikkhi :

Bharukacchā payātānam vāṇijānam dhanesinam
nāvāya vippanaṭṭhāya Dadhimāliti vuccatīti.

Tasmim pana samudde rajatam ussannam. So tam pi upāyena
gāhāpetvā nāvāya pakkipāpesi. Nāvā tam pi samuddam
atikkamitvā nilakusatiṇam viya sampannasassam iva ca obhāsa-
mānam Nilavaṇṇakusamālam nāma samuddam pāpuṇi. Vāṇijā

Yathā kuso va sasso va samuddo patidissati,
Suppārakan tam pucchāma: samuddo katamo ayan ti

gāthāya tassa pi nāmam pucchimsu. So anantaragāthāya
ācikkhi :

Bharukacchā payātānam vāṇijānam dhanesinam
nāvāya vippanaṭṭhāya Kusamāliti vuccatīti.

Tasmim pana samudde nilamaṇiratanam ussannam ahosi.
So tam pi upāyena gāhāpetvā nāvāya pakkipāpesi. Nāvā
tam pi samuddam atikkamitvā nalavanam viya ca veḷuvanam
viya ca khāyamānam Nalamālam nāma samuddam pāpuṇi.
Vāṇijā

before, placed it in the ship. When the ship had also traversed this sea it arrived at a sea gleaming like milk and like curds, called Stained with Curds (Dadhimāla). The merchants asked its name in a verse :

“ The sea appears like curds, it is like milk—
We ask Suppāraka : Which sea is this ? ”

The Great Being explained in the following verse :

“ Merchants come from Bharukaccha, seeking riches to purvey,
This is Dadhimāli ocean where the ship has gone astray.”

In this sea was an abundance of silver. By a stratagem he had this got hold of too, and had it placed in the ship. Having traversed this sea, the ship arrived at a sea gleaming like dark green *kusa*-grass and like a (field in) full crop, called Stained with Dark Green-Coloured Grass (Nīlavaṇṇakusamāla). The merchants also asked its name in a verse :

“ The sea appears like *kusa*, it is like crops—
We ask Suppāraka : Which sea is this ? ”

He explained in the following verse :

“ Merchants come from Bharukaccha, seeking riches to purvey,
This is Kusamāli ocean where the ship has gone astray.”

In this sea was an abundance of priceless emeralds.¹ Having had them got hold of also by a stratagem, he had them placed in the ship. And when the ship had traversed this sea also it arrived at a sea looking like a thicket of reeds or a grove of bamboos, called Stained with Reeds (Nalamāla). The merchants also asked its name in a verse :

¹ Or perhaps *nīlamāṇi* is a sapphire. But *nīla* means dark green rather than dark blue.

30 PAÑÑĀ (INTUITIVE KNOWLEDGE *or* WISDOM)

[141] Yathā nalo va veḷum va samuddo patidissati,
Suppārakan tam pucchāma : samuddo katamo ayan ti

gāthāya tassa pi nāmaṃ pucchimsu. Mahāsatto anantara-
gāthāya kathesi :

Bharukacchā payātānaṃ vāṇijānaṃ dhanesinaṃ
nāvāya vippanaṭṭhāya Nalamālīti vuccatīti.

Tasmim pana samudde vaṃsarāgaveḷuriyaṃ ussannaṃ. So
tam pi gāhāpetvā nāvāya pakkhipāpesi.

Vāṇijā Nalamālim atikkamantā Vaḷabhāmukhasamuddam
nāma passimsu, tattha udakaṃ kaḍḍhitvā kaḍḍhitvā sabbato-
bhāgena uggacchati, tasmim sabbatobhāgena uggatodakaṃ
sabbatobhāgena chinnataṭamahāsobbho viya paññāyati, ūmiyā
uggatāya ekato papātasadisam hoti, bhayajanano saddo up-
pajjati sotāni bhindanto viya hadayaṃ phārento viya, tam
disvā vāṇijā bhītatasitā

Mahābhayo bhimśanako samuddo suyyat' amānuso,
yathā sobbho papāto ca samuddo patidissati,
Suppārakan tam pucchāma : samuddo katamo ayan ti

gāthāya tassa nāmaṃ pucchimsu.

[141] “ The sea appears like reeds, it is like bamboos—
We ask Suppāraka : Which sea is this ? ”

The Great Being spoke the following verse :

“ Merchants come from Bharukaccha, seeking riches to purvey,
This is Nalamāli ocean where the ship has gone astray.”

In this sea was an abundance of beryl the colour of bamboos.²
Having had this got hold of too, he had it placed in the ship.

As the merchants were crossing the Stained with Reeds they saw an ocean called the Mare's Mouth (Valabhāmukha). Here the water is sucked down and down, but surges up on all sides, so that on all sides the upsurging water looks like a vast pit with a sheer precipice all round. A wave surging up on one side is like a mountain slope, the noise terrific enough to split the ears and burst the heart. Seeing it, the merchants, scared and afraid, asked its name in a verse :

“ Listen to this terrifying, horrifying, inhuman sea—
A sea like a pit and a mountain slope.
We ask Suppāraka : Which sea is this ? ”

Having explained its name in this verse :

² The scholiast here explains that if a reed (*nala*) was a 'scorpion-reed' or a 'crab-reed' then it was red in colour, that bamboo (*velu*) is a name for coral (*pavāla*, mentioned at the end of this story), and that this sea being full of coral was of a red lustre. There is probably a word-play on *velu*, ('bamboo, = coral) and *veluriya* ('beryl', given as lapis lazuli or a kind of turquoise by the Dictionaries). This passage is therefore baffling, since the words of colour it uses seem at first sight connected with greens or blue-greens. But with the commentator's explanations we have to move into the range of reds, or the word *pavāla*, 'coral' at the end of the story would still be unexplained, and inexplicable.

Bharukacchā payātānam vāṇijānam dhanesinam
nāvāya vippanaṭṭhāya Vaḷabhāmukhīti vuccatīti,

Bodhisatto anantaragāthāya tassa nāmam ācikkhitvā “ tātā imam [142] Vaḷabhāmukham samuddam pattā nivattitum samatthā nāvā nāma n’ atthi, ayam sampattanāvam nimujjāpetvā vināsam pāpeti ” ti āha.

Taṇ ca nāvam satta manussasatāni abhirūhimsu, te sabbe maraṇabhayaabhītā ekappahāren’ eva Avīcimhi paccamānā satta viya atikaruṇasaram muñcimsu. Mahāsatto “ ṭhapetvā mam añño etesam sotthibhāvam kātum samattho nāma n’ atthi, saccakiriyāya tesam sotthim karissāmī ” ti cintetvā te āmantetvā, “ tātā mam khippam gandhodakena nahāpetvā ahatavatthāni nivāsāpetvā puṇṇapātim sajjetvā nāvāya dhure ṭhapethā ” ti. Te vegena tathā karimsu. Mahāsatto ubhohi hatthehi puṇṇapātim gahetvā nāvāya dhure ṭhito saccakiriyam karonto osānagātham āha :

Yato sarāmi attānam yato patto ’smi viññutam
nābhijānāmi saṁcicca ekapāṇam pi himsitam
etena saccavajjena sotthim nāvā nivattatū ti.

Cattāro māse videsam pakkhantā nāvā nivattitvā iddhimā viya iddhānubhāvena ekadivasen’ eva Bharukacchapattānam agamāsi, gantvā ca pana thale pi aṭṭhūsabhamattam ṭhānam pakkhanditvā nāvikassa gharadvāre aṭṭhāsi. Mahāsatto tesam vāṇijānam suvaṇṇarajatamaṇippavālavajirāni bhājetvā adāsi, [143] “ ettakehi vo ratanehi alam, mā puna samuddam pavi-

“ Merchants come from Bharukaccha, seeking riches to purvey,
This is Valabhāmukhi where the ship has gone astray,”

the Bodhisatta said : “ Good sirs, [142] if a ship reaches this Mare’s Mouth Sea, no return is possible. If this ship gets there she will be sucked down and come to destruction.”

Now there were seven hundred men aboard that ship. Scared at the fear of death, with one voice they all uttered a most pitiful cry like beings boiling in Avīci (Hell). The Great Being thought : “ Except for me, there is no one capable of bringing these (men) to safety. I will make them safe by an Asseveration of Truth. ” So he addressed them and said : “ Good sirs, have me washed quickly with scented water and clothed in new garments, prepare a bowlful of food and place me in the bows of the ship.” They acted thus with all speed. The Great Being, having taken the bowlful of food in both hands, and standing in the bows of the ship, spoke the concluding verse while making the Asseveration of Truth :

“ As long as I remember, ever since I’ve been grown up,
I am not aware of having intentionally hurt even one living creature.
By this Truth, may the ship return to safety.”

For four months the ship had been voyaging to distant parts but now, as though she had psychic powers, through the might of psychic power she reached the seaport of Bharukaccha in one day. When she had arrived she travelled even over the dry land for the distance of eleven hundred cubits and came to rest at the door of the sailor’s house. The Great Being, having portioned out the gold and silver, the jewels, the corals³ and diamonds, gave them to those merchants, saying : [143]
“ With so many treasures you will have enough. Never go to

³ See note at p. 31.

34 PAÑÑĀ (INTUITIVE KNOWLEDGE *or* WISDOM)

sitthā " ti ca tesam ovādaṃ datvā yāvajīvaṃ dānādīni puñṇāni
katvā devapuraṃ pūresi.

Satthā . . . jātakam samodhānesi : " Tadā parisā Buddha-
parisā, Suppārakapaṇḍito pana aham evā " ti.

sea again.” And when he had given them this advice and done good : (given) gifts and so on for as long as he lived, he vanished to⁴ a city of the devas.

The Teacher . . . identified the Birth-Story, saying : “ At that time the Buddha-company was the company (of merchants), and I myself was the clever Suppāraka.”

⁴ Literally, “ filled ”.

V. VIRIYA (ENERGY)

Vaṇṇupathajātaḥ : Jātaka No. 2 (Volume I, p. 106)

Atīte Kāsiraṭṭhe Bārāṇasiyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto satthavāhakule paṭisandhim gahetvā vayappatto pañcahi sakaṭasatehi vaṇijjaṃ karonto vicarati. So ekadā saṭṭhiyojanikaṃ marukantāraṃ paṭipajji. Tasmim̐ kantāre sukhumavālikā muṭṭhinā gahitā hatthe na tiṭṭhati, suriyugga-manato paṭṭhāya aṅgārārāsī viya uṇhā hoti, na sakkā akka-mitum, tasmā taṃ paṭipajjantā dārūdakatelataṇḍulādīni sakaṭehi ādāya rattim eva gantvā aruṇuggamane sakaṭāni parivattaṃ katvā matthake maṇḍapaṃ kāretvā kālāssa' eva āhāra-kiccaṃ niṭṭhāpetvā chāyāya nisinnā divasaṃ khepetvā atthaṃ gate suriye sāyamāsaṃ bhuñjitvā bhūmiyā sītalāya jātāya sakaṭāni yojetvā gacchanti, samuddagamanasadiṣaṃ eva gamanaṃ hoti, thalāniyāmaḥ nāma laddhum vaṭṭati, so [108] tāraḥsaññāya satthaṃ tāreti.

So pi satthavāho tasmim̐ kāle iminā va niyāmena taṃ kantāraṃ gacchanto ekūnasatṭhiyojanāni gantvā 'idāni ekaratten' eva marukantārā nikkhamanaṃ bhavissatī¹ ti sāyamāsaṃ bhuñjitvā sabbam̐ dārūdakaṃ khepetvā sakaṭāni yojetvā pāyāsi. Niyāmaḥ purimasakaṭe āsandiṃ santharāpetvā ākāse tāraḥ olokento, 'ito pājethā' ti vadamāno nipajji. So dīgham addhānaṃ aniddāyanabhāvena kilanto niddaṃ okkami, goṇe

¹ Literally, there will be departure from.

V. ENERGY (VIRIYA)

Birth-Story of the Sandy Desert : Jātaka No. 2 (Volume I, p. 106)

Once upon a time when Brahmadata was reigning in Benares in the kingdom of Kāsi, the Bodhisatta took re-linking in a caravan leader's family. When he was grown up he used to tour about trading with five hundred carts. On one occasion he entered on a waterless desert sixty leagues in extent. In this desert the sand was so fine that if taken up in a closed fist it would not remain in the hand, and from sunrise onwards was so hot, like a heap of burning embers, one could not tread on it. In consequence, those entering on (this desert) used to take firewood, water, oil, husked rice and so on in their carts and, travelling only by night, would arrange the carts in a circle at dawn and spread an awning overhead. In the morning they would get ready the food they would need and then spend the day sitting in the shade. When the sun had set and they had eaten their evening meal and the ground had become cool, they harnessed their carts and travelled on. Such travelling was like voyaging on the sea ; a desert-pilot, as he was called, [108] would help the caravan across by his knowledge¹ of the stars.

At that time and in this manner this caravan-leader was also travelling over this desert. When he had gone for fifty-nine leagues he thought : " Now, after one more night we shall get out of this waterless desert ", and having eaten the evening meal and used up all the firewood and water, he had the carts harnessed and went on his way. The pilot, having had his mattress spread in the leading cart, then looked at the stars in the sky and saying : " Drive on from here ", lay down and fell asleep, exhausted from having gone without sleep for a long time. So he did not realise that the bullocks had turned

¹ *saññā* is more properly perception, sense, recognition than knowledge. But since it can also mean sign, token gesture, mark, it may signify here ' by the position ' (of the stars).

nivattitvā āgatamaggaṃ eva gaṇhante na aññāsi. Goṇā sabba-rattim agamaṃsu. Niyāmakō aruṇuggamanavelāya pabuddho nakkhattaṃ oloketvā 'sakaṭāni nivattetha nivattethā' ti āha. Sakaṭāni nivattetvā paṭipāṭim karontānaṃ yeva aruṇo ugga-mano. Manussā 'hiyyo amhākaṃ niviṭṭhakhandhāvāraṭṭhānaṃ ev' etaṃ, dārūdakam pi no khīṇaṃ, idāni 'mhā naṭṭhā' ti sakaṭāni mocetvā parivattakena ṭhapetvā matthake maṇḍapaṃ katvā attano attano sakaṭassa heṭṭhā anusocantā nipajjimsu.

Bodhisatto 'mayi viriyaṃ ossajante sabbe vinassissantī' ti pāto sītalavelāyam eva āhiṇḍanto ekaṃ dabbatiṇagacchaṃ disvā 'imāni tiṇāni heṭṭhā udakasinehena utṭhitāni bhavissantī' ti cintetvā kuddālaṃ gāhāpetvā taṃ padesaṃ khaṇāpesi. Saṭṭhihatthaṭṭhānaṃ khaṇimsu. Ettakaṃ ṭhānaṃ khaṇitvā paharantānaṃ kuddālo heṭṭhā pāsāṇe paṭihaññi, pahaṭamatte sabbe viriyaṃ ossajimsu. Bodhisatto pana 'imassa pāsāṇassa heṭṭhā udakena bhavitabban' ti otaritvā pāsāṇe ṭhito onamitvā sotam odahitvā saddaṃ āvajjento heṭṭhā udakassa pavattana-saddaṃ sutvā uttaritvā cūlupaṭṭhākaṃ āha: 'tāta, tayā viriye ossaṭṭhe sabbe vinassissāma, tvaṃ viriyaṃ anossajitvā imaṃ ayakūṭaṃ gahetvā āvāṭaṃ otaritvā etasmim pāsāṇe pahāraṃ dehī' ti. So tassa vacanaṃ sampaṭicchitvā [109] sabbesu viriyaṃ ossajitvā ṭhitesu pi viriyaṃ anossajanto otaritvā pāsāṇe pahāraṃ adāsi. Pāsāṇo majjhe bhijjitvā heṭṭhā patitvā sotam sannirumhitvā aṭṭhāsi. Tālakkhandhappamāṇā udaka-vaṭṭi uggañchi. Sabbe pāṇiyaṃ pivitvā nahāyimsu. Atirekāni

round and were taking the very way they had come by. All night the bullocks went on. The pilot woke at dawn and observing the constellations, shouted out: "Turn the carts round, turn them round." By the time they had turned them round and were forming them into line, the sun was rising. The men said: "This is the exact place where we made camp yesterday, but our firewood and water are exhausted. We are done for now." And when they had unyoked the carts and arranged them in a circle and spread the awning overhead, each man lay down despairing under his own cart.

The Bodhisatta thought: "If I slacken in energy they will all perish", and roaming about in the cool of the early morning he saw a clump of coarse grass. He reasoned that it must be growing there because there was running water underneath, and on having had a spade brought he had that ground dug up. When they had dug to the depth of sixty cubits², the spade struck against a rock and was broken. And even as it struck they all gave up hope. But the Bodhisatta thought the water must be beneath the rock, so he got down on to it and, standing there, bent down and applied his ear, listening for a sound. Catching the sound of water flowing beneath, he came up and said to his young attendant: "My lad, if you don't do your utmost we shall all perish, so don't give in but take this iron hammer, get down into the hole and strike this rock a (hard) blow." Obedient to his bidding, [109] and not giving in although the others had done so, he went down into the hole and struck the rock such a (hard) blow that, splitting down the middle, it crashed down and came to rest in the stream it had been damming. Up surged the gushing water as high as the trunk of a palm-tree. When everyone had drunk of the water they bathed. Then

² *Haltha* is forearm as well as hand. A cubit is "an ancient measure of land derived from the forearm".

akkhayugādini phāletvā yāgubhattam pacitvā bhuñjitvā goṇe ca bhojetvā suriye attham gate udakāvāṭasamīpe dhajam bandhitvā icchitaṭṭhānam agamiṃsu. Te tattha bhaṇḍam vikkīṇitvā dviguṇam catugguṇam bhogam labhitvā attano vasanaṭṭhānam eva agamiṃsu. Te tattha yāvatāyukam ṭhatvā yathākammam gatā. Bodhisatto pi dānādini puñṇāni katvā yathākammam eva gato.

. . . [110] . . . Satthā jātakam samodhānetvā dassesi: 'Tasmim samaye viriyam anossajitvā pāsāṇam bhinditvā mahājanassa udakadāyako cūlūpaṭṭhāko ayam ossaṭṭhaviriyo bhikkhu ahosi, avasesaparisā idāni Buddhaparisā jātā, satthavāhajetṭhako pana aham eva ahosin' ti.

they chopped up their spare axles and yokes and so on, cooked conje and rice, and when they had eaten their meal they fed the bullocks. After the sun had set they hoisted a flag near the water-hole and went on to their desired destination.

There they traded merchandise for twice and four times its value. Then, taking the proceeds they had acquired, each man went back to his own home. Remaining there for the rest of their lives, they fared on according to kamma. The Bodhisatta too, having done good: (given) gifts and so on, fared on even according to kamma.

. . . [110] . . . Identifying the Birth-Story, the Teacher said: "At that time this monk who relaxed in energy (and about whom the monks had been telling the Buddha) was the young attendant who, not relaxing in energy, split the rock and was the giver of water to the multitude. The rest of the (caravan-) company are now the Buddha-company; and I myself was the chief caravan-leader."

VI. KHANTI (FORBEARANCE)

Khantivādi-jātaka : Jātaka No. 313 (Volume III, p. 39)

Atite Bārāṇasiyaṃ Kalābu nāme Kāsirājā rajjaṃ kāresi. Tadā Bodhisatto asitikoṭivibhave brāhmaṇakule nibbattitvā Kuṇḍakakumāro nāma māṇavo hutvā vayappatto Takkaśilāyaṃ sabbasippāni uggaṇhitvā kuṭumbam saṇṭhapetvā mātāpitunnam accayena dhanarāsiṃ oloketvā “imaṃ dhanam uppādetvā mama nātakā agahetvā va gatā, mayā pan’ etaṃ gahetvā gantum vaṭṭatī” ti sabban taṃ dhanam viceyya dānavasena yo yaṃ arahati tassa taṃ datvā Himavantam pavisitvā pabbajitvā phalāphalena yāpento ciraṃ vasitvā loṇambilasevanatthāya manussapatham gantvā anupubbena Bārāṇasiṃ patvā rājuyyāne vasitvā punadivase nagare bhikkhāya caranto senāpatissa gehadvāram sampāpuṇi. Senāpati ’ssa iriyāpathe pasīditvā gharam pavesetvā attano [40] paṭiyāditabhojanam bhojetvā paṭiññaṃ gahetvā tatth ’eva rājuyyāne vasāpesi.

Ath’ ekadivasam Kalāburājā surāmadamatto nāṭakaparivuto mahantena yasena uyyānam gantvā maṅgalasilāpaṭṭe sayanam attharāpetvā ekissā piyamanāpāya itthiyā amke sayi, gītavāditanaccesu chekā nāṭakitthiyo gītādini payojayimsu, Sakkassa devaraṇṇo viya mahāsampatti ahosi, rājā niddam okkami.

VI. PATIENCE *or* FORBEARANCE (KHANTI)

Birth-Story of the Profession of Forbearance: Jātaka No. 313
(Volume III, p. 39)

Once upon a time a King of Kāsi named Kalābu was reigning in Benares. At that time the Bodhisatta came to birth as a brahman youth, called Boy Kuṇḍaka, in a brahman family worth eighty lakhs of treasure. When he had grown up and learnt all the crafts at Taxila he set up his own establishment. On looking at a heap of treasure after his parents had died, he thought: "My kinsmen who amassed this wealth have gone on without taking it with them and, although I inherit it, I too must go on." So, having carefully given all that wealth as a gift to whoever was worthy of it, he entered the Himalayan region and, having gone forth, lived for a long time on various sorts of fruit. But on regaining frequented paths so as to obtain salt and sour ingredients, he gradually reached Benares and stayed in the royal pleasure-grove. Next day as he was walking in the city for almsfood he arrived at the door of the commander-in-chief's house. The commander-in-chief, pleased at the way in which he comported himself, asked him into the house, [40] offered him a meal he had himself prepared and, obtaining his consent, asked him to stay on there in the royal pleasure-grove.

Then one day King Kalābu, inflamed and intoxicated with strong drink, had gone to the pleasure-grove with great pomp and surrounded by dancers. When he had had a couch spread on an auspicious stone slab, he lay with his head in the lap of his favourite lady. But while the nautch-girls who were skilled in singing, music and dancing were giving an entertainment with songs and so forth like unto the great splendour of Sakka, the king of *devas*, the king fell asleep. Then these women

Atha tā itthiyo "yass' atthāya mayam gītādini payojayāma so niddam upagato, kin no gītādihī" ti viṇādini turiyāni tattha tatth' eva chaḍḍetvā uyyānam pakkantā pupphaphalaphalavādihī palobhiyamānā uyyāne abhiraṃsi.

Tadā Bodhisatto tasmim uyyāne sampupphitasālamūle pabbajjāsukhena vitināmento mattavaravāraṇo viya nisinno hoti. Atha tā itthiyo caramānā tam disvā "etha ayyā" ti "yo etasmim rukkhamūle pabbajito nisinno yāva rājā pabujjhati tāv' assa santike kiñci kiñci suṇamānā nisīdissāmā" ti gantvā vanditvā parivāretvā nisinnā "amhākaṃ kathetabbayuttakaṃ kiñci kathethā" ti vadiṃsu. Bodhisatto tāsam dhammaṃ kathesi.

Atha sā itthi aṃkaṃ cāletvā rājānam pabodhesi. Rājā pabuddho tā apassanto "kaṃ gatā vasaliyo" ti āha.

"Etā mahārāja gantvā ekaṃ tāpasam parivāretvā nisīdiṃsu" ti. Rājā kupito khaggaṃ gahetvā "sikkhāpessāmi nam kūṭajaṭṭhan" ti vegena agamāsi. Atha tā itthiyo rājānam kuddham āgacchantam disvā tāsū vallabhatarā gantvā rañño hatthā asim gahetvā rājānam vūpasamesum. So āgantvā Bodhisattassa santike ṭhatvā "kimvādī tvaṃ samaṇā" ti pucchi.

"Khantivādī mahārāja" ti.

"Kā esā khanti nāmā" ti.

"Akkosantesu paharantesu paribhāsantesu akujjhanabhāvo" ti. Rājā "passissāmi dāni te khantiyā atthibhāvan" [41] ti

thought : " He for whose sake we are giving this entertainment with songs and so forth has gone to sleep. Why should we sing or anything ? " And throwing away their lutes and musical instruments in this place and that and setting out for the pleasure-grove, they delighted in it, fascinated by the flowers and fruits and shrubs.

Then the Bodhisatta, passing the time in the bliss of going forth, was sitting like an elephant in the pride of his strength at the root of a flowering sāl-tree in that pleasure-grove. As these women were walking about they saw him, and said to one another : " Come, ladies, let us sit down until the king wakes up and hear something from whoever it is that has gone forth and is sitting at the root of this tree." So having gone up and saluted him, they sat in a circle round him and said : "Speak something to us that is worth speaking." The Bodhisatta spoke Dhamma to them.

Then that (favourite) lady, moving her lap, woke the king. When he was awake and did not see those (women), he said : " Where have the wretches gone ? "

" Sire, " she answered, " they have gone away and are sitting down in a circle round some ascetic." The enraged king seized his sword and rushed off thinking : " I will give this rascally matted-hair ascetic a lesson." When those women saw the furious king advancing, the more favourite among them went to meet him, took the sword from his hand and pacified him. He came and stood near the Bodhisatta and asked : " What do you, recluse, profess ? "

" I profess forbearance, Sire."

" What is this forbearance ? "

" It is being without anger when people curse or strike or revile you." The king, saying : " Now I will see the reality of your forbearance ", [41] had his executioner summoned. In

coraghātakaṃ pakkosāpesi. So attano cārित्तेṇa pharasuṇ ca kaṇṭakakasaṇ ca ādāya kāsāyanivāsano rattamāladharo āgantvā rājānaṃ vanditvā “ kim karomī ” ti āha.

“ Imāṃ coraṃ duṭṭhatāpasāṃ gahetvā kaḍḍhitvā bhūmiyaṃ pātetvā kaṇṭakakasaṃ gahetvā purato pacchato ubhosu ca passesū ti catusu pi passesu dve pahārasahassam assa dehī ” ti. So tathā akāsi. Bodhisattassa chavi chijji, cammaṃ chijji, maṃsaṃ chijji, lohitaṃ paggharati. Puna rājā “ kimvādī tvaṃ bhikkhū ” ti āha. “ Khantivādī mahārājā ti, tvam pana mayhaṃ cammantare khantī ti maññasi, na mayhaṃ cammantare khanti, tayā pana daṭṭhumaṃ asakkuṇeyye hadayab-bhantare mama khanti patiṭṭhitā, mahārājā ” ti.

Puna coraghātako “ kim karomī ” ti pucchi.

“ Imassa kūṭajaṭilassa ubho hatthe chindā ” ti. So pharasuṃ gahetvā gaṇḍiyā ṭhapetvā hatthe chindi. Atha naṃ “ pāde chindā ” ti āha. Pāde chindi. Hatthapādakoṭṭhi ghaṭacchid-dehi lākhāraso viya lohitaṃ paggharati. Puna rājā “ kimvādī sī ” ti pucchi.

“ Khantivādī mahārāja, tvam pana mayhaṃ hatthapāda-koṭṭisu khanti atthī ti maññasi, n’ atth’ esā ettha, mayhaṃ hi khanti gambhīraṭṭhāne patiṭṭhitā ” ti.

So “ kaṇṇanāsaṃ assa chindā ” ti āha. Itaro kaṇṇanāsaṃ chindi. Sakalasarīraṃ lohitaṃ ahoṣi. Puna naṃ “ kimvādī nāma tvan ” ti pucchi.

“ Mahārāja khantivādī nāma, mā kho pana tvaṃ kaṇṇanā-sakoṭṭisu patiṭṭhitāssa khantī ti maññasi, mama khanti gambhīre hadayabbhantare patiṭṭhitā ” ti.

virtue of his office he arrived dressed in yellow and wearing a red garland and carrying an axe and a lash of thorns. When he had saluted the king, he said, "What do I do?"

"Lay hold of this rogue of a false ascetic and drag him away. When you have thrown him to the ground, taking your lash of thorns and saying: 'Down the front, down the back, and down both sides' give him two thousand stripes even down all four sides." He did that. The Bodhisatta's outer skin was split, his inner skin, his flesh, and the blood flowed forth. Again the king said: "What do you, monk, profess?"

"I profess forbearance, Sire, but you think my forbearance is only skin-deep. My forbearance is not skin-deep, but it could not be seen by you for my forbearance, Sire, is firmly rooted within my heart."

Again the executioner asked: "What do I do?"

"Chop off both of this rascally matted-hair ascetic's hands."

The executioner took his axe, placed the victim on the executioner's block, and chopped off both his hands. Then the king said to him: "Chop off his feet." He chopped them off. The blood flowed forth from the ends of his hands and feet like juice of lac from a cracked jar. Again the king asked: "What do you profess?"

"I profess forbearance, Sire. But you think forbearance is in the ends of my hands and feet. Forbearance is not there, it is firmly rooted in a deep place within me."

The king said: "Cut off his ears and nose." The executioner cut off his ears and nose. His whole body was covered with blood. Again the king asked: "What is it you profess?"

"It is forbearance that I profess, Sire. But don't think forbearance resides in my ears and nose. Forbearance is firmly rooted in the deeps within my heart."

Rājā “ kūṭajaṭila, tava khantiṃ tvam eva ukkhipitvā nisīdā ”
ti Bodhisattam hadaye pādena paharitvā pakkāmi.

Tasmim gate senāpati Bodhisattassa sarīrato lohitaṃ [42]
puñchitvā hatthapādakaṇṇanāsakoṭiyo sāṭakakaṇṇe katvā
Bodhisattam saṇikaṃ nisīdāpetvā vanditvā ekamantaṃ nisi-
ditvā “ sace bhante tumhe kujjhitukāmā tumhesu katāparā-
dhassa rañño va kujjheyyātha mā aññesan ” ti yācanto paṭhamam
gātham āha :

Yo te hatthe ca pāde ca kaṇṇanāsaṃ ca chedayi
tassa kujjha mahāvīra, mā raṭṭham vinasā idan ti.

Tam sutvā Bodhisatto dutiyam gātham āha :

Yo me hatthe ca pāde ca kaṇṇanāsaṃ ca chedayi
ciraṃ jīvatu so rājā, na hi kujjhanti mādisā ti.

Rañño uyyānā nikkhamantassa Bodhisattassa cakkhupatham
vijahanakāle yeva ayam cattālīsasahassādhikāni dve yojanasa-
tasahassāni bahalā mahāpaṭhavī balitthaddhasāṭako viya phalitā,
avīcito jālā nikkhamitvā rājānam kuladattikena rattakambalena
pārupantī viya gaṇhi. So uyyānadvāre yeva paṭhaviṃ pavisitvā
Avīcimahāniraye paṭiṭṭhahi. Bodhisatto tam divasaṃ eva
kālam akāsi. Rājapurisā ca nāgarā ca gandhamāladhūpahatthā
āgantvā Bodhisattassa sarīrakiccaṃ karimsu. Keci panāhu :
Bodhisatto pana Himavantam eva gato ti, tam abhūtam.

. . . [43] . . . Satthā jātakam samodhānesi : “ Tadā Kalābu
Kāsirājā Devadatto ahosi, senāpati Sāriputto, khantivādatāpaso
aham evā ” ti.

The king saying: "Rascally matted-hair ascetic, sit down and then extol that forbearance", kicked the Bodhisatta over the heart and departed.

When he had gone the commander-in-chief wiped the blood from the Bodhisatta's body [42] and after bandaging the ends of his hands and feet, his ears and nose, he gently made the Bodhisatta sit down and, having saluted him, he sat down to one side and said: "Revered sir, if you would be angry you should be angry only with the king who has transgressed against you, not with anyone else." And so, entreating him, he spoke the first verse:

"Whoso had your hands and feet and ears and nose cut off—
With him be angry, Great Hero, but do not ruin this kingdom."

When he had heard him the Bodhisatta spoke the second verse:

"Whoso had my hands and feet and ears and nose cut off—
Long live that king; ones like me enanger not."

As the king was leaving the pleasure-grove and had passed just beyond the Bodhisatta's range of vision, this mighty earth, which is two hundred and forty thousand leagues in thickness, split like a strong stout cloth and a flame, issuing forth from Avīci (Hell), seized upon the king as though wrapping him about with a red woollen blanket that had been the gift of his family. Sinking into the earth at the very gate of the pleasure-grove, he was established in Avīci, the Great Niraya Hell. The Bodhisatta passed away on that same day. The king's men and the citizens came with perfumes and garlands and with incense in their hands and performed the obsequies for the Bodhisatta's body. Although some of them said: "But the Bodhisatta has only gone back to the Himalayan region", this was not so.

. . . [43] . . . Identifying the Birth-Story, the Teacher said: "At that time Devadatta was Kalābu the king of Kāsi, Sāriputta was the commander-in-chief, I myself was the ascetic professing forbearance."

VII. SACCA (TRUTH)

Saccamkirajātaka : Jātaka No. 73 (Volume I, p. 323)

Atīte Bārāṇasiyan Brahmadatto rajjam kāresi. Tassa Duṭṭhakumāro nāma putto ahosi kakkhaḷo pharuso pahaṭāsī-visopamo, anakkositvā vā apaharitvā vā kenaci saddhim na katheti, so antojanassa ca bahijanassa ca akkhimhi patitarajam viya khāditum āgatapisāco viya ca amanāpo ahosi ubbejaniyo. So ekadivasam nadikīlam kīlitukāmo mahantena parivārena nadītīram agamāsi. Tasmim khaṇe mahāmegho uṭṭhahi. Disā andhakārā jātā. So dāsapessajanam āha : “ etha bhaṇe, mam gahetvā nadīmajjham netvā nahāpetvā ānethā ” ti. Te tam tattha netvā “ kin no rājā karissati, imam pāpapurisam etth’ eva māremā ” ti mantayitvā “ ettha gaccha kāḷakaṇṇī ” ti uduke nam opilāpetvā paccuttaritvā tīre aṭṭham su. “ ‘ Kham kumāro ’ ti ca vutte na mayam kumāram passāma, megham uṭṭhitam disvā uduke nimujjitvā purato āgato bhavissatī ” ti amaccā rañño santikam agamamsu. Rājā, “ kham me putto ” ti pucchi. “ Na jānāma deva, megho uṭṭhito, purato āgato bhavissatī ti saññāya āgat’ amhā ” ti. Rājā dvāram vivarāpetvā nadītīram gantvā “ vicinathā ” ti tattha tattha vicināpesi. Koci kumāram nāddasa. So pi kho meghan-dhakāre deve vassante nadiyā vuyhamāno ekam dārukkhandham disvā tattha nisīditvā maraṇabhayaatajjito paridevamāno gacchati.

VII. TRUTH-SPEAKING (SACCA)

Birth-Story of ' The Truth indeed ' : Jātaka No. 73 (Volume I, p. 322)

Once upon a time Brahmadata was reigning in Benares. His son, called Prince Wicked, was as fierce and violent as a wounded poisonous snake. He could not speak to anyone without cursing and striking him. He was like grit in the eye, like a ravening demon to all people both inside and outside (the palace), so hated was he and terrifying. One day he wanted to disport himself in the river and, with a large retinue, went to the river-bank. At that moment a great storm came up and it grew dark everywhere. He said to his attendants: "Come along, take me and conduct me to the middle of the river, bathe me and bring me back." When they had conducted him there, they consulted together as to what the king would do to them if they then and there put that evil man to death. And saying: "Get in here, you ill-omened pest¹", they shoved him into the water and made their way back to the bank. When they were asked where the prince was, they said: "We do not see him, but when he saw the storm coming up he must have got out of the water and returned ahead of us."

The ministers went into the king's presence and the king asked: "Where is my son?" "We do not know, sire. With the storm coming up we came back in the belief that he must have returned ahead of us." The king had the city-gates opened and, going down to the river-bank, commanded that search be made everywhere. No one saw the prince. For, in the darkness of the storm and while the rain was pouring down, he was being carried away by the river but, perceiving a tree-trunk, had climbed on to it and gone on (down-stream) wailing and scared at the fear of death.

¹ *kāḷakaṇṇi*, black ears, a not infrequent expression in the Jātakas. To have 'black ears' is considered inauspicious. See next story, below p. 71 ; also *Kāḷakaṇṇijātaka*, No. 83.

Tasmim̐ pana kāle Bārāṇasivāsī eko seṭṭhi nadītīre cattālī-sakoṭidhanam̐ nidahitvā dhanataṇhāya dhanapiṭṭhe sappo hutvā nibbatti. Aparo tasmim̐ yeva padese tiṃsakoṭiyo nidahitvā dhanataṇhāya tatth' eva unduro hutvā nibbatti. Tesam̐ vasanaṭṭhānam̐ udakam̐ pāvisi. Te udakassa pavitṭhamaggen' eva nikkhamitvā sotam̐ chindantā gantvā nam̐ rājākumārena [324] abhinisinnam̐ rukkhakkhandham̐ patvā eko ekam̐ koṭim̐ itaro itaram̐ āruyha khandhapiṭṭhe va nipajjim̐su.

Tassā yeva kho pana nadiyā tīre eko simbalirukkho atthi, tatth' eko suvapotako vasati. So pi rukkho udakena dhotamūlo nadīpiṭṭhe pati. Suvapotako deve vassante uppatitvā gantum̐ asakkonto gantvā tass' eva khandhassa ekapasse nilīyi. Evam̐ te cattāro janā ekato vuyhamānā gacchanti.

Bodhisatto pi kho tasmim̐ kāle Kāsiraṭṭhe udiccabrāhmaṇa-kule nibbattitvā vuddhippatto isipabbajjam̐ pabbajitvā ekasmim̐ nadīnivattane paṇṇasālam̐ māpetvā vasati. So aḍḍharattasamaye caṃkamamāno tassa rājākumārassa balavaparidevanasaddam̐ sutvā cintesi : “ mādisse nāma mettānuddayasampanne tāpase passante etassa purisassa maraṇam̐ ayuttam̐, udakato uddharitvā tassa jīvitadānam̐ dassāmī ” ti so tam̐ “ mā bhāyi, mā bhāyi ” ti assāsetvā udakasotam̐ chindanto gantvā tam̐ dārukkhandham̐ ekāya koṭiyā gahetvā ākaḍḍhanto nāgabalo thāmasampanno ekavegena tīram̐ patvā kumāram̐ ukkhi-

But at that time a merchant, an inhabitant of Benares, who had buried some treasure worth forty crores in the river-bank, had come to birth, because of his craving for treasure, as a snake (who now lived) near the treasure. And another (man), who had buried thirty crores in the same place, came to birth as a rat at that very spot because of his craving for treasure. The water was rushing into their dwelling-place. But, escaping by the way where the water was rushing in, and going on cutting across the stream, they reached the tree-trunk to which the prince [324] was clinging, and, clambering up one at one end and the other at the other, they lay down on top of it.

Now, on one of the banks of the river was a silk-cotton tree in which lived a young parrot. This tree, its roots washed away by the waters, toppled over into the river. The young parrot, unable to fly in the downpour, alighted at one side of that same tree-trunk. Thus these four creatures were now being carried along together.

The Bodhisatta too had come to birth at that time in a brahman family living to the north-west of the kingdom of Kāsi, and when he had grown up and gone forth in a going forth under seers he dwelt in a leaf-hut built at a bend in the river. As he was pacing up and down in the middle of the night, he heard the anguished wails of the prince. He thought to himself: "It is not right for this man to die within sight of ascetics like myself who are full of friendliness and mercy. Hauling him out of the water, I will give him the gift of life." So he encouraged the prince, saying: "Don't be afraid, don't be afraid", and cutting across the stream of water and grasping that tree-trunk by one end, he pulled it along; and because he had the strength of an elephant, he gained the bank with one stroke, lifted off the prince and set him down on the bank. Then, seeing the snake, the rat and the parrot, he lifted them off and conducted

pitvā tīre patiṭṭhāpesi. Te pi sappādayo disvā ukkhipitvā assamapadam netvā aggim jāletvā "te dubbalatarā" ti paṭhamam sappādīnam sarīram sedetvā pacchā rājakumārassa sarīram sedetvā tam pi ārogam katvā āhāram dento pi paṭhamam sappādīnam yeva datvā pacchā tassa phalāphalāni upanāmesī. Rājakumāro "ayam kūṭatāpaso mam rājakumāram agaṇetvā tiracchānagatānam sammānam karotī" ti Bodhisatte āghātam bandhi.

Tato katipāhaccayena sabbesu pi tesu thāmabalappattesu nadiyā oghe pacchinne sappo tāpasam vanditvā āha, "bhante tumhehi mayham mahā upakāro kato, na kho panāham daḷiddo, asukaṭṭhāne me cattālisa hiraññakoṭiyo nidahitā, tumhākam dhanena kicce sati sabbam etaṃ dhanam tumhākam dātum sakkomi, tam thānam āgantvā 'dīghā' ti pakkoseyyāthā" ti vatvā pakkāmi. Unduro tath' eva tāpasam nimantetvā "asukaṭṭhāne thatvā 'undurā' ti pakkoseyyāthā" [325] ti vatvā pakkāmi. Suvo pana tāpasam vanditvā "bhante mayham dhanam n' atthi, rattasālihi pana vo atthe sati asukan nāma mayham vasanaṭṭhānam, tattha gantvā 'suvā' ti pakkoseyyātha, aham nātakānam ārocetvā anekasakaṭapūramatte rattasāliyo āharāpetvā dātum sakkomī" ti vatvā pakkāmi. Itaro pana mittadūbhidhammesu dhammatāya kiñci avatvā eva "tam attano santikam āgataṃ māressāmī" ti cintetvā "bhante mayi rajje patiṭṭhite āgaccheyyātha, aham vo catuhi paccayehi upaṭṭhahissāmī" ti vatvā pakkāmi. So gantvā na cirass' eva rajje patiṭṭhāsi.

Bodhisatto "vīmaṃsissāmi tāva te" ti paṭhamam sappassa santikam gantvā avidūre thatvā "dīghā" ti pakkosi. So ekavacanen' eva nikkhamitvā Bodhisattam vanditvā "bhante imasmim thāne cattālisa hiraññakoṭiyo, tā sabbāpi nīharitvā

them to his hermitage. When he had lit a fire he first of all warmed the animals as he thought they were the weaker, and after them the prince. And when he had made them comfortable, he gave food first of all to the animals and then brought out different kinds of fruits for him.

The prince, thinking: "This rascally ascetic, not reckoning me as a prince, is giving precedence to animals", conceived a hatred for the Bodhisatta.

After a few days when they had all regained their strength and the flooded river had subsided, the snake bid goodbye to the ascetic and said: "Revered sir, you have rendered me an exceedingly great service. Now, I am not poor. I have forty crores of gold coins hidden in a certain place. If ever you have need of wealth I will be able to give you all this treasure provided you come to this place and call out 'Long one'." And so saying, he departed. The rat likewise invited the ascetic to call out "Rat" when he had reached a certain place. [325] And so saying, departed. But the parrot on bidding goodbye to the ascetic said: "Revered sir, I have no treasure. But if ever you are in need of red rice come to where I live, and when you have got there call out: 'Parrot', and when I have told my relations and have had a number of waggon-loads brought in, I will be able to give you the red rice." And so saying, he departed. But the prince was so full of treachery that he could say nothing for he was thinking: "If you come near me I will have you put to death". Yet in the end he managed to say: "Revered sir, if you should come after I have succeeded to the throne, I will bestow the four requisites upon you". And so saying, he departed. Soon after he had gone he succeeded to the throne.

The Bodhisatta thought he would test these (creatures) and, having gone first of all to the snake and standing nearby he called out "Long one". Issuing forth immediately, he saluted the Bodhisatta, saying: "Revered sir, the forty crores of

gaṇhathā " ti āha. Boddhisatto " evam atthu, uppanne kicce jānissāmī " ti tam nivattetvā undurassa santikaṃ gantvā saddam akāsi. So pi tath' eva paṭipajji. Bodhisatto tam pi nivattetvā suvassa santikaṃ gantvā " suvā " ti pakkosi. So pi ekava-canen' eva rukkhaggato otarivā Bodhisattam vanditvā " kiṃ bhante mayham nātakānam vatvā Himavantapadesato tumhākaṃ sayañjātasālim āharāpemi " ti pucchi. Bodhisatto " atthe sati jānissāmī " ti tam pi nivattetvā " idāni rājānam parigaṇhissāmī " ti gantvā rājuyyāne vasitvā punadivase ākappasampattiṃ katvā bhikkhācāravattena nagaram pāvisi. Tasmim khaṇe so mittadūbhirājā alamkatahatthikkhandhavara-gato mahantena parivārena nagaram padakkhiṇam karoti. So Bodhisttam dūrato va disvā " ayaṃ so kūṭatāpaso mama santike bhutvā bhutvā vasitukāmo āgato, yāva parisamajjhe attano mayham katagaṇam na-ppakāseti tāvad-ev' assa sīsam chindāpessāmī " ti purise olokesi " kiṃ karoma devā " ti ca vutte " esa kūṭatāpaso maṃ kiñci yācitukāmo āgacchatī maññe, etassa kāḷakaṇṇikatāpasassa maṃ passitum adatvā va etaṃ gahetvā [326] pacchā bāham bandhitvā catukke catukke paha-rantā nagarā nikkhāmetvā āghātane sīsam assa chinditvā sarīram sūle uttāsethā " ti āha. Te " sādhu " ti sampaṭicchitvā gantvā niraparādham Mahāsattam bandhitvā catukke catukke paharantā āghātanaṃ netum ārabhimso. Bodhisatto pahaṭa-pahaṭaṭṭhāne " amma tātā " ti akandivtā nibbikāro imaṃ gātham āha :

gold coins are in this place ; get them out and take them all." The Bodhisatta, saying : " Let it be thus, I will find them if need arises", turned away and went to the rat and made the (appropriate) sound. He behaved as the snake had done. The Bodhisatta, turning away from him too, went to the parrot and called out, " Parrot ". He at once flew down from the top of a tree and when he had saluted the Bodhisatta he inquired : " Revered sir, should I tell my relations and have wild rice fetched for you from the Himalayan districts ? " The Bodhisatta, saying : " I shall find you if there is need ", turning away from him too, thought : " Now I will put the king to the test ". So going to the royal pleasure-grove and staying there he dressed in an appropriate style the next day and entered the city on a tour for almsfood. At that moment the ungrateful king, mounted on the back of a richly caparisoned elephant, was on solemn procession round the city with a large following. When he had seen the Bodhisatta in the distance, he thought : " This rascally ascetic has come to me wanting to live on my hospitality, but before he proclaims the good turn he did me in the midst of the assembly I will have his head cut off." He looked at his men. " What do we do, your majesty ? " And when this had been said, the king replied : " I believe this rascally ascetic has come wanting to importune me ; but, without letting this ill-omened pest of an ascetic see me, seize him, [326] bind his arms behind his back and, flogging him at every cross-roads, march him out of the city. Then, having cut off his head at the place of execution, impale his body on a stake."

The obedient attendants, saying : " Very good," went and bound the innocent Great Being and began to lead him to the place of execution while flogging him at every cross-roads. The Bodhisatta, remaining steadfast, nor crying out, " O mother, O father " when struck time and time again, spoke this verse :

Saccam kir' evam āham'su narā ekacchiyā idha :
kaṭṭhavipalāvitam seyyo na tv' ev' ekacchiyo naro ti.

Evam pahaṭapahaṭaṭṭhāne imam gātham āha. Tam sutvā ye tattha paṇḍitapurisā te āham'su : “ kim pana bho pabbajita tayā amhākam rañño atthi, koci guṇo kato ” ti. Bodhisatto tam pavattim ārocetvā “ evam imam mahoghato uttārento aham eva attano dukkham akāsim, ' na vata me porāṇakapaṇḍitānam vacanam katan ' ti anussaritvā evam vadāmī ” ti āha.

Tam sutvā khattiyabrāhmaṇādayo nagaravāsino “ sv-āyam mittadūbhī rājā evam guṇasampanassa attano jīvitadāyakassa guṇamattam pi na jānāti, tam nissāya kuto amhākam vaḍḍhi, gaṇhatha nan ” ti kupitā samantato utṭhahitvā ususatti-pāsānamuggarādippahārehi hatthikkhandhagatam eva nam ghātetvā pāde gahetvā kaḍḍhitvā parikhāpiṭṭhe chaḍḍetvā Bodhisattam abhisiñcitvā rajje patiṭṭhāpesum.

So dhammena rajjam kārento puna ekadivasam [327] sap-pādayo parigaṇhitukāmo mahantena parivārena sappassa vasa-naṭṭhānam gantvā “ dīghā ” ti pakkosi. Sappo āgantvā vanditvā “ idan te sāmi dhanam, gaṇhā ” ti āha. Rājā cattālī-sahiraññakoṭidhanam amacce paṭicchāpetvā undurassa santikam gantvā “ undurā ” ti pakkosi. So pi āgantvā vanditvā tiṃsakotidhanam niyyādesi. Rājā tam pi amacce paṭicchā-petvā suvassa vasanaṭṭhānam gantvā “ suvā ” ti pakkosi. So pi āgantvā pāde vanditvā “ kim sāmi sālīm āharāmī ” ti āha. Rājā “ sālīhi atthe sati āharissasi, ehi gacchāmā ” ti sattatiyā hiraññakoṭīhi saddhim te tayo pi jane gāhāpetvā nagaram gantvā pāsādavare mahātalam āruya dhanam saṃgopāpetvā

"Some men here spoke the truth indeed when they said :
This particular man is no better than a drifting log of wood."

He spoke this verse every time he was struck. Wise men who heard him there said to him : " But what did you do, good recluse, for our king ? What service did you render him ? " The Bodhisatta, relating the course of events, said : " It is because I dragged him out of the great flood in that way that I brought this misery on myself. I speak thus recollecting that I have not done the bidding of the wise men of old."

When they heard this, some of the citizens—nobles, brahmans and so on—spoke thus : " This ungrateful king does not even recognise the excellence of this excellent person who saved his life. How could there be anything profitable for us if we depend on him ? Seize him." And, furiously angry, rushing on him from all sides, with a hail of arrows, javelins, stones and clods of earth, they killed him even as he was, on the elephant's back. And they dragged the corpse along by the heels and flung it in a ditch. Then they anointed the Bodhisatta and set him on the throne.

Ruling by Dhamma, he wanted one day (327) to test the snake and the other animals again. So, with a great company, he went to the snake's dwelling-place and called out " Long one ". When the snake had come and had saluted him, he said : " This treasure is for you, master, take it." The king entrusted the forty crores of gold coins to his ministers and, going to the rat, called out " Rat ". He came too, saluted, and offered the thirty crores of treasure. The king entrusted this also to his ministers and, proceeding to the parrot's dwelling-place, called out " Parrot ". He came too, saluted his feet, and said : " Shall I fetch the paddy, master ? " The king replied : " When there is need for paddy, you shall fetch it. Come along, let us go." And he returned to the city with the seventy crores of gold coins and with these three creatures as well. Then when he had ascended to a raised terrace in the state palace he had the

sappassa vasanatthāya suvaṇṇanāḷim undurassa phalikaguham
 suvassa suvaṇṇapañjarāṃ kārāpetvā sappassa ca suvassa ca
 bhojanatthāya devasikāṃ kañcanataṭṭake madhulāje undurassa
 gandhasālitaṇḍule dāpesi, dānādīni ca puñṇāni karoti. Evan
 te cattāro pi janā yāvajīvaṃ samaggā sammodamānā viharitvā
 jīvitakkhaye yathākammaṃ agamaṃsu.

Satthā . . . jātakaṃ samodhānesi : “ Tadā Duṭṭharājā Deva-
 datto ahosi, sappo Sāriputto, unduro Moggallāno, suvo Ānando,
 pacchā rajjāṃ patto dhammarājā pana aham evā ” ti.

treasure lodged there under a guard. And he had a golden tube made for the snake to live in, a cavity in some crystal for the rat² and a golden cage for the parrot. Every day he had sweet corn served in golden bowls to the snake and the parrot and scented husked rice to the rat, and he did good, giving gifts and so on. Thus these four creatures were on friendly terms and harmonious for as long as they lived. When life was ended they fared on according to kamma.

Identifying the Birth-Story, the Teacher said: "At that time Devadatta was King Wicked, Sāriputta was the snake, Moggallāna the rat, Ānanda the parrot, and I myself, after I had ascended the throne, was the Dhamma-king."

² Cf. *Jā.* i, 479 where the Bodhisatta (a stone-cutter) made *suddhaphalī-kapāsāṇena guhaṃ*, a cavity in a rock of pure crystal, for a mouse.

VIII. ADHITTHĀNA
(RESOLUTION *or* RESOLUTE DETERMINATION)

Mūgapakkhajātaka : Jātaka No. 538 (*condensed*) (Volume VI, p. 1-30)

[1] Atīte Bārāṇasiyaṃ Kāsirājā nāma dhammena rajjaṃ kāresi. Tassa soḷasasahassā itthiyo ahesuṃ tāsū ekāpi puttaṃ vā dhītaraṃ vā na labhi. Nāgarā “ amhākaṃ rañño vaṃsā-nurakkhako putto n’atthī ” ti Kusajātake āgatanayena sannipattitvā rājānaṃ “ puttaṃ patthehi ” ti āhaṃsu. Rājā soḷasasahassā itthiyo “ putte patthethā ” ti āṇāpesi. Te candādīnaṃ upaṭṭhānāni katvā patthentiyo pi na labhiṃsu. Aggamaheṣī paṇ’ ssa Maddarājadhītā Candādevī nāma sīlasampannā ahosi, naṃ pi “ puttaṃ patthehi ” ti āha. Sā puṇṇamadvase uposathaṃ samādiyitvā cullasayanake nippaṇṇā attano sīlaṃ āvajjitvā “ sac’ ahaṃ akhaṇḍasīlā iminā me [2] saccena putto uppajjatū ” ti saccakiriyaṃ akāsi. Tassā sīlatejena Sakkabhavaṇaṃ uṇhākāraṃ dassesi. Sakko āvajjitvā taṃ kārāṇaṃ ñatvā “ Candādevī puttaṃ pattheti, dassāmi ’ssā puttaṃ ” ti tassā anucchavikaṃ puttaṃ upadhārento Bodhisattaṃ addasa. Bodhisatto hi tadā vīsativassāni Bārāṇasiyaṃ rajjaṃ kāretvā tato cuto Ussadaniraye nibbatto asītivassasahassāni tattha pacitvā Tāvatisabhavane nibbatti, tattha pi yāvatāyukaṃ ṭhatvā tato cavitvā Uparidevalokaṃ gantukāmo ahosi. Sakko tassa santikaṃ gantvā “ samma tayaṃ manussaloke uppanne pāramiyo ca te pūriṣṣanti mahājanassa ca vaḍḍhi bhavissati, ayaṃ Kāsirañño Candā nāma aggamaheṣī puttaṃ pattheti, tassā kucchiyaṃ uppajjā ” ti āha. So “ sādhu ” ti paṭisuṇitvā . . .

VIII. RESOLUTION *or* RESOLUTE DETERMINATION (ADHIṬṬHĀNA)

Birth-Story of the Dumb Cripple: Jātaka No. 538 (*condensed*)
(Volume VI, pp. 1-30)

[1] Once upon a time a King of Kāsi was reigning by Dhamma in Benares. But although he had sixteen thousand wives not one of them had a son or daughter. The citizens, realising that there was no heir to keep up their king's lineage, gathered together (as handed down in the Kusa Jātaka¹) and asked the king to pray for a son. He commanded his sixteen thousand wives to do so; but though they worshipped the moon and other (deities) and prayed to them, they obtained none. Now his chief queen Candādevī, the daughter of the king of the Maddas, was possessed of moral virtues; he asked her too to pray for a son. Accordingly one full moon day when she had undertaken the Observance and was lying on a little bed pondering on her own moral conduct, she made this Asseveration of Truth: "If I have not infringed the moral virtues, by this [2] Truth may a son be born to me." Through the incandescence of her moral virtue the abode of Sakka showed signs of heat. Sakka pondered, and knowing the cause for this, thought: "Candādevī is praying for a son; I will grant her a son." And, looking out for a suitable son for her, he saw the Bodhisatta. Now the Bodhisatta, deceasing after a reign of twenty years in Benares, came to birth in Ussada Hell, and after boiling there for eighty thousand years, came to birth in the Abode of the Thirty-Three, and having remained there (the appropriate) life-span he wanted to go, on deceasing thence, to the world of the Higher Devas. Sakka went to him and said: "My dear, if you arise in the world of men, the perfections will be fulfilled by you and there will be growth for the populace; this Candā, chief queen of the king of Kāsi, is praying for a son; do you arise in her womb." "Very well," he answered

¹ Jātaka No. 531.

tassā kucchiyaṃ paṭisandhiṃ gaṇhi . . . Deviyā kucchi vajira-
 puṇṇā viya ahosi . . . puññalakkhaṇasampannaputtam vijāyi
 . . . Rājā tassa taṃ vacanaṃ sutvā va puttapemaṃ uppajjitvā
 chaviādini chinditvā aṭṭhimiṇjaṃ āhacca aṭṭhāsi, abbhantare
 pīti uppajji, hadayaṃ sītalaṃ jātaṃ. So amacce pucchi :
 “ tuṭṭhā nu kho tumhe mama putte jāte ” ti. “ Kim kathetha
 deva mayaṃ pubbe anāthā idāni sanāthā jātā, sāmiko no laddho ”
 ti . . . [3] . . . Catusaṭṭhidhātiyo datvā mahantaṃ sakkāraṃ
 katvā Candādeviyāpi varam adāsi. Sā gahitakaṃ katvā
 ṭhapesi.

Nāmagahaṇadivase pi 'ssa lakkhaṇapāṭhakānaṃ brāhmaṇānaṃ
 mahāsakkāraṃ katvā antarāyabhāvaṃ pucchi. Te . . .
 “ mahārāja . . . nāssa koci antarāyo paññāyati ” ti vadiṃsu.
 Rājā . . . jātadivase sakala-Kāsiraṭṭhe devo vassi yasmā ca
 so temiyamāno jāto tasmā Temiyakumāro t' eva nāmaṃ akāsi.

Atha naṃ ekamāsikaṃ alaṃkaritvā rañño santikaṃ nayiṃsu,
 rājā piyaputtam . . . amke nisīdāpetvā ramayamāno nisīdi.
 Tasmim khaṇe cattāro corā ānītā, tesu ekassa sakaṇṭakāhi
 kasāhi pahārasahassaṃ āṇāpesi ekassa saṃkhalikabandhanā-
 gārassa pavesanaṃ ekassa sarīre sattipahāradānaṃ ekassa
 sūlāropanaṃ. Mahāsatto . . . bhītatasito hutvā “ aho mama
 pitā rajjaṃ nissāya bhāriyaṃ nirayagāmikammaṃ karotī ” ti
 cintesi. Punadivase pana naṃ setacchattassa heṭṭhā nippajjā-
 pesuṃ, so thokaṃ niddāyitvā pabuddho akkhīni ummīletvā
 setacchattaṃ olokento mahantaṃ siribhavaṃ passi, ath' assa
 pakatīyāpi bhītassa atirekataraṃ bhayaṃ uppajji, so “ kuto
 [4] nu kho imaṃ rājagehaṃ¹ āgato ” ti upadhārento jātissara-

¹ A v.l. is *corageham*, “ den of thieves ”, as below.

in assent . . . He took re-linking in her womb . . . which became as though filled with diamond . . . and she gave birth to a son who was endowed with auspicious marks . . . When the king heard the news, affection for his son sprang up in him and, piercing down through his skin, stood knocking at the marrow of his bones ; rapture arose within him and his heart was refreshed. He asked his ministers if they were not pleased that a son had been born to him. " How can you speak like that ? " they said. " Formerly, your majesty, we had no protector, now we have a protector, a young lord has been procured for us." [3] . . . After providing sixty-four nurses for the Bodhisatta, the king granted a boon to the queen. She accepted it and kept it in mind.

On his naming-day they paid great honour to the brahmans who read marks and asked if there was any stumbling-block for the boy. They said : " Your majesty, . . . none is manifest." The king . . . gave him the name of Temiyakumāra (Drenched Boy or Prince) because on the day of his birth it had been pouring with rain² throughout the whole of the kingdom of Kāsi and as he was born he was drenched.

One day when his loved son was a month old they brought him deckt out to the king . . . the king placed him on his knee and sat playing with him. At that moment four thieves were brought in. The king sentenced the first to a thousand strokes of a lash of thorns, the second to be bound in chains, the third to have his body slashed with spears, and the fourth to be impaled. The Great Being . . . was terrified and alarmed and thought : " Alas ! it is because my father is a king that he is doing terrible deeds that lead to Niraya Hell." The next day they laid him to sleep under a white umbrella³ but soon waking up and opening his eyes he was even more terrified when he saw it and the great royal pomp, and he thought : " Whence [4] have I come into this king's palace ? " And as he was reflecting he knew by means of the knowledge and

² Considered an auspicious sign in the East.

³ One of the insignia of royalty.

ñāṇena devalokato āgatabhāvaṃ ñatvā tatoparam olokento niraye pakkabhāvaṃ passi, tatoparam olokento tasmim yeva nagare rājabhāvaṃ aññāsi, ath' assa " ahaṃ vīsativassāni rajjam kāretvā asītivassasahassāni Ussadaniraye paccim, idāni puna pi imasmim coragehe nibbatto 'smi, pitāpi me hiyyo catūsu coresu ānītesu tathārūpaṃ pharusam nirayasamvat-tanikaṃ kathaṃ kathesi, sac' ahaṃ rajjam kāressāmi puna niraye nibbattitvā mahādukkhaṃ anubhavissāmi " ti āvajjan-tassa mahantaṃ bhayaṃ uppajji, tassa kañcana vaṇṇasarīraṃ hatthaparimadditaṃ viya padumaṃ milātaṃ dubbaṇṇam ahosi, so " kathan nu kho imamah coragehā muñceyyan " ti cintento nipajji.

Atha nam ekasmim attabhāve mātubhūtapubbā chatte adhivatthā devatā assāsetvā " tāta Temiya, mā bhayi, sace pi ito muñcitukāmo apīṭhasappī yeva piṭhasappī viya hohi, abadhiro badhiro viya hohi, amūgo va mūgo viya hohi, imāni tīni aṅgāni adhiṭṭhāya paṇḍitabhāvaṃ mā pakāsayi " ti vatvā paṭhamaṃ gāthaṃ āha :

Mā paṇḍicciyaṃ vibhāvaya, bālamato bhava sabbapāṇinaṃ,
sabbo taṃ jano ocināyatu, evaṃ tava attho bhavissati ti.

So tassā vacanena assāsaṃ paṭilabhivā

Karomi te taṃ vacanaṃ yaṃ maṃ bhaṇasi devate,
atthakāmāsi me amma hitakāmāsi devate ti

imaṃ gāthaṃ vatvā tāni tīni aṅgāni adhiṭṭhahi . . . Mahāsatto Nirayabhayaatajjito " rajjato me sussitvā maraṇam eva seyyo " ti na rodanti . . . [5] . . . sesadārakā thaṇṇaṃ aladdhavelāyaṃ eva rodanti, so na rodanti na niddāyati na hatthapāde sammiñjati, na saddaṃ suṇāti. Ath' assa dhātiyo " piṭhasappinaṃ hatthapādā nāma evarūpā na honti, mūgānaṃ hanupariyosānaṃ

memory of his (former) births that he had come from a deva-world. Looking beyond that, he saw that he had boiled in Niraya Hell ; looking beyond that he realised that he had been king in this very city. And it occurred to him : "After reigning for twenty years, I boiled in Ussada Niraya Hell for eighty thousand years, and now I have again come to birth in this den of thieves. Moreover, yesterday my father, when four thieves were brought before him, uttered such savage speech as conduces to Niraya Hell. If I were to reign, then coming to birth again in Niraya Hell I would undergo great anguish." A great fear arose within him, his golden coloured body lost its hue like a faded lotus crushed in the hand, and he lay thinking how he could get free from this den of thieves.

Then the devatā who inhabited the umbrella and who had been his mother in a previous existence, comforted him, saying : "Dear Temiya, don't be afraid. If you are really anxious to get free from here, pretend to be a cripple although you are not one, be as though deaf although you are not, be as though dumb although you are not. Be of resolute determination in these three respects and show no signs of intelligence." And she spoke the first verse :

"Show no intelligence ; to all creatures be like a fool ;
Let them all pour scorn on you—thus will there be weal for you."

Gaining comfort from her bidding, he spoke this verse :

"I will do your bidding as you tell me, devatā ;
You wish me weal, mother ; you wish me welfare, devatā."

And he resolved on these three characteristics.

. . . The Great Being, terrified by the fear of Niraya Hell, thinking it were better to die of thirst than to reign, did not cry . . . [5] . . . He neither cried (for milk) as other children do if they do not get it nor slept nor doubled up his hands and feet nor did he (appear to) hear any sound. His nurses thought :

nāma na evarūpaṃ hoti, badhirānaṃ kaṇṇasotaṃ nāma na evarūpaṃ hoti, bhavitabbam ettha kāraṇena, vīmaṃsissāma nan" ti cintetvā "khīrena naṃ vīmaṃsissāma" ti sakala-divasaṃ khīraṃ na denti. So sussanto pi khīratthāya saddaṃ na karoti . . .

Mahāsatto, "Temiya Nirayaṃ icchanto pūvakhajjakam icchā" ti Nirayabhayaabhīto khajjakam na oloketi, evaṃ pūvakhajjakenāpi saṃvaccharaṃ vīmaṃsitvā n' eva antaraṃ passimsu.

Tato . . . nānāphalāni āharitvā . . . [6] . . . atha kilābhaṇḍakam . . . Mahāsatto na olokesi evaṃ kilābhaṇḍakenāpi saṃvaccharaṃ vīmaṃsimsu.

Tato . . . nānābhojanaṃ upaṭṭhāpesuṃ . . . Mahāsatto pana "Temiya aladdhabhojanānaṃ te attabhāvānaṃ gaṇanā n' atthī" ti Nirayabhayaabhīto na olokesi, athassa mātā sayam eva hadayena bhijjamānā viya asahantena sahatthena bhojanaṃ bhojesi.¹

Tato "pañcavassikā dārakā nāma aggino bhāyanti, tena naṃ vīmaṃsissāmā" ti anekadvāraṃ mahantaṃ gehaṃ kāretvā tālapaṇṇehi chādetvā . . . tassa majjhe nisīdāpetvā aggim denti . . . Mahāsatto "Niraye paccanato idam eva varataran" ti nirodhasamāpanno viya niccalo hoti, atha naṃ aggimhi āgacchante gahetvā apanenti.

Tato "chabbassadārakā nāma madahatthino bhāyanti" ti hatthim susikkhitaṃ sikkhāpetvā Bodhisattaṃ . . . muñcanti, so koṇcanādaṃ nadanto soṇḍāya bhūmīyaṃ potthento bhayaṃ dassento āgacchati . . . Mahāsatto Nirayabhayaatajjito tatth' eva nisīdati, susikkhito hatthi taṃ gahetvā aparāparaṃ katvā akilametvā va gacchati.

¹ From *athassa* to *bhojesi* is a variant reading, and seems to make better sense than the reading Fausbøll gives in the text.

“ His hands and feet are not like a cripple's, the structure of his jaws is not like that of dumb people, his ears are not like those of deaf people. There must be some reason for all this. We will test him with milk.” And for a whole day they gave him no milk, and though he was parched for want of milk he made no sound.

For the whole of the next year they tested him with cakes and dainties but, terrified by the fear of Niraya Hell, and not looking at them, the Great Being thought to himself : “ Temiya, to wish for cakes and dainties is to wish for Niraya Hell ”, and they saw no difference in him.

The following year they brought all kinds of fruits . . . [6] . . . then playthings . . . but the Great Being did not look at them even though they tested him thus for a year.

When he was four . . . they served him with all kinds of foods . . . but the Great Being thought to himself : “ Temiya, there is no counting the existences when you obtained no food ”, and, terrified by the fear of Niraya Hell, he did not look at the food until his mother, her heart breaking, fed him with her own hand.

The nurses thought : “ Children of five are afraid of fire. We will test him with that ”. So they made a large hut with a number of doors, covered it with palm leaves, put him inside and set it alight . . . The Great Being thought : “ Even this is better than boiling in Niraya Hell ”, and he sat motionless as though attaining “ cessation ”, so they led him away as the fire drew near him.

Then they thought, “ Children of six are afraid of rutting elephants, ” and they let loose a carefully trained elephant against the Bodhisatta. Trumpeting aloud and striking the ground with its trunk, it advanced to spread terror . . . But the Great Being, terrified by the fear of Niraya Hell, sat still just where he was and the well-trained elephant took hold of him, lifted him up and down and went away without hurting him.

Sattavassikakāle . . . uddhaṭadāṭhe katamukhabandhe sappe vissajjesuṃ . . . ath' assa sappā sakalasarīraṃ veṭhetvā matthake phaṇaṃ katvā acchiṃsu, tadāpi so niccalo va ahosi, evaṃ antarantare vīmaṃsantāpi 'ssa antaraṃ na [7] passiṃsu. Tato . . . naṭasamajjaṃ kāresuṃ, sesadārakā samajjaṃ disvā sādhu ti vadanti mahāhasitaṃ hasanti, Mahāsatto "Niraye nibbat-takāle tava khaṇamattaṃ pi hāso vā somanassaṃ vā n'atthi" ti, Nirayabhayaṃ āvajjitvā niccalo va hoti na oloketi . . .

[9] . . . Evaṃ soḷasasaṃvaccharāni soḷasahi mahāvīmaṃsāhi anekāhi ca khuddakavīmaṃsāhi vīmaṃsamānāpi taṃ pari-gaṇhituṃ nāsakkhimsu. Tato rājā vipphaṇṇasārī hutvā lak-khaṇapāṭhake pakkosāpetvā "tumhe kumārassa jātakāle 'dhañṇapuñṇalakkhaṇo esa, n' atth' assa antarāyo' ti kathayittha, ayaṃ so piṭhasappi mūgabaddhiro jāto, kathā vo na sametī" ti.

"Mahārāja, ācariyehi adhiṭṭhakaṃ nāma n' atthi, api ca kho rājakulehi patthetvā laddhaputto [10] kālakaṇṇi ti vutte tum-hākaṃ domanassaṃ siyā ti na kathayimhā" ti.

"Idāni kiṃ kātuṃ vaṭṭatī" ti.

"Mahārāja imasmiṃ kumāre imasmiṃ gehe vasante tayo antarāyā pañṇāyanti jīvitassa vā chattassa vā mahesiyā vā, tasmā avamaṅgale rathe avamaṅgale asse ca yojetvā tattha naṃ nipajjāpetvā pacchimadvārena nīharāpetvā āmakasusāne taṃ nikhanituṃ vaṭṭatī" ti. Rājā antarāyasavane bhīto "sādhu" ti samphaṇṇi. Candādevī . . . "deva tumhehi may-haṃ varo dinno, mayā ca gahitakaṃ katvā ṭhapito taṃ me dāni dethā" ti. "Gaṇha devī" ti. "Puttassa me rajjaṃ dethā" ti. "Na sakkā devī, putto te kālakaṇṇi" ti.

When he was seven years old . . . they set free some snakes, their fangs drawn, their mouths bound . . . which coiled round his body and remained with their hoods spread over his head, but even then he was quite motionless and, testing him thus from time to time, they saw no difference in him.

[7] Then . . . they arranged a dancing festival, and although other boys applaud such a festival and laugh heartily, the Great Being thought : “ Never for a moment of time is there laughter or happiness in Niraya Hell ” and, pondering on the fear of Niraya Hell, he was quite motionless, he did not look . . .

[9] . . . For sixteen years they tested him in these ways with sixteen great tests and a variety of small tests but they were unable to understand him. Then the king, full of regrets, had those that read marks summoned and said to them “ When the prince was born you said he had a wealth of auspicious marks and there would be no stumbling-block for him. But he is a cripple, he is dumb and deaf so your words do not tally with the facts.”

“ Your majesty,” they answered, “ nothing is hidden from the teachers. But if we had said that after being prayed for by the royal family the son that was gotten [10] was ‘ black-eared ’, you would have been distraught ; so we did not tell you.”

“ What is to be done now ? ”

“ Your majesty, if the prince stays in this house three stumbling-blocks can be discerned : to life or to the royal power or to the chief queen. Therefore have some inauspicious horses harnessed to an inauspicious chariot, make him lie down in it, have him taken out by the western gateway and buried in a fetid cemetery.” The king agreed for he was terrified when he heard of the stumbling-blocks. But Queen Candā . . . asked that her boon might now be given to her and on the king’s assenting she requested him to hand over the kingdom to her son. “ It is impossible, lady, your son is ‘ black-eared,’ ” he said.

“ Tena hi deva yāvajīvam adento sattavassāni dethā ” ti.

“ Na sakkā devī ” ti.

“ Tena hi chabbassāni pañca cattāri tīṇi dve ekaṃ vassam, sattamāse cha pañca cattāro tayo dve māse ekaṃ māsam addhamāsam detha ” ti.

“ Na sakkā devī ” ti.

“ Tena hi satta divasāni dethā ” ti.

“ Sādhū gaṇhāhī ” ti . . .

[11] . . . Chaṭṭham pi rattim devī kumāram yācitvā “ tāta Kāsirājā taṃ sve āmakasusāne nikhanitum āṇāpesi, sve maraṇam pāpuṇissasi puttā ” ti āha. Taṃ sutvā Mahāsattassa “ Temiya soḷasavassāni katavāyāmo te matthakam patto ” ti cintentassa abbhantare pīti uppajji, mātu pan’ assa hadayaṃ bhijjanappamāṇam ahosi. Evam sante pi . . . taṃ nālapi . . . kathedukāmo hutvāpi “ sace kathessāmi soḷasavassāni kato vāyāmo mama mogho bhavissati, akathento panāham attano ca mātāpitunnaṃ ca paccayo bhavissāmī ” ti.

Atha nam sārathi . . . pācīnadvārābhīmukhaṃ pesesi, rathacakkam ummāre paṭihaññi. Mahāsattot assa saddam sutvā “ manoratho me matthakam patto ” ti suṭṭhutam tuṭṭhacitto ahosi. Ratho nagarā nikkhamitvā devatānubhāvena tiyojanaṭṭhānam gato tattha vanāghaṭo sārathissa āmakasusānam viya upaṭṭhahi, so “ idaṃ ṭhānam phāsukan ” ti ratham ukkāmetvā . . . Mahāsattassa ābharaṇabhaṇḍam omuñcitvā . . . kudālam ādāya avidūre āvāṭam khanitum ārabhi.

"Well then, if you can't give for his life-time, hand it over for seven years."

"It is impossible, lady."

"Well then, for six, five, four, three, two years, for one year, for seven, six, five, four, three, two months, for one month . . . for a fortnight."

"It is impossible, lady."

"Well then, hand it over for a week."

"Very well, take it,"⁴ he said . . .

[11] . . . And on the sixth day (of this week) the queen told the prince the king of Kāsi had commanded that he be buried in a fetid cemetery on the morrow, and said "To-morrow you must certainly die, my son." When the Great Being heard this, rapture arose within him and he thought to himself: "Temiya, the effort made by you for sixteen years is reaching its climax", but his mother's heart was at breaking point. For although he longed to speak to her . . . he did not do so, but thought: . . . "If I speak the effort I have made for sixteen years will have been in vain, but if I do not speak I can be a surety for my parents."

Then the charioteer . . . set off facing the eastern gateway⁵ and a wheel of the chariot struck against the curb. Hearing the sound the Great Being thought: "My delight is reaching its climax", and he was even more satisfied. When the chariot had left the city, owing to the might of the devas it arrived at a place three leagues distant. Here was a dense forest that seemed to the charioteer like the fetid cemetery. He stopped the chariot at a convenient place . . . stripped the Great Being of his ornaments, . . . fetched a spade and began to dig a deep pit near by.

⁴ No doubt referring to the boon, but through its agency to the week's kingship for the prince.

⁵ The east is considered more auspicious than the west.

Tato Bodhisatto "ayam me vāyāmakālo, aham hi soḷasa-vassāni hatthapāde na cālesim, kin nu kho me vase vattanti udāhu no" ti utthāya vāmahatthena dakkhiṇahattham dakkhiṇahatthena [12] vāmahattham ubhoḥi hatthehi pāde sambāhetvā rathā otaritum cittam uppādesi, tāvad ev' assa pāda-patitaṭṭhāne vātapuṇṇabhastacammaṃ viya mahāpathavi uggantvā rathassa pacchimantam āhacca aṭṭhāsi, so otaritvā katipaye vāre aparāparam caṃkamitvā "iminā nīhārena ekadivasam yojanasatam pi me gantubalam atthi" ti ñatvā "sace sārathi mayā saddhim virujjheyya atthi nu kho me tena saha paṭivirujjhitum balan" ti upadhāretum ratham pacchimantam gahetvā kumārānam kilanayānakam viya ukkhipitvā aṭṭhāsi, ath' assa "atthi me paṭivirujjhitum balan" ti sallakkhetvā pasādhanatthāya cittam uppajji. Tam khaṇam yeva Sakkabhavanam uṇhākāram dasseti, Sakko tam kāraṇam ñatvā "Temiyakumārassa manoratho matthakam patto, pasādhanatthāya cittam uppannam, kim etassa mānusakena pasādhanenā" ti dibbapasādhanam gāhāpetvā Vissakammam pesesi . . . dibbehi ca mānusakehi ca alamkārehi Sakkam viya alamkari. So devarājalīhāya sārathissa khaṇato kāsūṃ gantvā āvāṭatire thatvā tatiyaṃ gātham āha :

"Kin nu santaramāno va kāsūṃ khaṇasi sārathi,
puṭṭho me samma akkhāhi, kim kāsuyā karissasi" ti.

Tam sutvā sārathi āvāṭam khaṇanto uddham anoloketvā va catuttham gātham āha :

"Raṇṇo mūgo ca pakkho ca putto jāto acetaso,
so 'mhi raṇṇā samijjhiṭṭho puttam me nikhaṇam vane" ti.

Atha nam Mahāsatto āha :

The Bodhisatta thought, "This is a time of effort for me. For for sixteen years I have not moved hand or foot. Are they under my control or not?" Getting up, he rubbed his right hand with his left, [12] his left hand with his right, his legs with both hands and decided to alight from the chariot. Where his foot touched down, the great earth, rising up like an inflated leather bag, stood knocking against the rear of the chariot. When he had alighted and had paced up and down a few times, he knew he had the strength to go even a hundred leagues in one day; but he wondered whether, if the charioteer were to contend with him, he would have the strength to contend against the charioteer. So, seizing the rear of the chariot as though it were a child's toy, he stood brandishing it (above his head). And, realising that he had the strength to contend against him, he began to think of adorning himself. At that moment Sakka's abode showed signs of heat. Knowing the reason for this, Sakka thought: "Prince Temiya's delight is reaching its climax. But of what use to him are human ornaments?" So he sent Vissakamma to offer him deva-like ornaments . . . and he adorned the King of Kāsi's son with deva-like and human adornments like Sakka himself. Looking as graceful as the king of devas, he approached the hole the charioteer was digging and standing at the edge of the pit spoke the third verse:

"Why are you, charioteer, digging a hole with haste?

Answer my question properly, sir: What will you do with the hole?"

Hearing him, the charioteer, digging the pit and without looking up, spoke the fourth verse:

"The king's son was born dumb and crippled and mentally defective.
At the king's command I must bury the boy in the forest."

Then the Great Being said to him:

76 ADHIṬṬHĀNA (RESOLUTION or RESOLUTE DETERMINATION)

“ Na badhiro na mūgo 'smi na pakkho na pi paṅgulo,
adhammaṃ sārathi kayirā maṃ ce tvaṃ nikhaṇaṃ vane.

[13] Ūruṃ bāhuṃ ca me passa, bhāsitaṃ ca suṇohi me,
adhammaṃ sārathi kayirā maṃ ce tvaṃ nikhaṇaṃ vane ”
ti . . .

[15] Sunando . . . pādesu patitvā añjaliṃ paggayha yācanto
imaṃ gātham āha:

“ Ehi taṃ paṭinessāmi rājaputta sakam gharaṃ,
rajjaṃ kārehi, bhaddan te, kim araṇṇe karissasī ” ti.

Mahāsatto āha :

“ Alam me tena rajjena ñātakehi dhanena vā
yam me adhammacariyāya rajjaṃ labbhettha sārathī ” ti . . .

[18] Taṃ sutvā Sunando “ ayaṃ kumāro evarūpaṃ
rajjasiriṃ kuṇapaṃ viya chaḍḍetvā attano adhiṭṭhānaṃ abhin-
ditvā ‘ pabbajissāmi ’ ti araṇṇe pavitṭho, mama iminā dujjī-
vitena ko attho, aham pi tena saddhiṃ pabbajissāmi ti ” cintetvā
gātham āha . . .

Mahāsatto “ sac' āhaṃ idān' ev' etaṃ pabbājessāmi mātā-
pitaro me idha nāgacchissantī, atha nesam parihāni bhavissati,
ime assā ca ratho ca pasādhanabhaṇḍaṃ ca nassissantī ‘ yakkho
so, khādito nu kho tena sārathī ’ ti garahāpi me uppajjissatī ”
ti cintetvā . . . asse ca rathaṃ ca pasādhanabhaṇḍakaṃ ca
tassa iṇaṃ katvā dassento gātham āha :

“ Ratham niyyādayitvāna anaṇo ehi sārathi,
anaṇassa hi pabbajjā, etaṃ isihi vaṇṇitan ” ti . . .

[20] . . . Tato sārathi āha :

Na so mūgo na so pakkho vissatṭhavaacano ca so,
rajjassa kira so bhīto akarī ālaye bahū . . .

Visatiṃ c' eva vassāni tahiṃ rajjam akārayi,
asītivassasahassāni nirayamhi apacci so . . .

" I am not dumb or deaf or crippled, not even lame am I.
You will do a wrong, charioteer, if you bury me in the forest.

[13] See my thighs and arms, and listen when I say :
You will do a wrong, charioteer, if you bury me in the forest." . . .

[15] (It took a long time for the Bodhisatta to convince Sunanda, the charioteer, of his identity. But when at length he succeeded), Sunanda fell at his feet, saluted him with outstretched hands and, entreating him, spoke this verse :

" Come, king's son, I will conduct you back to your own house.
Rule the kingdom, good luck to you. What would you do in the forest ? "

The Great Being said :

" Neither that kingdom do I want, nor kin nor wealth.
Only by unrightful faring, charioteer, could I gain that kingdom."

(The charioteer then tried to tempt him away from the forest with all manner of pleas and arguments. But he failed. At last he thought :) [18] " This prince, having thrown aside the pomp of royalty like a corpse, and not having violated his own resolute determination, has entered the forest because he thinks that he will go forth. What good is this wretched life to me ? I too will go forth with him " .

The Great Being, reasoning that, if he let him go forth now, his parents could not come to him there and there would be loss for them since the horses, the chariot and the ornaments would perish, and he himself would be dubbed a demon who had devoured the charioteer, . . . pointed out to the latter the debt he had contracted by reason of the horses, the chariot and the ornaments and spoke this verse :

" Having restored the chariot, come back debtless, charioteer.
Going forth is for the debtless ; it is this that is prized by seers."

(The charioteer did as he was told and reported to the queen :)

[20] . . . " He is not dumb, he is not crippled, and his speech is distinct.
He made many pretences at home, through fear of royalty . . .

For twenty years he ruled this kingdom
to boil in Hell for eighty thousand years . . .

Sace tvaṃ daṭṭhukāmāsi rājaputtaṃ taṃ¹ atrajaṃ
 ehi taṃ passa peyyāmi yattha sammati Temiyo " ti . . .

[28] . . . Iti Mahāsattassa desanā sahānusandhinā matthakaṃ
 pattā, taṃ sutvā rājānaṃ ca Candādeviṃ ca ādiṃ katvā soḷasa-
 sahaṣāni orodhā ca pabbajitukāmā ahesuṃ. Rājā nagare bheriṃ
 carāpesi : " ye mama puttassa santike pabbajitum icchanti te
 pabbajantū " ti . . . [29] Nāgarāpi yathā pasārite va āpaṇe
 vivaṭadvārān' eva gehāni pahāya rañño santikaṃ agamaṃsu.
 Rājā mahājanena saddhiṃ Mahāsattassa santike pabbaji . . .
 Mahāsatto . . . ākāse nisīditvā dhammaṃ desesi . . .

Eko sāmantarājā " Kāsirājā pabbajito " ti sutvā " Bārāṇa-
 siyaṃ rajjaṃ gaheṣāmi " ti nagaraṃ pavisitvā alaṃkatana-
 garaṃ disvā rājānivesanaṃ āruya sattavidhaṃ vararatanāṃ
 oloketvā " imaṃ dhaṇaṃ nissāya ekena bhayena bhavitabban " ti
 cintetvā surāsoṇḍe pakkosāpetvā " rājā kataradvārena nik-
 khanto " ti pucchitvā " pācīnadvārenā " ti vutte ten' eva dvārena
 nikkhamitvā nadītīrena pāyāsi. Tassāgamaṇaṃ ñatvā Mahāsatto
 ca tattha āgantvā ākāse nisīditvā dhammaṃ desesi, so saddhiṃ
 parisāya tassa santike pabbaji, evaṃ aparō pīti tīṇi rajjāni
 chaḍḍitāni, hatthī araṇṇahatthī jātā assāpi araṇṇaassā jātā,
 rathā araṇṇasmiṃ yeva vinaṭṭhā, bhaṇḍāgāresu kahāpaṇe
 assamaṇapade vālukā katvā vikiriṃsu, sabbe va aṭṭha samāpattiyo
 nibbattetvā jīvitapariyosāne Brahmaloḷa-parāyanā ahesuṃ,

If you want to see your own royal son
Then come, and I will show you where Temiya dwells."

(The king and queen set off to visit Temiya, and at first tried to get him to go home and rule the kingdom, but at the end of a discourse the Great Being gave on the vanity and brevity of life), [28] the king and Queen Candā and the sixteen thousand consorts wished for the going forth. The king had a drum sounded throughout the city, proclaiming: "Whoever wishes to go forth under my son may do so" [29] . . . and the citizens, leaving their houses with the doors open as though they were shops, went to the king. So he, together with a great number of people, went forth under the Great Being who, sitting in space, taught them Dhamma . . .

A neighbouring king heard that the king of Kāsi had gone forth and he made up his mind to seize the kingdom of Benares. But when he entered the city and saw that it was adorned, he went up into the palace. Here, observing the seven kinds of precious gems, he thought some peril must be connected with this treasure and asked some drunkards by which way the king had departed. When they answered, "By the eastern gateway", he left by that same gateway and proceeded along the river's bank. The Great Being, knowing he was approaching, went there, sat in space and taught Dhamma. The king with his retinue went forth under him. The same thing happened with another king, so three kingdoms were cast away. The elephants became forest elephants, the horses forest horses, the chariots fell to pieces in the forest, and the money in the treasuries, now regarded as mere sand, was scattered about the hermitage (Sakka had had built for the prince)...All (the company) reached the eight attainments and at the close of their lives were farers-beyond to the Brahma-world; and the

So ADHIṬṬHĀNA (RESOLUTION *or* RESOLUTE DETERMINATION)

tiracchānagatā hatthiassāpi isigaṇe cittaṃ pasādetvā chasu
kāmasaggesu nibbattiṃsu.

Satthā jātakam samodhānesi: “Tadā chatte adhivatthā devatā
Uppalavaṇṇā [30] ahosi, sārathi Sāriputto, mātāpitaro mahā-
rājakulāni, parisā Buddhaparisā, Mūgapakkhapaṇḍito pana
aham evā” ti.

RESOLUTION *or* RESOLUTE DETERMINATION (ADHIṬṬHĀNA) 81
animals—the elephants and horses—pleased with the company
of seers, came to birth in the six heavens of sense-pleasures.

Identifying the Birth-Story the Teacher said : “At that time
Uppalavaṇṇā was the devatā who inhabited the umbrella, [30]
Sāriputta was the charioteer, my parents were members of the
royal family, the company was a Buddha-company and I myself
was the clever one who was the dumb cripple”.

IX. METTĀ (FRIENDLINESS)

Nandiyamigajātaka : Jātaka No. 385 (Volume III, p. 270)

... [270] Atīte Kosalaratṭhe Sākete Kosalarāje rajjam kārente Bodhisatto migayoniyam nibbattitvā vayappatto Nandiyamigo nāma hutvā sīlācārasampanno mātāpitaro poseti. Tadā Kosalarājā migavittako hoti, manussānam kasikammādīni kātum adatvā mahāparivāro devasikam migavam gacchati. Manussā sannipatitvā “ ayyā, ayaṃ rājā amhākam kammacchedam karoti, gharāvāso vinassati, yaṃ nūna mayam Añjanavana uyyānam parikkhipitvā dvāram yojetvā pokkharāṇim khaṇitvā tiṇāni ropetvā daṇḍamuggarādi hatthā araṇṇam pavisitvā gumbhe paharantā mige nīharitvā parivāretvā gorūpāni viya vajam uyyānam pavesetvā dvāram pidahitvā raṇṇo ārocāpetvā attano kammam kareyyāma ” ti mantayimsu.

“ Atth’ eso upāyo ” ti sabbe ekacchandā hutvā uyyānam sajjetvā araṇṇam pavisitvā [271] yojanamattatṭhānam parikkhipimsu. Tasmim khaṇe Nandiyo ekasmim khuddake gumbhe mātāpitaro gahetvā bhūmiyam nipanno hoti. Manussā nānā-phalakāvudhahatthā bāhunā bāhum pīletvā taṃ gumbam parikkhipimsu. Ath’ ekacce mige oloketā taṃ gumbam pavisimsu. Nandiyo te disvā “ ajja mayā jīvitam pariccajitvā mātāpitunnam jīvitam dātum vaṭṭatī ” ti cintetvā utṭhāya mātāpitara vanditvā “ amma tāta, ime manussā imam gumbam

IX. FRIENDLINESS *or* LOVING-KINDNESS (METTĀ)

Birth-Story of Nandiya the Deer: Jātaka No. 385
(Volume III, p. 270)

Once upon a time when a King of Kosala was ruling the kingdom of Kosala from Sāketa the Bodhisatta came to birth as a deer. When he was grown up he was known as Nandiya the deer and, being endowed with virtuous behaviour, he used to look after his parents. At that time the King of Kosala was very fond of hunting and every day would go out after deer with such a large retinue that it allowed the people no chance to attend to their agriculture and so on. Gathering together they plotted, saying: "Masters, this King of ours is destroying our agriculture and our home-life will be ruined. Suppose we were to enclose the Añjana pleasure grove, provide a gate, dig a pond and plant grass there? Then, if we went into the forest with sticks and clubs and so on in our hands and beat the thickets, the deer, driven forth and rounded up, would go into the pleasure grove like cows into a cow-pen. Then when we had shut the gate and had had the king informed we could ply our own trades."

"This is indeed a stratagem," they said, and being united in their desire, they prepared the pleasure grove, entered the forest [271] and enclosed a space measuring a league. At that moment Nandiya, who had taken his parents into a little thicket, was lying down on the ground. The men, holding various staves and weapons, pressed tight together, shoulder to shoulder, and closed round that thicket and on observing the deer, some went in. When Nandiya saw these men he thought: "Renouncing my own life to-day, I must give life to my parents", so, getting up and saluting them, he said: "Mother, and father,

pavisitvā amhe tayo pi passissanti, tumhe eken' upāyena jīveyyātha, jīvitam vo seyyo, aham tumhākam jīvitadānam datvā manussehi gumbapariyante t̥hatvā gumbe pahaṭamatte yeva nikkhamissāmi, atha te 'imasmim khuddakagumbe eko yeva migo bhavissatī' ti maññamānā gumbam na pavisissanti, tumhe appamattā hothā " ti mātāpitaro khamāpetvā gamanasajjo aṭṭhāsi. So manussehi gumbapariyante t̥hatvā unnaditvā gumbe pahaṭamatte yeva tato nikkhami. Te "eko v' ettha migo bhavissatī" ti gumbam na pavisimsu. Nandiyo gantvā migānam antaram pāvisi. Manussā parivāretvā sabbe mige uyyānam pavesetvā dvāram thaketvā rañño ārocetvā sakaṭṭhānāni agamimsu.

Tato paṭṭhāya rājā sayam eva gantvā ekam migam vijjhivā gahetvā vā eti pesetvā vā āharāpesi. Migā vāram t̥hapayimsu. Pattavāro migo ekamante tiṭṭhati. Tam vijjhivā gaṇhanti. Nandiyo pokkharāṇiyam pāṇiyam pivati, tiṇāni khādati, vāro pan' assa na tāva pāpuṇāti. Atha bahunnam divasānam accayena tassa mātāpitaro tam daṭṭhukāmā hutvā " amhākam putto Nandiyamigarājā nāgabalo thāmasampanno sace jīvati avassam vatim lamghitvā amhākam dassanatthāya āgamsati, sāsanaṃ assa [272] pesessāmā " ti cintetvā maggasamīpe t̥hatvā ekam brāhmaṇam disvā " ayya kham gacchasi " ti mānusikāyā vācāya pucchitvā " Sāketan " ti vutte puttassa sāsanaṃ paṇṇantā paṭhamam gātham āhamasu :

" Sace brāhmaṇa gacchasi Sākete Añjanaṃvanam
vajjāsi Nandiyam nāma puttam asmākam orasam :
mātāpitā ca te vuddhā, te tam icchanti passitun " ti.

these men who have come into this thicket will see all three of us. There is one device by which you may live—and life is better for you.¹ I, having given you the gift of life, will leave the thicket as soon as the men stand at the edge and begin to beat it. Then they will think there can be but one deer in this little thicket and will not come (further) in. Do you be heedful.” And saying goodbye to his parents, he stood poised for flight. And as soon as the men were standing and shouting at the edge of the thicket and beginning to beat it he made off. As they thought there could be only one deer there they did not enter. When Nandiya had got away he joined forces with a herd of deer. The men rounded them up and, having got them all to go into the pleasure grove, shut the gate, told the king and went off to their own occupations.

From then on, the king went out alone and shot one deer which he either brought back himself or sent someone to fetch. The deer arranged turns and each stood to one side when its turn came. They removed the one he had shot. Nandiya drank water from the pond and ate the grass, but not yet had his turn come. After the lapse of many days his parents were anxious to see him and thought: “Our son Nandiya, king of deer, is as powerful as an elephant and sturdy. If he is alive he will certainly leap the fence and come to see us. We will send him a message.” [272] And as they stood near a road they saw a brahman and asked him in human voices where he was going.

“To Sāketa”, he said. So, sending a message to their son, they spoke the first verse:

“If, brahman, you are going to the Añjana Grove in Sāketa,
Find Nandiya, our own son, and say to him:
Your parents are growing old, they want to see you.”

¹ Does this mean, “It is better for you to live than to die”, or “It is better that you live rather than me”?

So “sādhū” ti sampaticchitvā Sāketam gantvā punadivase uyyānam pavisitvā “Nandiyamigo nāma kataro” ti pucchi. Migo āgantvā tassa samīpe thatvā “ahan” ti āha. Brāhmaṇo tam attham ārocesi. Nandiyo tam sutvā “gaccheyy’ āham, brāhmaṇa, vatiṃ laṅghitvāpi no na gaccheyyam, mayā pana raṇṇo santikā nivāpapānabhojanam bhuttam, tam me iṇa-ṭṭhāne ṭhitam, imesaṃ cāpi migānam majjhe ciravuttho ’smi, tassa me raṇṇo c’eva etesaṃ ca sotthibhāvam akatvā attano balam adassetvā gamanam nāma ayuttam, attano pana vāre sampatte aham etesaṃ sotthibhāvam katvā sukhito āgacchissāmī” ti imam attham pakāsento dve gāthā abhāsi:

Bhuttā mayā nivāpā rājino pānabhojanam,
tam rājapiṇḍam avabhottum nāham brāhmaṇa-m-ussahe.

Odahissām’ aham passam khurapāṇissa rājino,
tadāham sukhito mutto api passeyya mātaran” ti.

[273] Tam sutvā brāhmaṇo pakkāmi. Aparabhāge tassa vāradivase rājā mahantena parivārena uyyānam āgañchi. Mahāsatto ekamante aṭṭhāsi. Rājā “migam vijjhissāmī” ti khurappam sannahi. Mahāsatto yathā aññe maraṇabhaya-tajjitā palāyanti evam apalāyitvā nibbhayo hutvā mettam purecārikam katvā mahāphāsukapassam odahitvā niccalo aṭṭhāsi. Rājā tassa mettānubhāvena saram vissajjetum nāsakhi. Mahāsatto “kiṃ mahārāja saram na muñcasi, muñcā” ti āha. “Na sakkomi, migarājā” ti.

“Tena hi guṇavantānam guṇam jāna, mahārājā” ti. Tadā rājā Bodhisatte pasīditvā dhanum chaḍḍetvā “imam acittam kaliṅgarakaṇḍam pi tava guṇam jānāti, sacittako manussabhūto

He agreed, saying: "Very well". The day after he reached Sāketa he entered the pleasure grove and asked: "Which is the deer called Nandiya?" A deer came forward, stood near him and said: "I". When Nandiya had heard the message the brahman gave him, he said: "I could go, brahman, but even if I leaped the fence I must not go for, under this king, I have partaken of food and drink and crops, and for this I am in his debt. Moreover I have lived long among these deer and I would not like to go away without having obtained security both for the king and for them and without showing my own power. But when my own turn comes and I have obtained their security I will gladly come". Explaining this matter, he uttered two verses:

"I have enjoyed the king's crops, food and drink,
and I, brahman, cannot batten as a parasite upon the king.

I will expose my side to the king's arrow,
then I, freed, can happily see my mother."

[273] On hearing this the brahman went away. Later, on the day when Nandiya's turn came, the king went to the pleasure grove with a large retinue. The Great Being stood to one side. The king thought: "I will shoot the deer", and fitted an arrow to his bow. The Great Being did not stampede as do other (animals) when scared by the threat of death and, being without fear, made friendliness his theme and stood motionless exposing his great ribbed side. Through the might of his friendliness the king was unable to let fly his arrow. The Great Being said: "Why, your majesty, do you not release the arrow? Release it."

"I am unable to do so, king of deer."

"Well, then, your majesty, recognise the excellent qualities of those that have them." Thereupon the king, pleased with the Bodhisatta, threw aside his bow and said: "Even this senseless piece of wood recognises your good qualities, yet I, a

pi ahaṃ na jānāmi, mayhaṃ khamatha abhayaṃ te dammi ”
ti āha.

“ Mahārāja, mayhaṃ tāva abhayaṃ desi, ayaṃ uyyāne
migagaṇo kiṃ karissatī ” ti.

“ Etassa pi dammi ” ti. Evaṃ Mahāsatto Nigrodhajātaka
vuttanayen’ eva sabbesaṃ araṇṇe migānaṃ ākāsagatasa-
kuṇajalacaramacchānaṃ abhayaṃ dāpetvā rājānaṃ pañcasu
sīlesu paṭiṭṭhāpetvā “ mahārāja, raṇṇā nāma agatigamaṇaṃ
pahāya dasarājadhamme akopentena dhammena samena rajjaṃ
kāretuṃ vaṭṭatī ” ti.

[274] Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ maddavaṃ tapaṃ
akkodhaṃ avihimsā ca khantī ca avirodhanam,

Icc-ete kusale dhamme ṭhite passāmi attani,
tato me jāyate pīti somanassaṃ c’ anapakkan ti.

Evaṃ vutte rājadhamme gāthābandhanen’ eva desetvā
katipāhaṃ raṇṇo santike vasitvā nagare sabbasattānaṃ abhaya-
dānappakāsaṇaṃ suvaṇṇabheriṃ carāpetvā “ appamatto hohi
mahārājā ” ti vatvā mātāpitunnaṃ dasanatthāya gato.

Satthā . . . jātakaṃ samodhānesi : “ Tadā mātāpitaro mahā-
rājakulāni ahesuṃ, brāhmaṇo Sāriputto, rājā Ānando, migarājā
aham evā ” ti.

conscious human being, did not do so. Forgive me. I will grant you immunity."

"Your majesty, though you have granted immunity to me, what will happen to this herd of deer in the pleasure grove?"

"I will grant it to them also." So, as is told in the Nigrodha Birth-Story,² the Great Being, having obtained immunity for all the beasts³ in the forest, the birds in the air and the fishes in the water, established the king in the five moral virtues, saying: "Your majesty, if a king abandons going by the wrong courses,⁴ without offending against the ten royal duties he can rule by Dhamma and by evenness:

[274] Giving, morality, renunciation, honesty, gentleness, restraint, Non-anger and non-hurtfulness, forbearance and non-opposition—

These skilled things stable in myself I see,
Whence there spring joy and greatest bliss for me."

When he had spoken thus and shown the royal duties by means of the verses, he stayed with the king for some days. And after he had had a golden drum beaten in the city to proclaim the gift of immunity for all creatures, saying: "Do you be diligent, your majesty", he went to see his parents.

Identifying the Birth-Story, the Teacher said: "At that time my parents were members of the king's family, Sāriputta was the brahman, Ānanda the king, I myself the king of the deer."

² Jātaka No. 12, also called Nigrodhamiga-jātaka.

³ *Miga* is possibly to be taken here in its meaning of beast or animal in general, and thus to include both the *migā* (deer, in particular) and the *sesā catu-ppadā* (remaining four-footed ones) of Jātaka No. 12.

⁴ This probably refers to the four wrong courses (*agati*) followed out of partiality or desire (*chanda*), hatred or aversion (*dosa*), stupidity or confusion (*moha*) and fear (*bhaya*).

X. UPEKKHĀ (EQUANIMITY)

Lomahaṃsajātika : Jātaka No. 94 (Volume I, p. 390)

[390] Atīte ekanavutikappamatthake Bodhisatto “bāhira-katapaṃ vīmaṃsissāmī” ti ājīvikapabbajjaṃ pabbajitvā acelako ahosi rajojalliko, pavivitto ahosi ekavihārī, manusse disvā migo viya palāyi, mahāvikaṭabhojano ahosi macchakago-mayādīni paribhuñji. Appamādavihāratthāya araṇṇe ekasmiṃ bhiṃsanake vanasaṇḍe vihāsi, tasmīṃ viharanto himapāta-samaye¹ antaraṭṭhake rattim vanasaṇḍā nikkhamitvā abbhokāse viharitvā suriye uggate vanasaṇḍaṃ pavisati, so yathā rattim abbhokāse himodakena tinto tath’ eva divā vanasaṇḍato paggha-rantehi udakabindūhi temayi, evam ahorattaṃ sītadukkhaṃ anubhoti. Gimhānaṃ pana pacchime māse divā abbhokāse viharitvā rattim vanasaṇḍaṃ pavisati, so yathā divā abbhokāse ātapena pariḷāhappatto tath’ eva rattim nivāte vanasaṇḍe pariḷāhaṃ pāpuṇāti, sarīrā sedadhārā muccanti. Ath’ assa pubbe assutapubbā ayaṃ gāthā paṭibhāsi :

Sotatto sosīto eko bhiṃsanake vane
naggo na c’aggiṃ āsīno esanāpasuto munī ti.

[391] Evaṃ caturaṅgasamannāgataṃ pana brahmacariyaṃ

¹ Critical Pali Dictionary, s.v. antaraṭṭhaka, says in this passage this word should read (as apparently in all known comparable passages) *himapā-tasamaye*, instead of the text’s *himavāta-*, at the time of icy winds, or at the time of snow and winds.

X. EQUANIMITY *or* EVEN-MINDEDNESS (UPEKKHĀ)

The Hair-raising Birth-Story : Jātaka No. 94 (Volume I, p. 390)

[390] Once upon a time, ninety-one eons ago, the Bodhisatta thought : " I will test the ascetic life of followers of teachers other than a Buddha"¹. After he had gone forth in the going forth under Naked Ascetics he became one who is unclothed and covered in dust, he became a solitary and a lone dweller, he fled like a deer at the sight of men, his food consisted of filth, small fish and cowdung. So as to abide with diligence he lived in a terrifying thicket in a forest. Living there, he used to come out of the thicket by night at the time of snowfall between the " eights "² and stay in the open air until sunrise when he would return to the thicket. As, during these nights in the open air he was soaked by icy rain, so too during the days he was drenched by the raindrops that dripped down into the thicket. Even in this way did he suffer torments of cold day and night alike. But in the last month of the hot weather he used to spend the days in the open air, entering the thicket at night. As, during the days he was brought to fever-heat by the ferocity of the sun, so too during the nights he remained at fever-heat in the stifling thicket, and sweat poured from his body. Then this verse, which had never been heard before, occurred to him :

" Now scorched, now frozen, alone in terrifying forest,
Naked and sitting fireless, the sage is intent on his quest."

[391] But when the Bodhisatta had thus fared the Brahma-

¹ As, ninety-one eons ago Vipassin was the Buddha (*Dīgha* ii, 2) perhaps " a Buddha " should read " the Buddha ".

² On the whole these may be taken to mean four days at the end of the month of Magha (January) and four at the beginning of Phagguna (February), the cold weather in India. For fuller note see *Book of the Discipline*, vol. iv. p. 41, n. 3.

caritvā Bodhisatto maraṇakāle upaṭṭhitam nirayanimittam
disvā “idam vata samādānam niratthakan” ti ñatvā tam
khaṇam ñeva tam laddhim bhinditvā sammādiṭṭhim gahetvā
devaloke nibbatti.

Satthā jātakam samodhānesi : “ aham tena samayena so
ājīviko aho sin ” ti.

faring under its four aspects³ and it was time for him to die, he saw the signs of Niraya Hell risen up before him and realised: "Worthless indeed was this undertaking". At the very moment that he broke away from that mistaken practice and grasped perfect view he came to birth in a deva-world.

Identifying the Birth-Story the Teacher said: "At that time I was that Naked Ascetic."

³ Asceticism, impoverishment, detestation of comfort, and solitariness.

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