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ART. VII.—*The Story of Thuwannashan, or Suvanna Sāma Jātaka, according to the Burmese version, published at the Hantharati Press, Rangoon.* By R. F. ST. ANDREW ST. JOHN, M.R.A.S.

A PECULIARLY interesting feature of this Jātaka is the fact that it has undoubtedly been depicted on the western gateway of the Sanchi Tope (Figure 1 in Plate xxxvi. of Fergusson's "Tree and Serpent Worship"), and will illustrate what curiously erroneous theories may be evolved from imperfect data. I feel convinced that a complete knowledge of the Jātaka and other stories current in Buddhist literature would enable one to explain most of the scenes depicted on these and other Buddhist ruins. That trees and serpents were, and are, largely worshipped is not to be denied, but I think it will be clearly seen from this and other plates that Fergusson did not draw correct deductions regarding the Sanchi and Amravati Topes. In his second edition he admits this.

Fergusson gives the dates of the Sanchi gates as first century A.D.; if this be correct, it proves that this is one of the early Jātaka, and that the so-called ten greater Jātaka are not all late compositions. At Plate xxxii. of the northern gate we have the Vessantara Jātaka, and at

Plate xxiv. 2 Bhūridatta. Below is what Fergusson says of Plate xxxvi. p. 138 of the first edition.

“The upper portion of the plate represents one of those transactions between the Hindus and Dasyus, which have probably only a local meaning.

“In the centre of the upper part of the picture a Hindu chief, or Rāja, accompanied by his minister, is conversing with a Dasyu, whose two wives, or daughters, are seen beyond him on his left hand.

“On the Rāja’s right are two of the ordinary circular huts of the Dasyus, in front of which a man and woman are seated naked. They are sitting on their lower garments, and their upper cloaks are hung in their huts. Two monkeys are playing above them. Between these two huts is seen the fire-pot, which is almost an invariable accompaniment whenever these Dasyus are represented. Below it is the water-pot, and beside it the ladle or pincers. From their position here they would seem to be the sacred implements of the tribe. Did fire and serpent worship go together?” In his second edition, p. 151, he says :

“Mr. Beal is of opinion that Fig. 1, Plate xxxvi. represents the principal scenes of the Sāma Jātaka as quoted below, and I am not prepared to say this may not be correct; but, if so, the form of the fable must have been considerably altered since the first century, at Sanchi, the king, does not kill the boy by accident. He is being deliberately shot by a soldier. The King is standing unarmed at some distance with his minister beside him, talking to an ascetic, accompanied by his two wives or daughters, and consequently not Dakhala, which, otherwise, we might fancy him to be from the repetition of the same figure occurring sometimes in these bas-reliefs.

“It is probable that the figure in front of the Pansalas are meant to be represented as blind, not only from their being naked, but also from the monkeys stealing the fruit and pulling the thatch off the roof, with other circumstances. The two figures in the centre do look like a reduplication of the boy and the minister, and it is absolutely necessary

it should be so if the Sāma Jātaka is to be identified at all with this sculpture. . . . It is going rather too far to represent the King abdicating his throne and becoming the slave of two blind hermits, because one of his soldiers had shot an innocent boy!"

Both Beal and Fergusson quote Hardy, whose summary of the Sāma Jātaka in *Eastern Monarchism* is very brief.

Where Fergusson got the idea of a minister and soldiers I cannot understand. Nor can I agree with Beal in thinking that the figure standing between Sāma and the archers is the Devi. It is clearly a man.

I would suggest that we must look at this picture as composed of two halves, the one to our right being the ordinary part of Sāma's life and that to the left the extraordinary. On the right we see the blind Dukūla and Pārikā, and Sāma coming to draw water at the Migasammata, his usual vocation. On our left the king shoots and then converses with him. Above we see the Devi with Dukūla and Pārikā making the "sacca kiriya," the king, wearing his cloth ungirt in the usual manner, standing behind. He then appears again in the centre, taking leave of Sāma and promising to lead a good life. The head of a duck in the water behind the left hand group shows that they are on the bank of a bend in the river.

Mr. Beal's remarks are to be found in *R.A.S. Journal*, Vol. V. n.s. p. 164.

*Suvaṇṇa Sāma Jātaka.*¹

In the country of Savutthi there was a very rich merchant who had an only son, and he was beloved by both his parents. One day, when looking out of the window, he saw a number of people going to the Jetavan monastery to hear the Buddha Gotama preach; so, taking

¹ In the Gāta he is always called Sāma, and I cannot find the word Suvaṇṇa. The number in Ceylon List is 543.

some flowers in his hand, he went with them. After the sermon was over he asked to be admitted to the Order, but the Buddha refused to admit him before he had obtained his parents' consent. He accordingly returned home and made known his wishes to his parents. They answered, "Alas! dear one, thou art the sole offshoot of thy family, and the apple of our eyes—our very life. If thou leavest us, how can we survive? We are getting old, and may die to-day or to-morrow. Do not leave us to become a Monk."

The youth, through grief, was unable to eat for seven days; so his parents said, "Verily, if we do not give him leave he will die, and we shall no longer behold him. It will be better to grant his request." So they consented.

The youth went with great joy into the presence of the Buddha and requested to be admitted to the Order. The Lord thereupon summoned a Monk and directed that he should be made a novice. After studying for five years he thought, "There is too much to distract me here, and I desire to complete myself in the Vipassanādhura"; so, taking his Kammathan, he left Jetavan, and went into an out-of-the-way part of the country. However, after studying there for ten years, he was still unable to obtain the "path" or "fruition." During those ten years his parents had grown old, and, being robbed by their servants, were reduced to great poverty. Only one small water-pot remained to them.

At that time a Monk came out from Jetavan to the place where the novice was. Falling into conversation, the novice enquired after the health of the Buddha and his eighty chief disciples. Afterwards he made enquiries regarding his parents.

The Monk replied, "Good sir, do not ask me about them. They had an only son, who became an ascetic, and from that day they have declined and are now in abject poverty, begging their daily food."

The novice burst into tears, and, on the Monk asking why he wept, said, "O reverend sir, those poor ones are

my own parents." The Monk answered, "In that case, young sir, your parents have been ruined through you; return and look after them."

The novice reflected thus: "Though I have studied with diligence for ten years I have obtained neither 'the path' nor 'fruition.' I had better forsake this life, and, through taking care of my parents and other good works, obtain the Deva country."

In the morning he handed over his cell to the Monk, and started for Jetavan.

Now at the back of the monastery there were two roads, one leading to the monastery, and the other to the city. Standing there he reflected thus: "Ought I first to pay my respects to my parents, or to Buddha? I may see my parents for some time, but the Buddha only this day I will go at once to the Buddha, and to-morrow go to see my parents."

Now that very morning the Excellent One had taken a survey of the world, and had seen that the novice was on the point of attaining "the path," so, when he arrived at the monastery, the Lord was preaching on the "Sutta," called *Mātuposaka*.

The novice, sitting at the edge of the assembly, heard this beautiful discourse, and thought, "I can leave the Order and look after my parents. But the excellent Lord says, 'Even though you be a Rahan you should repay your parents for the benefits they have conferred upon you.' Verily, had I passed by without doing reverence to the Lord, I should have been abased from the status of a Rahan, which is so difficult to attain. I will not leave the Order, but remain in it and look after my parents." Having made a reverent obeisance to the Lord he left Jetavan and proceeded to Sāvatti, and having begged his food and taking it to the forest, became as if he were one who had merited expulsion (*Pārājika*).

In the morning he went to beg his rice, and then to see if he could find his parents. At the same time they, having begged their daily meal, were sitting under the wall of

a house, and the novice, seeing them, stood near with eyes full of tears through grief for their miserable condition. They did not recognize him, however, and his mother, thinking that he stood there waiting for food, said, "Reverend sir, we are very poor and have nothing fit to offer you, we beg your pardon." On hearing this the Monk still stood there with streaming eyes and a bursting heart. Then his father said to his mother, "Lady, go and see who he is." So his mother got up, and, going near, recognized him. Like one who is mad she crouched at his feet and wept bitterly. His father also embraced his feet and wept likewise. The Monk, unable to restrain himself, wept also. At last, controlling his grief, he said, "Be not afraid, dear parents, I will feed you." From that day forth he begged and fed them. If he got sufficient for his own wants he eat, but, if not, he fasted. If clothes were given him he presented them to his parents, and after they had worn them out, he patched and dyed them, and wore them himself. Through feeding his parents he became thin, like a dry leaf.

The Monks, who were his companions, then questioned him, saying, "Sir, you were once very handsome, but now you are rough, dirty, and withered; what ails you? Why do you give away the offerings made to you? It is not lawful."

He hid his head through shame and made no answer.

The Monks went to Buddha, and said, "Lord, this Monk makes away with the goods that are presented to him." The Lord then sent for him and questioned him, saying, "Dear sir, is it true that you give to men the things that are bestowed upon you as offerings?" The Monk replied, "It is true, Lord. I give them to my parents." The Lord replied, "Dear sir, it is well done, it is well done. Thou art one who walkest in 'the path.' In former ages I also supported my parents." The young Monk was comforted and the Buddha remained silent.

The Monks then asked the Buddha to relate the story of his former existence, and he related as follows.

In times long past, near Bārāṇasi, there flowed a stream, and on one side stood a village called Nesādagāma, and on the other bank there was also another village. Both were inhabited by fisher-folk, and governed by headmen who from their youth were friends, and had engaged to give their children in marriage to one another. In course of time to one was born a son, to whom he gave the name of Dukūla; and in the other's house was born a girl, to whom they gave the name of Pārikā (or Pārimā).

These two were very handsome, and, though of the fisher caste, would take no life.

When Dukūla was sixteen his parents said, "Dear son, our friend's daughter is very lovely, we wish you to marry her." But he, being one who had just been born from the Brahma heavens, closed his ears, and, though they pressed him again and again, refused.

The parents of Pārikā also pressed her to marry Dukūla, but she would not.

Dukūla then sent Pārikā a secret message, to the effect that she had better marry some one else, and she also sent a message to the same effect. The parents forced them to wed, but, nevertheless, they embarked not on the ocean of lust, but, with the consent of their parents, became hermits. Leaving their native villages, they retired to Himavanta, and following a tributary of the Ganges, called Migasammātā, they at last arrived in the forest. Sakka, becoming aware of their intention, directed Visakrom to prepare a cell for them.

Dukūla and Pārikā, following a path, came to their cell, and seeing, by the inscription, that it was intended for them, took off their ordinary garments and put on the hermit's dresses that had been prepared for them. They studied the Kāmāvacara Brahmavihāra, and became so imbued with lovingkindness that all the birds and animals loved them, and harmed them not. Every day they drew water from the stream, and went in search of fruits. Living apart, they kept the rules of ascetics most rigorously.

One day Sakka came to see how they were getting on, and,

foreseeing that their eyes would become blind, approached them, and, addressing Dukūla, said, "Reverend sir, I see that danger may befall you. Why do you not cohabit with your wife and obtain a son?"

Dukūla answered, "Lord Sakka, why dost thou say this? When we lived amongst men we hated their ways, and now that we have become hermits how can we act thus?" Sakka replied, "There is no need for you to do so, but, at certain times, stroke Pārikā's navel with your hand." He then took his departure.

When Dukūla told Pārikā she consented. Just then the Bodhisat was about to leave the Deva-heavens, so he took up his abode in the womb of Pārikā, who, in due course, bore a son, whom she named Suvannasāma. When Pārikā went into the forest in search of fruits and roots the Kinnari nursed him.

At the age of sixteen Suvannasāma was alone in the cell, whilst his parents had gone out, and a great storm came on. They took refuge beneath a tree on a mound, in which dwelt a huge serpent. The rain washing the smell of their bodies into the serpent's nostrils it became enraged, and spat forth its poison, so that they both became blind and unable to find their way home.¹ As his parents did not return at the usual time, Suvannasāma was alarmed, and determined to go and find them, so he went into the forest shouting Father! Mother!

When they heard him they answered, saying, "Do not come close, dear one, there is danger." So he reached out his staff to them, and told them to lay hold of it. Seeing they were both blind he first wept and then laughed. On their asking why he rejoiced, he replied, "Dear Father and Mother, I wept at the thought that you had become blind whilst still so young, but when I remembered that I should now have to take care of you, I rejoiced." He

¹ This blindness is explained as follows: "In a former existence Dukūla was a doctor and attended a rich man who would not pay him. Being angry he went home and told his wife. The wife said, 'Go back and give him some medicine that will make him blind again.' He acted on this advice, and the rich man again lost his sight."

then conducted them to the cell, and from that day took care of them, going daily to the forest in search of food. In this he was assisted by the Kinnaras.

Now at that time there reigned in the city of Bārāṇasi a king named Piḷiyakkha, who was so fond of hunting deer that he left his kingdom in charge of his mother, and went into the Himavanta to hunt them. One day, after following the course of the Migasammata, he came to the place where Suvāṇṇasāma was accustomed to draw water. Seeing footsteps he concealed himself in a thicket, holding his bow bent with a poisoned arrow ready.

In the cool of the evening, the Bodhisat, surrounded by deer, went down to the stream to draw water. Piḷiyakkha was astonished at the sight, and thought, "I have never seen anything like this before. Can it be a man or a Deva? I will draw near. If he be a Deva he will fly up into the sky, but if a Nāga he will sink into the earth, and I shall be unable to tell my nobles what it is that I met with. I had better shoot first and then see what it is." The Bodhisat had filled his pots and bathed, and, having put on his red garment, came up the bank. As he came Piḷiyakkha let fly his arrow, which entered at the right side and pierced him through to the left.

The Bodhisat, feeling that he was shot, and that the deer had all fled, carefully set down his water-pots, and, turning his face in the direction of the cell where his parents were, prostrated himself on the sand and there lamented.

(From this point the story is told in Pāli verse, somewhat in this fashion. In fact, the present form of the legend seems to be part of a miracle play.)

Sāma.

"Who has shot me with this arrow,
Me, so blameless, drawing water?
Brahman, Khattiya, or Vessa,
Lying hidden, who has shot me?"

Not for eating is my flesh fit,
 Nor my skin for ought adapted,
 Say, O friend, with what intention,
 Lying hidden thou hast shot me?"

Piḷiyakkha.

"I of Kāsi am the Rājā,
 I am known as Piḷiyakkha,
 Casting off my state for pleasure,
 Came I here to shoot the red deer.
 Skilful am I with the long bow,
 Far renowned for deeds of daring,
 Ne'er may elephants escape me
 Should they come within a bow-shot.
 Say of whom thou art the offspring.
 State thy name, thy tribe, thy father."

Sāma.

"I am of the tribe of Nesāda, and my parents call me Sāma. O King of Kāsi, behold me as I lie here bathed in blood, and pierced by thine arrow, as if I were a deer. See how I spit blood. Since thou hast mortally wounded me, I ask thee, O King, why thou hast shot me? Wast thou in search of a leopard's skin or the tusks of an elephant? Why hast thou shot me, O Rājā."

Piḷiyakkha.

"The deer that I aimed at, being near thee, was startled when it saw thee and fled. Therefore, overcome by anger, I shot thee."

Sāma.

"O King, how canst thou say this? There is not a deer in the whole forest that would flee at the sight of me. From the time I began to know my own intelligence, from that moment neither deer nor other wild beasts fled from me. From the time that I first put on the red

garment and attained youth, from that moment the animals fled not at my approach. O King, the Kinnaras, who dwell on the heights of Gandhamādana, are a timid folk, but joyfully they accompany me in the forest and delight in my presence. Would a deer, then, be startled on seeing me?"

Piḷiyakkha.

"O Sāma, why do I speak falsely? The deer was not startled by thee; but in anger I let fly the arrow. Whence dost thou come, O Sāma, and by whom wast thou sent to draw water in the river Migasammata?"

Sāma.

"Blind are my father and mother, whom I cherish in this vast forest. For them I draw water, coming to the Migasammata.

"Alas! they have but food for six days, and if water be not brought them they will die. My inability to see my parents is a far greater misery than the wound of this arrow. As for the pain caused by this arrow, all men will have to bear pain in hell. But if I see not my parents the smart will be far greater.

"Alas! my parents will be left weeping for me, solitary and helpless. Even now, O King, they are bewailing my absence, and wandering through the forest calling for Sāma. This thought, indeed, is like a second arrow that rends my heart. Ne'er again shall I behold those dear blind ones."

Piḷiyakkha.

"Weep not, O lovely Sāma, I will take up thy duties and feed them in this vast forest. I, so skilled with the bow; I, who am so rough and cruel; I will take upon me thy duties and feed thy parents; feeding them with fruits and meat left by the lions and tigers. O Sāma, where is their dwelling? Point it out quickly, and I will look after them as thou didst."

Sāma.

“By this footpath, O Rāja, from the spot where I lie dying, having gone not half the distance that a man’s shout may reach, there thou shalt find my parents’ dwelling; there are my father and my mother. Thither go and support them, Rāja.

Hail to thee, O King of Kāsi!
 Hail to thee Kāsi’s protector!
 My blind father and my mother,
 Feed, I pray thee, in this forest.
 Raising to my head my clasp’d hands,
 I implore thee, Kāsi’s Rāja;
 To my father and my mother
 My last loving words deliver.”

The Rāja promises to give the message and Sāma faints. Seeing that he had stopped breathing, and was growing stiff, the king became terrified, and, raising his hands to his head, lamented loudly, making the echoes resound with his cries, saying, “Formerly I thought not of death, but now that I see this Sāma dead before my very eyes, I know death must come to all men. But now he was speaking to me, and now through the power of this poisonous arrow he will speak no more, and I, who have slain this innocent one, must go to hell. For ages and ages I shall suffer, and I shall be known and reviled in every village as the king who did this terrible thing. Who is there in this vast forest, remote from men, who can revile me? In the towns and villages where men congregate let the memory of this sin be made known. Now I know that death must come to all, for I have seen it.”

When Piḷiyakkha was thus bewailing his wretched fate and wickedness, the Devi Bahusundarī, who dwelt on the Gandhamādana peak, and who watched over the Bodhisat like a mother, looked out to see how things were going with him, and seeing that he had been shot with an arrow, and that Piḷiyakkha was loudly lamenting over him as he lay on the silvery sands of the Migasammata, said, “Verily, if

I do not go quickly my son will die, Piḷiyakkha's heart will break, and in consequence Sāma's parents will die of starvation. If Piḷiyakkha takes the water-pots to Sāma's parents he will be able to tell them, and bring them to the place where Sāma is lying. If he brings them there, both Dukūla, Pārikā, and myself will make a solemn asseveration, the power of the poison will disappear, and Sāma recover his health. Dukūla and Pārikā will also regain their sight, and King Piḷiyakkha, having listened to the Law preached by Sāma, return to Bārāṇasi, make great offerings, and on his death go to Deva-land."

Bahusundarī, therefore, flew to the river Migasammata, and, hovering in the air, unseen, thus addressed Piḷiyakkha.

Bahusundarī.

"An evil deed hast thou done, Mahārāja, for thou hast slain three innocent persons with one arrow. Come hither and I will instruct thee how to support those blind ones, and so obtain a blessed hereafter."

On hearing these words Piḷiyakkha resolved to devote himself entirely to the support of Dukūla and Pārikā. Then doing reverence to the corpse, and covering it with flowers, he poured out a libation and passed thrice round it. Then, after doing reverence to the four quarters of the heavens, he lifted the water-pots, with a heavy heart, and took the path leading southwards.

Dukūla.

"Whose is the sound of these footsteps? Can it be a man who comes hither? They are not the footsteps of Sāma, for he treads lightly. Who art thou, good sir?"

Piḷiyakkha.

"I am the Rāja, of Kasi, and I am named Piḷiyakkha. In pursuit of the red deer I have left my kingdom. Skilled am I in the use of the bow and well known for my strength. No elephant that comes within reach of my arrow can escape."

Dukūla.

“Hail Mahārāja! May thy coming be propitious. Make known thy wishes. Here are tinduka and other fruits sweet and pleasant. Eat them, Mahārāja, for they are choice ones. Here, too, is cool water brought from the mountain rill. Drink, Mahārāja, drink freely.”

Piṭṭiyakkha.

“Who, then, has brought ye these fruits, O blind ones? Ye have so choice a collection that I think ye are not really blind.”

Dukūla.

“O Rāja, these fruits were not brought by us, but by our son, our youthful Sāma. A youth of goodly mien. He has taken his pitcher to the Migasammatā to get water for our use and ought to be returning.”

Piṭṭiyakkha.

“Alas, hermits, I have slain with a poisoned arrow the beautiful Sāma, who supports you. That Sāma whose locks are long and black. This Sāma, whom I have unfortunately slain on the banks of the Migasammatā, lies blood-stained on the silvery sand.”

Pārikā.

“Dukūla, who is this who speaks of the death of Sāma? At his words I tremble as though my heart would break.”

Dukūla.

“It is the Lord of Kāsi, who says that he has slain Sāma whilst shooting deer near Migasammatā. Be not angry.”

Pārikā.

“Why should I not be angry when he has slain our darling son?”

Dukūla.

“Pārikā, though he has slain the dear son who supported us in our blindness, it is not good to be angry. Anger brings not a good result.”

Dukūla and Pārikā beat their breasts and wail.

Piṭiyakkha.

“Alas! Dukūla and Pārikā, I have slain your Sāma. Weep not thus for your dear one, for I will support you in this desolate wilderness. I am skilled in the use of the bow, and will supply your wants. Flesh and fruits will I bring to you, and cool water from the spring. Be not afraid. I desire not to be Rāja, but will wait upon you till my life’s end.”

Dukūla and Pārikā.

“’Tis not lawful, Mahārāja, that thou shouldst wait upon us. Thou art our Lord, and we venerate thy feet.”

Piṭiyakkha.

“O hermits, who are of the tribe of Nesāda, henceforth ye shall be honoured. Thou, Dukūla, shalt be my father, and thou, Pārikā, my mother.”

Dukūla and Pārikā.

“Hail to thee Rāja, of Kāsi! Hail to thee, Kāsi’s protector! With supplicant hands we entreat thee to lead us where Sāma is lying, so that when we have caressed his lovely face and feet we may ourselves follow in his footsteps.”

Piṭiyakkha.

“My friends, Sāma, whom, alas, I have killed with my arrow, is dead in this vast forest of Himavanta, that is full of all manner of terrible beasts. For this night, I pray you, remain in your cells.”

Dukūla and Pārikā.

“Though in this far-stretching forest there are beasts in hundreds and thousands we fear them not in the slightest, no hurt nor harm will they do us.”

The Buddha.

O Bhikkhus, Piḷiyakkha, being unable to prevent them from going, took them by the hand, and led them to the place where Sāma was lying.

On beholding (P. *Disvāna patitam Sāmam*: though they were blind) Sāma lying in the forest besprinkled with dust, like the sun or the moon that has fallen to the earth, his mother, afflicted by grief, then solemnly made an asseveration.

Pārikā.

“By virtue of the fact that my son Sāma strictly performed all the duties of a Brahmaçāri: by the virtue of those duties may the poisonous venom of the arrow disappear.”

“My son Sāma was ever truthful: by the power of that virtue may the poison disappear.”

“My Sāma was ever dutiful to his parents: by the power of that virtue may the poison disappear.”

“My Sāma was ever respectful to his parents and his elders: by the power of that virtue may the poison disappear.”

“I loved my Sāma more than life: by the power of that love may the poison disappear.”

“If there be any merit accruing to thee, dear son, or to me, or thy father, of which we have taken no account: by virtue of that merit may the power of the poison pass away.”

Dukūla, perceiving a slight movement, cried out, “My son still lives,” and then proceeded to make an asseveration in the same words. Sāma rolls over on to his other side, and the Devi Bahusundarī continues:

Bahusundarī.

“Long have I dwelt in Gandhamādana. None other have I loved but Sāma, who was as my own son: by the power of this love may the poison be assuaged.”

“As the forests of Gandhamādana are full of sweet scents, and there is not a single tree therein that is not sweet scented, so may the venom of the poison pass away.”

The Buddha.

Dear Bhikkhus, as soon as Bahusundarī had completed her asseveration the power of the poison disappeared, like rain drops from a lotus leaf, and Sāma rose up quickly with his wound healed, so that one could not tell where he had been hit.

By the power of the Devi they were all transported back to Dukūla's cell, and Dukūla and Pārikā recovered their sight.

Sāma.

“O revered ones, behold your Sāma once more restored to health. Weep not, I pray, any longer, but speak only that which is pleasant.”

(Turning to Piḷiyakkha.)

“O Rāja, of Kāsi, may thy coming be propitious. If there is anything in this place that thou desirest, speak. Tinduka and other sweet fruits, mangoes, oranges, and citrons, all are here; take, eat, I pray thee. Here is water from the deep pools of the mountain stream—cool and refreshing. Eat and drink, O Rāja.”

Piḷiyakkha.

“O Sāma, I know not what to believe. Everything around me is in a haze, for I see thee again, O Sāma, risen from the dead. How didst thou come to life again?”

Sāma.

“Mahārāja, thou thoughtest that one who had become unconscious by reason of excessive pain was really dead. Mahārāja, men think that a man is dead when his breathing is stayed by reason of his ceasing to breathe.”

“Or his mother or his father
Should a mortal rightly cherish,
Verily the gods will heal him,
Him, supporter of his parents.
Or his father or his mother
Should a mortal rightly cherish,
In this life all men extol him,
In the next he dwells in heaven.”

Piḷiyakkha.

“Greatly have I been deluded
All confuses and perplexes :
I take refuge with thee, Sāma,
Be, I pray thee, my protector.”

Sāma.

1. “O Mahārāja, of pure Khattiya race, if thou keepest the law and supportest thy father and mother, thou shalt attain Sagga.”
2. “O Mahārāja, of pure Khattiya race, if thou keepest the law and supportest thy wife and children, thou shalt attain Sagga.”
3. “O Mahārāja, if thou keepest the law towards thy friends and nobles, thou shalt attain Sagga.”
4. “O Mahārāja, if thou keepest the law to thy chiefs and thy army, thou shalt attain Sagga.”
5. “O Mahārāja, if thou rulest thy towns and villages according to the law, thou shalt attain Sagga.”
6. “O Mahārāja, if thou rulest thy kingdom and its borders according to the law, thou shalt attain Sagga.”

7. "O Mahārāja, if thou doest rightly to Sāmanas and Brahmans, thou wilt attain Sagga."
8. "O Mahārāja, if thou actest rightly to all animals and birds, thou wilt attain Sagga."
9. "O Mahārāja, by practising the law, thou wilt attain Sagga."
10. "O Mahārāja, act according to the law. By so doing both Inda, the Brahmas, and other Devas obtained their abodes."

When the Bodhisat had thus instructed him, and taught him the five commandments, King Piḷiyakkha, after doing reverence, returned to Bārāṇasi and made a great offering. At the end of his days he went to Deva-land.

Sāma and his parents, at their death, went to the country of the Brahmas.

The Buddha then summed up the Jātaka, saying, "The Rāja, who was then Piḷiyakkha, is now Ānanda; the Devi Bahusundarī is now Upalavaṇṇa, the second amongst my Bhikkhunis; Sakka is now Anuruddha; Dukūla is Mahā-kassapa Thera; Pārikā is now Bhaddakapila Therī; and Suvāṇṇasāma is I, the Buddha.

Note.—Since writing the above I found a similar account of this Jātaka in Rajendralāla Mitra's "Indo Aryans," p. 203.

ART. XIV.—*Kumbha Jātaka or the Hermit Varuṇa Sūra and the Hunter.* Translated from the Burmese by
R. F. ST. ANDREW ST. JOHN, M.R.A.S.

IN times long past, when Brahmadata reigned in Benares, a certain hunter, who dwelt in the land of Kāsi, went one day to the Himavanta forest in search of elephant tusks, yāk tails, etc. Now in a certain part of the forest, it happened that there was a tree, in which there was a hollow place like a large pot, which became full of water during the rains, and round about it grew a number of fruit trees, the fruit of which dropped into this water when they were ripe. The birds also dropped grains of rice into it when they were eating in the branches of the tree, and the whole becoming fermented by the summer heat, produced a red liquor which was pleasant to the taste. When the birds drank this liquor they became intoxicated and fell to the ground, but when they had slept off the effects, they flew away singing sweetly. The hunter chancing to pass by this tree, saw the birds and monkeys lying about, and thought they had died of poison, but when he saw them get up, after a little time, and go away he felt reassured, and had the curiosity to drink the water in the hollow of the tree. Finding that it had a pleasant taste, and that it also made him feel very merry, he stayed there for some days, eating the birds which he picked up there, and amusing himself by dancing. Not far from that spot there dwelt a hermit, whose acquaintance he had made, so the hunter determined to go and tell him of his wonderful discovery and get him to try the water too; having filled a bamboo bottle with it, and taking some roast birds, he proceeded to the hermit's cell, and presented them to his friend. They both ate and drank together, and the

hermit got so fond of this liquor that he became known as "Varuṇa sūra." He gave up his ascetic life, and went about with the hunter to all the villages, selling this wonderful liquor. At last it came to the ears of the king, and he sent for them. When they were brought into his presence, they made an offering of some of their liquor, and the king enjoyed it so much that he got very drunk, and soon finished all they had. He then asked for more, and Varuṇa and the hunter promised to go and get some.

The trade at last became so brisk that they determined to set up a regular brewery in the city, and from the king downwards all the people took to drinking, and were completely ruined. The hunter and Varuṇa thereupon removed to another city, and in course of time Benares, Mihtila, Takshasila, Kosambhi, Pataliputra, and Sakéta were visited, and the inhabitants reduced to a state of penury. From Sakéta the pair went to Savatthi, where reigned a king named Sabbamitta (the friend of all), who made much of them, and gave them all the requisites for brewing. In order to keep the mice away from the rice, they tied a cat near each of the vats, and the cats licking up what trickled from them, became drunk and went to sleep. The mice came and bit off the cats' ears, tails, and whiskers. People seeing this, told the king that his cats were all dead, and the king, thinking they had been poisoned, ordered that Varuṇa and the hunter should be put to death and the pots broken; but as the cats soon woke up and began to play about, the king came to the conclusion that the liquor must be pleasant, directed the release of the prisoners, and having erected a great booth in the midst of the city, and sitting there on his throne with all his nobles, commenced a series of drinking bouts. The god Sakka, feeling uncomfortable, roused himself to see who was in need of assistance, and seeing what was going on at Savatthi, thought that if that sort of thing were allowed, all Jambudvipa would be ruined; so, taking the form of a Brahman, with a bowl of liquor in his hand, he displayed himself in the air right in front of the king, and cried out, "Will you buy this bowl?" King

Sabbamitta, on seeing him, said, "O Brahman, whence comest thou, and what is that in thy pot?" Sakka answered, "O king, listen unto me; this bowl contains neither butter, nor oil, nor molasses, nor honey, but is filled with every kind of evil. He that drinks intoxicating liquors reels to and fro; he falls down precipices, into pools of water, and into the deep mire. Being unable to control himself, he is like the ox that eats the grass that he has defiled, and like one that has no religion. He is like those heretics who walk about naked and are without shame. His mind being diverted from the right path, he is addicted to slothfulness, and when he arises from the place where he has laid himself, he can neither control his head nor his limbs. He is puffed up with pride, and saith, 'Who is like unto me?' He is the ruin of his family, and is slain by the hand of others. He speaks words that he ought not to utter and is ruined utterly. He abuses his father and mother and behaves with his mother-in-law and sister-in-law after the manner of brute beasts. The woman who is a drunkard, respecteth neither her parents-in-law, nor her husband, nor even her own father and mother. The drunkard slays even the Brahman, who is the teacher of that which is good, and falls into the lowest hell. He speaketh not the truth, nor does he even know that which is wrong. He is beset by disease and dies of madness. Who then ought to drink intoxicating liquors, which are like unto poison? Through drunkenness the ten princes, the sons of Andakavanna,¹ fought and slew one another on the shore of the ocean. Through the use of intoxicants, life is shortened, how then can he that is wise drink thereof? O king, I have related to you the evils contained in this vessel; if you still desire to purchase it, do so: you are warned of its nature." On hearing this, King Sabbamitta returned thanks and said, "O Brahman, my father and mother never told me this, but thou, O Brahman, hast done me a great benefit. I will listen to

¹ What is the story of King Anḍakavanna?

thy instructions, for you desirest my welfare. I will reward thee with the revenue of a village that produces one hundred thousand pieces of silver, and I will give unto thee an hundred hand-maidens, seven hundred oxen, and ten chariots drawn by thorough-bred horses." Sakka answered, "O king, be thine the slaves, the villages, the oxen, and the chariots. I am Sakka, King of Tāvātimsa; live well, eschew that which is evil, and follow the good path that leads upwards." Having thus spoken, he returned unto his heaven, and King Sabbamitta, in accordance with the advice of Sakka, caused all the pots of liquor to be broken, and henceforth observing strictly his religious duties, he acted in accordance with the Law and obtained the reward of Devaland.

Sabbamitta is now Ananda, and Sakka is now I, the Buddha.¹

¹ The Kumbha Jātaka is No. 512 in the Pāli. The above version is adapted from one I contributed to the Indian Magazine.

ART. IV.—*Bhūridatta Jātaka Vatthu*. By R. F. ST.
ANDREW ST. JOHN, M.A.

PREFATORY REMARKS.

THIS translation has been made from a Burmese copy printed at the Hanthawati Press, Rangoon, but there is nothing to show whence the text was taken. I have also made use of a manuscript taken from the Mandalay Library, and now at the India Office. The *gāthā*, which in many places seem to be imperfect, are not given in the shape of *gāthā* in the Mandalay copy. In some cases the Burmese translation was redundant, and in others defective, so in translating them, though not a Pāli scholar, I have done my best to stick to the Pāli text, receiving some valuable assistance from Prof. Rhys Davids. The *Jātaka* is No. 547 in the Ceylon List, and what is called one of the Greater *Jātaka*, probably composed at a late date, as it refers to the *Paṇḍara Jātaka*, No. 521 [vol. v. p. 75, of Fausböll], which I have translated in a note from another Burmese source.

The object of this very remarkable *Jātaka* is to set forth the general wickedness of Brahmins and the arguments in their favour given by *Kāṇārittha*, who in a former birth had been a sacrificial Brahmin, which arguments are refuted at length by the Bodhisat *Bhūridatta*. There are two points to which I would draw special attention, which may throw light on the date or period at which it was composed.

1st. In the twenty-first stanza of the first discourse (F. 157) there is a reference to certain practices in the country of Kamboja, which apparently has no connexion with what goes before.

2nd. The appellation of the snake-charmer—*Alampayano*. A derivative of this word, viz. *Alampay*, is now used in Burmese to denote a person who is skilled in catching snakes (*vide* Judson's Dictionary), and it may be argued

that this word was taken from the name of this snake-charmer celebrated in Jātaka-lore. I think, however, that there is evidence to show that it was not the man's proper name, but the name of the trade, for I find that the words used by the snake-charmer himself in relating the story of the Garuḷa are, *Alampāyaṇamantanāma* "the charms of a snake-charmer."

The word, therefore, I take it, has its derivation from *Alam* implying *full, sufficient*, and *pāya* *drinking* or *having drunk*. It may also be noted that the same word occurs in the *Sudhammacari* Stories, which I have given in *Folk Lore Journal*, vol. vii. part iv. p. 311, and that the Princess *Sudhamma-cari* is said to have been the daughter of *Madda*, a *Rājā* of *Kamboja*.

It is much to be regretted that books which appear to be published by the "Text-book Committee of Rangoon" are not more carefully edited. They are full of errors.

P.S.—Since the above was written Professor Fausböll has had the very great kindness to favour me with a copy of his transcript of the Pāli verses of this Jātaka. It would have been impossible without his aid, so graciously given, to restore the right reading of many of them.

BHŪRIDATTA JĀTAKA.

(From the Burmese.)

CHAPTER I. (*Nagara*.)

One day, when the most excellent Buddha was residing in the *Jētavana* Monastery, he came into the hall, and, sitting down, looked round at the *Rahans* assembled there. Seeing amongst them some laymen who were keeping the fast-day, he took them as the subject of his discourse, and said, "O devout laymen, ye do well in keeping the fast; but, inasmuch as ye have me to give you instruction, you must not think overmuch of your devoutness, for in past times there have been others who, though they had no teacher, relinquished great wealth in order to keep the fast."

At their request he then related the following birth-story.

In times long past, when Brahmadata reignèd in Bārāṇasi, he appointed his eldest son to be Uparājā; but, seeing that he had accumulated much wealth and many adherents, he feared that he might become a source of danger to the throne, and said, "Dear son, I pray you depart into some other country, until I shall have passed away, when you can return and assume the royal estate, which is your inheritance." The Prince, obedient to his father's commands, left his country as a solitary wanderer, and took up his abode in a hut in a valley near the river Yamunā, where he assumed the garb of an ascetic, living on the fruits which he found in the forest. At that time a certain Nāga lady,¹ who had lost her husband, came up from Nāga land, and, seeing the Prince's footprints on the river shore, followed them till she came to the hut. The Prince being absent, in search of fruit, she entered, and, seeing his couch of dead leaves and other utensils, reasoned thus with herself: "This hut belongs to a hermit: I will try him in order to find out whether he be a real ascetic, or only some person who is pretending to be one. If he be a real ascetic he will have no carnal desires and refuse to sleep on a couch that is adorned. If, however, he does recline on it, he will not be a real hermit, and will be willing to become my husband and dwell with me in this forest." She then went down to Nāga land, and, bringing thence some fairy flowers, spread them on the couch and withdrew.

In the cool of the evening the Prince came back to his hut, and, seeing the flowers, exclaimed, "Who on earth can have done this?" He then made his supper and fell asleep upon the bed with sensations of delight. In the morning he got up, and, having swept out his cell, went again in search of fruits. When he was gone, the Nagini came again, and, seeing that the flowers were faded and crushed, said, "Evidently this is no hermit, but a man of ordinary passions." She then removed the old flowers and strewed the

¹ The Pāli is *matapatikā nāgamāpavikā*.

that with fresh ones. The second night the Prince was again very much astonished, but slept on the couch. In the morning he went out and concealed himself in the bushes near his hut to watch, and, on seeing the lovely Nagini, came out full of love for her, and asked her who she was. The lady replied, "My lord, I am a Nagini, and my husband is dead. Whence come you, my lord?" The Prince told her that he was the son of the Rājā of Bārāṇasi, and proposed that they should dwell together. The Nagini at once agreed, and caused a splendid fairy palace to spring up, in which they dwelt with all manner of delights. In due course the Nagini bore a son, whom they named Sāgara, because he was born near the sea; and when he was able to run, she had a daughter, whom they called Samuddaja for the same reason.

Not many years after this a hunter of Bārāṇasi came that way, and, recognizing the Prince, told him all that was going on. He told the Prince he would tell the Rājā all about him, but, on reaching Bārāṇasi, found that the Rājā was dead. On the seventh day after his decease the funeral took place, and then the nobles consulted, saying, "Sirs, a country that is kingless cannot ward off the thorns of strife, and as we know not where our Prince is, we are powerless. We had better make ready the consecrated car¹ and send it forth in search of a king." Whilst they were thus deliberating, the hunter returned and reported his discovery. As soon as the nobles heard the news, they rewarded the hunter, and proceeded with a great retinue as the hunter directed them. On reaching the Prince's dwelling, they told the Prince that he must return with them and take up the reins of government. Upon this the Prince went to his wife and said, "Lady, my father has departed this life for that of the Devas, and the nobles have come to ask me to assume the royal estate: let us both go and reign in Bārāṇasi, which is twelve yojana in extent; you, my queen, will be the chief of 16,000 ladies." But

¹ Consecrated chariot (phussaratho), in which have been placed the four great elements (mahābhūtā), viz. earth, air, fire, water.

she answered, "My lord Rājā, I cannot, for I am endowed with a poison (or flame) which shows itself on the slightest feeling of irritation, and though I feel strongly that I ought to live with my husband, yet if I were to accompany him and anything were to arouse my anger, those who were the cause would be reduced to fine ashes : for this reason I cannot go with you." Next morning she entreated him as follows : "My dear lord, since I cannot accompany you, and these children of ours, though Nāgas, are still to a certain extent human, be kind to them, if you really love me. Being of a race that lives in the waters, they are very tender, and cannot bear the rays of the sun ; cause therefore, I pray you, that they make vessels to hold water, in which they may be conveyed, and when they arrive at Bārāṇasi have a tank made for them to sport in." Having thus spoken, she passed round him by the right hand and, after saluting him and embracing both the children, departed weeping to serpent-land.

So the Rājā, heavy at heart and with brimming eyes, went forth from their palace to where the nobles were waiting for him, and when they had poured over him the water of consecration, he directed them to prepare the vessels in which to carry his children. When the vessels had been prepared, he directed that they should be placed on wheels and filled with water. In course of time they got to Bārāṇasi, which was decorated for the occasion, and remained for seven days in a great pavilion surrounded by singers and dancers, whilst the nobles drank sweet liquors.¹ The Rājā then ordered a lotus tank² to be made for the children to play in.

One day, when they were letting the water into the tank, a tortoise got in by accident, and being unable to get out concealed himself there. When the Prince and Princess were swimming about, one day, it put its head above the water and looked at them. The children, seeing the tortoise, fled in terror to their father, and told him there was a

¹ Māhāpanam, great enjoyment, or big drink.

² Pokkharāṇi.

demon in the tank. The King summoned his attendants, and ordered that the tortoise should be caught. When it was found and brought, and the children declared that it was the demon that had frightened them, he ordered that it should be punished.

One nobleman suggested that it ought to be pounded in a mortar, another said that it ought to be boiled and eaten, another that it should be roasted; but one noble who was afraid of water, suggested that it should be thrown into a whirlpool in the river Yamunā. On hearing this, the tortoise put out its head and said, "O Rājā, what have I done? It would be a terrible punishment to throw me into a whirlpool, and I am ready to undergo any punishment rather than that."

The King, being very angry, at once ordered that the tortoise should be thrown into the whirlpool, and when the sentence had been executed, the tortoise was sucked down by the current to serpent-land.

Just then a son of Dhatarat̥ṭha, the Nāga king, was sporting in the whirlpool, and seeing the tortoise, ordered it to be seized; whereupon the tortoise, who saw himself in a worse plight, cried out, "Friends, why do you, who are the servants of Dhatarat̥ṭha, treat me so roughly? I am an ambassador¹ from the Rājā of Bārāṇasi, named Citta-cūḷa, and he has sent me to inform your lord Dhatarat̥ṭha that he wishes to give him his daughter in marriage. Take me before your Rājā." When the Nāga youths heard this, they took him before the Rājā. But the Rājā was displeased and said, "The Rājā of Bārāṇasi ought not to have sent such an ugly fellow as this as his ambassador."

The tortoise called out, "O Rājā of the Nāgas, why do you say this? Ought an ambassador to be as tall as a palm tree?² Ambassadors, whether they be tall or short, are estimated after the manner in which they perform their duties. O Rājā, my master the King of Bārāṇasi has many ambassadors: on land he employs men, and in the air

¹ Dūto, an emissary.

² Tālo, Corypha.

birds; I am Cittacūla the tortoise, no common tortoise, but a nobleman and bosom friend of the Rājā; do not revile me."

Then the King of the Nāgas inquired on what business he had been sent, and the tortoise answered, "My lord, our master has made friends with all the kings who are on the face of the earth, but has not yet made an alliance with Dhataratṭha, the King of the Nāgas; he is, however, willing to give you his daughter Samuddajā in marriage, and ordered me to come to your majesty and inform you. Do not delay, O Rājā, but send some messengers with me to arrange the day for the wedding."

Dhataratṭha, being pleased at this speech, summoned some of the Nāga youths, and directed them to go to Bārāṇasi and arrange the wedding. So they went with the tortoise; but just before they got to Bārāṇasi, the tortoise, seeing a pool of water handy, slipped into it and hid himself under pretence of gathering lilies as a present. After waiting some time for the tortoise, they went on, and taking human form went into the presence of the Rājā.

The King asked them why they had come and they answered, "Your Majesty, we have been sent by Dhataratṭha, the King of the Nāgas, and we trust that your Majesty is in good health." The Rājā then asked them what special business they had been sent on, and they said:

1. Yaṃ kañci ratanam atthi Dhataratṭha-nivesane,
Sabbani te upāyantu; Dhitarāṃ dehi Rājino.

"Whatever treasure there is in Dhataratṭha's palace,
Let all by thee be acquired; thy daughter give to the
Rājā."

On the King hearing this, he was enraged, and answered:

2. Na no vivāho nāgehi katapubbo kudācaṇaṃ
Taṃ vivāhaṃ asaṃyuttaṃ,¹ katham amhe karomase.

¹ Asaṃyuttaṃ, according to B.M.S., means a *bestial union*.

“Not we a wedding with serpents contracted ever
aforetime,
That wedding, that improper union, how can we
(human) perform it?”

Hearing this, the Nāga youths thought, “Of a truth this Rājā belongs not to a race that is suitable to match with our King Dhatarat̥ṭha, and yet he sent his ambassador Cittacūḷa to say he would give his daughter: we must display our power, and frighten this King of Bārāṇasi, who has insulted our Rājā.” So they said :

3. Jīvitam nūna mocattam¹ rat̥ṭham vā manujādhipa
Na hi nāge kupitamhi ciram jivanti tādisā.

“Surely now, both life and kingdom are rejected by
thee, Rājā,
Should the serpent-king be angry, such as thou art
would not live long.”

4. Yo tvam deva manussosi iddhimantam² aniddhimā
Varuṇassa niyam puttam Yamunam atimaññasi.

“Thou, who art of men a ruler, him almighty, thou
so puny,
Varuṇa’s own son, Yamunā,³ do’st thou purposely
insult then ?”

The Rājā of Bārāṇasi exclaimed :

5. Nātimaññami rājānam Dhatarat̥ṭham yasassinam
Dhatarat̥ṭho hi nāgānam bahūnam api issaro.

“Indeed I despise not your king Dhatarat̥ṭha the
famous,
Dhatarat̥ṭho, forsooth, of Nāga-hordes many the ruler.”

¹ The B.M.S. reads cattam.

² Though iddhimo is given by Childers as *supernaturally powerful*, it is not so in Burmese translation.

³ Yamunām, the Burmese translates as *beneath Yamunā*, and not as a patronymic.

6. Ahi mahānubbhāvo pi na me dhitarāma arāho
Khattiyā ca Videhānam abhijātā Samuddajā.

“A serpent, though he be mighty, is not of my
daughter worthy;

A princess she of Videhas, high-born lady Samuddajā.”

On hearing this, the young Nāgas were very wroth and said, “Though we could now slay the King of Bārāṇasi, with the breath of our nostrils, since we are under our master’s order to arrange a marriage and not commit destruction, it will not be right for us to do so; so we will go and report the matter to our Lord.” They therefore returned to serpent-land, and on arrival there the Serpent King questioned them, saying, “Dear sirs, how is it? Have you brought the Princess Samuddajā?” The enraged messengers answered, “O Rājā, you sent us to the King of Bārāṇasi without knowing the truth of the matter; if you are angry and desire to slay us, do it here in serpent-land. The Rājā of Bārāṇasi was puffed up with pride and reviled thee.” Thereupon the Serpent King cried:

7. Kambalassatarā uṭṭhentu sabbe nāge nivedaya
Bārāṇasim pavajjantu mā ca kiñci vihethayun.

“Let the Kambals¹ and Assatars rise, the serpent hordes
(quickly) inform,

Bārāṇasi let them invade, but let them not hurt any one.”

When all the serpent tribes had assembled, they said, “O Rājā, if we are to go to Bārāṇasi and slay no one, what are we to do?” And the Rājā answered:

8. Nivesanesu sobbhesu rathiyā caccāresa ca,
Rukkhaggesu ca lambantu vitātā toraṇesu ca.

“Into the houses, the gardens, into the streets and the
markets,

Upon the trees, too, entwining, spreading yourselves
in the gateways.”

¹ The Kambalo (a woollen cloth) and Assataro (mules) were Nāgā tribes.

9. Aham pi sabbesetena mahatā sumaham puram
Parikkhipissam bhogehi Kāsinam janayam bhayam ti.
“I too, white-shining all over, enormous, to this
spreading city,
On all sides enwrapt by my coils, to Kāsi-men I will
cause terror.”
10. Tassa taṃ vacanaṃ sutva uragū 'nekavaṇṇiṇo
Bārāṇasim pavajimsu na ca kañci vihethayun ti.
“The instant they heard his order, those serpents of
various hue,
Bārāṇasi city pervade, but never a one do they injure.”
11. Nivesanesu sobbhesu rathiyā caccaresu ca
Rukkhagesu ca lambimsu vitatā toraṇesu ca.
“Into the houses, the gardens, into the streets and the
markets,
Upon the trees too they twisted, spreading themselves
on the gates too.”
12. Te su desvāna lambantā puthu kandimsu nāriyo
Nāge soṇḍikate¹ diavā passasante muhum muhum.
“On these, when they saw them entwining, great was
the wailing of women ;
The snakes' hoods distended beholding, their hissings
repeated in rage.”
13. Bārāṇasim pavyadhita āturā samapajjatha
Bahā paggayha pakkandum dhitaram dehi Rājino.
“In Bārāṇasi then, the people sore stricken with terror
and dread,
Cried with their hands clasped in prayer, ‘Thy daughter
give to the Rājā.’ ”²

¹ Soṇḍikate is translated in B.M. *having their hoods expanded.*

² The above verses (10 to 13) are not given in the Rangoon edition, but are from Professor Fausböll's M.S., and also in the Mandalay M.S.

Thus they spread themselves all over the city of Bārāṇasi in the houses, the streets, and water-tanks, at midnight.

And the four young Nāgas who had acted as ambassadors, twining their bodies round the legs of the couch on which the King was sleeping, spread out their hoods and showed their fangs and hissed loud enough to split his head. Dhataratṭha the Nāga King, too, overshadowed the whole city. Those who woke up in the night and stretched out their hands or feet felt nothing but hissing serpents, and shrieked out "Alas! the serpents, the serpents." Some struck lights, and looking out saw the serpents writhing and twining themselves all over the gates and battlements and with one voice shrieked and wailed. So the whole city was in confusion, and when the day dawned, all the people, from the King downwards, were in a state of terror and cried out, "O great Lord of the Nāgas, why do you thus torment us?" The serpents answered, "Your king sent an ambassador to our king promising his daughter in marriage, and afterwards treated our ambassadors with contumely, acting deceitfully and treating our king as though he were nought but a brute beast; verily if your king gives not his daughter to our king, we will destroy this city and all its inhabitants."

On hearing this, the people answered, "O great Nāgas, be not afraid, but open a road for us to go to the palace and we will entreat our king." So the Nāgas allowed them to pass, and the people assembled at the door of the palace and wept with a great lamentation. The Queen, too, with all the ladies of the palace, cried out, "O Rājā, give your daughter Samuddajā to the King of the Nāgas." The four young Nāgas round the King's couch cried out, "Give, give!"¹

So the King of Bārāṇasi was stricken with terror and shrieked out thrice, "I will give my daughter Samuddajā to Dhataratṭha the king of the Nāgas."

When he had uttered these words, all the Nāgas retired

¹ This is the rough translation of verses 10 to 13.

to a distance of three leagues from Bārāṇasi and dwelt in a city which they had built for the purpose; they also sent suitable presents for the Princess. The Rājā of Bārāṇasi received the presents and informed the messengers that he would send his daughter in due state. He then sent for Samuddajā and taking her to an upper chamber in a turret of the palace, opened the window, and said, "My darling daughter, look at that beautiful city. I am going to give you in marriage to the Rājā of that city, where you will be a queen. It is not far from here, and when you call to mind your parents, it will be easy to return and see them." Having thus spoken persuasively, he caused her to wash her head, and when she had been decked in jewels and rich garments, he sent her in a carriage¹ with a retinue of nobles. The nobles of the Nāgas also came out to meet her with great honour. They then entered the Nāga city and presented her to the King, who sent them back to Bārāṇasi with rich presents. The King of the Nāgas placed the Princess in a splendid palace on a magnificent couch surrounded by Nāga damsels in human form, where she soon fell into a deep sleep.

Then Dhataratṭha, accompanied by all his hosts, departed thence to serpent-land, and when the Princess woke up and saw all the Nāga palaces and gardens, which were like those in the land of the Devas, she inquired of her attendants, saying, "This country is very splendid and not like my own native land, whose country is it?" and they answered "Lady, it is the city of your lord and husband, Dhataratṭha, the King of the Nāgas; it is not suitable for those who have not acquired merit. Since you have acquired merit, you have obtained this fairy dwelling-place and wealth." King Dhataratṭha issued a proclamation to be made by beat of drum throughout all serpent-land, saying, "Let no one dare show himself to Queen Samuddajā in serpent form." So the Princess dwelt happily with Rājā Dhataratṭha, unaware that she was not in the country of men.

¹ Paṭicchannayoggam, covered conveyance.

CHAPTER II. (*Uposatha.*)

Now in due course Queen Samuddajā bore a son to Dhataratṭha, and as he was very beautiful, he was called Sudassana. Again, she bore another, who was named Datta. He was the Bodhisat. After this she bore Subhoga, and then a fourth, who was called Ariṭṭha. Up to that time Queen Samuddajā did not know that she was in serpent-land; but one day some one said to the little Ariṭṭha, "Your mother is not a Nāga, but a human being;" so he determined to put her to the test, and one day when at her breast he changed himself into serpent form and coiled his tail round his mother's instep. When the Queen saw this, she was terrified, and, shrieking, struck him to the earth with her hand, and one of her finger nails happening to injure his eye, he became blind in that eye, and the blood ran out. Dhataratṭha, hearing the Queen cry out, asked what was the matter, and hearing what Prince Ariṭṭha had done, threatened to have him slain. But Queen Samuddajā said, "O Rājā, one of his eyes is put out, do not punish him further, be merciful I pray you." So the Rājā, out of love for his Queen, pardoned him. From that day Queen Samuddajā knew that she was in serpent-land, and her son Ariṭṭha was called Kāṇarīṭṭha.¹

Now when the Prince was grown up, their father divided his country into five parts, and gave them each a division with a proper retinue. He kept one division for himself. Sudassana, Subhoga and Kāṇarīṭṭha used to come once a month to see their father, but Datta came every fortnight, and if there was any difficult question, he would solve it.² When he went with his father to Virūpakkha,³ he also solved any difficult questions that were asked. One day Virūpakkha went with all the Nāga hosts to Tāvātimsa to do homage to Sakko, and a difficult question was mooted. When no one was able to solve it, the Bodhisat Datta

¹ Kāṇo, one-eyed.

² The Burmese always use the Sanskrit form *praṇā* for the Pali word *pañho*.

³ Virūpakkha, the King of all Nāgas and Regent of the West.

explained it, at which Sakko was delighted, and said, "Dear son, Datta, you are as full of wisdom as the earth is thick, from henceforth you shall be called Bhūri-datta."¹

From that day he remained in attendance on Sakko.² Seeing Sakko in his palace, called Vejayanta, surrounded by beautiful fairies dressed in goodly apparel and covered with jewels, he was desirous of becoming a Deva, and thought, "What advantage is there in being a raw-flesh³ eating Nāga? I will return to serpent-land and keep the fast-days." So he returned to serpent-land, and said, "Dear father and mother, I intend to keep the fast-days." They answered, "Dear son, do as you wish, but, if you keep them outside serpent-land, on the surface of the earth, there will be danger." The Bodhisat answered, "Good, I will keep them in a quiet garden in serpent-land."

However, whilst thus engaged, the young Nāga girls surrounded him, playing on various instruments, and disturbed him; so he said, "I cannot keep the fast properly here, I will go to the country of men;" but, fearing that his parents might prevent him, he called his wives and said, "Ladies, I intend to go to the country of men and coiling myself round an ant hill at the foot of a banyan tree on the banks of the Yamunā, keep a fourfold fast: on the morning of the following day come with all your retinue and musicians, and conduct me back to serpent-land." Having thus instructed them, he went and coiled himself on the top of an ant hill and reflected thus, "If any one desires to take my skin, my sinews, my bone or my blood, let him do so." Then, making himself rigid like the log of a harrow, he kept the fast. When Āruṇa sent forth his rays, the Nāga women came as directed and conducted him back to Nāga-land, and in this manner he fasted many times.

¹ Bhūri in Pali means both *earth* and *wisdom*.

² The Burmese form of Sakko is Sikrā. The Sanskrit form Sakra, adapted to Burmese by changing a to i, which makes it *thi-kyā*, i.e. "He who *knows* and *hears*."

³ I find the Pāli word is maṇḍuka bhakkhena *frog-eating*. The mistake has occurred through the similarity of the Burmese words phā a *frog*, and thā *flesh*. So, *green* and *raw* being the same word, *green-frog* became *raw-flesh*.

CHAPTER III. (*Nagarapavesana.*)

Now at that time there dwelt in a village near the gate of Bārāṇasi a Brahman (named Nesāda), who, with his son Somadatta, used to get his living by killing deer. One day this Brahman, not being able to find even a lizard, said, "Dear son Somadatta, if we go home empty-handed, your mother will scold." Just then they came close to the place where the Bodhisat was fasting and went down to the Yamunā to drink. On coming up they saw the track of a deer, so the Brahman said to his son, "Somadatta, I see the footprints of a deer, stand still for a little and I will shoot it. Then taking his bow and arrows, he remained on the watch at the foot of a tree. The deer came down to drink and the Brahman shot at it, but it made off, leaving traces of its blood. The two hunters followed it up, and when they found it, the sun was just setting, and they arrived at the banyan tree where the Bodhisat was fasting. They agreed that they would go no further that night, and, having hid away the carcass of the deer, climbed into the tree. In the morning the Brahman woke up, and just then the Nāga ladies had come to escort Bhūridatta back to serpent-land. Hearing the sound of their music, he tried to waken his son Somadatta, but being unable, he let him sleep and went alone, and going up to the Bodhisat said:¹

14. Pupphābhihārassa vanassa majjhe
Ko lohitakkho vihalantaranso
Kā kambukāyūrādhārā suvatthā
Tiṭṭhanti nariyo dasa vandamānā.

"In the midst of a forest full of flowers fit for offerings,
Who is this red-eyed, mighty, broad-chested one?
Who these gold-bedecked, well-adorned ones,
These women, thy slaves, who stand in obeisance?"

¹ The Pāli stanzas, if any, are wanting in the Rangoon edition, but are given split up in the Burmese MS.; as under by Professor Fausböll.

15. Ko tvam brāhabāhu vanassa majjhe
 Virocasi ghatāsitto va aggi
 Mahā-Sakko aññataro 'si yakkho
 Udāhu nāgo 'si mahānubhāvo ti.

“ Who art thou, strong-armed one, in midst of this forest ?

Beauteous (I ween art thou) as butter-fed fire.

Art Sakko or some other Yakkho ?¹

Or art thou a Nāga of great might ? ”

The Bodhisat answered :

16. Nāgo ham asmi iddhimā tejasi durabhikkamo
 Dasseyyum tejasi kuddho phitāṃ janapadam api.

“ A Nāga I am, of great power, in glory surpassing,
 Should I bite with my poison in wrath, e'en prosperous townships (would be destroyed). ”²

17. Samuddajā ti me mātā Dhatarattho ca me pitā
 Sudassana kaniṭṭho 'smi Bhūridattāti mam vidu.

“ Samuddajā is my mother, Dhatarattha too my father,
 Suddassana my younger brother, Bhūridatta 'tis they call me. ”

After he had said this, he reflected, “ This Brahman is a cruel old fellow ; if he were to point me out to a snake-charmer, I should incur great danger. I will therefore carry him off to serpent-land and endow him with great wealth, and so be able to continue my fasts in security. ” He therefore said to the Brahman, “ Come with me to serpent-land and see all its delights. I will give you great wealth. ” The Brahman answered, “ My lord, I am not alone, but my son is up in the tree : if he may come too, I will go. ” After saying, “ Call your son, ” the Bodhisat said :

¹ Yakkho, a superhuman being.

² The Burmese MS. supplies *bhasmā bhavēyya would become ashes. Tejo flame, power, is also translated poison.*

18. Yam gambhīram sadāvṛṭṭam rahadam bhaśmāna
avekkhaṣi

Esa dibbo māmāvāso aneka-sata-poriso.¹

“This profound and ever-boiling pool, so dread, behold
(I pray you),

’Tis my supernatural dwelling, deeper than a hundred
fathoms.”

19. Mayūra koñcā bhirudam nīlodam vana-majjhato

Yamunam pavisa mābhito khemam vakavantam sivaṃ.

“Peacock and heron rejoicing, dark water in midst of
the wood,

Yamunā plunge into without fear, ’tis a realm of bliss
and delight.”

He then bore away both father and son to serpent-land, and on arriving there they changed their human appearance to that of fairies. The Bodhisat gave them much riches and five hundred fairy wives. So the two Brahmans enjoyed great wealth and the Bodhisat was able to keep his fasts. Every half-moon he came to see his father and mother and preach the law; then he went to the Brahmaṇṣ and inquired after their health and wishes.

One day the old Brahman, after about a year had passed, felt unhappy, and wishing to return to the country of men, began to feel as if serpent-land were hell, and all the beautiful ornamented palaces like prisons, and the lovely Nāga girls like devils; so he determined to go and talk to Somadatta. On getting there he said, “Dear son, are you happy here?” Somadatta replied, “Dear father, why should I not be happy? are you not happy too?” His father answered, “Dear son, it is long since I have seen your mother, brothers, and sisters, I am unhappy, let us go away.” At first Somadatta refused; but as his father besought him, he at last consented. The old Brahman thought, “If I tell Bhūriddatta that I am unhappy, he will

¹ Poriso, lit. a man, whose height represents a fathom.

only heap more wealth on me. I must pretend to praise his wealth and splendour, and ask him why he relinquishes them to go and fast on earth. If he says that he fasts in order to go to Deva-land, I will say that we too must go back in order to get permission from our relatives to become ascetics: if I put it in this way, he will not be able to refuse, but will give me permission to return to earth." Shortly after this Bhūridatta came, and the old Brahman said:

"Bhūridatta, in thy kingdom, this land complete in every way."¹

21. Samā samantā parito bahuta tagara mahī
Indagopaka sañchannā sobhati harituttamā.

"Where, ever through the live long year, this land of
many tagra trees,
With golden fireflies o'erspread, is bright with new
sprung grass."

22. Rammāni vana-cetyāni rammā hamsūpakiyitā
Opuppha padumā tiṭṭhanti pokkharañño sunimmitā.

"Delightful are its sacred places; pleasant is it with the
sound of wild fowl.
Covered with lotus buds, in it abundant water tanks
well fashioned lie."

23. Aṭṭhamsa-sukatā thambā sabbe veḷuriyāmayā
Sahassa-thambā pāsādā pūrā kaññāhi jotare.

"With well-wrought eight-faced posts, all made of
precious stone.
Thy thousand-pillared palace stands, full of fair virgins,
dazzling bright."

¹ Verse 20 of Fausböll's gatha is not in the Mandalay MS. and does not seem, to fit in anywhere, but is replaced by the half stanza:

"Bhūridatta tava bhavane ayam mahi samā samanta parito."

29. Āmantaye Bhūridattam Kāsi-puttam yasassinam
Tayā no samanūññātā api passamu ñātaka.

“I let thee know, Bhūridatta, O noble scion of Kāsi,
If thou wilt give us permission, once more we shall see
our kinsfolk.”

To this the Bodhisat replied :

30. Eso vata me chando yam va sesi mam antike
Na hi etādisā kāmā sulabhā honti mānuse.

“Yea, 'tis indeed my desire that you should dwell in my
presence ;
For not forsooth are such pleasures with ease obtained
by all mortals.”

31. Sace tvam icchaye vatthum mama kāmehi pūjito
Mayā tvam samanūññato sotthim passāhi ñātaka.

“But if thou desirest not to dwell with my delights
duly honoured,
To thee I give free permission in safety to see thy kins-
folk.”

The Bodhisat then presented the Brahman with a ruby
wishing ring that would grant all his desires, and said :

32. Dhāray' imam maṇim dibbam pasu putte ca vindati
Arogo sukhito hoti gacchevādāya brāhmanā.

“He who bears this fairy ruby flocks and herds and sons
possesses,
Free from sickness, happy is he ; taking it, depart, O
Brāhman.”

The Brahman replied :

33. Kusalam paṇinandāmi Bhūridatta vaco tava
Pabbajissāmi jinno 'smi na kāmehi abhipatthaye.

“Health and thanks to thee I offer, Bhūrīdatta, for thy kindness;
I intend to be a hermit, old I am and nought desire I.”¹

The Bodhisat then said: “O Brahman, since you are determined to be an ascetic, so be it; but if at any time through inability to carry out your vows, you relinquish that life, come to me, without fear, and I will give you great wealth.”

“Bhūrīdatta, Prince of Nāgas,” said the Brahman, “your words are very pleasant: in the hour of need I will certainly come to you for help.”

The Bodhisat then summoned some Nāga youths and directed them to conduct the Brahman and his son back to the country of men; so they took them close to the city of Bārāṇasī and left them. The Brahman then said to his son, “Dear Somadat, this is the spot where I killed the deer, and here I slew a wild boar;” and thus conversing about the old familiar haunts, they came to a pool of water, in which they proceeded to bathe; and as soon as they went into the water, their fairy garments disappeared, and their old garments came in place of them, and their bows and arrows. Then Somadatta wept and said, “Father, to what misery we have returned after so much magnificence!” But the old Brahman replied, “Son, be not afraid, deer are not scarce in the forest, and we can still get our livelihood by killing them.” Thus conversing they arrived at their home.

When Somadatta’s mother heard that her husband and son had arrived, she ran out to meet them, and, bringing them into the house, set food and drink before them. When he had eaten and drunk, he fell asleep, and then she said to her son, “Dear Somadat, you and your father have been absent for a long time, what city have you been residing in?” He said, “Dearest mother, Bhūrīdatta, the King of the Serpents, carried us both off to his country, but, though

¹ 34, 35, 36, and 37, are not given as gāthā in the Burmese version.

we enjoyed great wealth and pleasure there, we were unhappy and have come back." "If that is true," said the Brahmaness, "have you brought any precious stones with you?" "No," said Somadat, "we have brought none." "Didn't the Serpent King give you a single thing?" asked the mother. "He offered my father a ruby ring, mother, but he would not take it; and I heard him tell the Serpent King that as soon as he got back to earth, he would turn hermit." "Ah!" said the Brahmaness, "he has forsaken his wife and family all these long years, and I have had all the trouble of feeding the household, whilst he has been enjoying himself, and now he wants to become a hermit!" So in a furious passion she began to belabour her husband with the stirring stick, saying, "Heh! Brahman, what do you mean by coming back from Bhūridatta's country after refusing the wishing ring? You are going to be a hermit, are you? Very well, get out of my house sharp, will you!"

The Brahman cried out, "Madam, do not get into such a passion; deer are not scarce in the forest. I will practise my calling as a hunter, and support you and your family." He then went off with his son into the forest.

Now at that time a Garuḷa was perched on the top of a silk cotton tree in a forest on the shore of the southern ocean, flapping its wings, by which means it divided the waters and seized a Nāga that was below. In those days the Garuḷas did not know the proper way of seizing a Nāga, and used to seize them by the head; but afterwards, through the advice of a hermit, which is related in the Paṇḍara Jātaka,¹ they learnt to seize

¹ The Paṇḍara Jātaka is to be found in Jātaka, vol. v. p. 75, and the Burmese version from the Maṇiratanaṇṇa is attached to this as a note.

In the country of Barāpasi, when Brahmadat was king, 500 sailors were wrecked in the sea, and, by the force of the wind, one of them was carried to Karampīra harbour. On account of his emaciated body, people said, "This ascetic is a person of small requirements," so they kept him. Thinking that he was now well off, and to keep up his character, when they offered him garments he declined them. The people, thinking it was impossible to find a more abstemious man, had a great regard for him and built him a cell, and he was known far and wide as the "Naked one of Karampīra" (Karampīra acelaka). A prince of the Nāgas and a prince of the Garuḷas used to come and worship him, and one

them by the tail. This Garuḷa, however, not knowing the right way, seized this Nāga by the head, and carried it off wriggling to the Himavanta forest. There was also at that time in the country of Kāsi an ascetic Brahman, who dwelt occasionally in a cell in the Himavanta, near which there was a great banyan tree, and as this hermit was sitting at the foot of the tree, the Garuḷa flew past with the Nāga. The Nāga twisted its tail round the branches of the banyan tree, but the strength of the Garuḷa was such that it carried off the tree with the Nāga, without being aware that it had done so. The Garuḷa, perched in a tree, devoured the Nāga's entrails, and threw the body into the sea, whereupon the banyan tree fell with a crash. The Garuḷa looked round to see what it was, and thought, "Why, this must have been the banyan tree, that grew by the hermit's cell. I must go and find out whether he is angry with me for what has been done." So he flew down to the hermit's cell, and, having taken up a reverent attitude, said, "O hermit, what is this level spot!" The hermit answered, "O Garuḷa, my supporter, a Garuḷa came flying by here with a Nāga, and as he passed the Nāga twisted its tail in the banyan tree and it was carried away." "Is the Garuḷa to be blamed, O hermit?" "No, Garuḷa, the Nāga did it in self-defence, and is not to be blamed." "Reverend Sir, I am that Garuḷa, and I am much gratified at the manner in which you have replied to my questions; I know a charm that will keep

day, when so engaged, the Garuḷa said, "We Garuḷas when catching Nāgas are often destroyed by drowning, there must be some secret cause for this; when the Nāga comes, ask him the reason and let me know." The ascetic agreed, and when the Nāga came, he questioned him; and the Nāga said, "If I were to tell this, all the future generations of Nāgas would be destroyed; but if you will promise not to reveal it, I will tell you." The ascetic promised, saying, "If I do, may my head be split in seven!" The Nāga then said, "When the Garuḷas are going to swoop, we make ourselves a thousand cubits long and swallow a great rock and then show fight with our heads, so when the Garuḷas seize our heads they cannot lift us and get drowned; but if the Garuḷas seized us by the tail and held us upside down, we should vomit the rock." The hermit, however, did not keep his promise, but told the Garuḷa. The Garuḷa, therefore, went and seized the Nāga, and whilst he was being carried off, he told the Garuḷa how he had been deceived. The Garuḷa took pity on him, and telling him that it is always best to keep secrets, let him go. The Nāga then wished that the punishment of oath-breaking should befall the hermit, and immediately his head split into seven pieces and he went to Avici.

off all serpents, and will impart it to you for your kindness." The hermit answered, "I have no need for snake-charms, go in peace." But the Garuḷa insisted and taught him the charm.

There was also at this time a poor Brahman in Bārānasi who was sore pressed by his creditors, so he went out into the forest, saying, "It is better that I should die there than continuing to live in this wretched manner." In due course he came to this hermit's cell, and served the hermit in many ways, and in return the hermit imparted to him the snake-charm, which had been taught him by the Garuḷa, and also gave him some of the medicine which had been given him. The poor Brahman, having now got a means of livelihood, stayed a day or two longer, and then saying he had got the rheumatism, and wanted to get medicine for it, took his departure. After a short time he arrived at the banks of the Yamunā, and went along the road repeating his charm. Just then a thousand of Bhūridatta's female attendants came, bringing with them the great wishing ruby, and, whilst they disported in the water, placed it on a sand-bank, to give forth its light during the watches of the night. At dawn they put on their ornaments, and, surrounding the great ruby, displayed their splendour. As the Brahman came up, the Nāgas heard him reciting his charm, and, thinking he was a Garuḷa, fled, leaving the ruby, on seeing which the Brahman was delighted and carried it off.

Just then the Brahman, Nesāda, and his son, Somadatta, came out of the forest, and, seeing the Brahman carrying the ruby, he said, "Dear Somadat, is not this the ruby that the Prince Bhūridat offered us?" "Yes, father, it is the very same." "Then (said Nesāda) we will get it by stratagem, for he does not know its value." Somadatta answered, "Father, when Prince Bhūridatta offered it to you, you refused it; why do you want it now? Perhaps the Brahman will be too sharp for you. Do not speak to to him, but keep still." But Nesāda answered, "That may be, but just see how we shall both try to get round one another."

He then said to the snake-charmer :

38. Maṇim paggayha mangalam sādhu vittam manoramam
Selam byañjana-sampannam ko imam maṇim ajjhagāti.

“Thou who bearest this blest jewel, this good, heart-
delighting treasure,
Stone so perfect in appearance, tell me where you found
this jewel.”

To which the snake-charmer replied :

39. Lohitakkhitahassāhi samantā parivārayam
Ajja kālam pakham gaccham ajjhagāham maṇim imam.

“By a thousand red-eyed damsels guarded well on every
quarter,
This day, on the path I travelled, met I with this
precious jewel.”

Then said Nesāda, “O snake-charmer, the nature of rubies is such that if one looks after and honours them, they bring great luck to their owners ; but if they are not well looked after, they bring harm. You are not the sort of person to carry about a ruby, sell it me for a hundred pieces of gold. I know how to treat it.” (Nesāda had not a hundred pieces of gold, but he thought that if he once got it into his possession, he would soon get the hundred pieces.)

40. Supaciṇṇo ayam selo accito mahito sadā
Sudhārito sunikkhito sabbattha-m-abhisādhaye.

“Well looked after this stone, constantly honoured and revered, will accomplish every desire.”

41. Upacāra-vipannassa nikkhaye dhāranāya va
Alam selo vināsāya pariciṇṇo ayoniso.

“To the possessor who neglects it, it will bring destruction.”

42. Na imam akusalo dibbam maṇim dhāretum āraho
Patipajja satam nikkham dehi mam ratanam mamam.

“Thou unfortunate one art not worthy to carry this fairy stone, take a hundred gold pieces¹ and give me the ruby.”

The snake-charmer, however, answered :

43. Na ca myāyam maṇi keyyo kehi vā ratanehi vā
Selo byañjana-sampanno neva keyyo maṇi mama.

“My bright ruby’s not for barter, with earth’s treasures
nor for jewels ;

’Tis a stone of wondrous virtue ; no, it can’t be bought,
my ruby.”

Nesāda.

44. No ce tayā maṇi keyyo kehi evā ratanehi vā
Athā kena maṇi keyyo tam me akkhāhi pucchito.

“Since, this ruby’s not for barter, for aught else nor
e’en for jewels ;

Then for what wilt trade this ruby ? Name a price to
me who ask you.”

Alampāyano.

45. Yo me samesa mahānagām tejasim duratikkamam
Tassa dajjam imam selam jalanta-r-iva tejasā.

“Who shows me the King of Nāgas, with his glory
all excelling

To that one I’ll give this jewel, with its rays so brightly
shining.”

Nesāda.

46. Ko nu brāhmaṇa vaṇṇena Supanno² patatam³ varo
Nāgam jigimsam anveti anvesam bhakkam attano.

¹ Nikkham = 5 svaṇṇas = 25 dharapas = 250 phalas.

² Supanno, the King of Garulas.

³ The Mandalay MS. reads pakkhatam varo *more excellent than all winged ones.*

“Who art thou, in guise of Brahman? art Supanno
King of winged ones?
Dost thou seek the longed-for Nāgas?”

Alampāyano.

47. Nāham dijādhīpo¹ homi na diṭṭho Garuḷo mayā
Āsivisena² atto ti vejja mam brāhmaṇam vidu.

“No, I am not of birds the ruler; never have I seen
Garuḷo.”

Snake-poison doctor, Brahman, they call me.

Nesāda.

48. Kim me tuyham balam atthi kim sippam vijjate tava
Kismim va tvam parathaddho uragam na pasāyasi.

“What, I pray, is this thy power? what this art but
known to thee?”

On what is it thou reliest that thou fearest not the
serpent?”

Alampāyano.

49. Araññakassa isino cirarattam tapassino
Supanno kāsi³ yakkhāsivisa-vijjam anuttaram.

“To a hermit in the forest, who for long time practised
penance,

Supanno, who rules o'er Kāsi } taught this serpent-
To this Kāsi man Supanno }
poison queller.”

50. Tam bhāvitaṃ aññataram samantam pabbatantare
Sakkaccam tam upatṭhāsi rattim divam atandito.

¹ Dvijo *twice born*. A Brahman; a bird, which is born twice, first as an egg, and then from the egg.

² The Mandalay MS. reads, *āsivisena vittovivecako the dissipator of snakes poison*, which the Rangoon copy translates: “No Brahman, I am no Garuḷa; in fact, I have never seen one, but am merely a poor snake-charmer who can allay the power of serpents.”

³ The Mandalay MS. reads “Kosiyassa isino,” and inserts *akkhā taught*.

“That well-practised, perfect, hermit, dwelling all among
the mountains,
Reverently I fed and tended, night and day, without
remission.”

51. So tadā paricīṇṇo me vaṭṭam vā brahmacariyam vā
Dibbam pātukarim mantam kāmavā bhagavā mamam.

“He, thus served and honoured by me, both as servant
and disciple,
This celestial charm imparted, which is wealth and
pleasure to me.”

52. Tyāham mante paratthaddho nā ham bhāyāmi Nāginam
Acariyo visa-ghātānam Alampāyano mam vidu.

“I then, trusting in these mantras, have no dread or
fear of Nāgas,
Of all antidotes the master, Alampāyano my name is.”

Nesāda then said to his son :

53. Gaṇhāmase maṇim tāta Somadatta vijānāhi
Mā kiccena sirim pattam kāmāsā vijahāmase.

“Let us take that ruby, dear son ; Somadatta, under-
stand me,
The with-difficulty-found good, let us willing not
relinquish.”

Somadatta.

54. Sakam nivesanam pattam yo tam Brāhmaṇa pūjaye
Evam kalyāṇa-kārissa kim mohā dubbhim icchasi.

“To you who arrived at his dwelling, O Brāhman, he
gave nought but honour
’Gainst one who has thus been so gracious, why foolish
wish to transgress ?”

55. Sace tvam dhana-kāmosi Bhūridattam padissati
Tam eva gantvā yacassu bahum dassati te dhanam.

“E'en though thou desirest riches, respectfully treat
 Bhūridatta,
 To him then, going, thy wishes relate, and he'll give
 thee great wealth.”

Nesāda.

56. Hatthagatam pattagatam nikkhittam khāditum varam
 Mā no sandiṭṭhiko attho Somadatta upacchagā.
 “The food that has come to your hand or your cup 'tis
 better to eat,
 The good that is laid at our feet, Somadatta, let us not
 lose.”

Somadatta.

57. Paccati niraye ghore mahissam avadiyati¹
 Mittadūbhi hitaccāgi jivare cāpi sussare.
 “He boileth in a fearful hell, the earth also swallows
 him,
 The false friend loseth all his gains, e'en though he
 save his life he wastes.”
58. Sace hi dhanakāmo 'si Bhūridatto padassasi
 Maññe attakatam vesam na ciram vedayissasīti.
 “If in truth thou long'st for riches, go and reverence
 Bhūridatta;
 Well I know our evil doings will e'er long bring retri-
 bution.”

Nesāda.

59. Mahāyaññam yajitvāna evam sujjhanti brāhmaṇā
 Mahāyaññam yajissāma evam mokkhāma pāpakā.
 “By performing sacrifices Brahmans cleanse themselves
 from evil,
 We a sacrifice will make and thus blot out our many
 misdeeds.”²

¹ The above is Fausböll's reading, but the Mandalay MS. has Mahi yāma pi virati, the earth and Yāma swallow.

² 60 and 61 not given as gāthā, but as above.



Then said Somadatta, "I will flee from thee, for I cannot remain with one who can do such evil deeds." So with a mighty cry he called on the Devas to witness that he could no longer remain with so base a father, and fled into the Himavanta forest, where he became a hermit and attained so much merit that he at last migrated to the Brahma heavens.

Nesāda, thinking that his son had gone home, and that the snake-charmer was heavy of heart, said, "Friend snake-charmer, do not be unhappy, I will show you Bhūridatta the Nāga Prince." He then took him to where Bhūridatta was fasting, and when they got there, and saw him on the top of the ant hill, he stopped and said, pointing at him :

62. Gaṇḥah 'etam mahānāgam āhar 'etam maṇim mama
Indagopaka-vaṇṇābhā yassa lohitako siro.

"Take thou then this mighty serpent, bring to me thy
precious jewel,
Like fire-flies sparkingly brilliant is his head with its
glowing eyes."

63. Kappāso pi curass eva eso kāyassa dissati
Vammikaggagato seti tam tvam gaṇhāhi brāhmaṇa.¹

"Like well-carded cotton, I ween, his body is seen there,
On an ant hill's summit he sleeps, him do thou seize
then, O Brahman."

Hearing this, Bhūridatta opened his eyes, and beholding Nesāda, thought, "That man wishes to do me a mischief whilst I am fasting. I took both him and his son to Nāgaland, and when they wished to depart, I offered them precious stones, but he would not take them, and now he has come with this snake-charmer. If I were to show my wrath to this Brahman, who is so treacherous to his friends, my

¹ The Mandalay MS. has *eso kāyo paddissati his body is to be seen*; Fausbøll, *eso kayassa dissati*.

fasting would be of no avail. It is better to pursue this course of religious duties than to be irritated. If this serpent-charmer wishes to cut me in twain, let him do so: if he desires to cook me, he may do so; or toast me on a spit, he may do so: I will not be angry. If I were to look at those two, in my wrath, they would melt like cakes of honey; but I will not, and if they smite me, yet will I not be enraged." Then, closing his eyes in fixed determination, he withdrew his head into his coils and lay motionless.

Then said Nesāda again, "Snake-charmer, seize this serpent and give me the ruby." Whereupon the snake-charmer in delight threw him the ruby, saying, "Take it, brother." But the ruby slipped through his fingers and falling to the earth, disappeared, going back to serpent-land. When Nesāda saw that the ruby was gone and his son too, and that he had also lost his friend Bhūridatta, he said, "Alas! I have greatly erred in not listening to the advice of my son," and he wept bitterly.

64. Ath' oadhehi dibbehi japam manta-padāni ca
Evam tam asakhi saṭṭham katvā parittam attano.¹

The snake-charmer then, having smeared himself all over with ointment to protect him, and having recited his charm, approached the Bodhisat, and seizing him by the tail, grasped him firmly by the head. He then opened his mouth, and having put drugs into it, spat into it.

The Bodhisat, however, for fear that he might lose the merit of his religious duties, remained unangered and with closed eyes.

Then the snake-charmer held him by the tail, and shaking his head downwards, caused him to vomit, and then laying him at full length, kneaded him like a piece of leather.

¹ The Mandalay MS. does not give S. 64, but reads:
dibbosadhehi attano sariram makkhetva
htokam khādītva attano kāyāṃ paribbhositvā
dibba mantam jappanto bodhisattam upasaṅkamitvā
naṅguṭe gaheṭva kaḍḍhyitva sisam daḷum
ganhanto assa mukham vivaritvā oadham
khādītva mukhe kheṣaṇ pakkhipi.

Then again taking him by the tail he banged him up and down, like one who washes clothes. Still, though the Bodhisat underwent all this misery, he showed no anger. The snake-charmer having thus taken all the strength out of him, and woven a basket of canes, put him into it. As the body of the Nāga Prince was larger than the basket, the snake-charmer pressed him into it with his heel, and having thus forced him into it, carried him off to the neighbouring village, where he summoned the people to see a performance. When the people were assembled, he cried out, "Come forth, prince of serpents." The Bodhisat, thinking that it would be better to come out and dance, so that the Brahman might get a considerable amount of money, and then release him, came forth and did all that the snake-charmer ordered him to do. When the people saw him go through this performance, there was not a dry eye among them, and they threw their gold and silver ornaments to the Brahman: and in that village alone he got property worth a thousand pieces.

Now it happened that when the snake-charmer caught Bhūridatta, he had determined to let him go again, after he had accumulated a thousand pieces of silver; but being a covetous man, he broke this good intention, and having made a handsome decorated cage and purchased a comfortable carriage, he went from town to town, surrounded by many followers, and at last arrived at the city of Bārāṇasi. He fed Bhūridatta on parched corn and honey, and caught frogs for him, but the Bodhisat refused to eat, seeing that he would not be released; however, the snake-charmer made him dance in all the quarters of the city. On the 15th day of the month, which was a holiday, he obtained permission to give a performance before the Rājā, and tiers of seats were erected on the plain before the palace.

Now on the day that Bhūridatta was caught, his mother, Samuddajā, dreamt that "A man, with red eyes, cut off her right arm with a sword and carried it away streaming with blood." She sprang up in terror, feeling for her arm,

but finding it was there, knew that it was only a dream. Then she thought this evil dream must portend some great calamity to her or her husband, and said, "Verily, I am in great fear for my son Bhūridatta, for all the others are in Nāga-land, but he has gone to fast in the country of men: I fear that he has been seized by a snake-charmer, or a Garuḷa." On the 15th day after this dream she thought, "It is more than half a month since Bhūridatta came here; I feel certain some evil has befallen him." So she began to weep, and her heart dried up with grief. She was always gazing on the road expecting to see him come. After a month had expired her eldest son, Sudassana, came to see her, but on account of her grief she said nothing to him. So Sudassana, seeing how different his reception was, said :

65. Mamam disvāna āyantam sabbe kāma-samidhnam
Indriyāni abhaṭṭhāni sāvam jātam mukham tava.

"Me though thou seest approaching, and though thou
hast other delights,
Thy senses are not overjoyed; overcast and dark is
thy face."

66. Padmam yathā hatthagatam pāninā pasi madditam
Sāvam jātam mukham tuyhan mamam disvāna eḍiṣam.

"The lotus flower plucked by one's hand lies crushed
and withered and faded;
Dark is thy face (O my mother), though thou seest
me in this wise."

As his mother still remained silent, he said again :

67. Kaccim ne te nābhisaye kacci te n'atthi vidanā
Yan te sāmam mukkham tuyham mamam disvāna āgatam.

Then his mother answered :

68. Supinam tāta addakkhim ito masam adho gatam
Dakkhiṇam viya me bāhum chetvā rudhira-makkhitām
Purisādāya pakkāmi mama rodantiyā sati.

69. Yato ham supinam addakkhim Sudassana vijānahi
Tato divā vā rattim vā sukham me na palabbhati.

“Let us then go to the home of my dear son Bhūridatta, and see how it fares with thy brother, who is keeping the fast.” So they set out together with a large retinue.¹

Now when Bhūridatta’s wives were unable to find him at his place on the ant hill, they were not alarmed, but thought he had probably gone to see his mother, and being on the way to inquire, they met her on the road, and told her that he had been absent for more than half a moon, and thought he had gone to her. When they found this was not the case, they fell at her feet weeping. His mother joining in their lamentations, went with them up into his palace, saying :

75. Sakunī hata-puttā va suññam divā kulāvakam
Ciram dukkhena jhāyissam Bhūridattam apassatī.

“As a bird bereft of its young, when it sees its empty dwelling,
Long time shall I burn with sorrow, Bhūridatta not beholding.”²

77. Kurari hatachāpā va suññam disva kulāvakan
Ciram dukkhena jhāyissam Bhūridattam apassatī.

“Long time shall I burn with sorrow, Bhūridatta not beholding.
Like the eagle reft of its young, when it sees its empty dwelling.”

78. Sā nunā cakkavākīva pattalassmin anūdake
Ciram dukkhena jhāyissam Bhūridatta apassatī.

“As the ruddy-feathered wild goose in the marsh devoid of water,
Long time shall I burn with sorrow, Bhūridatta not beholding.”

¹ Stanzas 70, 71, 72, 73, and 74 are not given as such in the Rangoon edition, but partially translated as above.

² S. 76 is not given in the Rangoon edition.

79. Kammarānam yathā ukkā anto jhāyati no bahi
Evam jhāyāmi sokena Bhūridattam apassati.

“Inwardly the blacksmith’s furnace smoulders, outward
signs it shows not;
So does inward grief consume me when I see not
Bhūridatta.”

80. Sālā vā sampamathitā mahutena pamaddittā
Senti puttā ca dare ca Bhūridatta-nivesene.

“As the Sal trees when wind-smitten, crushed and
broken, strew the forest;
Prone his children, prone his women, in the house of
Bhūridatta.”¹

As Bhoga and Aritṭha, the younger brethren, were coming to pay their respects to their parents, they heard the sound of the wailing, and came to Bhūridatta’s palace to comfort their mother, saying, “Mother, be comforted; no mortal can escape the law of death and destruction.”

Their mother replied, “Dear sons, I know that all that exists is destroyed, but, nevertheless, I am terribly disturbed at not seeing Bhūridatta. Dear Sudassana, if I see not my son Bhūridatta, I shall die this very night.”

The Princes answered, “Dear mother, be not afraid, we will go into the forest, the mountains, the caves, the villages, towns, cities, and everywhere in search of Bhūridatta. You shall see him within seven days.”

Sudassana said, “If we search together, the search will be long; we will separate and search in different directions. One of us will go to the Deva-land, one to Himavanta, and one to the country of men.” As Kāṇāriṭṭha was fierce, he thought it best not to send him amongst men, for he might reduce everything to ashes; so he said, “Brother Aritṭha, do you go to Deva-land, and as the Devas are desirous of hearing the law, without fail bring him thence.”

¹ Stanzas 81, 82, 83, 84, 85, 86 of Fausböll are omitted in the Burmese.

He then directed Subhoga to go to Himavanta, saying that he himself would go to the land of men. Then he thought, "If I go as a youth, men will think nought of me; but if I go as a hermit, they will respect me, for the children of men love hermits." Thereupon he took the form of a hermit and took leave of his mother.

Now Bhūridatta had a cousin¹ who was very fond of him, named Ajamukhī.² She loved him better than all her other cousins, and seeing Sudassana about to depart, she said, "Cousin, I am very sad, let me accompany you in your search for Bhūridatta!" He answered, "Child, I am going disguised as a hermit, and it will not do for a woman to go with me." Then she said, "I will take the form of a frog and go in your hair-knot." On his agreeing to this Ajamukhī took the form of a frog, and stowed herself away in Sudassana's top-knot.

Sudassana then caused Bhūridatta's wives to show him the ant hill, and when he saw traces of blood, and the spot where the snake-charmer had woven the cage of cane and bamboo, he said, "Without doubt my brother has been taken by a snake-charmer, who is ill-treating him." So in great sorrow he tracked the bloodstains and footprints until he came to the village where the first performance was held. On questioning the villagers, as to whether any snake-charmer had been there, he was told that one had been there about a month previously. On asking if he had taken any money, they said, "O yes, he is quite a rich man, for he got about a thousand pieces of silver here." So they went on making inquiries until they came to the King's palace. Just at this moment the snake-charmer, who had bathed and dressed himself, had taken up his cage and gone to the gate of the palace, and the people of the city were assembled to see the performance. The snake-charmer spread out a magnificent carpet, placed his cage open upon it, and playing on his drum, cried out, "Come forth, great

¹ Mother's sister's daughter.

² The Burmese MSS. have *ajjamukhi*, but the name should be *accimukhi* *sunbeam face*.

Nāga." Sudassana, standing in the crowd, saw the serpent-prince raise his head and gaze at the crowd. Now there are two occasions on which Nāgas are wont to gaze; first, when they are in fear of Garuḷas: second, when they see a friend.

The Bodhisat, seeing his brother in the crowd disguised as a hermit, came out of the cage with his eyes streaming with tears, and went straight towards his brother. The people stood aside with fear, but Sudassana kept his place. The serpent, laying his head on Sudassana's instep, wept. Sudassana also wept. Then Bhūridatta returned to his cage.¹ The snake-charmer, fearing that the snake had bitten the hermit, came towards him, saying in verse:

Alampāyano.

87. Hatthā pamutto urago pade te nipatī bhusam
Kicci tam ḍasina mā bhāyi sukhito bhāva.

"The snake released from my hand, dear hermit,² has rested on your foot. Did it bite you? be not afraid; be happy."

Sudassana.

88. Neva mayham ayam Nāgo alam dukkhāya kāyaci
Tāvātatthi ahiggahā mayā bhiyyo no vijjatīti.

Sudassana answered, "Fear not, snake-charmer, thy serpent could do me no harm; nowhere is there a snake-charmer more powerful than I am."

89. Ko nu brāhmaṇa vaṇṇena datto parisam āgamā
Avhayanti suyuddhena suṇātu parisā mamam.

Snake-charmer. "Who, I pray, is this, who in the disguise of a Brāhman has entered this assembly and thus taunts me? Fool that he is. Listen to me, O assembly."

¹ This part, having been put into print before I received Professor Fausböll's gāthā, must stand.

² Tātā tāpasa dear hermit; Burmese translates elder brother hermit.

90. Tvam mam nāgena ālamba¹ aham maṇḍūka-chāpiyā
Hotu no abbhutam tattha āsahassemi pañcahīti.

Sudassana. "Snake-charmer, set thy serpent against me, and I will back my little frog; let there be thereon a wager of 5000 pieces."

91. Aham pi vasumā addho tvam daliddho 'si mānava
Ko nu te paṭibhog' atthi upajūtañ ca te siyā.

Snake Charmer. "Youth, I am rich, but thou art poor; how shall I get my money from thee? If I lay this wager, who can you give as surety? What the stakes?"

92. Upajūtañ ca me assa paṭibhogo ca tādiso.
Assa no abbhutam tattha āsahassemi pañcahīti.

Sudassana. "The stakes too I have and my surety is of this sort. Let our stakes be therefore five thousand pieces of silver."

93. Suṇāhi me mahārāja vacanam bhaddam atthu te
Pañcanam me sahasānam paṭibhogohi kettimāti.

Then stepping fearlessly into the king's palace, Sudassana said. "O mighty Rājā, may thy kingdom and wealth increase. Listen to me. I am in want of 5000 pieces of silver, and wish thee to stand surety for me."

94. Pettikam vā iṇam hoti sayam vā hoti sayamkatam
Kim tvam evam bahum mayham dhanam yācasi brāhmaṇa.

"As a paternal debt, or one of your own making, why dost thou thus demand of me so much wealth, O Brahman?"

95. Alambāno hi nāgena mamam abhijjimsati
Aham maṇḍūka-chāpiyā ḍassayissāmi brāhmaṇam.

¹ Prof. Fausböll gives ālamba for alampāyana. If this be correct, the derivation would probably be from ālambaro a *little drum*, which may have had a root ādam; or a word for this kind of drum in the Hill tracts of Aracan is ātam, and snake-charming originated, no doubt, amongst the aboriginal inhabitants of India.

“Alambano with his serpent desires to fight me. I, with my little frog, will bite (fight) the Brahman.”

96. Tam tvam datṭhun mahārājā ajja raṭṭhā vivaddhana
Khatta sangha-paribbulho niyyāhi abhidassananti.

“Do thou in order to see, mahārājā, protector of the kingdom, now with thy assembled nobles surrounded, come forth to the fight.”

Now, when the snake-charmer saw the Rājā coming with the hermit, he thought, “Of a truth this is no ordinary hermit, he is in all probability the Rājā’s teacher.” So he came up to Sudassana, and said :

97. Neva tam atimaññāmi sippavādena mānava
Atimatt’ asi-sippena uragam nāpacāyasīti.

“O youth, I desired not to show you any disrespect when I boasted my skill : however, be careful how you offend my serpent in your pride.”

98. Mayam pi nātimāññāma sippavādena brāhmaṇa
Avisena ca nāgena bhusam vañcayase janam.

Sudassana replied, “Snake-charmer, I show disrespect to no one with my art ; but you are deceiving people by showing off a harmless snake.”

99. Evan c’etam janam jaññā yathā jānāmi tam aham.
Na tvam labhasi Ālamba satthamatṭhim¹ kuto dhanam.

“Even thus too, I will make it known to all men, and you, Ālamba, will not get a handful of chaff, where then thy wealth ?”

At this the snake-charmer was enraged and said :

100. Kharājito² jatim rummi³ datto parisam āgato
So tvam evam gatam nāyam aviso atimaññasi.

¹ The Mandalay MS. has bhūsamatṭhim.

² The Mandalay MS. has Khurājino and says some read Kharājino, the first word meaning a cloth dyed with black wood and hoofs, and the latter rough black dyed.

³ For rummi the Mandalay MS. has dummi *undrugged eyes*.



101. Āsajja khonam jaññāsi punnam uggassa tejassa
Maññe tvam bhasmarāsim va khippam eso karissati.

“Hermit, clothed in dark garments, with thy knot of hair, who hast come into this assembly and insulted my serpent, do but approach him, full of virulent poison, and he will consume thee like chaff.”

102. Siya visam siluttassa diḍḍubhassa silābhuno
N’eva lohitasīsassa visum nāgassa vijjatīti.

Sudassana answered in jest,¹ “It is true that rat snakes, slow worms, and green snakes are poisonous, but not so the red-headed Nāga.”

103. Sutam me tam arahatam saññatānam tapassinam
Idha dānam datvāna saggam gacchanti dāyakā
Jivanto dehi dānani yadi te atthi dātave :

104. Ayam Nāgo mahiddhiko tejasī duratikkamo
Tena tam ḍamsayissāmi so taṃ bhasmam karissati.

The Snake Charmer. “Hermit, I have heard that people have gone to Svagga by appeasing hermits with offerings. Therefore, if you have aught to give in alms, give it whilst you have got life. My serpent is mighty, and I will make him bite you and reduce you to ashes: before you die from his bite, make an offering, so that you may go to Svagga.”

Sudassana.

105. Mayā p’ etam sutam samma saññatānam tapassinam
Idha dānam datvāna saggam gacchanti dāyakā
Tvam eva dehi jivanto yadi te atthi dātave.

“I too have heard, friend, that men in this world have gone to Svagga through giving alms to pure hermits. If aught you have to give, give now whilst you yet live.”

¹ Or, with a view to raising a laugh.

106. Ayam Accimukhīnāma punnā uggassa tejasā
Tayā tam damsayissāmi sā tam bhasman karissati.

“Give alms. For Ajamukhī is also very poisonous, and I will cause her to bite thee and reduce thee to ashes.”

107. Sā dhitā Dhataratṭhassa me mātā bhaginī mama
Sā ñissati Accimukhī punnā uggassa tejasā.

“She is the daughter of Dhataratṭha, the King of Nāgas; she is my sister and the daughter of my aunt. Her fangs are full of poison and very sharp, and she shall straightways bite thee.”¹

Then he cried, “Ajamukhī, come forth from my top-knot, and stand in my hand.” Then, opening his hand, he stood in the midst of the assembly, and Ajamukhī, uttering three cries, leapt on to his shoulder, and dropped three drops of poison into his hand, and then went back into the knot of hair. Then Sudassana shouted with a loud voice and said, “Now shall the kingdom of Bārāṇasi be destroyed.” His shout went through the whole kingdom of Bārāṇasi, even to the distance of twelve yujana.

When the King heard it he said, “O hermit, why wilt thou destroy the kingdom of Bārāṇasi?”

“O King,” answered Sudassana, “I see nowhere that this poison may be poured.”

King. “The earth is very wide, Hermit, throw it elsewhere.”

108. Chamāyam ce nisiñcissam Brāhmadatta vijānahi
Tiṇa-latāni osaddhā ussusseyum asamsayan.

Sudass. “Know’st not King Brāhmadatta, if I was to pour out this poison on the earth all the grass, creepers and herbs would dry up?”

109. Uddhañ ce pātayissami Brāhmadatta vijānahi
Sattavassāni ayam devo na vase na himam pate ti.

¹ Above Accimukhi is said to be Vemātikā born of a different mother, which the Burmese has translated *daughter of an aunt*; really she was his half-sister.



“And know'st thou not, Brahmadatta, that were I to throw it upwards, for seven years this sky would drop neither rain nor dew?”

110. Udakam ce nisiñcissam Brāhmadatta vijānahi
Yāvātā udakajā pānā mareyyum maccha-kacchapā.

“And know'st not, Brāhmadatta, that were I to throw it into the water, every water-creature would die, both fish and turtles?”

King. “Then, Hermit, I know not where you are to throw the poison, but please find some place, or my kingdom will be destroyed.”

Sudass. “Dig me here three pits in a line.”

When the pits were dug, Sudassana filled one with drugs, the middle one he ordered to be filled with cow dung, and into the third he put some fairy medicines. Then he cast the three drops of poison into the first hole, and instantly flame and smoke burst forth, which caught the cow dung in the middle pit, and then passing to the third pit was extinguished there.

The snake-charmer was standing near the holes, and the flames taking hold of him, his skin peeled off, so that he became a white leper, on which, in his terror, he cried out thrice, “I release the Nāga King.”

On hearing this, Bhūridatta came forth from his basket,¹ showing his jewelled body, resplendent, like Sakka himself. Sudassana and Ajamukhī also showed themselves in their true forms.

Then said Sudassana, “Rājā, do you not know us? Know you not whose children we are? Have you forgotten that Samuddajā, the daughter of the Rājā of Kāsi, was given in marriage to Dhattaratṭha, the King of Nāgas?” “Yes,” said the Rājā, “she was my sister.” “O Rājā, we are her children and you are our uncle.”

The King then embraced Sudassana and Bhūridatta, and,

¹ peḷā.

having taken them into the palace, made them presents, and said, "Dear Bhūridatta, since you are so powerful, how came you to get into the clutches of this snake-charmer?"

Bhūridatta then told him the whole story.

Then Sudassana said, "Dear uncle, our mother is in great distress at not hearing any tidings of Bhūridatta; we cannot stay, but must depart."

The King replied, "Very good, go quickly, but I, too, should like to see my sister. How can it be managed?"

Then Sudassana asked after his grandfather, and the Rājā told him that he was so terrified that the day after he had given Samuddajā in marriage, he had relinquished his kingdom and become a hermit. Sudassana then told the Rājā that if he would appoint a day, they would bring their mother to meet him at their grandfather's hermitage. The Rājā then conducted them on their journey, and they returned to serpent-land.

CHAPTER IV. (*Micchādittikathā.*)¹

When Bhūridatta returned, the whole country was convulsed with weeping, and he, being much distressed by a month's confinement in the snake-charmer's basket, retired to sleep in his palace. Innumerable numbers of Nāgas came to see him, but he was unable to converse with them on account of his weakness. Kāṇārītṭha, who went to Deva-land, and returned home before him, placed a guard at the palace door to prevent the people going to see Bhūridatta.

Subhoga, having searched the whole of the Himavanta, was returning by the Yamunā. Now the Brahman Nesāda, when he saw the snake-charmer become a leper, thought that, as he had coveted the ruby and taken part in the affair, some terrible calamity would overtake him; so he determined to go to the Yamunā and bathe himself. He therefore went down to the bathing-place² and entered the

¹ *Micchāditti Kathā*, heretical discourse.

² *Payāga titthe*, now Allahabad.

water. Just at that moment Subhoga arrived there too, and, hearing Nesāda make his confession, said, "This is the wretch who, through covetousness for my brother's ruby, not content with the great wealth that he had offered him, pointed him out to the snake-charmer. I will slay the villain." So coiling his tail round the Brahman, he dragged him under the water. Being tired, he allowed the Brahman's head to come up, and then dragged him down again. At last the Brahman got his head up, and was able to say :

111. Lokyam siñcantam udakam payātāsmim patitṭhitam
Ko mam ajjhohari bhūto ogaḥham Yamunam nadim.

"What demon is this who swallows up me, who have descended into the river Yamunā and am standing at the bathing-place washing away with water my earthliness?"

Subhoga answered :

112. Yadesa lokādhipati yassesi Bārāṇasim pakina hari
samanto
Tassāham putto uragusabbhassa Subhogo ti mam brāh-
maṇa vidantiti.

"Wretched Brahman ! I'm Subhoga,
Son of Nāga Dhattaraṭṭha,
Him whose hood Benares city
Overshadows, do'st not know me?"

Nesāda thought, "Verily this is Bhūriddatta's brother; if I cannot do something to preserve my life, he will undoubtedly slay me. I will try and soften his heart by praising the well-known splendour and tenderness of his parents." Then he said,

113. Sace hi patto uragusabbham Kāsissa rañño amarādhi-
passa
Mahāsakkho aññataro pitā te macesu mātā pana te
atulyā
Na tādiso arahati brāhmaṇassa dāsam pi ohāritum mahā-
nubhāvo.

“If you are indeed the son of the Nāga King immortal, who rules over Kāsi, thy father is all-powerful, and thy mother the greatest lady upon earth; being then of such high descent, you ought not to drown a poor slave of a Brahman.”

Subhoga answered: “Hah! cursed Brahman, thinkest thou canst deceive me?”

114. Rukkham nissāya vijjhittho eneyam pātum āgatam.
So viddho duram asarā sarā vegena sekhavā.
115. Tam tesam patitam addakkhi araññasmim brahavane
Samam ¹ sakācam ādāya sayam nigrodh' upajami.
116. Suvasāhya danghaṭṭham pingiyam santhakā yuttam
Kohita bnūridam rammam dhuvam haritasaddalam.
117. Tattha teso pāturahu iddhiyā yasasā jalam
Mahānubhāvo bhāta me kaññhi parivārito.
118. So tena pariciñño tvam sabbakāmehi tappito
Aduhassa tuvam dubbi tante veram iddhāgamam.
119. Khippam givam pasārehi nate dassāmi jivitam
Bhātu parisaram veram chedayissami te siram.

“You climbed into a tree to shoot a deer whilst it was drinking these waters, but not bringing it down, you had to follow its bloodstains. When you recovered it, you brought it in the dewy evening to a peepul tree, in whose branches cuckoos, cranes, parrots, and other birds disported, singing sweetly. At that peepul tree you saw my powerful elder brother, surrounded by his ladies in all their splendour. He took you with him to fairy-land, and did he not endow you with great wealth? You have sinned against my brother, who was your benefactor, and

¹ The Mandalay MSS. read sa mamsa kacam *taking with you flesh and carrying stick.*

to whom you owed a debt of gratitude. Now the result of your evil deed has come upon you. Ha! Brahman, I will slay you, for the evil that you did to my brother. Stretch out your neck, for I will forthwith snap off your head. I will not give thee thy life."

Then said Nesāda in a terrible fright :

120. Ajjhāyako yācayogo ābutaggi ca Brāhmaṇo
Etehi tihi ṭhānehi avajjho hoti Brāhmaṇa.

"Veda-reading beggar hermits, fire worshippers are
Brāhmans,
I who practise these three duties, ought not to be slain,
O Brāhman."

Subhoga replied :

121. Yampuram Dhattaratthassa ogāḷham Yamunam nadim.
Jotati sabbaso vaṇṇam girin āhacca Yamunam.

122. Tattha te purisavyaggha sodariya mama bhātaro
Yathā te tatha vakkhante tathā hessati Brāhmaṇa.

"The city of Dhattarattha sunk 'neath Yamunā's river,
Shines always with splendour, the mountains and
Yamunā touching.

There to thee those excellent persons, my brothers, my
very own brothers,

As they shall there give decree, so shall it be done to
thee, Brāhman."

Thus saying, he pushed and drew the Brahman Nesāda downwards, till he got to the gate of Bhūriddatta's palace.

When Kāṇāriṭṭha saw Subhoga, he came towards him and said, "Brother, do not hurt this man, he is a Brahman, and a descendant of Brahma; if the Lord Brahma were to know that you had injured him, he would be very angry, and say, 'Are these Nāgas to ill-treat my children?' He might even destroy this country. In this cycle Brahmans are

noble and their power great. You, perhaps, know not the power of Brahmans."

He then said to Subhoga and the other Nāgas, "Come here, and I will explain to you the qualities of sacrificial Brahmans."

123. Anittarā ittara-sampayuttā yaññā ca vedā ca Subhoga
loke

Tadaggarayham hi vinindamāno jahāti vittañca satañca
dhammam.

"The good and the base together are mingled, sacrifice
and veda, Subhoga, in this world.

Therefore, revile not, for he who revileth casteth away
the law of knowledge and truth."

124. Ajjhenam Ariyā pathavim Janindā
Vessā kasim paricariyam ca Suddā
Upāgu paccekam yathā padesam
Katehu ete Vasinā ti āhu.

"For teaching Ariyās,¹ for the world men-rulers,
Vessas for tilth, and servants of all the Suddas,
Each one severally in his own station
Was created and placed, they say, (by Brāhma)."

"Knowest thou not, O Subhoga, that their ancestor, the
all-powerful Brahma, ordained thus?"

125. Dātā Vidātā Varuṇo Kuvero
Somo Yamo Candima y'api Suriyo
Etehi yaññam puthuso yajitvā
Ajjhāyakānam atha sabbakame.

"O brother, the Devas Dātā, Vidātā, Varuna, Kuvera,
Yāma, Suriya, and Candimā have arrived at their present
state through having made offerings to Brahmans."

¹ Ariyā stands for Brāhman, and janindā for the Kshattriyās.

126. Vikāsītā cāpasatāni panca
 Yo Ajjuno balavo Bhīmaseno
 Sahassabāhu asamo pathaviyā
 So pi tadā adahi Jātavedan ti.

“There was a king named Ajjuna (Arjuna), who was such a terrible warrior (bhīmaseno) that he could draw a bow equal in strength to 500 bows, as if he had a thousand arms, but he made offerings to fire (jātavedam).”

127. Yo brāhmaṇe bhojasi dīgharattam
 Annena pānena yathānubhāvam
 Pasanna-citto anneno damāno
 Subhoga dev’ aññataro ahosi.

“Subhoga, there was once a king in Bārāṇasi made an offering of rice to the Brahmans, and he is now a powerful Deva.”

128. Mahāsaham Devam anomavaṇṇina
 Yo sappinā asakkhi jetim aggim
 So yaññatan tam varato gajitvā
 Dibbam gatim Mucalind’ ajjhagañchīti.¹

“There was a king named Mucalinda, who was very hideous, but he made offerings to the fire god with clarified butter, and he is now in Deva-land. One day, in the city of Bārāṇasi, he sent for the Brahmans and asked them the road to Deva-land, and they answered, ‘O King, you must do honour to the Brahmans and their god.’ ‘Who is your god, O Brahmans,’ he enquired; and they answered, ‘He is the spirit of fire; satisfy him with butter made from cows’ milk.’ Mucalinda did as he was commanded.”

129. Mahānubbhāvo vassasahassajīvi
 Yo pabbaji dassaneyo ulāro
 Hitvā apariyanta ratham sassanam
 Rājā Dijipo pi jagāma saggam.

¹ This gatha is not in the Mandalay MS.

“The excellent (ulāro) King Dudipo too, who was handsome, lived to a thousand years, and of great power, relinquishing his kingdom and army, became a hermit and went to Sagga.”

130. Yo sāgarantam Sāgaro vijitvā
Yūpam subham soṇṇamayam ulāram
Ussesi Vessānaram ādabāvo
Subhoga devaññataro ahoṣi.

“There was a king named Sāgara, who subdued the countries on the further side of the Ocean, and making a sacrifice of pure gold to the fire-god, established his worship. For that good deed he is now a Deva.”

131. Yassānubhavena Subhoga Gaṅgā
Pavattatha dadhi samā samuddam
Sa lomapādo paricaryam aggim
Aṅgo saḥassakkha pur' ajjhagañchiti.¹

“Again, a king named Anga, through whose glory and power the river Ganges came into existence, and the ocean of curds and milk was produced. This king, on the soles of whose feet there was long hair, inquired how he was to get to Svagga, they told him that he might go into the Himavanta, and sacrifice to the Brahmans and fire. He went there, taking with him many oxen and buffaloes, and when the Brahmans had eaten, he asked what was to be done with what was left, and they told him to throw it away. In the spot where he threw it, there sprang up a river which was the Gaṅgā.”

132. Mahiddhiko devavaro yasasī
Senāpati ti divi Vāsavassa
Sa soma² yāgena malam vihanṭvā
Subhoga divaññataro ahoṣi.

¹ The Mandalay MS. follows the Pāli gatha of Fausböll.

² The Mandalay MS. makes Soma to be a river of that name. The lomapādo of verse 131 ought, I think, to be Somapādo.

“Subhoga, there was a certain powerful deva, a general of Sakko's army, who by soma sacrifice cleansed himself from that which is vile.”

133. Akāriyo lokam imam parañca
Bhagirasim Himavantam ca Gijjham
Yo iddhimā devavaro yassasi
So pi tadā adahi Jatavedam.

134. Mālāgirim Himavato ca Gijjho
Sudassano Nisabho Kākaneru
Ete ca aññeca nagā mahantvā
Cittyākatā yaññatāre hi mābāti.

“Brahma, who created this world, the rivers Bhagirati, the Himavanta and the Gijjha mountains, when he was a man, sacrificed to fire. They say, too, that the other mountains Malāgiri, Viñjha, Sudassana, Kākaneru, etc., were created with bricks through sacrificing to fire.¹ Subhoga, do you know how the salt water of the ocean came into being? No, you do not, but you know how to ill-treat them (Brahmans) and know nothing of their good qualities.”

135. Ajjhāyakam manta gunupapannam
Tapissinam yācayogo ti cāha
Tire samuddass' udakam sajjantam
Tam sāgar' ajjhohari te na peyyoti.

“Listen to me, the Ocean caused the death of a Brahman who was versed in the Vedas, performed his duties strictly, and was ever ready to receive, therefore we may never drink its waters.”

136. Āyāgavatthūni puthū pathavyā
Samvijjanti brāhmaṇā Vāsavassa
Purimam disam pacchimam dakkhim uttaram
Samvijjamāna janayanti vedam.

¹ Has this any reference to volcanic action?

“These Brahmans, Subhoga, are like the surface of the earth in which we ought to plant the seeds of good works. On the east, west, south and north, Brahmans are the only things we ought to desire.”

Thus Ariṭṭha, in fourteen gāthā, praised Brahman sacrificial rites and the Vedas.

CHAPTER V. (*The Bodhisat's Discourse.*)

At that time all the Nāgas there assembled thought that what Ariṭṭha said was true, and Bhūridatta lay there listening to him; so, in order to dispel the wrong impression that had been given them, he thus addressed them: “Kāṇā-riṭṭha, what you have said regarding sacrifice and the Vedas is not true; the Brahmans by their arrangement of the Vedas cannot be considered good men.

After this he recited the following twenty-seven stanzas, to show the erroneous practices of Brahmans:

137. Kalī hi dhīranam kaṭam mugānam bhavanti vedajjha-
gatāna Ariṭṭha
Marīci dhammam asamekkhi tattā māyā guṇābhi-
vahanti paññam.

“Loss to the wise, a gain to fools, is skill in the Vedas, Ariṭṭha; mirage-like when reflected on, their delusions take away wisdom.”

138. Vedāna tāṇāya bhavanti dassa mittadduno bhūnahuno
narassa
Na tāya te paricīṇo ca aggi dosantaram maccam
anariya-kammam.

“The Vedas are no protection to any one, not even to the perfidious and evil man. The worshipped fire too, gives no protection to the evil-doer.”

139. Sabbe ca maccā sadhanā sabhogā ādipetam dāru-tiṇena
missam

Daham na tappe asamattha tejo ko tam subhikkham
dvi rasaññu kariyā.

“Rich and wealthy mortals may set fire to food mixed
with grass, but who can satisfy it? Fire, which is unlike
all else, cannot be satisfied, O double-tongued one.”

140. Yathā pi khīram pi vipariṇāma dhammam dadhi
bhavitvā navanitam hoti

Evam pi aggi vipariṇāma dhammo tejo samorohati
yogayutto.

“As milk by its changeable nature turns to curd and also
to butter; so fire, by its changeable nature, is made by him
who uses the fire-sticks.”

141. Na dissati aggim anuppaviṭṭho sukkhesu kaṭṭhesu
navesu c’ āpi

Nāmaṭṭha māno araṇim narena nā kammunā jāyati
Jātavedo.

“One sees not the fire that is inherent in the dry wood
or green. If the fire-stick is rubbed not by man, fire is not
made, it burns not.”

142. Sace hi aggi antarato vaseyya sukkhesu kaṭṭhesu
navesu cāpi

Sabbāni sussesyyum navāni loke sukkhani kaṭṭhāni ca
pajjaleyyum.

“If fire dwell hidden both in dry wood and green too,
all the green would be dry in this world; the dry wood
would burst into flames.”

143. Karoti ce dāru tiṇena puññam bhojam naro dhūmasi-
khim patāpavam

Angarikā loṇa karā ca sūdā sarīra dāhā pi kareyyum
puññam.

“ If one makes merit with the smoke and flame of wood and grass, then charcoal-burners, salt-boilers, cooks and even corpse-burners would heap up to themselves merit.”

144. Atha ca hi ete na karonti puññam ajjhena aggim idha
tappayitvā
Na koci lokasmim karoti puññam bhojam naro dhūma
sikhī patāpavā.

“ If they in truth do not a good deed, no one in this world can get merit by appeasing the Brāhminical fire.”

145. Kathañhi lokā pacito samāno amanuiñña gandham
bahūnam akantam
Sa devam accā parivajjayanti tadappa satṭham dvi
rasaññu bhuññeja.

“ Wherefore does this world, revered being, eat, O double-tongued one, things which smell bad and which are rejected?”

146. Sikhīm pi devesu vadanti h'eke āpaṃ milakkhū pana
devam āhu
Sabbedha ete vitatham gahṇanti aggi na devañña taro
na cāpo.

“ Some say that flame is a god, and Milakkhas (heathens) say that water is a god, but all have a wrong opinion ; fire is not one of the gods, nor water.”

147. Anindriya baddham asañña kāyam Vesānaram kamma-
karam pajānam
Paricari sugatim katham vaje pāpāni kammāni pakup-
pamacco.

“ How shall evil-doers go to heaven by doing honour to fire, which is perceptibly mindless and the servant of men ? ”

148. Sabbābhibhūtā āhu idha jivi kattā aggissa Brahmā
paricāri koti
Sabbānu bhāvica vāsī kimattham animmito nimmita
vandit' assa.



“You say that Brahma became the ruler of all things through serving fire here in this life. If he created all and controls all, the uncreated worships the created.”

149. Hassam anijjhāna khamam atacchamam sakkāraheta
pakirisu pubbe
Te labha sakkāre apatu bhūte sandhā pitā jantu bhi
danti dhacama.

“A thing to be derided, a lie; wishing to be honoured they have lied of old; they for their own gain which was not before apparent have concocted their own law for men.”

150. Ajjhenam ariyā, pathavim janindā, vessā kasim, pari
cariyam ca sudda;
Upāyu paccckam yathā padesam katāhu ete Vasināti
ahu.

“(Which is) For teaching Ariya, for the earth men rulers, Vesayas for tilth, as servants of all Suddas. Each for his own station were made, they say, by Brahma.”

151. Etam ca saccam vacanam bhavēyya yathā idam bhāsita
Brāhmaṇehi
Na khattiyo jātu labbetha rajjam nā Brāhmaṇo manta-
padāni sikkhe.

“If these words were true as spoken by the Brahmans, none but Khattiyas would reign, none but Brahmans would teach wisdom’s sayings.”

152. Na aññatra Vessā kasim kareyya Suddo na mucce
parapesanāya
Yasmā ca etam vacanam abhūtam musā ca ime odariyā
bhaṇanti.

“None but Vesayas would till land; Suddas would not be free from service; these words are false: they speak lies for the sake of their bellies.”

153. 'Tad' appapaññā abhissaddahanti passanti tam paṇḍitā
 attanā ca
 Khattiyā hi Vesasānam balim haranti ādāya satthāni
 caranti brāhmaṇā
 Tam tādisam saṅkhubhitam vibhinnam kasmā Brāha-
 mān-ujum karoti lokam.¹

“Such things fools only believe, wise men and they them-
 selves see through it: Khattiyas pay tribute to Vesyas, and
 Brahmans go about carrying weapons: such a shaken-up,
 scattered world, why does not Brahma put straight?”

154. Sace hi so issaro sabbaloke Brāhmā bahu bhūtapati
 pajānam
 Kim sabbalokam videhi alakkhim kim sabbalokam na
 sukkhim akāsi.

“If verily Brāhmā rules the world, and if he be the great
 king of men, how can he behold the world thus unfortunate,
 why does he not make the whole world happy?”

155. Sace hi so issaro sabbaloke Brāhmā bahu bhūtapati
 pajānam
 Māyā musā vejamantena cāpi lokam adhammena kim
 attham kāri.

“If verily Brāhmā the king of the world be lord of all
 mortals. By delusion, lying, magic and lawlessness, why has
 he made this world?”

156. Sace hi so issaro sabbaloke Brāhmā bahu bhūtapati
 pajānam
 Adhammiko bhūtapati Ariṭṭha dhamme sati yo vidahi
 adhamman.

“Verily if Brāhmā be the lord of the world and ruler of
 all beings, he is a lawless ruler, Ariṭṭha; though there be
 law, he rules lawlessly.

¹ Fausböll reads in line 3, Khatta na Vessa na.



157. Kitā peṭaṅga urāgā ca bhekā hantvā kimi sujjhati
mukkhikā ca

Ete ca dhammā anariyā rūpā kambojakānam vitathā
bahunam.¹

“Caterpillars and insects, snakes and frogs, and worms, and flies, they slay and are innocent;’ these opinions of the people of Kamboja are dishonourable (non-Brahminical); they are false.”

After this he recited the following 27 stanzas to show the erroneous practices of Brahmans :—

158. Sace hi so sujjhati yo hanati hato pi so saggam nupeti
ṭhānam

Bhovādi na mara bheyyum ye cāpi tesam abhisadda-
heyyum.

“If he is pure who slays, and the slayer enters Svagga, would not the Brahmans slay one another, and those too who believe in them ?”

159. Neva migā na pasuno pi gāvo āyācanti attavadhāya keci
Vipphandamānā idhā jīvikattā yaññesu paṇe pasum
āharanti.²

“Nor wild beasts, nor cattle, nor oxen, request their own slaughter; there whilst alive they struggle at the sacrifice; they drag cattle by exertion.”

160. Yūpassane pasu bandheca bālā citrehi vaṇṇehi mukham
na yanti

Ayante yūpo kāma duho parattha bhavissati sassato
samparāye.

“Those fools having bound cattle to the post, with vanity make bright your face (saying), ‘This sacrificial post will give you all desires in the next world, and they will last in the future.’”

¹ The Mandalay MS. reads bhinga, for bheka, and translates it “carpenter bees.”

² For āharanti the Mandalay MS. has mārabhanti.

161. Sace ca yūpe maṇi saṅkha muttam dhaññam dhanam
 rajatam jātarūpam
 Sukkesu katthesu navesu cāpi sannihitaṃ tidive dive
 sabba kame.
 Te vijja saṅghā ca puttha yajeyyun ha Brahmaṇā kiūci
 na yājayeyyum.

“Verily, if there be silver, gold, gems, shells and all kinds of wealth in the sacrificial post, in green wood and dry too, and all the delights of Deva land, all those Brāhman would sacrifice abundantly, there is not a Brāhman who would not sacrifice.”

162. Kuto ca yūpe maṇi saṅkha muttam dhaññam dhanam
 rajatam jātrūpam
 Sukkesu kaṭṭhesu navesu cāpi kuto dube tidive sabba
 kame.

“How can gems, etc., and all the delights of the Devas, be in a post in green wood and dry too?”

163. Saṭṭhā ca luddā ca paluddha-bālā citrehi vaṇṇehi
 mukham na yanti
 Ādāya aggim mama dehi vittam tato sukhī hohi ca
 sabba kāme.

“Both wicked, cruel, covetous and fools, rejoicing in all sorts of vanities (they say) take fire, to me give wealth; then be blessed and have all you desire.”

164. Tam aggihuttam saraṇam pavissa cittetu vaṇṇāhi
 mukham nayanto
 Oropayitvā kesamassum nakhañ ca vedehi cittam ali-
 gālayanto.

“Taking refuge in sacrifice, they rejoice with various vanities.”

165. Kākā ulūkam va raho labhitvā ekam samānam bahukā
 samecca
 Annāni bhotva kuhakā kuhitvā mundam katvā yañña
 pathossajanto.

“Like crows who have found an owl alone, they surround one in flocks, and having eaten one’s victuals they make a clean shave of one, and throw one away at the sacrificial post.”

166. Evam hi so vañcīto Brāhmanehi eko samānō bahuhi
samecca

Te yoga yogena vilumpamānam ditṭham aditṭhena
dhanam haranti.

“Thus, deceived by the Brāhmans, being alone and they many: they with their sayings get present wealth, for that which is unseen (illusory).”

167. Ākāsi yā rājuhi cānusiṭṭhā tadassa ādāya dhanam haranti
Te tādisā corasamā asantā vajjhā na haññanti Aritṭha
loke.

“When made their advisers by kings they carry off wealth. They are such thieves, and worthy to be executed, yet are not slain.”

168. Indassa bāhārasi dakkhiṇā ti yaññesu chindanti palāsa
yaṭṭhim

Tam cepi saccam Maghavā chinnabāhu kenassu Indo
Asuro jināti.

“In the sacrifice they cut the palasa pole, saying it is the right arm of Indra; if that be true and Maghava is deprived of his arm, with what does Indra subdue the Asuras?”

169. Taññeca va tuccham Maghavā samañgī hantā avajjho
paramo sadevo

Mantā ime Brāhmaṇā tuccharūpā sandiṭṭhikā vañcanā
esa loke.

“That too is false, for Maghavā being all-powerful, slays them; he is the chief Deva and cannot be slain. These Vedas are false, they are illusions visible to all men.”

170. Nālā giri, Himavā yoca, Gijjho, Sudassano, Nisabhoga,
Kākaneru

Ete ca aññe ca Nagā mahantā cityā katā yañña karebhim ahu.

“Mounts Nālā, Himavayo, Gajjho, Sudassana, Nisabhogo, Kākaneru, these and other great mountains were brick made in sacrifice they say.”

171. Yathā pakāvāni hi iṭṭhakāni cityā katā yañña karebhim
ahu

Na pabbatā honti tathā pakāra aññā disā acalā tiṭṭha selā.

“In this manner with bricks they are built in sacrifice, they say: mountains are not made thus, they stand firm and unshaken, being of a different nature.”

172. Na iṭṭhakā honti selā cirena na tattha sañjayati ayo na
loham

Yañña ca etam parivaṇṇayantā cityā katā yañña karebhim ahu.

“Bricks become not rock by length of time, not thus arise iron and copper.”

173. Ajjhāyakam manta-guṇūpappannam tapassim na yaca-
yogo ti cāhu

Tīre samuddassa udakam sachattam tam sāgar’ ajjho haritenā peyyo.

“They say that a strict and learned hermit was swallowed up by the water when bathing on the shores of the ocean, and it is therefore undrinkable.”

174. Parosahassam pi samanta Vede mantūpappanne nadiyo
va hanti

Na tena byāpannarasūdakāni kasmā samuddo atulo apeyyo.



“More than a hundred virtuous hermits learned in the Vedas have the rivers slain; their waters are not undrinkable. Why, then, is the incomparable ocean undrinkable?”

175. Ye keci kūpa idha jīvaloke loṇūdaka kūpakhane hi
khātā
Na Brāhmaṇ’ ajjahari kena tesu āpo apeyyo, dvi
rassaññu, ahu.

“Here in this living world there are salt-water holes that have been dug: these have not slain Brāhmaṇs; but, O two-tongued one, why is not their water undrinkable?”

176. Pare puratthā kāyassa bhariyā mano manassa ajanesi
pubbe
Tena pi dhammena na koci hīno evam pi vo sagga
vibhangam āhu.

“In the beginning of ages to whom was there a wife? Firstly, mind created man. Therefore no one was base, and so in like manner they say is the determination of Sagga.”

177. Candāla-putto pi addhicca Vede bhāseyya mante kusalo
matimā
Natassa muddhā pi phaleyya sattadhā mantā ime
attavodhāya katā.

“Should a Candala learn the Vedas, and recite its verses, though intelligent and virtuous, his head would be split into seven pieces: they have made the verses for the purpose of slaying.”

178. Vācā katā griddha gatā gahītā dummocayā kavya-
pathānupannā
Bālānam cittam pi same nivīṭṭham tadappapaññā abhi-
saddahanti.

“They teach words made for the sake of gain.”

179. Sihassa byagghassa ca dīpino na vijjati porisiyam balena
Manussabhāvo ca gavum va pekkhā jāti hi tesam asamā
samānam.

“To lions, tigers and leopards there is not the energy of
men.”
(This is not clear.)

180. Sace ca Rājā pathavim vijitvā sajivā assavā parisajjo
Sayam eva so sattusamghampi jeyya tassa pajā niccama
sukhī bhaveyya.

“Verily, if a king subdued the whole world and his
councillors were obedient, he would conquer all his enemies,
and his subjects would ever be happy.”

181. Khattiya mantā ca tayo ca Vedā atthena ete samakā
bhavanti

Tadeñ ca attham avinicchinitvā na bujjhati ogha
patham vacharinnan.

“The instructions for Khattiyas and the three Vedas are
similar in purpose, and not being able to discern their
deception, one cannot know a word, as it were, covered with
water.”

182. Khattiya mantā ca tayo ca Vedā atthena ete samakā
bhavanti

Lābho alābho yaso ayaso ca sabbe vatesam catunnama
dhammā.

“The instructions for Khattiyas and the three Vedas are
one in their purpose : profit and loss, honour and dishonour,
these are the rules of those four castes.”

183. Yathā pi ibbhā dhanadhaññahetu kammāni karonti
puthu pathabyā.

Te vijjasu samghā pi thathe va sadda kammāni karonti
puthu pathabyā.

“And as rich men desiring wealth and corn do much
tillage on the earth, so these Brāhmins and Suddas do
many works on earth.”



184. Ibbhā hi ete damakā bhavanti niccam ussukā kāmaganesu yuttā
 Kammāni karonti puthu pathabyā tadā apaññā dviraññu rāte.

“They are like unto wealthy men, they are ever energetic in pleasure, they do much tillage upon the earth; but, O double-tongued one, they are witless in their pleasures.”

When the assembled Nāgas heard this discourse, they were delighted and gave praise. Then Bhūridatta caused them to turn the Brahman Nesāda out of serpent-land. Rājā Sāgara Brahmadatta, on the appointed day, surrounded by his whole army, went to the place where his father was residing.

Bhūridatta caused it to be proclaimed by beat of drum throughout the whole of Nāga-land, that he proposed visiting his grandfather and uncle: and going forth from the river Yamunā with a great retinue and splendour, in due course, he arrived at his grandfather's hermitage. His parents and brethren followed after him.

When Sāgara Bhūridatta saw the Bodhisat coming with his attendants, he did not recognize him, but said to his father in the following stanzas (185 to 198):

“O hermit, my father, who, I pray, is this who comes with drums and other musical instruments playing before him? Whose face and crown is it that flashes like lightning? He is young indeed, but his glory flashes forth like gold flowing from the furnace? Who is he? His white umbrella delighteth the heart like Jambūraj gold. Those waving cāmāris,¹ whose are they? and whose the splendidly jewelled peacock fans?

Then his father answered (199), “Dear son, this is no other than your nephew, the son of Dhataratṭha, King of the Nāgas: those others are also his men; their power is very great and their hosts are many. They are also the sons of my daughter Samuddajā.”

¹ Yak tails.

Whilst they were thus talking, the company of the Nāgas arrived and sat down in a suitable place. Samuddajā, after doing reverence to her father, returned weeping to Nāga-land. Brahmadata remained two or three days and then returned to Bārāṇasi. Samuddajā died in Nāga-land, and Bhūridatta continued his fasts for the rest of his life, and when he died he went to Deva-land with all his followers.

The Teacher then summed up the Jātaka as follows :

Bhūridatta's parents were reborn of royal race; the hunter Nesāda became Devadata; his son Somadata became Ānanda; Ajamukhi is now Upalavaṃṣa; Sudassena is Sariputtarā; Subhoga is Moggalāna; Kāṇarīṭṭha became Sunnakkhat (Sunakkhatto, a Prince of the Licchavi) and Bhūridatta is myself, the incomparable and omniscient Buddha.

ART. IX.—*Temiya Jātaka Vatthu*. From the Burmese.
By R. F. ST. ANDREW ST. JOHN, M.A., Wadh. Col.
Oxon.

THIS Jātaka stands No. 541 in the Ceylon list under the title of Mūgapakkha or "The dumb cripple." The Burmese, however, prefer to call it by the name of the Prince, who is the hero of the story. It is the first of the ten greater Jātaka, and, unlike the Bhūridatta, contains little or no folk-lore, but illustrates the value of asceticism.

According to the Nidāna-kathā, p. 57, of Professor Rhys Davids' "Birth Stories," this Jātaka is said to be a state in which the Buddha acquired "The Perfection of Resolution," according to these words:—

266. Father and mother I hated not, reputation I hated not.
But omniscience was dear to me, therefore was I firm
in duty.

This is the eighth perfection or Pārami called "Adhiṭṭhānam" or fixity of purpose.

The Mahā Janaka which I translated in the Indian Magazine, and which has also been translated by Mr. Taw Sein Ko, is on the same subject.

There is one point to which I would draw special attention.

At page 53 of the "Birth Stories" it is stated in the Nidāna-kathā:—

252. So the men, perfect in every part and destined to
Buddhahood,

Traverse the long road through thousands of millions
of ages.

253. They are not born in Hell nor in the space between
the worlds;

They do not become ghosts torn by hunger and want.
And they do not become small animals even tho' born
to sorrow.

257. Though they dwell in heaven they are not born to the unconscious state.

Yet in this Jātaka it is related that the Bodhisat had been 8000 years in the Ussada Hell.

There is also another point which requires explanation.

These last *ten* are always called the great Jātaka, but they are not all longer than the others.

For instance, Khaṇḍahāla (545), or, as the Burmese call it, Canda Kumāra, is quite short, and the Sivi Rājā (502?) is long.

The style of the Sivi, which is on the Pārami of Alms-giving, is also similar to some of those in the last ten.

These longer Jātaka, and some of a similar character, should, I think, be classified separately from those which appear to be folk-lore tales of an earlier date, adapted to Buddhism by Gotama himself or the early teachers.

The drift of this Jātaka also appears to be directed against the Brahminical idea that a man ought to be the father of a family and enjoy life prior to becoming an ascetic, and though the chief discourse is on the duties of friendship, the end of the story points out that the ascetic life can not be embraced too soon, and that *now* is the time, *now* is the day of salvation.

The Burmese version here translated was written in the year A.D. 1787, during the reign of Bo-Dawe, or Badun-min, the grandson of Aloung-pharā, when he was engaged in building the huge unfinished pagoda at Mingun (*vide* Phayre's Hist. p. 218). It was printed in Rangoon, at the Hanthāwati Press, in A.D. 1888.

I have endeavoured to render the only Pali gātā given faithfully to the meaning, though the translation may be somewhat free and the metre different.

TEMI ZĀT-TAWE-GYEE, *alias* MŪGAPAKKHA JĀTAKA VATTHU.

On a certain occasion the Sangha of disciples and Rahans (Araham) were in the hall of assembly praising the Lord's (Gotama Buddha) "perfect abnegation of the world"

(nikkhama-pāramī). The Lord came forth from his cell (gandha kuṭi, perfumed chamber), and seating himself on his dais said: "My children, what were you conversing about just before I came out?" and his disciples answered: "We were praising your 'Great Abnegation,' and unable to do so sufficiently."

On hearing this the most excellent Lord said: "My children and disciples ye do well in praising that great renunciation made by me who can now never incur a bad transmigration, and who have arrived at the summit of all things after being brought to a right frame of mind through beholding 'the four warnings' (nimitta); but much more ought ye to praise that most excellent virtue (pārami) which enabled me, in a former birth, when I was the son of a king, of whom the Brahmans had prognosticated that I should become a universal monarch, at a very early age, to renounce that kingdom, through being terrified by words spoken by my father to certain thieves."

On the request of his disciples he then related the following Jātaka:—

CHAPTER I.

Long ago in the city of Bārānasi, in the kingdom of Kāsi, a prince reigned called the Rājā of Kāsi. He was a giver of offerings, a man of strong religious feelings, ever open-handed and ready to assist, self-denying, not harsh to his relations and attendants, long-suffering, slow to anger, not oppressive, straightforward and tender, ever acting in accordance with the "ten laws" which ought to guide the conduct of kings. His concubines numbered sixteen thousand, and his chief Queen was Candā, the daughter of Madda Rājā, of the city of Sāgala,¹ in the country of Madda, one of the most lovely of women.

¹ Sākala or Saagala in the Panjab.

She did everything that her lord and master desired, and delighted in making religious offerings, never neglecting the fast days. However, notwithstanding all this, not one of the royal ladies from the Aggamaheśi (chief queen) downwards was blest with an offspring, and the people of Bārāṇasi murmured and said: "Our Rājā has no heir to carry on his royal line, and we know not whether the person whose lot it may be to succeed to the throne of our protector may be well disposed: let us assemble in the plain in front of the palace and represent to the Rājā that it is his duty to pray for a son." So they came together to the gate of the palace and cried, saying: "O most excellent and glorious Lord, who ever reignest in accordance with the 'ten laws,' the sun that rises and casts its beams over the eastern continent and with its light dispels the darkness, for twelve hours passes towards the northern continent; when night arrives the circle of the moon, when full, like a lesser sun, lightens us with its rays; so, too, in this city of Bārāṇasi, we, who are enlightened by your majesty's glorious brightness, see no signs of a son who shall brighten us like the moon, and are filled with doubt and anxiety: we, therefore, beg that you will offer up prayer for a son."

The King hearing their cry asked his ministers the meaning thereof, and they told him, whereupon the King said: "My people, it is well; in accordance with your supplications I will cause my Queen to pray for a son; be not afraid, a son will be born." Having thus comforted and dismissed his subjects, he sent for Queen Candā and all his ladies, and said: "Royal ladies, the people of the country demand an heir apparent and I have none to give them, go, therefore, and pray for a scion of royal race; let each one pray to her especial deity."¹

The 16,000 ladies, therefore, made supplications and offerings to their various deities, but no son or daughter was

¹ It is odd that it never occurred to any one that the fault was most probably the King's.

born to any one of them, and report was accordingly made to the King.

Then the King sent for Candā Devi, and said: "O Lady, if the abode be not pure what glorious being will enter therein? If our actions be not excellent neither a Deva nor any other glorious being will attach himself: by the virtue of original merit, however, and by being thoroughly imbued with religious feeling, such as fasting and other good practices, your prayers will be fulfilled."

Queen Candā therefore, on the next day of the full moon, kept a most solemn fast, and at night, instead of lying on a couch, lay on the floor, meditating on the purity with which she had performed her religious duties. At break of day she made the following prayer:—

"That I've kept my fast unbroken
May a son born be the token."

Thereupon, through the power of the Queen's merit, Sakka's throne, the "Puṇḍukambala" stone, became hard,¹ and looking round to see the reason he perceived that it was on account of Candā Devi's prayer.

He then considered whether there was in Tāvātimsā any Deva worthy to be her son, and saw the Bodhisat Deva.

Now the Bodhisat, before he became a Deva in Tāvātimsā, in his third state of existence, had reigned in Bārāṇasi for twenty years, and owing to his merit being interfered with, had not acted strictly in accordance with the "ten laws," so, for eight thousand years after the reckoning of men, he had been boiled in the hell called Ussada,² and from that hell went to Tāvātimsā. At this moment the Bodhisat had been in Tāvātimsā 16,000,000 years, which is the space of a Deva's lifetime, and on account of unexpended merit was about to transfer himself to the Yāma Deva region, which is still higher. Sakka therefore repaired to the palace of the Bodhisat, with the intention of asking him to become the son of Candā Devi, and said: "O Deva,

¹ Sometimes the throne becomes hard and at others hot.

² Childers offers no explanation of this word. It is one of the lesser Hells.

who art even equal to me in glory, if thou goest to the upper Deva regions, as it is now thy purpose, the advantage will not be great, but if thou wouldst go to the country of men thou wilt probably obtain immense merit and be a benefit to others. Just now, in the country of Kāsi, the Queen Candā has prayed for a son endowed with the most excellent desire to perform good works." Sakka thus prevailed on him to take birth with Queen Candā, and, at the same time, caused five hundred other Deva's, who were near their time of change, to take birth as sons of the nobles of Kāsi, so as to be his companions.

The Bodhisat having consented, passed instantly from Tāvātimsā and took birth in the womb of Candā Devi. At the same instant, like the flash of a "varajina," the Queen knew that she had conceived a son in answer to her prayer, and informed the King.¹

The King, overcome with joy, ordered that she should be guarded most carefully.

In the course of ten months (lunar) she brought forth a son, and on the day of his birth the whole of the country was overcast with clouds, and there was an abundant rain.

Now all the people were assembled together before the gate of the palace to express their congratulations, and the King, in his delight, cried out: "I have gotten a son; rejoice all of you," and the nobles and people, equally delighted, answered: "Mahā rājā, were we not all as tillers of the earth without seed, and were we not bowed to the ground with fear lest food should be wanting; now that we have been wetted by this auspicious shower, felt its cooling influences, and obtained a royal heir, destined to obtain great merit, who indeed will not rejoice?"

The King then sent for the Senapati (commander of the army) and said: "A son has been born unto me, and therefore, just as kings of the universe, when they obtain a very precious thing, guard it with innumerable attendants, so

¹ The "varajina" is a kind of celestial weapon that can penetrate through anything with its flash. I can find no mention of it in Childers. It is evidently a form of vajira, the thunderbolt of Indra.

my son must have a guard of companions to be brought up with him. If, after searching through all the houses of the nobility, you find any that have been born this day, let a list of them be made and set before me." So search was made, and a list of five hundred noble children was sent in. Suitable dress and ornaments were presented to each, and they were well looked after.¹

And for the youthful Bodhisat they searched out 240 young wetnurses with good breasts of milk, pleasant and sweet; four were appointed for each hour of the sixty hours of the day and night; one to hold the baby, one to wash it, one to dress it, and the other to fondle and play with it.²

Now this is a list of women who are not faultless—

1. *The tall woman.* A child that is suckled by a tall woman, being at some distance from her breast when lying in her arms, lengthens its neck by stretching up.

2. *The over-short woman.* The flesh of her breast is constantly pressing on the child's face when it is sucking and its neck becomes short.

3. *The thin woman.* The flesh of the breasts being lean her bones hurt the child.

4. *The fat woman.* Her flesh is always in a state of quivering and the child's legs become weak and tremulous.

5. *The long-breasted woman.* Her breast is constantly pressing on the child's nose and it becomes flattened.

6. *The black woman.* Her milk is too cold.

7. *The white woman.* Her milk is too hot.

8. *The woman who coughs.* Her milk is acid and pungent.

9. *The woman who has a difficulty in breathing.* Her milk is bitter.

The King provided also an infinity of various articles for the child's use, and bestowed great gifts on Candā Devi.

¹ This custom is often mentioned. Was it universal in India? Can it be connected with the slaughter of the innocents?

² Nāri, commonly used for an hour, is really the sixtieth part of twenty-four hours, and the same as Pali nāḷi, a measure for holding water, and used in measuring time. It contains four pāda, according to the Burmese. Childers is not decided on the point. That nāri should become nāḷi is natural, as the Burmese cannot pronounce the letter r, and substitute y or l for it. It is not easy to see how nāḷi became nāri.

When the naming day arrived all the Brahmans who were skilled in omens were assembled and fed, and the King thus addressed them: "O Parohits, after examining my son's characteristic marks, tell me plainly whether he will be free from calamities; let nothing be concealed from me."

The Brahmans, after careful examination, answered: "O Rājā, your son is undoubtedly possessed of the signs of future greatness. There is no cause of danger apparent. He ought to be a universal ruler." On hearing this the King was delighted, and, having overwhelmed them with gifts, said: "Sirs, I am about to give a name to my son; on the day of his birth there was an omen of great happiness to all creatures, for the whole country of Kāsi was overspread with clouds and a gentle rain fell upon it; from myself downwards all the nobles and people were wet by the rain; and since he was born, when the hearts of all my people were saturated with peace, he must not be called after a family name like others, let him be named Temiya (fr. *temeti* 'to moisten')."

About one month after this, the nurses, after washing and dressing the prince, carried him to the King, who took him in his arms and sat under the palace portico. Just then four thieves who had been arrested were brought before the King, and he, in order to terrify evil-doers, said: "As for you, thorns of the country, you villains, one of you shall receive a thousand stripes with rods covered with shark's teeth; one shall be sent to prison in irons; the third shall be done to death by gashing with spears; and the fourth shall be impaled."

The little prince, on hearing this order given in a terrible voice, thought thus: "This manner of deciding cases is not right. I have evidently not freed myself from the fringe of my third existence. If through enjoying my father's royal estate I again fall into Hell by doing some bad act, the burden will be too heavy for me."

On the third day after the passing of this decision Prince Temiya was put to sleep under the shade of a white

umbrella, and after a little woke up. Turning his eyes upwards he gazed at it and saw that it was a royal umbrella. Thereupon remembering that he had been obliged to undergo the pains of Hell through having been King, he was filled with dread, and, with the sound of the terrible decision still ringing in his ears, fearing that he would have to become king, he thought thus: "How is it that I have been born in the house of this cruel thief-slaughterer?" Then, by means of his accumulated knowledge of former existences, having looked back and cleared away the haze, he saw that he had come from Tāvatisā, and again, considering as to what existences he had passed through, he saw that he had been boiled in Hell, and remembered that it was for bad actions done when he was once King of Bārāṇasi; fearing that he should constantly be born again amongst men, on account of those deeds which he would be obliged to perform when king, he thought, "I see that I am not free from the five dangers. On account of having enjoyed the pleasures of royalty for twenty years, I had to undergo that number multiplied by 4000, even 80,000 years in misery, and since in the unpeaceful state of kingship one has to put down robbers with a harsh and cruel hand, how can one be pure? How can one cleanse one's self from impurity? Born in this powerful thief-killer's house, which I have lighted upon, even I, at the tender age of hardly thirty days, have seen enough to crush my very heart's flesh, and have heard my father utter words not fit to be heard. If through a desire to inherit my father's estate I again become king, I shall a second time fall into the whirlpool and revolve like a stick of firewood."

Prince Temiya being thus troubled by his meditations whilst lying half comatose under the umbrella, the fairy who guarded it, with the affection of one who had been a mother in long past ages, seeing the Bodhisat in this pitiable condition took the form of his mother and said: "My little darling, by what thoughts are you disturbed? Do not be troubled by thinking about dreadful things; your mother is watching, and will not every wish be fulfilled? Darling, if you

really desire to escape from this pomp and vanity do not disclose your abilities, but simulate feebleness. Though you are not weak, appear to be so; though not deaf, feign deafness; and though your mouth is perfect, pretend to be dumb. Keep up these appearances with determination."

On hearing the fairy's words Prince Temiya took courage and answered, "O Fairy, I will indeed follow your advice. In their wish to see me bloom into regal magnificence, my father and mother desire only their own welfare and follow not my desires; since they do not plant for their own advantage and pleasure, and do not clear away the obstacles which hinder my desires, and since you point out to me the path which leads to great and undiminished benefits to be sought for in countless existences, I see the way clear before me, a path, too, which is in accordance with my own wishes."

Having thus determined, he refused to take suck, and endured the pangs of hunger without wailing.

The nurses not being able to understand his extraordinary condition informed his mother, and when she saw the little prince not thirsting for milk, motionless, and with wide staring eyes, endeavoured to amuse him; but he remained fixed and immovable, and she could not form any conjecture as to what was the matter with him, and caused the Brahmans to examine him.

Though the Parohits hunted through all their books they could see no reasons for his state, and informed the King that they thought he had fixed his mind on some particular object, which would pass off in time. The child, however, remained in the same condition, and his mother in great grief cried out: "My darling wants his milk. I will myself suckle him." However, only when milk was forced down his throat would he take it. He cried not out as other children, but lay motionless with unclosed eyes, noticing nothing, and steadily persevering in his determination.

The nurses consulted together and said: "Our prince remains immovable, like one who is impotent, dumb, and

deaf; but his feet and hands are not those of an impotent child, nor is his lower jaw like that of one who is born dumb; neither are the protuberances behind and in front of his ears like those of one who is deaf; some wise man ought to be able to discover what is the matter with him." They therefore addressed the King thus: "Your royal son is more than a month old, and it is not right that other means should be tried; let us try him with milk for a year, and if there be no difference we will use other tests." So they kept him for some days without milk, but the Bodhisat, though enduring terrible thirst, through fear of Hell, cried not for milk, but bore it patiently.

Then the Queen, in her agony, caused him to be fed with milk. Thus they again and again tested him for a whole year.

At the end of that time the nobles made report to the King, and he directed that other means should be resorted to.

2nd Test. Now it is the nature of children who are just one year old to bite everything that comes in their way, whether it be good or bad: so the prince was laid in the courtyard of the palace surrounded by his 500 foster-brothers, and all sorts of eatables were spread round them, so that each might take what he pleased; people were hidden round about to observe them. The 500 companions, as soon as they saw the sweetmeats, laid hands on them, and stuffed them into their mouths, but the Bodhisat thus chastened himself saying: "Child Temiya, from earliest existences, of which the beginning is not apparent, thou hast eaten times and again things both pleasant and sweet; in future existences also thou shalt doubtless rejoice, but if in the period before thou art released from the whirlpool of ages thou desirest wealth and hell-fire, these enjoyments are the entrance to that path; if, however, thou desirest to escape Hell take not these cakes."

So he remained motionless and took them not, nor did he even turn his eyes towards them.

His mother and the nurses did all they could to coax him to take them, but he remained as one who is impotent, deaf,

and dumb. Only when they chewed them and thrust them into his mouth did he swallow them. Thus they tempted him again and again for a whole year.

3rd Test. When he was over two years old the nobles again consulted and said: "When children are two years old, and their teeth are hard, they try to get all kinds of fruits, sweet or sour." So they tried him and the other children as before with fruit. But though the other children eat them and fought for them, the Bodhisat remained in the same condition without wavering.

4th Test. Now when children have passed their third year they are accustomed, after their sex and station, to play with various toys, so, in accordance with his station, they placed a number of images of elephants, horses, bulls, goats, birds, etc., made of gold and silver, in the courtyard; but though the other children readily played with them and fought for them, the Bodhisat kept himself in subjection and took no notice.

5th Test. When children have turned four they begin to take pleasure in various dishes of food, so all kinds of dishes were set before the children.

The Bodhisat, however, chastened his body, saying: "Temiya, in the past ages thou hast gone through, thou hast enjoyed foods like these without stint; in some existences they could not be obtained by reason of famine and poverty, and in some existences thou hast avoided them, and though it would be impossible to reckon the times thou hast enjoyed them or not enjoyed them, yet this once also remain firm to thy purpose, and, by avoiding these good things which are set before thee, attain the object of thy desire."

6th Test. A large shed was constructed, and the Bodhisat with his companions placed therein to play; all of a sudden, when they were not aware, fire was applied to the roof, and it blazed up. All the other children fled in terror, but the Bodhisat remained immovable, reflecting that it would be better to scorch in the present than to suffer the fire of Avici. At the last moment the nurses and attendants

rushed in and dragged him out. This was done again and again during that year.

7th Test. In the seventh year they determined to try and terrify him with elephants, trained for the purpose. The other children, seeing the elephants coming, fled away, screaming, but Prince Temiya remained undisturbed, thinking it better to die by the violence of the elephant, rather than undergo the punishment of Hell.

8th Test. The Bodhisat and children were placed in a shed, and all kinds of poisonous snakes let loose upon them, but still he remained unmoved.

9th Test. Having failed to terrify him, it was determined to have a grand performance of dancers, jugglers, wrestlers, etc., with all sorts of musical instruments, but Temiya took no apparent notice of it, saying to himself, "Temiya, when thou wast suffering in Hell did'st thou for one instant enjoy happiness? If thou dost not look at this entertainment thou wilt not be more miserable than when in Hell, why then be shaken in thy purpose?"

10th Test. At the end of the ninth year they tried to frighten him by a display of weapons. So a man was sent into his chamber with his loins girt and a drawn sword, which he brandished, saying: "No person who is unfit to be associated with can be allowed to remain in the palace of the King of Kāsi. They say there is such an one here amongst you. Where is he that I may at once cut off his head?" All the other children fled in terror, but the Bodhisat remained without flinching, even when the man aimed at him with his sword.

11th Test. This test was made by beating enormous drums, to see whether he was deaf.

12th Test. Persons were sent into his room at night with covered lanterns, which were suddenly uncovered.

13th Test. The Bodhisat was smeared from hand to foot with molasses, and exposed so that mosquitos and flies could settle all over him, and sting him with their probosces; but he strengthened himself, saying, "When I was in the Ussada Hell the keepers pierced me with their spears,

the hell-dogs and birds pecked at me and bit me, but this torture from the flies and mosquitos is far better; I will bear it bravely."

14th Test. After he was fourteen years old no one was allowed to bathe or cleanse him, but he was allowed to lie in his own ordure. However, he bore up against it patiently. The attendants urged him to get up and attend to himself, but he continued to endure it, saying, "Temiya, this stench is easy to bear, but the stench of Hell extends for a hundred yujanas."

After he had been left in this state for a long time the attendants again washed him.

15th Test. A fire was made under his couch, but, though his body was covered with blisters, he bore it bravely, saying, "This fire is easier to bear than that of Avici."

When his father and mother saw him in this terrible state they were exercised in their minds, and ordered the fire to be removed, and his mother, sitting near, said: "Dear son Temiya, I know well that thou art neither deaf nor dumb; thy ears and limbs are not like those of an impotent person, nor art thou a son born in the ordinary manner, but conceived after much fasting and prayer: great signs and prodigies were manifested at thy birth, and the Parohits declared that thou hadst all the characteristic marks of a universal monarch; if thou still continuest to pretend to be deaf and dumb we shall be put to great shame amongst the monarchs of Jambudipa; only give permission and we shall escape from their revilings; do not break our hearts, but whilst we three are alone together tell us in secret what it is that thou desirest." But though his father and mother besought him again and again with tears and caresses he remained unmoved.

16th Test. Now certain of the Parohits consulted together and said: "When the deaf and dumb get to this age and come in contact with an object of desire, they do not fail to long for it, and when they see that which is beautiful there are none who will not gaze on it. At the proper time flowers must open, and when youths arrive at maturity they are given

to pleasure, and though by reason of wisdom they may restrain their desires, yet, when excited by maturity, they give way; it is probable that he will not be able to pass over that time, when the heart is with difficulty restrained; we will therefore tempt him with lovely women."

The King therefore gave orders that all the most lovely and enticing dancing girls should be sent for, and informed them that the one who could seduce him should be made chief queen. They then decorated the Prince's chamber with all kinds of voluptuous objects and scents, and having roused him and placed him on a couch, directed that all who were not required should withdraw. Though the girls danced gracefully and sang sweet songs provocative of love, the Bodhisat was not moved, but reflected: "From the day of my birth, for these sixteen years, I have seen the danger of Hell and desired not the royal estate, now that I am arriving at the desired haven, were I to unite myself to one of these lustful devils, it would be to my everlasting shame. All the miseries which I have endured to obtain advancement will be of no avail if I cannot overcome this lust which has come to interfere with my purpose; no one hereafter will be able to escape the law of transmigration (vaṭṭam); but if I first overcome this devil-called lust all those who come after me will easily be able to follow in the path laid down for them." So, holding in his breath, he remained motionless as one dead. On seeing this the girls lost all their joyous demeanour and, without looking back, fled away.

Thus, from the time of his birth until he was seventeen years old, was he tested in various ways.

CHAPTER II.

After this the King sent for the Parohits and said: "O teachers, when I sent for you at the birth of the Prince, to find out his character by the various signs, did not you tell me that there was no adverse circumstance to be guarded

against? But this thing, which you said was perfect, answers not when it is questioned, nor moves a limb; it is like one who is utterly impotent and not what you foretold."

The Brahmans answered: "Most excellent King, those teachers who are skilled in the books of omens are able to read all signs at a person's birth, but this son of yours was not obtained in the ordinary way, but after much supplication; if we had foretold that which was bad, all the royal ladies would have been made miserable, and for this reason we prophesied good."

Then said the King, "What will it be best to do?" The Brahmans answered: "O King, if this unfortunate one be allowed to remain in the palace some terrible sickness or calamity will come upon yourself and the queen, or, may be, to the whole country, let him therefore no longer remain in the palace, but let him be put into an imperfect horse chariot and taken out by the western gate, which is that of misfortune, and let him be buried secretly in the graveyard."

The King, on hearing this, allowed his fear to get the better of his love, and kept not his heart steadfast, acting erroneously, so he said: "O Brahmans, if it be true that there is fear of calamity and misery to the country and royal household, let it be as you have advised."

As soon as this was reported to Candā Devi, she at once, without her attendants, went straight from the southern palace to the presence of the King, and prostrating herself before him, thus addressed him: "O King of righteousness, of the many presents which you gave me I took only such things as were suitable and returned the rest, now, therefore, grant me a boon in return. Your son is now of age, grant him the dignity of Yuvarājā, let us behold his glory whilst we two are yet alive." The King answered: "My Queen, in what way is your son fitted for this dignity? Do not thus address me when my heart is heavy." The Queen continued: "O my Lord, why are you so angry with me, and why does your wrath go out against your very heart's blood?" The King answered: "Lady, are

you still ignorant that your son is not worthy; that he is base, and imperfect in his members?" "My Lord, if that were so, I would not dare to supplicate you for his life, if it be only for seven years; let him not be accounted worthless, for he is my son." But the King through his fear refused.¹

(The Queen continues to supplicate, till at last she got the King to allow him to be anointed Yuvarājā for seven days.)

Having thus obtained her purpose, Candā Devi ordered the Prince to be dressed in the royal robes and invested with all the insignia of royalty, and having placed him on the throne under the royal umbrella, the King and Queen, surrounded by all the nobles, thus addressed him: "Dear son, Prince Temiya, we have now handed over to you the sovereignty of these realms of Kāsi, and since you are now in full possession of the royal estate, and able to protect your country and people, may you enjoy your power in happiness unto your life's end."

Then the Brahmans poured out the water of consecration and uttered blessings. A proclamation was also issued throughout the city that the King had made over the sovereignty to the Prince.

When the city had been cleansed and decorated, the Prince was placed upon a splendidly caparisoned elephant and with a great company passed in procession through it. When they returned to the palace he was placed on a couch, and for the space of six sleepless nights they supplicated him, saying, "Dear son Temiya, canst thou not assuage our bitter grief? Ever since thou wast born, for sixteen long years, even until now thy mother knows not the day that she has ceased to weep: she is wearied and broken down, and at the point of death, and thou knowest that she is utterly heart-broken. Thy mother knows that thou art perfect

¹ No stanzas are given here, but the Burmese translator remarks: "This is an amplification of the Queen's "Tena hi Deva detha" and the Rājā's "Na sakkā Devi." The whole passage reads very like Abraham's intercession for the inhabitants of Sodom and Gomorrah.

in all thy limbs, beautiful to behold, and in no way defective. Out of pity tell thy mother thy wishes, for if she know them not how can she fulfil them? If thou hast any pity for her be her protector, for if such a noble son, as thou art, has no pity for his mother, how shall less noble sons know how to do that which is right to their parents? Those who strive for their lives when shipwrecked in the ocean, being unable to behold their mothers in danger, will swim with them on their backs, how then, my son, canst thou behold unmoved the misery of thy mother.

The little unfledged vultures in their nest, when oppressed by hunger, live in the expectation that their mother will bring them their food, and in the same manner thy mother longingly waits in hope that thou wilt speak to her. How long thinkest thou that thy mother can endure? Now that thou hast arrived at a proper age, and hast the ability, tell her thy purpose and remove her despair."

Thus for five nights and six days she remained weeping and supplicating him, but though he was filled with compassion for her, yet in his desire to obtain perfect wisdom, and through fear of constant transmigrations, from which he desired to release himself and all other beings, he pretended to have no compassion for his mother, who was only one individual, and remained immovable and firm in his purpose.

On the sixth day, his father hearing that there was no change in his condition, sent for a noble named Sunandā, who was superintendent of the chariots, and said: "I am well aware of the defective state of Prince Temiya, but through the entreaties of his mother, have endowed him with the dignity of royalty; and now six days have passed, and it is no longer right that I should suffer him to remain; as soon as the morrow dawns place him in a defective chariot drawn by ill-omened horses, and taking him out by the west gate to the burial ground, dig there a pit, and having thrown him therein, split his skull with a mattock, and shovel in the earth. When he has thus become of some benefit to the earth, go down to the river bank, and, having bathed yourself, return to the city."

On the same evening Queen Candā was utterly heart-broken at the news and said to her son, "Dearest Temiya, all thy mother's love is now in vain. Thy father has sent for his trusted servant Sunandā, and, in his wrath, given orders that at dawn thou shalt be taken out by the west gate, slain, and buried. This is the last night in which thy mother shall behold her darling; if thou wilt but take pity on her say but one word, and my darling shall live and his mother be happy." But though the Bodhisat saw the terrible grief of his mother, and had great pity for her, he remained unmoved, thinking that as soon as he had been removed from the city he would become a good man, and then be able to show to his parents and family that he could be grateful to them.

So the morning dawned that was to bring great misery to the Queen but joy to the Bodhisat.

But Sunandā, by the intervention of the Devas, took four auspicious horses, thinking that they were unlucky ones, and instead of an old broken chariot took that of the King, and having harnessed them, about four in the morning, drove in by the eastern gate to the door of the palace. He then went into the Prince's chamber, and, having taken up the Prince, made obeisance to the Queen, and said: "Your Majesty, be not angry, it is by order of the King." Then gently removing the Queen's hands, with which she still lovingly clasped him, he bore the Prince away like a bouquet of lotus flowers, and went out to the chariot. The Queen followed, sobbing and wailing to the palace door, where she fell down in a swoon.

At this the Bodhisat, no longer able to endure his grief, turned his eyes towards his mother, and said to himself, "Alas, I know not whether my mother will die of grief or not, but if so my heart will be heavy for the rest of my life." But just as he was on the point of speaking to her he remembered that if he did so the whole of his diligent perseverance which he had pursued would become of no avail, so he determined to endure his grief, comforting himself with the thought that by preserving silence he

would far greatly increase the benefit of both his parents and himself.

Sunandā, having placed the Prince in the chariot, directed its course to the western gate, but, through the merit of the Bodhisat and the power of the Devas, the pole of the chariot was, without his knowing it, directed to the eastern gate, and the Bodhisat passed out by that which was auspicious. As the chariot passed through it the wheel struck against the side and gave forth a sound, on hearing which the Bodhisat rejoiced, saying, "My great purpose is accomplished."

Sunandā drove out by the east gate, as he thought, to the burial ground, and, by the power of the Devas, came to a forest three yujanas to the east of Bārāṇasi. Having chosen a suitable spot he drew up the chariot, and, having taken out the horses, let them graze. He then took off all the royal jewels and clothes which had been put upon the Bodhisat during the six days that he had been Yuvarājā, and, wrapping a small cloth round his (the Prince's) loins, commenced to dig the pit.

Whilst Sunandā was thus engaged the Bodhisat reflected, "For sixteen years I have neglected to use my limbs, and know not whether I have any strength." Then raising himself upon his couch with one hand he stroked the other, and having tried his arms felt his thighs, etc.; finding them in proper condition he got out of the chariot, and, as he was doing so, the Devas caused the earth to swell up so as to reach the floor of the chariot. Having walked round it two or three times he thought, "I had no idea I had so much strength, I could go a hundred yujanas (1300 miles) in a day; verily, if Sunandā tried to stop me, I wonder whether I should have strength to overcome him." So taking hold of the chariot by the hinder part, he lifted it up like a toy, and whirling it round and throwing it from him, said, "Let as many charioteers as like come on."

Then, seeing he had no clothes, he thought, "The charioteer has taken all my clothes, and I appear to be

merely an ordinary man, but as ornaments give character and distinction I ought to have some to put on."

The desire of the Bodhisat aroused Sakka, and he, seeing that Prince Temiya required clothes and ornaments wherewith to cause an impression on Sunandā, ordered Visakrom to go and clothe the Prince with the raiment and ornaments of a Deva. Visakrom¹ immediately went as directed. When Prince Temiya saw that he was clothed like Sakka himself, he knew that Sakka had done it.

He then proceeded to the spot where Sunandā was digging, and, standing on the side of the pit, thus addressed him :

“ Why thus hastily thou diggest,
Charioteer, I would be told ;
Fearing lest another take it,
Hidest thou thy store of gold ? ”

Sunandā being in a hurry to get the business over replied, without looking up, in the verses beginning : “ Rañño muga ca pakkhoca putta jāto acetaso ” “ A son has been born to our Rājā who is deaf, dumb, and impotent, and lest on that account some terrible calamity may befall the country he has at length, after sixteen years trial, ordered me to put him out of the way as quickly as possible.” On hearing that the Prince thought, “ This charioteer is intent on digging the pit, and will not look up to see how glorious I am, I must say something to make him look up ” ; so he replied, “ O charioteer, what is this that thou sayest ? I, the son of Kāsi’s Rājā, am not like other deaf and dumb folk. Why do your wise ones say that I am ? My ears are not deaf nor my mouth dumb ; neither am I impotent in my limbs. Thou hast confessed that the Rājā has employed thee. I am not as the Rājā said, how then canst thou act in accordance with his orders ? If thou actest without proper enquiry thou

¹ Visakrom is the Burmese form of Vissakammo, the heavenly architect. The r in the word shows that the word came to the Burmese from the Sanscrit before they had Pāli.

wilt be a law-breaker. My father chose thee thinking that thou wast wise, look at my person and consider; it may fare badly with thee if thou heedest not. From my feet to my forehead, look and see that in form I am perfect, like the stem of a golden banana. Behold my stalwart arms. Hast thou not heard my soft clear-sounding voice that is like oil falling on cotton wool?"

When the charioteer heard the Bodhisat thus praising himself, he thought, "Who on earth can this be, who is boasting so of his good qualities?" So, looking up, he saw the Bodhisat with all the glory of Sakka, and, not knowing whether it was a man or Deva, said: "Comely youth, from the moment of your arrival you have done nothing but praise yourself, and you have good reason to do so, for never before have I seen anyone so splendid. Who are you? Are you the Deva of this place? Or are you a Gandhappa from Himavanta? If not, perhaps you are Sakka himself, but I should be glad to know who you really are."

On hearing this the Bodhisat answered:

"Why, Sunandā, dost thou ask me,
Have I not already told thee?
Neither Deva nor Gandhappa
Am I, but the Prince of Kāsi,
Well thou knowest though thou askest.
Yea, it is thy plain intention
In this pit to kill and hide me,
Me, the son of Kāsi's Rājā:
Faithless to thy benefactor
Wilt thou slay me, O Sunandā?"

As Sunandā, however, gave no answer, not believing that it really was Prince Temiya, the Bodhisat said:

"Should any one beneath a tree
Take shelter from the sun or rain,
Then break its boughs or pluck its leaves
That man is base, his friendship vain.

The Rājā is a mighty tree,
 And I, his son, a branchlet fair,
 The man who harbours 'neath our shade
 Is even thou, O charioteer.
 Foulsome the deed didst thou betray me,
 And in this lonely forest slay me."

Seeing that Sunandā was not convinced that he was the Prince, and that he was acting wrongly, the Bodhisat continued in the following stanzas :—

1.

That man hath all at his command,
 Both food and drink and raiment too,
 E'en though he journey far from home,
 Who ever to his friend is true.

2.

In town or hamlet should he roam,
 Although his worldly goods be few,
 High is he held in men's esteem
 If ever to his friend he's true.

3.

Nor thieves nor princes take his store,
 Nor robbers beat him black and blue,
 He walks unharmed amongst them all,
 If ever to his friend he's true.

4.

Peaceful he rests within his walls,
 Honoured by all in council too,
 Chief of his clan, I ween, is he
 Who ever to his friend is true.

5.

He is respected who respects,
 To him who honours honour's due,
 Famed and renowned in every land
 Is he who to his friend is true.

6.

He shines as bright as burning fire,
 Or like the Devs of brilliant hue,
 Not wanting in magnificence
 Is he who to his friend is true.

7.

In all his fields his seeds grow well,
 His flocks and cattle are not few,
 Of that he sows he reaps the fruit,
 If only to his friend he's true.

8.

By fall from lofty rock or tree
 Should he meet death, he reaps his due,
 He finds a sure abiding place
 Who ever to his friend is true.¹

9.

As by its roots so firmly held
 No storm the Peepul² may subdue,
 So by his foes unhurt stands firm
 The man who to his friend is true.

The Bodhisat having recited the above stanzas in a clear sweet voice that made the echoes of the forest resound, did not altogether convince Sunandā, who came out of the pit and went to look in the chariot. Seeing neither the Prince nor bundle of clothes in it he became convinced, and throwing himself at the Bodhisat's feet, besought him to return to the city, saying, "O Lord, I have greatly erred against thee, pray return. What advantage can there be in this forest? Return to the city, and be an ornament to the council chamber."

¹ Verses 7 and 8 are to be taken in a double sense, that is to say, "vattam" means both *seed* and *actions*. Patitṭham means a sure foothold in this world or hereafter. There are really 10 couplets, but 5 and 6 are almost the same.

² The *Peepul* is the Nigrodha or Banyan tree.

But the Bodhisat replied : " Sunandā, in this forest I am free. I fear that if I were king I might fall into hell. I have not been driven out, but have come of my own free will."

Sunandā thereupon said : " O master, since thou hast a heart full of pity for the poor, if thou desirest not to enjoy the royal estate and wilt not return to the city, and I go alone, I shall receive condemnation when I inform thy royal parents of all that has occurred. The nobles, soldiers, and people, from the highest to the lowest, will on the other hand, shower blessings on my head if thou wilt return with me. I pray thee, therefore, to return with me to the city."

The Bodhisat replied : " Sunandā, thou thinkest of thyself only, and hast no regard for me.

My father and mother, not knowing my purpose, have made me an outcast, thinking me unworthy of the royal estate, and through your assistance I have come into this forest where I feel the delight of the Moon when it has escaped from the jaws of Rahu. Why should I return ? I will remain here as a recluse, where all my desires shall be fulfilled. Sunandā, if those who desire a benefit work diligently their purpose will be accomplished sooner or later. For the last sixteen years I have done this, and now, Sunandā, with your help, I have obtained my desire."

Sunandā replied : " Lord, your words are so pleasing to my ears that they cannot be satisfied, how is it that you could remain silent for sixteen years, when your father and mother, night and day, besought you to utter but one word. Was it right not to have compassion for their misery ?"

Prince Temiya replied : " Sunandā, my reasons for feigning dumbness, deafness, and impotence were these. About a month after my birth, when reclining," etc., etc.

I therefore preserved silence and endured all those miseries, knowing that I should receive the reward of Nirvāṇa.

Death and old age e'er surround us,
 Everywhere decay is rife ;
 Why should man when born in this world
 Be the slave of lust and strife ?

On hearing these words Sunandā thought, "The Prince by birth is of the highest of the three castes ; in the matter of wealth he is lord of all, and in person as glorious as the rising sun ; there is no Deva or man who can compare with him, and yet he casts aside all the magnificence of his father's kingdom and goes into the forest to become a recluse ; of what advantage will it be to me to return to my former service ; I had better remain with him and become a hermit."

So he said : "Lord and master, if you will but give permission, I, too, will become a hermit in this forest and not return to the city."

The Prince, however, thinking that his father and mother would suffer further trouble if Sunandā were not to return, said : "Sunandā, though, for your future welfare, I wish to grant your request, it is not right that you should become an ascetic just yet. You are not your own master, but have been sent on duty ; if you were to become a recluse now this chariot and these ornaments would be a debt recoverable from you, and no debtor can become an ascetic."

Sunandā answered : "Lord and master, I will return to the city, but here, I pray thee, stay, lest, knowing not thy dwelling, when I return, I may not find thee."

The Prince answered : "I will do as thou sayest, for I, too, am desirous of seeing my father and mother ; go without fear and inform them that I am well, and that I wish to ask their pardon. I will remain here with longing eyes, bending towards them like the stem of a banana, and await their coming with my feet in contact, my knees close together, and with my clasped hands enclosing a lotus bud raised respectfully to my forehead."¹

So Sunandā made ready the chariot and returned to Bārāṇasi.

¹ The correct way of making supplication.

Now the Queen Candā Devi, ever since her son had been taken away, had been unable to rest on account of her grief, and remained at the window watching for the return of the chariot. As soon as she saw Sunandā approaching and driving up to the gate alone, she, wailing and beating her breasts, addressed him as follows: "O Sunandā, was my son verily deaf and dumb when you slew him, did he not utter one word. Tell me truly, O charioteer; when you cast him into the pit, did he move neither hand nor foot?"

Sunandā, leaving the chariot, came up into the palace, and, prostrating himself before the Queen, said: "Have pity, O Queen, I will tell thee all."

On the Queen replying "The King gave the order, thou hast nothing to fear," Sunandā related to her all that had happened, and when he had made an end of his story the Queen, like one who has been saved from the water by a Garuḷa, being full of great joy, was unable to realize the good news.

Sunandā also informed the King of the Prince's desire that they should all go out to see him in the forest.

Now as soon as Sunandā had gone, Prince Temiya determined that it would be better for them to find him in the garb of a recluse, and by the power of his merit Sakka gave orders to Vissakammo to go and build him a monastery, and provide all that was requisite. So Vissakammo did as he was ordered, and built a large monastery complete in every particular, with groves and water-tanks full of lotus plants. He also provided all that was necessary for the use of the monks.

When the Bodhisat saw this he said: "Wonderful is the power of merit." Then going into the monastery and reading the inscription, he knew that it had been built by Sakka's order. Having put on the monastic dress and taken his staff, he went out into the groves, where, walking up and down, he said: "Ah! pleasant! Ah! pleasant!"¹ He then

¹ Ahosukham.

returned into the monastery and spent the whole of the day in meditating on the "Brahma Vihāra Kammaṭṭhānam."¹ In the cool of the evening he went out into the grove, and, plucking leaves from the trees, regaled himself on them.

His royal parents at Bārāṇasi were so overcome with joy that the King said: "I will myself go forth and bring him back." So he sent for the Senapati, and ordered all the chariots, elephants, and men at arms to be prepared, with all kinds of music. He also directed that the 500 foster-brothers, and as many as liked besides, should go with him, even to the number of an "akkhobhani."²

Sunandā, having made ready the king's chariot, and harnessed thereto four horses of the breed of Sindo, went in and informed the King that all was ready, and he, being in haste to get to his son, said: "O Sunandā, are the horses fit for the journey? Those that are too fat, though they be strong, are slow in their paces; those that are too thin, though swift, may not hold out."

Sunandā replied: "O King, fear not that your journey shall be hindered, I have picked out those that can go."

Then the King of Kāsi said: "In that case inform the Queen, and let her women make ready, for I am going forth into the forest to relinquish my sovereignty to my son. Let the insignia of royalty, viz. the jewelled yak's tail fans, the armour, the sword, the shoes, and the white umbrella be

¹ The B. V. Kammaṭṭhānam contains meditations on friendship, pity, joy in the prosperity of others, and resignation. The full text is translated by Prof. Rhys Davids, "Buddhist Sutras," pp. 272, 273.

² Certain Pāli stanzas are here given to explain the meaning of the number "akkhobhani."

In sixty bundles of bamboo,
To each let sixty be,
Reduced to dust they make a force
That's called "akkhobhani."

Another runs thus:

Take of elephants nine thousand,
To each add a hundred horses,
To each horse a hundred chariots,
In each one a hundred virgins,
To each girl a hundred women,
That "akkhobhani" is called.

Childers gives "akkhohiṇi" 10,000,000, but this makes thirty-six hundred thousand millions.

placed in the chariot." When this had been done he mounted the chariot, and set forth with a mighty host, and going out by the east gate arrived quickly at the place where the Prince was.

The Queen followed in another chariot, accompanied by her 16,000 ladies, and when they got near the monastery they encamped and erected a temporary palace.

Prince Temiya having heard that his father was coming prepared a seat for him.

The King on leaving the camp got out of his chariot, and surrounded by his nobles, went on foot to the monastery, and when they entered the precincts they raised their hands in adoration, and went up into the monastery and bowed themselves before the Prince.

The Prince enquired after his father's health, and that of his mother, and all the household; on which the King replied: "O, my son, we are all well and in good health."

The Bodhisat then, having heard that his worldly affairs were well, desired to ask after his religious state, and said: "My father, how is it? Daily dost thou drink that non-intoxicant drink called 'Vigilance?' Dost thou eschew that drunkenness called 'Sensuality,' which causes forgetfulness of the law? Treading not the thorny path of wrath, dost thou travel on the good road of love, patience, and pity? Dost thou also delight in charity and open-handedness?" To which the Rājā replied: "Dear son, I drink nought but the wine 'Vigilance,' and I cause others also to drink thereof. I eat not that which is false, but that which is true. I pursue not the path of bad actions, but travel on the road that is good. I delight also in almsgiving."

The Bodhisat then asked after the welfare of everyone and the state of the country, etc., in three stanzas, and then said: "My father, I trust that your coming to this monastery may not be without profit; in order that it may not be so I have prepared this seat, pray be seated." The King, however, refused to sit on it, whereupon the Bodhisat suggested that the nobles should prepare him a

seat of grass like that on which he was seated. Then, going into the monastery, he brought out his bowl full of leaves mixed with water and set it before his father, saying: "This is my food, and it is the excellent food of those who dwell in the forest. Even salt should not be put to it. For those who desire to be free from the lusts of the flesh it is most suitable. Eat of it, my father, as much as thou desirest, for I can obtain it in plenty." The Rājā answered: "Dear son, I am not accustomed to a diet of leaves, but eat only of the best rice.¹ Do you really eat this my son?" The Bodhisat replied: "Father, I eat these leaves every day, and it is the food most proper for ascetics."

When his mother arrived at the monastery, surrounded by all her ladies, and beheld her son, her heart was filled with delight and she swooned, but having recovered her senses she embraced his feet, and having wept, returned to her seat. The Rājā then showed her the bowl of leaves, saying: "Lady, see what your son eats."

The King then said: "Dear son, I am filled with wonder that you should dwell in this forest alone, and eat of these leaves without even salt to flavour them, and yet have so handsome an appearance, even more beautiful than you were before."

To this the Bodhisat answered: "Father, that which is called beauty belongs to those who have peace of mind, the beauty of those who are discontented is destroyed; those who have cares for what has passed or is about to be, are like those who throw straws into the air. I, who sleep on this rough bed of grass, find it softer than a couch. I have no care or fear for these simple articles. I need no guards with swords and spears. Though I have lived as an ascetic for sixteen years, I am good-looking, and I have no dread on account of what I may have done. This day I have eaten, and have no thought for the morrow as to

¹ When it is said in Daniel that Nebuchadnezzar did eat grass like an ox, may it not simply mean that he subsisted on herbs and leaves as the hermits and jogis?

what I shall eat or what I shall put on ; I am content with what I have to-day and with what I may obtain hereafter."

The King, still hearing himself addressed as *father*, thought, "My son has not relinquished his love for his parents, I may still be able to get him to come back to the city," so he said: "Dear son, with a great company of elephants and chariots have I come to take you back to the inheritance of your ancestors, and now hand them over to you with 16,000 lovely virgins as your handmaids; suffer the ceremony of consecration to take place and return to the city as its ruler. Now that you are of age to enjoy life, do so, and when you are older become a hermit."

The Bodhisat answered: "Father, ascetics are to be praised a thousand times more than those who have done good deeds from their earliest youth. To avoid wealth that is offered is most excellent, I therefore reject all this wealth and will do that which is right. I desire not the royal estate. Young men and maidens before they are married and have children think that they will neither grow old nor die, and, therefore, embrace not the life of an ascetic, but it should not be so; all beings are born to perish, and in youth there is no room for delay, for since sickness, old age, and death, are ever oppressing us, how can one say that one's own body belongs to one's-self or even to one's father or mother? It is the nature of life to ebb slowly away, and one is like the fish in the pool whose water dries up from day to day. Where, then, is the advantage of youth, which is but for a moment? O, my parents, the world is for ever oppressed; it is ever surrounded."

His parents, wishing to know more, said: "What is this enemy that is always oppressing the world? What is it that ever surrounds it? How may we act so as not to act in vain?"

To this the Bodhisat replied:

"This world is by death afflicted,
All are subject to decay ;
Know, O Khattiya,¹ each night too,
Ne'er in vain may pass away."

¹ The Khattiya is the warrior caste.

This verse he explained more fully as follows: "Father, that which ever oppresses the world is death, and that which surrounds (accompanies) it is old age ; that which passes not in vain is night. The explanation is this : The life of a being is like the thread in a loom, and the night is as the weaver that toils unceasingly. By constant weaving is the thread consumed, and the end of life is like the end of the night."

"Again, a being is like a tree on the bank of a river, death and old age are like the rushing water that wears away the bank, and the water in its course goes not by in vain. It is like the night that brings old age, diminishes the strength, and deforms men's beauty."

On hearing this his father said: "Dear son, since by your preaching I have obtained a right frame of mind, and have arrived at the time of life when one is discontented with the world, I will become a hermit; but you, who still are in the prime of life and able to enjoy it, and see the right path which enables one to escape from evil, may be able to reign in accordance with the ten laws, and, in your old age, may become an ascetic; suffer now your father to remain in the forest, whilst you return to the city and carry on the dynasty."

But the Bodhisat replied: "Since riches are destroyed by the five enemies,¹ one ought not to be their owner, and, though they may increase, since the owner must die he must forsake them. If loss must be the end, why take up the royal estate? If women, too, like wealth, also come to an end, why does my father offer them to me? Since the beauty, which is to-day, cannot be relied upon, but is destroyed by old age, why does he praise the excellence of beauty? If I have escaped from the flood of lust, and stand on the firm bank, of what use to me are wealth, children, and beauty? I am ever reflecting on, and never can forget the fact, that destruction is the end. To me, who am ever meditating on death, what would be the

¹ The five enemies are Rulers, Thieves, Water, Fire, Foes.

possession of wealth or the delight of love? As the fruit that is ripe falls to the earth from its stalk, so all beings that are subject to rebirth are subject to decay of vital force. Every moment beings that we have seen in the morning we behold not in the evening, and those that we behold at eve have disappeared in the morning. We ought, therefore, to seek with all diligence for release from hell, the five enemies, decay and death, and strive to be full of that merit which is the result of charity properly directed. We ought not to procrastinate, saying, 'To-day it is well, and to-morrow it will be well also.' And why? Has anyone ever made friends with death, so that he may know the day and the hour of his dissolution? Even now or to-morrow death may lay his hand on us. We are ever surrounded by the great thief, and his ever-watchful host is ready to seize their opportunity. O my royal father, how canst thou say to me, 'Now is the time for enjoyment, now is the time to be an ascetic?' I, who have avoided these dangers, and separated myself from them like the fruit that is loosed from its stalk, am not of myself able to rejoin the world. Do not ask it of me, but do thou, like me, if thou hast any regard for the law, without further delay, become an ascetic, and pass thy time in meditation."

On hearing this the King became urgently desirous of entering on the life of an ascetic, and said: "Dear son, I beg pardon, I no longer desire wealth as of greater value than grass or leaves. I put my trust only in thee; suffer me to become a Rahan."

Queen Candā also said: "Dear son, make thy mother a Rahan; I desire not to return to the city." The whole of those who came with them also determined to embrace the ascetic life. The King, therefore, sent for the city magistrates and said: "Return to the city of Bārāṇasi, and let it be proclaimed that the King of Kāsi, who has overcome all his enemies, makes known to all his subjects, within and without, that he, having overcome all his spiritual enemies at the feet of his son, Prince Temiya, counts all his wealth as but a bitter taste that he has spat from his mouth,

and that he now desires that all who wish to partake of that ambrosia, called the "life of a rahan," should renounce all their worldly goods and come out and do so."

So the magistrates did as they were ordered, and the people, with one accord, throwing open all their treasure houses and concealed treasures, left them, and came out into the forest. A few drunkards, however, remained behind. So the city was deserted, and when all the people came to the forest they became Rahans.

The Bodhisat caused all who were strong to remain outside, and the old and infirm were admitted to the monastery.

The women with children at breast, and the young women, were told off to separate places, and other monasteries built after the pattern of that built by Vissakammo.

Thus they dwelt, living on the fruits that fell from the trees and listening to the preaching of the law. They were called by the name of "Sayampatita phalā hāra," or the "takers-of-self-fallen-fruit."

When the King of Sāmanta,¹ which adjoined Kāsi, heard that the King of Kāsi and all his people had become Rahans, he went with a large army to take possession, and on entering into the city and seeing the beauty of its palaces and fortifications he was astonished, and said: "Surely the King of Kāsi could not have left all these simply to become an ascetic, some great calamity must have befallen him."

He ordered, therefore, the drunkards who were left behind to be brought before him, and said: "Sirs, what calamity has befallen your sovereign?" The drunkards answered: "O King, no calamity has befallen our sovereign. His son Temiya, who was his heir, was afraid of succeeding to the royal estate." They then related to him the whole story.

Hearing this the King of Sāmanta thought he had better do likewise, so, asking by what gate they had gone out, he followed with all his host and came to the Bodhisat's

¹ This is probably *Samatata*, in the delta of the Ganges.

monastery. When the Bodhisat saw them he ascended into the air and preached the law to them. So the King of Sāmanta and all his host were converted and became Rahans.

And so it befel the Kings of other countries.

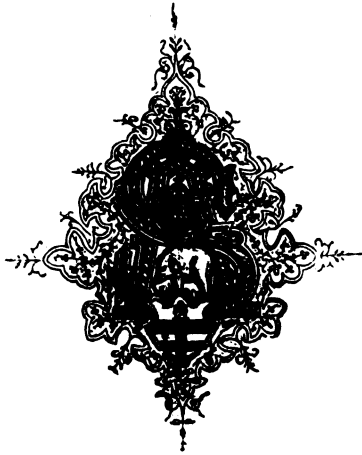
The elephants and horses having no one to look after them became wild.

All these Rahans, when they changed their existence, went to the Brahma heavens, and the animals went to the Deva heavens.

The Buddha then summed up the story as follows :

The fairy is now Upalavanna, my chief female disciple; Sunandā is Sariputta. The then Sakka is now my nephew Anuruddhā; Vissakammo is now Ānandā; Candā Devi and the King of Kāsi are the present rulers of the Sākya realm, who reign as the chiefs of the Sākī race in Kappilavastu; and Prince Temiya is now myself, the Buddha.

STEPHEN AUSTIN AND SONS,



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ART. XI.—*Vidhūra Jātaka*. (No. 548 of Ceylon List.)
 [From the Burmese.] By R. F. ST. ANDREW ST.
 JOHN, M.R.A.S.

ONE day, when the disciples were discussing the various forms of wisdom peculiar to the Buddha, the Lord came into the hall and inquired what they were discussing. On being informed, he said: "Rahans, there will be no difficulty in understanding how I can now so easily overcome the opinions of Brahmans, princes, and others, bringing them to a right frame of mind, when you hear how, in a former existence as the high-born Vidhūra, on the summit of Mount Kāḷāgiri, I overcame and subdued the virulence of the Rakshasa Puṇṇaka." He then related as follows:—

Long ago, in Kururajjāṃ, in the city of Indapattanagaram, there reigned a king whose name was Dhanañcaya Korabya, whose prime minister, Vidhūra, expounded the law so well and sweetly that everyone was attracted to him, and all the rulers of Jambudvīpa came to get his decisions. Now in the city of Bārānasi there were four rich Brahmans who were friends, and they, having determined to renounce the lusts of this world, went into Himavanta. Having dwelt there some time as hermits, they came into the inhabited country in search of salt and pickles, and at last arrived at Campānagaram, in the country of Aṅga, and dwelt in the king's garden. The rich people of the city, seeing that their deportment was correct, undertook their maintenance, and begged them to remain. One of these hermits, in a state of ecstatic meditation, used to go daily to the country of the Nāgas, another to Tāvatisa, another to the country of the Gaḷunas, and the fourth to the park called Migājina, which belonged to King Dhanañcaya Korabya, at Indapattanagaram. On

returning, each praised the delights of these places to his particular supporters, so that each desired, when the time of change came, to go to these places.

When they at length died, by reason of the good works they had performed, one became Sakko, another became king of the Nāgas, another became king of the Gaḷunas in a forest of silk-cotton trees, and the fourth took birth with the chief queen of King Dhanañcaya Korabya. At his father's death Prince Korabya succeeded to the throne.

King Korabya was passionately fond of dice, but abiding by the instructions of his minister Vidhūra, observed his fasts and religious duties. One-fast day, in order to be quiet, he went into his garden. Sakko, the Nāga king, and the Gaḷuna king, also came to that garden to spend the fast-day in quiet meditation; and, in the cool of the evening, all four met at the auspicious water-tank and recognized each other. Sakko sat on the auspicious stone slab, and the others seated themselves in suitable places.

Sakko then asked: "Which of us four kings, do you think, has performed the most excellent duty?"

Varuṇa, the Nāga king, answered: "I think mine is the best. The Gaḷunas generally take our lives, and yet, when I saw their king, I displayed no anger."

The King of the Gaḷunas said: "This Nāga king is the food in which we most delight, and yet, though oppressed by hunger, I did him no harm."

Sakko said: "I have left the wonderful pleasures and delights of Tāvātimsa and come down to this earth to keep my fast."

Then said King Korabya: "I have left the delights of my palace and sixty thousand concubines and come to fast in this garden."

Thus the four kings extolled their own piety.

Then said the three kings: "O King Korabya, have you no wise man in your dominions who can dispel our doubts in this matter?" King Dhanañcaya Korabya answered: "I have a wise minister named Vidhūra, and he will probably be able to do so."

So they all agreed to go to the Judgment Hall, and, having caused Vidhūra to take his seat on a splendid couch, stated their case to him.

Vidhūra (after questioning them) replied: "O kings, your words are all good, and there is no fault in them. Wise men say that, like an axle well fitted to the hub of a wheel, those persons who are longsuffering, who do no ill to obtain food, who avoid lust, and have no anxiety, are they who in this world have extinguished evil" (Samaṇam).

On hearing this, the four kings gave great praise to Vidhūra, and said: "Indeed, thou art a religious person. There is no one equal to thee. Thou canst decide clearly, as the worker in ivory cuts through an elephant's tusk with a saw."

Sakko presented him with a valuable cloth. The King of the Gaḷunas gave him a golden flower garland. The King of the Nāgas presented him with a priceless ruby; and King Korabya gave him one thousand milch cows, ten bulls, ten elephants, ten horses, ten chariots with Sindh horses, and the revenue of sixteen villages.

Now the King of the Nāgas had a queen, whose name was Vimalā, and, when he returned, she noticed that the ruby he usually wore round his neck was gone, so she said: "My Lord, where have you left your ruby?" He answered: "Lady, I wished to do honour to Vidhūra, the son of Canda, the Brahman, who decided a case for me, and gave it to him. Sakko gave him a cloth. The Gaḷuna king gave him a gold garland, and King Korabya also gave gifts."

Queen Vimalā asked whether he was one who preached the law; and on being told that there was no one equal to him, she thought thus: "If I were to say—'My Lord, I want to hear him preach the law: bring him here,' the King would not bring him. I will say that I want this wise man's heart, and, by worrying the King, get what I want." So she went into her inner chamber, and, giving notice to her attendants, went to sleep. On that day the Nāga king, at the time when the Queen and concubines usually came to pay their respects to him, missing Vimalā, asked where she

was. They told him she could not come, because she was ill. Hearing this, he got up from his seat, and, going to her couch and stroking her with his hand, said: "Lady, you are like a withered leaf, and your body emaciated. What ails you?"

Queen Vimalā answered: "O Lord of the Nāgas, in the land of men if women do not get what they want they suffer great pain. I have a strong desire to obtain the heart of this wise Vidhūra, lawfully and not by force. When I have obtained his heart I shall be well. If I do not, I shall shortly die."

The King answered: "Lady, if you wanted the sun, or the moon, there would be no difficulty. Even the kings of the island of Jambudvīpa find a difficulty in getting to see him. How, then, can he be brought here?"

Hearing this, the Queen turned her back on the King, saying: "If I cannot get the heart of Vidhūra, may I die on this very bed."

When the King found she would not answer him he went into his chamber and threw himself on his couch, saying: "Who can bring Vidhūra's heart? Verily the Queen will die if she cannot get it."

Just then the Princess Irandhatī¹ came, magnificently dressed, to pay her respects to her father, and, seeing him so unhappy, said: "My father, you seem very unhappy: why is it?"

Her father replied: "My daughter, your mother wants the heart of the wise Vidhūra; but who can bring him to Nāga-land? Dear daughter, you are the only person who can do it. If you wish to save your mother's life, search for a husband who can bring him." The King was so wrapped up in his desire to preserve his Queen's life, that he spoke thus shamefully to her, telling her to get a husband.

Irاندhatī, having pacified her father, went in to see her mother, and, after comforting her, dressed herself in all her

¹ Irاندhatī: is this a form of Arundhatī, one of the stars, and said to be the wife of the seven Rishis?

ornaments and, that very night, took her way through the water to the upper world, and went to a place in the Himavanta near a river where there is a mountain called Kāja. That mountain is sixty yūjanās in height, and entirely composed of black rocks. Having gone thither, she collected a number of beautiful flowers, and strewed them all over the mountain, and made it look as if it were a heap of rubies; she spread a bed of flowers on the summit, and began to dance and sing, saying¹—

Nāgas, Devas, and Gandhabbas,
Kinnaras, and all who dwell
In this Himavanta forest,
Stay, and list to what I tell:
Lives Vidhūra, wise and gracious,
In the courts of Kuru's Lord;
Who Vidhūra's heart will bring me
Shall receive me as reward.

Just then Puṇṇaka, the nephew of the Deva Vessavaṇ (Kuvera), riding on his horse Manomaya, was on his way to the assembly of the Rakshasas, and heard her song. As she had once been his wife in a former existence, as soon as he heard her he was smitten with delight, and, stopping his horse, said: "Lady, by the power of my wisdom, I will bring you Vidhūra's heart. Be not afraid. You shall be my wife."

On hearing this, Irandhatī replied: "Go at once and demand me of my father."

Overcome with love, Puṇṇaka dismounted and stretched out his hand to put Irandhatī on his horse, but she drew back, saying:

Irandhatī.

Back, Puṇṇaka, nor take me by the hand;
I am no orphan to be brought to shame:

¹ The gāta of Irandhatī's song have been left out, except the first line, and only the Bur. translation given.

Varuṇa, lord of serpents, is my sire,
 And Vimalā, my mother, his chief queen.
 If, then, to wed me be thy firm desire,
 Demand me from them in accustomed form.

Hearing this, Puṇṇaka at once proceeded to the Serpent King's palace, and addressed him thus :—

Puṇṇaka.

Lord of the Nāgas, list unto my suit,
 And give Irandhatī to me for wife.
 Ages have passed since first our lots were linked :
 I love her still, and she to me inclines.
 Take as her price one hundred elephants,
 One hundred steeds, and e'en one hundred carts
 Piled with the seven gems, to which are yoked
 One hundred mules : an offering far too small.
 But who could name a price for one so fair ?

Varuṇa.

O Raksha Prince, Vessavaṇ's nephew true,
 Fitted in every way to be my son-in-law
 Art thou ; but not in haste may this be done :
 A hurried marriage oft-times causes woe.
 First with my queen and kith I must consult.
 Irandhatī is but a child, and 'tis
 The nature of all womenfolk to pine
 When parted from their home. Perchance she, too,
 May grieve when taken hence. Wait here awhile.

(He enters the palace and addresses Queen Vimalā.)

Queen of my queens, my well-loved Vimalā,
 There waits without, in haste to wed our child
 Irandhatī, the darling of our heart,
 Vessavaṇ's nephew, chief of all his hosts.
 His gifts and words are fair. What thinkest thou ?

Vimalā.

Lord of this widespread realm, we need no gifts :
 Irandhatī, whose beauty glads all hearts
 Cannot be bought with gems : 'tis he alone
 Who brings Vidhūra's heart shall wed the maid.

Varuṇa (coming out).

Leader of hosts, if our consent you'd win,
 Bring us the "wise man's" heart, thy lawful spoil.

Puṇṇaka.

Some are called wise and others are called fools ;
 But on this point all men are not agreed.
 How shall I know the wise man from the fool ?

Varuṇa.

What ! hast not heard of Rāja Korabya,
 Who reigns at Indapattan ? and of him
 Who guides with perfect wisdom his affairs,
 All-wise Vidhūra ? 'Tis his heart we want.

Puṇṇaka ordered his attendant to get ready his horse Manomaya, and, urged by his great love for Irandhatī, having smoothed out his beard and hair and arranged his clothes, mounted and set off on his way to the dwelling of his uncle Kuvera (Vessavaṇ).

On arriving there he recited some stanzas descriptive of the beauty and wealth of Kuvera's city. He recited these verses because he did not dare to carry off Vidhūra without his uncle's permission. Kuvera, however, was deciding a dispute between two devas, and did not attend to him, so Puṇṇaka sat down near the deva who had won his case. Kuvera, turning to the deva, gave him an order to go and take possession, so Puṇṇaka took the order as if it were given to himself, and went off with him. On the way he thought thus : "Vidhūra's attendants are very

numerous; I shall not be able to take him unawares. King Korabya is passionately fond of dice. I will win him from Korabya by a cast of the dice. King Korabya is very wealthy, and will not play with me for anything of small value. In the hill of Vepulla, near Rājagriha, there is a ruby fit to be worn by Cakkavatti monarchs; it is a ruby of great power. I will overcome him by means of that ruby." He accordingly went to Rājagriha, in the country of Aṅga.

(The translator here remarks: "Why is it said that Rājagriha is in Aṅga, when it is in Magadha?"—It is because at that time the King of Aṅga ruled over Magadha.)

Ascending to the top of Mount Vepulla, he came to the place where that wonderful ruby which is called Manohara (Captivating) is guarded by 100,000 Kumbhaṇḍas. Terrifying them by his terrible glances, he took the ruby and pursued his way to Indapattanagaram. On arriving there, he got off his horse and left it in concealment near the city. Taking the form of a young man, he approached King Korabya and addressed him thus:—

Puṇṇaka.

"In this assembly of chiefs, who will play with me for an excellent stake? From which of you shall I be able to win something of value? Who of you wants to win my incomparable treasure?"

Korabya.

"Youth, what is your country? Your speech is not that of Kururāj, and your appearance is more comely than that of the people of my country. Tell me your race and name."

Puṇṇaka.

"King, I bear the noble title of Kaccāyaṇo. As for my parents and race, they dwell in the city of Kāla-campanagaram in Aṅga; and I have come to this country to cast dice."

Korabya.

“Since you have come here to gamble, what have you brought with you? If you have nothing, will not the princes who overcome you make you their slave? How, then, do you propose to play against princes?”

Puṇṇaka.

“My lord king, my stake is a ruby.¹ It is of immense value—more valuable than any other. It brings whatever you desire, and is called Manohara. That is not my only property: I possess a steed that can drive away all my enemies. I will play for both of them. Let the winner take them.”

Korabya.

“Youth, what can you do with your one ruby and horse? We kings have many such rubies, and swift steeds innumerable.”

(Here ends the canto called “Dohaḷa.”²)

* * * * *

Puṇṇaka.

“My lord king, why do you speak thus? My horse is worth a thousand, and my ruby is worth a thousand. Though your Majesty may have horses, they are not like mine. Just look at the qualities of my horse.” Saying thus, he mounted Manomaya and rode round the city wall so fast that the city appeared to be surrounded by

¹ The ruby was not a red one, but a Veḷuriyam.

² Dohaḷa, “longing for”; more especially applied to that of women in a certain condition.

a band of horses, which could not be distinguished, and even Puṇṇaka himself was not distinguishable, but the red girdle on his waist was like the whirling of a firebrand. Having thus displayed the good qualities of his horse, he dismounted and said: "O King, have you beheld the power of my horse?" And, on the King replying that he had seen it, he said, "Look again," and rode his horse across the surface of the lake which was in the royal park, backwards and forwards, so that not even its hoofs were wetted. Having caused it to stand on a lily-leaf, he spread out his hand and it stood upon the palm. When the King remarked, "This is, indeed, very wonderful," he replied: "Now behold the power of my ruby. You have only to look into it to see¹ everything that is in this city or on the face of the earth, and all the delights of Devaland."

(Here ends the canto called "The Ruby.")

* * * * *

Puṇṇaka.

"Surely, O King, if I gamble with you and lose, take my ruby. But what will you stake?"

Korabya.

"Kaccāyaṇo, I will stake anything but myself, my queen, or my throne."

Puṇṇaka.

"If that be so, O King, since I am from a distant country and cannot tarry long, make ready the gaming-place."

So the King summoned all his nobles, and ordered a place to be prepared. The nobles, having spread curiously-worked carpets and arranged places for the King and his hundred nobles, suitably to their rank, reported to the King that all was ready.

Then Puṇṇaka requested the King to come to the

¹ The description of what may be seen in the ruby is too long to translate.

gaming-place, and said: "My lord king, you have stated that you will play with me for anything save your royal person, your queen, or your throne, and your words are as ivory [*i.e.* firm]; but I am a poor person and you are the lord of many. If you win, you will assuredly take my ruby; but if I lose, you may delay in paying me, and fall back upon the fact that you are a king: how, then, can I play on equal terms?" But the King replied: "Kaccāyaṇo, be not afraid; whether I win or lose I will act according to the law."

So Puṇṇaka called all the kings who were present to bear witness, saying: "Kings of Pancala, Paccuggata, Sūrasena, Madda, and Kebhi, who are here assembled, you have heard the words of Korabya your lord. Take good note of them. You are all law-abiding kings, and I call upon you to be my witnesses, without fear or favour; listen and watch between us, and according to the custom of the righteous, with heed, observe closely, and do that which is right."

Thereupon King Korabya, surrounded by a hundred princes, proceeded to the gaming-shed, and they sat in their appointed places; and King Korabya placed the golden dice upon a silver table.

Then Puṇṇaka said suddenly: "My lord king, the marks upon the dice are called 'thé,' 'than,' 'einzé,' and 'nguzon'¹: take which you please." The King elected to take "einzé," and Puṇṇaka took "than."

The King then called upon Puṇṇaka to throw first; but Puṇṇaka said: "My lord king, I am a poor man: it is not right that I should begin; it is for you to throw first." So the King agreed.

Now there was a fairy, who had been his mother in his third state of existence, who constantly looked after King Korabya, and through her power he had always won when he played with dice. He used also to sing the following verses whenever he played: (Sabbā nadī viṅka nadī, etc.), which mean—

¹ These words are not given in the Bur. Dictionary, but according to the text thé=8, than=6, einzé=4, and nguzon=2.

Rivers, all are crooked rivers ;
 Firewood grows in every tree ;
 Woman ever doeth evil
 Get she opportunity.¹

In order to invoke his fairy guardian he sang as follows :—

O fairy, now my guardian be ;
 Fame and renown bring quick to me :
 Upon thy kindness I rely.
 Pure is the gold that forms each die ;
 Brightly they shine within the bowl :
 Stand near me and my luck control.
 Sweet fairy, ever kind to me,
 Come now and bring me victory.

Then King Korabya, singing his gambling song, threw the dice into the air, but through Puṇṇaka's power they fell so that he would have lost ; knowing, however, by his great skill that this would happen, he caught them before they fell on the silver table and again threw them into the air, but seeing that they would a second time fall against him, he again caught them in his hand.

Seeing this, Puṇṇaka looked round to see the reason, and observed the good fairy standing near the King. He thereupon glared fiercely at the fairy, and she fled terrified to the top of a mountain on the confines of the world. The King then threw them again thrice, but by Puṇṇaka's power was prevented from putting out his hand to catch them before they fell. Then Puṇṇaka threw, and seeing that he had won, rose from his seat and cried, "I have won, I have won." And the sound of his voice was heard throughout all Jambudvīpa.

King Korabya was very sad at having lost, so Puṇṇaka, in order to comfort him, said : "My lord king, when two persons have a wager each puts forth all his strength

¹ See Jātaka No. 62.

to win, but both cannot do so—one must lose; and so it is in this dicing: your Majesty, however, has not lost your own person. Be not cast down, but give me that precious thing that I have won, and let me depart, for I have come from afar and may not delay.”

Korabya.

“Youth Kaccāyaṇo, I have everything that is on the face of this earth: take what you want and go.”

Puṇṇaka.

“My lord king, in your realm there are elephants, horses, precious stones, and lovely virgins, but the greatest treasure of all is Vidhūra, ‘the wise minister.’ In accordance with your promise give him to me.”

Korabya.

“Kaccāyaṇo, before we began to play I said I would stake anything but myself, my queen, or my throne, and this Vidhūra is as my very self, and you ought not to take him. It is on him that I rely. He is even greater than I, for I worship him. He is the source of my good fortune and like an island of refuge.”

Puṇṇaka.

“My lord king, as I have far to go and cannot stay to argue the question, let us call Vidhūra and abide by his decision.”

Korabya.

“Kaccāyaṇo, you are honest in all your actions: I am pleased with your suggestion. We will go to Vidhūra and abide by his decision.” So the King, accompanied by all his nobles, took Puṇṇaka with him and went to the Hall of Justice.

When Vidhūra saw the King coming he descended from the judgment-seat and sat in a suitable place.

Puṇṇaka then addressed him thus : “ O wise minister, you are well established in the law, and would not speak falsely even to save your life. These things are known unto all men. I, too, would know this, O wise one—Art thou the servant of the King, or one of his kin ? ”

Vidhūra.

“ Youth, I am not of the King’s kith, neither am I greater, but I am one of his servants. Of these there are four classes, ¹ viz. : the house-born, the purchased, the self-made, and the captive. As I am one that pays respect to the King, I am a ‘self-made’ slave, and though I may be taken to another country, I shall still be the servant of the King. And if the King for any reason give me to you, or another, his gift will be lawful.”

Puṇṇaka.

“ O princes, my victory is twofold. As for this king of kings, his wish was contrary to law. Why should he not give me this wise Vidhūra, who has given a true decision ? ”

Korabya (in anger).

“ O Vidhūra, though I have honoured and raised you to high estate, you have no regard for me, but regard only the face of the youth Kaccāyaṇo, whom you have only just seen. Youth, take this true slave and go thy way.”

(End of the canto called “The Dice-throwing.”)

* * * * *

The King, thinking he might still detain Vidhūra by getting him to solve difficult questions, asked him as follows :

1. Vidhūra, how may householders dwell in safety ?

¹ Antojāta, dhanakkita, sayamdāsapagata, karamarānita.

2. What is the law of mutual assistance ?
3. Under what circumstances may they be without poverty and anxiety ?
4. What is the rule for fidelity ?
5. After passing from this life to another how may they be free from dread ?

Vidhūra replied —

1. "O King, people should not commit adultery with their neighbours' wives, nor should they eat without giving food to those who deserve it. They should not rely on absurd casuistry, for it tends not to true wisdom.
2. "Daily they ought to observe diligently the five duties. They should observe their duties to one another as rulers and householders. They should not forget to heap up merit. In all matters they should act with deliberation. Instead of being arrogant they should be humble. They should obey the instructions of the righteous. They should be neither short-tempered nor malicious. They should be bold and unflinching in almsgiving. They should speak loving words and be tender in thought, word, and deed.
3. "They should be liberal to their friends and loving, doing to them as they would be done by. They should be mindful of seed-time and harvest, and when mendicants come round ever ready to fill their bowls.
4. "They should desire to follow the precepts of the righteous. They should be mindful of their good birth and lineage. They should read and converse on good books, discussing and asking questions.
5. "O King, they who do these things are free from danger and anxiety in this life, neither shall they have dread when they pass to another existence."

(Here ends the canto called "The Householder.")

* * * * *

Now when Vidhūra returned from conducting the King back to his palace, Puṇṇaka said: "Vidhūra, you have been given to me by the King and must go with me as my servant. Look closely to my advantage, for wise men have said that whosoever acts only for the good of his lord becomes well acquainted with it."

Vidhūra.

"Young man, I know that you have got possession of me, and that it was because the King gave me to you. It was for your good also that I answered his questions. In return for this kindness remain two or three days in my house, and allow me to instruct my wives and children."

Puṇṇaka.

"Vidhūra, I will remain with you a few days, and during that time set your affairs in order and instruct your wives and children."

So Puṇṇaka went with Vidhūra to his house.

Now Vidhūra's house was built in three mansions, one suitable for each season. They were named¹ Kuñjara, Mayura, and Piyaka. They were as well appointed as that of Sakko. So Vidhūra installed Puṇṇaka in one of those mansions, with everything that he could want and 500 damsels to attend upon him, and retired to the one in which his family was living, and entering into the chamber of his wife Anuḷā, told her to call all his children; but she, by reason of her great grief, was unable to do so, and sent her daughter-in-law, saying: "My tender and loving daughter-in-law, beautiful as the flower of the blue lotus (Indavaramuppalaṃ), go and summon my son Dhammapāla and your other brothers-in-law."

Vidhūra received them with streaming eyes, and embraced them; and after a little while, having come out into the

¹ Kuñjara, "elephant." Mayura, "peacock." Piyaka, "a spotted deer." But these names are also connected with certain plants.

reception hall, thus addressed his sorrowing family :—"My beloved children, I, your father, may only remain here in peace for three days, and after that must go away with the youth Kaccāyaṇo and obey his commands. Indeed, he desires to depart on this very day, but, as I had not given you my instructions, I begged him to remain a day or two. I will now tell you your line of conduct, and do you all take it well to heart; and if the king asks you, when you go into his presence, whether your father gave you any commands, you can relate to him all I now say, and when he hears your words he will remember me with regret, and appoint you to proper posts." On hearing these words his family wept bitterly.

(Here ends the canto called "Lakkhaṇa.")

* * * * *

When the weeping had ceased, he said : "My children, be not afraid: all the laws of 'Bhūmakasaṅkhāra' are impermanent.¹ Wealth and riches are lost and destroyed. I will now relate to you the verses called 'Rājavasatī,' attention to which will ensure earthly wealth and happiness."

*The Rājavasatī, or "King-service."*²

1. If anyone desire royal service, being seated, listen to me ;
How a man, having entered the service of royal personages, may attain unto honour.
2. That man obtains not a royal family who is inconspicuous
in wisdom ;
Nor the coward, the fool, nor the sluggard, at any time.

¹ I do not find this combination in Childers. According to the Burmese, *saṅkhāra* means "mutability," but here it seems to indicate the stages of existence both in this life and the next.

² This consists of 46 couplets, beginning—

1. Ethayyo rājavasatim | nisiditya sunātha me |
Yathā rājakulam patto | yasam poso nigacchati |

I am indebted to Mrs. M. Bode for her valuable assistance in translating these Pāli gāthā.

3. When he acquires virtue, wisdom, and purity,
He (the king) confides in him, and keeps no secret
from him.
4. Even as a balance, held rightly with equal beam,
Unshaken, let him not tremble; let him serve the king.
5. Even as a balance, rightly held with equal beam,
Obtaining full knowledge of all things, let him serve
the king.
6. By day or by night, learned in the king's service,
Unshaken, not wavering, let him serve the king.
7. By day or by night, learned in the king's service,
Gaining knowledge in all things, let him serve the king.
8. Though one say to him, the road is made ready for
the king;
Even though the king urge him to go by it, he should
not; let him serve the king.
9. Let him not eat, as the king, food or dainties.
Let him even keep behind others; let him serve the king.
10. Let him not wear garments, wreaths, perfumes, nor
ornaments, nor speak, nor do as the king does:
Let him use other adornments; let him serve the king.
11. Should the king take his pleasure, surrounded by
courtiers and women,
With his courtiers and women let not the wise man
dally.
12. Not puffed up with pride; prudent, with senses well
guarded;
Firmly resolved in his heart; let him serve the king.
13. He should not dally with the king's wife, nor remain in
a secluded place with her:
Let him not use the king's treasure; let him serve
the king.
14. Let him not love much sleep, nor drink intoxicating
drinks;
Nor fling the dice, nor game in the king's presence; let
him serve the king.
15. Let him not mount the king's couch, chair, throne, or
chariot,

- Thinking, "I am chosen for honour"; let him serve the king.
16. Let not the discerning man go too far from the king, nor too near him :
Let him stand in his presence so as to be seen and heard without difficulty.
17. He should not say, "The king is my friend; the king is my foster-brother" :
Swift is the anger of the king, as the smart of a mote in the eye.
18. Though he think himself revered (by the king), the wiser and more learned man,
Let him not answer harshly the king when in the assembly.
19. Though he has the right to enter the door, let him not enter without the king's permission :
King's authority is as fire: let him serve the king.
20. If the king thinks to favour son or brother with villages, townships, districts, or provinces,
Being silent let him look on, nor cunningly speak ill of him.
21. To the elephant-riders, the royal guards, the charioteers, and foot-soldiers, when he gives wages, and the king increases their pay,
Let him not interfere; let him serve the king.
22. As a bow with an arrow fitted to it, bending as a bamboo reed,
Let him not act in opposition; let him serve the king.
23. His words should be as few as those of a tongueless fish,
Measured, prudent, brave; let him serve the king.
24. Let him not go to touch women, for loss of power is sure;
Cough, asthma, suffering, weakness, and wasting come upon him.
25. Let him not talk over much, nor let him keep silence :
When the time is fit let him speak, not ramblingly but measuredly.

26. Not wrathful nor jarring, gentle, truthful, not back-biting.
Let him not talk frivolous talk ; let him serve the king.
27. Let him cherish mother and father, and respect his elders.
Fearful of sinning, let him serve the king.
28. Well-trained, skilful, temperate, steadfast, and kind ;
Strenuous, pure, and clever ; let him serve the king.
29. Lowly to his elders, obedient, and humble ;
Compassionate, and pleasant to dwell with ; let him serve the king.
30. Though he speaks with ambassadors on secret business,
He should look only to his lord's welfare.
31. Both on Samanas and Brahmans, holy and profound in learning,
Let him respectfully wait ; and let him serve the king.
32. Both Samanas and Brahmans, holy and profound in learning,
Let him lodge with care ; and let him serve the king.
33. Both Samanas and Brahmans, holy and profound in learning,
Let him refresh with food and drink ; and let him serve the king.
34. Both Samanas and Brahmans, holy and profound in learning,
Who have attained wisdom, let him serve, asking deep questions.
35. Let him not omit customary gifts to Samanas and Brahmans ;
Nor let him forbid beggars at alms-time.
36. Wise, endowed with knowledge, skilled in rites and observance of the law,
Well knowing times and seasons, let him serve the king.
37. Active in his doings, vigilant, discerning,
Acting with good arrangement, let him serve the king.
38. Constantly visiting his threshing-floor, barns, cattle, and fields,
Let him store up the corn when measured, and when measured let it be cooked in his house.

39. If son or brother be unstable in the commandments
[duties], like helpless children in arms, or ghosts,
Let him give them clothes, food, and abiding places.
40. Servants who are steadfast in their duties,
Skilful and active folk, let him place before others.
41. Religious and uncovetous, strongly attached to the king;
Both openly and in secret beneficial to him; let him
serve the king.
42. Let him know the king's wish; let him know the king's
aims;
Unflinching in his conduct, let him serve the king.
43. When (the king is) clothing and bathing, or feet-
washing, head-lowered,¹
And when struck not wrathful; let him serve the king.
44. If one gives salutation to pots and does reverence to
basins,
Why to the giver of all good things should not the
best be given? ²
45. Whosoever gives beds, clothes, vehicles, habitations, and
houses,
Even as a rain-cloud to beings, he pours down wealth.
46. This Rājavasati if a man practise,
He propitiates kings, and obtains both wealth and honour.

On the third day Vidhūra, having bathed and dressed himself, went to the King's palace, to pay his respects and take leave, and addressed the King thus:—"My lord king, this young man is taking me away; his mind is set upon going. I would speak to thee concerning the good of my family: listen, victorious one. When the youth asked me how I was related to thee, I truly replied that I was thy servant. That, indeed, is the only fault, as far as I can see, that I have committed. If a man slips upon the earth

¹ That is to say, "he should not look at the king's face, but stand with averted eyes."

² The first line of 44 runs thus: "Kumbhaññhi pañjalim kayirā | cātāñcāpi padakkhinam." The meaning is obscure, and the Burmese translation is: "On beholding pots full of water, kingfishers and other birds, though they can give no advantages, yet we salute them with raised hands."

and falls, on that spot even he must remain. That slip of mine I look at as my fault. Be not angry with me for that error, but take care of my family and possessions, and let them not be destroyed."

Korabya.

"It is not pleasant to hear that you must depart. I will endeavour by some stratagem to prevent your departure. I will summon the youth to my palace and secretly make away with him."

Vidhūra.

"My Lord, though this thought of thine arises through love and pity for me, it is not right; there is no benefit in it. Put it from thee and think only of what is meritorious. All beings must grow old and die. I bear no ill-will to this youth. He may beat me, or free me, or kill me. Being his slave, I must submit to his will and go with him."

So Vidhūra, having respectfully saluted the King, and admonished the nobles and attendants, left the palace; and all the queens and ladies, being unable to restrain their feelings, with dishevelled hair and streaming eyes, beating their breasts, followed him in great sorrow. The people of the city came in crowds to see him depart; and he exhorted them, saying: "Be not sorrowful: actions, affections, seasons, food, are all impermanent. Both one's earthly body and possessions must come to an end; therefore, reflecting on these things, we should give alms and observe our religious duties." Having thus admonished them and sent them home, he proceeded to his house. Just then his son Dhammapāla, and the rest of his family, having come out to look for him, met him at the gate; and when he saw his children, being unable to restrain his sorrow, he embraced them, weeping, and entered into his house. Now Vidhūra "the wise" had a thousand sons, a thousand daughters, a thousand wives, and seven hundred concubines, and very

many slaves and kinsmen. The whole of these were smitten with grief and sorrow, and lay prostrate as the "sal" trees when smitten by a whirlwind from Mount Yugantara; and with a mighty murmur they besought him not to leave them; but, having comforted them, and set his household affairs in order, he left them and entered into the presence of Puṇṇaka, saying: "Youth, in accordance with my wish, you have waited here in my palace two or three days, and my instructions to my family are complete: do according to your wish."

Puṇṇaka.

"Since you have completed your arrangements let us depart, for the distance we have to go is long. Without fear take hold of my horse's tail, for this is the last time that you shall behold the habitation of men."

Vidhūra.

"Of what should, then, I be in dread?
To none have I ever done evil
By thought, or by word, or by deed,
To make me the prey of the Devil."¹

Then, fearless as a lion, he uttered this act of truth: "May this cloth with which my loins are now girt ne'er leave me as long as I require it"; and, mounting on to the horse's crupper, and firmly grasping the tail, he said: "Youth, I have firm hold of your horse's tail: go whithersoever you desire."

At that instant Puṇṇaka thought, "What is the use of my taking this Vidhūra to a distant place? I will carry him to the Himavanta forest, and, having dragged him through the ravines and thorn-brakes till the life is out of him, cast his dead body into a chasm, and carry his heart to Nāga-land." So he directed his horse Manomaya thither, and urged him swiftly through the trees. But by the

¹ "Gaccheyya duggatim." But Buddhists believe that they will be tortured by devils in hell.

virtue of the Bodhisat's accumulated merit the trees kept away from his body for the distance of a cubit.

When Puṇṇaka looked back to see if he were dead, and beheld his face shining with brightness, he again urged his horse thrice through the thickets; but to no purpose. Being greatly enraged, he rode into a mighty wind, but by the power of the Bodhisat it divided in two; and though he did this seven times he was unable to kill him, so he carried him off to the mountain called Kālāgiri.

Now Vidhūra's wives and family, thinking that he was a very long time in the upper chamber with Puṇṇaka, ascended to see what he was doing; and when they saw him not, raised a great cry, saying, "This demon in the likeness of a youth has carried off our lord"; and they wept and wailed bitterly. And when the King heard the sound thereof, he inquired what was the matter; and when they told him, he comforted them, saying: "Be not afraid, and cease from weeping, for he can preach the law sweetly, and will bring that youth to reason. Do not be so disturbed: he will soon return."

When Puṇṇaka arrived at the top of Kālāgiri, he thought—"If I do not kill this Vidhūra I shall not get Irandhatī, and all my trouble will be for nought. I will kill him, and, having taken out his heart, carry it to Queen Vimalā, and bear away Irandhatī to my abode. It will not, however, do for me to kill him with my own hands, but I must cause his death through fear." So he set Vidhūra down on the peak of the mountain, and took the appearance of a frightful demon, which threw Vidhūra prone on his back, and then held him between its tusks as if it would devour him; but the Bodhisat was not in the least terrified. He then endeavoured to frighten him by taking the appearances of a lion, a must elephant, and a huge serpent; but the Bodhisat was not terrified by them. Then, thinking he would grind him to powder, he caused a mighty whirlwind to blow on him as he lay on the mountain-top; but that wind did not even disturb one hair of his head. He then caused the whole mountain

of Kālāgiri to be agitated, but was unable to terrify him ; so he entered into the heart of the mountain and yelled loudly, but, though the noise was terrible, the Bodhisat was not disturbed.

Finding that he could not terrify him by any of these means, he, in the form of a frightful demon, took him by both feet and hurled him from the top of Kālāgiri ; but the Bodhisat fell lightly, as a ball of dressed cotton, at a distance of fifteen yūjanās. Then, taking him up again head downwards and finding that he was not yet dead, he hurled him again into the heavens, and he fell at a distance of sixty yūjanās.

After this had been done, the Bodhisat thought—"He may hurl me away again, or, taking me by the feet, beat me to death against this mountain, but I shall not be afraid ; for to say nothing of these terrors, if at the end of this cycle, during the 'samvaṭṭathāyī' (desolation ?),¹ even were I cast down from the realms of Vehapphalo into bottomless void, yet by reason of 'self-possession' I should have no fear ; I should still be Vidhūra, the wise minister of the King of Kuru." Then he said :—"Youth, your appearance is that of a good man, but you are not so. Your appearance is that of one who keeps himself under restraint, but you do not do so. You do that which is evil and profitless. Your actions are not meritorious. Why do you hurl me into these chasms ? What advantage will you gain by my death ? I do not think you are a man, but a Rakshasa : by what name are you known amongst Devas ?"

Puṇṇaka.

"Have you not heard of Puṇṇaka in the country of men ? I am the general of the armies of King Vessavaṇ. I desire to wed the lovely Irandhatī, daughter of Vimalā, the Queen of the Nāga king Varuṇa ; and because I desire to wed her, it is my purpose to slay you."

¹ See Childers, under "Kappo."

Vidhūra.

“O Puṇṇaka, descend not to the level of fools. Oftentimes men come to destruction for doing the evil that they ought not to do. Why do you want to marry this lovely Nāga princess? What profit will you get by my death?”

Puṇṇaka.

“O wise minister, I will tell you. I know not whether it was because we were once married and loved each other in a former existence, but from the first moment that I saw her I was urged by love to demand her from the Nāga king, who informed me in the verses beginning ‘Dujjemukho,’ etc., that I must obtain lawfully, as her price, the heart of Vidhūra; and, therefore, I desire to get your heart. I do not desire to injure you for a mere idle whim. I won you lawfully and I desire to take your heart lawfully and present it to the Nāga king, so that I may obtain Irandhatī. And as your death would be a great advantage to me, I have brought you to this place.”

The Bodhisat, on hearing this, reflected—“What does Vimalā want with my heart?¹ Varuṇa, having heard me preach the law, and having presented me with the ruby that adorns her neck, will probably, when he returned to the Nāga country, have praised my preaching before his queens and courtiers; and, on that account, his chief queen, Vimalā, wishing to hear me, has laid this stratagem, and Varuṇa, not understanding it, has sent this ignorant Rakshasa Puṇṇaka, and he is ill-treating me owing to his bad disposition. I indeed am wise, but if I die by the hand of this Puṇṇaka what will be the use of my having been wise? I will even now show him my power.” So he said: “Youth, listen to the law called ‘Sādhunara,’ and after you have heard it do with me according to your desire.”

Puṇṇaka, saying to himself, “I do not think this law

¹ Vidhūra either had the power of omniscience, or Puṇṇaka thought aloud.

has ever been preached before to men and devas," raised up Vidhūra and set him on his feet on the top of the mountain, saying: "I have taken you out of the abyss and set you on the mountain. I have other business besides taking your heart, so that no good law may be unknown to men make it known to me."

The Bodhisat answered: "Youth, since you have other business besides taking my heart, and have saved me from the abyss, and, desiring to hear the law called 'Sādhunara,' have set me on the top of this mountain, I also will declare this law unto you; but my body is covered with dust and dirt, and it is not proper to preach when the body is defiled with dirt: permit me, I pray you, to bathe."

So Puṇṇaka brought bathing water, and caused the Bodhisat to bathe in it; and when he had done, dressed him and anointed him with fairy scents, and fed him with fairy food. Then, having prepared the top of Kālāgiri in a suitable manner for preaching the law, the Bodhisat, sitting cross-legged, said—

"Follow him who goes before thee;
Dry not, youth, the hand that's wet;
Never to thy friend be faithless;
Follow not the wanton's beck.

These are the four precepts of the 'Sādhunara,' and he who adheres to them may be called a good man."

Puṇṇaka, not being able to understand, answered: "O wise one, who is he that has gone before? Why must one not dry the wet hand? Who is he that errs against his friend? What is a wanton? Explain to me this law; it is too difficult for me to understand."

Whereupon the Bodhisat replied: "If another should confer acts of hospitality on oneself, though he has never seen or met one before, to that person one should in like manner repay with gratitude those acts which he has done. This is the law called 'Yātānuyāyi.'

"If, for even one night, one should rest in a person's house, and obtain the slightest refreshment, one should not

transgress against that person, even in thought. This is the law called '*Allapāni parivajjaya.*'

"Whosoever takes shelter beneath a tree, he should not break even a branch or twig thereof; it is his friend. This is the law called '*Mittadubhi.*'

"Though a badly-disposed woman be taken in marriage, and obtain all the worldly goods it is possible to give her, yet, if she sees an opportunity for entertaining a lover, she will do injury to her husband without thought of gratitude. Verily, if a man be overcome by the blandishments of such a woman and gives her all her desires, his profit will be nought, and he will be harassed in body and mind. This is the law called '*Asatīnam nagacche.*'"

(Here ends the "Sādhunara" canto.)

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The Bodhisat having thus preached the law, Puṇṇaka thought thus:—"The wise one appears by these four laws to ask for his life. He never saw my face before, and though I was not his close friend, yet he treated me in his house as if I had dwelt with him aforetime. I enjoyed his hospitality for three or four days, and now the only reason I have for ill-treating him is for the sake of a woman. If I look at these four laws I see that I have been false to my friend. If I were to kill him I should verily be one who follows not the law called '*Sādhunara,*' and if I am said to be one who does not according to this law I should not be desired by the Nāga king's daughter. I will restore the wise one to his country, and gladden the hearts of his people and family": so he said: "O most excellent one, I dwelt in your home for several days, and you fed me; you are indeed a friend against whom I should not transgress. Truly, I will release you. I deserve not the Nāga king's darling; through desire for her I ought not to have done this evil deed. Because you have preached the law well I will free you from death."

When he said this the Bodhisat answered: "O Deva, do not convey me to my home yet. Since I have never yet

beheld the treasures of the Nāga king, take me to Nāga-land."

Puṇṇaka thereupon answered gladly: "We will go at once to the glorious land of the Nāgas, and thou shalt behold it. That country is full of all splendours and delights." When they arrived there, Puṇṇaka, placing the Bodhisat behind him, went into the presence of the Nāga king; and when the King saw them he said: "Youth, you went to the country of men to fetch the heart of the wise Vidhūra: now that you have brought him himself, is your purpose accomplished?"

And Puṇṇaka answered: "My lord king of the Nāgas, you desired Vidhūra, and he has come. I obtained him lawfully. Behold him. There is great happiness in associating with good people, even though it be for a moment."

(Here ends the chapter called "Kāḷāgiri.")

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After the Nāga king had conversed thus with Puṇṇaka, he turned to Vidhūra and said: "O wise nobleman, is it because of these unwonted splendours, which you have not beheld in the country of men, that, without fear of death, you are unable to pay respect to me, but remain in a state of stupefaction? He who is afraid when opportunity arrives cannot be called wise. Judging from your present conduct, I am of opinion that your fame for wisdom amongst men is a mistake."

The Bodhisat.

"O Nāga king, I have no fear of death. Who is likely to kill me? Verily, beings should not bow to those whom they are about to kill; neither should they bow down to those who are about to kill them."

The Nāga king.

"Thy words are true, indeed; one should not bow down to the person who ought to be slain, nor should one bow to the slayer. For who would do obeisance to the person who desires to slay him?"

The Bodhisat.

“O king of the Nāgas, this wealth and glory of yours are not lasting. I will ask you one question. Why did you obtain this fairy palace? Did you get it for nothing, or through the change of seasons? Was it wrought by your hand, or was it given you by some fairy? How did you get it?”

The Nāga king.

“O wise one, I got not this palace and wealth without cause; nor did I get it through the natural changes of the seasons. It was not given to me by the fairies; but I obtained it by merit accrued in a former existence.”

The Bodhisat.

“O Nāga king, what was this meritorious action? What was the good deed that you performed? Your glory and wealth are very great: of what good deeds are they the result?”

The Nāga king.

“O wise one, when I and my queen Vimalā dwelt in the city of Campānagaram, in the country of Aṅga, we were both of like mind as to almsgiving, and never lost an opportunity for giving alms. Our house was full of all those things that are bestowed on ascetics, as it were a well of water, and we gave them the ten lawful gifts, viz. : rice, sweet liquor, scent, unguents, lamp oil, cloths, mattresses, couches, monasteries, and medicine. As the result of those excellent deeds we enjoy these delights.”

The Bodhisat.

“Since then, O Nāga king, you obtained this palace as the result of a good deed, you know what is merit and also its results. Forget not this knowledge, and continue to act upon it. If you do so you will in the hereafter obtain another palace.”

The Nāga king.

“As there are no hermits or Brahmans in this country, as in the land of men, I am unable to give alms. What meritorious action can I do here so as to ensure a happy abode in the next state?”

The Bodhisat.

“O King, be ever kind to your people, relations, and attendants, chastening them with a loving hand if necessary. Be not angry with them. By increasing your love and patience you will hereafter acquire a higher station amongst the Devas.”

The Nāga king.

“Vidhūra, thou art the minister who art wont to instruct the intimate friends of the King of Kuru, and Korabya himself, through being long parted from you, is very sorrowful. He can only be comforted by your return.”

The Bodhisat.

“O King, you say this through having reflected on the law of righteousness. It is well known that my great qualities can assist him in calamity.”

The Nāga king.

“Tell me truly, did Puṇṇaka obtain you for nothing or did he win you by dice? He tells me that he obtained you lawfully.”

The Bodhisat.

“My lord king, Dhanañcaya lost me to Puṇṇaka by a throw of the dice; and as I belonged to the King, he gave me to Puṇṇaka. He obtained me lawfully.”

The Nāga king

(Having taken Vidhūra into the Queen's chamber).

“My Lady Vimalā, you were sickly, downcast, and wasted on account of the wise Vidhūra. He whom thou desiredst

is even this man here. He can dispel all wrath and darkness from the hearts of men and Devas. O Queen Vimalā, you desired his heart's flesh; he has now come to you: listen to the law that he will preach to you. It will be difficult to find his equal in wisdom."

When Queen Vimalā saw the Nāga king coming and leading Vidhūra by the hand, with joy she raised her ten slender fingers to her head, and said: "Wise one, thou payest not reverence through stupefaction on seeing such splendours. It is a mistake to call thee 'wise.'"

The Bodhisat.

"Nāga princess, I am not afraid through beholding you. Who would kill one so wise as I am? Nāga princess, no one about to be slain makes obeisance to his slayer, nor does the slayer do reverence to him whom he is about to slay."

Vimalā.

"It is as you say, O wise one. A person should not do reverence to those who intend to slay him."

The Bodhisat then asks the Queen the same question as he asked the King, and the Bodhisat preaches the law of kindness. The Queen states that she is satisfied with having heard the "law," which is his "heart"; and that she thinks King Dhanañcaya Korabya must be very sorrowful at being separated from him, and will be delighted to see him again.

The Bodhisat replies that this is undoubtedly the case, as there is no one so skilled in giving good advice as he is.

The Queen asks him to tell her how Punṇaka managed to get possession of him, and the Bodhisat replies: "Be not afraid, O Nāga, and take no thought as to how to slay me. I present myself wholly to thee. If you still desire my heart I will take it out and give it you, and if you want my flesh I will cut it off and give it you."

The Nāga king.

“O wise one, the ‘heart’ of a wise man is his wisdom. I have heard you preach the law, and my desire is fulfilled. Since Puṇṇaka has brought thee to this country, according to my wish, and both the wishes of myself and queen have been fulfilled, we will give him our daughter Irandhatī to wife; and do you, Puṇṇaka, this very day convey Vidhūra back to Indapattanagaram.”

So Puṇṇaka, being delighted at having obtained Irandhatī, said: “O wise nobleman, I will repay you for the good you have done me by giving you this ‘Manohara’ ruby, and this very day restore you to Indapattanagaram.”

The Bodhisat.

“May you dwell happily in your palace with this lovely Nāga princess for the rest of your existence, and may nothing interfere with your mutual love; and since you are a true friend, you may give me the ruby and restore me to my home.”

Puṇṇaka.

“Good, let us depart. Get up on to my horse.” And placing Vidhūra before him on his horse “Manomaya,” in an instant, after bidding farewell to the Nāga king, they arrived in the country of Kuru, where Puṇṇaka set him down, and, after again thanking him, rode off to the realms of the four great Rājas.

On the morning of the day on which Vidhūra returned, King Korabya dreamed that there was a great tree near the door of his palace covered with sweet fruit, and which gave shade and shelter to all kinds of animals, and that all men made offerings and adorations to it. A cruel-looking black man, carrying a sword and wearing a bright red cloth, came and cut down this tree and took it away, to the great grief of everyone. Not long afterwards the same savage-looking man came back and set it up as it was before.

When the King awoke he related his dream, and felt sure that it related to Vidhūra; for none other than Vidhūra could be like unto this tree, for his wisdom resembled the roots, his religious duties the branches, and his preaching the sweet fruit. He felt sure, therefore, that Vidhūra was about to be restored to him, and was joyful. He therefore ordered the city to be decorated, the court to be prepared, and all the princes and nobles to be assembled.

So when Puṇṇaka set Vidhūra down in the law-court, and went off with Irandhatī to "Catumahārāj," the King was overcome with delight; and, rising from his seat, took him by the arm and led him to the throne that had been prepared opposite to him, and thus addressed him: "Vidhūra, you have come back to rejoice my heart as a chariot that has been repaired after it has been broken. How did you escape from the hands of the youth who took you away?"

Vidhūra then related (in verse) all that had befallen him, and at the conclusion said:—"Thus, O King, because Puṇṇaka had set his affections on Irandhatī he carried me off to slay me; but obtained his desire only by placing full reliance on me. The King of the Nāgas, and his queen Vimalā, too, by obtaining my heart, which is 'true wisdom,' were satisfied. In gratitude the Nāga king restored me to my home and country, and I obtained the wonderful ruby which may be worn by Cakkavatti monarchs alone; I now present it to you, my Lord."

The King then related his dream to the assembly, released all those who were in prison, and proclaimed a universal holiday for a month.

After the rejoicings were over, and to the end of his life, Vidhūra instructed the King and his people with discourses in almsgiving and religious duties, and when he died passed to Tāvatisa. All those who were confirmed in the law went to the land of the Devas.

At the end of the Jātaka the Buddha summed up as follows: "The then king and queen are now my royal

parents, the heads of the Sākī race; Vidhūra's wife, Anulā, is now Rāhulā's mother; Varuṇa the Nāga king is now my disciple Sāriputtarā, the son of the Brāhmani Rūpa,¹ of the village of Upatissa; the Gaḷuna (Garuḷa) king is now Moggalāno, my second disciple, the son of the Brāhmani Moggali, of the village of Kolita; Sakko is now my uncle Dododhana's son, Anuruddha; King Korabya is now Ānandā; Puṇṇaka is now Angulimāla, the son of the Brahman Bhattagga, the chief teacher of Kosala, king of Sāvutthi; the horse Manomaya is my horse Kaṇḍaka; Queen Vimalā is now Khemā, the nun, who was the queen of Bimbisāra, king of Rājagriha (see R.A.S. Journal, July 1893, p. 529); Irandhatī is now Kisagotamī; and Vidhūra is now I, the Buddha."

¹ Both Rūpa and Moggali are here called "Puṇṇēma," the fem. form of "Puṇṇā," နုဉ်းမာ used by the Burmese to denote a Brahman. Stevenson has made no attempt in his dictionary to explain the word. The fem. is evidently Puṇṇī + *ma*, the Burmese fem. affix. The word is probably a very old one, and derived rather from Sanskrit than Pali.