No. 544.

MAHĀNĀRADAKASSAPA-JĀTAKA.

"There was a king of the Videhas," etc. This story was told by the Master, while dwelling in the Lāṭhīviana pleasure garden, in relation to the conversion of Uruvela-Kassapa. Now the Teacher by whom the glorious reign of law was begun, [289] after converting the ascetics Uruvela-Kassapa and the rest, came to the pleasure garden of Lāṭhīviana, surrounded by the thousand bhikkhus who had before been ascetics, in order to persuade the King of Magadha to give his promise; and at that time, when the Magadha king, who had come with an attending company of twelve myriads, had seated himself after saluting the Buddha, a dispute arose among the Brahmins and householders of his train, "Has Uruvela-Kassapa placed himself under the spiritual guidance of the great Samana, or has the great Samana placed himself under the spiritual guidance of Uruvela-Kassapa?" Then the Blessed One thought to himself, "I will show them that Kassapa has placed himself under my spiritual guidance," and he uttered this stanza:

"What was it that you saw, O inhabitant of Uruvela, that you, renowned for your asceticism, abandoned your sacred fire? I ask you, Kassapa, this question,—how is it that your fire sacrifice has been deserted?"

Then the elder, who understood the Buddha’s purport, replied in this stanza:

"The sacrifices only speak of forms and sounds and tastes, and sensual pleasures and women; and knowing that all these things, being found in the elements of material existence, are filth, I took no more delight in sacrifices or offerings."

And in order to show that he was a disciple, he laid his head upon the Buddha’s feet and said, "The Blessed One is my teacher, and I am his disciple." So saying he rose into the air seven times, to the height of a palm tree, two palm trees, and so on to seven palm trees, and then having come down and saluted the Blessed One, he sat down on one side. The great multitude when they saw that miracle uttered the glories of the Teacher, saying, "O great is the power of Buddha; though filled with such a firm conviction of his own, and though he believed himself to be a saint, Uruvela-Kassapa burst the bonds of error and was converted by the Tathāgata." The Teacher said, "It is not wonderful that I who have now attained omniscience should have converted him; in olden time when I was the Brahma named Nārada and still subject to passion, I burst this man’s bonds of error and made him humble;" and so saying he told the following, at the request of the audience:

In the olden time at Mithilā in the kingdom of Videha there ruled a just king of righteousness named Aṅgati. Now in the womb of his chief queen there was conceived a fair and gracious daughter, named Rujā,

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1 He gave the Veḷuvana pleasure garden to the fraternity, Mahāv. i. 22. Cf. this introduction with the whole chapter.

2 Or perhaps “you, an ascetic and a teacher.” See Rhys David’s note Vineya, trans., i. p. 138. [See Jāt. i. p. 86, Vin. i. p. 86.]
possessing great merit, and one who had offered prayer for a hundred thousand ages. All his other sixteen thousand wives were barren. This daughter became very dear and engaging to him. Every day he used to send her five and twenty baskets full of various flowers and delicate raiment, bidding her adorn herself with them; [221] and he used to send her a thousand pieces, bidding her give away alms every fortnight as there was abundance of food and drink. Now he had three ministers, Vijaya, Sunāma and Alāta; and one day when the feast came round on the full moon of the fourth month, and the city and the palace were adorned like the city of the gods, having properly bathed and anointed himself and put on all sorts of ornaments, as he stood with his ministers on a terrace at an open window and saw the round moon mounting up into the clear sky, he asked his ministers, "Pleasant indeed is this clear night,—with what amusement shall we divert ourselves?"

The Teacher thus explained the matter:

"There was a Khattiya king of the Videhas named Aṅgati, possessing many carriages, wealthy and with an innumerable army. One day on the fifteenth night of the fortnight, ere the first watch was over, on the full moon of the fourth month of the rains, he gathered his ministers together,—Vijaya, and Sunāma, and the general Alāta, all wise, fathers of sons, wearing a smile, and full of experience. The Videha king questioned them, 'Let each of you utter his wish, this is the full moon of the fourth month, it is moonlight without any darkness; with what diversion to-night shall we pass the time away?'"

Thus asked by the king, each spoke in accordance with the desire of his heart.

The Teacher thus explained the matter:

"Then the general Alāta thus spoke to the king: 'Let us gather a gay gallant army together; [222] let us go forth to battle, with a countless host of men; let us bring under thy power those who have kept themselves independent; this is my opinion, let us conquer what is still unconquered.' Hearing the words of Alāta, Sunāma spoke thus, 'All your enemies, O king, are met together here,—they have laid aside their strength and behave themselves with submission; to-day is the chief festival; war pleases me not. Let them forthwith bring to us meat and drink and all kinds of food: O king, enjoy thy pleasure in dance and song and music.' Hearing the words of Sunāma, Vijaya spoke thus, 'All pleasures, O great king, are always ready at thy side; these are not hard to find, so as to rejoice in all thy desires: but even if they are always attained, this resolution is not approved by me. Let us wait on some Samana or Brahmin learned in sacred lore, one who versed in the text and its meaning may remove our doubt to-day as to the object of our desires.' Having heard the words of Vijaya, the king Aṅgati said, 'This saying of Vijaya is what pleases me also. Let us wait on some Samana or Brahmin learned in sacred lore, one who versed in the sacred text and its meaning may remove our doubt to-day as to the object of our desire. Do ye all carry out this resolution; on what teacher shall we wait? Who, to-day, versed in the sacred text and its meaning, will remove our doubt as to the object of our desire?' Having heard the words of Videha, Alāta replied, 'There is yonder naked ascetic in the deer-park, approved by all as wise, Gunas of the Kaśyapa family, famous, a man of varied discourse, and with a large following of disciples; wait on him, O king, he will remove our

1 fit.
doubt. Having heard the words of Alāta, the king commanded his charioteer, ‘We will go to the deer-park, bring hither the chariot yoked.’

[223] Then they yoked his chariot made of ivory and with silver decorations, having its equipage all bright and clean, white and spotless like a clear night in its appearance. Four Sindh horses were yoked therein, white as lilies, swift as the wind, well-trained, wearing golden wreaths,—white the umbrella, white the car, white the horses and white the fan. The Videha king as he set out with his counsellors shone like the moon. Many wise and strong men armed with spears and swords, mounted on horses, followed the king of heroes. Having traversed the distance, as it were, in a moment, and alighted from the chariot, the Videha with his ministers approached Guna on foot; and even the Brahmins and wealthy men who were already gathered at the place the king did not order to be removed, though they left him no room.”

[224] Surrounded by that mixed assembly the king sat on one side and made his greeting.

The Teacher thus explained the matter:

“Then the king sat down on one side on a soft mattress, covered with soft variegated squirrel-skins and with a soft cushion put over them. The king, being seated, addressed him with the compliments of friendship and civility, ‘Are your bodily needs provided for? are your vital airs not wasted? is your mode of life comfortable? do you get your due supply of alms? are your movements unimpeded? is your sight unimpaired?’ Guna courteously answered the Videha who was so attentive to his duties, ‘All my wants are provided for, and those two last-mentioned points are as I would wish them. You too,—are your neighbours not too strong for you? have you such good health as you need? does your chariot carry you well? have you none of the sicknesses which afflict the body?’ The king, seeking to know the law, having received this kindly greeting, next proceeded to ask him concerning the meaning and text of the law and the rules of right conduct. ‘How, O Kassapa, should a mortal fulfill the law towards his parents, how towards his teacher, and how towards his wife and children? how should he behave towards the aged, how towards Sramanas and Brahmans, how should he deal with his army, how with the people in the country? How should he practise the law and so eventually attain to heaven? and how do some on account of unrighteousness fall down into hell?’

[225] Through the lack of some one who was preeminent among omniscient buddhas, paccohabuddhas, buddhist disciples, or sages, the king asked his successive royal questions well deserving to be asked, of a poor naked mendicant who knew nothing and was as blind as a child; and he, being thus asked, giving no proper answer to the question but seizing the opportunity with a “Hear, O king,” declared his own false doctrine, like one who strikes an ox when it is going along or throws refuse into another’s food-vessel.

The Teacher thus explained the matter:

“Having heard the Videha king’s words, Kassapa thus replied: ‘Hear, O king, a true unerring utterance. There is no fruit, good or evil, in following the law; there is no other world, O king,—who has ever come back hither from thence? There are no ancestors,—how can there be father or mother? There is no teacher,—who will tame what cannot be tamed? All beings are equal and alike, there are none who should receive or pay honour; there is no such thing as strength or courage,—how can there be vigour or heroism?”

1 Dominā.
All beings are predestined, just as the stern-rope must follow the ship. Every mortal gets what he is to get, what then is the use of giving? There is no use, O king, in giving,—the giver is helpless and weak; gifts are enjoined by fools and accepted by the wise; weak fools who think themselves wise give to the prudent."

[226] Having thus described the uselessness of giving, he went on to describe the powerlessness of sin to produce consequences hereafter:

"There are seven aggregates indestructible and uninjuring,—fire, earth, water, air, pleasure, and pain, and the soul; of these seven there is none that can destroy or divide, nor are they ever to be destroyed: weapons pass harmless amongst these aggregates. He who carries off another's head with a sharp sword does not divide these aggregates: how then should there be any consequence from evil doing? All beings become pure by passing through eighty-four great ages; till that period arrives not even the self-restrained becomes pure. Till that period arrives, however much they have followed virtue, they do not become pure, and even if they commit many sins they do not go beyond that limit. One by one we are purified through the eighty-four great ages: we cannot go beyond our destiny any more than the sea beyond its shore."

[227] Thus did the advocate of annihilation enforce his own doctrine by his vehemence without appealing to any precedent:

"Having heard Kassapa's words, Alāta thus replied: ‘What you say approves itself also to me. I too remember having gone through a former birth. I was a cow-killing huntsman named Pināla in a city. Many a sin did I commit in wealthy Benares,—many living creatures I slew, buffaloes, hogs, and goats. Passing from that birth, I was then born in the prosperous family of a general; verily there are no evil consequences for sin, I did not have to go to hell.'

Now there happened to be a slave clothed in rags, named Bījaka, who was keeping the fast, and who had come to listen to Guna; when he heard Kassapa's words and Alāta's reply, he drew many a hot sigh and burst into tears. The Vidēha king asked him, 'Why dost thou weep? what hast thou seen or heard? why dost thou shew me thy pain?'

[228] Bījaka replied, 'I have no pain to vex me: listen to me, O king. I too remember my former birth, a happy one; I was one Bhavaśeta in the city of Sāketā, devoted to virtue, pure, given to alms, and esteemed by Brahmins and rich men; and I remember no single evil deed that I committed. But when I passed from that life I was conceived in the womb of a poor prostitute, and was born to a miserable life. But miserable as I am I keep my tranquil mind, and I give the half of my food to whoever desires it. I fast every fourteenth and fifteenth day, and I never hurt living creatures, and I abstain from theft. But all the good deeds which I do produce no fruit; as Alāta says, I think that virtue is useless. I lose my game in life as an unskilful dice-player; Alāta wins as he has done, just like a skilled player; I see no door by which I may go to heaven; it is for this that I weep when I heard what Kassapa said.'

[229] Having heard Bījaka's words, King Aṅgati said, 'There is no door to heaven: only wait on destiny. Whether thy lot be happiness or misery, it is only gained through destiny; all will at last reach deliverance from transmigration; be not eager for the future. I too have been fortunate in former births and devoted to Brahmins and rich men, but while I was busy administering the laws I myself had meanwhile no enjoyment.'"

Thus having spoken he took his leave: "O venerable Kassapa, all this long time I have been heedless, but now at last I have found a teacher,
and from henceforth, following your teaching, I will take my delight only in pleasure, and not even hearing discourses on virtue shall hinder me. Stay where you are, I will now depart; we may yet see one another again and meet hereafter."

So saying the King of Videha went to his home.

[230] When the king first visited Guṇa he saluted him respectfully and then asked his question; but when he went away, he went without any salutation: because Guṇa was untrue to his name, through his own unworthiness, he received no salutation, still less did he get alms. So after the night was passed and the next day had come, the king gathered his ministers together and said to them, "Prepare all the elements of enjoyment, henceforth I will only follow the pursuit of pleasure, no other business is to be mentioned before me, let such and such a one carry on the administration of justice," and he gave himself up accordingly to enjoyment.

The Teacher thus explained the matter:

"When the night turned to day Āṅgati summoned his ministers into his presence and thus addressed them: 'In the Candaka palace let them always provide pleasures ready for me, let no one come with messages concerning public or secret matters. Let Vijaya, Sunama, and the general Āltaka, all three well skilled in law, sit in judgment on these matters.' So the king, having said this, thought only of pleasure and busied himself no more in the company of Brahmins and wealthy men.

Then on the fourteenth night the dear daughter of the king, named Rujā, said to her nurse-mother, 'Adorn me quickly with my jewels, let my female companions wait on me; to-morrow is the sacred fifteenth day, I will go into the royal presence.' They brought her a garland and precious sandal wood, gems, shells, pearls, and precious things and garments of various dyes; and her many attendants, surrounding her as she sat on a golden chair, adorned her, shining in her beauty.

[231] Then in the midst of her train, blazing with all kinds of ornaments, Rujā entered the palace Candaka as lightning enters a cloud. Having drawn near the king and saluted him, with all due respect, she sat down on one side on a chair inlaid with gold.

[232] The king, when he beheld her surrounded by her train as if a company of heavenly nymphs had visited him, thus addressed her: 'Do you enjoy yourself in the tank within the precincts of the palace? do they always bring you all sorts of delicate food? Do you and your maidens gather all kinds of garlands and build bowers for yourselves continually, intent upon sport? Is anything wanting to you? Let them bring it forthwith,—ask what you will, impetuous one, even though it be as hard to get as the moon.'

Hearing his words Rujā answered her father:

'O king, in my lord's presence every desire of mine is gained. To-morrow is the sacred fifteenth day,—let them bring me a thousand pieces, that I may give it all as a gift to the mendicants.'

1 [There is a play upon the words Guṇo attano aṣṭapātāya.]
2 Vīṣṇu vatak seems used adverbially.
3 [Prof. Cowell has written in the margin, 'op. पुष्पक '; but the scholiast explains kudjemonki as referring to mustard-paste (aṣapakudda...aṣapakakkena) used by women for the face.]
Hearing Rujä’s words King Aṅgati replied:

‘Much wealth has been wasted by you idly and without fruit. You keep the fast-days and neither eat nor drink; this idea of the duty of fasting comes from destiny,—there is no merit because you abstain. [233] While you live with us, Rujä, put not food away; there is no other world than this,—why vex thyself for nought?’

Then Rujä bright in her beauty, when she heard his words, thus answered him, knowing as she did the past and the future law: ‘I have heard in time past and I have seen it with mine own eyes,—he who follows children becomes himself a child. The fool who associates with fools plunges deep into folly. It is fitting for Aḷāta and Bijaka to be deceived; [234] but thou art a king full of learning, wise and skilled in the conduct of affairs; how hast thou fallen into such a low theory, worthy of children? If a man is purified by the mere course of existence, then Guṇa’s own asceticism is useless; like a moth flying into the lighted candle, the idiot has adopted a naked mendicant’s life. Having accepted the idea that all will at last be purified through transmigration, in their great ignorance many corrupt their actions; and being fast caught in the effects of former sins they find it hard to escape, as the fish from the hook.

I will tell thee a parable, O king, for thy case; the wise sometimes learn the truth by a parable. As the ship of the merchants, heavy through taking in too large a cargo, sinks overladen into the sea, so a man, accumulating sin little by little, sinks overladen into hell. Aḷāta’s present cargo, O king, is not what he is collecting now; for that which he is now taking on board he will hereafter sink to hell. Formerly Aḷāta’s deeds were righteous, and it is as their result that he enjoys this prosperity. That merit of his is being spent, for he is all intent upon vice; having forsaken the straight road, he is running headlong in a crooked path.

[235] As the balance properly hung in the weighing-house 2 causes the end to swing up when the weight is put in, so does a man cause his fate at last to rise if he gathers together every piece of merit little by little, like that slave Bijaka intent on merit and thinking too much of heaven.

In the sorrow which the slave Bijaka now suffers he receives the fruit of sins which he formerly committed. That sin is melting away since he is devoted to moral virtue, but let him not enter into Kassapa’s devious paths. 1

Then she proceeded to shew the evil of practising sin and the good results of following worthy friends 2:

‘Whatever friend a king honours, whether he be good or evil, devoted to vice or to virtue, the king falls into his power. As is the friend whom he chooses for himself and follows, such he himself becomes,—such is the power of intimacy. [236] One in constant intercourse affects his fellow, a close comrade his associate, just as a poisoned arrow defiles a pure quiver. Let not the wise become the friend of the wicked for fear of contamination. If a man ties up stinking fish with a band of kusa grass, the grass will acquire a putrid smell, so is intimacy with a fool; but if a man binds up myrrh in a common leaf, it will acquire a pleasant odour, so is intimacy with the wise. Therefore, knowing the maturity of his own actions like the ripeness of a basket of fruit, let not the wise man follow the wicked but follow the good, for the wicked lead to hell, while the good bring us to heaven.’

The princess, having discoursed on righteousness in these six stanzas, declared the sorrows which she had undergone in her past births:

1 [A couplet has here been omitted, referring to Bijaka, and almost the same as the lines on p. 297 ff.: ‘B. wept to hear what Kassapa said.’ Obviously they do not belong to this place.]
2 Obscurus.
3 [Cp. iv. 425a, trans., p. 270.]
'I too remember seven births which I have experienced, and when I go from my present life I shall yet pass through seven future ones. My seventh former birth, O king, was as the son of a smith in the city Rajagaha in Magadha. I had an evil companion and I committed much evil; we went about corrupting other men's wives as if we had been immortal. Those actions remained laid up like fire covered with ashes. By the effect of other actions I was born in the land of Vayasa [237] in a merchant's family in Kosambi, great and prosperous and wealthy; I was an only son, continually fostered and honoured. There I followed a friend who was devoted to good works, wise and full of sacred learning, and he grounded me in what was good. I fasted through many a fourteenth and fifteenth night; and that action remained laid up like a treasure in water. But the fruit of the evil deeds which I had done in Magadha came round to me at last like a noxious poison. I passed from thence for a long time, O king, into the Ruruva hall, I endured the effects of my own works; when I remember it grieves me still. After spending there a wretched time through a long series of years, I became a castrated goat in Bhpagaka. [238] I carried the sons of the wealthy on my back and in a carriage; it was the fated consequence of my going after other men's wives.

After that I was born in the womb of a monkey in a forest; and on the day of my birth they shewed me to the leader of the herd, who exclaimed, "Bring my son to me," and violently seized my testicles with his teeth and bit them off in spite of my cries." She explained this in verse.

'Passing from this birth, O king, I was born as a monkey in a great forest; I was mutilated by the fierce leader of the herd: this was the fated consequence of my going after other men's wives.'

Then she went on to describe the other births:

'I was next born, O king, as an ox among the Dasannas, castrated but swift and fair to look at, and I long drew a carriage: this was the fated consequence of my going after other men's wives. When I passed from that birth I was born in a family among the Vajjhi people; but I was neither man nor woman, for it is a very hard thing to attain the being born as a man;—this was the fateful consequence of my going after other men's wives. Next, O king, I was born in the Nandana wood,—a nymph of a lovely complexion in the heaven of the Thirty-three, dressed in garments and ornaments of various hues and wearing jewelled earings, skilled in dance and song, an attendant in Sakka's court. While I stayed there I remembered all these births and also the seven future births which I shall experience when I go from hence. The good which I did in Kosambi has come round in its turn, and when I pass from this birth I shall be born only among gods or men. For seven births, O king, I shall be honoured and worshipped, but till the sixth is past I shall not be free from my female sex. [238] But there is my seventh birth, O king,—a prosperous son of the gods, I shall be born at last as a male deity in a divine body. Even to-day they are gathering garlands from the heavenly tree in Nandana, and there is a son of the gods, named Java, who is seeking a garland for me. These sixteen years of my present life are only as one moment in heaven,—a hundred mortal autumns are only as one heavenly day and night. Thus do our actions follow us even through countless births, bringing good or evil,—no action is ever lost.'

[240] Then she declared the supreme Law:

'He who desires to rise continually from birth to birth, let him avoid another's wife as a man with washed feet the mire. He who desires to rise continually from birth to birth, let him worship the Lord as his attendant worship Indra. He who wishes for heavenly enjoyments, a heavenly life, glory, and happiness, let him avoid sins and follow the threefold law. Watchful and wise in body, word and thought, he follows his own highest good, be he born as a woman or a man. Whosoever are born glorious in the world and nursed in all

1 They live on the northern shores of the Ganges, opposite to Magadha.
pleasures, without doubt in former time they had lived a virtuous life; all beings separately abide by their own deserts. Doest thou thyself think, O king, what caused thee to own these wives of thine like heavenly nymphs, beautifully adorned and dressed with golden nets?"

[241] Thus she counselled her father. The Teacher thus explained the matter:

"Thus did the maiden Rujā please her father, she taught the bewildered one the true road, and devoutly declared to him the law."

Having proclaimed the law to her father all night from early morning, she said to him, "O king, listen not to the words of a naked heretic, but receive the words of some good friend¹ like me, who tells thee that there is this world and there is another world, and that there are fated consequences to every good or evil action,—rush not on by a wrong road." Still she was not able to deliver her father from his false doctrine: he was only pleased when he heard her sweet words, for all parents naturally love their dear children's speech, but they do not give up their old opinions. So too there arose a stir in the city, "The king's daughter Rujā is trying to drive away heretical views by teaching the law," and the multitude were well-pleased, "The wise princess will set him free from false teaching to-day and will inaugurate prosperity for the citizens." But though she could not make her father understand she did not lose heart, but resolving that by some means or other she would bring her father true happiness, she placed her joined hands on her head and after having made her obeisance in the ten directions, she offered worship, saying, "In this world there are righteous Samanas and Brahmins who support the world, there are the presiding deities, there are the great Brahma deities,—let them come and cause my father to give up his heresy; [242] and if they have no power in themselves, then let them come by my power and virtue and drive away this heresy and bring about the welfare of the whole world." Now the Great Brahma of that time was a Bodhisatta named Nārada; and the Bodhisattvas in their mercy, compassion, and sovereignty, cast their eyes over the world from time to time to behold the righteous and the wicked beings. As he was that day looking over the world he saw the princess worshpping the presiding deities in her desire to deliver her father from heresy, and he thought to himself, "Except me, none other can drive away false teaching, I must come to-day and shew kindness to the princess and bring happiness to the king and his people. In what garb shall I go? Ascectics are dear and venerable to men and their words are counted worthy to be received; I will go in the garb of an ascetic."

So he assumed a pleasing human form, having a complexion like gold, with his hair matted and a golden needle thrust into the tangle; and having put on a tattered dress red outside and within, and having hung

¹ [The Good Friend is a locus communitas of Buddhism. See Čikāgā, 41st etc.]

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over one shoulder a black antelope's hide made of silver and decorated with golden stars, and having taken a golden begging bowl hung with a string of pearls, and having laid on his shoulders a golden carrying pole curved in three places, and taken up a coral water-pot by a string of pearls, he went with this garb through the heavens shining like the moon in the firmament, and having entered the terrace of the Canda palace he stood in the sky in front of the king.

The Teacher thus explained it:

"Then Nārada came down to men from the Brahma-world, and surveying Jambudīpa he beheld King Aṅgati. Then he stood on the palace before the king, and Rujā, having beheld him, saluted the divine sage who had come."

[243] Then the king, being rebuked by the Brahma's glory, could not remain on his throne, but came down and stood on the ground and asked him the cause of his coming and his name and family.

The Master thus explained it:

"Then the king, alarmed in his mind, having come down from his seat spoke thus to Nārada, making his inquiries: 'Whence comest thou, of heavenly aspect, like the moon illumining the night; tell me in answer thy name and family, how do they call thee in the world of men?'"

Then he thought to himself, "This king does not believe in another world, I will tell him about another world," so he uttered a verse:

"I come now from the gods like the moon illumining the night,—I tell thee my name and family as thou askest: they know me as Nārada and Kassapa."

Then the king thought to himself, "By and bye I will ask him about another world; I will now ask him as to the purpose of this miracle."

"In that thou goest and standest in this marvellous fashion, I ask thee, O Nārada, what does it mean; for what reason is this miracle wrought?"

[244] Nārada replied:

"Truth, righteousness, self-command, and liberality,—these were in old days my notorious virtues; by these same virtues diligently followed I go swift as thought wherever I desire."

Even while he was thus speaking the king, unable to believe in another world from the inveteracy of his evil doctrines, exclaimed, "Is there such a thing as recompense for good actions!" and repeated a stanza:

"Thou utterest a marvel when thou talkest of the might brought by good actions; if these things are as thou sayest, Nārada, this question, being asked, do thou answer me truly."

Nārada replied:

"Ask me, O king; this is thy business; this doubt of thine which thou feelest, I will assuredly solve it for thee by reasoning, by logic, and by proofs."

1 To fit neck and shoulders?
The king said:

"I ask thee this matter, O Nārada; give me not a false answer to my question; are there really gods or ancestors,—is there another world as people say?"

Nārada answered:

"There are indeed gods and ancestors, there is another world as people say; but men being greedy and infatuated for pleasure know not of another world in their illusion."

When the king heard this he laughed and uttered a verse:

"If thou believest, Nārada, that there is in another world a dwelling-place for the dead, then give me here five hundred pieces, and I will give thee a thousand in the next world."

Then the Great Being replied, reproving him in the midst of the assembly:

"I would give thee the five hundred if I knew that thou wast virtuous and generous; but who would press thee for the thousand in the next world, if thou, the merciless one, wast dwelling in hell? Here when a man is averse to virtue, a lover of sin, idle, and cruel,—wise men do not entrust a loan to him: there is no return from such a debtor. [246] When men know that another is skilful, active, virtuous and generous, they invite him to borrow by the advantages they hold out; when he has done his business, he will bring back what he has borrowed."

The king, thus rebuked, was not ready with an answer.

The multitude, being delighted, shouted, "O princess, thou art a being of miraculous power, thou wilt deliver the king this day from his false doctrines," and the whole city was filled with excitement. Then by the power of the Great Being there was not a person within the range of the seven leagues over which Mithilā extends who did not hear his teaching of the law. Then the Great Being reflected, "This king has grasped his false doctrines very firmly; I will frighten him with the fear of hell and make him give them up, and then I will comfort him with some heaven of the gods"; so he said to him, "O king, if thou dost not give up these doctrines, thou wilt go to hell with its endless torments," and he began to give an account of the different hells:

"When thou goest hence thou wilt see thyself dragged by flocks of ravens and devoured by them as thou livest in hell, and by crows, vultures, and hawks, with thy body torn and dripping blood: who would press thee for a thousand pieces in the next world?"

[247] Having described the raven hell, he said, "If thou dost not dwell there, thou wilt dwell in a hell in the space between three spheres," and he uttered a stanza to describe it:

"Blind darkness is there, and no moon or sun, a hell evermore tumultuous and dreadful; it is not known as either night or day: who would wander seeking money in such a place?"
Then having described that intermediate hell at full length, he said, "O king, if thou abandonest not thy false doctrines, thou wilt suffer not only this but other torments as well," and he uttered a stanza:

"Two dogs Sabala and Sâma of giant size, mighty and strong, devour with their iron teeth him who is driven hence and goes to another world."

A similar rule applies to the subsequent hells; therefore all these worlds, together with their guardians, are to be described in a pregnant prose version of the various gâthâs as in the preceding narrative.

"As he lives in hell thus devoured by cruel beasts of torture, with his body torn and dripping blood, who would press him for a thousand pieces in the next world?

[249] With arrows and well-sharpened spears the Kañçapâkîjas as enemies smite and wound him in hell who before committed evil.

As he wanders in hell thus smitten in belly and side, and with his entrails mangled, his body torn and dripping blood,—who would press him for a thousand pieces in the next world?

Heaven rains down these spears, arrows, javelins and spikes and various weapons, flames fall like burning coals, it rains missiles of rock on the cruel man.

An intolerable hot wind blows in hell, not even a transient pleasure is felt there; rushing about, sick, with no refuge,—who would press him for a thousand pieces in the next world?

Hurrying along yoked in chariots, treading along the fiery ground, [249] urged on with goads and sticks,—who would press him for a thousand pieces in the next world?

As he climbs a fearful blazing mountain studded with razors, his body gashed and dripping with blood,—who would press him for a thousand pieces in the next world?

As he climbs a dreadful blazing heap of burning coals like a mountain, with his body all burned, and miserable, and weeping,—who would press him for a thousand pieces in the next world?

There are lofty thickets like heaps of clouds, full of thorns, with sharp iron spikes which drink the blood of men,—women and men who go after other people's wives have to climb it, driven on by the servants of Yama bearing spears in their hands.

As he climbs the infernal silk-cotton tree all covered with blood, his body gashed and flayed, sick and racked with pain, panting with deep hot sighs and thus expiating his former crimes,—who would ask him for his old debt?

[250] There are lofty forests like heaps of clouds, covered with swords for leaves, armed with iron knives which drink the blood of men; as he climbs the tree with iron leaves, cut with sharp swords, his body gashed and dripping blood,—who would press him for the thousand pieces in the next world?

When he escapes from that hell of iron leaves and falls into the river Veta-râpi, who would ask him for his old debt?

On flows the river Veta-râpi, cruel with boiling water and covered with iron lotuses and sharp leaves; as he is hurried along covered with blood and with his limbs all cut, in the stream of Veta-râpi where there is nothing to rest upon,—who would ask him for his debt?

1 khara might mean 'solid.'
When the king heard this description of hell from the Great Being, bewildered in heart and seeking a refuge, he thus addressed him:

"I tremble like a tree which is being cut down; confused in mind, I know not which way to turn; I am tormented with terror, great is my fear, when I hear these verses uttered by thee. As when a thing burning is plunged in the water, or like an island in a stormy ocean, or like a lamp in the darkness, thou art my refuge, O sage.

[251] Teach me, O seer, the sacred text and its meaning; verily the past has been all sin; teach me, Nārada, the path of purity, so that I may not fall into hell."

Then the Great Being to teach him the path of purity told him by way of example of various former kings who had followed righteousness:

"Dhataraṭṭha, Vessāmitta and Aṭṭhaka, Yamaṭagga and Usinnara and King Sivi, these and other kings, waiting diligently on Brahmins and Samanas, all went to Sakka's heaven; do thou, O king, avoid unrighteousness and follow righteousness. Let them proclaim in thy palace, bearing food in their hands, 'Who is hungry or thirsty? Who wants a garland or ointment? What naked man would put on garments decked with various jewels? Who would take an umbrella for his journey, and soft delicate shoes?' Thus let them proclaim aloud in thy city evening and morning. Put not to labour the aged man nor the aged ox and horse: give to each the due honour still; when he was strong he fulfilled his position of trust."

[252] Thus the Great Being, having discoursed to him concerning liberality and good conduct, seeing that the king would be pleased at being compared to a chariot, proceeded to instruct him in the law under the figure of a chariot which brings every desire:

"Thy body is called a chariot, swift and provided with the mind as a charioteer: having the abstinence from all injury as its axle, liberality as its covering, a careful walk with the feet as the circumference of the wheel, a careful handling with the hands as the side of the carriage; watchfulness over the belly is the name of the wheel, watchfulness over the tongue is the prevention of the wheel's rattling. Its parts are all complete through truthful speech, it is well fastened together by the absence of slander, its frame is all smooth with friendly words and joined well with well-measured speech; well-constructed with faith and the absence of covetousness, with the respectful salutation of humility as the carriage-pole, with the shaft of gentleness and meekness, with the rope of self-restraint, according to the five moral precepts, and the key (!) of absence of anger, and the white umbrellas of righteousness, driven with a thorough knowledge of the proper seasons, having the three sticks prepared in his assured confidence, having humble speech as the thong, and with the absence of vain-glory as the yoke, with the cushion of unattached thoughts, following wisdom and free from dust,—let memory be thy good, and the ready application of firmness thy reins; mind pursues the path of self-control with its steeds all equally trained, desire and lust are an evil path, but self-control is the straight road. [253] As the steed rushes along after forms and sounds and smells, intellect uses the scourge and the soul is the charioteer. If one goes with his chariot, if this calmness and firmness be steadfast, he will attain all desires, O king,—he will never go to hell.

[254] Thus, O king, I have described to thee in various ways that path to happiness which I begged Nārada to tell me that I might not fall into hell."

1 *sīlesito?*

2 [The ascetic carried a *tidāṇḍam*, three sticks in a bundle, but the reference is obscure.]

3 Some of the phrases here are obscure. I leave the line 1131 untranslated.
Having thus instructed him in the law and taken away his false doctrines, and established him in the moral precepts, he commanded him henceforth to eschew evil friends and to follow virtuous friends and to take heed how he walked; then he praised the virtues of the princess and [255] exorted the royal court and the royal wives, and then passed in their sight to the world of Brahma with great majesty.

The Master, having ended his lesson, exclaimed, “Not now only, but formerly also, Brethren, I converted Uruvela-Kassapa and cut the net of heresy which bound him”; so saying, he identified the Birth, and uttered these stanzas at the end:

“Devadatta was Añātā, Bhaddaṭi was Sunāma, Sāriputta was Vijaya, Mogallāna Bājakā, the Licchavi prince Sunakkhatā the naked ascetic Guna; Ananda was Ruja who converted the king, and Uruvela-Kassapa the king who held false doctrines, and the Bodhisatta¹ was the great Brahmā; thus ye hold the story of the birth.”

No. 545.

VIDHURAPANDITA-JĀTAKA.

“Thou art pale and thin and weak,” etc. The Master told this tale while dwelling in Jetavana, concerning the Perfection of Wisdom. One day the Brethren raised a discussion in the Hall of Truth, saying, “Sirs, the Master has great and wide wisdom, he is ready and quick-witted, he is sharp and keen-witted and able to crush the arguments of his opponents, by the power of his wisdom he overthrows the subtle questions propounded by Khattiya sages and reduces them to silence, and having established them in the three Refuges and the moral precepts, causes them to enter on the path which leads to immortality." The Master came and asked what was the topic which the Brethren were debating as they sat together; and on hearing what it was he said, “It is not wonderful, Brethren, that the Tathāgata, having attained the Perfection of Wisdom, should overthrow the arguments of his opponents and convert Khattiyas and others. For in the earlier ages, when he was still seeking for supreme knowledge, he was wise and able to crush the arguments of his opponents. Yes verily in the time of Vidhurakumāra, on the summit of the Black Mountain which is sixty leagues in height, by the force of my wisdom I converted the Yaksha general, Puppaka, and reduced him to silence and made him give his own life as a gift”; and so saying he told a story of the past.

I.

Once upon a time in the Kuru kingdom in the city of Indapatta a king ruled named Dhanañjaya-korabba. He had a minister named Vidhurapandita who gave his instructions concerning temporal and spiritual matters; and having a sweet tongue and great eloquence in discoursing of the law, he bewitched all the kings of Jambudipa by his

¹ So himself at that time.
sweet discourses concerning the law as elephants are fascinated by a
favourite lute; [256] nor did he suffer them to depart to their own
kingdoms, but dwelt in that city in great glory, teaching the law to
the people with all a Buddha's power. Now there were four rich
Brahmin householders in Benares, friends, who, having seen the misery
of desires, went into the Himalaya and embraced the ascetic life, and
having entered upon the transcendental faculties and the mystical medita-
tions, continued to dwell a long time there, feeding on the forest roots
and fruits, and then, as they went their rounds to procure salt and sour
condiments, came to beg in the city Kālacampā in the kingdom of Aṅga.
There four householders who were friends, being pleased with their de-
portment, having paid them respect and taken their begging vessels,
waited upon them with choice food, each in his own house, and taking
their promise arranged a home for them in their garden. So the four
ascetics having taken their food in the houses of the four householders,
went away to pass the day, one going to the heaven of the Thirty-three,
another to the world of the Nāgas, another to the world of the Supānṇas,
and the fourth to the park Migācīra belonging to the Koravya king. Now
he who spent his day in the world of the gods, after beholding Sakka's
glory, described it in full to his attendant, and so too did he who spent
his day in the Nāga and Supānṇa world, and so too he who spent
his day in the park of the Koravya king Dhanañjaya; each described in
full the glory of that respective king. So these four attendants desired
these heavenly abodes, and having performed gifts and other works of
merit, at the end of their lives, one was born as Sakka, another was born
with a wife and child in the Nāga world, another was born as the
Supānṇa king in the palace of the Simbali lake, and the fourth was con-
ceived by the chief queen of King Dhanañjaya; while the four ascetics
were born in the Brahma world. The Koravya prince grew up, and on
his father's death assumed his kingdom and ruled in righteousness, but he
was famed for his skill in dice. He listened to the instruction of Vidhura-
pāṇḍita and gave alms and kept the moral law and observed the fast.
One day when he had undertaken the fast, he went into the garden,
determining to practise pious meditation, [257] and, having seated himself
in a pleasant spot, he performed the duties of an ascetic. Sakka also,
having undertaken to keep the fast, found that there were obstacles in
the world of the gods, so he went into that very garden in the world of
men, and, having seated himself in a pleasant spot, performed the
duties of an ascetic. Varuṇa also, the Nāga king, having undertaken to
keep the fast, found that there were obstacles in the Nāga world, so he
went into that same garden, and, having seated himself in a pleasant
place, performed the duties of an ascetic. The Supānṇa king also, having

undertaken to keep the fast, found that there were obstacles in the Supaṇṇa world, so he went into that same garden, and, having seated himself in a pleasant spot, performed the duties of an ascetic. Then these four, having risen from their places at evening time, as they stood on the bank of the royal lake, came together and looked at one another, and, being filled with their old kindly affection, they woke up their former friendship and sat down with a pleasant greeting. Sakka sat down on a royal seat, and the others seated themselves as befitted the dignity of each. Then Sakka said to them, "We are all four kings,—now what is the pre-eminent virtue of each?" Then Varuṇa the Nāga king replied, "My virtue is superior to that of you three," and when they inquired why, he said, "This Supaṇṇa king is our enemy, whether before or after we are born, yet even when I see him such a destructive enemy of our race I never feel any anger; therefore my virtue is superior"; and he then uttered the first stanza of the Catusposatha-jātaka:\footnote{3}

"The good man who feels no anger towards one who merits anger and who never lets anger arise within him, he who even when angered does not allow it to be seen,—him they indeed call an ascetic.

[258] "These are my qualities; therefore my virtue is superior."

The Supaṇṇa king, hearing this, said, "This Nāga is my chief food; but since, even though I see such food at hand, I endure my hunger and do not commit evil for the sake of food, my virtue is superior," and he uttered this stanza:

"He who bears hunger with a pinched belly, a self-restrained hermit who eats and drinks by rule, and commits no evil for the sake of food, my virtue is superior," and he uttered this stanza:

"Having abandoned all sport and pleasure, he utters no false word in the world, he is averse to all outward pomp and carnal desire,—such a man they indeed call an ascetic."

Then Sakka the king of the gods said, "I left behind various kinds of heavenly glory, all immediate sources of happiness, and came to the world of mankind in order to maintain my virtue,—therefore my virtue is superior"; and he uttered this stanza:

"Having abandoned all sport and pleasure, he utters no false word in the world, he is averse to all outward pomp and carnal desire,—such a man they indeed call an ascetic."

Thus did Sakka describe his own virtue.

Then King Dhanañjaya said, "I to-day have abandoned my court and my seraglio with sixteen thousand dancing girls, and I practise an ascetic's duties in a garden; therefore my virtue is superior"; and he added this stanza:

[259] "Those who with full knowledge abandon all that they call their own and all the workings of lust, he who is self-restrained, resolute, unselfish, and free from desire,—him they indeed call an ascetic."

\footnote{3} So the jātaka concerning the four vows for keeping the fast; cf. Vol. iv. Jāt. No. 441. [The Birth is not there given, but only a reference to the Puṇṇaka Birth which has not been identified.]
Thus they each declared their own virtue as superior, and then they asked Dhananājaya, “O king, is there any wise man in thy court who could solve this doubt?” “Yes, O kings, I have Vidhura-pandita, who fills a post of unequalled responsibility and declares civil and ecclesiastical law, he will solve our doubt, we will go to him.” They at once consented. So they all went out of the garden and proceeded to the hall for religious assemblies, and, having ordered it to be adorned, they seated the Bodhisattva on a high seat, and, having offered him a friendly greeting, sat down on one side and said, “O wise sir! A doubt has risen in our minds, do thou solve it for us:

“We ask thee the minister of lofty wisdom: a dispute has arisen in our utterances—do thou consider and solve our perplexities to-day, let us through thee to-day escape from our doubt.”

[260] The wise man, having heard their words, replied, “O kings, how shall I know what you said well or ill concerning your virtue, as you uttered the stanzas in your dispute?” and he added this stanza:

“Those wise men who know the real state of things and who speak wisely at the proper time,—how shall they, however wise, draw out the meaning of verses which have not been uttered to them? How does the Nāga king speak, how Garuḍa, the son of Vinatā? Or what says the king of the Gandhabbas? Or how speaks the most noble king of the Kurus?”

Then they uttered this stanza to him:

“The Nāga king preaches forbearance, Garuḍa the son of Vinatā gentleness, the king of the Gandhabbas abstinence from carnal lust, and the most noble king of the Kurus freedom from all hindrances to religious perfection.”

Then the Great Being, having heard their words, uttered this stanza:

“All these sayings are well spoken,—there is nothing here uttered amiss; and he in whom these are properly fitted [261] like the spokes in the nave of a wheel,—he, who is endowed with these four virtues, is called an ascetic indeed.”

Thus the Great Being declared the virtue of each of them to be one and the same. Then the four, when they heard him, were well pleased, and uttered this stanza in his praise:

“Thou art the best, thou art incomparable, thou art wise, a guardian and knower of the law: having grasped the problem by thy wisdom, thou outtest the doubts in thy skill as the ivory-workman the ivory with his saw.”

Thus all the four were pleased with his explanation of their question. Then Sakka rewarded him with a robe of heavenly silk, Garuḍa with a golden garland, Varuṇa the Nāga king with a jewel, and King Dhananājaya with a thousand cows, etc.; then Dhananājaya addressed him in this stanza:

“I give thee a thousand cows and a bull and an elephant, and these ten chariots drawn with thoroughbred horses, and sixteen excellent villages, being well pleased with thy solution of the question.”

1 [Prof. Cowell takes kāmākha in line 26 as a participle—the verb occurs on p. 299; but the schol. takes it as a noun with aṣṭedon. So 261.]

2 [* Catuparāṣa-kaśraya nāṭhitās.*]
Then Sakka and the rest, having paid all honour to the Great Being, departed to their own abodes. Here ends the section of the fourfold fast.

II.

Now the queen of the Nāga king was the lady Vimalā; and when she saw that no jewelled ornament was on his neck, she asked him where it was. He replied, “I was pleased at hearing the moral discourse of Vidhura-pandita the son of the Brahmin Canda, and I presented the jewel to him, and not only I, but Sakka honoured him with a robe of heavenly silk, the Supana king gave him a golden garland, and King Dhanañjaya a thousand oxen and many other things besides.” “He is, I suppose, eloquent in the law.” “Lady, what are you talking about? It is as if a Buddha had appeared in Jambudīpa: a hundred kings in all Jambudīpa, being caught in his sweet words, do not return to their own kingdoms, but remain like wild elephants fascinated by the sound of their favourite lute,—this is the character of his eloquence!” When she heard the account of his preeminence she longed to hear him discourse on the law, and she thought in herself, “If I tell the king that I long to hear him discourse on the law, and ask him to bring him here, he will not bring him to me; what if I were to pretend to be ill and complained of a sick woman’s longing?” So she gave a sign to her attendants and took to her bed. When the king did not see her when he paid his visit to her, he asked the attendants where Vimalā was. They replied that she was sick, and when he went to see her he sat on the side of her bed and rubbed her body as he repeated a stanza:

“Pale and thin and weak,—your colour and form was not like this before,—O Vimalā, answer my question, what is this pain of the body which has come upon you?”

She told him in the following:

“There is an affection in women,—it is called a longing, O king; O monarch of the Nāgas, I desire Vidhura’s heart brought here without guile.”

He replied to her:

“Thou longest for the moon or the sun or the wind; the very sight of Vidhura is hard to get: who will be able to bring him here?”

When she heard his words, she exclaimed, “I shall die if I do not obtain it,” so she turned round in her bed and showed her back and covered her face with the end of her robe. The Nāga king went to his own chamber and sat on his bed and pondered how best Vimalā was on obtaining Vidhura’s heart; “She will die if she does not obtain the flesh of his ear; how can I get it for her?” Now his daughter Irandati, a Nāga
princess, came in all her beauty and ornaments to pay her respects to her father, and, having saluted him, she stood on one side. She saw that his countenance was troubled, and she said to him, "You are greatly distressed,—what is the reason?"

"O father, why are you full of care, why is your face like a lotus plucked by the hand? [264] Why are you woe-begone, O' king? Do not grieve, O conqueror of enemies."

Hearing his daughter's words, the Nāga king answered:

"Thy mother, O Irandatt, desires Vidhura's heart, the very sight of Vidhura is hard to get,—who will be able to bring him here?"

Then he said to her, "Daughter, there is no one in my court who can bring Vidhura here; do thou give life to thy mother, and seek out some husband who can bring Vidhura."

So he dismissed her with a half-stanza, suggesting improper thoughts to his daughter:

"Seek thou for a husband, who shall bring Vidhura here."

And when she heard his father's words, she went forth in the night and gave free course to her passionate desire.

[265] As she went she gathered all the flowers in the Himālaya which had colour, scent, or taste, and, having adorned the entire mountain like a precious jewel, she spread a couch of flowers upon it, and, having executed a pleasant dance, she sang a sweet song:

"What Gandhabba or demon, what Nāga, kimpurasaa or man, or what sage, able to grant all desires, will be my husband the livelong night?"

Now at that time the nephew of the great king Vessavana¹, named Punnaka, the Yakkha general, as he was riding on a magic Sindh horse, three leagues in length, and hastening over the red arsenic surface of the Black Mountain to a gathering of the Yakkhas, heard that song of hers, and the voice of the woman which he had heard in his last previous life pierced his skin and nerves and penetrated to his very bones; and, being fascinated by it, he turned back, seated as he was on his Sindh horse, and thus addressed her, comforting her, "O lady, I can bring you Vidhura's heart by my knowledge, holiness, and calmness,—do not be anxious about it," and he added this verse:

"Be comforted, I will be thy husband, I will be thy husband. O thou of faultless eyes: verily my knowledge is such, be comforted, you shall be my wife."

Then Irandatt answered, with her thoughts following the old experience of a wooing in a former birth, [266] "Come, let us go to my father, he will explain this matter to thee."

Adorned, clad in bright reiment, wearing garlands, and anointed with sandal, she seized the Yakkha by the hand and went into her father's presence.

¹ Kuvera.
And Punṇaka, having taken her back, went to her father the Nāga king and asked for her as his wife:

"O Nāga chief, bear my words, receive a fitting present for thy daughter; I ask for Irandatt; give her to me as my possession. A hundred elephants, a hundred horses, a hundred mules and chariots, a hundred complete wagons filled with all sorts of gems,—take thou all these, O Nāga king, and give me thy daughter Irandatt."

Then the Nāga king replied:

"Wait while I consult my kinsmen, my friends, and acquaintances; a business done without consultation leads afterwards to regret."

[267] Then the Nāga king, having entered his palace, spoke these words as he consulted his wife, "This Punṇaka the Yakṣa asks me for Irandatt; shall we give her to him in exchange for much wealth?"

Vimalā answered:

"Our Irandatt is not to be won by wealth or treasure; if he obtains by his own worth and brings here the sage's heart, the princess shall be won by that wealth,—we ask no further treasure."

Then the Nāga Varuna went out from his palace, and, consulting with Punṇaka, thus addressed him:

"Our Irandatt is not to be won by wealth or treasure; if thou obtainest by thine own worth and bringest here the sage's heart, the princess shall be won by that wealth,—we ask no further treasure."

Punṇaka replied:

"Him whom some people call a sage, others will call a fool; tell me, for they utter different opinions about the matter, who is he whom thou callest a sage, O Nāga?"

[268] The Nāga king answered:

"If thou hast heard of Vidhurs the minister of the Kasyapa king Dhanañjaya, bring that sage here, and let Irandatt be thy lawful wife."

Hearing these words of Varuna, the Yakṣa sprang up greatly pleased; just as he was, he said at once to his attendant, "Bring me here my thoroughbred ready harnessed."

With ears of gold and hoofs of ruby, and mail-armour of molten gold.

The man brought the Sindh horse thus caparisoned; and Punṇaka, having mounted him, went through the sky to Vessavāna and told him of the adventure, thus describing the Nāga world; this is described as follows:

"Punṇaka, having mounted his horse, a charger fit for bearing the gods, himself richly adorned and with his beard and hair trimmed, went through the sky.

Punṇaka, greedy with the passion of desire, longing to win the Nāga maiden Irandatt, [269] having gone to the glorious king, thus addressed Vessavāna Kuvera:

'There is the palace Bhogavatī called the Golden Home, the capital of the snake kingdom erected in its golden city.

Watch-towers which mimic lips and necks, with rubies and cat's eye jewels, palaces built of marble and rich with gold, and covered with jewels inlaid with gold.

1 Vajabhī may mean a tent or shed."
Mangoes, tilaka-trees and rose-apples, sattapannas, musalindas and ketakas, piyakas, uddhatakas and sahas, and sinduvāritas with their wealth of blossom above,

Champas, nāgarālikas, bhagíntālas, and jujube trees,—all these different trees bending with their boughs, lend their beauty to the Nāga palace.

There is a huge date palm made of precious stones with golden blossoms that fade not, and there dwells the Nāga king Varuṇa, endowed with magical powers and born of supernatural birth.

There dwells his queen Vimalā with a body like a golden creeper, tall like a young kāḷā plant, fair to see with her breasts like nimbis fruits.

Fair-skinned and painted with lac dye, like a kanikāra tree blossoming in a sheltered spot, like a nymph dwelling in the deva world, like lightning flashing from a thick cloud.

[270] Bewildered and full of a strange longing, she desires Vidhura's heart. I will give it to them, O king,—they will give me for it Irandatt'"

As he dared not go without Vessavana's permission, he repeated these stanzas to inform him about it. But Vessavana did not listen to him, as he was busy settling some dispute about a palace between two sons of the gods. Pūppakas, knowing that his words were not listened to, [271] remained near that one of the two disputants who proved victorious in the contest. Vessavana, having decided the dispute, took no thought of the defeated candidate, but said to the other, "Go thou and dwell in thy palace." Directly the words were said "go thou," Pūppakas called some sons of the gods as witnesses, saying, "Ye see that I am sent by my uncle," and at once ordered his steed to be brought and mounted it and set out.

The Teacher thus described what took place:

"Pūppaka, having bidden farewell to Vessana Kuvera the glorious lord of beings, thus gave his command to his servant standing there, 'Bring hither my thoroughbred harnessed.' With ears of gold, hoofs of ruby, and mail-armour of molten gold. Pūppaka, having mounted the god-bearing steed, well-adorned and with his beard and hair well-trimmed, went through space in the sky."

As he went through the air he pondered, "Vidhura-pañḍita has a great retinue and he cannot be taken by force, but Dhanañjaya Koryya is renowned for his skill in gambling. I will conquer him in play and so seize Vidhura-pañḍita. Now there are many jewels in his house: he will not play for any poor sum; I shall have to bring a jewel of great value, the king will not accept a common jewel. Now there is a precious jewel of price belonging to the universal monarch, in the Vepulla Mountain near the city Rājagara; I will take that and entice the king to play and so conquer him." He did so.

The Teacher declared the whole story:

"He went to pleasant Rājagara, the far-off city of Áṅga, rich in provisions and abounding with food and drink. Like Māṣakaśātra, Indra's capital, [272] filled with the notes of peacocks and herons, resonant, full of beautiful courts, and with every kind of bird like the mountain Himavat covered with flowers. So Pūppaka climbed Mount Vepulla, with its heaps of rocks inhabited by kimpurīnas, seeking for the glorious jewel, and at last he saw it in the middle of the mountain."
When he saw the glorious precious gem thus flashing light, gleaming so splendidly with its beauty, shining like lightning in the sky,—he at once seized the precious lapis lazuli, the jewel of priceless value, and mounted on his peerless steed, himself of noble beauty, he rushed through space in the sky.

He went to the city Indapatta, and he alighted in the court of the Kurus; [273] the fearless Yakkha summoned the hundred warriors who were gathered there.

‘Who wishes to conquer from us the prise of kings? or whom shall we conquer in the contest of worth? what peerless jewel shall we win? or who shall win our best of treasures?’

Thus in four lines he praised Koravya. Then the king thought to himself, “I have never before seen a hero like this who uttered such words; who can it be?” and he asked him in this stanza:

“In what kingdom is thy birthplace? these are not the words of a Koravya: thou surpassest us all in thy form and appearance; tell me thy name and kindred.”

The other reflected, “This king asks my name; now it is the servant Puṇḍaka; but if I tell him that I am Puṇḍaka, he will say, ‘He is a servant, why does he speak to me so audaciously?’ and he will despise me; I will tell him my name in my last past birth.” So he uttered a stanza:

“I am a youth named Kacōyana, O king; they call me one of no mean name; [274] my kindred and friends are in Aṅga; I have come here for the sake of play.”

Then the king asked him, “What wilt thou give if thou art conquered in play? what hast thou got?” and he uttered this stanza:

“What jewels has the youth, which the gamester who conquers him may win? A king has many jewels,—how canst thou, a poor man, challenge them?”

Then Puṇḍaka answered:

“This is a fascinating jewel of mine, it is a glorious jewel which brings wealth; and the gamester who conquers me shall win this peerless steed which plagues all enemies.”

When the king heard him, he replied:

“What will one jewel do, O youth! and what will one thoroughbred avail! Many precious jewels belong to a king, and many peerless steeds swift like the wind.”

III.

[275] When he heard the king’s speech, he said, “O king, why dost thou say this? there is one horse, and there are also a thousand and a hundred thousand horses; there is one jewel, and there are also a thousand jewels; but all the horses put together are not equal to this one, see what its swiftness is.” So saying, he mounted the horse and

1 ['Doka-la-khagdāh.']
galloped it along the top of a wall, and the city wall seven leagues in length was as it were surrounded by horses striking neck against neck, and then in course of time neither horse nor Yaksha could be distinguished, and a single strip of red cloth tied on his belly seemed to be spread out all round the wall. Then he alighted from the horse, and, telling him that he had now seen the steed’s swiftness, he bade him next mark something new: and lo he made the horse gallop within the city garden on the surface of the water, and he leapt without wetting his hoofs; then he made him walk on the leaves of the lotus beds, and when he clapped his hand and stretched out his arm the horse came and stood upon the palm of his hand. Then he said, “This is indeed a jewel of a horse, O king.” “It is indeed, O youth.” “Well, let the jewel of a horse be put on one side for a while,—see now the power of the precious jewel.”

“O greatest of men, behold this peerless jewel of mine; in it are the bodies of women and the bodies of men; the bodies of beasts are in it and the bodies of birds, the Nāga kings and suṇānas,—all are created in this jewel.

“An elephant host, a chariot host, horses, foot-soldiers, and banners,—behold this complete army created in the jewel; elephant-riders, the king’s body-guard, warriors fighting from chariots, warriors fighting on foot, and troops in battle array,—behold all created in this jewel.

[276] “Behold created in this jewel a city furnished with solid foundations and with many gateways and walls, and with many pleasant spots where four roads meet. Pillars and tresses, bars and bolts, watch-towers and gates,—behold all created in the jewel.

“See various troops of birds in the roads under the gateways, geese, herons, peacocks, ruddy geese and ospreys; cuckoos, spotted birds, peacocks, jivāl-vakas,—birds of every sort behold gathered together and created in the jewel.

“See a marvellous city with grand walls, making the hair stand erect with wonder, pleasant with banners upraised, and with its sands all of gold,—see the hermitages divided regularly in blocks, and the different houses and their yards, with streets and blind lanes between.

“Behold the drinking shops and taverns, the slaughter-houses and cooks’ shops, and the harlots and wantons, created in the jewel. The garland-weavers, the washermen, the astrologers, the cloth merchants, the gold workers, the jewellers—behold created in the jewel.

[277] “See drums and tabours, conchs, tambours and tambourines and all kinds of cymbals, created in the jewel.

“Cymbals, and lutes, dance and song well executed, musical instruments and gongs, behold created in the jewel.

“Jumpers and wrestlers too are here, and a sight of jugglers, and royal bards and barbers, behold created in the jewel.

“Crowds are gathered here of men and women, see the seats tiers beyond tiers created in the jewel.

“See the wrestlers in the crowd striking their doubled arms, see the strikers and the stricken, created in the jewel.

“See on the slopes of the mountains troops of various deer, lions, tigers, boars, bears, wolves, and hyenas; rhinoceroses, gayals, buffaloes, red deer, rurus, antelopes, wild boars, nimkakas and hogs, spotted kadali-deer, cats, rabbits, all kinds of hosts of beasts, created in the jewel.

“Rivers well-situated, paved with golden sand, clear with flowing waters and filled with quantities of fishes; crocodiles, sea-monsters are here and porpoises and tortoises, páthima, pávussa, vála, and mufjarohitas.

“Behold created in the jewel all kinds of trees, filled with various birds, and a forest with its branches made of lapis lazuli.

“See too lakes well-distributed in the four quarters, filled with quantities of birds and abounding with fish with broad scales. See the earth surrounded by the sea, abounding with water everywhere, and diversified with trees—all created in the jewel.

“See the Videhas in front, the Goyāniyas behind, the Kurus and Jambudipa all created in the jewel.

“See the sun and the moon, shining on the four sides, as they go round Mount Stimu—created in the jewel.

“See Stimu and Himavat and the miraculous sea and the four guardians of the world—created in the jewel.

“See parks and forests, crags and mountains, pleasant to look at and full of strange monsters—all created in the jewel.

“Indra's gardens Páruṣaka, Cittalata, Missaka, and Nandana, and his palace Vejayanta—behold all created in the jewel.

“Indra's palace Sudhamma, the heaven of the Thirty-three, the heavenly tree Páriochattha in full flower, and Indra's elephant Eravāra—behold created in the jewel. See here the maidens of the gods risen like lightning in the air, wandering about in the Nandana—all created in the jewel.

“Behold more than a thousand palaces covered with lapis lazuli, all created with brilliant colours in the jewel. And the beings of the Tavatinisa heaven and the Yama heaven and the Tusita heaven, and those of the Paranimmata heaven all created in the jewel. See here pure lakes with transparent water covered with heavenly coral trees and lotuses and water-lilies.

“In this jewel are ten white lines and ten beautiful lines dark blue; twenty-one brown, and fourteen yellow. Twenty golden lines, twenty silver, and thirty appear of a red colour. Sixteen are black, twenty-five are of the colour of madder, these are mixed with bandhuka flowers and variegated with blue lotuses.

“O king, best of men, look at this bright flame-like jewel, perfect in all its parts—this is the destined prize1 for him who wins2.

IV.

Punñaka, having thus spoken, went on to say, “O great king, if I am overcome by thee in play I will give thee this precious jewel, but what wilt thou give me?” “Except my body and white umbrella let all that I have be the prize.” “Then my lord, do not delay—I have come from a far distance—let the gaming room be got ready.” So the king gave orders to his ministers and they quickly got the hall ready and prepared a carpet of the finest fibre-cloth3 for the king and seats for the other kings, and having appointed a suitable seat for Punñaka, they told

1 odhisuk bash?
2 [Mañi-khanḍash.]
3 varapothakattharam?
the king that the time was come. Then Puṇṇaka addressed the king in a verse:

"O king, proceed to the appointed goal,—thou hast not such a jewel: let us conquer by fair dealing, and by the absence of violence, and when thou art conquered pay down thy stake."

Then the king replied, "O youth, do not be afraid of me as the king, our several victory or defeat shall be by fair dealing and by the absence of violence." Then Puṇṇaka uttered a verse as calling the other kings to witness that the victory was to be gained by fair dealing only:

"O lofty Pañcšala and Surasena, O Macchas, and Maddas, with the Kekakas,—let them all see that the contest is without treachery, no one is to interfere in our assembly."

[281] Then the king attended by a hundred kings took Puṇṇaka and went into the gaming hall, and they all sat down on suitable seats, and placed the golden dice on the silver board. Then Puṇṇaka said quickly, "O king, there are twenty-four throws in playing with dice, they are called māḷika, sāvaca, bahula, santi, bhadrā, &c.; choose thou whichever pleases thee." The king assented and chose the bahula, Puṇṇaka chose that called sāvaca. Then the king said, "O youth, do thou play the dice first." "O king, the first throw does not fall to me, do thou play." The king consented. Now his mother in his last existence but one before this was his guardian deity and by her power the king wins in play. She was standing close by, and the king remembering the goddess sang the song of play and turned the dice in his hand and threw them up into the air. By Puṇṇaka's power the dice fall so as to conquer the king. The king by his skill in play recognised that the dice were falling against him [282] and seizing them and mixing them together in the air he threw them again in the air but he detected that they were again falling against him and seized them as they were. Then Puṇṇaka thought to himself, "This king, though he is playing with a Yakṣha like me, mixes the dice as they fall and so takes them up, what can be the reason of this?" Then, having recognised the power of the guardian goddess, he opened his eyes wide as if he were angry and looked at her and she being frightened fled and took refuge trembling in the top of the Cakkavāla mountain. The king, when he threw the dice a third time, although he knew that they would fall against him could not put out his hand and seize them in consequence of Puṇṇaka's power and they fell against the king. Then Puṇṇaka threw the dice and they fell favourable to him. Then knowing that he had won he clapped his hands with a loud noise, saying three times, "I have won,

1 These terms are obscure. Cf. the scene of Darduraka in 'The Toycart,' Act ii., and the Comm. on the Chāndogya-upanishad, rv. 1. 4.
2 [β d here adds six corrupt stanzas.]
I have won," and that sound thrilled through all Jambudipa. The Teacher described the event as follows:

"The king of the Kurus and the Yaksha Punṇaka entered wild with the intoxication of play; the king played the losing throw and the Yaksha Punṇaka the winning throw. They two met there in contest in the presence of the kings and amidst the witnesses,—the Yaksha conquered the mightiest of men and loud was the tumult which arose there."

The king was displeased at being conquered, and Punṇaka repeated a verse to comfort him:

[283] "Victory and defeat belong to one or another of the contending parties, O king; O king, thou hast lost the great prize; being worsted, pay down the price forthwith."

Then he bade him take it in the following verse:

"Elephants, oxen, horses, jewels and earrings, whatever gems I have in the earth, take the best of wealth, O Kaçāna,—take it and go where thou wishest."

Punṇaka answered:

"Elephants, oxen, horses, jewels and earrings, whatever gems thou hast in the earth, Vidhura the minister is the best of them all,—he has been won by me, pay him down to me."

The king said:

"He is my minister, my refuge and help, my shelter, my fortress and my defence,—that minister of mine is not to be weighed against wealth, that minister of mine is like my life."

Punṇaka answered:

"There would be a long contest between thee and me, let us go to him and ask him what he wishes, [284] let him decide this matter between us, let then what he determines be the judgment of us both."

The king replied:

"Verily thou speakest truth; O youth, thou utterest no injustice, let us go at once and ask him: in this way we shall both be satisfied."

So saying the king took the hundred kings and Punṇaka went gladly in haste to the court of justice; and the sage rose from his seat and saluted the king and sat on one side. Then Punṇaka addressed the Great Being and said, "O wise man, thou art firm in justice, thou wilt not utter a falsehood, even for the sake of life; such is the echo of thy fame which has spread through the whole world. I shall know to-day whether thou art really firm in justice," and so saying he uttered a verse:

"Have the gods truly set thee among the Kurus as the councillor Vidhura firm in justice? Art thou the slave or the kinsman of the king? What is thy value in the world, Vidhura?"

Then the Great Being thought to himself, "This man asks this question of me; but I cannot tell him whether I am a kinsman of the king or whether I am superior to the king or whether I am nothing to the king.
In this world there is no protection like the truth; one must speak
the truth." So he uttered two verses to show that he was no kinsman to
the king nor his superior, but only one of his four slaves:

"Some are slaves from their mothers, others are slaves bought for money,
some come of their own will as slaves, others are slaves driven by fear. These
are the four sorts of slaves among men. I verily am a slave from my birth:
my weal and my woe come from the king, I am the king's slave even if I go to
another,—he may give me by right to thee, O young man."

Punnaka, on hearing this, being excessively pleased, clapped his hands
and said:

"This is my second victory to-day, thy minister when asked has answered
thy question; verily the best of kings is unjust; it has been well decided,
but thou dost not give it to me."

Hearing this the king was angry with the Great Being and said, "Not
regarding one who can confer honour like me thou regardest this young
man who catches thine eye"; then turning to Punnaka, and saying, "If
he is a slave take him and go," he uttered the following stanzas:

[886] "If he has thus answered our question, saying, 'I am a slave and not a
kinsman,' then take, O Kaccāna, this best of treasures, take it and go whither
thou wilt."

But when the king had thus spoken, he reflected, "The young man
will take the sage and go where he pleases, and after he is once gone I
shall find it hard to get any sweet converse about holy things; what if I
were to set him in his proper place and ask him some question in reference
to a householder's life?" So he said to him, "O sage, after thou art gone
I shall find it hard to get any sweet converse about holy things; wilt
thou sit down in a well-decorated pulpit and taking thy proper position
expound to me a question relating to the householder's life?" He assented,
and having sat down in a well-decorated pulpit he expounded the question
which the king asked; and this was the question:

"O Vidhura, how shall there be a prosperous life to him who lives as a house-
holder in his own house? how shall there be for him kind favour among his own
people? how shall he be free from suffering? and how shall the young man who
speaks truth escape all sorrow when he reaches the next world?" Then Vidhura,
full of wisdom and insight, he who sees the real aim and proceeds steadily onward,
he who knows all doctrines, uttered these words:

"Let him not have a wife in common with another; let him not eat a dainty
meal alone; let him not deal in vain conversation, for this increases not wisdom.
Virtuous, faithful to his duties, not careless, quick to discern, humble-minded,
not hard-hearted, compassionate, affectionate, gentle, [287] skilled in winning
friends, ready to distribute, prudent in arranging in accordance with the
season,—let him continually satisfy the monks and Brahmins with food and
drink. Let him long for righteousness and be a pillar of the sacred text, ever
ready to ask questions and let him reverentially attend to the virtuous learned.
Thus shall there be a prosperous life to one who lives as a householder in his
own house, thus shall there be for him kind favour among his own people; thus
shall he be free from suffering; and thus the youth who speaks truth shall
escape all sorrow when he reaches the next world."
The Great Being, having thus expounded the question relating to the householder's life, came down from his seat and made his salutation to the king. The king also, having paid him great respect, went away to his own abode, surrounded by the hundred kings.

[288] When the Great Being returned, Punñaaka said to him:

"Come, I will now depart,—you were given to me by the king; attend only to this duty—this is the ancient law."

The sage Vidhura replied:

"I know it, O youth; I was won by thee; I was given by the king to thee; let me lodge thee for three days in my home while I exhort my sons."

When Punñaaka heard this, he thought within himself, "The sage has spoken the truth; this will be a great benefit to me; if he had asked leave to lodge me there for seven days or even for a fortnight, I ought at once to have assented"; so he answered:

"Let that advantage be for me too, let us dwell there three days; do, Sir, whatever needs to be done in thy home; instruct to-day thy sons and thy wife, that they may be happy after thou art gone."

So saying, Punñaaka went with the Great Being to his home.

[289] The Teacher thus described the incident:

"Gladly assenting and eagerly longing, the Yakkha went with Vidhura; and the best of the holy ones introduced him into his home, attended by elephants and thoroughbred steeds."

Now the Great Being had three palaces for the three seasons,—one of them was called Koñca, another Mayūra, and the third Piyaketa; this verse was uttered about them:

"He went there to Koñca, Mayūra, and Piyaketa, each of most pleasant aspect, furnished with abundance of food and plenty to eat and to drink, like Indra's own palace Mañakasāra."

After his arrival, he had a sleeping-chamber, and a raised platform in the seventh story of the decorated palace, and having had a royal couch spread and every kind of dainty to eat and drink set out, he presented to him five hundred women like daughters of the gods, saying, "Let these be your attendants, stay here without a care," and then went to his own abode. When he was gone, these women took their different musical instruments and performed all kinds of dances as they attended on Punñaaka.

The Teacher has thus described it:

"These women adorned like nymphs among the gods dance and sing and address him, each better in her turn."

The guardian of the law, having given him food and drink and fair women,

[390] next, thinking only of his highest good, brought him into the presence of his wife.

1 ['Ghārūdāsa-pallhān.']
2 varūvaram?
Then he said to his wife, who was adorned with sandal and liquid perfumes and stood like an ornament of purest gold, 'Come, listen, lady; call thy sons here, O fair one with eyes of the hue of copper.'

Anujjā, hearing her husband's words, spoke to her daughter-in-law, fair-eyed and with nails like copper, 'O Cetā, who wastest thy bracelets as an armour, and art like a blue water-lily, go, call my sons hither.'

Having uttered her assent and traversed the whole length of the palace she assembled all the friends as well as the sons and daughters, saying, 'Your father wishes to give you an exhortation, this will be your last sight of him.' When the young prince Dhammapāla-kumāra heard this he began to weep, and went before his father surrounded by his younger brothers. When the father saw them, unable to maintain his tranquillity, he embraced them with eyes full of tears, and kissed their heads and pressed his eldest son for a moment to his heart. Then, raising him up from his bosom and going out of the royal chamber, he sat down in the middle of the couch on the raised platform and delivered his address to his thousand sons.

[291] The Teacher has thus described it:

"The guardian of the law, without trembling, kissed his sons on their foreheads when they drew near, and having addressed them uttered these words, 'I have been given by the king to this young man. I am subject to him, but today I was free to seek my own pleasure, he will now take me and go with him, and I am come to admonish you, for how could I go if I had not given you salvation? If Janasandha, the king who dwells in Kurukheta, should very earnestly ask you, 'What do you reckon as having been ancient even in ancient times? what did your father teach first and foremost?' and if he were then to say, 'Ye are all of an equal position with me,—which of you here is not more than a king? do you make a respectful salutation and reply to him, 'Say not so, O monarch, this is not the law; how shall the baseborn jackal be of equal position with the royal tiger?'"

[292] Having heard this discourse of his the sons and daughters and all the kinsmen, friends, servants, and common folk were unable to maintain their tranquillity and uttered a loud cry; and the Great Being consoled them.

V.

Then having come to all those kinsmen and seeing that they were silent, he said, "Children, do not grieve, all material things are impermanent; honour ends in misfortune; nevertheless I will tell you of a means of obtaining honour, namely, a king's court; listen to it with your minds earnestly intent." Then through the Buddha's magic power he made them enter into a royal court.

1 I read the line as ko na tidha rañño abbadhiyo; the scholiast explains it as Ko nu.
2 ["Lakkha-khagdāna."]
The Teacher thus described it:

"Then Vidhura thus addressed his friends and his enemies, his kindred, and his intimates, with his mind and will detached from all things, "Come, dear ones, sit down and listen to me as I tell of a royal dwelling, how a man who enters a king's court may attain to honour. When he enters a king's court he does not win honour while he is unknown, nor does one ever win it who is a coward, nor the foolish man, nor the thoughtless. When the king finds out his moral qualities, his wisdom and his purity of heart, then he learns to trust him and hides not his secrets from him.

When he is asked to carry out some business, like a well-fixed balance, with a level beam, and evenly poised, he must not hesitate; if like the balance, he is ready to undertake every burden, he may dwell in a king's court.

[293] Whether by day or by night, the wiser man should not hesitate when set upon the king's business; such an one may dwell in a king's court. The wise man who, when set upon the king's business, whether by day or by night, undertakes every commission,—he is the one who may dwell in a king's court.

He who sees a path made for the king and carefully put in order for him, and refrains from entering himself therein, though advised to do so,—he is the one who may dwell in a king's court. Let him on no account ever enjoy the same pleasures as the king, let him follow behind in everything,—such an one may dwell in a king's court. Let him not put on a garment like the king's nor garlands nor ointment like his; let him not wear similar ornaments or practise a tone of voice like his; let him always wear a different attire,—such an one may dwell in a king's court. If the king sports with his ministers or surrounded by his wives, let not the minister make any allusion to the royal ladies. He who is not lifted up, nor fickle, who is prudent and keeps his senses under control, he who is possessed of insight and resolution,—such an one may dwell in a king's court.

[294] Let him not sport with the king's wives nor talk with them privately; let him not take money from his treasury,—such an one may dwell in a king's court. Let him not think too much of sleep, nor drink strong drink to excess, nor kill the deer in the king's forest,—such an one may dwell in a king's court. Let him not seat himself on the king's chair or couch or seat or elephant or chariot; as thinking himself a privileged person,—such an one may dwell in a king's court. Let him prudently keep not too far from the king nor yet too near to him, and let him stand ready before him, telling something for his lord to hear. The king does not count as a common person, the king must not be paired with anyone else; kings are easily vexed, as the eye is hurt if touched by a barley-sawn. Let not the wise man, thinking himself to be held in honour, ever venture to speak roughly to the suspicious king. If he gets his opportunity, let him take it; but let him not trust in kings; let him be on his guard, as in the case of fire,—such an one may dwell in a king's court. If the ruler favours his son or his brother with a gift of some villages or towns or some people in his kingdom as clients, let him quietly wait in silence, nor speak of him as prudent or faulty.

[295] If the king increases the pay of his elephant-driver or his life-guardian, his chariot-soldier or his foot-soldier, through hearing some story of their exploits, let him not interfere to hinder it,—such an one may dwell in a king's court. The wise man will keep his belly small like the bow, but he will bend easily like the bamboo; let him not go contrary to the king, so he may dwell in a king's court. Let him keep his belly small like the bow, and let him have no tongue like the fish; let him be moderate in eating, brave and prudent; such an one may dwell in a king's court.

1 This line is obscure.
2 The bow must not be kept bent into too great a curve.
3 Or "let him not go contrary to other people."
Let him not visit a woman too often, fearing the loss of his strength; the foolish man is a victim to cough, asthma, bodily pain and childishness. Let him not laugh too much, nor keep always silent; he should utter, when the due season comes, a concise and measured speech. Not given to anger, not ready to take offence, truthful, gentle, no slanderer, let him not speak foolish words,—such an one may dwell in a king’s court.

[296] Trained, educated, self-controlled, experienced in business, temperate, gentle, careful, pure, skilful,—such an one may dwell in a king’s court. Humble in behaviour towards the old, ready to obey, and full of respect, compassionate, and pleasant to live with,—such an one may dwell in a king’s court. Let him keep at a distance from a spy sent by a foreign king to intermeddle; let him look to his own lord alone, and own no other king.

Let him pay respect to monks and Brahmins who are virtuous and learned; let him carefully wait on them; such an one may dwell in a king’s court. Let him satisfy virtuous and learned monks and Brahmins with food and drink;—such an one may dwell in a king’s court. Let him draw near and devotedly attend on virtuous and learned monks and Brahmins,—desiring thereby his own real good.

Let him not seek to deprive monks or Brahmins of any gift previously bestowed on them, and let him in no way hinder mendicants at a time of distributing alms. One who is righteous, endowed with wisdom, and skilled in all business arrangements, and well-versed in times and seasons,—such an one may dwell in a king’s court. [297] Who is energetic in business, careful and skilful, and able to conduct his affairs successfully,—such an one may dwell in a king’s court.

Visiting repeatedly the threshing-floor, the house, the cattle and the field, he should have the corn carefully measured and stored in his granaries, and he should have it carefully measured for cooking in his home. [Let him not employ or promote] a son or a brother who is not steadfast in virtue; such children are no true members of one’s own body, they are to be counted as if they were dead; let him cause clothing and food for sustenance to be given to them and let them sit while they take it. Let him employ in offices of authority servants and agents who are established in virtue and are skilful in business and can rise to an emergency.

One who is virtuous and free from greed and devoted to his king, never absent from him and seeking his interest,—such an one may dwell in a king’s court. Let him know the king’s wish, and hold fast to his thoughts, and let his action be never contrary to him,—such an one may dwell in a king’s court. [298] He will rub him with perfumes and bathe him, he will bend his head low when washing his feet; when smitten he will not be angry; such an one may dwell in a king’s court.

He will make his salutation to a jar full of water, or offer his reverential greeting to a crow, yea, he will give to all petitioners and be ever prudent and preeminent,—he will give away his bed, his garment, his carriage, his house, his home, and shower down blessings like a cloud on all beings. This Sire, is the way to dwell in a king’s court, this is how a man is to behave himself and so to conciliate the king’s favour, and to obtain honour from his rulers.

1 kataittho = kataittho (kātāṭha?).
2 So the scholiast seems to explain it.
3 Some line to this effect seems to have dropped from the text.
4 I would read aviraha.
5 ['Vājaśasātī-khandaśāt.']
VI.

Three days went by as he thus discoursed to his sons, wives, friends and others. Then, knowing that the time was accomplished, early in the morning, after having eaten his meal of various dainties, he said, "I will take my leave of the king and depart with the young man"; so he went to the king's palace surrounded by a company of kinmen and saluted the king and stood on one side, and uttered his words of wise practical counsel.

The Teacher has thus described it:

"Having thus counselled the company of his kindred, the wise one, surrounded by his friends, went up to the king. [399] Having saluted his feet with his head and made a reverential homage, Vidhura with his hands clasped thus addressed the king, 'This youth, wishing to employ me according to his will, is leading me away; I will speak for the sake of my kindred,—hear what I say, O enemy-conqueror. Wilt thou be pleased to look to my sons and whatever property I may have besides in my house, so that when I am gone my company of kinmen may not hereafter perish? As when the earth trembles that which is upon it likewise trembles, and as when the earth is firm it all remains firm, so I see that my kindred fall in my fall; this I perceive was my error.'"

When the king heard this, he said, "O sage, thygoing pleases me not; do not go; I will send for the young man on some pretext, then we will kill him and hush it up"; and in illustration of this he repeated a stanza:

"Thou canst not go, this is my resolve; having smitten and slain this Kattiya fellow, do thou dwell here,—this is what seems best to me; do not go hence, O thou possessed of such vast wisdom."

When the Great Being heard this he exclaimed, "Such an intention is not worthy of thee," and then he added,

"Do not set thy mind on unrighteousness, be thou devoted to temporal and spiritual good; shame on an action which is ignoble and sinful, which when a man has done, he goes afterwards to hell.

[300] This is not righteousness, this is not what ought to be done; a king, O lord of men, is the supreme authority of a poor slave, which sets him to kill or to burn or kills by its own act; I have no wrath against him and I depart."

So saying the Great Being respectfully saluted the king and exhorted the king's wives and his officers; and then went out from the palace while they, unable to retain their fortitude, burst out into a bitter cry; and all the inhabitants of the city exclaimed, "The sage is going with the young man, come, we will see him as he goes," and they gazed upon him in the king's court. Then they too said to one another, "Sorrow not for it, all material things are transitory, be zealous in almsgiving and other good works," and then they returned and went each to his own house.

1 This line is very obscure.
2 Cf. baboema, supra.
3 Or "the sacred text and its inner meaning."
The Teacher has thus described it:

"Having embraced his eldest son and controlled the anguish in his heart, with eyes filled with tears he entered the palace."

Now in the palace there were a thousand sons, a thousand daughters, a thousand wives, and seven hundred courtesans, and with these and the other servants and attendants and relations and friends lying prostrate everywhere the palace appeared like a sal grove with its trees strewed about by the fury of the great wind which heralds the end of the world.

The Teacher has thus described it:

"The sons and wives of Vidhura lie prostrate in the palace like sal-tree shaken and shattered by the wind.

[301] A thousand wives, and seven hundred female slaves waited stretching out their arms, in the palace of Vidhura. The ladies of the harem and the princes, the Vestiyas and Brahmins waited stretching out their arms in the palace of Vidhura. Elephant-drivers, the soldiers of the body-guard, chariot-drivers and foot-soldiers waited stretching out their arms in the palace of Vidhura. The people of the country and the towns collected together waited stretching out their arms in the palace of Vidhura."

The Great Being, having comforted the vast assembly and performed all that remained to be done and exhorted the ladies of the harem and pointed out all that needed to be told, went to Punnaka and announced to him that he had done everything that was to be done.

The Teacher has thus described it:

"Having done all that was to be done within the house and having instructed all the people, his friends and counsellors and companions, his wives, sons and relations, and having arranged the outside work which demanded attention and informed them of the stores in the house, the treasure and the debts that were to be paid, he thus spoke to Punnaka, 'Thou hast dwelt three days in my house, I have done all that needed to be done in my home, I have instructed my sons and my wives, let us now act according to thy will, 0 Kaccāna'."

[302] Punnaka replied:

"If, 0 thou who artest of thine own will!, thou hast instructed thy sons, thy wives, and thy dependents, then alas! thou standest here as one about to cross: this is a long journey before thee. Take hold, without fear, of the tail of thy noble steed, this is thy last sight of the world of the living."

Then the Great Being said to him:

"Of whom shall I be afraid, when I have done no evil to him by body, speech or thought, whereby I could come to misfortune?"

So the Great Being, uttering a loud shout, fearless like an undismayed lion, said, "This is my robe—put it not off without my permission"; and then, guided by his own perfect resolution, and having girt his robes tightly, he disentangled the horse's tail and seizing it firmly with both hands, he pressed the horse's thighs with his two feet and said to him,

1 Elsewhere Kātiyūna.
2 Is katta a vocative for katta?
"I have seized the tail, proceed, O youth, as thou wilt." At that moment Punnaka gave a signal to the horse who was endowed with reason, and he forthwith bounded into the sky, carrying the seer.

The Teacher has thus described it:

"The prince of horses bearing Vidhura went up into the sky and soon reached the Black Mountain without coming in contact with the boughs of trees or the rocks."

While Punnaka thus went off carrying the Great Being with him, the seer's sons and the other spectators went to Punnaka's dwelling; but when they found not the Great Being, they lamented with loud and repeated cries, falling down as if their feet had been cut off.

When they thus had seen and heard the Great Being, as he went up without any cause into the sky, and had thus uttered their lamentations, they all went wailing to the king's gate, accompanied by all the citizens. The king, hearing the loud sound of lamentation, opened his window and asked why they lamented. They replied, "O sire, that was no Brahmin youth, but a Yakkha who has come in the guise of a Brahmin and carried off the seer; without him there is no life for us; if he does not return on the seventh day from this, we will collect timber in hundreds, yes, thousands of carts and will all enter the fire."

When the king heard their words, he replied, "The sage with his honied speech will soon beguile the youth by his religious discourse and will make him fall down at his feet, and will ere long come back and bring smiles to your tearful faces,—sorrow not"; and he repeated a stanza:

"The seer is wise, and learned, and skilful; he will soon set himself free; fear not, he will come back."

Meantime Punnaka, after he had set the Great Being on the top of the Black Mountain, thought to himself, "As long as this man lives there is no chance of prosperity for me; I will kill him, and take his heart's flesh and I will then go to the Nāga world and give it to Vimalā, and having thus obtained his daughter Irandati I shall rise to the world of the gods."

The Teacher has thus described it:

"When he had gone there he thought to himself, 'Rational beings exist in various gradations; I have no possible use for his life,—I will kill him and take his heart.'"

[305] Then again he thought, "What if without killing him by my own hand I were to cause him to perish by shewing him some frightful

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1 Is this Kālapiśi the same as the Kālopabbata, a peak of the Himalaya?
2 [Here a verse paraphrase of the above has been omitted.]
3 This Nāga is called Varuṇa afterwards.
shape?" So having assumed the form of a frightful demon, he went up to him and threw him down, and seizing him in his mouth made as if he were about to devour him; but not a hair of the Great Being stood on end. Then he came up in the shape of a lion and of a furious elephant, he threatened to attack him with teeth and tusks; and when the other still shewed no fear, he assumed the appearance of a great serpent as big as a great trough-shaped canoe, and coming up to him hissing and coiling his body round him it covered his head with its hood, but the other shewed no signs of alarm. Then he said, "As he stands on the top of a mountain and falls down, I will shatter him into fragments by the fall,"—so he raised up a mighty wind; but it stirred not the end of one of his hairs. Then he set him on the top of a mountain and himself standing in the form of an elephant, he made it shake to and fro like a wild date palm tree, but even then he could not stir one hair of his head from its place. Then he said, "I will make his heart burst by terror at some frightful sound"; so he entered the inside of the mountain, and uttering a tremendous roar filled heaven and earth with one mighty sound; but still the Great Being shewed no alarm; for he knew that he who had thus come in the form of a Yakkha and a lion and an elephant and a Nāga, and had shaken the mountain with the wind and rain, and had entered into the mountain and uttered the great roar, was still only a man and nothing else. Then the Yakkha thought to himself, "I shall not be able to kill him by external attacks, I shall only destroy him by my own hand." So he set the Great Being on the top of a mountain and himself going to the mountain's foot rose up from the centre of the mountain as though he were inserting a white thread into a perforated gem, and with a roar he seized the Great Being violently and whirled him round, and flung him head downwards into the sky where there was nothing that he could lay hold of. It has thus been described:

[306] "Having gone thither and entered within the mountain Kātiyāna of evil mind held him with his head downwards in the open expanse of the world. While he hung there as on the precipice of hell frightful to see and most difficult to traverse, he the best of all the Kūras in action thus addressed Puṇṇaka undismayed: 'Thou art base in thy nature, though thou assumest for a time a noble form, utterly licentious though wearing the guise of one restrained, thou art doing a cruel and monstrous deed,—there is nothing good in thy nature. What is thy reason for killing me, when thou wishest to see me thrown down this precipice? Thy appearance bespeaks thee as something superhuman, tell me what kind of a god thou art.'

[307] Puṇṇaka answered:

"Thou hast heard perchance the Yakkha Puṇṇaka,—he is the minister of King Kuvera. There is an earth-ruling Nāga called Varuṇa, mighty, pure, and endowed with beauty and strength; I desire his younger sister, the Nāga maiden named Irandati; for the love of that fair damsel I have set my mind on killing thee, O sage."

1 So, the sky.
The Great Being reflected, “This world is ruined by a thing being misunderstood, why should a wooer of a Nāga maiden want my death? I will learn the whole truth of the matter,” so he uttered a stanza:

“Be not deceived, O Yakṣha; many people are destroyed by a thing being misunderstood; what has thy love for that fair maiden to do with my death? Come, let us hear the whole.”

Then Punnakā said to him, “In my love for the daughter of that mighty Nāga I consulted her kinsfolk, and when I sought her hand my father-in-law told me that they knew that I was moved by an honourable passion. We will give thee the damsel endowed with beautiful body and eyes, fair-smiling and with her limbs perfumed with sandal wood, if thou bringest to me the sage’s heart won in fair fight; [308] the maiden is to be won by this prize, we ask no other gift besides. Thus I am not deceived,—listen, O thou doer of right actions; there is nothing misunderstood by me; the Nāgas will give me the Nāga maiden Irandatt for thy heart won in fair fight. It is for this that I am set on killing thee, it is in this way that I have need of thy death. If I threw thee hence down into hell I would kill thee and take thy heart.”

When the Great Being heard this he reflected, “Vimalā has no need of my heart. Varuna, after he had heard the discourse on the law and honoured me with his jewel must have gone home and described my power in discoursing concerning the law, and Vimalā must have felt a great longing to hear my words. Punnaka must have been ordered by Varuna through a misconception, and he influenced by this his own misconception has brought about all this calamity. Now my character as a sage consists in my power to bring to light and to discover absolute truths. If Punnaka kills me, what good will it do? Come, I will say to him, ‘Young man, I know the law as followed by good men; before I die, set me on the top of the mountain and hear the law of good men from me; and afterwards do what thou wilt; and after having declared to him the law of good men I will let him take my life.” So he uttered this stanza as he hung with his head downwards:

“Hold me up forthwith, O Kāśyāna, if thou needest my heart; [309] I will declare to thee this day all the laws of the good man.”

Then Punnaka reflected, “This law will never have been declared before to gods or men; I will forthwith hold him up and hear the law of good men”; so he lifted the Great Being up and set him on the summit of the mountain.

The Teacher has thus described it:

“Punnaka, having quickly placed the best of the performers of good actions among the Kuru upon the mountain’s summit, asked the Teacher of lofty wisdom, as he sat looking at a pipul tree, ‘I have brought thee up from the precipice, I have need of thy heart this day,—tell me then to-day all the laws of the good man.’”

The Great Being said:

“I am saved by thee from the precipice; if thou needest my heart, I will declare to thee this day all the laws of the good man.”

1 The wife of Kuvera.
Then the Great Being said, "My body is dirty, I will bathe." The Yakkha consented, so he brought some water, and when he was bathing, he gave the Great Being some heavenly cloth and perfumes, &c., and after he was adorned and drest he gave him some heavenly food. When he had eaten, the Great Being caused the top of the Black Mountain to be covered with adornment, and prepared a richly decorated seat, and being seated thereon uttered a stanza, describing in it the duty of the good man with a Buddha's triumphant mastery:

"O youth, follow thou the path already traversed; put away from thee the soiled hand; be not ever treacherous to thy friends, nor fall into the power of unchaste women."

The Yakkha, being unable to comprehend these four rules expressed so concisely, asked in detail:

"How does one follow the path already traversed? How does one burn the wet hand? Who is the unchaste woman? Who is treacherous to his friend? Tell me the meaning at my request."

The Great Being replied:

"Let a man follow his actions, who invites him even to a seat, when he comes as a stranger and never seen before; him the wise call one who follows in the path already traversed.

In whosoever house a man dwells even for one night, and receives there food and drink, let him not conceive an evil thought against him in his mind; he who is treacherous to his friend burns the innocent hand. Let not a man break a laugh of that tree under whose shadow he sits or lies,—the wretch is treacherous to his friend. Let a man give this earth filled with riches to the woman whom he has chosen, yet she will despise him if she gets the opportunity; let him not fall into the power of unchaste women. Thus does a man follow the path already traversed; thus does he burn the wet hand; this is the unchaste woman; this is one that is treacherous to his friend; such a man is righteous, abandon thou unrighteousness."

[311] Thus did the Great Being declare to the Yakkha with a Buddha's triumphant mastery the four duties of a good man, and when he heard them Puṇṇaka reflected, "In these four propositions the sage is only asking his own life; for he verily welcomed me though I was before unknown; I dwelt in his house three days, receiving great honour from him; I, doing him this wrong, do it for a woman's sake; I am moreover in every way treacherous to my friends; if I shall do injury to the sage, I shall not follow the duty of a good man; what need have I of the Nāga maiden? I will carry him forthwith to Indapatta and gladden the weeping faces of its inhabitants and I will seat him in the convocation hall there." Then he spoke aloud:

\[1\] [This line seems corrupt and does not agree with the comm., which explains it: "do not burn the wet hand." In the verses āde is translated here both 'soiled' and 'wet'; adubba- is the word used for 'innocent'.]

\[2\] [i.e. the hand which had given him food?]
"I dwelt three days in thy house, I was served with food and drink, thou wast my friend, I will let thee go, O seer of excellent wisdom, thou shalt depart at thy will to thine own home. [313] Yea, let all that concerns the Nāga race perish, I have had enough of the Nāga maiden; by thine own well-spoken words thou art set free, O seer, from my threatened blow to-day."

The Great Being replied, "O youth, send me not away to my own home but carry me to the Nāga dwelling," and he uttered this stanza:

"Come, Yakkhà, carry me to thy father-in-law, and act as is best towards me; I will shew to him a royal Nāga palace which he has never seen before."

Punnakka said:

"The wise man should not look on that which is not for a man's well-being; why then, O seer of excellent wisdom, dost thou wish to go amongst thy enemies?"

The Great Being answered:

"Verily I know it all; the wise man ought not to look upon it; but I have never at any time committed evil, and therefore I fear not the coming of death."

[313] "Moreover by my discourse concerning the law such a cruel being as thyself was won over and softened, and now thou sayest, 'I have had enough of the Nāga maiden, go thou to thine own home'; it is now my task to soften the Nāga king, carry me thither forthwith." When he heard this, Punnakka consented, saying:

"Come, thou shalt see with me that world of unequalled glory where the Nāga king dwells amidst dance and song like King Vessavana¹ in Nalint. Filled with troops of Nāga maidens, gladdened constantly with their sports day and night, abounding with garlands and covered with flowers, it shines like the lightning in the sky. Filled with food and with drink, with dance and song and instruments of music; filled with maidens richly attired, it shines with dresses and ornaments."

Then Punnakka placed him, the best doer of good actions among the Kurus, on a seat behind him and carried the illustrious sage to the palace of the Nāga king. When he reached that place of unrivalled glory, the sage stood behind Punnakka; and the Nāga king, beholding the concord between them, thus addressed his son-in-law as he had done before.

[314] "Thou didst go before to the world of men, seeking for the sage's heart; hast thou returned here with success, bringing the sage of unequalled wisdom?"

Punnakka replied:

"He whom thou desirest is come, he is my guardian in duty, won by righteous means; behold him as he speaks before thee,—intercourse with the good brings happiness."

The Nāga king uttered a stanza as he saw the Great Being:

"This mortal, beholding me whom he had never seen before and pierced with the fear of death, does not speak to me in his terror; this is not like a wise man."

The Great Being thus addressed the Nāga king while he conceived this idea, even though he had not directly said that he would not pay him

¹ Kuvera.
respect,—as the Great Being knew by his omniscience how best to deal with all creatures:

[315] "I am not terrified, O Nāga, nor am I pierced with the fear of death; the victim should not address his executioner, nor should the latter ask his victim to address him."

Then the Nāga king uttered a stanza in the Great Being's praise:

"It is as thou sayest, O sage,—thou speakest the truth; the victim should not address his executioner nor should the latter ask his victim to address him."

Then the Great Being spoke kindly to the Nāga king:

"This splendour and glory and this might and Nāga birth of thine, are subject to death and not immortal; I ask thee this question, O Nāga king, how didst thou obtain this palace! Was it gained without a cause or as the development of a previous condition? was it made by thyself or given by the gods? Explain to me this matter, O Nāga king, how thou didst win this palace."

[316] The Nāga king replied:

"It was not gained without a cause, nor was it the development of a previous condition; it was not made by myself nor given by the gods; this palace of mine was gained by my own virtuous deeds."

The Great Being answered:

"What holy vow was it, what practice of sanctity? Of what good action was this the fruit,—this splendour and glory and might and Nāga birth of thine and this great palace, O Nāga?"

The Nāga king replied:

"I and my wife in the world of men were both full of faith and bountiful; my house was made into a drinking-hall, and priests and Brahmins were cheered there. Garlands and perfumes and ointments, lamps and couches and resting-places, raiment and beds and food and drink, I virtuously gave away there as free gifts. That was my vow and practice of sanctity, this is the fruit of that good conduct, this splendour and glory and Nāga birth and this great palace, O seer."

[317] The Great Being said:

"If thou hast thus gained this palace, thou knowest about the fruit of holy actions and rebirth; therefore practise virtue with all diligence that thou mayest live again in a palace."

The Nāga king replied:

"There are no priests or Brahmins here to whom we may give food and drink, O holy one; tell me this thing I pray, how may I again live in a palace?"

The Great Being said:

"There are snakes who have been born here, sons and wives and dependents; commit no sin towards them in word or deed at any time. Thus follow thou, O Nāga, innocence in word and deed,—so shalt thou dwell here all thy life in a palace and then depart hence to the world of the gods."

1 [The same thought is repeated in different words after this passage.]
2 [See v. 171 a = trans., p. 79.]
3 [See v. 171 b = trans., p. 79.]
4 [See v. 171 foll. = trans., p. 79, Svanag.-Vil. i. 177.]
[318] The Nāga king, having heard the religious discourse of the Great Being, thought to himself, "The sage cannot stay long away from his home; I will shew him to Vimalā and let her hear his good words, and so calm her longing desire, and I will gratify King Dhansājaysa and then it will be right to send the sage home"; so he said:

"Verily that best of kings is mourning in thy absence, whose intimate minister thou art; having once regained thee, though now distressed and sick, a man will regain happiness."

The Great Being praised the Nāga:

"Thou dost indeed utter the holy words of the good, a peerless piece of right doctrine; in such crises of life as these the character of men like me is made known."

Then the Nāga king still more delighted uttered a stanza:

"Say, wast thou taken for nothing? Say, did he conquer thee in the game? He says that he won thee fairly—how didst thou come into his power?"

The Great Being replied:

"Punnaka conquered in the game with dice him who was my lord and king; [319] he being conquered gave me to the other; so I was won fairly and not by wrong."

The great Nāga, delighted and overjoyed, when he heard these noble words of the sage, seized the lord of lofty wisdom by the hand and thus went into the presence of his wife, "He for whom, O Vimalā, you grew pale and food lost its savour in your eyes, this sun, for the sake of whose heart this trouble came upon you,—listen well to his words, you will never see him again."

Vimalā, when she saw the lord of great wisdom, folded the ten fingers of her hands in reverence, and thus addressed the best of the Kurus with her whole soul full of delight:

"This mortal, beholding me whom he had never seen before and pierced with the fear of death, does not speak to me in his terror; this is not like a wise man."

"I am not terrified, O Nāg, nor am I pierced with the fear of death; the victim should not address his executioner, nor should the latter ask his victim to address him."* * * * *

[320] Thus the Nāga maiden asked the sage the same question which the Nāga Varuṇa had asked him before; and the sage by his answer satisfied her as he had before satisfied Varuṇa.

The sage, seeing that the Nāga king and the Nāga maiden were both pleased with his answers, undaunted in soul and with not one hair erect with fear, thus addressed Varuṇa: "Fear not, O Nāg, here I am; whatever use this body may be to thee, whatever it can do by its heart and its flesh, I myself will carry out according to thy will."

The Nāga king replied:

"The heart of sages is their wisdom,—we are delighted to-day with thy wisdom; let him whose name implies perfection* take his bride to-day and let him put thee in possession to-day of the Kurus."

1 The same dialogue is here repeated, with the gender altered to suit Vimala.
2 anantasāmo? in allusion to his name Punnaka from pūṣpa 'full.'
[323] Having thus spoken, Varuna gave Irandati to Puṇṇaka, and he in his joy poured out his heart to the Great Being.

The Great Being has thus described the matter:

"Puṇṇaka, delighted and overjoyed, having won the Nāga maiden Irandati, with his whole soul full of joy, thus addressed him who was the best of the Kurus in action: 'Thou hast made me possessed of a wife, I will do what is due to thee, O Vidhura; I give this pearl of jewels and I will put thee to-day in possession of the Kurus.'"

Then the Great Being praised him in another stanza:

"May thy friendship with thy loved wife be indissoluble, and do thou in thy joy with a happy heart give me the jewel and carry me to Indapatta." Then Puṇṇaka placed the best of the Kurus in action on a seat before him and carried him, the lord of supreme wisdom, to the city Indapatta. Swift as the mind of man may travel, his speed was even swifter still; and Puṇṇaka bore the best of the Kurus to the city Indapatta.

[324] Then he said to him: "Behold before thee the city Indapatta and its pleasant mango groves and districts; I am possessed of a wife, and thou hast obtained thine own home."

Now on that very day at morning-tide the king saw a dream, and this was what he saw. At the door of the king's palace there stood a great tree whose trunk was wisdom, and whose branches and boughs were like the virtues, and its fruits the five sacred products of the cow¹, and it was covered with elephants and horses richly caparisoned; and a great multitude with folded hands were worshipping it with all reverence. Then a black man, clothed with red cloth, and wearing earrings of red flowers, and bearing weapons in his hand, came up and cut the tree down by the roots in spite of the expostulations of the multitude, and dragged it off and went away, and then came back and planted it again in its old place and departed. Then the king as he comprehended the dream said to himself, "The sage Vidhura and no one else is like the great tree; that youth and no other, who carried off the sage, is like the man who cut the tree down by the roots in spite of the expostulations of the multitude; and verily he will come back and set him at the door of the Hall of Truth and depart. We shall behold the seer again to-day." So he joyfully ordered the whole city to be decorated and the Hall of Truth to be got ready and a pulpit in a pavilion adorned with jewels; and himself surrounded by a hundred kings, with their counsellors, and a multitude of citizens and country people, he consoled them all by saying, "Fear not, you will see the sage again to-day"; and he seated himself in the Hall of Truth, looking for the sage's return. Then Puṇṇaka brought the sage down and seated him in the middle of the assembly at the door of the Hall of Truth, and then departed with Irandati to his own celestial city.

¹ Milk, ghee, curds, buttermilk, and butter.
[325] The Teacher has thus described it:

"Punnaka of noble race, having set down him, the best of the Kurus in action, in the middle of the religious assembly, mounted his own noble steed and sped in the sky through the air. When the king beheld him, he, filled with delight, sprang up and embraced him with his arms, and without a moment's fear seated him on a throne before him in the midst of the congregation."

Then after exchanging friendly greeting with him he welcomed him affectionately and uttered a stanza:

"Thou guidest us like a ready-furnished chariot, the Kurus rejoice at seeing thee; answer me and tell me this,—how was it that that young man let thee go?"

The Great Being replied:

"He whom thou calllest a young man, O great king, is no common man, O best of heroes; if thou hast ever heard of the Yakkha Punnaka, it was he, the minister of King Kuvera. There is a Nāga king named Varuna, mighty, endowed with strength and a noble presence,—now Punnaka loves his younger daughter, the Nāga maiden Irandati. [326] He laid his plan for my death for the sake of that fair maiden whom he loved,—he thus obtained his wife, and I was allowed to depart and the jewel was won."

"The Nāga king, being pleased with my solution of his question as to the four ends of men, paid me the honour of giving me a jewel; and when he returned to the Nāga world, his queen Vimalā asked him where the jewel was. He described my skill in discursing concerning the law, and she, being desirous of hearing such a discourse, feigned a longing for my heart. The Nāga king, not understanding her real wish, said to his daughter Irandati, "Thy mother has a longing for Vidhura's heart, find out a noble who is able to bring it for her." As she was seeking one, she saw the Yakkha Punnaka who was the son of Vessavana's sister, and, as she knew that he was in love with her, she sent him to her father, who said to him, 'If thou art able to bring me Vidhura's heart thou shalt obtain her.' So he, having brought from the mountain Vepulla the gem which might well belong to a universal monarch, played dice with me and having won me by his play he remained three days in my house. Then he made me lay hold of his horse's tail, and dashed me against the trees and mountains in Himavat, but he could not kill me. Then he rushed forward on a whirlwind in the seventh sphere of the winds and he set me on the top of the Black Mountain sixty leagues high; there he assailed me as a lion and in other shapes, but he could not kill me. Then at last at his request I told him how I could be killed. Then I proceeded to tell him the duties of the good man, and when he heard them he was highly pleased and wished to bring me hither. Then I took him and went to the Nāga world and I told the law to the king and to Vimalā, and all the court was highly pleased; and after I had stayed

1 Kuvera.
there six days the king [327] gave Irandati to Punnaka. He was delighted when he gained her, and honoured me with many jewels as his present. Then at the king’s command he mounted me on a magic horse created by his will, and seating himself in the middle seat and Irandati behind, he brought me here and put me down in the middle of the court, and then went away with Irandati to his own city. Thus, O king, for the sake of that fair maiden whom he loved he laid his plan for my death and thus through me he obtained his wife. When the king had heard my discourse on the law, he was pleased and let me depart and I received from Punnaka this jewel which grants all desires and which is worthy of a universal emperor; accept it, O monarch,” and so saying he gave the jewel to the king. Then the king, in the morning, being desirous to tell the citizens the dream which he had seen, related to them the history as follows:

“There grew a tree before my gates, its trunk was wisdom and its boughs the moral virtues; it ripened into all that was natural and developed, its fruits were the five products of the cow, and it was covered with elephants and cattle. But while it resounded with dance, song, and musical instruments a man came and cut it up from the roots and carried it away; it then came to this palace of ours,—pay your homage to this tree.

Let all who are joyful by my means shew it to-day by their actions; bring your presents in abundance, and pay your homage to this tree.

Whatever captives there may be in my realm, let them set them all loose from their captivity; as this tree has been delivered from its captivity, so let them release others from bondage.

[328] Let them spend this month in holiday, hanging up their ploughs; let them feast the Brahmins with flesh and rice; let them drink in private, and still seem total abstainers, with their full cups flowing over. Let them invite their friends on the highway, and keep a strict watch in the kingdom so that none may injure his neighbour,—pay your homage to this tree.”

When he had thus spoken,

“The queens, the princes, the Vesiyas, and the Brahmins brought to the sage much food and drink.

“Riders on elephants, body-guards, riders in chariots, foot-soldiers, brought to the sage much food and drink. [329] The people of the country and the city gathered together in crowds brought to the sage much food and drink. The vast assembly were filled with joy, beholding the seer after he had come: when the sage had come a triumphant waving of cloths took place.”

After a month the festival came to an end: the Great Being, as fulfilling a Buddha’s duties, taught the great assembly the law, counselled the king and so fulfilled his span of life and so became destined for heaven. Abiding in his teaching, and following their king all the inhabitants of the Kur kingdom gave gifts and performed good works and at the end of their lives went to swell the hosts of heaven.
The Master, having brought his lesson to an end, said, "Not now only but formerly also did the Buddha, having obtained complete wisdom, shew himself skilful in adapting means to ends. Then he identified the Birth: "At that time the sage's father and mother were the royal family, the eldest queen was Râhula's mother, the eldest son was Râhula, Varuṇa the Nâga king was Sâriputta, the garuḍa king was Moggalâma, Sakka was Anuruddha, the king Dhanañjaya was Ananda, and the wise Vidhura was myself."

No. 546.

THE MAHÂ-UMMAGGA-JÂTAKA.

"King Brahmadatta of Pañcâla," etc. The Teacher, while dwelling at Jetavana, told this about the perfection of knowledge. One day the Brethren sat in the Hall of Truth and described the Buddha's perfection of knowledge: "Brethren, the omniscient Buddha whose wisdom is vast, ready, swift, sharp, crushing heretical doctrines, after having converted, by the power of his own knowledge, the Brahmans Kûpadanta and the rest, the ascetics Sabhîya and the rest, the thieves Âgulimâla &c., the yakshas Âjavaka &c., the gods Sakka and the rest, and the Brahmans Baka &c., made them humble, and ordained a vast multitude as ascetics and established them in the fruition of the paths of sanctification." The Teacher came up and asked what they were discoursing about, and when they told him, he replied, [330] "Not now only is the Buddha omniscient,—in past time also, before his knowledge was fully mature, he was full of all wisdom, as he went about for the sake of wisdom and knowledge," and then he told a story of the past.

In days gone by, a king named Vedeha ruled in Mithilâ, and he had four sages who instructed him in the law, named Senaka, Pukkusa, Kâvinda, and Devinda. Now when the Bodhisatta was conceived in his mother's womb the king saw at dawn the following dream: four columns of fire blazed up in the four corners of the royal court as high as the great wall, and in the midst of them rose a flame of the size of a fire-fly, and at that moment it suddenly exceeded the four columns of fire and rose up as high as the Brahma world and illumined the whole world; even a grain of mustard-seed lying on the ground is distinctly seen. The world of men with the world of gods worshipped it with garlands and incense; a vast multitude passed through this flame but not even a hair of their skin was singed. The king when he saw this vision started up in terror and sat pondering what was going to happen, and waited for the dawn. The four wise men also when they came in the morning asked him whether he had

1 [There is an English translation of the Sinhalese version of this story: Ummagga-Jâtaka (The Story of the Tunnel), translated from the Sinhalese by T. B. Yatawara; Luzac, 1888.]
How could I sleep well," he replied, "when I have seen such a dream?" Then Pandit Senaka replied, "Fear not, O king, it is an auspicious dream, thou wilt be prosperous," and when he was asked to explain, he went on, "O king, a fifth sage will be born who will surpass us four; we four are like the four columns of fire, but in the midst of us there will arise as it were a fifth column of fire, one who is unparalleled and fills a post which is unequalled in the world of gods or of men." "Where is he at this moment?" "O king, he will either assume a body or come out of his mother’s womb"; thus did he by his science what he had seen by his divine eye and the king from that time forward remembered his words. Now at the four gates of Mithilā there were four market towns, called the East town, the South town, the West town, and the North town; and in the East town there dwelt a certain rich man named Sirivaddhaka, and his wife was named Sumanādevi. Now on that day when the king saw the vision, the Great Being went from the heaven of the Thirty-three and was conceived in her womb; and a thousand other sons of the gods went from that heaven and were conceived in the families of various wealthy merchants in that village, and at the end of the tenth month the lady Sumanā brought forth a child of the colour of gold. Now at that moment Sakka, as he looked over the world of mankind, beheld the Great Being’s birth; and saying to himself that he ought to make known in the world of gods and men that this Buddha-shoot had sprung into being, he came up in a visible form as the child was being born and placed a piece of a medicinal herb in its hand, and then returned to his own dwelling. The Great Being seized it firmly in his closed hand; and as he came from his mother’s womb she did not feel the slightest pain, but he passed out as easily as water from a sacred water-pot. When his mother saw the piece of the medicinal herb in his hand, she said to him, "My child, what is this which you have got?" He replied, "It is a medicinal plant, mother," and he placed it in her hand and told her to take it and give it to all who are afflicted with any sickness. Full of joy she told it to the merchant Sirivaddhaka, who had suffered for seven years from a pain in his head. Full of joy he said to himself, "This child came out of his mother’s womb holding a medicinal plant and as soon as he was born he talked with his mother; a medicine given by a being of such surpassing merit must possess great efficacy:"; so he rubbed it on a grindstone and smeared a little of it on his forehead, and the pain in his head which had lasted seven years passed away at once like water from a lotus leaf. Transported with joy he exclaimed, "This is a medicine of marvellous efficacy"; the news spread on every side that the Great Being had been born with a medicine in his hand, and all who were sick crowded to the merchant’s house and begged for the medicine. They gave a little to all who came, having

1 In the Pali, Paccimayavamolihaka, Dakkhinayavamolihaka, do.
rubbed some of it on a grindstone and mixed it with water, and as soon as the affected body was touched with the divine medicine all diseases were cured, and the delighted patients went away proclaiming the marvellous virtues of the medicine in the house of the merchant Sirivaddhaka. [332]

On the day of naming the child the merchant thought to himself, "My child need not be called after one of his ancestors; let him bear the name of the medicine," so he gave him the name Osadha Kumara. Then he thought again, "My son possesses great merit, he will not be born alone, many other children will be born at the same time"; so hearing from his inquiries that thousands of other boys were born with him, he sent them all nurses and gave them clothes, and resolving that they should be his son's attendants he celebrated a festival for them with the Great Being and adorned the boys and brought them every day to wait upon him.

The Great Being grew up playing with them, and when he was seven years old he was as beautiful as a golden statue. As he was playing with them in the village some elephants and other animals passed by and disturbed their games, and sometimes the children were distressed by the rain and the heat. Now one day as they played, an unseasonable rainstorm came on, and when the Great Being who was as strong as an elephant saw it, he ran into a house, and as the other children ran after him they fell over one another's feet and bruised their knees and other limbs. Then he thought to himself, "A hall for play ought to be built here, we will not play in this way," and he said to the boys, "Let us build a hall here where we can stand, sit, or lie in time of wind, hot sunshine, or rain,—let each one of you bring his piece of money." The thousand boys all did so and the Great Being sent for a master-carpenter and gave him the money, telling him to build a hall in that place. He took the money, and levelled the ground and cut posts and spread out the measuring line, but he did not grasp the Great Being's idea; so he told the carpenter how he was to stretch out his line so as to do it properly. He replied, "I have stretched it out according to my practical experience, I cannot do it in any other way." "If you do not know even so much as this how can you take our money and build a hall? Take the line, I will measure and show you," so he made him take the line and himself drew out the plan, and it was done as if Vissakamma had done it. [333] Then he said to the carpenter, "Will you be able to draw out the plan in this way?" "I shall not be able, Sir." "Will you be able to do it by my instructions?" "I shall be able, Sir." Then the Great Being so arranged the hall that there was in one part a place for ordinary strangers, in another a lodging for the destitute, in another a place for the lying-in of destitute women, in another a lodging for stranger Buddhist priests and Brahmins, in another a lodging for other sorts of men, in another a place where foreign merchants should stow their goods, and all these apartments had doors opening
outside. There also he had a public place erected for sports, and a court of justice, and a hall for religious assemblies. When the work was completed he summoned painters, and having himself examined them set them to work at painting beautiful pictures, so that the hall became like Sakka's heavenly palace Sudhammā. Still he thought that the palace was not yet complete, "I must have a tank constructed as well,"—so he ordered the ground to be dug for an architect and having discussed it with him and given him money he made him construct a tank with a thousand bends in the bank and a hundred bathing ghats. The water was covered with the five kinds of lotuses and was as beautiful as the lake in the heavenly garden Nandana. On its bank he planted various trees and had a park made like Nandana. And near this hall he established a public distribution of alms to holy men whether Buddhists or Brahmins, and for strangers and for people from the neighbouring villages.

These actions of his were blazed abroad everywhere and crowds gathered to the place, and the Great Being used to sit in the hall and discuss the right and the wrong of the good or evil circumstances of all the petitioners who resorted there and gave his judgment on each, and it became like the happy time when a Buddha makes his appearance in the world.

Now at that time, when seven years had expired, King Vedeha remembered how the four sages had said that a fifth sage should be born who would surpass them in wisdom, and he said to himself, "Where is he now?" and he sent out his four councillors by the four gates of the city, bidding them to find out where he was. When they went out by the other three gates they saw no sign of the Great Being, but when they went out by the eastern gate they saw the hall and its various buildings and they felt sure at once that only a wise man could have built this palace or caused it to be built, [334] and they asked the people, "What architect built this hall?" They replied, "This palace was not built by any architect by his own power, but by the direction of Mahosadha Pandit, the son of the merchant Sirivaṭṭha." "How old is he?" "He has just completed his seventh year." The councillor reckoned up all the events from the day on which the king saw the dream and he said to himself, "This being fulfils the king's dream," and he sent a messenger with this message to the king: "Mahosadha, the son of the merchant Sirivaṭṭha in the East market town, who is now seven years old, has caused such a hall and tank and park to be made,—shall I bring him into thy presence or not?" When the king heard this he was highly delighted and sent for Senaka, and after relating the account he asked him whether he should send for this sage. But he, being envious of the title, replied, "O king, a man is not to be called a sage merely because he has caused halls and such things to be made; anyone can cause
these things to be made, this is but a little matter." When the king heard his words he said to himself, "There must be some secret reason for all this," and was silent. Then he sent back the messenger with a command that the councillor should remain for a time in the place and carefully examine the sage. The councillor remained there and carefully investigated the sage's actions, and this is the series of the tests or cases of examination:\footnote{[Three verses are here given containing a list of the Tests for committing to memory.]} 1:

1. "The piece of meat." One day when the Great Being was going to the play-hall, a hawk carried off a piece of flesh from the slab of a slaughterhouse and flew up into the air; some lads, seeing it, determined to make him drop it and pursued him. The hawk flew in different directions, and they, looking up, followed behind and wearied themselves, dinging stones and other missiles and stumbling over one another. Then the sage said to them, "I will make him drop it," and they begged him to do so. He told them to look; and then himself with looking up he ran with the swiftness of the wind and trod upon the hawk's shadow and then clapping his hands uttered a loud shout. By his energy that shout seemed to pierce the bird's belly through and through and in its terror he dropped the flesh; and the Great Being, knowing by watching the shadow that it was dropped, [335] caught it in the air before it reached the ground. The people seeing the marvel, made a great noise, shouting and clapping their hands. The minister, hearing of it, sent an account to the king telling him how the sage had by this means made the bird drop the flesh. The king, when he heard of it, asked Senaka whether he should summon him to the court. Senaka reflected, "From the time of his coming I shall lose all my glory and the king will forget my existence, —I must not let him bring him here"; so in envy he said, "He is not a sage for such an action as this, this is only a small matter"; and the king being impartial, sent word that the minister should test him further where he was.

2. "The cattle." A certain man who dwelt in the village of Yavamajjhaka bought some cattle from another village and brought them home. The next day he took them to a field of grass to graze and rode on the back of one of the cattle. Being tired he got down and sat on the ground and fell asleep, and meanwhile a thief came and carried off the cattle. When he woke he saw not his cattle, but as he gazed on every side he beheld the thief running away. Jumping up he shouted, "Where are you taking my cattle?" "They are my cattle, and I am carrying them to the place which I wish." A great crowd collected as they heard the dispute. When the sage heard the noise as they passed by the door of the hall, he sent for them both. When he saw their behaviour

\footnote{[\textit{'Mainasa.}]}
\footnote{[\textit{'Gogo.}]}
he at once knew which was the thief and which the real owner. But though he felt sure, he asked them what they were quarrelling about. The owner said, "I bought these cattle from a certain person in such a village, and I brought them home and put them in a field of grass. This thief saw that I was not watching and came and carried them off. Looking in all directions I caught sight of him and pursued and caught him. The people of such a village know that I bought the cattle and took them." The thief replied, "This man speaks falsely, they were born in my house." The sage said, "I will decide your case fairly; will you abide by my decision?" and they promised so to abide. Then thinking to himself that he must win the hearts of the people he first asked the thief, "What have you fed these cattle with, and what have you given them to drink?" "They have drunk rice gruel and have been fed on sesame flour and kidney beans." Then he asked the real owner, who said, "My lord, how could a poor man like me get rice gruel and the rest? I fed them on grass." The pandit caused an assembly to be brought together and ordered panic seeds to be brought and ground in a mortar and moistened with water and given to the cattle, and they forthwith vomited only grass. He shewed this to the assembly, and then asked the thief, "Art thou the thief or not?" He confessed that he was the thief. He said to him, "Then do not commit such a sin henceforth." But the Bodhisatta's attendants carried the man away and cut off his hands and feet and made him helpless. Then the sage addressed him with words of good counsel, "This suffering has come upon thee only in this present life, but in the future life thou wilt suffer great torment in the different hells, therefore henceforth abandon such practices"; he taught him the five commandments. The minister sent an account of the incident to the king, who asked Senaka, but he advised him to wait, "It is only an affair about cattle and anybody could decide it." The king, being impartial, sent the same command. (This is to be understood in all the subsequent cases,—we shall give each in order according to the list.)

3. "The necklace of thread." A certain poor woman had tied together several threads of different colours and made them into a necklace, which she took off from her neck and placed on her clothes as she went down to bathe in a tank which the pandit had caused to be made. A young woman who saw this conceived a longing for it, took it up and said to her, "Mother, this is a very beautiful necklace, how much did it cost to make? [336] I will make such a one for myself. May I put it on my own neck and ascertain its size?" The other gave her leave, and she put it on her neck and ran off. The elder woman seeing it came quickly out of the water, and putting on her clothes ran after her and seized hold of her dress, crying, "You are running away with a necklace which I made."

1 ['Gasṭhi.']
The other replied, "I am not taking anything of yours, it is the necklace which I wear on my neck"; and a great crowd collected as they heard this. The sage, while he played with the boys, heard them quarrelling as they passed by the door of the hall and asked what the noise was about. When he heard the cause of the quarrel he sent for them both, and having known at once by her countenance which was the thief, he asked them whether they would abide by his decision. On their both agreeing to do so, he asked the thief, "What scent do you use for this necklace?" She replied, "I always use _sabbasanihāraka_ to scent it with." Then he asked the other, who replied, "How shall a poor woman like me get _sabbasanihāraka_? I always scent it with perfume made of _piyasigu_ flowers." Then the sage had a vessel of water brought and put the necklace in it. Then he sent for a perfume-seller and told him to smell the vessel and find out what it smelt of. He directly recognised the smell of the _piyasigu_ flower, and quoted the stanza which has been already given in the first book:

"No omnigatherum it is; only the _kasi_ smells; 
Yon wicked woman told a lie; the truth the gammer tells."

The Great Being told the bystanders all the circumstances and asked each of them respectively, "Art thou the thief? Art thou not the thief?" and made the guilty one confess, and from that time his wisdom became known to the people.

4. "The cotton thread." A certain woman who used to watch cotton fields was watching one day and she took some clean cotton and spun some fine thread and made it into a ball and placed it in her lap. As she went home she thought to herself, "I will bathe in the great sage's tank," so she placed the ball on her dress and went down into the tank to bathe. Another woman saw it, and conceiving a longing for it took it up, saying, "This is a beautiful ball of thread; pray did you make it yourself?" So she lightly snapped her fingers and put it in her lap as if to examine it more closely, and walked off with it. (This is to be told at full as before.) The sage asked the thief, "When you made the ball what did you put inside?" She replied, "A cotton seed." Then he asked the other, and she replied, "A timbaru seed." When the crowd had heard what each said, he untwisted the ball of cotton and found a timbaru seed inside and forced the thief to confess her guilt. The great multitude were highly pleased and shouted their applause at the way in which the case had been decided.

1 A perfume compounded of many different scents.
2 [No. 110, Vol. x. p. 424 ( transl. p. 254). The verse is not there given, but only alluded to. Prof. Cowell does not translate it.]
3 To roll it round.
5. "The son." A certain woman took her son and went down to the sage's tank to wash her face. After she had bathed her son she laid him in her dress and having washed her own face went to bathe. At that moment a female goblin saw the child and wished to eat it, so she took hold of the dress and said, "My friend, this is a fine child, is he your son?" Then she asked if she might give him suck, and on obtaining the mother's consent, she took him and played with him for a while and then tried to run off with him. The other ran after her and seized hold of her, shouting, "Whither are you carrying my child?" The goblin replied, "Why do you touch the child! he is mine." As they wrangled they passed by the door of the hall, and the sage, hearing the noise, sent for them and asked what was the matter. When he heard the story, although he knew at once by her red unwinking eyes that one of them was a goblin, he asked them whether they would abide by his decision. On their promising to do so, he drew a line and laid the child in the middle of the line and bade the goblin seize the child by the hands and the mother by the feet. Then he said to them, "Lay hold of it and pull; the child is hers who can pull it over." They both pulled, and the child, being painèd while it was pulled, uttered a loud cry. Then the mother, with a heart which seemed ready to burst, let the child go and stood weeping. The sage asked the multitude, "Is it the heart of the mother which is tender towards the child or the heart of her who is not the mother?" They answered, "The mother's heart." "Is she the mother who kept hold of the child or she who let it go?" They replied, "She who let it go." "Do you know who she is who stole the child?" "We do not know, O sage." "She is a goblin,—she seized it in order to eat it." When they asked how he knew that he replied, "I knew her by her unwinking and red eyes and by her casting no shadow and by her fearlessness and want of mercy." Then he asked her what she was, and she confessed that she was a goblin. "Why did you seize the child?" "To eat it." "You blind fool," he said, "you committed sin in old time and so were born as a goblin; and now you still go on committing sin, blind fool that you are." Then he exhorted her and established her in the five precepts and sent her away; and the mother blessed him, and saying, "Mayst thou live long, my lord," took her son and went her way.

6. "The black ball." There was a certain man who was called Golakkāla,—now he got the name gola 'ball' from his dwarfish size, and kāla from his black colour. He worked in a certain house for seven years and obtained a wife, and she was named Dīghatāla. One day he said to her, "Wife, cook some sweetmeats and food, we will pay a visit to your parents." At first she opposed the plan, saying, "What have I to do with parents now?" but after the third time of asking he induced her to cook some cakes, and having taken some provisions and a present he
set out on the journey with her. In the course of the journey he came to a stream which was not really deep, but they, being both afraid of water, dared not cross it and stood on the bank. Now a poor man named Dīghāpiṭṭhi came to that place as he walked along the bank, and when they saw him they asked him whether the river was deep or shallow. Seeing that they were afraid of the water he told them that it was very deep and full of voracious fish. "How then will you go across it?" "I have struck up a friendship with the crocodiles and monsters that live here, and therefore they do not hurt me." "Do take us with you," they said. When he consented they gave him some meat and drink; and when he finished his meal he asked them which he should carry over first. "Take your sister first and then take me," said Golaḥaṭā. Then the man placed her on his shoulders and took the provisions and the present and went down into the stream. When he had gone a little way, he crouched down and walked along in a bent posture. Golaḥaṭā, as he stood on the bank, thought to himself, "This stream must indeed be very deep; if it is so difficult for even such a man as Dīghāpiṭṭhi, it must be impassable for me." When the other had carried the woman to the middle of the stream, he said to her, "Lady, I will cherish you, and you shall live bravely arrayed with fine dresses and ornaments and men-servants and maid-servants; what will this poor dwarf do for you? listen to what I tell you." She listened to his words and ceased to love her husband, and being at once infatuated with the stranger, she consented, saying, "If you will not abandon me, I will do as you say." So when they reached the opposite bank, they amused themselves and left Golaḥaṭā, bidding him stay where he was. While he stood there looking on, they ate up the meat and drink and departed. When he saw it, he exclaimed, "They have struck up a friendship and are running away, leaving me here." [338] As he ran backwards and forwards he went a little way into the water and then drew back again in fear, and then in his anger at their conduct, he made a desperate leap, saying, "Let me live or die," and when once fairly in, he discovered how shallow the water was. So he crossed it and pursued him and shouted, "You wicked thief, whither are you carrying my wife?" The other replied, "How is she your wife? she is mine"; and he seized him by the neck and whirled him round and threw him off. The other laid hold of Dīghaṭāla’s hand and shouted, "Stop, where are you going? you are my wife whom I got after working for seven years in a house"; and as he thus disputed he came near the hall. A great crowd collected. The Great Being asked what the noise was about, and having sent for them and heard what each said he asked whether they would abide by his decision. On their both agreeing to do so, he sent for Dīghapiṭṭhi and asked him his name. Then he asked his wife’s name, but he, not knowing what it was, mentioned some other name.
Then he asked him the names of his parents and he told them, but when he asked him the names of his wife's parents he, not knowing, mentioned some other names. The Great Being put his story together and had him removed. Then he sent for the other and asked him the names of all in the same way. He, knowing the truth, gave them correctly. Then he had him removed and sent for Dīghatālā and asked her what her name was and she gave it. Then he asked her her husband's name and she, not knowing, gave a wrong name. Then he asked her her parents' names and she gave them correctly, but when he asked her the names of her husband's parents' names, she talked at random and gave wrong names. Then the sage sent for the other two and asked the multitude, "Does the woman's story agree with Dīghapiṭṭhi or Gojakāla?" They replied, "With Gojakāla." Then he pronounced his sentence, "This man is her husband, the other is a thief"; and when he asked him he made him confess that he had acted as the thief.

7. "The chariot." A certain man, who was sitting in a chariot, alighted from it to wash his face. At that moment Sakka was considering and as he beheld the sage he resolved that he would make known the power and wisdom of Mahosadha the embryo Buddha. So he came down in the form of a man, and followed the chariot holding on behind. The man who sat in the chariot asked, "Why have you come?" He replied, "To serve you." The man agreed, and dismounting from the chariot went aside at a call of nature. Immediately Sakka mounted in the chariot and went off at speed. The owner of the chariot, his business done, returned; and when he saw Sakka hurrying away with the chariot, he ran quickly behind, crying, "Stop, stop, where are you taking my chariot?" Sakka replied, "Your chariot must be another, this is mine." Thus wrangling they came to the gate of the hall. The sage asked, "What is this?" and sent for him: as he came, by his fearlessness and his eyes which winked not, the sage knew that this was Sakka and the other was the owner. Nevertheless he enquired the cause of the quarrel, and asked them, "Will you abide by my decision?" They said, "Yes." He went on, "I will cause the chariot to be driven, and you must both hold on behind: the owner will not let go, the other will." Then he told a man to drive the chariot, and he did so, the others holding on behind. The owner went a little way, then being unable to run further he let go, but Sakka went on running with the chariot. When he had recalled the chariot, the sage said to the people: "This man ran a little way [339] and let go; the other ran out with the chariot and came back with it, yet there is not a drop of sweat on his body, no panting, he is fearless, his eyes wink not—

1 [Here Prof. Cowell's MS. comes to an end, and the mark remains in his copy of the text.]
2 Read चामिहो.
this is Sakka, king of the gods.” Then he asked, “Are you king of the
gods?” “Yes.” “Why did you come here?” “To spread the fame of
your wisdom, O sage!” “Then,” said he, “don’t do that kind of thing
again.” Now Sakka revealed his power by standing poised in the air, and
praised the sage, saying, “A wise judgment this!” So he went to his
own place. Then the minister unsummoned went to the king, and said,
“O great king, thus was the Chariot Question resolved: and even Sakka
was subdued by him; why do you not recognise superiority in men?” The
king asked Senaka, “What say you, Senaka, shall we bring the sage here?”
Senaka replied, “That is not all that makes a sage. Wait awhile: I will
test him and find out.”

8. “The pole.” So one day, with a view of testing the sage, they
fetch a an acacia pole, and cutting off about a span, they had it nicely
smoothed by a turner, and sent it to the East Market-town, with this
message: “The people of the Market-town have a name for wisdom. Let
them find out then which end is the top and which the root of this stick.
If they cannot, there is a fine of a thousand pieces.” The people gathered
gether but could not find it out, and they said to their foreman,
“Perhaps Mahosadha the sage would know; send and ask him.” The
foreman sent for the sage from his playground, and told him the matter,
how they could not find it out but perhaps he could. The sage thought in
himself, “The king can gain nothing from knowing which is the top and
which is the root; no doubt it is sent to test me.” He said, “Bring it
here, my friends, I will find out.” Holding it in his hand, he knew which
was the top and which the root; yet to please the heart of the people, he
sent for a pot of water, and tied a string round the middle of the stick,
and holding it by the end of the string he let it down to the surface of the
water. The root being heavier sank first. Then he asked the people,
“Is the root of a tree heavier, or the top?” “The root, wise sir!” “See
then, this part sinks first, and this is therefore the root.” By this mark
he distinguished the root from the top. The people sent it back to the
king, distinguishing which was the root and which was the top. The king
was pleased, and asked, who had found it out? They said, “The sage
Mahosadha, son of foreman Sirivaddhi.” “Senaka, shall we send for
him?” he asked. “Wait, my lord,” he replied, “let us try him in another
way.”

9. “The head.” One day, two heads were brought, one a woman’s
and one a man’s; these were sent to be distinguished, with a fine of a
thousand pieces in case of failure. The villagers could not decide and
asked the Great Being. He recognised them at sight, because, they say,
the sutures in a man’s head are straight, and in a woman’s head they are
crooked. By this mark he told which was which; and they sent back to
the king. The rest is as before.
10. "The snake." One day a male and a female snake were brought, and sent for the villagers to decide which was which. They asked the sage, and he knew at once when he saw them; for the tail of the male snake is thick, that of the female is thin; the male snake's head is thick, the female's is long; the eyes of the male are big, of the female small, the head of the male is rounded, that of the female cut short. By these signs he distinguished male from female. The rest is as before.

11. "The cock." One day a message was sent to the people of the East Market-town to this effect: "Send us a bull white all over, with horns on his legs, and a hump on the head, which utters his voice at three times unfailingly; otherwise there is a fine of a thousand pieces." Not knowing one, they asked the sage. He said: "The king means you to send him a cock. This creature has horns on his feet, the spurs; a hump on his head, the crest; and crowing thrice utters his voice at three times unfailingly. Then send him a cock such as he describes." They sent one.

12. "The gem." The gem which Sakka gave to King Kusa was octagonal. Its thread was broken, and no one could remove the old thread and put in a new. One day they sent this gem, with directions to take out the old thread and to put in a new; the villagers could do neither the one nor the other, and in their difficulty they told the sage. He bade them fear nothing, and asked for a lump of honey. With this he smeared the two holes in the gem, and twisting a thread of wool, he smeared the end of this also with honey, he pushed it a little way into the hole, and put it in a place where ants were passing. The ants smelling the honey came out of their hole, and eating away the old thread bit hold of the end of the woollen thread and pulled it out at the other end. When he saw that it had passed through, he bade them present it to the king, who was pleased when he heard how the thread had been put in.

13. "The calving." The royal bull was fed up for some months, so that his belly swelled out, his horns were washed, he was anointed with oil, and bathed with turmeric, and then they sent him to the East Market-town, with this message: "You have a name for wisdom. Here is the king's royal bull, in calf; deliver him and send him back with the calf, or else there is a fine of a thousand pieces." The villagers, perplexed what to do, applied to the sage; who thought fit to meet one question with another, and asked, "Can you find a bold man able to speak to the king?" "That is no hard matter," they replied. So they summoned him, and the Great Being said—"Go, my good man, let your hair down loose over your shoulders, and go to the palace gate weeping and lamenting sore."

1 savatthiko? I follow the Burmese version.

2 The Burmese version has "three notes":—"when it crows it gives forth clearly three notes—one short, one middling, and one long."
none but the king, only lament; and if the king sends for you to ask why you lament, say, This seven days my son is in labour and cannot bring forth; O help me! tell me how I may deliver him! Then the king will say, What madness! this is impossible; men do not bear children. Then you must say, If that be true, how can the people of the East Market-town deliver your royal bull of a calf?" As he was bidden, so he did. The king asked who thought of that counter-quip; and on hearing that it was the sage Mahosadha he was pleased.

14. "The boiled rice." Another day, to test the sage, this message was sent: "The people of the East Market-town must send us some boiled rice cooked under eight conditions, and these are—[341] without rice, without water, without a pot, without an oven, without fire, without firewood, without being sent along a road either by woman or man. If they cannot do it, there is a fine of a thousand pieces." The people perplexed applied to the sage; who said, "Be not troubled. Take some broken rice, for that is not rice; snow, for that is not water; an earthen bowl, which is no pot; chop up some wood-blocks, which are no oven; kindle fire by rubbing, instead of a proper fire; take leaves instead of firewood; cook your sour rice, put it in a new vessel, press it well down, put it on the head of a eunuch, who is neither man nor woman, leave the main road and go along a footpath, and take it to the king." They did so; and the king was pleased when he heard by whom the question had been solved.

15. "The sand." Another day, to test the sage, they sent this message to the villagers: "The king wishes to amuse himself in a swing, and the old rope is broken; you are to make a rope of sand, or else pay a fine of a thousand pieces." They knew not what to do, and appealed to the sage, who saw that this was the place for a counter-question. He reassured the people; and sending for two or three clever speakers, he bade them go tell the king: "My lord, the villagers do not know whether the sand-rope is to be thick or thin; send them a bit of the old rope, a span long or four fingers; this they will look at and twist a rope of the same size." If the king replied, "Sand-rope there never was in my house," they were to reply, "If your majesty cannot make a sand-rop, how can the villagers do so?" They did so; and the king was pleased on hearing that the sage had thought of this counter-quip.

16. "The tank." Another day, the message was: "The king desires to disport him in the water; you must send me a new tank covered with water lilies of all five kinds, otherwise there is a fine of a thousand pieces." They told the sage, who saw that a counter-quip was wanted. He sent for several men clever at speaking, and said to them: "Go and play in the water till your eyes are red, go to the palace door with wet hair and wet

1 kapika.
garments and your bodies all over mud, holding in your hands ropes, staves, and clods; send word to the king of your coming, and when you are admitted say to him, Sire, inasmuch as your majesty has ordered the people of the East Market-town to send you a tank, we brought a great tank to suit your taste; but she being used to a life in the forest, no sooner saw the town with its walls, moats, and watch-towers, than she took fright and broke the ropes and off into the forest: we pelted her with clods and beat her with sticks but could not make her come back. Give us then the old tank which your majesty is said to have brought from the forest, and we will yoke them together and bring the other back. The king will say, I never had a tank brought in from the forest, [342] and never send a tank there to be yoked and bring in another! Then you must say, If that is so, how can the villagers send you a tank?" They did so; and the king was pleased to hear that the sage had thought of this.

17. "The park." Again on a day the king sent a message: "I wish to disport me in the park, and my park is old. The people of the East Market-town must send me a new park, filled with trees and flowers." The sage reassured them as before, and sent men to speak in the same manner as above.

18. Then the king was pleased, and said to Senaka: "Well, Senaka, shall we send for the sage?" But he, grudging the other's prosperity, said, "That is not all that makes a sage; wait." On hearing this the king thought, "The sage Mahosadha was wise even as a child, and took my fancy. In all these mysterious tests and counter-quiws he has given answers like a Buddha. Yet such a wise man as this Senaka will not let me summon him to my side. What care I for Senaka? I will bring the man here." So with a great following he set out for the village, mounted upon his royal horse. But as he went the horse put his foot into a hole and broke his leg; so the king turned back from that place to the town. Then Senaka entered the presence and said: "Sire, did you go to the East Market-town to bring the sage back?" "Yes, sir," said the king. "Sire," said Senaka, "you make me as one of no account. I begged you to wait awhile; but off you went in a hurry, and at the outset your royal horse broke his leg." The king had nothing to say to this. Again on a day he asked Senaka, "Shall we send for the sage, Senaka?" "If so, your majesty, don't go yourself but send a messenger, saying, O sage! as I was on my way to fetch you my horse broke his leg: send us a better horse and a more excellent one'. If he takes the first alternative he will come himself, if the second he will send his father. Then will be a problem to test him." The king sent a messenger with this message. The sage on hearing it recognised that the king wished to see himself and

1 asatara no pesetu seffharañ ca. There is a play on the words; asatara may mean a mule, or a calf.
his father. So he went to his father, and said greeting him, “Father, the king wishes to see you and me. You go first with a thousand merchants in attendance; and when you go, go not empty-handed, but take a sandalwood casket filled with fresh ghee. The king will speak kindly to you, and offer you a householder’s seat; take it and sit down. When you are seated, I will come; the king will speak kindly to me and offer me such another seat. Then I will look at you; take the cue and say, rising from your seat, Son Mahosadha the wise, take this seat. Then the question will be ripe for solution.” He did so. On arriving at the palace door he caused his arrival to be made known to the king, and on the king’s invitation, he entered, and greeted the king, and stood on one side. The king spoke to him kindly, and asked where was his son the wise Mahosadha. “Coming after me, my lord.” The king was pleased to hear of his coming, and bade the father sit in a suitable place. He found a place and sat there. [343] Meanwhile the Great Being drest himself in all his splendour, and attended by the thousand youths he came seated in a magnificent chariot. As he entered the town he beheld an ass by the side of a ditch, and he directed some stout fellows to fasten up the mouth of the ass so that it should make no noise, to put him in a bag and carry him on their shoulders. They did so; the Bodhisat entered the city with his great company. The people could not praise him enough. “This,” they cried, “is the wise Mahosadha, the merchant Sirivaddhaka’s son; this they say is he, who was born holding a herb of virtue in his hand; he it is who knew the answers to so many problems set to test him.” On arriving before the palace he sent in word of his coming. The king was pleased to hear it and said, “Let my son the wise Mahosadha make haste to come in.” So with his attendants he entered the palace and saluted the king and stood on one side. The king delighted to see him spoke to him very sweetly, and bade him find a fit seat and sit down. He looked at his father, and his father at this cue uprose from his seat and invited him to sit there, which he did. Thereupon the foolish men who were there, Senaka, Pukkusa, Kāvinda, Devinda, and others, seeing him sit there, clapt their hands and laughed loudly and cried, “This is the blind fool they call wise! He has made his father rise from his seat, and sits there himself! Wise he should not be called surely.” The king also was crestfallen. Then the Great Being said, “Why, my lord! are you sad?” “Yes, wise sir, I am sad. I was glad to hear of you, but to see you I am not glad.” “Why so?” “Because you have made your father rise from his seat, and sit there yourself.” “What, my lord! do you think that in all cases the sire is better than the sons?” “Yes, sir.” “Did you not send word to me to bring you the better horse or the more excellent horse?” So saying he rose up and looking towards the young fellows, said, “Bring in the ass you have brought.” Placing this ass
before the king he went on, "Sire, what is the price of this ass?" The king said, "If it be serviceable, it is worth eight rupees. But if he get a mule colt out of a thoroughbred Sindh mare, what will the price of it be?" "It will be priceless." "Why do you say that, my lord? Have you not just said that in all cases the sire is better than the sons? By your own saying the ass is worth more than the mule colt. Now have not your wise men clapt their hands and laughed at me because they did not know that? What wisdom is this of your wise men! where did you get them?" And in contempt for all four of them he address the king in this stanza of the First Book:

"Thinkest thou that the sire is always better than the son, O excellent king? Then is yon creature better than the mule; the ass is the mule's sire?"

After this said, [344] he went on, "My lord, if the sire is better than the son, take my sire into your service; if the son is better than the sire, take me." The king was delighted; and all the company cried out applauding and praising a thousand times—"Well indeed has the wise man solved the question." There was cracking of fingers and waving of a thousand scarves: the four were crestfallen.

Now no one knows better than the Bodhisat the value of parents. If one ask then, why he did so: it was not to throw contempt on his father, but when the king sent the message, send the better horse or the more excellent horse," he did thus in order to solve that problem, and to make his wisdom to be recognised, and to take the shine out of the four sages.

The king was pleased; and taking the golden vase filled with scented water, poured the water upon the merchant's hand, saying, "Enjoy the East Market-town as a gift from the king.—Let the other merchants," he went on, "be subordinate to this." This done he sent to the mother of the Bodhisat all kinds of ornaments. Delighted as he was at the Bodhisat's solution of the Ass Question, he wished to make the Bodhisat as his own son, and to the father said, "Good sir, give me the Great Being to be my son." He replied, "Sire, very young is he still; even yet his mouth smells of milk: but when he is old, he shall be with you." The king said however, "Good sir, henceforth you must give up your attachment to the boy; from this day he is my son. I can support my son, so go your ways." Then he sent him away. He did obeisance to the king, and embraced his son, and throwing his arms about him kissed him upon the head, and gave him good counsel. The boy also bade his father farewell, and begged him not to be anxious, and sent him away.

The king then asked the sage, whether he would take his meals inside the palace or without it. He thinking that with so large a retinue it

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1 Vol. i. p. 474 (trans., p. 254); cf. i. p. 58. See also Miilinda, 205.
2 The metre shows corruption; I do not understand hausi.
3 'Gadrabha-paño nittthito.'
were best to have his meals outside the palace, replied to that effect. Then the king gave him a suitable house, and providing for the maintenance of the thousand youths and all, gave him all that was needful. From that time the sage attended upon the king.

19. Now the king desired to test the sage. At that time there was a precious jewel in a crow’s nest on a palm-tree which stood on the bank of a lake near the southern gate, and the image of this jewel was to be seen reflected upon the lake. They told the king that there was a jewel in the lake. He sent for Senaka, [345] saying, “They tell me there is a jewel in the lake; how are we to get it?” Senaka said, “The best way is to drain out the water.” The king instructed him to do so; and he collected a number of men, and got out the water and mud, and dug up the soil at the bottom—but no jewel could he see. But when the lake was again full, there was the reflexion of the jewel to be seen once more. Again Senaka did the same thing, and found no jewel. Then the king sent for the sage, and said, “A jewel has been seen in the lake, and Senaka has taken out the water and mud and dug up the earth without finding it, but no sooner is the lake full than it appears again. Can you get hold of it?” He replied, “That is no hard task, sire, I will get it for you.” The king was pleased at this promise, and with a great following he went to the lake, ready to see the might of the sage’s knowledge. The Great Being stood on the bank, and looked. He perceived that the jewel was not in the lake, but must be in the tree, and he said aloud, “Sire, there is no jewel in the tank.” “What! is it not visible in the water?” So he sent for a pail of water, and said, “Now my lord, see—is not this jewel visible both in the pail and the lake?” “Then where can the jewel be?” “Sire, it is the reflexion which is visible both in the lake and in the pail, but the jewel is in a crow’s nest in this palm-tree: send up a man and have it brought down.” The king did so: the man brought down the jewel, and the sage put it into the king’s hand. All the people applauded the sage and mocked at Senaka—“Here’s a precious jewel in a crow’s nest up a tree, and Senaka makes strong men dig out the lake! Surely a wise man should be like Mahasadhā!” Thus they praised the Great Being; and the king being delighted with him, gave him a necklace of pearls from his own neck, and strings of pearls to the thousand boys, and to him and his retinue he granted the right to wait upon him without ceremony.

Again, on a day the king went with the sage into the park; [346] when a chameleon, which lived on the top of the arched gateway, saw the king approach and came down and lay flat upon the ground. The king seeing this asked, “What is he doing, wise sire?” “Paying respect to

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1 There is no need to add na, as the editor suggests.
2 'Ekānottarati-pāñcho nīśhito'; end of the Nineteen Problems.
you, sire." "If so, let not his service be without reward; give him a largess." "Sir, a largess is of no use to him; all he wants is something to eat." "And what does he eat?" "Meat, sire." "How much ought he to have?" "A farthing's worth, sire." "A farthing's worth is no gift from a king," said the king, and he sent a man with orders to bring regularly and give to the chameleon a half-anna's worth of meat. This was done thereafter. But on a fast day, when there is no killing, the man could find no meat; so he bored a hole through the half-anna piece, and strung it upon a thread, and tied it upon the chameleon's neck. This made the creature proud. That day the king again went into the park; but the chameleon as he saw the king draw near, in pride of wealth made himself equal to the king, thinking within himself—"You may be very rich, Vedeha, but so am I." So he did not come down, but lay still on the archway, stroking his head. The king seeing this said, "Wise sir, this creature does not come down to-day as usual; what is the reason?" and he recited the first stanza:

"Yon chameleon used not to climb upon the archway: explain, Mahosadha, why the chameleon has become stiff-necked."

The sage perceived that the man must have been unable to find meat on this fast day when there was no killing, and that the creature must have become proud because of the coin hung about his neck; so he recited this stanza:

"The chameleon has got what he never had before, a half-anna piece; hence he despises Vedeha lord of Mithilā."

[347] The king sent for the man and questioned him, and he told him all about it truly. Then he was more than ever pleased with the sage, who (it seemed) knew the idea of the chameleon, without asking any questions, with a wisdom like the supreme wisdom of a Buddha; so he gave him the revenue taken at the four gates. Being angry with the chameleon, he thought of discontinuing the gift, but the sage told him that it was unfitting and dissuaded him.

Now a lad Piṅguttara living in Mithilā came to Takkasila, and studied under a famous teacher, and soon completed his education; then after diligent study he proposed to take leave of his teacher and go. But in this teacher's family there was a custom, that if there should be a daughter ripe for marriage she should be given to the eldest pupil. This teacher had a daughter beautiful as a nymph divine, so he said, "My son, I will give you my daughter and you shall take her with you." Now this lad was unfortunate and unlucky, but the girl was very lucky. When he saw her he did not care for her; but though he said so, he agreed, not wishing to disregard his master's words, and the brahmin married the

1 'Kakantaka-poñho nijjhiṁa.' Here endeth the Chameleon Question,
daughter to him. Night came, when he lay upon the prepared bed; no sooner had she got into the bed than up he got groaning and lay down upon the floor. She got out and lay beside him, then he got up and went to bed again; when she came into the bed again he got out—for ill luck cannot mate with good luck. So the girl stayed in bed and he stayed on the ground. Thus they spent seven days. Then he took leave of his teacher and departed taking her with him. On the road there was not so much as an exchange of talk between them. Both unhappy they came to Mithila. Not far from the town, Piṅguttara saw a fig-tree covered with fruit, and being hungry he climbed up and ate some of the figs. The girl also being hungry came to the foot of the tree and called out—"Throw down some fruit for me too." "What!" says he, "have you no hands or feet? Climb up and get it yourself." She climbed up also and ate. No sooner did he see that she had climbed than he came down quickly, [348] and piled thorns around the tree, and made off saying to himself—"I have got rid of the miserable woman at last." She could not get down, but remained sitting where she was. Now the king, who had been amusing himself in the forest, was coming back to town on his elephant in the evening time when he saw her, and fell in love; so he sent to ask had she a husband or no. She replied, "Yes, I have a husband to whom my family gave me; but he has gone away and left me here alone." The courtier told this tale to the king, who said, "Treasure trove belongs to the Crown." She was brought down and placed on the elephant and conveyed to the palace, where she was sprinkled with the water of consecration as his queen consort. Dear and darling she was to him; and the name Udumbarā or Queen Fig was given to her because he first saw her upon a fig-tree.

One day after this, they who dwelt by the city gate had to clean the road for the king to go disporting into his park; and Piṅguttara, who had to earn his living, tucked up his clothes and set to work clearing the road with a hoe. Before the road was clean the king with Queen Udumbarā came along in a chariot; and the queen seeing the wretch clearing the road could not restrain her triumph, but smiled to see the wretch there. The king was angry to see her smile, and asked why she did so. "My lord," she said, "that road-cleaner fellow is my former husband, who made me climb up the fig-tree and then piled thorns about it and left me; when I saw him I could not help feeling triumphant at my good fortune, and smiled to see the wretch there." The king said, "You lie, you laughed at someone else, and I will kill you!" And he drew his sword. She was alarmed and said, "Sire, pray ask your wise men!" The king asked Senaka whether he believed her. "No, my lord, I do not," said Senaka, "for who would leave such a woman if he once possess her?" When she heard this she was more frightened than ever. But the king
thought, "What does Senaka know about it? I will ask the sage"; and asked him reciting this stanza:\footnote{See Vol. II. p. 116.}

"Should a woman be virtuous and fair, and a man not desire her—do you believe it Mahosadha?"

[349] The sage replied:

"O king, I do believe it: the man would be an unlucky wretch; good luck and ill luck never can mate together."

These words allayed the king's anger, and his heart was calmed, and much pleased he said, "O wise man! if you had not been here, I should have trusted the words of that fool Senaka and lost this precious woman; you have saved me my queen." He recompensed the sage with a thousand pieces of money. Then the queen said to the king respectfully, "Sire, it is all through this wise man that my life has been saved; grant me the boon, that I may treat him as my youngest brother." "Yes, my queen, I consent, the boon is granted." "Then, my lord, from this day I will eat no dainties without my brother, from this day in season and out of season my door shall be open to send him sweet food—this boon I crave." "You may have this boon also, my lady," quoth the king. Here endeth the Question of Good and Bad Luck.\footnote{Sirikājaṣagī-panho nīphito.}

Another day, the king after breakfast was walking up and down in the long walk when he saw through a doorway a goat and a dog making friends. Now this goat was in the habit of eating the grass thrown to the elephants beside their stable before they touched it; the elephant-keepers beat it and drove it away; and as it ran away bleating, one man ran quickly after and struck it on the back with a stick. The goat with its back humped in pain went and lay down by the great wall of the palace, on a bench. Now there was a dog which had fed all its days upon the bones, skin, and refuse of the royal kitchen. That same day the cook had finished preparing the food, and had dished it up, and while he was wiping the sweat off his body the dog could no longer bear the smell of the meat and fish, and entered the kitchen, pushed off the cover \footnote{350} and began eating the meat. But the cook hearing the noise of the dishes ran in and saw the dog: he clapt to the door and beat it with sticks and stones. The dog dropped the meat from his mouth and ran off yelping; and the cook seeing him run, ran after and struck him full on the back with a stick. The dog humping his back and holding up one leg came to the place where the goat was lying. Then the goat said, "Friend, why do you hump your back? Are you suffering from colic?" The dog replied, "You are humping your back too, have you an attack of colic?" He told his tale. Then the goat added, "Well, can you ever go to the kitchen again?" "No, it is as
much as my life’s worth. — Can you go to the stable again?"  "No
more than you, ’tis as much as my life’s worth." Well, they began to
wonder how they could live. Then the goat said, "If we could manage
to live together I have an idea."  "Pray tell it."  "Well, sir, you must
go to the stable; the elephant-keepers will take no notice of you, for
(think they) he eats no grass; and you must bring me my grass. I will
go to the kitchen, and the cook will take no notice of me, thinking that
I eat no meat, so I will bring you your meat."  "That’s a good plan,"
said the other, and they made a bargain of it: the dog went to the stable
and brought a bundle of grass in his teeth and laid it beside the great
wall; the other went to the kitchen and brought away a great lump of
meat in his mouth to the same place. The dog ate the meat and the goat
ate the grass; and so by this device they lived together in harmony by
the great wall. When the king saw their friendship he thought—"Never
have I seen such a thing before. Here are two natural enemies living in
friendship together. I will put this in the form of a question to my wise
men; those who cannot understand it I will banish from the realm, and
if anyone guesses it [351] I will declare him the sage incomparable and
shew him all honour. There is no time to-day; but to-morrow when they
come to wait upon me I will ask them the question. So next day when
the wise men had come to wait upon him, he put his question in these
words:

"Two natural enemies, who never before in the world could come within
seven paces of each other, have become friends and go inseparable. What is
the reason?"

After this he added another stanza:

"If this day before noon you cannot solve me this question, I will banish
you all. I have no need of ignorant men."

Now Senaka was seated in the first seat, the sage in the last; and
thought the sage to himself, "This king is too slow of wit to have thought
out this question by himself, he must have seen something. If I can get
one day’s grace I will solve the riddle. Senaka is sure to find some means
to postpone it for a day." And the other four wise men could see nothing,
being like men in a dark room: Senaka looked at the Bodhisat to
see what he would do, the Bodhisat looked at Senaka. By the way
Mahosadha looked Senaka perceived his state of mind; he sees that even
this wise man does not understand the question, he cannot answer it
to-day but wants a day’s grace; he would fulfil this wish. So he laughed
loudly in a reassuring manner and said, "What, sire, you will banish us
all if we cannot answer your question?"  "Yes, sir."  "Ah, you know
that it is a knotty question, and we cannot solve it; do but wait a little.
A knotty question cannot be solved in a crowd. We will think it over,
and afterwards [352] explain it to you. So let us have a chance.” So he said relying on the Great Being, and then recited these two stanzas:

“In a great crowd, where is a great din of people assembled, our minds are distracted, our thoughts cannot concentrate, and we cannot solve the question. But alone, calm in thought, apart they will go and ponder on the matter, in solitude grappling with it firmly, then they will solve it for thee, O lord of men.”

The king, exasperated though he was at his speech, said, threatening them, “Very well, think it over and tell me; if you do not, I will banish you.” The four wise men left the palace, and Senaka said to the others, “Friends, a delicate question this which the king has put; if we cannot solve it there is great fear for us. So take a good meal and reflect carefully.” After this they went each to his own house. The sage on his part rose and sought out Queen Udumbarā, and to her he said, “O queen, where was the king most of to-day and yesterday?” “Walking up and down the long walk, good sir, and looking out of the window.” “Ah,” thought the Bodhisat, “he must have seen something there.” So he went to the place and looked out and saw the doings of the goat and the dog. “The king’s question is solved!” he concluded, and home he went. The three others found out nothing, and came to Senaka, who asked, “Have you found out the question?” “No, master.” “If so, the king will banish you, and what will you do?” “But you have found it out?” “Indeed no, not I.” “If you cannot find it out, how can we? We roared like lions before the king, and said, Let us think and we will solve it; and now if we cannot, he will be angry. What are we to do?” “This question is not for us to solve: [353] no doubt the sage has solved it in a hundred ways.” “Then let us go to him.” So they came all four to the Bodhisat’s door, and sent to announce their coming, and entering spoke politely to him; then standing on one side they asked the Great Being, “Well, sir, have you thought out the question?” “If I have not, who will? Of course I have.” “Then tell us too.” He thought to himself, “If I do not tell them, the king will banish them, and will honour me with the seven precious things. But let not these fools perish—I will tell them.” So he made them sit down on low seats, and to uplift their hands in salutation, and without telling them what the king had really seen, he composed four stanzas, and taught them one each in the Pāli language, to recite when the king should ask them, and sent them away. Next day they went to wait on the king, and sat where they were told to sit, and the king asked Senaka, “Have you solved the question, Senaka?” “Sire, if I do not know it who can?” “Tell me, then.” “Listen, my lord,” and he recited a stanza as he had been taught:

“Young beggars and young princes like and delight in ram’s flesh; dog’s flesh they do not eat. Yet there might be friendship betwixt ram and dog.”

1 The words mañño and uhabba mean ‘ram,’ and I have translated them literally in the following stanzas, reserving ‘goat’ for åjaka.
Although Senaka recited the stanza he did not know its meaning; but the king did because he had seen the thing. "Senaka has found it out," he thought; and then turned to Pukkusa and asked him. "What am I not a wise man?" asked Pukkusa, and recited his stanza as he had been taught:

"They take off a goatskin to cover the horse's back withal, but a dogskin they do not use for covering: yet there might be friendship betwixt ram and dog."

[354] Neither did he understand the matter, but the king thought he did because he had seen the thing. Then he asked Kāvinda and he also recited his stanza:

"Twisted horns hath a ram, the dog hath none at all; one eateth grass, one flesh: yet there might be friendship betwixt ram and dog."

"He has found it out too," thought the king, and passed on to Devinda; who with the others recited his stanza as he had been taught:

"Grass and leaves doth the ram eat, the dog neither grass nor leaves; the dog would take a hare or a cat: yet there might be friendship betwixt ram and dog."

Next the king questioned the sage: "My son, do you understand this question?" "Sire, who else can understand it from Avici to Bhavagga, from lowest hell to highest heaven?" "Tell me, then." "Listen, sire!" and he made clear his knowledge of the fact by reciting these two stanzas:

"The ram, with eight half-feet on his four feet, and eight hooves, unobserved, brings meat for the other, and he brings grass for him. The chief of Videha, the lord of men, on his terrace beheld with his own eyes the interchange of food given by each to the other, between bow-wow and full-mouth."

[355] The king, not knowing that the others had their knowledge through the Bodhisat, was delighted to think that all five had found out the riddle each by his own wisdom, and recited this stanza:

"No small gain is it that I have men so wise in my house. A matter profound and sublime they have penetrated with noble speech, the clever men!"

So he said to them, "One good turn deserves another," and made his return in the following stanza:

"To each I give a chariot and a she-mule, to each a rich village, very choice, these I give to all the wise men, delighted at their noble speech."

All this he gave. Here endeth the Question of the Goat in the Twelfth Book.

1 I have transposed the two last lines, to suit the obvious sense; the grammar is incorrect as they stand. One might almost suppose that Senaka was reciting his verse learnt by rote.

8 Mepalka-pañho: see iv. 186 (trans., p. 115).
But Queen Udumbari knew that the others had got their knowledge of the question through the sage; and thought she, "The king has given the same reward to all five, like a man who makes no difference between peas and beans. Surely my brother should have had a special reward." So she went and asked the king, "Who discovered the riddle for you, sire?" "The five wise men, madam." "But my lord, through whom did the four get their knowledge?" "I do not know, madam." "Sire, what do those men know! It was the sage—who wished that these fools should not be ruined through him, and taught them the problem. [356] Then you give the same reward to them all. That is not right; you should make a distinction for the sage." The king was pleased that the sage had not revealed that they had their knowledge through him, and being desirous of giving him an exceeding great reward, he thought, "Never mind: I will ask my son another question, and when he replies, I will give him a great reward." Thinking of this he hit on the Question of Poor and Rich.

One day, when the five wise men had come to wait upon him, and when they were comfortably seated, the king said, "Senaka, I will ask a question." "Do, sire." Then he recited the first stanza in the Question of Poor and Rich:

"Endowed with wisdom and bereft of wealth, or wealthy and without wisdom—I ask you this question, Senaka: Which of these two do clever men call the better?"

Now this question had been handed down from generation to generation in Senaka's family, so he replied at once:

"Verily, O king, wise men and fools, men educated or uneducated, do service to the wealthy, although they be high-born and he be base-born. Beholding this I say: The wise is mean, and the wealthy is better."

The king listened to this answer; then without asking the other three, he said to the sage Mahosadha who sat by:

"Thee also I ask, lofty in wisdom, Mahosadha, who knowest all the Law: A fool with wealth or a wise man with small store, which of the two do clever men call the better?"

[357] Then the Great Being replied, "Hear, O king:

"The fool commits sinful acts, thinking 'In this world I am the better'; he looks at this world and not at the next, and gets the worst of it in both. Beholding this I say: The wise is better than the wealthy fool."

This said, the king looked at Senaka: "Well, you see Mahosadha says the wise man is the best." Senaka said, "Your majesty, Mahosadha is a child; even now his mouth smells of milk. What can he know?" and he recited this stanza:

"Science does not give riches, nor does family or personal beauty. Look at that idiot Gorimanda greatly prospering, because Luck favours the wretch. Beholding this I say: The wise is mean, the wealthy is better."

1 Read siri hitam as two words.
[358] Hearing this the king said, "What now, Mahosadha my son?" He answered, "My lord, what does Senaka know? He is like a crow where rice is scattered, like a dog trying to lap up milk: sees himself but sees not the stick which is ready to fall upon his head. Listen, my lord," and he recited this stanza:

"He that is small of wit, when he gets wealth, is intoxicated: struck by misfortune he becomes stupefied: struck by ill luck or good luck as chance may come, he writhe like a fish in the hot sun. Beholding this I say: The wise is better than the wealthy fool."

"Now then, master!" said the king on hearing this. Senaka said, "My lord, what does he know? Not to speak of men, it is the fine tree full of fruit which the birds go after," and he recited this stanza:

"As in the forest, the birds gather from all quarters to the tree which has sweet fruit, so to the rich man who has treasure and wealth crowds flock together for their profit. Beholding this I say: The wise is mean, the wealthy is the better."

"Well, my son, what now?" the king asked. The sage answered, "What does that pot-belly know? Listen, my lord," and he recited this stanza:

"The powerful fool does not well to win treasure by violence; roar loud as he will, they! drag the simpleton off to hell. [359] Beholding this I say: The wise is better than the wealthy fool."

Again the king said, "Well, Senaka?" to which Senaka replied:

"Whate’er may pour themselves into the Ganges, all these lose name and kind. The Ganges falling into the sea, is no longer to be distinguished. So the world is devoted to wealth. Beholding this I say: The wise is mean, the rich is better."

Again the king said, "Well, sage?" and he answered, "Hear, O king!" with a couple of stanzas:

"This mighty ocean of which he spoke, whereinto always flow rivers innumerable, this sea beating incessantly on the shore can never pass over it, mighty ocean though it be. So it is with the chatterings of the fool: his prosperity cannot overpass the wise. Beholding this I say: The wise is better than the prosperous fool."

[360] "Well, Senaka?" said the king. "Hear, O king?" said he, and recited this stanza:

"A wealthy man in high position may lack all self-control, but if he says anything to others, his word has weight in the midst of his kinsfolk; but wisdom has not that effect for the man without wealth. Beholding this I say: The wise is mean, the rich is better."

"Well, my son?" said the king again. "Listen, sire! what does that stupid Senaka know?" and he recited this stanza:

"For another’s sake or his own the fool and small of wit speaks falsely; he is put to shame in the midst of company, and hereafter he goeth to misery. Beholding this I say: The wise is better than the wealthy fool."

1 Le. 'nirayaapatā,' the guardians of hell.
Then Senaka recited a stanza:

"Even if one be of great wisdom, but without rice or grain, and needy, should he say anything, his word has no weight in the midst of his kinsfolk, [361] and prosperity does not come to a man for his knowledge. Beholding this I say: The wise is mean, the rich is better."

Again the king said, "What say you to that, my son?" And the sage replied, "What does Senaka know? he looks at this world, not the next," and he recited this stanza:

"Not for his own sake nor another's does the man of great wisdom speak a lie; he is honoured in the midst of the assembly, and hereafter he goes; happiness. Beholding this I say: The wise is better than the wealthy fool."

Then Senaka recited a stanza:

"Elephants, kine, horses, jewelled earrings, women, are found in rich families; these all are for the enjoyment of the rich man without supernatural power. Beholding this I say: The wise is mean, the rich is better."

The sage said, "What does he know?" and continuing to explain the matter he recited this stanza:

"The fool, who does thoughtless acts and speaks foolish words, the unwise, is cast off by Fortune as a snake casts the old skin. Beholding this I say: The wise is better than the wealthy fool."

[362] "What now!" asked the king then; and Senaka said, "My lord, what can this little boy know? Listen!" and he recited this stanza, thinking that he would silence the sage:

"We are five wise men, venerable sir, all waiting upon you with gestures of respect; and you are our lord and master, like Sakka, lord of all creatures, king of the gods. Beholding this I say: The wise is mean, the rich is better."

When the king heard this he thought, "That was neatly said of Senaka; I wonder whether my son will be able to refute it and to say something else." So he asked him, "Well, wise sir, what now?" But this argument of Senaka's there was none able to refute except the Bodhisat; so the Great Being refuted it by saying, "Sire, what does this fool know? He only looks at himself and knows not the excellence of wisdom. Listen, sire," and he recited this stanza:

"The wealthy fool is but the slave of a wise man, when questions of this kind arise; when the sage solves it cleverly, then the fool falls into confusion. Beholding this I say: The wise is better than the wealthy fool."

As if he drew forth golden sand from the foot of Sinern, as though he bought the full moon up in the sky, so did he set forth this argument, so did the Great Being show his wisdom. Then the king said to Senaka, "Well, Senaka, cap that if you can!" But like one who had used up all the corn in his granary, he sat without answer, disturbed, [363] grieving.

<sup>1</sup> *andaylo*. Following the Burmese version I derive this from *nāti*, a measure (of rice, etc.).
If he could have produced another argument, even a thousand stanzas would not have finished this Birth. But when he remained without an answer, the Great Being went on with this stanza in praise of wisdom, as though he poured out a deep flood:

"Verily wisdom is esteemed of the good; wealth is beloved because men are devoted to enjoyment. The knowledge of the Buddhas is incomparable, and wealth never surpasses wisdom."

Hearing this the king was so pleased with the Great Being's solution of the question, that he rewarded him with riches in a great shower, and recited a stanza:

"Whatsoever I asked he has answered me, Mahosadha, the only preacher of the Law. A thousand kine, a bull and an elephant, and ten chariots drawn by thoroughbreds, and sixteen excellent villages, here I give thee, pleased with thy answer to the question."

Here endeth the Question of Rich and Poor (Book xx).

From that day the Bodhisat's glory was great, and Queen Udumbara managed it all. When he was sixteen she thought: "My young brother has grown up, and great is his glory; we must find a wife for him." This she said to the king, and the king was well pleased. "Very good," said he, "tell him." [364] She told him, and he agreed, and she said, "Then let us find you a bride, my son." The Great Being thought, "I should never be satisfied if they choose me a wife; I will find one for myself." And he said, "Madam, do not tell the king for a few days, and I will go seek a wife to suit my taste, and then I will tell you." "Do so, my son," she replied. He took leave of the queen, and went to his house, and informed his companions. Then he got by some means the outfit of a tailor, and alone went out by the northern gate into North Town. Now in that place was an ancient and decayed merchant-family, and in this family was a daughter, the lady Amarā, a beautiful girl, wise, and with all the marks of good luck. That morning early, this girl had set out to the place where her father was plowing, to bring him rice-gruel which she had cooked, and it so happened that she went by the same road. When the Great Being saw her coming he thought, "A woman with all lucky marks! If she is unwed she must be my wife." She also when she beheld him thought, "If I could live in the house of such a man, I might restore my family." The Great Being thought, "Whether she be wed or not I do not know: I will ask her by hand-gesture, and if she be wise she will understand." So standing afar off he clenched his fist. She understood that he was asking whether she had a husband, and spread out her hand. Then he went up to her, and asked her name. She said, "My

1 na seems to be wanted before nissiṭṭhasutta.
2 I translate as though Mahosadha; I cannot understand the syntax of the text.
3 Sīrimanda-panho nissiṭṭhīto.
name is that which neither is, nor was, nor ever shall be.” “Madam, there is nothing in the world immortal, and your name must be Amara, the Immortal.” “Even so, master.” “For whom, madam, do you carry that gruel?” “For the god of old time.” “Gods of old time are one’s parents, and no doubt you mean your father.” “So it must be, master.” “What does your father do?” “He makes two out of one.” Now the making two out of one is plowing. “He is plowing, madam.” [365] “Even so, master.” “And where is your father plowing?” “Where those who go come not again.” “The place whence those who go come not again is the cemetery; he is plowing then near a cemetery.” “Even so, master.” “Will you come again to-day, madam?” “If a come I will not come, if a come not I will come.” “Your father, methinks, madam, is plowing by a riverside, and if the flood come you will not come, if it come not you will.” After this interchange of talk, the lady Amara offered him a drink of the gruel. The Great Being, thinking it ungracious to refuse, said he would like some. Then she put down the jar of gruel; and the Great Being thought, “If she offer it to me without first washing the pot and giving me water to wash my hands, I will leave her and go.” But she took up water in the pot and offered him water for washing, placed the pot empty upon the ground not in his hands, stirred up the gruel in the jar, filled the pot with it. But there was not much rice in it, and the Great Being said, “Why, madam, there is very little rice here!” “We got no water, master.” “You mean when your field was in growth, you got no water upon it.” “Even so, master.” So she kept some gruel for her father, and gave some to the Bodhisat. He drank, and gargled his mouth, and said, “Madam, I will go to your house; kindly show me the way.” She did so by reciting a stanza which is given in the First Book:

“The way of the cakes and gruel, and the double-leaf tree in flower, by the hand wherewith I eat I bid thee go, not by that wherewith I eat not: that is the way to the market-town, that secret path you must find.”

Here endeth the Question of the Secret Path.

[366] He reached the house by the way indicated; and Amara’s mother saw him and gave him a seat. “May I offer you some gruel, master?” she asked. “Thank you, mother—sister Amara gave me a little.” She at once recognized that he must have come on her daughter’s account.

1 pubbadavatā nāma mādavātārā.
2 Reading with B4 essarii, or O4 essathā ti.
3 essari in the original, having no subject, might refer to the father, “if he come.”
This increases the subtilty of the riddle.
4 The scholiast explains thus: “Entering the village you will see a cake-shop and then a gruel-shop, further on an ebony tree in flower (korejāra, Bahninā Varigata): take a path to the right (south).” —Channapatha-pātaka niṣṭhito.
The Great Being, when he saw their poverty, said, "Mother, I am a tailor: have you anything to mend?" "Yes, master, but nothing to pay." "There is no need to pay, mother; bring the things and I will mend them." She brought him some old clothes, and each as she brought it the Bodhisat mended. The wise man's business always goes well, you know. He said then, "Go tell the people in the street." She published it abroad in the village; and in one day by his tailoring the Great Being earned a thousand pieces of money. The old dame cooked him a midday meal, and in the evening asked how much she should cook. "Enough, mother, for all those who live in this house." She cooked a quantity of rice with some curry and condiments.

Now Amarā in the evening came back from the forest, bearing a faggot of wood upon her head and leaves on her hip. She threw down the wood before the front door and came in by the back door. Her father returned later. The Great Being ate of a tasteful meal; the girl served her parents before herself eating, washed their feet and the Bodhisat's feet. For several days he lived there watching her. Then one day to test her, he said, "My dear Amarā, take half a measure of rice and with it make me gruel, a cake, and boiled rice." She agreed at once; and husked the rice; with the big grains she made gruel, the middling grains she boiled, and made a cake with the little ones, adding the suitable condiments. She gave the gruel with its condiments to the Great Being; [367] he no sooner took a mouthful of it than he felt its choice flavour thrill through him: nevertheless to test her he said, "Madam, if you don't know how to cook why did you spoil my rice?" and spat it out on the ground. But she was not angry; only gave him the cake, saying, "If the gruel is not good eat the cake." He did the same with that, and again rejecting the boiled rice, said, "If you don't know how to cook why did you waste my property?" As though angry he mixed all three together and smeared them all over her body from the head downwards, and told her to sit at the door. "Very good, master," she said, not angry at all, and did so. Finding that there was no pride in her he said, "Come here, madam." At the first word she came.

When the Great Being came, he had brought with him a thousand rupees and a dress in his betel-nut-bag. Now he took out this dress and placed it in her hands, saying, "Madam, bathe with your companions and put on this dress and come to me." She did so. The sage gave her parents all the money he had brought or earned, and comforted them, and took her back to the town with him. There to test her he made her sit down in the gatekeeper's house, and telling the gatekeeper's wife of his plans, went to his own house. Then he sent for some of his men, and said, "I have left a woman in such and such a house; take a thousand pieces of money with you and test her." He gave them the money and sent them
away. They did as they were bid. She refused, saying, "That is not worth the dust on my master's feet." The men came back and told the result. He sent them again, and a third time; and the fourth time he bade them drag her away by force. They did so, and when she saw the Great Being in all his glory she did not know him, but smiled and wept at the same time as she looked at him. He asked her why she did this. She replied, "Master, I smiled when I beheld your magnificence, and thought that this magnificence was not given you without cause, but for some good deed in a former life: see the fruit of goodness! I thought, and I smiled. But I wept to think that now you would sin against the property which another watched and tended, [368] and would go to hell: in pity for that I wept." After this test he knew her chastity, and sent her back to the same place. Putting on his tailor's disguise, he went back to her and there spent the night.

Next morning he repaired to the palace and told Queen Udumbarā all about it; she informed the king, and adorning Amarā with all kinds of ornaments, and seated her in a great chariot, and with great honour brought her to the Great Being's house, and made a gala day. The king sent the Bodhisat a gift worth a thousand pieces of money: all the people of the town sent gifts from the doorkeepers onwards. Lady Amarā divided the gifts sent by the king into halves, and sent one portion back to the king; in the same way she divided all the gifts sent to her by the citizens, and returned half, thus winning the hearts of the people. From that time the Great Being lived with her in happiness, and instructed the king in things temporal and spiritual.

One day Senaka said to the other three who had come to see him, "Friends, we are not enough for this common man's son Mahosadha; and now he has gotten him a wife cleverer than himself. Can we find a means to make a breach between him and the king?" "What do we know, sir teacher—you must decide." "Well, never mind, there is a way. I will steal the jewel from the royal crest; you, Pukkusa, take his golden necklace; you, Kāvinda, take his woolen robe; you, Devinda, his golden slipper." They all four found a way to do these things. Then Senaka said, "We must now get them into the fellow's house without his knowledge." So Senaka put the jewel in a pot of dates and sent it by a slave-girl, saying, "If anyone else wants to have this pot of dates, refuse, but give them pot and all to the people in Mahosadha's house." She took it and went to the sage's house, and walked up and down crying, "D'ye lack dates?" But the lady Amarā standing by the door saw this: she noticed that the girl went nowhere else, there must be something behind it; so making a sign for her servants to approach, she cried herself to the girl, "Come here, girl, I will take the dates." [369] When she came, the mistress called for her servants, but none answered, so she sent the girl to
fetch them. While she was gone Amarā put her hand into the pot and found the jewel. When the girl returned Amarā asked her, "Whose servant are you, girl?" "Pandita Senaka's maid." Then she inquired her name and her mother's name and said, "Well, give me some dates." "If you want it, mother, take it pot and all—I want no payment." "You may go, then," said Amarā, and sent her away. Then she wrote down on a leaf, "On such a day of such a month the teacher Senaka sent a jewel from the king's crest for a present by the hand of such and such a girl." Pukkusa sent the golden necklace hidden in a casket of jasmine flowers; Kāvinda sent the robe in a basket of vegetables; Devinda sent the golden slipper in a bundle of straw. She received them all and put down names and all on a leaf, which she put away, telling the Great Being about it. Then those four men went to the palace, and said, "Why, my lord! won't you wear your jewelled crest?" "Yes, I will—fetch it," said the king. But they could not find the jewel or the other things. Then the four said, "My lord, your ornaments are in Mahosada's house, and he uses them: that common man's son is your enemy!" So they slandered him. Then his well-wishers went and told Mahosada; and he said, "I will go to the king and find out." He waited upon the king, who was angry and said, "I know him not! what does he want here?" He would not grant him an audience. When the sage learnt that the king was angry he returned home. The king sent to seize him; which the sage hearing from well-wishers indicated to Amarā that it was time he departed. So he escaped out of the city in disguise to South Town where he plied the trade of a potter in a potter's house. All the city was full of the news that he had run away. Senaka and the other three hearing that he was gone, each unknown to the rest sent a letter to the lady Amarā, to this effect: "Never mind: are we not wise men?" [370] She took all four letters, and answered to each that he should come at such a time. When they came, she had them clean shaven with razors, and threw them into the jakes, and tormented them sore, and wrapping them up in rolls of matting sent word to the king. Taking them and the four precious things together she went to the king's courtyard and there greeting him said: "My lord, the wise Mahosada is no thief; here are the thieves. Senaka stole the jewel, Pukkusa stole the golden necklace, Devinda stole the golden slipper: on such a day of such a month by the hand of such and such a slave-girl these four were sent as presents. Look at this leaf. Take what is yours, and cast out the thieves." And thus heaping contumely on these four persons she returned home. But the king was perplexed about this, and since the Bodhisat had gone and there were no other wise men he said nothing, but told them to bathe and go home.

Now the deity that dwelt in the royal parasol no longer hearing the voice of the Bodhisat's discourse wondered what might be the cause, and
when she had found it out determined to bring the sage back. So at night
she appeared through a hole in the circuit of the parasol, and asked the
king four questions which are found in the Questions of the Goddess,
Book iv, the verses beginning "He strikes with hands and feet," The
king could not answer, and said so, but offered to ask his wise men, asking
a day's delay. Next day he sent a message summoning them, but they
replied, "We are ashamed to show ourselves in the street, shaven as we
are." So he sent them four skullcaps to wear on their heads. (That is
the origin of these caps, so they say.) Then they came, and sat where
they were invited to go, and the king said, "Senaka, last night the deity
that dwells in my parasol asked me four questions, which I could not
solve but said I would ask my wise men. Pray solve them for me." And
then he recited the first stanza:

"He strikes with hands and feet, and beats on the face; yet, O king, he is
dear, and grows dearer than a husband."

Senaka stammered out whatever came first, "Strikes how, strikes
whom," [371] and could make neither head nor tail of it; the others were
all dumb. The king was full of distress. When again at night the goddess
asked whether he had found out the riddle, he said, "I asked my four
wise men, and not even they could say." She replied, "What do they
know? Save wise Mahosadha there is none can solve it. If you do not
send for him and get him to solve these questions, I will cleave your head
with this fiery blade." After thus frightening him she went on: "O king,
when you want fire don't blow a firefly, and when you want milk don't
milk a horn." Then she repeated the Firefly Question of the Fifth Book:

"When light is extinguished, who that goes in search of fire ever thinks a
firefly to be fire, if he sees it at night? If he crumbles over it cow-dung and
grass, it is a foolish idea; he cannot make it burn. So also a beast gets no
benefit by wrong means, if it milks a cow by the horn where milk will not flow.
By many means men obtain benefit, by punishment of enemies and kindness
shewn to friends. By winning over the chiefs of the army, and by the counsel
of friends, the lords of the earth possess the earth and the fulness thereof."

[372] "They are not like you, blowing at a firefly in the belief that it
is a fire: you are like one blowing at a firefly when fire is at hand, like
one who throws down the balance and weighs with the hand, like one
who wants milk and milks the horn, when you ask deep questions of
Senaka and the like of him. What do they know? Like fireflies are
they, like a great flaming fire is Mahosadha blazing with wisdom. If you
do not find out this question, you are a dead man." Having thus ter-
riified the king, she disappeared.

1 Vol. iii. p. 159 alludes to this.
2 Reading kantena.
3 Khaliyopana-pañho: iii. 197.
4 Khaliyopana-pañho nissthito. Here endeth the Firefly Question.
Hereat the king, smitten with mortal fear, sent out the next day four of his courtiers, with orders to mount each in a chariot, and to go forth from the four gates of the city, and wheresoever they should find his son, the wise Mahosadha, to shew him all honour and speedily to bring him back. Three of these found not the sage; but the fourth who went out by south gate found the Great Being in the South Town, who, after fetching clay and turning his master’s wheel, sat all clay-be smeared on a bundle of straw eating balls of rice dipt in a little soup. Now the reason why he did so was this: he thought that the king might suspect him of desiring to grasp the sovereign power, but if he heard that he was living by the craft of a potter this suspicion would be put away. When he perceived the courtier he knew that the man had come for himself; he understood that his prosperity would be restored, and he should eat all manner of choice food prepared by the lady Amarā; so he dropped the ball of rice which he held, stood up, and rinsed his mouth. At that moment up came the courtier: now this was one of Senaka’s faction, so he address him rudely as follows: “Wise Teacher, what Senaka said was useful information. Your prosperity gone, all your wisdom was unavailing; and now there you sit all besmeared with clay on a truss of straw, eating food like that!” and he recited this stanza from the Bhūri-pāsīha or Question of Wisdom, Book x:

[373] “Is it true, as they say, that you are one of profound wisdom? So great prosperity, cleverness, and intelligence does not serve you, thus brought to insignificance, while you eat a little soup like that.”

Then the Great Being said, “Blind fool! By power of my wisdom when I want to restore that prosperity I will do it”; and he recited a couple of stanzas.

“I make weal ripen by woe, I discriminate between seasonable and unseasonable times, hiding at my own will; I unlock the doors of profit; therefore I am content with boiled rice. When I perceive the time for an effort, maturing my profit by my designs, I will bear myself valiantly like a lion, and by that mighty power you shall see me again.”

Then the courtier said: “Wise sir, the deity who lives in the parasol has put a question to the king, and the king asked the four wise men,—not a wise man of them could solve it! Therefore the king has sent me for you.” [374] “In that case,” said the Great Being, “do you not see the power of wisdom? At such a time prosperity is of no use, but only one who is wise.” Thus he praised wisdom. Then the courtier handed over to the Great Being the thousand pieces of money and the suit of clothes provided by the king, that he might bathe him and dress at once. The potter was terrified to think that Mahosadha the sage had been his workman, but the Great Being consoled him, saying, “Fear not, my master,
you have been of great help to me." Then he gave him a thousand pieces;
and with the mud-stains yet upon him mounted in the chariot and went
to town. The courtier told the king of his arrival. "Where did you
find the sage, my son?" "My lord, he was earning his livelihood as a
potter in the South Town; but as soon as he heard that you had sent for
him, without bathing, the mud yet staining his body, he came." The
king thought, "If he were my enemy he would have come with pomp and
retinue; he is not my enemy." Then he gave orders to take him to his
house, and bathe him, and adorn him, and to bid him come back with the
pomp that should be provided. This was done. He returned, and entered,
and gave the king greeting, and stood on one side. The king spoke kindly
to him, then to test him said this stanza:

"Some do no sin because they are wealthy, but others do no sin for fear of
the taint of blame. You are able, if your mind desired much wealth. Why do
you not do me harm?"

The Bodhisat said:

"Wise men do not sinful deeds for the sake of the pleasure that wealth gives.
[375] Good men, even though struck by misfortune and brought low, neither
for friendship nor for enmity will renounce the right."

Again the king recited this stanza, the mysterious saying of a Khattiya¹:

"He who for any cause, small or great, should upraise himself from a low
place, thereafter would walk in righteousness."

And the Great Being recited this stanza with an illustration of a tree:

"From off a tree beneath whose shade a man should sit and rest,
'twere treachery to lop a branch. False friends we do detest²."

Then he went on: "Sire, if it is treachery to lop a branch from a tree
which one has used, what are we to say of one who kills a man? Your
majesty has given my father great wealth, and has shewn me great
favour: how could I be so treacherous as to injure you?" Thus having
demonstrated altogether his loyalty he reproached the king for his fault:

"When any man has disclosed the right to any, or has cleared his doubts,
the other becomes his protection and refuge; and a wise man will not destroy
this friendship."

Now admonishing the king he said these two stanzas³:

"The idle sensual layman I detest,
The false ascetic is a rogue confest.
A bad king will a case unheard decide;
Wrath in the sage can ne'er be justified.
[376] The warrior prince takes careful thought, and well-weighed verdict gives,
When kings their judgment ponder well, their fame for ever lives⁴."

⁴ Bhāripārīko niśthito.