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Praised be the Blessed One, the Arahāt, the perfect Buddha.

BOOK I.--EKANIPĀTA 1.

No. 1.

APAṆṆAKA-JĀTAKA.

[95.] This 2 discourse regarding Truth was delivered by the Blessed One, while he was dwelling in the Great Monastery at Jetavana near Sāvātthi. But who, you ask, was it that led up to this tale?

Well; it was the Treasurer's five hundred friends, disciples of the sophists 3.

For, one day Anātha-piṇḍika 4 the Treasurer, took his friends the five hundred disciples of other schools, and went off with them to Jetavana, whither also he had a great store brought of garlands, perfumes, and unguents, together with oil, honey, molasses, cloths, and cloaks. After due salutation to the Blessed One, he made his offering to him of the garlands and the like, and handed over to the Order of the Brethren the medicinal oil and so forth together with the cloths; and, this done, he took his seat on one side eschewing the six faults in

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sitting down. Likewise, those disciples of other schools saluted the Buddha, and took their seats close by the side of Anātha-piṇḍika,--gazing upon the Master's countenance, glorious as the full moon, upon his excellent presence endowed with the signs and marks of Buddhahood and encompassed to a fathom's length with light, and upon the rich glory that marks a Buddha, a glory which issued as it were in paired garlands, pair upon pair.

Then, though in thunderous tones as of a young lion roaring in the Red Valley or as of a storm-cloud in the rainy season, bringing down as it were the Ganges of the Heavens 1. [96] and seeming to weave a chaplet of jewels,--yet in a voice of eightfold perfection, the charm of which ravished the ear, he preached to them the Truth in a discourse full of sweetness and bright with varied beauty.

They, after hearing the Master's discourse, rose up with hearts converted, and with due salutation to the Lord of Knowledge, burst asunder the other doctrines in which they had taken refuge, and betook themselves to the Buddha as their refuge. Thenceforth without ceasing they used to go with Anātha-piṇḍika, carrying in their hands perfumes and garlands and the like, to hear the Truth in the Monastery; and they abounded in charity, kept the Commandments, and kept the weekly fast-day.

Now the Blessed One went from Sāvātthi back to Rājagaha again. As soon as the Buddha had gone, they burst asunder their new faith, and returning to the other doctrines as their refuge, reverted to their original state.

After some seven or eight months' stay, the Blessed One came back to Jetavana. Once again too did Anātha-piṇḍika come with those friends of his to the Master, make his salutation and offering of perfumes and the like, and take his seat on one side. And the friends also saluted the Blessed One and took their seats in like manner. Then did Anātha-piṇḍika tell the Blessed One how, when the Buddha had departed on his alms-pilgrimage, his friends had forsaken their refuge for the old doctrines again, and had reverted to their original state.

Opening the lotus of his mouth, as though it were a casket of jewels, scented with scents divine and filled with divers perfumes by virtue of his having ever spoken aright throughout myriad æons, the Blessed One made his sweet voice come forth, as he enquired:--"Is the report true that you, disciples, have forsaken the Three Refuges 2 for the refuge of other doctrines?"

And when they, unable to conceal the fact, had confessed, saying, "It is true, Blessed One," then said the Master, "Disciples, not between the bounds of hell 3 below and the highest heaven above, not in all the infinite worlds that stretch right and left, is there the equal, much less the superior, of a Buddha in the excellences which spring from obeying the Commandments and from other virtuous conduct."

Then he declared to them the excellences of the Three Gems as they are revealed in the sacred texts, the following amongst the number,--"Of all creatures, Brethren, whether footless &c., of these the Buddha is

the chief"; "Whatsoever riches there be in this or in other worlds &c."; and "Verily the chief of the faithful &c." Thence he went on to say:--"No disciples, male or female, who seek refuge in the Three Gems that are endowed with such peerless excellences, are ever reborn into hell and the like states; but, released from all rebirth into states of suffering, they pass to the Realm of Devas and there receive great glory. Therefore, in forsaking such a refuge for that offered by other doctrines, you have gone astray."

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(And here the following sacred texts should be cited to make it clear that none who, to find release and the supreme good, have sought refuge in the Three Gems, shall be reborn into states of suffering:--

[97] Those who have refuge in the Buddha found,
Shall not pass hence to states of suffering;
Straightway, when they shall quit their human frame,
A Deva-form these faithful ones shall fill 1.

Those who have refuge in the Doctrine found
&c., &c.

Those who have refuge in the Order found
&c., &c.

They're manifold the refuges men seek,
--The mountain peak, the forest's solitude,
(and so on down to)
When he this refuge shall have sought and found,
Entire release is his from every pain.) 2

But the Master did not end his teaching to them at this point; for he went on to say:--"Disciples, meditation on the thought of the Buddha, meditation on the thought of the Truth, meditation on the thought of the Brotherhood, this it is that gives Entry to and Fruition of the First, the Second, the Third, and the Fourth Paths to Bliss 3." And when he had preached the Truth to them in these and other ways, he said, "In forsaking such a refuge as this, you have gone astray."

(And here the gift of the several Paths to those who meditate on the thought of the Buddha and so forth, should be made clear by such scriptures as the following:--"One thing there is, Brethren, which, if practised and developed, conduces to utter loathing of the world's vanities, to the cessation of passion, to the end of being, to peace, to insight, to enlightenment, to Nirvana. What is this one thing?--The meditation on the thought of the Buddha.")

When he had thus exhorted the disciples, the Blessed One said,--"So too in times past, disciples, the men who jumped to the fatuous conclusion that what was no refuge was a real refuge, fell a prey to goblins in a demon-haunted wilderness and were utterly destroyed; whilst the men who claved to the absolute and indisputable truth, prospered in the selfsame wilderness." And when he had said this, he became silent. Then, rising up from his seat and saluting the Blessed One, the layman Anātha-piṇḍika burst into praises, and with clasped hands raised in reverence to his forehead, spoke thus:--"It is clear to us, Sir, that in these present days these disciples were led by error into forsaking the supreme refuge. But the bygone destruction of those opinionated ones in the demon-haunted wilderness, and the prospering of the men who claved to the truth, are hidden from us and known only to you. [98] May it please the Blessed One, as though causing the full moon to rise in the sky, to make this thing clear to us."

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Then said the Blessed One:--"It was solely to brush away the world's difficulties that by the display of the Ten Perfections 1 through myriad æons I won omniscience. Give ear and hearken, as closely as if you were filling a tube of gold with lion's marrow."

Having thus excited the Treasurer's attention, he made clear the thing that re-birth had concealed from them, as though he were releasing the full moon from the upper air, the birthplace of the snows.

Once on a time in the city of Benares in the Kāsi country there was a king named Brahmadata. In those days the Bodhisatta was born into a merchant's family, and growing up in due course, used to journey about trading with, five hundred carts, travelling now from east to west and now from west to east. There was also at Benares another young merchant, a stupid blockhead, lacking resource.

Now at the time of our story the Bodhisatta had loaded five hundred carts with costly wares of Benares and had got them all ready to start. And so had the foolish young merchant too. Thought the Bodhisatta, "If this foolish young merchant keeps me company all along, and the thousand carts travel along together, it will be too much for the road; it will be a hard matter to get wood, water, and so forth for the men, or grass for the oxen. Either he or I must go on first." So he sent for the other and laid his view before him, saying, "The two of us can't travel together; would you rather go first or last?" Thought the other, "There will be many advantages if I go on first. I shall have a road which is not yet cut up; my oxen will have the pick of the grass; my men will have the pick of the herbs for curry; the water will be undisturbed; and, lastly, I shall fix my own price for the barter of my goods." Accordingly he replied, "I will go first, my dear sir." [99] The Bodhisatta, on the other hand, saw many advantages in going last, for he argued thus to himself:-- "Those who go first will level the road where it is rough, whilst I shall travel along the road they have already travelled; their oxen will have grazed off the coarse old grass, whilst mine will pasture on the sweet young growth which will spring up in its place; my men will find a fresh growth of sweet herbs for curry where the old ones have been picked; where there is no water, the first caravan will have to dig to supply themselves, and we shall drink at the wells they dug. Haggling over prices is killing work; whereas I, following later, shall barter my wares at the prices they have already fixed." Accordingly, seeing all these advantages, he said to the other, "Then go you first, my dear sir."

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"Very well, I will," said the foolish merchant. And he yoked his carts and set out. Journeying along, he left human habitations behind him and came to the outskirts of the wilderness. (Now wildernesses are of the five following kinds:--robber wildernesses, wild-beast wildernesses, drought wildernesses, demon wildernesses, and famine wildernesses. The first is when the way is beset by robbers; the second is when the way is beset by lions and other wild beasts; the third is when there is no bathing or water to be got; the fourth is when the road is beset by demons; and the fifth is when no roots or other food are to be found. And in this fivefold category the wilderness in question was both a drought, and a demon, wilderness.) Accordingly this young merchant took great big water-jars on his carts, and filling them with water, set out to cross the sixty leagues of desert which lay before him. Now when he had reached the middle of the wilderness, the goblin who haunted it said to himself, "I will make these men throw away their stock of water, and devour them all when they are faint." So he [100] framed by his magic power a delightful carriage drawn by pure white young bulls. With a retinue of some ten or twelve goblins bearing bows and quivers, swords and shields, he rode along to meet them like a mighty lord in this carriage, with blue lotuses and white water-lilies wreathed round his head, with wet hair and wet clothes, and with muddy carriage-wheels. His attendants, too, in front and rear of him went along with their hair and clothes wet, with garlands of blue lotuses and white water-lilies on their beads, and with bunches of white lotuses in their hands, chewing the esculent stalks, and dripping with water and mire. Now the leaders of caravans have the following custom: whenever the wind blows in their teeth, they ride on in front in their carriage with their attendants round them, in order to escape the dust; but when the wind blows from behind them, then they ride in like fashion in the rear of the column. And, as on this occasion the wind was blowing against them, the young merchant was riding in front. When the goblin became aware of the merchant's approach, he drew his carriage aside from the track and greeted him kindly, asking him whither he was going. The leader of the caravan too caused his carriage to be drawn aside from the track so as to let the carts pass by, whilst he stayed by the way and thus addressed the goblin: "We are just on our way from Benares, sir. But I observe that you have lotuses and water-lilies on your heads and in your hands, and that your people are chewing the esculent stalks, and that you are all muddy and dripping with wet. Pray did it rain while you were on the road, and did you come on pools covered with lotuses and water-lilies?" Hereon the goblin exclaimed, "What did you say? Why, yonder appears the dark-green streak of the forest, and thence onward there is nothing but water all through the forest. It is always raining there; the

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pools are full; and on every side are lakes covered with lotuses and water-lilies." Then as the line of carts [101] passed by, he asked where they were bound for. "To such and such a place," was the reply. "And what wares have you got in this cart and in this?" "So and so." "And what might you have in this last cart which seems to move as if it were heavily laden?" "Oh, there's water in that." "You did well to carry water with you from the other side. But there is no need for it now, as water is abundant on ahead. So break the jars and throw the water away, that you may travel easier." And he added, "Now continue on your way, as we have stopped too long already." Then he went a little way further on, till he was out of sight, when he made his way back to the goblin-city where he dwelt.

Such was the folly of that foolish merchant that he did the goblin's bidding, and had his jars broken and the water all thrown away,--without saving so much even as would go in the palm of a man's hand. Then he ordered the carts to drive on. Not a drop of water did they find on. ahead, and thirst exhausted the men. All day long till the sun went down they kept on the march; but at sunset they unyoked their carts and made a laager, tethering the oxen to the wheels. The oxen had no water to drink, and the men none to cook their rice with; and the tired-out band sank to the ground to slumber. But as soon as night fell, the goblins came out from their city, and slew every single one of those men and oxen; and when they had devoured their flesh, leaving only the bare bones, the goblins departed. Thus was the foolish young merchant the sole cause of the destruction of that whole band, whose skeletons were strewn in every conceivable direction, whilst the five hundred carts stood there with their loads untouched.

Now the Bodhisatta allowed some six weeks to pass by after the starting of the foolish young merchant, before he set out. Then he proceeded from the city with his five hundred carts, and in due course came to the outskirts of the wilderness. Here he had his water-jars filled and laid in an ample stock of water; and by beat of drum he had his men assembled in camp [102], and thus addressed them:--"Let not so much as a palmful of water be used without my sanction. There are poison trees in this wilderness; so let no man among you eat any leaf, flower, or fruit which he has not eaten before, without first asking me." With this exhortation to his men, he pushed on into the wilderness with his 500 carts. When he had reached the middle of the wilderness, the goblin made his appearance on the Bodhisatta's path as in the former case. But, as soon as he became aware of the goblin, the Bodhisatta saw through him; for he thought to himself, "There's no water here, in this 'Waterless Desert.' This person with his red eyes and aggressive bearing, casts no shadow. Very likely he has induced the foolish young merchant who

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preceded me, to throw away all his water, and then, waiting till they were worn out, has eaten up the merchant with all his men. But he doesn't know my cleverness and ready wit." Then he shouted to the goblin, "Begone! We're men of business, and do not throw away what water we have got, before we see where more is to come from. But, when we do see more, we may be trusted to throw this water away and lighten our carts."

The goblin rode on a bit further till he was out of sight, and then betook himself back to his home in the demon city. But when the goblin had gone, the Bodhisatta's men said to him, "Sir, we heard from those men that yonder is the dark-green streak of the forest appearing, where they said it was always raining. They had got lotuses on their heads and water-lilies in their hands and were eating the stalks, whilst their clothes and hair were wringing wet, with water streaming off them. Let us throw away our water and get on a bit quicker with lightened carts." On hearing these words, the Bodhisatta ordered a halt and had the men all mustered. "Tell me," said he; "did any-man among you ever hear before today that there was a lake or a pool in this wilderness?" "No, sir," was the answer, "why it's known as 'the Waterless Desert!'"

"We have just been told by some people that it is raining just on ahead, in the belt of forest; now how far does a rain-wind carry?" [103] "A league, sir." "And has this rain-wind reached any one man here?" "No, sir." "How far off can you see the crest of a storm-cloud?" "A league, sir." "And has any one man here seen the top of even a single storm-cloud?" "No, sir." "How far off can you see a flash of lightning?" "Four or five leagues, sir." "And has any one man here seen a flash of lightning?" "No, sir." "How far off can a man hear a peal of thunder?" "Two or three leagues, sir." "And has any man here heard a peal of thunder?" "No, sir." "These are not men but goblins. They will return in the hope of devouring us when we are weak and faint after throwing away our water at their bidding. As the young merchant who went on before us was not a man of resource, most likely he has been fooled into throwing his water away and has been devoured when exhaustion ensued. We may expect to find his five hundred carts standing just as they were loaded for the start; we shall come on them today. Press on with all possible speed, without throwing away a drop of water."

Urging his men forward with these words, he proceeded on his way till he came upon the 500 carts standing just as they had been loaded and the skeletons of the men and oxen lying strewn in every direction. He had his carts unyoked and ranged in a circle so as to form a strong laager; he saw that his men and oxen had their supper early, and that the oxen were made to lie down in the middle with the men round them; and he himself with the leading men of his band stood on guard, sword in hand, through the three watches of the night, waiting for the day to dawn. On the

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morrow at daybreak when he had had his oxen fed and everything needful done, he discarded his own weak carts for stronger ones, and his own common goods for the most costly of the derelict goods. Then he went

on to his destination, where he bartered his stock for wares of twice or three times their value, and came back to his own city without losing a single man out of all his company.

[104] This story ended, the Master said, "Thus it was, layman, that in times past the fatuous came to utter destruction, whilst those who clave to the truth, escaping from the demons' hands, reached their goal in safety and came back to their homes again." And when he had thus linked the two stories together, he, as the Buddha, spoke the following stanza for the purposes of this lesson on the Truth:

Then some declared the sole, the peerless truth;

But otherwise the false logicians spake.

Let him that 's wise from this a lesson take,

And firmly grasp the sole, the peerless truth.

[105] Thus did the Blessed One teach this lesson respecting Truth. And he went on to say: "What is called walking by truth, not only bestows the three happy endowments, the six heavens of the realms of sense, and the endowments of the higher Realm of Brahma, but finally is the giver of Arahatsip [106]; whilst what is called walking by untruth entails re-birth in the four states of punishment or in the lowest castes of mankind." Further, the Master went on to expound in sixteen ways the Four Truths [1](#), at the close of which all those five hundred disciples were established in the Fruit of the First Path [2](#).

Having delivered his lesson and his teaching, and having told the two stories and established the connexion linking them together, the Master concluded by identifying the Birth as follows:--"Devadatta was the foolish young merchant, of those days; his followers were the followers of that merchant; the followers of the Buddha were the followers of the wise merchant, who was myself."

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[*Note.* See Journal of the Ceylon Branch of the Royal Asiatic Society 1847, where Gogerly has given a translation of this Jātaka, as also of the 2nd, 3rd, 4th, 6th, and 38th, with a brief introduction to the Jātaka-book. See also page 108 of Hardy's *Manual of Buddhism*, and Gogerly in the *Ceylon Friend* for August 1838. This Jātaka is quoted in the Milinda-pañho, p. 289 of Rhys Davids' translation in Vol. 35 of *Sacred Books of the East*. There is an Apanṇaka-Sutta in the Majjhima-Nikāya (No. 60), but it does not appear to be connected with this, the Apanṇaka-Jātaka.]

Footnotes

[1:1](#) The canonical text of the Jātaka book, which consists exclusively of *gāthās* or stanzas, is divided into 'books,' or *nipātas*, according to the number of *gāthās*. The present volume contains the 150 stories which illustrate, and form the commentary of, a single *gāthā* in each case, and compose the first book. The later books contain an increasing number of *gāthās* and a decreasing number of stories: *e.g.* the second book contains 100 two-*gāthā* stories, the third book 50 three-*gāthā* stories, and so on. The total number of the books or *nipātas* is 22, 21 of which form the text of the five published volumes of the Pāli text. The *nipātas* are subdivided into *vaggas*, or sets of about 10 stories, named as a rule after their first story. It has not been thought desirable to cumber the translation with these subdivisions.

[1:2](#) The Introductory Story usually begins by quoting, as a catchword, the first words of the subsequent *gāthā*.

[1:3](#) Literally 'sectaries'; but usually translated 'heretics,' a term which has come to have too theological a connotation to be applicable to philosophers. The six rivals with whom Gotama had chiefly to compete were Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesa-kambalī, Pakudha Kaccāyana, Sañjaya Belaṭṭhi-putta, and Nigaṇṭha Nāta-putta (see, *e.g.*, the *Sāmaññaphala Sutta* in the *Dīgha Nikāya*, Vol. 1. p. 47).

[1:4](#) This is a surname, meaning literally 'feeder of the poor.' His ordinary name was Sudatta. See the account in the Vinaya (Cullavagga, vi. 4, 9) of how he bought from Prince Jeta the latter's grove for as much money as would pave the ground, and how he built thereon the Great Monastery for the Buddha.

[2:1](#) *i.e.* the Milky Way.

[2:2](#) *i.e.* the Buddha, the Truth he preached, and the Brotherhood he founded. *Infra* this triad is spoken of its the 'Three Gems.'

[2:3](#) Strictly speaking Buddhism knows no hells, only purgatories, which--though places of torment--are temporary and educational.

[3:1](#) The word *deva*, which I have retained in its Pāli form, means an 'angel,' rather than a 'god,' in the godless creed of the Buddhist. See hereon Rhys Davids in his 'Buddhist Suttas,' page 162.

[3:2](#) Dhammapada, v. 188-192.

[3:3](#) See note [2](#) on [p. 8](#)

[4:1](#) *i.e.* almsgiving, goodness, renunciation, wisdom, energy, patience, truth, resolution, loving-kindness, and equanimity. (See the *Cariyā Piṭaka*, pp. 45-7 of the Pāli text edited by Dr Morris for the Pāli Text Society); see also Jātaka No. [35](#) &c.

[8:1](#) These four cardinal truths of Buddhism are as follows:--(i) individual existence is pain; (ii) cravings cause the continuance of individual existence; (iii) with the disappearance of cravings, individual existence also would disappear; and (iv) cravings disappear by following the Noble Eightfold Path pointed out by the Buddha. (See hereon Rhys Davids' Hibbert Lecture for 1881.)

[8:2](#) The normal road to the Buddhist ideal after conversion is divided into four successive stages, called the *cattāro maggā* or 'four paths.' The first of these is that trodden by the *sotāpanno* (one 'who has entered the stream' which flows down to the ocean of Nirvana), who is assured of ultimately reaching his goal but has first to undergo seven more existences none of which can be in a state of suffering; the second path is that trodden by the *sakadāgāmī*, the disciple whose imperfections have been, so far eradicated that he has only to 'return' to a human-form once more before attaining Nirvana; the third path is that of the *anagāmī*, the disciple who will 'not return' to earth, but will attain the goal from a Brahma realm; whilst the fourth and last is Arahatsip, which is Nirvana. Each of these four stages is further subdivided into two sub-stages, the lower called 'the path,' and the higher 'the fruit.' (See Mahā-parinibbāna Sutta and the commentary thereon of the Sumaṅgala Vilāsinī.)

No. 2.
VAṆṆUPATHA-JĀTAKA.

"Untiring, deep they dug."--This discourse was delivered by the Blessed One whilst he was dwelling at Sāvatti.

About whom, you ask?

About a Brother who gave up persevering.

Tradition says that, whilst the Buddha was dwelling at Sāvatti, there came to Jetavana a scion of a Sāvatti family, who, on hearing a discourse by the Master, realised that Lusts breed suffering, and was admitted to the first stage of the Brotherhood. After five years passed in preparing for admission to full Brotherhood 1, when he had learnt two summaries and had trained himself in the methods of Insight, he obtained from the Master a theme for meditation which commended itself to him. Retiring to a forest, he passed there the rainy season; but for all his striving during the three months, he could not develop a glimmer or an inkling of Insight. So the thought came to him, "The Master said there were four types of men, and I must belong to the lowest of all; in this birth, methinks, there is neither Path nor Fruit for me. What good shall I do by living in the forest? Back to the Master I will go, and live my life beholding the glories of the Buddha's presence and listening to his sweet teachings." And back again to Jetavana he came. Now his friends and intimates said, "Sir, it was you who obtained from the Master a theme for meditation and departed to live the solitary life of a sage. Yet here you are back again, going about enjoying fellowship. Can it be that you have won the crown of the Brothers vocation and that you will never know re-birth?" "Sirs, as I won neither Path nor Fruit, I felt myself doomed to futility, and so gave up persevering and came back." "You have done wrong, Sir, in shewing a faint heart when you had devoted yourself to the doctrine of the dauntless Master. [107] Come, let us bring you to the Buddha's notice." And they took him with them to the Master.

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When the Master became aware of their coming, he said, "Brethren, you bring with you this Brother against his will. What has he done?"

"Sir, after devoting himself to so absolutely true a doctrine, this Brother has given up persevering in the solitary life of a sage, and is come back."

Then said the Master to him, "Is it true, as they say, that you, Brother, have given up persevering?" "It is true, Blessed One." "But how comes it that, after devoting yourself to such a doctrine, you, Brother, should be the one to show yourself not a man desiring little, contented, solitary, and determined, but a man lacking perseverance? Was it not you who were so stout-hearted in bygone days? Was it not by you single-handed, thanks to your perseverance, that in a sandy desert the men and the oxen belonging to a caravan of five hundred carts got water and were cheered? And how is it that, now, you are giving in?" These words sufficed to give heart to that Brother.

Hearing this talk, the Brethren asked the Blessed One, saying, "Sir, the present faintheartedness of this Brother is clear to us; but hidden from us is the knowledge of how, by the perseverance of this single man, the men and oxen got water in a sandy desert and were cheered. This is known only to you who are omniscient; pray tell us about it."

"Hearken, then, Brethren," said the Blessed One; and, having excited their attention, he made clear the thing that re-birth had concealed from them.

Once on a time when Brahmadata was king in Benares in Kāsi the Bodhisatta was born into a trader's family. When he was grown up, he used to travel about trading with 500 carts. On one occasion he came to a sandy wilderness sixty leagues across, the sand of which was so fine that, when grasped, it slipped through the fingers of the closed fist. As soon as the sun got up, it grew as hot as a bed of charcoal-embers and nobody could walk upon it. Accordingly, those traversing it used to take fire-wood, water, oil, rice and so forth on their carts, and only travelled by night. At dawn they used to range their carts in a circle to form a laager, with an awning spread overhead, and after an early meal used to sit in the shade all the day long. When the sun went down, they had their evening meal; and, so soon as the ground became cool, they used to yoke their carts and move forward. Travelling on this desert was like voyaging over the sea; a 'desert-pilot,' as he was called, had to convoy them over by knowledge of the stars [108]. And this was the way in which our merchant was now travelling that wilderness.

When he had only some seven more miles before him, he thought to himself, "To-night will see us out of this sandy wilderness." So, after they had had their supper, he ordered the wood and water to be thrown

away, and yoking his carts, set out on the road. In the front cart sat the pilot upon a couch looking up to the stars in the heavens and directing the course thereby. But so long had he been without sleep that he was tired out and fell asleep, with the result that he did not mark that the oxen had turned round and were retracing their steps. All night the oxen kept on their way, but at dawn the pilot woke up, and, observing the disposition of the stars overhead, shouted out, "Turn the carts round!"

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turn the carts round!" And as they turned the carts round and were forming them into line, the day broke. "Why this is where we camped yesterday," cried the people of the caravan. "All our wood and water is gone, and we are lost." So saying, they unyoked their carts and made a laager and spread the awning overhead; then each man flung himself down in despair beneath his own cart. Thought the Bodhisatta to himself, "If I give in, every single one will perish." So he ranged to and fro while it was still early and cool, until he came on a clump of kusa-grass. "This grass," thought he, "can only have grown up here thanks to the presence of water underneath." So he ordered a spade to be brought and a hole to be dug at that spot. Sixty cubits down they dug, till at that depth the spade struck on a rock, and everybody lost heart. But the Bodhisatta, feeling sure there must be water under that rock, descended into the hole and took his stand upon the rock. Stooping down, he applied his ear to it, and listened. Catching the sound of water flowing beneath, he came out and said to a serving-lad, "My boy, if *you* give in, we shall all perish. So take heart and courage. Go down into the hole with this iron sledge-hammer, and strike the rock." Obedient to his master's bidding, [109] the lad, resolute where all others had lost heart, went down and struck the rock. The rock which had dammed the stream, split asunder and fell in. Up rose the water in the hole till it was as high as a palm-tree; and everybody drank and bathed. Then they chopped up their spare axles and yokes and other surplus gear, cooked their rice and ate it, and fed their oxen. And as soon as the sun set, they hoisted a flag by the side of the well and travelled on to their destination. There they bartered away their goods for twice and four times their value. With the proceeds they returned to their own home, where they lived out their term of life and in the end passed away to fare thereafter according to their deserts. The Bodhisatta too after a life spent in charity and other good works, passed away likewise to fare according to his deserts.

When the Supreme Buddha had delivered this discourse, he, the All-Knowing One himself, uttered this stanza:

Untiring, deep they dug that sandy track
Till, in the trodden way, they water found.
So let the sage, in perseverance strong,
Flag not nor tire, until his heart find Peace.

[110] This discourse ended, he preached the Four Truths, at the close whereof the fainthearted Brother was established in the highest Fruit of all, which is Arahatsip.

Having told these two stories, the Master established the connexion linking them both together, and identified the Birth by saying:--"This fainthearted Brother of to-day was in those days the serving-lad who, persevering, broke the rock and gave water to all the people; the Buddha's followers were the rest of the people of the caravan; and I myself was their leader."

Footnotes

[9:1](#) The terms *pabbajjā* and *upasampadā*, which denote the two stages of initiation for a Brother of the Buddhist Order, and are comparable with the successive degrees of Bachelor and Master in a Faculty, suggest the successive ordinations of Deacon and Priest. But, as it is misleading to use Christian phraseology in speaking of the Buddhist philosophy, these convenient terms have been eschewed in the translation. As will be seen from the Vinaya (Mahāvagga I. 49-51), fifteen was the normal age for *pabbajjā* and twenty for *upasampadā*, the interval being that of five years mentioned in the text.

No. 22.
KUKKURA-JĀTAKA.

[175] *"The dogs that in the royal palace grow."*--This story was told by the Master while at Jetavana, about acting for the good of kinsfolk, as will be related in the Twelfth Book in the Bhaddasāla-jātaka 2. It was to drive home that lesson that he told this story of the past.

Once on a time when Brahmadata was reigning in Benares, the result of a past act of the Bodhisatta was that he came to life as a dog, and dwelt in a great cemetery at the head of several hundred dogs.

Now one day, the king set out for his pleasure in his chariot of state drawn by milk-white horses, and after amusing himself all the day in the grounds came back to the city after sunset. The carriage-harness

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they left in the courtyard, still hitched on to the chariot. In the night it rained and the harness got wet. Moreover, the king's dogs came down from the upper chambers and gnawed the leather work and straps. Next day they told the king, saying, "Sire, dogs have got in through the mouth of the sewer and have gnawed the leather work and straps of your majesty's carriage." Enraged at the dogs, the king said, "Kill every dog you see." Then began a great slaughter of dogs; and the creatures, finding that they were being slain whenever they were seen, repaired to the cemetery to the Bodhisatta. "What is the meaning," asked he, "of your assembling in such numbers?" They said, "The king is so enraged at the report that the leather work and straps of his carriage have been gnawed by dogs within the royal precincts, that he has ordered all dogs to be killed. Dogs are being destroyed wholesale, and great peril has arisen."

Thought the Bodhisatta to himself, "No dogs from without can get into a place so closely watched; it must be the thoroughbred dogs inside the palace who have done it. At present nothing happens to the real culprits, while the guiltless are being put to death. What if I were to discover the culprits to the king and so save the lives of my kith and kin?" He comforted his kinsfolk by saying, "Have no fear; I will save you.

[176] Only wait here till I see the king."

Then, guided by the thoughts of love, and calling to mind the Ten Perfections, he made his way alone and unattended into the city, commanding thus, "Let no hand be lifted to throw stick or stone at me."

Accordingly, when he made his appearance, not a man grew angry at the sight of him.

The king meantime, after ordering the dogs' destruction, had taken his seat in the hall of justice. And straight to him ran the Bodhisatta, leaping under the king's throne. The king's servants tried to get him out; but his majesty stopped them. Taking heart a little, the Bodhisatta came forth from under the throne, and bowing to the king, said, "Is it you who are having the dogs destroyed?" "Yes, it is I." "What is their offence, king of men?" "They have been gnawing the straps and the leather covering my carriage." "Do you know the dogs who actually did the mischief?" "No, I do not." "But, your majesty, if you do not know for certain the real culprits, it is not right to order the destruction of every dog that is seen." "It was because dogs had gnawed the leather of my carriage that I ordered them all to be killed." "Do your people kill all dogs without exception; or are there some dogs who are spared?" "Some are spared,--the thorough-bred dogs of my own palace." "Sire, just now you were saying that you had ordered the universal slaughter of all dogs wherever found, because dogs had gnawed the leather of your carriage; whereas, now, you say that the thorough-bred dogs of your own palace escape death. Therefore you are following

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the four Evil Courses of partiality, dislike, ignorance and fear. Such courses are wrong, and not kinglike.

For kings in trying cases should be as unbiassed as the beam of a balance. But in this instance, since the royal dogs go scot-free, whilst poor dogs are killed, this is not the impartial doom of all dogs alike, but only the slaughter of poor dogs," And moreover, the Great Being, lifting up his sweet voice, said, "Sire, it is not justice that you are performing," and he taught the Truth to the king in this stanza:--[177]

The dogs that in the royal palace grow,
The well-bred dogs, so strong and fair of form,
Not these, but only we, are doomed to die.
Here's no impartial sentence meted out
To all alike; 'tis slaughter of the poor.

After listening to the Bodhisatta's words, the king said, "Do you in your wisdom know who it actually was that gnawed the leather of my carriage?" "Yes, sire." "Who was it?" "The thorough-bred dogs that live in your own palace." "How can it be shewn that it was they who gnawed the leather?" "I will prove it to you."

"Do so, sage." "Then send for your dogs, and have a little butter-milk and kusa-grass brought in." The king did so.

Then said the Great Being, "Let this grass be mashed up in the butter-milk, and make the dogs drink it." The king did so;--with the result that each several dog, as he drank, vomited. And they all brought up bits of leather! "Why it is like a judgment of a Perfect Buddha himself," cried the king overjoyed, and he did homage to the Bodhisatta by offering him the royal umbrella. But the Bodhisatta taught the Truth in the ten stanzas on righteousness in the Te-sakuṇa Jātaka [1](#), beginning with the words:--

Walk righteously, great king of princely race.

Then having established the king in the Five Commandments, and having exhorted his majesty to be steadfast, the Bodhisatta handed back to the king the white umbrella of kingship.

At the close of the Great Being's words, [178] the king commanded that the lives of all creatures should be safe from harm. He ordered that all dogs from the Bodhisatta downwards, should have a constant supply of food such as he himself ate; and, abiding by the teachings of the Bodhisatta, he spent his life long in charity and other good deeds, so that when he died he was re-born in the Deva Heaven. The 'Dog's Teaching' endured for ten thousand years. The Bodhisatta also lived to a ripe old age, and then passed away to fare according to his deserts.

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When the Master had ended this lesson, and had said, "Not only now, Brethren, does the Buddha do what profits his kindred; in former times also he did the like,"--he shewed the connexion, and identified the Birth by saying,

"Ānanda was the king of those days, the Buddha's followers were the others, and I myself was the dog."

Footnotes

[58:2](#) No. 465.

[60:1](#) No. 521.

[460] No. 128.
BIḶĀRA-JĀTAKA.

"*Where saintliness.*"--This story was told by the Master while at Jetavana, about a hypocrite. When the Brother's hypocrisy was reported to him, the Master said, "This is not the first time he has shewn himself a hypocrite; he was just the sane in times gone by." So saying he told this story of the past.

Once on a time when Brahmadata was reigning in Benares, the Bodhisatta was born rat, perfect in wisdom, and as big as a young boar.

He had his dwelling in the forest and many hundreds of other rats owned his sway.

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Now there was a roving jackal who espied this troop of rats and fell to scheming how to beguile and eat them. And he took up his stand near their home with his face to the sun, snuffing up the wind, and standing on one leg. Seeing this when out on his road in quest of food, the Bodhisatta conceived the jackal to be a saintly being, and went up and asked his name.

"'Godly' is my name," said the jackal. "Why do you stand only on one leg?" "Because if I stood on all four at once, the earth could not bear my weight. That is why I stand on one leg only." "And why do you keep your mouth open?" "To take the air. I live on air; it is my only food." "And why do you face the sun?" "To worship him." "What uprightness!" thought the Bodhisatta, and thenceforward he made a point of going, attended by the other rats, to pay his respects morning and evening to the saintly jackal. And when the rats were leaving, the jackal seized and devoured the hindermost one of them, wiped his lips, and looked as though nothing had happened. In consequence of this the rats grew fewer and fewer, till they noticed the gaps in their ranks, and wondering why this was so, asked the Bodhisatta the reason. He could not make it out, but suspecting the jackal, [461] resolved to put him to the test. So next day he let the other rats go out first and himself brought up the rear. The jackal made a spring on the Bodhisatta who, seeing him coming, faced round and cried, "So this is your saintliness, you hypocrite and rascal!" And he repeated the following stanza:--

Where saintliness is but a cloak
Whereby to cozen guileless folk
And screen a villain's treachery,
--The cat-like nature there we see ¹.

So saying, the king of the rats sprang at the jackal's throat and bit his windpipe asunder just under the jaw, so that he died. Back trooped the other rats and gobbled up the body of the jackal with a 'crunch, crunch, crunch';--that is to say, the foremost of them did, for they say there was none left for the last-corners. And ever after the rats lived happily in peace and quiet.

His lesson ended, the Master made the connection by saying, "This hypocritical Brother was the jackal of those days, and I the king of the rats."

Footnotes

[282:1](#) Though the foregoing prose relates to a jackal, the stanza speaks of a cat, as does the *Mahābhārata* in its version of this story.

No. 149.
EKAPANNA-JĀTAKA.

"If poison lurk."--This story was told about the Licchavi Prince Wicked of Vesālī by the Master when he was living in the gabled house in the great forest near Vesālī. In those days Vesālī enjoyed marvellous prosperity. A triple wall encompassed the city, each wall a league distant from the next, and there were three gates with watch-towers. In that city there were always seven thousand seven hundred and seven kings to govern the kingdom, and a like number of viceroys, generals, and treasurers. Among the kings' sons was one known as Wicked Licchavi Prince, a fierce, passionate and cruel young man, always punishing, like an enraged viper. Such was his passionate nature that no one could say more than two or three words in his presence; and neither parents, kindred, nor friends could make him better. So at last his parents resolved to bring the ungovernable youth to the All-Wise Buddha, realising that none but he could possibly tame their son's fierce spirit. So they brought him to the Master, whom, with due obeisance, they besought to read the youth a lecture.

Then the Master addressed the prince and said: "Prince, human beings should not be passionate or cruel or ferocious. The fierce man is one who is harsh and unkind alike to the mother that bore him, to his father and child, to his brothers and sisters, and to his wife, friends and kindred; inspiring terror like a viper darting forward to bite, like a robber springing on his victim in the forest, like an ogre advancing to devour, the fierce man straightway will be re-born after this life in hell or other place of punishment; and even in this life,

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however much adorned he is, he looks ugly. Be his face beautiful as the orb of the moon at the full, yet is it loathly as a lotus scorched by flames, as a disc of gold overworn with filth. It is such rage that drives men to slay themselves with the sword, to take poison, to hang themselves, and to throw themselves from precipices; and so it comes to pass that, meeting their death by reason of their own rage, they are re-born into torment. So too they who injure others, are hated even in this life and shall for their sins pass at the body's death to hell and punishment; and when once more they are born as men, [505] disease and sickness of eye and ear and of every kind ever beset them, from their birth onward. Wherefore let all men shew kindness and be doers of good, and then assuredly hell and punishment have no fears for them."

Such was the power of this one lecture upon the prince that his pride was humbled forthwith; his arrogance and selfishness passed from him, and his heart was turned to kindness and love. Nevermore did he revile or strike, but became gentle as a snake with drawn fangs, as a crab with broken claws, as a bull with broken horns.

Marking this change of mood, the Brethren talked together in the Hall of Truth of how the Licchavi Prince Wicked, whom the ceaseless exhortations of his parents could not curb, had been subdued and humbled with a single exhortation by the All-Wise Buddha, and how this was like taming six rutting elephants at once. Well had it been said that, 'The elephant-tamer, Brethren, guides the elephant he is breaking in, making it to go to right or left, backward or forward, according to his will; in like manner the horse-tamer and the ox-tamer with horses and oxen; and so too the Blessed One, the All-wise Buddha, guides the man he would train aright, guides him whithersoever he wills along any of the eight directions, and makes his pupil discern shapes external to himself. Such is the Buddha and He alone,'--and so forth, down to the words,--'He that is hailed as chief of the trainers of men, supreme in bowing men to the yoke of Truth 1.' "For, sirs," said the Brethren, "there is no trainer of men like unto the Supreme Buddha."

And here the Master entered the Hall and questioned them as to what they were discussing. Then they told him, and he said, "Brethren, this is not the first time that a single exhortation of mine has conquered the prince; the like happened before."

And so saying, he told this story of the past.

Once on a time when Brahmadata was reigning in Benares, the Bodhisatta came to life again as a brahmin in the North country, and when he grew up he first learned the Three Vedas and all learning, at Takkasilā, and for some time lived a mundane life. But when his parents died he became a recluse, dwelling in the Himalayas, and attained the mystic Attainments and Knowledges. There he dwelt a long time, till need of salt and other necessaries of life brought him back to the paths of men, and he came to Benares, where he took up his quarters in the royal pleasance. Next day he dressed himself with care and pains, and in the best garb of an ascetic went in quest of alms to the city [506] and came to the king's gate. The king was

sitting down and saw the Bodhisatta from the window and marked within himself how the hermit, wise in heart and soul, fixing his gaze immediately before him, moved on in lion-like majesty, as though at every

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footstep he were depositing a purse of a thousand pieces. "If goodness dwell anywhere," thought the king, "it must be in this man's breast." So summoning a courtier, he bade him bring the hermit into the presence. And the courtier went up to the Bodhisatta and with due obeisance, took his alms-bowl from his hand. "How now, your excellency?" said the Bodhisatta. "The king sends for your reverence," replied the courtier. "My dwelling," said the Bodhisatta, "is in the Himalayas, and I have not the king's favour." So the courtier went back and reported this to the king. Bethinking him that he had no confidential adviser at the time, the king bade the Bodhisatta be brought, and the Bodhisatta consented to come. The king greeted him on his entrance with great courtesy and bade him be seated on a golden throne beneath a royal parasol. And the Bodhisatta was fed on dainty food which had been made ready for the king's own eating.

Then the king asked where the ascetic lived and learned that his home was in the Himalayas.

"And where are you going now?"

"In search, sire, of a habitation for the rainy season."

"Why not take up your abode in my pleasaunce?" suggested the king. Then, having gained the Bodhisatta's consent, and having eaten food himself, he went with his guest to the pleasaunce and there had a hermitage built with a cell for the day, and a cell for the night. This dwelling was provided with the eight requisites of an ascetic. Having thus installed the Bodhisatta, the king put him under the charge of the gardener and went back to the palace. So it came to pass that the Bodhisatta dwelt thenceforward in the king's pleasaunce, and twice or thrice every day the king came to visit him.

Now the king had a fierce and passionate son who was known as Prince Wicked, who was beyond the control of his father and kinsfolk. Councillors, brahmins and citizens all pointed out to the young man the error of his ways, but in vain. He paid no heed to their counsels. And the king felt that the only hope of reclaiming his son lay with the virtuous ascetic. So as a last chance [507] he took the prince and handed him over to the Bodhisatta to deal with. Then the Bodhisatta walked with the prince in the pleasaunce till they came to where a seedling Nimb tree was growing, on which as yet grew but two leaves, one on one side, one on the other.

"Taste a leaf of this little tree, prince," said the Bodhisatta, "and see what it is like."

The young man did so; but scarce had he put the leaf in his mouth, when he spat it out with an oath, and hawked and spat to get the taste out of his mouth,

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"What is the matter, prince?" asked the Bodhisatta.

"Sir, to-day this tree only suggests a deadly poison; but, if left to grow, it will prove the death of many persons," said the prince, and forthwith plucked up and crushed in his hands the tiny growth, reciting these lines:--

If poison lurk in the baby tree,

What will the full growth prove to be?

Then said the Bodhisatta to him, "Prince, dreading what the poisonous seedling might grow to, you have torn it up and rent it asunder. Even as you acted to the tree, so the people of this kingdom, dreading what a prince so fierce and passionate may become when king, will not place you on the throne but uproot you like this Nimb tree and drive you forth to exile. Wherefore take warning by the tree and henceforth shew mercy and abound in loving-kindness."

From that hour the prince's mood was changed. He grew humble and meek, merciful and overflowing with kindness. Abiding by the Bodhisatta's counsel, [508] when at his father's death he came to be king, he abounded in charity and other good works, and in the end passed away to fare according to his deserts.

His lesson ended, the Master said, "So, Brethren, this is not the first time that I have tamed Prince Wicked; I did the same in days gone by." Then he identified the Birth by saying, "The Licchavi Prince Wicked of to-day was the Prince Wicked of the story, Ānanda the king, and I the ascetic who exhorted the prince to goodness."

Footnotes

[317:1](#) The quotation has not been traced in published texts.