



A STUDY OF THE MAHĀVASTU

(Supplement)

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PREFACE

I feel the necessity of the publication of a supplement to my latest work, "A Study of the Mahāvastu", as there are some matters left unnoticed in my study. They ought not to have escaped my attention while engaged in bringing out a shortened version of the Mahāvastu. We do not think the readers will be put to much inconvenience by this supplement although published late, as there is great truth in the maxim, "Better late than never".

For the convenience of the readers, I have given in the Table of correspondences the number of pages in my work, "A Study of the Mahāvastu" and the corresponding page numbers in Senart's edition of the original text, so that the readers might easily look up the references when wanted.

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¹ I am indebted to Drs. Barnett, Geiger, and Sten Konow for their valuable suggestion to publish this table.

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2. JĀTAKA AND AVADĀNA OR APADĀNA CONTRASTED

According to Mr. Childers, the word 'Jātaka' literally means 'birth' or 'nativity'; but in the Buddhist sense, it has come to mean 'a former birth or existence.' And a Jātaka story, therefore, naturally means 'a story of one of the former births or existences of the Buddha (Pāli Dictionary p. 166). In his numerous former existences before he finally came to be born in the womb of Māyādevī, Gautama had been born according to his Karma as a god, king, merchant, nobleman, monkey, elephant or some other man or

animal; and as such he played the part of a hero or any other character in each Jātaka story. In the propagation of his religion, Buddha taught both by Sūtras and Jātakas, and so did his followers and disciples. The purpose obviously was to impress the ordinary mind of the populace by exploiting their passion for story-hearing and story-telling. It was no doubt the easiest method to drive home to the people the Buddhist theory of rebirth and Karma.

The Jātakas form an essential part of the Buddhist canon, for they are included in the list of the nine aṅgas into which the sacred books of the Buddhists were divided. In the Suttas too, there are several stories which were later turned into Jātakas with the help of the introduction of the Bodhisattva element. (Cf. Tittiriya story in the Cullavagga or the Dighiti-kosala story in the Mahāvagga.) There are several real Jātakas too included in the Suttas, *e.g.*, the story of Mahāvijita and his brahmin Chaplain in the Kūṭadantasutta of the Dīgha Nikāya. The 'Nidānakathā,' though not a story of one of Buddha's former existences, forms, nevertheless, the introduction of the Jātaka commentary. It is as such a Jātaka; and the reason for its claim to be reckoned as a Jātaka seems obviously to be that it contains an account of Gautama's career in his last existence before he became the Buddha.

As to the genesis and character of a Jātaka,

it may be said that the custom of handing down stories in prose with the conversation alone in verse is, as Dr. Rhys Davids says, pre-buddhistic; and the Buddhist Jātaka system is based on this custom. A typical Buddhist Jātaka consists of three parts. The first is an introductory episode and the second is a concluding identification, and these too make up the outer framework of a third part, the Jātaka proper, or the 'story of the past.' "And in this again we have what is, in the existing canonical Jātaka book, the kernel of the whole, the verse." The oldest form, therefore, of a Jātaka was the simple-story or legend without any outer framework and without any verse. (Rhys Davids, *Buddhist India*, pp. 190 foll)

Avadāna or Apadāna means literally an edifying legend of a heroic deed or career. What we ordinarily understand by 'heroic deeds,' are according to Buddhist texts 'alms-giving' and 'deeds of self-sacrifice.' "As a technical term in Buddhist literature avadāna (apadāna) is used for stories relating 'deeds' which are remarkable on account of their consequences (according to the law of Karma), mostly grand deeds or glorious achievements of liberality and self-sacrifice but sometimes also wicked deeds (for instance in the Preta section of the Avadānaśataka 5)" (M. Winternitz, *Avadāna, Apadāna, Journal of the Taisho University*, vols. VI-VII, p. 9).

The Avadānas like the Jātakas form an important

part of the Buddhist canon. They are edifying tales of male and female members of the Buddhist Order in the time of the Buddha illustrating, as they do, the law of Karma; and their purpose was as that of the Jātakas, namely to impress the popular mind. An Apadāna, says Rhys Davids, has like a Jātaka, both a 'story of the past', and 'a story of the present'; for, each Avadāna gives us first the life of its hero or heroine, who is generally a saint, an arahat, and only occasionally a Bodhisattva, in one or more of previous births 'with special reference to the good action that was the cause of his or her distinguished position among the early Buddhists'. This is followed by an account of his or her life now. But an Avadāna differs from a Jātaka at least in one important point. A Jātaka refers always to a past existence of the Buddha, whereas an Avadāna deals usually with a saint (though not always) in his past as well as in his present existence. But there are many Avadānas in which the Bodhisattva is also the hero, and such Avadānas are called Bodhisattvāvadānamālās which may as well be called Jātakas. The Pāli Apadāna giving a story of the Buddhas in the Mahāpadāna Suttanta has been distinguished as Mahāpadāna or the sublime story. It is important to note that this story bearing the name of Mahāpadāna has been distinctly classed as a Jātaka in the Cullavaddesa p. 80. Many Jātakas of the Pāli collection are also found in the Avadāna collections (*e.g.* Avadāna Śataka,

Divyāvadāna). Most of the Avadānas, as has been said, relate to the lives of the saints or arahats; but "the main subject of the longest of all the Avadāna books, the Mahāvastu Avadāna, is a series of the previous lives of the Buddha, though it also includes a few of the old Apadānas in new versions." (*Hastings, Encyclopædia of Religion and Ethics, Vol. I, p. 603*)¹

3. IMPORTANCE OF THE STUDY OF THE "MAHĀVASTU"

From the colophons we may ascertain that the Mahāvastu is a work on the Vinaya of the Lokottaravādins among the Mahāsāṅghikas, or the new school. And as such, it is an important Buddhist text where we may naturally expect to find a new orientation of primitive Buddhist teachings and philosophy. Secondly, written as it is in a language which for convenience sake, is called 'Mixed Sanskrit', and having in its bewildering contents important parallels to passages already known to us in the Pāli canon, the book promises to be an important study from the point of view of literature and linguistics as well. And thirdly, dealing as it does, with the birth stories, life and career of the Buddha, it throws not a little light on the important topic of the legend of the Buddha.

¹ Readers are requested to read *Jātaka* in Vol. 7 of Hastings' *Encyclopædia of Religion and Ethics* and *Apadāna* in Vol. I. of the same book.

Last, but not the least, are the occasional glimpses of historical and more especially, geographical information of Buddhist India during the centuries closely preceding and succeeding the beginning of the Christian era.

4. RELIGION AND PHILOSOPHY

From its very claim to be reckoned as a 'book of the Vinaya piṭaka according to the text of the Lokottaravādins¹, a branch of the Mahāsāṅghikas, the main importance of the book lies, as it seems, in its new philosophical views. The work, however, hardly lays down any rules of the Buddhist community; it rather 'corresponds to that part of the Pāli Vinaya Piṭaka which tells the history of the coming into being of the community'; and the Lokottaravādins, it seems, 'were hardly content to regard the Mahāvastu as representing the Vinaya of their school.'²

It has now been established as a fact of history that there took place in the second century after Buddha's Parinirvāṇa, *i.e.* in the fourth century B.C., the first schism in the Buddhist church. And

¹ Mm. H. P. Śāstri, however, says that there was no sect known as the Lokottaravādin among the Mahāsāṅghikas. The contention he says, "seems to be hardly convincing; the word Lokattaravādinām in these colophons is a permanent adjective or uddeśya Viśeṣaṇa, and not a predicative adjective or Vidheya Viśeṣaṇa, and among the various schools which rose in the new school, there is hardly any sect named Lokottaravādin".

Introduction to the "Advayavajra-Samgraha", Gaekwad's Oriental Series, No. XL. p. xviii.

² Keith, Introduction to my work "A Study of the Mahāvastu", p. ii.

were perhaps in later times called *Nirmāṇakāyas*. Buddha was the only Bodhisattva in primitive Buddhism, but the new school had many Bodhisattvas and the ten stages of the advance of Bodhisattvas to the attainment of Bodhi knowledge are given in the Mahāvastu. They are not the same as the ten stages given in later and more advanced Buddhism of Mahāyāna, but they are in the Mahāvastu in a primitive and rather alloyed form. They had Śākyasimha's life before them in drawing up these ten stages. In primitive Buddhism sermons were delivered by Buddha in distinct dialects, but in the new school they made him deliver them in a highly inflated hybrid dialect, half-Sanskrit and half-vernacular, as if these were not meant for the ordinary people, but for a fairly learned audience. The food and other regulations are not much thought of in the Mahāvastu, they are neglected only to the end of the work. They have the idea of *Dharmakāya*, but it is not the later Mahāyāna *Dharmakāya*, the all-absorbing unity of the Universe, but merely the body of the laws promulgated by Śākyasimha. No mention of *Sambhogakāya* is met with in the Mahāvastu. The Mahāsāṅghikas or the new school of the second century of Buddhism with its teachings embodied in the Mahāvastu, stands midway between primitive Buddhism and the Mahāyāna"¹.

¹ MM. H. P. Shāstrī, Introduction to the Advayaṣaṣṭa-Saṃgraha, Gaekwad's Oriental Series, No. XL, pp. xviii-xix.

5. LANGUAGE AND LITERATURE

The language of the Mahāvastu is, as has been said, a form of 'mixed Sanskrit'. What this 'mixed Sanskrit' is, it is difficult to describe with any amount of certainty. According to some it is an attempt by those who used a Prākṛit of some sort, to adopt Sanskrit as a language of their sacred text; it is, therefore, that a sort of Prākṛit has got mixed up with Sanskrit. Others say that it represents a stage in the early development of the Sanskrit language. Either view is based on mere conjecture; but what may be stated with a near approach to certainty is that those passages that are more closely akin to the correct Sanskrit form are later than those that show more admixture with the Prākṛit form, and are, therefore, comparatively more free. Windisch¹ and Oldenberg² have gone so far as to observe two distinct styles in the language and composition of the Mahāvastu. (See Introduction to "A Study of the Mahāvastu, pp. vii-ix by Keith.) One style which he enumerates as A is far superior to the other which he calls B. The movement of the former is free and unfettered, the structure of the sentence changes freely, it expresses much in little space, and in its long compounds it can compress a vast matter, though with the usual risk of ambiguity. The B style, on the other hand, is stiff and

¹ Die Komposition des Mahavastu.

² Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen 1912, pp. 123 ff.

monotonous; it occupies much space in telling little; it abounds in repetitions; and it lacks the power of subordination; the essential is described with no more emphasis than the idle detail of the mode in which the actors are dressed, meet one another, and sit with one another.¹ And what is more important is that the A style is more akin to the Sanskrit canon, and B to the Pāli canon. The B style again contains passages for which there are Pāli parallels, whereas the A style comprises those which are but later additions, adaptations and embellishments of earlier and simpler accounts, narratives, and descriptions. It is therefore natural for us to assume that the B style is comparatively earlier than the A style. But apart from the interest in its relation with the Mahāvastu, a careful study of the language of the book may some day yield results that would go to throw some light on our imperfect knowledge of the early vicissitudes and development of the Sanskrit and allied languages. "It is not so much for novel philosophic views," says Dr. Keith, "that the Mahāvastu is attractive as for the rich variety of its literary content." And this is certainly an exaggeration. Indeed the legend of the Buddha, which is the main theme of the book, is so intertwined by a huge mass of Jātakas, Avadānas and even Suttas, and those even with repetitions in prose and verse, and sometimes both prose and verse mixed, that the main story is often indeed

¹ Keith, Introduction to my work "A Study of the Mahāvastu."

difficult to be extricated. But, this mass of material has often preserved for us older versions of many well-known legends, as well as important parallel and semiparallel passages already known to us in the Pāli canon. We have also stories which take us back to the early days of Buddhism, and others which bear close analogy to those in the Pāli Jātaka book. Instances of such occurrences are too many, and have too often been mentioned to require a repetition here.¹ But still more important and interesting than these is the close relationship of some of the stories with Brahmanical literary tradition. The birth of the birds with human voices to childless Brahmadaṭṭa through the kind intervention of the sages, the story of the king who killed the only son of the blind parents through mistake, the story of creation that introduces the royal genealogy of Śākyamuni are only such instances among many. From the point of view of literary form too, the Mahāvastu affords an interesting study, for a good number of Mahāvastu legends which are in prose, in prose and verse mixed, or in prose followed by verse occur also in the Pāli canon which is invariably in prose.

6. THE LEGEND OF THE BUDDHA

The Mahāvastu does not give us anything very startling as to our knowledge of the Buddha legend.

¹ See Keith's Introduction to my book, "A Study of the Mahāvastu," pp. iv-v.

But with regard to many incidents in the life of the Master, we are provided with a fuller and more detailed account, sometimes with versions or accounts that are older than what we find in the Pāli canon, and sometimes even with different versions of the same account. These are no doubt additions to our knowledge of the life and career of the Buddha. Thus we have old ballads regarding the birth of the Buddha; we have also an old version of the account of Siddhārtha's departure from home, the complete legend of the Śākya which is given only in part in the Dīghanikāya, the name of the city (Sāketa=Ayodhyā) from which the Śākya princes were exiled, the name Sarvārthasiddha or Siddhattha of the Nidānakathā, the far more detailed account of his childhood, Bimbisāra's request and Gotama's promise that he would come and preach the doctrine in his kingdom, and such other minor details which add to our fuller knowledge of Buddha's life.

7. GEOGRAPHICAL GLIMPSES

References of a historical character are few and far between, and there is hardly anything in the Mahāvastu that may be said to cause any advancement to our knowledge of the history of the times. But there are certain interesting geographical glimpses which, however, are certainly valuable at least as confirmatory evidences. The sixteen Mahājanapadas or great states of the Aṅguttara Nikāya are mentioned, but their names are not given. But

elsewhere a long list of countries is given in connection with the distribution of knowledge by the Buddha in various countries. These were: Aṅga, Magadha, Vajji, Malla, Kāśī, Kośala, Cedi, Vatsa, Matsya, Sūrasena, Kuru, Pañcāla, Sivi, Daśārṇa, Assaka, and Avanti. Of the sixteen Mahājanapadas of the Aṅguttara Nikāya, Gāndhāra and Kamboja are here omitted; instead Sivi and Daśārṇa are mentioned. Sivi is identified with Sharkot in the Punjab (the Sivis migrated C. 300 B.C. to the territory round Nāgri, a town near Chitor). There were two countries by the name of Daśārṇa, western Daśārṇa representing eastern Malwa and the Kingdom of Bhopal and eastern Daśārṇa forming a part of Chattisgaḍh district in the Central provinces. But Gāndhāra is mentioned in another connection. Of other important localities and countries of Buddhist India, mention is made of Dakṣiṇāpatha or Deccan, Gayā, Gṛdhrakūṭa hills, Kalinga, Kampilla, Kapilavastu, Mathurā, Mithilā, Nālandā, Rājagriha, Sāketa, Sarnath, Takṣaśilā, Utkala, Uttarakuru, Vaiśālī, Videha, etc.

8. DATE OF THE MAHĀVASTU

The date of the Mahāvastu is difficult to be ascertained with any amount of certainty. Mon. Senart, the celebrated editor of the Mahāvastu, thought that it could not have been composed before the fourth century of the Christian era; for there were passages in which there was mention of Huns, and in which Chinese writing and speech

had been alluded to, and finally there was a passage in which the word *Yogācāra* occurred. But his arguments are hardly tenable, for the *Hūnas* are already mentioned in the *Mahābhārata*, and it is a mistake to suppose that the *Hūnas* came to be known to the Indians only in the fourth or fifth century A.D. Nor the date of the term *Cina* is definitely known nor, again, the *Yogācāras* of the *Mahāvastu* can possibly be identified with the later idealist school of the same name. Moreover, MM. H. P. Śāstrī who carefully studied the word *Yogācāra* in the *Mahāvastu*, says that the word *Yogācāra* of the *Mahāvastu* was not the proper name of a sect, but was a common noun meaning *yoga* and *ācāra*.

Dr. Keith, however, ascribes the work to a century earlier, *i.e.*, to the third century A.D. From the term *Horāpāṭhaka* applied to an astrologer in a story, he concludes that the work could not have come into existence before the third century A.D. for "we are reasonably assured that the term *Horā* in this use was not known to India before the third century A.D."

But MM. H. P. Śāstrī pushes the date to a period at least four centuries earlier. His point of contention is that the first split in the Buddhist Order occurred in the fourth century B.C., and as the ideas of the first schismatics are embodied in the *Mahāvastu*, it is only reasonable to assume that the work came into existence not later than the third or second century B.C.

9. JĀTAKAS

Dharmalabdha, a rich merchant of Benares, used to cross over the heavy seas on ships, laden with merchandise, to the Rākṣasī island. There he used to sell his articles, and every time having successfully made a huge amount of money. he used to return to his native country. His fortunes roused the greed of his fellow merchants who approached him to kindly take them along with him to the Rākṣasī island where they too could make their fortunes. Dharmalabdha tried to dissuade them from such a venture, as that island had been infested with Rākṣasīs who used to lead people into ruin by their amorous dealings, illusory dreams, and false attraction of riches. But the merchants did not pay any heed to this note of warning, they sailed independently to the island. Dharmalabdha who had already been there again warned them against the wily behaviour of the Rākṣasīs, and then left the island with his friends and relatives to go elsewhere. But the merchants paid little heed to his words, and easily prone to sensual pleasures as they were, they readily succumbed to the allurements of the Rākṣasīs who ate all of them up. Not satisfied with them alone, the Rākṣasīs resolved also to bring the merchant Dharmalabdha into ruin, as he vehemently tried to keep off his fellow people from them. The wiliest of them took upon herself the task of achieving this end. She followed Dharmalabdha in the guise

(a) Dharma-
labdha Jātaka

of a beautiful woman, and when the latter was about to enter his native country, she created, by her supernatural power, a boy of the appearance of Dharmalabdha. She then represented the boy as the son of the merchant, and herself as the mother of the boy, and began to persuade Dharmalabdha to take charge at least of his son. But Dharmalabdha could well see through her tricks, and told her again and again that he was neither the father of the boy, nor had he anything to do with the woman, who was no one but a Rākṣasī. The latter then brought the matter before the people who became easily convinced and entreated the merchant to comply with the request of the woman. Dharmalabdha was not to be deceived, and he reiterated his conviction. The matter was then brought to the notice of the king who said to the merchant that if he were not going to have his claim on the woman, he would himself take the woman in his charge and keep her with himself. The merchant told the king that the woman was in fact a wily Rākṣasī, and warned him again and again against doing such. But the king did not hear him. Taken into the inner courts of the king's palace, the Rākṣasī, at dead of night when all were asleep, assumed her real appearance, and ate up all the inmates including the royal horses and elephants of the king's palace. When it was morning, the nobles and ministers saw this tragic incident, and came to realise that Dharmalabdha was really right in his warning, and the woman was

really a Rākṣasi. They then went to the merchant and anointed him King of Benares.

Dharmalabdha = Buddha

Māra-duhitā = Rākṣasi.

(*Senart's Edition Vol. III, p. 286.*)

In olden times, a Pratyekabuddha once became attacked with jaundice, and sought shelter in the house of a potter. (b) *Ājñāta Kauṇḍinya Jātaka (I)* The latter nursed him with care, and when he was cured, he asked him (the paccekabuddha) and other paccekabuddhas who were present there, as to who of them had first of all known the religion. The Pratyekabuddha told him that it had been his privilege to realise the religion first of all. The potter thereupon wished that he might, as a result of his devoted nursing, be the first to receive instructions from the Buddha. His desire was fulfilled.

Pratyekabuddha = The Buddha

Potter = Ājñātakaṇḍinya.

(*Senart's Edition, Vol. III, p. 347.*)

The King of Kāśī time and again attacked the Kośala kingdom and each time he was defeated. At last when he was going to make a desperate final attack, the King of Kośala refused to fight with him and abdicated his throne. On his way to retirement the King of Kośala came to rest under a (c) *Ājñātakaṇḍinya Jātaka (II)*

banyan tree. A merchant, ruined of his fortunes, was at that time going to the King of Kośāla for help of money with which he could restart his business. On his way he too came to rest there, and the merchant knowing of the King's distress, came to bewail his lot. The King of Kośāla afflicted with pity and kindness for the merchant, told him to take him (the King) to the King of Kāśī as a captured enemy whereby he could gain a reward of money. The merchant did so; but the King of Kāśī was struck with wonder at the act of kindness of the King of Kośāla whom he reinstated on his throne and himself went back to Kāśī. The King of Kośāla then gave to the merchant a lump sum of money.

Kośāla King=Buddha; Merchant=Ājñātakaundīya.

(*Senart's Edition, Vol. III, p. 349.*)

Once the Bodhisattva started on a seavoyage with five other merchants. Their ships, however, sank, and they began to float with the help of a piece of wood. The Bodhisattva, however, knowing as he did that the sea does not pass a night with a dead body, killed himself by severing his head off from his body. He thus saved the life of his fellow brethren at the cost of his own life.

Bodhisattva=Buddha; Five merchants—Pañca bhadravargīya.

(*Senart's Edition, Vol. III, p. 354.*)

(d) Pañcabhadra-
vargīya Jātaka

Vajñadatta, the son of the royal priest of Brahmadatta, King of Kampilla, was highly skilled in the art of archery. He acquired the name of Sarabhaṅga by having once broken one hundred arrows thrown at him by the hundred sons of Brahmadatta. But Sarabhaṅga, later on, accepted pabbajjā, and received ordination from one sage Kaśyapa. He then retired to a hermitage on the Godāvārī in the Aśmaka country.

(e) Sarabhaṅga
Jātaka ¹

(*Senart's Edition, Vol. III. p. 361.*)

During his time, Kalabha, a cruel king of Benares, once saw some of the ladies of his house receiving religious instructions from a sage who had come there in the royal garden. The king went up to him and asked him who he was. The sage told him that he was a sage averse to hatred, to doing injury to others, or to thinking ill of others. The cruel king then chopped off at first the fingers of the sage, and then, his hands, legs, nose, ears, etc., one by one; and each time asked the sage if he had still been full of piety and compassion. The sage all the time reiterated that he was so, and wished good of the king. But the king, on account of this cruel act, came to be thrown into the Avīci-hell.

(*Senart's Edition, Vol. III, p. 357.*)

About the same time it happened that the King of Hastināpura, Arjuna by name, killed a sage

¹ Cf Sarabhaṅga Jātaka (Fausboll—Jātaka, Vol. V, p. 125).

named Gautama who had come to Hastināpura and whom the king asked several questions. The sage answered the questions in such a way that the king could not understand them; and so the latter killed the sage, as the king used to kill all those who failed to answer his questions. This king, too, for this crime of his came to be thrown into the Saktiśūla-hell.

(Senart's Edition, Vol. III, p. 361.)

In the kingdom of Kalinga, too, a wicked King Brahmadatta by name used to have Brāhmaṇas and Śramaṇas invited to his palace, and later on devoured by wild animals. This king too came to be thrown into the Dog-hell and there devoured day and night by dogs.

(Senart's Edition, Vol. III, p. 361.)

Exactly contemporaneously, a wicked King Daṇḍakī by name, ruled over Dakṣiṇāpatha. There in his kingdom once repaired from the Himālayās the great sage Vatsa whom the king buried alive in a sandy grave without any fault of his. The king's minister, however, exhumed the grave and sought his pardon; but the sage died after seven days, and the whole kingdom was burnt that very night for the king's criminal act.

Not long after, the venerable sage Kaśyapa began a big celebration of a sacrifice or yajña in which assembled a huge number of arahats and kings, including the sage Sarabhaṅga. On seeing the calamities that had betaken the King Kalabha of

Benares, Arjuna of Hastināpura, Brahmadatta of Kalinga, and Daṇḍakī of Dakṣiṇāpatha, several kings asked the assembled sages the reasons of such calamities. On behalf of the sages, Sarabhaṅga was asked to give fitting replies to the questions. Sarabhaṅga too spoke in length about the results of the acts of sin and crime of Kalabha, Arjuna, Brahmadatta and Devaki; and advised them not to indulge in such acts.¹

(*Senart's Edition, Vol. III, p. 363.*)

Vajrasena, a wealthy merchant from Taxila happened to come to Benares, where
 (f) Śyāmā
 Jātaka ² not long after, he was arrested as a thief, no doubt through a mistake, and was condemned to the penalty of death by the king. While he was being led to the field of death, a wealthy and beautiful prostitute saw him and got enamoured of him. She then sent one of the female attendants with a big sum of money to bribe the executioner and prevail upon him to save the life of Vajrasena, and put an end instead to the life of the son of a merchant whom Śyāmā had sent along with her attendant. The executioner did as wished, and sent Vajrasena to the house of Śyāmā who began to treat him very kindly and endearingly. But Vajrasena always thought that Śyāmā would kill him as she did the merchant's son. He, therefore, asked her to arrange a garden

¹ Cf. Sarabhaṅga Jātaka (Fausboll—Jātaka Vol. V, p. 125).

² Cf. Kanavera-jātaka (Fausboll—Jātaka, Vol. III, p. 58).

festival which Śyāmā did, but in course of that Vajrasena made her unconscious by making her drink excessively, and taking her to be dead, he fled at once to Taxila. Śyāmā, however, soon recovered, but when she missed Vajrasena, she became morose. She then brought a dead body from the cremation ground, and informed the parents of the merchant's son whom she caused to be killed. When they came she told them that their son was dead; Śyāmā wept bitterly over it and they had no reason to disbelieve. They then took Śyāmā to their own house where she lived. At that time, a group of dancers came to Benares from Taxila. Through them, Śyāmā sent words to Vajrasena, but the latter did never come again to Benares.

Vajrasena = Buddha

(*Senart's Edition, Vol. II, p. 166.*)

In ancient days when Ugrasena was king of Benares, there lived in his kingdom a powerful Nāga-king named Campaka who had a very large number of Nāga followers. The Nāga-king was, however, one day caught hold of by a snake-charmer, but the former who could have easily burnt the whole kingdom, did not even get angry with the snake-charmer, nor did he allow his followers to do any harm to him or to the kingdom. His queen, however, came to Ugrasena, and

(g) Campaka
Nāgarāja
Jātaka ¹

¹ Cf. Campeyya—Jātaka (Fausboll-Jātaka, Vol. IV, p. 454).

appealed to him to get her husband, the Nāga-king, released, but she entreated at the same time not to do any harm to the snake-charmer. Ugrasena then made a gift of a village and many gold coins to the charmer and got the Nāga-king released. Ugrasena was next invited by the latter in his palace, and worshipped with due respect and solemnity for his act of kindness. He was also given five hundred richly jewelled chariots as gifts by the Nāga damsels.

(*Senart's Edition, Vol. II, p. 177.*)

A Brahman ascetic with his wife and son accepted Prabrajyā and came to
 (h) Śyāmaka live in separate huts near the
 Jātaka¹ hermitage of Gautama. There the husband and the wife practised penance and their son, Śyāmaka by name, gathered fruits, water and fuel for them. Gradually they grew old and blind and had to depend entirely on their devoted son. One day Śyāmaka went to the river-side to bring water for his parents. Just at that time, Peliyaksha, King of Benares, arrived in the neighbourhood in search of a hunt; and as he heard the sound of filling the pitcher by Śyāmaka, he mistook it for that of a stag and pierced Śyāmaka by his arrow. As he was dying, the king begged his pardon, and undertook to maintain his old and blind parents. The king then went to the hermitage, and informed the parents of

¹ Sāmajātaka (Fausboll—Jātaka, Vol. vi, p. 68.)

the sad mishap, and begged their pardon too. They then went to the place where Śyāmaka lay and prayed for the recovery of their son. And as they were all pious souls, devoted to doing good to others, their son came at once back to life as if awake just from sleep.

Śyāmaka=Buddha ; the sage=Suddhodana ; the wife of the sage=Māyādevī ; Peliyaksha=Ānanda.

(*Senart's Edition, Vol. II, p. 209.*)

A deer-king who had a very loving and faithful wife roamed in a forest with 500
(1) *Mriga Jātaka* followers. One day when he was caught in the trap of a hunter, all his followers fled, but his wife did not move an inch. The hunter then came to kill him but the deer queen offered herself to be killed first. The hunter was struck with wonder at this amazing love and sacrifice of the deer queen, and out of compassion let them go.

The hunter=Ānanda ; the deer queen=Yaśodharā ; the deer-king=Buddha.

(*Senart's Edition, Vol. II, p. 234.*)

A bird was once caught in the trap of a hunter of Benares, who used to feed the
(2) *Śakunta*
Jātaka (1) entrapped birds carefully and then sell them at a high price. The bird now caught was wise enough to understand the trick ; he, therefore, resolved not to take much food, and by so doing, became very thin.

The buyers, therefore, disliked him, and the hunter, to make him fatter and stronger, kept it in a cage without a door, so that he might go out and come in at pleasure. The bird at first did not fly off, and thus created faith in the mind of the hunter; but later on one day took advantage of his freedom and flew off.

The bird = Buddha; the hunter = Māra.

(*Senart's Edition, Vol. II, p. 241.*)

One day as a gardener was gathering flowers from a garden on the bank of a river, he saw a tortoise come out of water and take its food on the bank. The gardener slowly walked to it and caught it, and when he was going to place it on the basket of flowers, the tortoise told him that it was besmeared with mud, and so wanted to be carefully washed. The gardener therefore took it near the water, and as he was washing it, the tortoise escaped his clutch and swam away.

(k) Kacchapa
Jātaka

Tortoise = Buddha; Gardener = Māra.

(*Senart's Edition, Vol. II, p. 244.*)

A monkey lived on a fig-tree on the sea-beach; to him used to come out of the sea every day a Śuśumāra who spent a long time with him talking and chatting. The wife of the Śuśumāra, however, grew jealous of it, and told her husband that he would not live any more if she could

(i) Markaṭa
Jātaka¹

¹ Cf. Sumsumāra Jātaka (Fausboll—Jātaka, Vol. II, p. 158).

not have to eat the heart of the monkey. The Śuśumāra, therefore, went to the monkey and induced him to accompany him to the other side of the sea, where, the Śuśumāra told him there were many trees full of delicious fruits. But as they were crossing the sea, the Śuśumāra inadvertently divulged the intention of his wife. The monkey, who was wise enough, at once thought out a plan. He accused the Śuśumāra of his not having told him beforehand his real object, for, to be light-weight, he had left his heart on the fig-tree. It was, therefore, necessary to go back to the tree to bring with him the heart. To this Śuśumāra agreed, and when they reached the shore, the monkey jumped on the tree, and rebuked the Śuśumāra.

The Monkey = Buddha ; the Śuśumāra = Māra.

(*Senart's Edition, Vol. II, p. 246.*)

A bird who was the leader of a large flock of birds was wise enough always to escape the hunter's trap. His wisdom and carefulness always saved his flock from ruin. One day a hunter spread a net and scattered rice and corn to attract the birds who became rather eager to eat them. But the leader-bird became aware of the danger and warned them successfully against going there.

Leader-bird = Buddha ; the hunter = Māra.

(*Senart's Edition, Vol. II, p. 250.*)

(m) Śakunta
Jātaka (II)

In ancient days, Surūpa, deer-king, lived near the Himālayās. One day Indra, in the guise of a hunter, came to him and told him that he would chant to him a gāthā, if, instead, he could give the flesh of his own body. The deer-king at once agreed, and Indra being pleased disappeared.

(*Senari's Edition, Vol. II, p. 255.*)

Vipaśyī, son of King of Bandhuma of the city of Bandhumatī, took himself to pabbajjā and lived in a far off country as an arahat. One day King Bandhuma invited the venerable Vipaśyī to his city, and as the latter was about to enter the city with his 68,000 followers, he was invited with his party to spend three months in the house of a rich merchant named Anangana. But after he had entered the city, the king arranged that he and the merchant should entertain the venerable arahat and his party on alternate days, each vieing with the other in the wealth and richness of their entertainment. Days in and days out this arrangement went on, and there were now only two days more. The king made an elaborate arrangement in the Nandanārama to entertain his guests—an arrangement rich with all the pleasures and paraphernalia of royalty. The day next, the merchant Anaṅgana was to entertain the guests; but the king had already issued orders to the effect that nobody in his kingdom was to sell wood

and fuel to anybody, and whoever was going to do it would meet with the penalty of death. The merchant was thus in a great fix, for, he was at a loss to understand where to get fuel for preparing food for the guests. Neither he had the rich requisite equipments to vie with the king this time. While he 'was, therefore, pondering what to do, Indra came down from heaven, and built for him a large park and embellished it with all sorts of comfort and conveniences, and supplied the merchant with fuel. With these the merchant proceeded to entertain his venerable guests, and invited the king to share him in the merit of the distribution of food and drink to them. The king agreed with pleasure, and after the entertainment both received initiation into the religion, and accepted prabrajyā.

(*Senart's Edition, Vol. II, p. 271.*)

Brahmadatta, King of Benares, was on his way to the Himālayās, where he intended to ask the sages the means by which he could have a son. On his way he collected three eggs respectively of an owl, a śuka, and a sārīka bird, from the hole of a Simula tree; and he, at the advice of hunters, began to hatch. When he had arrived at the Himālayās and asked the sages as to how he could get sons, he was told that even from

(p) Ulūki-Sārīkā-
Śuki Jātaka¹

¹ C/ Tesakuṇajātaka—(Fausboll—Jātaka, vol V., p. 109).

the three eggs which he had gathered on his way, he would get three sons. The king was surprised at their knowledge, and in course of time, when he had come back to Benares, three young ones of an owl, a sārīka, and a śuka came out of the three eggs. They were carefully brought up, and eventually became very intelligent, and could well speak human languages. When the king asked them questions about polity, they used to enlighten him with wonderful solutions.

Śuka = Buddha ; Sārīka = Sārikaputta ;

Owl = Ānanda.

(*Senart's Edition, Vol. I, p. 271.*)

Rakshita, son of the priest of Brahmadatta,
 (q) **Rakshita Jātaka** King of Kampilya, received
 prabrajyā, and used to live in
 a hermitage at the foot of the Himālayās. At
 one time, Kampilya, was being raged by a deadly
 disease, and, the king, at a loss what to do, sent
 for Rakshita. As Rakshita stepped on the borders
 of Kampilya, even at that moment, the deadly
 disease disappeared.

Rakshita = Buddha ; Brahmadatta = Bimbisāra.

(*Senart's Edition, Vol. I, p. 283.*)

In ancient days, a pious and bountiful King of
 Benares had an elephant which
 (r) **Hasti Jātaka** kept off all kinds of dangers and
 diseases from his kingdom. Once when a deadly
 disease was raging the kingdom of Mithilā, the

took the form of his long departed father, and revealing himself unto the king, gave him various advice. The king was convinced and ceased to walk in the path of vice.

(*Senart's Edition, Vol. I, p. 178.*)

The parents of Kusumā, queen of the King of Kusumbha, extremely old as they were, wanted to die; and the queen, to achieve that end, mixed poison with their food. But Lord Buddha out of pity for Kusumā replaced the parents with two other men, who, for five days, partook of that poisoned food, but did not die. They then revealed themselves unto Kusumā, and asked her to mount on palace top and pray to see the Buddha. Kusumā did it with all the members of her family; and the Buddha revealed himself unto her, resplendent in glory. The Lord advised her to cease to walk in the path of vice, and Kusumā submitted herself to the Lord.

(*Senart's Edition, Vol. I, p. 180.*)

Dhruva, a merchant of Benares, wanted to reap the fruits of virtue by offering his father into the burning fire. While he was about to do that, Buddha sent a band of Rākṣasīs, at which Dhruva got frightened and wanted to take their shelter. They, however, advised them to take shelter of Buddha, which Dhruva did, and the Buddha revealing himself unto him and gave him much advice.

(*Senart's Edition, Vol. I, p. 184.*)

Taru, king of a certain island, used to invite Brāhmaṇas and Śramaṇas, and then throw them into prison. Buddha, when he came to know of this, once sent 5,000 bhikkhus at his place; the king invited and imprisoned them. Even when ten weeks had elapsed, they had suffered no change, and the astonished king asked them who they really were. They introduced themselves to the king, and asked him to take shelter of the Buddha. The king did accordingly, and Buddha revealing himself unto him gave him much advice.

(*Senart's Edition, Vol. I, p. 188.*)

II. THE STORY OF THE ORIGIN OF KINGSHIP

When after a 'Kalpa,' the world comes to an end, all beings endowed with life repair to the abode of the gods. Then another 'Kalpa' begins; and when again the world comes to exist, those beings are dropped from the abode of heaven. These beings are self-luminant, they fly in the sky, can go any where at will; and eat and exist at will. Then there was not the sun, neither the moon, nor the stars, nor night, nor months, and fortnights, nor years.

Then comes to exist this great earth as if it were a great mass of water, and next it is endowed with juice sweet like honey, and with colour glowing like milk or clarified butter. And, beings endowed with life eat up all the juice of the earth, and eventually lose their self-luminousness and their

capacity to fly in the sky, to go, eat and exist at will. Instead their bodies become heavy, rough and hard. Then come to exist for the earth the sun, the moon, the stars, and the days, nights, months, years, and seasons.

After the juice of the earth was eaten up, there grew on the face of the earth a kind of grass like mushrooms, and all beings began to eat with ghee the grass which was sweet to the taste. Eventually they ate up the grass, and came to feed themselves upon a kind of creeper, which was also a very agreeable food. But that creeper, even came to an end after a considerable time. Then there came to grow a beautiful kind of paddy without any husk, and beings began to make a delightful food of it. As a result of this, male and female beings began to develop their respective male and female physical characteristics.

Then these male and female beings began to attract and co-habitate each other. Thus there grew up pairs of male and female who lived together and built up homes. They also began gradually to make provisions first for a day or two, and then for weeks, fortnights, months, and years. And when eventually there were many such pairs, they assembled to make equal divisions amongst themselves of the fields of paddy which was their subsistence. Gradually, there arose disputes amongst them with regard to their respective lands, and their produce. The beings began to steal and rob each other of produce and

property, and this gradually led to assault and murder.

To put a stop to such disorderly state of affairs, they assembled together, and decided that the best and the most powerful being among them they would elect as their Chief who would advise them as required and punish the guilty and the offender. They did as they decided and agreed to pay him, for his labour and work, a sixth of the produce. And as he was chosen by the will or 'Sammati' of the people, he came to be called the "Mahāsammata". He came also to be called 'Rājā', and also 'Mūrddhābhisiktaḥ'. A fourth name of him was "Jānapadasthām-vīryyaprāpta," as he was like father and mother of the pauras and jānapadas¹.

(*Senart's Edition, Vol. I, p. 338.*)

¹ Cf. Aggañña Suttanta, Dīgha Nikāya, Vol. III, pp. 80 foll.

