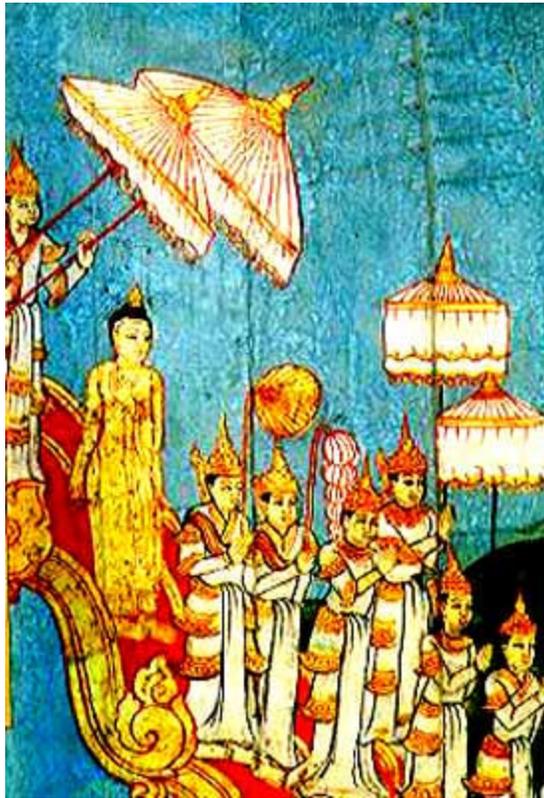


# Khuddaka Nikaya

## JATAKA STORIES



**550 Stories retold by Buddha**

**A Gift of Dhamma**

# Khuddaka Nikaya

## JATAKA STORIES

### Buddha Previous Lives' Stories

#### (550 STORIES)



Abhidhamma

ရွှေတိဂုံစေတီတော် မဟာဗုဒ္ဓဝင်ပြခန်း

အဘိဓမ္မာသရား ဟောကြားတော်မူခန်း

### Buddha Delivering Abhidhamma Discourse in Tavatimsa Heaven

#### A Gift of Dhamma

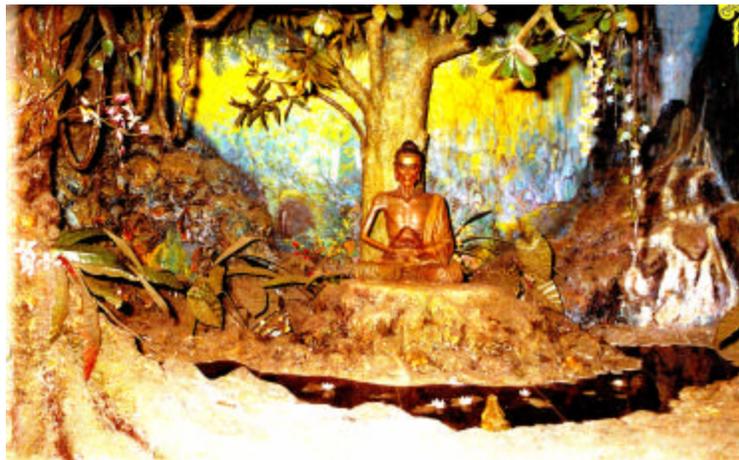
*"The Buddha has begun to teach. Let the world rejoice !"*

## *The Noble Eightfold Path*

- i. Right view,*
- ii. Right thought,*
- iii. Right speech,*
- iv. Right bodily action,*
- v. Right livelihood,*
- vi. Right endeavor,*
- vii. Right mindfulness,**
- viii. Right Concentration**

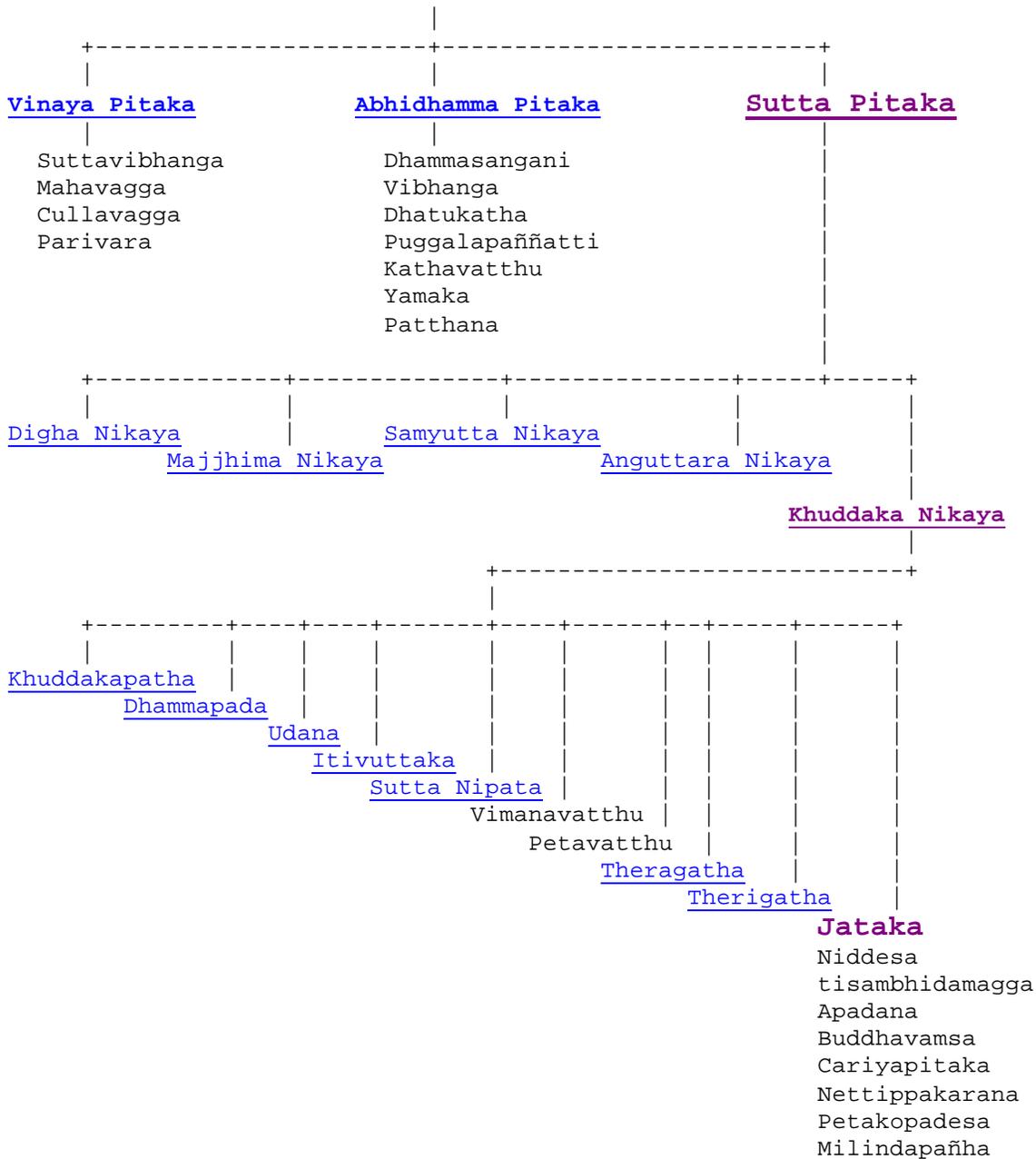
Buddha relates his past existences in 547 stories and are recorded under the Sutta Pitaka. These stories were told to his disciples to relate to instances of his experiences on how he had perfected the ten perfections through the course of the **Samsara**. Jataka stories are recorded under Sutta Pitaka that contain all the central teachings of the Theravada Buddhism. Jataka comes under the main title – **Khuddaka Nikaya** – (collection of little texts) .

**Khuddaka Nikaya** : Khuddakapatha, Dhammapad, Udana, Invuttaka, Sutta Nipata, Vimanavatthu, Petavatthu, Theragata, Therigatha, **Jataka**, Niddesa, Patisambhidamagga, Apadana, Buddhavamsa, Carriyapitaka, Nettippakarana (only included the Burmese edition of the Tipitaka) Petakopadesa (") Milindapañha (")



**Buddha going austere practice to attain self-enlightenment**

# TIPITAKA CHART



**Jataka comes under one of Sutta Pitaka**  
**By the Power of the Truth**  
**May all your wishes be fulfilled**

**Introduction** - The stories of Buddha past existences stories that Buddha relates to his devotees and Monks of his endeavor on how he strive to fulfilled the ten perfections through countless cycles of rebirth and world cycles.. He finally attained the self-enlightenment and delivered the “*Turning the Wheel of Dhamma*” Dhammasekkya Ta Ya Daw – (**Eightfold Noble Paths**) (*Maggin Shit Par*) to lead us to the deathless – **Nibbana**. May the readers be inspired by these stories and make their own aspiration for Nibbana.

There are in all – 547 stories – Starting with J 001 through J547 stories.

# JATAKA STORIES

## J.001

### Apa.n.naka Jaataka

The five hundred friends of **Anathapindika** had previously been converted to Buddhism by the Buddha. Later, in the Buddha's absence, they reverted to their former faiths. They met again with the Buddha at Savatthi. The Jataka concerns two merchants, who travel with caravans across a desert. One, beguiled by a **yakka**, throws away his drinking water and is devoured with all his people and cattle. The other, not believing the yakka, makes his journey in safety. The morale of the story is that the followers of false teachers are led astray. The foolish merchant was **Devadatta**. This Jataka will be among the last to be forgotten when the Dhamma disappears from the world at the end of the world era.

## J.002

### Va.n.nupatha Jaataka

The bodhisatta was once a merchant leader of a caravan of 500 carts. One night, while crossing a desert of sixty leagues, the pilot fell asleep and the oxen turned round. All the provisions of wood and water were exhausted, but the Bodhisatta had his men dig a well. After digging sixty cubits down, they came across bedrock. The men were all filled with despair, but the Bodhisatta had the rock broken through by a serving lad who still showed courage and obtained water. The Jataka was related about a young man of Savatthi who entered the Order and practiced meditation, but was unable to attain insight. He was filled with despair and his companions took him to the Buddha. He is identified with the serving lad of the story.

## J 003

### Serivaa.nija Jaataka

The Bodhisatta was once a hawker of Seriva and was called Serivaa. Once, in the company of a greedy merchant of the same name, he crossed the Telavaaha and entered Andhapura. In that city was a family who had fallen

on hard times, the sole survivors being a girl and her grandmother. The greedy merchant went to their house with his wares. The girl begged her grandmother to buy a trinket, and suggested that they should give the hawker the golden bowl from which they ate. The bowl was a valuable heirloom, but it had lost its luster and the woman didn't know its value. The hawker was called in and shown the bowl. He scratched it with a needle and knew it was gold, but wishing to have it for nothing, said it was not worth half a farthing - so he threw it away and left. Later, the Bodhisatta came to the same street and was offered the same bowl. He told them the truth, gave them all the money he had and his stock, leaving only eight pieces of money for himself. These he gave to the boatman and boarded the boat to cross the river. Meanwhile, the greedy merchant went again to the old woman's house, hoping to get the bowl in exchange for a few trinkets. When he heard what had happened, he lost command of himself, and throwing down all he had, ran down to the river to find the Bodhisatta's boat in mid-stream. He shouted to the boatman to return, but the Bodhisatta urged him on. The merchant, realizing what he had lost through his greed, was so upset that his heart burst and he fell down dead. The Jataka was told to a monk who had given up striving. The greedy merchant is identified with Devadatta and this was the beginning of his enmity towards the Buddha.

#### **J 004**

##### **Cullakase.t.thii Jaataka**

Once, the Bodhisatta was born as Cullakasetthi in Benares. One day, while on the way to the palace, he saw a dead mouse lying on the road, and noticing the position of the stars, he said, any decent young fellow with his wits about him has only to pick up the mouse and he will be made for life. A young man of good family, called Cullantevasika picked up the mouse and sold it for a farthing to a tavern for their cat to eat. With the farthing he bought molasses and drinking water for flower-gatherers. Later he gathered branches and leaves blown down by the wind in the king's garden and sold them to a potter for a large sum of money. He entered a friendship with a land-trader and a sea-trader and, by using the information he obtained from them, he was able to make 200,000 pieces by means of skilful and far-sighted business dealings. He then visited Cullasetthi to express to him his gratitude and the setthi, on hearing of his skill, was so impressed that he gave him his daughter in marriage. The young man is identified with Cullapanthaka in reference to whom the story is related.

#### **J 005**

##### **Ta.n.dulanaa.li Jaataka**

Once, the Bodhisatta was appraiser to the king of Benares, with whom he always dealt fairly. The king was greedy, and thinking that his appraiser paid too much for things bought for the palace, appointed in his place a rustic who happened to be passing by. This man fixed prices according to whim. One day a dealer brought five hundred horses from Uttarapatha and the appraiser valued the whole lot at a single measure of rice. The horse-dealer sought the Bodhisatta's advice, who suggested that the appraiser should be asked to value a measure of rice. The horse-dealer went to the king, and in the presence of the court, asked the appraiser the value of one measure of rice. The man replied that it was worth all Benares and its suburb the ministers laughed, thus putting the king to shame. He dismissed the fool and reinstated the Bodhisatta. The story was told in reference to Laludayi who had a dispute with Dabba Mallaputta regarding the distribution of food tickets. The monks thereupon asked Laludayi to undertake the task. This he did so badly that great confusion ensued, and the matter was reported to the Buddha, who related the Jataka to show that in the past, too, his stupidity had deprived others of profit. Laludayi is identified with the false appraiser.

## **J 006**

### **Devadhamma Jaataka**

Once, the Bodhisatta was born as Mahimsasa, son of the king of Benares. His brother was Canda and his stepbrother Suriya. Suriya's mother, having being granted a boon, claimed the kingdom for him. Mahimamsa and Canda were thereupon exiled to the forest, but Suriya went with them. They arrived in the Himavanta forest, Mahimamsa sent his two brothers to fetch water from a pool. There, first Suriya and then Canda were seized by a demon who had been allowed by Vessavana to eat anyone entering the pond. provided he did not know the Devadhammas. Mahimsasa then went to the pond, but on being questioned by the demon, preached the Devadhammas to him- i.e. hiri and ottappa. The demon was pleased and offered to release one of his victims. Mahimsasa chose Suriya, and gave as the reason that he was afraid of being blamed by others. Thereupon the demon gave up both his brothers and showed the Bodhisatta great honor. The Bodhisatta converted him and he gave up his evil ways. The story was related in reference to a rich man of Savatthi who joined the order after his wife's death. However, he continued to enjoy all kinds of luxuries until, arraigned before the Buddha, he pulled off his robes and stood only in his waist-cloth. The Buddha told him it was not the first time he had had to show him the error of his ways. He was identified with the water-demon, Ananda with Suriya, and Sariputta with Canda. The Nacca Jataka was preached in reference to the same monk.

## **J 007**

## **Ka.t.thahaari Jaataka**

**Brahmadatta, the king of Benares, while wandering about in a grove, seeking for fruits and flowers, came across a woman merrily singing as she gathered sticks. He became intimate with her, and the Bodhisatta was conceived there and then. The king gave the woman his signet ring, with instructions that if the child was a boy, he should be brought to the court with the ring. When the Bodhisatta grew up, his playmates taunted him by calling him Ôno-fatherÕ. Feeling ashamed, he asked his mother about it and, on hearing the truth, insisted on being taken to the king. When confronted with the child, the king was too shy to acknowledge his parentage, and the mother, having no witness, threw the child in the air with the resolution that he should remain there if her words were true. The boy, sitting cross-legged in the air, requested the king to adopt him. The request was granted, and the woman made queen consort. On his father's death, he became king under the name of Katthavahana. The story was told to Pasenadi on his refusal to recognize the claim to the throne of Vidudabha, his son by Vasabhakhattiya.**

## **J 008**

### **Gaamani Jaataka**

**The Bodhisatta was the teacher of Sa.mvara, youngest of the hundred sons of the king of Benares. When he had finished his studies, the king offered him a province, but at the suggestion of his teacher, he preferred to live near his father. There, acting on the Bodhisatta's advice, he won all hearts and at the death of his father, the courtiers made him king. The brothers protested, and Sa.mvara, again following his teacher's advice, divided his father's wealth among them. The brothers, led by Uposatha, then acknowledged him king. The story was related to a monk who had dwelt in the forest and had then given up striving. He is identified with Sa.mvara and Sariputta with Uposatha. See also [Aliinacitta Jataka](#) and [Sa.mvara Jataka](#).**

## **J 009**

### **Makhaadeva Jaataka**

**The king was once born as Makhadeva, king of Mithila in Videha. For successive periods of 84,000 years, he had been prince, viceroy and then king. One day, he asked his barber to tell him as soon as he had any grey hairs. When, many years later, the barber found a grey hair, he pulled it out and laid it on the king's palm as he had been requested. The king had 84,000 years left to live, but he granted the barber the revenues of a village yielding 100,000 and on that very day gave over the kingdom to his son and renounced the world as if he had seen the king of death. For 84,000 years he lived in the**

Makhadeva Mango Grove and was reborn in Brahma-world. Later he became the king of Mithila as king Nimi and in that life too became an ascetic. The barber is identified with Ananda and the son with Rahula. The story was related to some monks who were talking one day about the Buddha's renunciation.

### **J 010**

#### **Sukhavihaari Jaataka**

The Bodhisatta was once an udicca-brahmin and later became a leader of ascetics. When the ascetics came to Benares for the rainy season, the king invited their leader to stay behind while the others returned at the end of the rains. One day, the Bodhisatta's chief disciple visited him and sat down on a mat by his side exclaiming his happiness, what happiness is. The king came to pay his respects to the teacher, but was displeased because the disciple still sat there. The Bodhisatta explained that the disciple has also been a king who had renounced his kingship for the ascetic life. The Jataka was related in reference to Bhaddiya who, after he had won arahantship, kept on saying aho sukham, aho sukhami because he realized how full of fear he had been as a layman and how free from fear he was as an arahant. Bhaddiya is identified with the chief disciple of the Bodhisatta.

### **J 011**

#### **Lakkha.na Jaataka**

The Bodhisatta was once a deer and had two sons, Lakkha.na and Kala. When the time came for gathering the crops, he told his sons to take their respective herds and seek refuge in the mountain tracts. They agreed, but Kala, being ignorant, led his flock early and late in the day and discovered by the men, most of his herd were destroyed. Lakkha.na, however, led his flock only in the dead of night and reached the forest without losing any of his herd. The same thing happened on their return four months later and the Bodhisatta praised Lakkha.na's intelligence. The story was related in reference to Devadatta and Sariputta. Devadatta had persuaded 500 monks to separate from the Buddha and go with him instead, but Sariputta visited them and brought them all back. Devadatta is identified with Kala and Sariputta with Lakkhana.

### **J 012**

#### **Nigrodhamiga Jaataka | Nigrodha Jaataka**

Once, the Bodhisatta was born as king of the deer and was called Nigrodha. With him was the leader of another herd and he was called Sakha. There was

an agreement between the two herds that on an alternate day, a deer from their herd should offer itself to be killed by the king of Benares. One day the turn fell on a pregnant doe of Sakhaís herd and when asked to wait until she had brought forth her young, she was refused by Sakha. She then appealed to Nigrodha who took the turn on himself. Immunity had been granted to king of the herd and when his act was reported to the king, he came in person to enquire into the matter. On hearing the story, he was greatly moved and promised immunity both to Nigrodha and the doe. Nigrodha was not satisfied, however, until the king promised immunity to all living beings. Later on, discovering that the deer, taking advantage of this were destroying men's crops, Nigrodha gave orders to his herd to refrain from doing so. The story was related in reference to the mother of Kumara Kassapa. She had joined the Order under Devadatta, not knowing that she was pregnant. On discovering her condition, Devadatta expelled her from the Order. She appealed to the Buddha, who caused an enquiry to be held, and having been assured of her innocence, he restored her to all honor. When Kumara Kassapa was born, he too was admitted to the Order. Devadatta was identified with Sakha, Kumara Kassapa with the doe's offspring, his mother with the doe and the king with Ananda.

### **J 013**

#### **Ka.n.dina Jaataka**

A mountain stag fell in love with a doe that had gone into the forest from the village during the time of the ripening of the corn. When the time came for the doe to return to the village, the stag, in his love, accompanied her. The people of the village, knowing of the deer's return lay in ambush. The doe, seeing a huntsman, sent the stag on ahead and he was consequently killed and eaten. The doe escaped. The Bodhisatta, who was a forest-deva, seeing the incident, preached to the other forest-dwellers on the three infamies: to cause another's death, to let a woman govern the land, men who yield to a woman's dominance. The circumstances in which the story was related are given in the Indriya Jataka.

### **J 014**

#### **Vaatamiga Jaataka**

The Bodhisatta was once born as Brahmadata, king of Benares. He had a gardener named Sa~njaya. A deer (vatamiga) used to visit the royal park and the king asked Sa~njaya to catch it. Sa~njaya put honey on the grass where the animal fed and, in due course, the animal came to eat out of his hand. He was thus able to entice it right into the palace, whereupon he shut the gate trapping it inside. The king marveled that a deer, which was usually so shy

that if it saw a man it would not visit the same place for a week after, should allow itself to be caught by greed. The Jataka was told in reference to Cullapindapatika-Tissa who was enticed back into the lay life by a slave girl Sa-njaya is identified with the slave and the deer with the monk.

### **J 015**

#### **Kharaadiyaa Jaataka**

The Bodhisatta was once born as a leader of deer. His sister Kharadiya brought him her son that he might teach him the art of defending himself from hunters, but the young deer was disobedient and did not attend the lessons. Consequently the deer was caught in a snare and killed by a huntsman. The Jataka was told in reference to an unruly monk. Kharadiya is identified with Uppalavanna.

### **J 016**

#### **Tipallatthamiga Jaataka | Sikkhaakaama Jaataka**

Once, the Bodhisatta was born as a stag, leader of a herd of deer. Rahula was his sister's son and was entrusted to him that he might learn the deer tricks. The young stag followed his instruction diligently and one day, being caught in a net, he feigned death and so made his escape. The Jataka was told in reference to Rahula. Once, at the Aggalavacetiya, the Buddha noticing that monks were in the habit of sleeping in the sight of novices in the preaching hall after the sermon, he passed a rule making this a pacittiya offence. As a result, Rahula could find no lodging and spent the night in the Buddha's toilet, not wishing to transgress the rule. The Buddha, discovering this, assembled the monks and blamed them for their thoughtlessness, for if they thus treated his son, what might they not do to the other novices? The rule about lodgings was thereupon modified. The Jataka was related to show Rahula's diligence in following rules

### **J 017**

#### **Maaluta Jaataka**

Once, two friends, a lion and a tiger, lived in a cave. They had a dispute as to which was the cold part of the month, the full-moon quarter or the new-moon quarter, and they referred the matter to a hermit (the Bodhisatta) who said that the cold was caused by the wind and not by the moon. The story was told of two forest-dwelling monks of Kosala, Kala and Junha, who consulted the Buddha in a similar dispute. The lion and the tiger are identified with the monks.

## **J 018**

### **Matakabhatta Jaataka**

Once a brahmin well versed in the Vedas wished to sacrifice a goat at the feast of the dead (matakabhatta) and sent his pupils to bathe the goat in the river. After the bath, the goat remembered its past lives and knew that after its death that day it would be free from misery. So it laughed for joy. However, it also saw that the brahmin, through slaying it, would suffer great misery and this made it weep. On being questioned as to the reason for its laughing and weeping, it said the answer would be given before the brahmin. When the brahmin heard the goat's story, he resolved not to kill him -- but the same day, while the goat was grazing near a rock, lightning caused a rock splinter to break off and sever the goats head. The Bodhisatta, who was a tree sprite, saw all this and preached the Dhamma to the assembled multitude. The story was told in reference to a question by monks as to whether there was any benefit in offering sacrifices as feasts for the dead, as was the habit of the people of Savatthi.

## **J 019**

### **Aayaajitabhatta Jaataka | Paa.navadha Jaataka**

Once the squire of a certain village in the Kasi country, promised the deity of a banyan tree a sacrifice should his enterprise succeed. When he came back from his journey, he sacrificed a number of creatures and took them to the tree. The deity of the tree appeared and admonished the squire, saying that no-one could attain deliverance by means of slaughter. The story was related in answer to a question by some monks, who had noticed that many people when going on a business journey would sacrifice living creatures and offer them to various deities in order that their ventures might be successful. The monks wished to know if such sacrifices were any good.

## **J 020**

### **Na.lapaana Jaataka**

Once, the Bodhisatta was born as the leader of a troupe of monkeys. He gave strict orders that none of the troupe should eat or drink anything in a strange place without his prior consent. One day the monkeys were very thirsty and arrived at a lake in the forest -- but they do not eat until their leader arrives. He examined the lake and surmised that it was haunted by an ogre. He then provided all his followers with long reeds, which by the power of his virtue, hollow out into drinking straws. The monkeys are able to drink without endangering themselves by coming into physical contact with the water.

Thenceforth all the reeds around the lake are hollow. This is the story of one of the four miracles that will endure throughout the kappa. The Jataka was related by the Buddha in Nalakapana to explain the hollowness of the reeds. The ogre in the story is identified with

### **J 021**

#### **Kuru''ngamiga Jaataka**

Once the Bodhisatta was an antelope who used to eat the fruit of a sepanni tree. One day a huntsman discovered him and lay in wait to kill him, but the Bodhisatta suspected his presence and evaded death. The Jataka was told in reference to Devadatta's plots to kill the Buddha, the huntsman being identified with Devadatta.

### **J 022**

#### **Kukkura Jaataka**

Because his carriage straps, left in the rain, are gnawed by his own dogs, the king of Benares orders all dogs, except his own to be killed indiscriminately. The Bodhisatta, who is the leader of the pack of dogs in the cemetery, visits the king, points out to him his iniquity, and reveals the truth by causing an emetic to be administered to the king's own dogs. Having convinced the king, the Bodhisatta teaches him the ten stanzas of righteousness found in the Tesakuna Jataka. Great are the benefactions made to dogs thereafter. The Bodhisatta's teaching lasted for 10,000 years under the name of Kukkurovada. The king is identified with Ananda. The occasion for the story is given in the [Bhaddasala Jataka](#).

### **J 023**

#### **Bhojaaajaniya Jaataka**

The Bodhisatta was once born as a thoroughbred horse and was made the destroyer of the king of Benares. He was given every kind of luxury and was shown all honors. Kings of seven surrounding kingdoms coveted Benares and they laid siege to the city. At the suggestion of his ministers, the king sent out a knight mounted on the royal destroyer. Mounted on the noble steed, the knight destroyed six camps, whereupon his horse was wounded. He thereupon took it to the gate, loosening its amour and prepared to arm another horse. However, the injured horse, knowing that no other horse could accomplish what awaited him, insisted on attacking the seventh camp. Then when they brought him back to the king's gate, the king came out to look upon him. The horse died while exhorting the king to be merciful towards the

captured kings. The story was told in reference to a monk who had given up striving. Ananda is identified with the king. (see also [Aja~n~na Jataka](#))

#### **J 024**

##### **Aja~n~na Jaataka**

Once, when Brahmadata was ruling in Benares, seven kings laid siege to the city. A warrior sent by Brahmadata, harnessed two horses (brothers) and, sallying forth from the city, overcame six camps and captured six kings. Just then, the elder horse (who was the Bodhisatta) was wounded. The charioteer unfastened the horse's amour as he lay on his side and started to arm another horse. The Bodhisatta addressed the charioteer and said that as a Aja~n~na horse, he must fight on. The charioteer set him on his feet again, and with his help, captured the seventh camp and its king. The Bodhisatta, having counseled the victorious king to show mercy to his captives, died and his body was cremated with all honors. The story was told to a monk who had given up striving. See also [Bhojaaaniya Jaataka \(J.023\)](#).

#### **J 025**

##### **Tittha Jaataka**

The Bodhisatta was once the advisor of the king of Benares. One day, another horse was washed in the place reserved for the king's state charger, who, when taken there to bathe, refused to enter. The Bodhisatta, divining the reason, directed that the horse should be taken elsewhere, and not always bathed in the same spot, adding that a man will tire even of the daintiest food, if it never be changed. The Bodhisatta was amply rewarded for his skill in reading the horse's thoughts. The story was told in reference to a monk, the disciple of Sariputta. He had been a goldsmith, and in the meditation on impurity, prescribed for him by Sariputta, proved impossible for him. He was taken to see the Buddha, who asked him to gaze at a lotus in a pond nearby. The monk saw the lotus fade and, developing insight, became an arahant. he marveled at the Buddha's power of reading thoughts and temperaments of others. The monk is identified with the state charger and Ananda with the king.

#### **J 026**

##### **Mahilaamukha Jaataka**

Once Brahmadata, king of Benares, owned a state elephant called Mahilamukha who was gentle and good. One day thieves sat down outside his stable and started talking of their plans for robbery and murder. Several days in succession this happened until at last, by dint of listening to them,

Mahilamukha became cruel and began to kill his keepers. The king sent his minister (the Bodhisatta) to investigate the matter. He discovered what had happened and made good men sit outside the stables who talked of various virtues. The elephant regained his former goodness and gentleness. The story was related in reference to a monk who was persuaded by a friend to eat at the monastery of Gayasisa built for Devadatta by Ajatasattu. The monk would steal off there at the hour of the meal and then return to Veluvana. After some time his guilty secret was discovered and he was admonished by the Buddha. He is identified with Mahilamukha and the king with Ananda. see also the [Giridanta Jaataka \(J.184\)](#) and [Manoja Jaataka \(J.397\)](#).

### **J 027**

#### **Abhi.nha Jaataka**

The story of a dog and an elephant who grew up to be great friends and became indispensable to each other. The dog used to amuse himself by swinging backwards and forwards on the elephant's trunk. One day the merchant sold the dog. The elephant went off his food and would not be consoled till the dog was brought back. The story was told in reference to two monks of Savatthi who were very intimate with one another and spent all their time together.

### **J 028**

#### **Nandivisaala Jaataka**

Once the Bodhisatta was born as a bull in Gandhara and was named Nandivisala. When quite young, he was given to a brahmin, who fed him on delicacies and looked after him. When Nandi grew up, in order to show his gratitude to the brahmin, he suggested that he should draw 100 carts for a wager. The brahmin boasted to his friends and they bet him that it would be impossible. On the appointed day, he loaded 100 carts, lashed them together, and having tied Nandivisala to the first, took his seat on the pole and flourishing his goad shouted Now you rascal, pull! The bull, offended by harsh words refused to move and the brahmin lost the bet. As the brahmin lay groaning in bed, Nandivisala went to him and rebuked him for his harsh words. He then advised the brahmin to make a bet of 2000 on his drawing the carts and said that this time he would win. This the brahmin did, and the next day, having tied one-hundred carts together, he yoked Nandivisala to the first and stroked his back saying, Now then, my fine fellow, pull! With one heave, Nandivisala pulled the carts, and the last stood where the first had been. Nandivisala's master received many presents in addition to the wager. The story was related in reference to the taunts uttered by the Chabbaggiyas against the virtuous monks. Ananda was the brahmin of the story. It was also

mentioned in relation to the Twin Miracle (DhA.iii.213) See also [Saarambha Jataka \(J.088\)](#) which is almost identical except for difference of details.

### **J 029**

**Ka.nha Jaataka | Ka''nhausabha Jaataka**

The Jataka was related to some monks who expressed great wonder at the miracles performed by the Buddha at Sankassa. The monks had been similarly impressed in a previous birth. The old woman in the story is identified with Uppalavanna

### **J 030**

**Mu.nika Jaataka**

The Bodhisatta was once an ox called Mahalohita, in a householder's family where his brother Cullalohita did all the work. When their master's daughter was about to be married, a pig named Mu.nika, was brought and fattened on all kinds of delicacies. Cullalohita protested to his brother, but the latter warned him of Mu.nika's fate. Soon afterwards, Mu.nika was killed and eaten. The origin of the story is the same as that of the [Cullanaradakassapa Jataka \(J.477\)](#). The passion tossed monks was Munika and Ananda the younger ox. See also [Saaluka Jaataka \(J.286\)](#).

### **J 031**

**Kulaavaka Jaataka**

The Bodhisatta was born in Macala under the name of Magha. He spent his time with the heads of the twenty-nine families in the village, engaged in various forms of social service. The headman, finding his gains diminished, made a false accusation against the king, who ordered Magha and his friends to be put to death by being trampled by elephants. However, by the virtue of Magha's metta, they could not be killed and thereafter, the king showed them great favor. After death they were all born in Tavatimsa with Magha as Sakka. At that time the Asuras shared ownership of heaven with the devas. However, war broke out between the two and battles ensued, with Sakka being the eventual victor. The Jataka was told in reference to a monk who had drunk water without first straining it because the only strainer available was with another monk, a traveling companion, with whom he was not on speaking terms.

### **J 032**

## Nacca Jaataka

In the early days of the world, a golden swan, the king of the birds, had a lovely daughter whom he granted permission to choose her own husband. When all the birds were assembled, she chose the peacock for his beautiful coloring. Overjoyed by his good fortune, the peacock spread his feathers and began to dance, thus exposing himself and feeling no shame. The swan king was so shocked by this lack of modesty that he gave his daughter in marriage to a young swan instead. The story was related in reference to a monk who was charged before the Buddha for possessing too many robes. On being questioned by the Buddha, he removed all his clothes and stood naked in the assembly. The people expressed disgust at his behavior and he became a layman. He is identified with the peacock of the Jataka.

### J 033

#### Sammodamaana Jaataka | Va.t.taka Jaataka

The Bodhisatta was once a quail. There was a fowler who enticed quails by imitating their cry and then throwing a net over them. The Bodhisatta suggested that when the fowler did this, they should all fly away with the net. This they did, day after day, the fowler returned empty handed until eventually his wife grew angry. One day, two of the quails started quarrelling and the Bodhisatta, hearing their wrangling, decided to go elsewhere with his following. When the fowler came again and spread the net, the two quails started quarrelling and he was able to capture them. This was one of the Jatakas related at the time of the quarrel (cumba.takalaha) between the Sakyans and the Koliyans. See also the introductory story of the [Ku.naala Jataka \(J.536\)](#).

### J 034

#### Maccha Jaataka

Some fishermen once cast their net into a river and a great fish, swimming along, toying amorously with his wife, was caught in the net, while his wife escaped. The fishermen hauled him up and left him on the sand while they proceeded to light a fire and whittle a spit whereon to roast him. The fish lamented, saying how unhappy his wife would be, thinking he had gone off with another. The Bodhisatta, who was the king's priest, coming along to the river to bathe, heard the lament of the fish and obtained his freedom. The Jataka was related to a passion-tossed monk who longed for the wife of his lay days. The two fish were the monk and his seducer.

### J 035

## Va.t.taka Jaataka

The Bodhisatta was once born as a quail and before he was old enough to fly, fire broke out in the forest where his nest was built. Seeing no means of escape, he made an Act of Truth (saccakiriya) calling to his mind the holiness of the Buddha's and their doctrines. The fire retreated to a distance of sixteen lengths and extinguished itself. The Jataka was related in reference to a fire which broke out in the jungle when the Buddha was traveling in Magadha with a large company of monks. Some of the monks were frightened and suggested various methods for putting out the fire, while others suggested they should ask for the Buddha's protection. This they did, and the Buddha took them to a certain spot where he halted. The flames came no nearer than sixteen lengths from where they were standing and in approaching the spot, extinguished themselves. When the monks marveled at the great power of the Buddha, he told them the Jataka and said that owing to his Act of Truth as a quail, that spot would never be harmed by fire during the whole of this kappa.

### J 036

#### Saku.na Jaataka

The Bodhisatta was once a bird, leader of a large flock. He lived in a tree, and noticing that two of the boughs were grinding against one another and producing smoke, he warned his flock of the risk of fire and left for elsewhere. The wiser birds followed him, but some remained behind and were burned to death. The story was related to a monk whose cell was burned down. He told the villagers of this, and they continually promised to build him a new one, but failed to do so. As a result the monk lived in discomfort and his meditations were fruitless. When he reported this, the Buddha blamed him for not going elsewhere.

### J 037

#### Tittira Jaataka

There were once three friends, a partridge (tittira), a monkey and an elephant. Discovering that the partridge was the oldest of them, they honored him as their teacher and he gave them counsel. Their conduct came to be known as *ëtittiriya-brahmacariyaí*. The Bodhisatta was the partridge, Moggallana the elephant and Sariputta the monkey. The story was related in reference to the failure of the Chabbaggiyas to show due respect to Sariputta. Once when he visited them in company with the Buddha, they refused to provide him with lodging and he had to sleep under a tree.

### J 038

## **Baka Jaataka**

A crane, living near a pond where the water dried up in summer, offered to carry the fish to a distant pond where water was plentiful. The fish, very suspicious, sent a representative with the crane to verify his words. When the representative returned with a favorable report, they accepted the crane's offer. One by one, the fish were carried off and eaten by the crane until only a crab was left. The wily crab agreed to go too, but he clung to the crane's neck with his pincer and when he discovered the crane's intention, used his pincer to sever the crane's neck. The Jataka was told in reference to a monk of Jetavana who was a clever robe-maker. He could dye a robe of rags so skillfully that it looked as good as new. Visiting monks, on seeing them, would exchange their new robes for his, and not discover their folly until later. A similar robe-maker lived in a hamlet at some distance from Jetavana, who, hearing of the Jetavana monk, succeeded in cheating him. The monk was the crane and the hamlet-dweller the crab of the Jataka.

### **J 039**

## **Nanda Jaataka**

The Bodhisatta was once born as a squire, and he had as a friend another squire who was old and whose young wife bore him a son. In order that the son might not be deprived of his wealth, the old squire took his slave Nanda into his confidence and buried his money, charging Nanda to deliver it to his son after his death. The old man died and, at his mother's suggestion, the son asked Nanda to show him where the wealth was buried. Nanda took him to the place in the forest but as soon as he started digging, the thought of being able to get the money for himself so elated him that he started to abuse his master. The young man pretended not to hear, and said they would go some other time. Several times the same thing happened, and at last the son decided to consult his father's friend, the Bodhisatta. The latter told him to note where Nanda started digging, and then to dig there himself and so get the treasure. This he did, and found the money, which he made Nanda carry home. The story was related in reference to a co-resident of Sariputta. He was by nature very modest, but when he went on tour, the attention he received made him proud and insolent. He is identified with Nanda of the Jataka.

### **J 040**

## **Khadira'ngaara Jaataka**

Once the Bodhisatta was Treasurer of Benares and a pacceka buddha emerging from seven days of samapatti came to him at mealtime. The Bodhisatta sent him some food, but Mara created a pit of glowing khadira

embers between the pacceka buddha and the Treasurer's house When the Treasurer heard this, he took the bowl himself and stepped into the pit, ready to die rather than to have his alms-giving thwarted. A lotus sprang up to receive his foot, the pit vanished, and Mara discomfited, vanished. The Jataka was told relating to the behavior of a house-devata in the palace of Anathapindika. She, and her family had had to descend from the palace every time the Buddha entered the palace for alms -- and to avoid the inconvenience, had tried to discourage Anathapindika from his generosity by turning his relatives against him. Eventually when Anathapindika exhausted his wealth through his generosity, she approached him directly and warned him not to do any more generous things. He ordered her out of the house. Later, she sought the counsel of Sakka, who told her to make up to him by revealing hidden treasure to Anathapindika.

## **J 041**

### **Losaka Jaataka**

In the time of Kassapa Buddha, there lived a monk who was maintained by a rich man of the district. One day a wandering arahant visited the temple too, and was invited by the supporter to stay. The original monk became jealous of the new rival and told the supporter that the newcomer was lazy and good for nothing. Instead of giving the new monk some food sent by the supporter for the original monk he secretly threw it in the fire. The arahant, knowing that prolonging his stay would only add to the evil of his fellow monk, left and went elsewhere. The monk was seized with remorse and was born in hell. For five hundred successive births he was a yakkha with never enough to eat, for another five hundred births he was a dog. He was finally born as Mittavindaka in a poor family in Kasi. Because of him, dire misfortune befell the family and he was outcast. In Benares, he became a charity scholar under the Bodhisatta, who was a teacher there, but he was so quarrelsome that again he was outcast. He married a poor woman and had two children. For a while he was a teacher, but the village where he lived earned the king's displeasure seven times, their houses caught fire and the water dried up. Having discovered the cause, Mittavindaka and his family were banished. In a haunted forest, Mittavindaka's wife and children were eaten up by demons. In his wanderings, Mittavindaka came to the coastal village of Gambhira where he took service on a ship. However, on the seventh day of the voyage, the ship suddenly stopped sailing mid-ocean. In search for the jinx, lots cast fell on Mittavindaka seven times, so they put him on a raft and lowered him overboard. He was cast ashore on an island inhabited by four vimana-petas in palaces of crystal, and he enjoyed happiness with them for seven days. From there he went to an island inhabited by eight goddesses in palaces of silver and from there to another where there were sixteen in palaces of jewels and

from there to another where there were thirty-two in palaces of gold. In each he stayed for seven days. From the last he went to an island of ogres. There he seized an ogress wandering about in the form of a goat, but she kicked him from one side of the ocean to the other and he landed in a dry moat in Benares. There goatherds were keeping watch for thieves, and when Mittavindaka seized a goat, hoping to be kicked back to his original place, he was caught. As he was being led away, the Bodhisatta saw and recognized him and persuaded the goatherds to allow him to take on Mittavindaka as his slave. The Jataka was told in reference to Losaka-Tissa who ordained as a monk but whose food always disappeared from his bowl as a result of his past evil and who had to be helped by Sariputta. Losaka-Tissa is identified with Mittavindaka.

### **J 042**

#### **Kapotaka Jaataka**

Once the Bodhisatta was born as a pigeon and lived in a straw basket hung in the kitchen of a banker of Benares. A crow, sniffing the favour of food being cooked in the kitchen and longing to taste it, struck up a friendship with the pigeon in order to gain admission. In the evening, having searched for his food in the pigeon's company, he accompanied him home, and the banker's cook, on seeing him, prepared a basket for him. One day, seeing some fish being prepared, the crow feigned illness and stayed behind in his basket, in spite of the warnings of the pigeon, who suspected his real reason. The cook caught the crow stealing a piece of fish and in order to punish him, plucked his feathers and soused him in a pickle of ginger, salt and cumin with sour butter milk. The pigeon returned to find the crow in this state, and having learned the story, flew away, not wishing to live there any more. The crow died and was flung on the dust-heap. The story was related in reference to a greedy monk who was identified with the crow. See also the practically identical [Lolaa Jataka \(J.274\)](#), [Rujira Jaataka \(J.275\)](#), [Kapotaka Jaataka \(J.375\)](#) and [Kaaka | Ma.ni Jaataka \(J.395\)](#).

### **J 043**

#### **Ve.luka Jaataka**

The Bodhisatta was once at the head of 500 hermits, one of whom had a pet viper which was called Veluka because it was kept in a stick of bamboo. The Bodhisatta warned the ascetic against keeping the snake, but his warning was unheeded. The hermit thus came to be called Velukapita. One day the hermits went into the forest and were away for a few days. When Velukapita touched the snake on his return, the animal, hungry and angry, bit him dead. The

story was told in reference to a headstrong monk who is identified with Velukapita.

#### **J 044**

##### **Makasa Jaataka**

Once, in a border village in Kasi, there lived a number of carpenters. One day, one of them, a bald, grey-haired man, was planning some wood when a mosquito settled on his head and stung him. He asked his son, who was sitting nearby, to drive it away. The boy raised an axe, and meaning to drive away the mosquito, cleft his father's head in two, killing him. The Bodhisatta, a trader, saw the incident and exclaimed better an enemy with sense than such a friend. The story was related in reference to some inhabitants of a hamlet in Magadha who were worried by mosquitoes when working in the jungle. One day they armed themselves with arrows, and while trying to shoot the mosquitoes, shot each other. The Buddha saw them outside village greatly disabled because of their folly. For tale in similar circumstances see [Rohi.nii Jataka \(J.045\)](#).

#### **J 045**

##### **Rohi.nii Jaataka**

Once the Bodhisatta was born as the Lord High Treasurer of Benares and he had a slave woman called Rohini. One day, when Rohini was pounding rice, her mother lay down near her and flies settled on her and stung her. When she asked her daughter to drive them away, the latter lifted the pestle and hit her with it, thinking thus to kill the flies. Instead of killing the flies, she killed her mother. The story was related to Anathapindika in reference to a slave girl of his also named Rohini who killed her mother in the same way. The mother and the daughter are the same in both stories. For a tale in similar circumstances see [Makasa Jaataka \(J.044\)](#).

#### **J 046**

##### **Aaraamadusaka Jaataka**

Once in Benares, there was a festival and all the townsfolk assembled to keep holiday. The king's gardener, wishing to join the festivities, approached the king of the monkeys that lived in the royal garden and, pointing out to him all the benefits the monkeys had derived from their residence there, asked him if he would get the monkeys to water the trees in the gardeners absence. The monkey-king agreed and, when the man had gone, distributed the water pots and water skins among the monkeys. In order that water should not be wasted, he gave instructions to the monkeys that they should pull out the trees

by the roots and give plenty of water to those plants whose roots went deep and little to those with small roots. A wise man, happening to see this being done, and reflecting how with every desire to do good, the foolish only succeed in doing harm, rebuked the monkey-king. The story was told by the Buddha when staying at a hamlet in Kosala. The squire of the village invited the Buddha and his monks to a meal and at the conclusion of the meal gave them leave to stroll about in the grounds. In their walk the monks came across a bare patch of land and learned from the gardener that it was caused by a lad who had been asked to water the plants there and who, before watering them had pulled them out to see how they grew. This was reported to the Buddha, who related the story of the past.

### **J 047**

Vaaru.nii Jaataka | Vaaru.niduousaka Jaataka

The Bodhisatta once had a friend who was a tavern keeper. One day the tavern keeper made ready a supply of strong spirits and went to bathe, leaving his apprentice Konda~n~na in charge. The latter, who had seen customers send for salt and jiggery to make their drink more appetizing, pounded some salt and put it in the liquor hoping to improve it. The story was told in reference to a friend of Anathapindika who was a tavern keeper whose apprentice did likewise.

### **J 048**

Vedabbha Jaataka

There was once a brahmin who knew the Vedabbha charm which, if repeated at a certain conjunction of the planets, caused seven precious things rain down from the sky. The Bodhisatta was his pupil, and one day when journeying in the forest, they were attacked by 500 robbers called dispatchers (pesankacoraa) who when taking two prisoners would keep one and send the other for ransom. The robbers kept the brahmin and sent the Bodhisatta for the ransom. The Bodhisatta knew that that night the awaited conjunction of the stars would occur and warned his teacher not to make use of the charm. However, when the night came, the brahmin called down a rain of jewels, delighting the robbers and obtaining both their freedom. The robbers set off with their many treasures and the brahmin traveled with them -- however, on the way they were hijacked by a second band of robbers. These were told that the brahmin could make jewels fall from the sky -- therefore the first band of robbers were set free and only the brahmin withheld. On being told that they must wait for one year for the necessary conjunction of the planets, they were angry, and sliced the brahmin in two. They pursued the first band of robbers and destroyed them completely. unable to agree on the division of the spoils

obtained, the second band fought among themselves until only two were left. These took the treasure and hid it in a jungle near the village. One guarded it while the other went to the village for rice. When he returned he cooked the rice, ate his share and put poison in the rest hoping thus to rid himself of his companion. The latter however killed him, then ate the rice and died himself. The Bodhisatta returned with the ransom and finding all the dead bodies in various places, realized what had happened. He took the treasure to his own house. The story is told in reference to a self-willed monk who is identified with the Vedabbha brahmin.

### **J 049**

#### **Nakkhatta Jaataka**

Two parties, having arranged a marriage, fix a day for it to take place. The bridegroom's party consults their family ascetic who, piqued at not having been consulted beforehand, declared that the chosen day was unlucky. The bride's family, after waiting a while, marries their daughter off to someone else. When the original bridegroom comes to claim the bride's hand, he is charged with lack of courtesy and a wrangle ensues, which is settled by a wise man who points out that all the trouble is due to the foolish habit of consulting the stars. The Jataka is related in reference to two parties of Savatthi whose plans are similarly thwarted by a naked ascetic. The characters in both stories were the same.

### **J 050**

#### **Dummedha Jaataka**

The Bodhisatta was once born as Brahmadata, king of Benares. Seeing that his subjects were much given to offering sacrifices to the gods in the course of which animals were killed and other sins committed, he made a proclamation, soon after becoming king, that he had made a vow to offer in sacrifice of all those of his subjects who were addicted to the Five Sins and walked upon the ten paths of unrighteousness. His ministers were sent to look for such people and the proclamation had the desired effect. For the introductory story see the [Mahaakanna Jataka \(J.469\)](#).

### **J 051**

#### **Mahaasilava Jaataka**

The Bodhisatta was once king of Benares under the name of Mahasilava. He built six almonries and ruled in all goodness. One of his ministers, having intrigued with a member of his harem, was expelled and took service with the king of Kosala. He caused several bands of ruffians to invade the territory of

Mahasilava at different times. When they were caught and brought before Mahasilava, the latter gave them money and sent them away telling them to act differently in future. In this way, the king of Kosala was easily persuaded that Mahasilava's kingdom could easily be captured. He therefore set out with an army, and as the people of Mahasilava were allowed to offer no resistance, the king and his ministers were captured alive and buried up to their necks in the cemetery. In the night, when jackals approached to eat them, Mahasilava fastened his teeth in the neck of a jackal that came to him. The jackal started howling and his companions fled. As the jackal scrambled to get free, the jackal loosened the earth round Mahasilava who managed to free himself first and then his companions. In the cemetery, two yakkhas were arguing over a dead body and they asked Mahasilava to settle the dispute. However, he first wished to bathe and they fetched him water and perfume from the usurper's table in Benares and also his sword of state. With this he cut the body in half, giving half to each yakkha, and with their aid, he entered the usurper's room where he slept. When the latter showed signs of terror, Mahasilava told him of what had happened and granted him forgiveness. His kingdom was then restored and Mahasilava exhorted his subjects on the virtues of perseverance. The story was related to a backsliding monk. Devadatta is identified with the treacherous minister of the Jataka. See also [Seyya Jataka \(J.282\)](#).

## **J 052**

### **Culajanaka Jaataka**

The king of Mithila had two sons, Aritthajanaka and Polajanaka and at his death, the throne went to the elder. The elder suspected the younger of treachery and put him in chains. Polajanaka escaped, and later returned to lay siege Mithila, kills Aritthajanaka and seizes the throne. Aritthajanaka's wife escaped in disguise, with much treasure and pregnant with the Bodhisatta. Sakka provided her with a chariot to convey her to Kalacampa where she was adopted by an udicca-brahmin. At the age of sixteen, the Bodhisatta (Mahajanaka) left by ship for Suvannabhumi taking half the treasure with him. The ship was wrecked mid-ocean, but the Bodhisatta, undaunted, swam valiantly for seven days, until Manimekkhala, goddess of the sea, admiring his courage, rescued him and placed him in the mango-grove of Mithila. Meanwhile Polajanaka had died and left orders that the throne should go to anyone who could find favor in the eyes of the daughter, knew the head of a square bed, could string a bow that required the strength of one thousand men and draw out the sixteen great treasures. No-one forthcoming, the state chariot was sent out without a horseman, to search for an heir. It went straight to where Mahajanaka was lying -- he could solve the various riddles and was declared king. Later, the Bodhisatta, against much

dissuasion, renounced the world. The queen Sivali also renounced the world, staying in the royal park. The Jataka exemplifies viriya paramita. See also the identical [Maha Janaka Jataka \(J.539\)](#).

### **J 053**

#### **Pu.n.napaati Jaataka**

The Bodhisatta was once the treasurer of Benares, and some rogues, wishing to rob him of his money, conspired together and drugged some liquor, which they offered to him as he was on his way to the palace. The treasurer suspected them and promised to join them on the way back from the palace. However, on his return, the vessels of liquor were still quite full -- he therefore charged the men with the intent to poison him -- or they would have drunk some of the liquor in his absence. They ran away. The story was told to Anathapindika who had a similar experience. However, in his case, he was returning from the palace and challenged the rogues to taste their own liquor first.

### **J 054**

#### **Phala Jaataka**

The Bodhisatta was once a caravan leader and while traveling along a road which led through a forest advised his followers to eat neither fruit, flower nor leaf, without first obtaining his leave. Near a village, on the outskirts of the forest, grew a kimpakka-tree which in every respect resembled a mango tree. Some of the men ate its fruits, and the leader realizing, gave them medicine which cured them. The next day the villagers rushed up to the tree hoping to find all the members of the caravan dead like the previous ones -- so that they could help themselves to the goods. They were amazed to find the caravan members still alive. The Jataka was told in reference to a gardener employed by a squire in Savatthi. He took some monks round the garden and was amazed that they could tell the condition of a mango just by looking at the tree.

### **J 055**

#### **Pa~ncavudha Jaataka**

Once the Bodhisatta was born as Pa~ncavudha Kumara, king of Benares. He was the son of Brahmadata and was so named because he had been prophesized to win glory through prowess in weaponry. He studied in Takkasila and, at the end of his course, his teacher gave him five weapons. On the way home he had a conflict with an ogre named Silasaloma against whom the weapons were of no avail because they could not penetrate his hair. The

Bodhisatta, fought on without weapons and the ogre, marveling at his courage and fearlessness, set him free. He thereupon preached to the ogre and converted him. Pa~ncavudha later became king of Benares. The ogre was identified with A'ngulimaala. The story was related in reference to a monk who had renounced all effort.

### **J 056**

#### **Ka~ncanakhandha Jaataka**

The Bodhisatta was once born as a farmer and, while sloughing his field, came across a nugget of gold, four cubits long and as thick as a man's thigh, which had been buried by a merchant in bygone days. Finding it impossible to remove the gold intact, he cut it into four and carried it home easily. The story was related in reference to a monk who wished to leave the Order because he was frightened by all the rules his teachers asked him to learn and obey. The Buddha gave him three rules - to guard body, speech and mind - and the monk won arahantship. Even a heavy burden becomes light if carried piece by piece.

### **J 057**

#### **Vaanarinda Jaataka**

The Bodhisatta was once a monkey living on a river bank. On his way from one bank to another, he used to use a rock mid-stream as a stepping stone. A female crocodile, living in the river, longed to eat the heart of the monkey and asked her husband to get it. The crocodile thus lay on the stepping stone, ready to catch the monkey as he jumped. The monkey, noticing the rock to be higher than usual, in the absence of a low tide, spoke to the rock and received to reply. His suspicions were confirmed when he asked the rock "Oh rock! Why don't you speak to me today?" and the crocodile replied on the rock's behalf. The crocodile then revealed both its identity and its purpose and the monkey resolved to outwit him. The monkey asked the crocodile to open his mouth, knowing that when a crocodile opens his mouth he must close his eyes. The crocodile obeyed and the monkey jumped onto its back and from there to the other bank. The story was related in reference to Devadatta's attempt to kill the Buddha. [See also Kumbhiila Jaataka \(J.224\).](#)

### **J 058**

#### **Tayodhamma Jaataka**

Once Devadatta was born as king of the monkeys and the Bodhisatta was his son. The monkey-king had the habit of gelding with his teeth, all his male offspring, lest, one day, they should supercede him. The Bodhisatta's mother

left the troupe before the child was born and brought him up elsewhere. When he came of age, he came to see the monkey king, and on the latter's trying to kill him by giving him a 'bear hug', the Bodhisatta showed greater strength than his father. The father then asked him to collect lotuses from a nearby lake that was inhabited by an ogre, saying that he wished to crown his son king. The Bodhisatta guessed the presence of an ogre and plucked the flowers by picking them from mid-air while jumping over a narrow part of the lake. The ogre, seeing the valiant efforts, praised him saying that those who combine dexterity, valour and resourcefulness can never be vanquished. When the monkey-king saw the son returning with the ogre who was carrying the flowers, he died of shock. The Jataka was related in reference to hunting.

### **J 059**

#### **Bherivaada Jaataka**

The Bodhisatta was once a drummer and having gone one day with his son to a great festival, where he earned much money, was returning through a forest infested by robbers. The boy kept on beating the drum in spite of his father's warning to beat it only now and again as if in the style of a royal procession. At first the robbers were scared, thinking royalty was near at hand, but having discovered that the two drummers were alone, robbed them of their money. The Jataka was told of a self-willed monk who is identified with the youth of the story.

### **J 060**

#### **Sa"nkhadhamana Jaataka**

The Bodhisatta was once a conch-blower. He went with his father to a public festival, where they earned a great deal of money. On their way through a robber-infested forest on the way home, the son warned his father not to blow his conch, but his father persisted and they were plundered by robbers. The story was told to a stubborn monk who is identified with the father.

### **J 061**

#### **Aasaatamanta Jaataka | Asaatamanta Jaataka**

The Bodhisatta was once a famous teacher in Takkasila. A young brahmin of Benares came to study under him and completing the course, went back home. His mother, however, was anxious that he should renounce the world and tend Aggibhagava in the forest. She accordingly sent him back to his teacher that he might learn the äsatamantaí (do lour text). The teacher had a mother aged 120 years on whom he himself waited. When the youth came back to learn the asatamanta, he was asked to look after the old woman. She, falling

in love with him, hatched a plot to kill her son. The Bodhisatta, having been told of the plot, made a wooden figure and placed it in his bed. The mother, thinking to kill her son, struck it with an axe, and discovering that she had been betrayed, fell down dead. The youth, having learned the asatamanta, returned to his parents and became a hermit. Kapilani was the mother in the story, Maha Kassapa the father and Ananda the pupil. This story, together with the ummadanti Jataka was related to a passion-tossed monk to warn him of the evil nature of women.

### **J 062**

#### **A.n.dabhuuta Jaataka**

On the innate wickedness of women. A girl is bred from infancy among women only, never seeing any man but her husband, the king's chaplain. The latter had embarked on the enterprise of so bringing up the girl in order to defeat the king at dice because the king was in the habit of winning by a declaration of truth to the effect that all women were treacherous. The chaplain wanted to find an exception in order to falsify the declaration. For a time the experiment succeeds, but later, as a result of the king's scheming, the girl starts an intrigue with a flower-seller as lover and is discovered. The Jataka is so called because the woman in the story was guarded from the time she lay in her mother's womb as a fetus.

### **J 063**

#### **Takka Jaataka | Takkaariya Jaataka**

Once the Bodhisatta was an ascetic on the banks of the Ganges, from which he rescued Dutthakumari, daughter of a setthi of Benares who had been thrown into the flood during a storm by her long-suffering servants. The ascetic succumbed to the wiles of Dutthakumari and took up his abode with her in a village, where they earned their living by selling takka (curds or dates). He therefore came to be called Takkapandita. One day the village was looted by robbers, and they carried the woman away with their booty. Living happily with the robber chief, she feared that her former husband might come and claim her -- she therefore sent for him with sweet words, planning to have him killed. While being beaten by the robber chief, Takkapandita kept repeating ungrateful wretches and, on being asked the reason, related the story. The robber thereupon killed the woman. Ananda is identified with the robber chief. The Jataka was related to a passion-tossed monk

### **J 064**

#### **Duraajaana Jaataka**

A young brahmin student of Takkasila fell in love with a woman and married her. She was very capricious and her husband neglected his duties. The teacher instructed his student to take no notice of his wife's moods. The story was related to a devout layman of Savatthi who has a very capricious woman for a wife. She worried him so much that he neglected his visits to the Buddha. The couple was identical in both stories.

### **J 065**

#### **Anabhirati Jaataka**

Women cannot be regarded as private property. They are common to all and extend universal hospitality. The Bodhisatta was once a famous teacher in Benares. A pupil of his, finding his wife unfaithful, was so affected by his discovery that he stayed away from classes. When asked why, he told his teacher the whole story. The latter consoled him, saying that no woman can be expected to be faithful. The story was told to a layman who came to visit the Buddha. Once, on discovering his wife's unfaithfulness, he had words with her and kept away from the vihara.

### **J 066**

#### **Mudulakkha.na Jaataka**

The Bodhisatta was once an ascetic named Mudulakkhana of great spiritual attainments, living in the Himalayas. On one occasion he came to Benares, when the king, pleased with his demeanor, invited him to the palace and persuaded him to live in the royal park. Sixteen years passed and the king, leaving the city to quell a border rising, left his wife in the care of the ascetic. The next day, the ascetic visited the palace, and having seen the queen, fell instantly in love with her, losing all his iddhi powers. When the king returned, he found the ascetic disconsolate and on learning the reason, agreed to give him the queen. Secretly, however, he asked the queen, whose name was Mudulakkha.na, to think of some device by which she might save the ascetic's holiness. Together the ascetic and the queen left the palace and went to a house given to them by the king which was generally used as a jakes. The queen made the ascetic clean the house and fetch water and do a hundred other chores. The ascetic then realized his folly and hastened back to the king, surrendering the queen. The story was related to a young man of rich family from Savatthi, who became a monk and practiced meditation. One day, when going for alms, he saw a beautiful woman and was seized with desire. He thereupon gave up his practices and was brought before the Buddha, who told him this story, at the conclusion of which he became an arahant. Ananda was the king and Uppalavanna the queen.

### **J 067**

#### **Uccha'nga Jaataka**

Three men who were ploughing on the outskirts of a forest were mistaken for bandits and taken before the king. While they were being tried, a woman came to the palace and lamented loudly that she had been left naked. The king ordered that she be given clothing, but she said that wasn't what she meant. Questioned further, she revealed that she had come to plead for the life of her husband who had been taken prisoner. She was asked what relationship the three captives were to her. She told the king: her husband, her brother and her son. The king granted her the release of one of the men. She chose the release of her brother, saying that the others were replaceable. Pleased with her answer, the king released all three men. The Jataka was related in reference to a woman from a village in Kosala who obtained the release of three men from the king of Kosala in the same way.

### **J 068**

#### **Saaketa Jaataka**

Once, when the Buddha visited Saketa, an old brahmin met him at the gate and fell at his feet, calling him his son and took him home to see his mother (the Brahmin's wife) and his brothers and sister's (the Brahmin's family). There the Buddha and his monks were entertained with a meal, at the end of which the Buddha preached the Jaraa Sutta. Both the brahmin and his wife became sakadagamins. When the Buddha returned to A~njanavana, the monks asked him what the brahmin had meant by calling him his son. The Buddha told them how the brahmin had been his father for 500 successive past births, his uncle for 500 lifetimes and his grandfather for 500 lifetimes. The brahmin's wife had similarly been his mother, aunt and grandmother.

### **J 069**

#### **Visavanta Jaataka**

The Bodhisatta was once a snake-bite doctor, and, on one occasion, when a countryman had been bitten by a snake, the doctor had the snake summoned and ordered it to suck the poison out of the wound. The snake refused to do so even at pain of death. The Jataka was told in reference to a vow taken by Sariputta. Some villagers once brought some meal-cakes to the monastery, and when the monks present there had eaten, it was suggested that what remained should be saved for those monks absent in the village. This was done, but the young student of Sariputta, arriving very late, found that Sariputta had already eaten his portion and thought Sariputta had eaten his portion because of greed. Sariputta immediately vowed never again to touch

meal-cakes, and the Buddha said that Sariputta would never return to anything which he had once renounced. The snake is identified with Sariputta.

### **J 070**

#### **Kuddaala Jaataka**

The Bodhisatta was once a gardener in Benares and because his only possession was a spade (kuddala), he was known as Kuddhala Pandita. Later he became a recluse, but six times thoughts of his spade drew him back into the lay life. The seventh time he threw the spade into the river and shouted for joy, attaining insight. The king of Benares heard his shouts, and on learning the reason, joined Kuddala as a hermit. The story was told in reference to Cittaha (Cittahatthisariputta).

### **J 071**

#### **Vara.na Jaataka**

The Bodhisatta was once a teacher of Takkasila with five hundred brahmin pupils. One day, he sent the pupils into the forest to gather firewood, but one of them was lazy and went to sleep. When his companions woke him, he climbed into a tree and broke off some green branches. One of the boughs hit him in the eye and wounded him. The next day the pupils had been invited to a meal in a distant village and a servant-girl was told to make them some gruel early, before their start. She tried without success light a fire with the green wood which lay on the top of the heap of firewood. The green wood had been put there by the lazy pupil who had been the last to return. The pupils were delayed in their departure and the journey had to be abandoned. The Jataka was told in reference to Kutumbikaputta-Tissa with whom the brahmin youth is identified.

### **J 072**

#### **Siilavanaaga Jaataka**

The Bodhisatta was once an elephant in the Himalayas, head of a herd of 80,000. His name was Siilava. One day he saw a Benares forester who had lost his way. Feeling compassion for him, the elephant took him to his dwelling, fed him with all kinds of fruit, and then taking him to the edge of the forest, set him on his way to Benares. The wretched man noted all the landmarks, and on reaching the city, struck a deal with some ivory workers to supply them with Siilava's tusks. He then returned to the forest and begged Siilava for a part of his tusks, pleading poverty and lack of livelihood. Siilava allowed the ends of his tusks to be sawn off. The man returned again and again until Siilava even allowed him to dig out the stumps of his tusks as well. As the man

was on his way back to Benares, the earth opened and swallowed him up into hell. A tree-sprite who had witnessed the events, spoke a stanza illustrating the evils of ingratitude. The Jataka was related in reference to Devadatta's wickedness. He is identified with the forester and Sariputta with the tree-sprite.

### **J 073**

#### **Sacca'nkira Jaataka**

The king of Benares had a son called Dutthakumara who was hated by everyone. One day, when he was bathing in the river, a storm came on. He ordered his servants to take him into the middle of the river and bathe him there. The servants thereupon flung him into the water and reported to the king that he had been washed away. As he was swept downstream he caught hold of a log upon which a snake, a rat and a parrot had also taken refuge from the storm. The Bodhisatta, who was an ascetic living on the bank of the river, rescued Duttha and his companions and looked after them. When they bade him farewell, the snake said he had forty crores hidden in a certain spot and the ascetic had only to ask for these and they were his. The rat had thirty crores also at the ascetic's disposal. The parrot promised the ascetic wagonloads of rice. Duttha promised him the four requisites, but bore the ascetic unspoken resentment for having tended to the other animals before him, after the flood. When Duttha became king, the ascetic wished to test the faith of his former guests. He went to the snake who readily offered his treasure. The rat and the parrot did likewise, but Duttha, riding in procession and seeing him from afar gave orders that the ascetic be beaten and put to death. On his way to the place of execution, the ascetic kept on repeating they knew the world who framed this proverb true: a log pays better refuge than some men. I When asked the meaning of the words, he related the whole story. The enraged citizens, seized Duttha, put him to death and made the ascetic king. Later he brought the snake, the rat and the parrot to the palace and looked after them. The story was told in reference to Devadatta's attempts to kill the Buddha. Devadatta is identified with Duttha, the snake with Sariputta, the rat with Moggallana and the parrot with Ananda.

### **J 074**

#### **Rukkhadhamma Jaataka**

The Bodhisatta was once a tree-sprite in a sala-grove. A new king Vessavana was appointed by Sakka and the king gave orders to the tree sprites to choose their abodes. The Bodhisatta advised his kinsmen to choose trees near his own. Some did not follow his advice and dwelt in lone trees. A tempest came and uprooted the lone trees leaving the trees in the grove unscathed. This story

was one of those related by the Buddha to the Sakyans and Koliyans who fought for the waters of the Rohini He wished to show the value of unity.

### **J 075**

#### **Maccha Jaataka**

Once the Bodhisatta was born as a fish in a pond. There was a great drought: crops withered and the water in the ponds and tanks gave out. Seeing this, the Bodhisatta approached Pajjuna, god of rain, and made an act of truth, begging for rain. The request succeeded and heavy rain fell. The story was told in reference to a great drought in Kosala. Even the pond by the gate of Jetavana was dry, and the Buddha, touched by the widespread suffering, resolved to obtain rain. On his way back from the alms-round, he sent Ananda to fetch his bathing robe. As he was putting this on, Sakka's throne was heated and he ordered Pajjuna to send rain. The god filled himself with clouds and then bending his face and mouth, deluged all Kosala with torrents of rain. The Pajjuna of the earlier story is identified with Ananda.

### **J 076**

#### **Asaúkiya Jaataka**

The Bodhisatta was born as a brahmin in Benares and became an ascetic. In the course of his wanderings he once traveled with a merchant caravan. The caravan halted for the night, but while the merchants slept, the ascetic spent his time pacing up and down. Robbers, coming to plunder the caravan, were prevented from doing so by the watchfulness of the ascetic. The next day, the merchants, discovering what had happened, asked him if he had felt no fear at the sight of the robbers. At the sight of the robbers causes what is known as fear only to the rich. I am penniless, why should I be afraid? he answered. After death, he was born in the Brahma world. The story was told to a layman of Savatthi who had likewise prevented a caravan from being robbed. In guarding himself, a man guards others. In guarding others, he guards himself. I

### **J 077**

#### **Mahaasupina Jaataka**

One night King Pasenadi of Kosala had sixteen bad dreams and when his Brahmins were consulted, they predicted harm to his kingdom, to his life or his wealth and prescribed sacrifices to avert imminent danger. Mallika suggested that the Buddha should be consulted -- the king followed her advice and the Buddha explained the dreams.

1. Wild bulls enter the royal courtyard to fight but retire after only roaring and bellowing (when wicked kings rule, there will be rain clouds but no rain);
2. Trees bear fruit when only one span high (men shall be short-lived owing to their lusts);
3. Cows sucked calves that were only a day old (in the future the young would refuse to respect the old);
4. Sturdy draught oxen stand by while young steers tried to draw loads (a time when administration is entrusted to the young and inexperienced);
5. A horse which ate from two mouths, one on either side of its body (a time when the king's judges will survive on bribes);
6. A group of people hold a valuable bowl in which a jackal stales (kings will exalt the low-born and nobles be married off to upstarts);
7. A man trails a rope trailing a rope-end at his feet while a she-jackal bites at it (women will lose their sense of modesty and behave badly);
8. A big pitcher at the palace gate is filled with water but surrounded by empty ones (kings will be poor and set the whole country working for them, the people being left in extreme poverty);
9. A deep pool with sloping banks overgrown with lotus -- the middle was muddy but the edge had clear water (unrighteous kings in the capital will oppress the people who will take refuge in the frontier districts);
10. Rice cooking in a pot, cooks unevenly with one part sodden, one part raw and one part well cooked (men of all classes will become wicked, even Brahmins and sages, and even the forces of nature will turn against them spoiling the harvest);
11. Bartering buttermilk for precious sandalwood (Dhamma will decay and the votaries clamor for money and gifts);
12. Empty pumpkins sink in the water (the world will be reversed with the lowborn becoming lords and the nobility sinking into poverty);
13. Solid blocks of stone float in the water (nobles and wise men are scorned while upstarts have their way);
14. Tiny frogs chew huge snakes and eat them (because of their lusts, men will become slaves to their wives and be ruled by them);
15. A wicked village crow is attended by mallards (ignorant and cowardly kings will come to power who will raise their servants to power and leave their nobles to wait on them);
16. Goats chase panthers, devouring them (lowborn will be raised to lordship and nobles will sink to obscurity and distress. When the latter plead for their rights, the king has them cudgeled and bastinadoed).

Having thus explained the dreams, the Buddha told Pasenadi the Jataka of a king of Benares named Brahmadatta who had dreams similar to Pasenadi. When he consulted the Brahmins they began to prepare sacrifices. A young

brahmin protested, saying that animal sacrifice was against the teaching of the Vedas, but they would not listen. The Bodhisatta who was a hermit in the Himalaya, possessed of insight, became aware of what was happening, traveled through the air and took his seat in the park. There he was seen by the young brahmin who brought the king to the park. The Bodhisatta heard the king's dreams and explained them to his satisfaction. Ananda was the king and Sariputta the young brahmin.

## **J 078**

### **Illisa Jaatakaa**

There was once a lame, hunch-backed millionaire with a squint by the name of Illisa. He was an infidel and a miser, never giving away any of his wealth or enjoying it himself. Seven generations of his ancestors had been generous, but Illisa burned down the alms house and drove the poor away from his house. Once, at the sight of a yokel drinking, with a piece of dried fish as a relish, Illisa was sorely tempted to drink himself. For a long time he fought the temptation, but he eventually gave in to himself and sent a slave with a single penny to the tavern, ordering him to hide the bottle of spirits in a riverside thicket where Illisa could go to drink unseen. Meanwhile, Illisa's late father, who had been reborn as Sakka, realizing his son had become a miser, came down to earth to wean him from his folly. Sakka assumed the identical form of Illisa, and entering the king's palace, offered the king all Illisa's wealth. The king refused the offer, so Sakka went to Illisa's house and ordered all Illisa's property to be distributed to the poor. When Illisa discovers that there is a second Illisa who has ordered the distribution of his wealth, he swoons. Sakka reveals himself and informs Illisa that the wealth is really his and not Illisa's, the latter not having earned it. He urges Illisa to do good and practice generosity, or he would die, smitten by Indra's thunderbolt. Illisa taking heed of the warning, becomes a virtuous man. The story is related in reference to the conversation by Moggallana of the banker of Maccharikosiya of Sakkhara. Illisa of the past is identified with Maccharikosiya. The story is given as an example of iddhi by means of which Moggallana made a little thing increase manifold.

## **J 079**

### **Kharassara Jaataka**

A minister of the king of Benares arranged in secret with a band of robbers that when he collected the revenue of a border village, he would march his men off into the jungle, leaving the robbers free to secure the booty. The plan

was carried out and half the booty made over to him -- but his treachery became known and he was disgraced. The story was related in relation to a minister of the Kosala king who was guilty of similar treachery.

## **J 080**

### **Bhiimasena Jaataka**

The Bodhisatta was once a very skilful archer educated at Takkasila and famed as Culladhanuggaha. He was a crooked little dwarf and, lest he should be refused employment on account of his size, he persuaded a tall, well-built weaver, called Bhimasena, to be his stalking horse. Bhimasena went with him to the king of Benares and obtained the post of royal archer. Once the kingdom was attacked by a tiger and Bhimasena was sent to kill it. Following the Bodhisatta's advice, he went with a large band of country men, and when the tiger was sighted he waited in a thicket and lay flat on his face. When he knew that the tiger had been killed, he came out of the thicket trailing a creeper in his hand and blamed the people saying that he had meant to lead the tiger like an ox to the king and had gone to the wood to find a creeper for that purpose. Who has killed the tiger and spoiled my plans? he asked. I will report all of you to the king's. The terrified people bribed him heavily and said no word as to who had killed the tiger. The king, believing that Bhimasena himself had killed it, rewarded him handsomely. The same thing happened with a buffalo. Bhimasena grew rich and began to neglect the Bodhisatta. Soon after, a hostile king marched on Benares. Bhimasena went with a large army riding on an elephant, with the Bodhisatta behind him, but at the sight of the battlefield, Bhimasena was so terrified that he fouled the elephant's back. The Bodhisatta taunted him and sent him home, while he himself captured the enemy king and brought him to the king of Benares, who showed him all honor. The story was related in reference to a monk of low birth who used to boast of his family's greatness. The truth was discovered and his pretensions exposed. He is identified with Bhimasena.

## **J 081**

### **Suraapaana Jaataka**

The Bodhisatta was once born as an udicca brahmin and became a hermit with 500 pupils. One day his pupils went, with his leave, to Benares in order to collect salt and vinegar. The king welcomed them and invited them to stay in the royal park for four months. During this time a drinking festival was held in the city and the people, thinking to give the hermits a rare gift, entertained them to the best they had. The hermits became drunk and behaved with undue hilarity. When they emerged from their stupor and realized what they had done, they left the city and hastened back to their

teacher. The Jataka was related in reference to the occasion on which Saagata Thera got drunk.

## **J 082**

### **Mittavinda Jaataka**

Mittavindaka was the son of a rich merchant of Benares in the days of Kassapa Buddha. His parents were sotapannas, but he himself was an unbeliever. When his father died, Mittavindaka stopped all almsgiving. His mother bribed him to keep the Eight Precepts on a full-moon day by promising him 1,000. He kept his promise, keeping the Precepts but refusing to eat until given the money. Later he wished to go on a trading voyage, and when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move and when lots were cast, the lot fell three times with Mittavindaka. He was therefore fastened to a raft and cast adrift. The raft was washed up on an island inhabited by four female spirits who passed seven days in bliss and seven days in woe as the result of their karma. He lived with them for the seven days of bliss and when they departed to do their penance, he left them and came to several islands, each one inhabited by more women and more prosperous than the last. He then came to the ussada hell which appeared to him as the most beautiful city. There he saw a man propping his head on a wheel as sharp as a razor. To Mittavindaka, the wheel appeared as a lotus and he insisted on taking it from the man. No sooner had he taken the wheel on his head than he started to suffer the torments of hell. At that time, the Bodhisatta who had been born as a deva, saw Mittavindaka and was asked the reasons for his torture. The Bodhisatta told him that it was because of his greed and his wickedness to his mother. The Jataka probably derives its name from the fact that ussaniraya, where Mittavindaka was destined to suffer, looked like a city with four gates, surrounded by a wall. For the introductory story see the [Gijjha Jataka \(J.427\)](#). See also [Mittavinda Jaataka \(J.104\)](#), [Mittavinda Jaataka \(J.369\)](#) and [Catudvaara Jaataka \(J.439\)](#).

## **J083**

### **Kaa.laka.n.ni Jaataka**

A man with an inauspicious name is trusted by a treasurer of Benares against the advice of others, but later the man saves the day. The story is related about a childhood friend of Anathapindika who has an inauspicious name and later falls on hard times. Anathapindika goes against the advice of others and helps the man by employing him and later the man saves Anathapindika's house from robbery by his wits.

## **J 084**

## **Atthassadvaara Jaataka**

**The Bodhisatta was once born as a millionaire in Benares. He had a son who when only seven years old, showed great intelligence and anxiety for his own spiritual welfare. One day the boy asked his father which were the paths leading to welfare and on being told, then he followed their teaching.**

### **J 085**

#### **Kimpakka Jaataka**

**The Bodhisatta was once the leader of a caravan. During a journey through a forest he gave orders to his men not to eat any fruit without his leave. Seeing the fruit of a kimpakka tree, which in appearance and flavor resembled a mango, some of the men ate the fruit and subsequently died in spite of efforts to save them. The story was related to a monk who was stirred to lust by the sight of a beautifully dressed woman in Savatthi. Lusts of the senses are like the fruit of the kimpakka tree -- sweet and attractive at the time of eating, but later leading to death.**

### **J 086**

#### **Siilaviima.msana Jaataka**

**The Bodhisatta was once chaplain to the king of Benares. He was both learned and good, but wishing to test which quality brought him greater honor, he started stealing money from the treasurer. On the third occasion he was arrested and led before the king. He saw snake charmers exhibiting their snake and warned them lest it should bite them -- but they retorted he is not like you: he is good. The king ordered the chaplain's execution, but on hearing of his intentions, he allowed him to become an ascetic. The Jataka was related in reference to a learned and pious brahmin in the service of the king of Kosala who carried out a similar test. He consequently joined the Order and became an arahant.**

### **J 087**

#### **Ma''ngala Jaataka**

**The Bodhisatta was once an udicca-brahmin, who having entered the ascetic life, lived in the Himavanta forest. One day he visited Rajagaha, and the king invited him to stay in the royal park. While he was there, a brahmin who believed in omens shown on clothes (dussalakkhana brahmana) found a garment in his chest that had been gnawed by mice, and fearing disaster wished to have it thrown out into the charnel ground. unwilling to entrust the job to anyone else, he gave the clothes to his son to throw away. The**

Bodhisatta picked up the garment, in spite of grave warnings, saying that no wise man should believe in omens. The Jataka was told in reference to a superstitious brahmin of Rajagaha who had his clothes thrown away in the manner related above. The Buddha was waiting in the charnel ground and picked up the garments. When the brahmin protested, he related the Jataka and preached to him on the folly of paying heed to superstitions. At the end of the sermon, father and son became sotapannas. The characters in both stories are the same.

## **J 088**

### **Saarambha Jaataka**

Once the Bodhisatta was born as a bull in Takkasila and was named Saarambha. When quite young, he was given to a brahmin, who fed him on delicacies and looked after him. When Saarambha grew up, in order to show his gratitude to the brahmin, he suggested that he should draw 100 carts for a wager. The brahmin boasted to his friends and they bet him that it would be impossible. On the appointed day, he loaded 100 carts, lashed them together, and having tied Saarambha to the first, took his seat on the pole and flourishing his goad shouted Now you rascal, pull! The bull, offended by harsh words refused to move and the brahmin lost the bet. As the brahmin lay groaning in bed, Saarambha went to him and rebuked him for his harsh words. He then advised the brahmin to make a bet of 2000 on his drawing the carts and said that this time he would win. This the brahmin did, and the next day, having tied one-hundred carts together, he yoked Saarambha to the first and stroked his back saying, Now then, my fine fellow, pull! With one heave, Saarambha pulled the carts, and the last stood where the first had been. Saarambha's master received many presents in addition to the wager. See also [Nandivisaala Jataka \(J.028\)](#) which is almost identical except for difference of details.

## **J 089**

### **Kuhaka Jaataka**

Once a country squire, having great faith in a matted-hair ascetic, buried some of his wealth in the hermitage he himself had provided for the ascetic. The latter, coveting the gold, hid it elsewhere, and took leave of the squire as if he were going to some other part of the country. The squire, after pressing him in vain to stay, accompanied him part of the way. Suddenly, the ascetic stopped and said he had found a straw from the roof of the hermitage sticking to his hair and wished to restore it as it did not belong to him. The squire was greatly impressed by this show of non-covetousness, but another ascetic, who was the Bodhisatta, observed what happened and guessing the reason,

communicated his suspicions to the squire. When they searched for the gold it could not be found, but the ascetic confessed his guilt after a sound thrashing. The occasion for the telling of the story is given in the [Uddalaka Jataka \(J.487\)](#).

#### **J 090**

##### **Akata~n~nuu Jaataka**

A merchant is befriended by a colleague in another country but refuses to return the service. The servants of the latter thereupon take revenge. The story is related to Anathapi.n.dika who experiences similar ingratitude at the hands of a similar merchant. See also [Hiri Jataka \(J.363\)](#).

#### **J 091**

##### **Litta Jaataka**

The Bodhisatta was once a dice-player and used to play with a sharper who, when he saw he was losing, would put one dice in his mouth pretending it was lost. The Bodhisatta discovered this, and one day brought dice smeared with dried poison. The sharper played his usual tricks and suffered great pain from the poison. The Bodhisatta then cured him thus teaching him to be honest in the future. The Jataka was told in reference to certain monks who were careless in the use of the various requisites given to them.

#### **J 092**

##### **Mahaasaara Jaataka**

The Bodhisatta was once minister of the king of Benares. One day when the king went with his queens to the park and the latter took off their ornaments for bathing, A female monkey, watching for her opportunity, stole a pearl necklace. On the loss being discovered, the king had every person and every place searched. A rustic, seeing the commotion, took to his heels and was chased and captured by the guards. When questioned, he confessed to having stolen the necklace, thinking that the best way to save his neck -- he said he had given the necklace to the treasurer. The treasurer said he had given it to the chaplain, the chaplain to the chief musician, the musician to the courtesan. The Bodhisatta doubted their words and decided that the necklace had been stolen by a monkey. He gave orders that monkeys be released with strings of beads round their necks, wrists and ankles. The monkey who had stolen the necklace, on seeing the others with beads, was filled with jealousy and produced the necklace. The guards frightened her, so she dropped it and the Bodhisatta was greatly praised for his wisdom. The Jataka was told in reference to Ananda. Pasenadiís wives wished for someone to preach to them

in the palace. Ananda was appointed by the Buddha, but one day, on entering the palace found everyone dejected because of a lost jewel from the king's turban. Ananda asked that all suspects be given a wisp of straw on a lump of clay, with the idea that the thief would leave the jewel in the clay. The ruse did not however succeed, and instead everyone was asked to wash their hands privately in a water pot. When all had washed their hands, the jewel was found in the water pot. Ananda is identified with the king.

### **J 093**

#### **Vissaasabhojana Jaataka**

The Bodhisatta was once a rich merchant and had a herdsman guard his cows in a forest shelter. They gave only little milk through fear of a lion which lived in the forest. The merchant knew that the lion loved a doe, had her caught and rubbed her body with poison. When she returned to the forest, the lion licked her body and died. The Buddha related this story to the monks to show them the necessity for circumspection in accepting gifts.

### **J 094**

#### **Lomaha.msa Jaataka**

The Bodhisatta was once an Ajivaka and practiced all manner of austerities in order to test the efficiency of his asceticism, enduring the extremes of heat and cold. He realized the errors of his ways as he lay dying and was reborn in the deva world. The Jataka was told in reference to Sunakkhatta, who, having left the Order and joining Korakkhattiya, went about Vesali vilifying the Buddha and declaring that his doctrines did not lead to the destruction of suffering. When Sariputta reported this to the Buddha, he said that he had already tested the efficacy of self-mortification ninety kappas ago and found it wanting.

### **J 095**

#### **Mahaasudassana Jaataka**

The Bodhisatta was born as King Mahasudassana who possessed the seven treasures of a universal Monarch, he was handsome, long-lived, free from disease and beloved by all classes of people. He had lotus ponds made all over his kingdom, food and clothing being placed on the edges for any who might require them. With the money people brought to the king Vissakamma, under Sakka's orders, built the Dhammapaasaada Palace, filled with all splendor and luxury. The king possessed a gabled hall called Mahaavyuuha where he spent the hot part of the day. Having realized that his power and

glory were the result of past good deeds, Mahasudassana practiced generosity, self-conquest and self-control. He developed the four jhanas, suffusing all quarters with his brahma vihaaras. Mahasudassana had 84,000 cities (the capital of which was Kusaavatii); 84,000 palaces (the main one of which was the Dhammapaasaada); 84,000 gabled houses (the main one of which was Mahaavyuaha); 84,000 state elephants (the main one of which was uposatha); 84,000 horses (led by Valaahaka); 84,000 chariots (the main one of which was Vejayanta); and 84,000 wives (led by Subhaddaa). One day the king realized that his death was approaching and, when Subhaddaa visited him and tried to distract him with pleasures, he stopped her, telling her to speak to him of impermanence and the need to renounce desire. While she was still talking to him, he died and was reborn in the Brahma-world. For 84,000 years he had been prince, a viceroy and a king respectively. Later for 48,000 years he was a devout layman in the Dhammapaasaada. In the time of Kassapa Buddha, Sudassana had been a forester. He met a monk in the forest and built a hut for him. He also requested the monk to receive alms every day at his house or at least to eat there. The monk agreed and Sudassana made his hut comfortable in every way, constructing walks, bathing places, gardens etc. outside. He also gave innumerable gifts of various kinds and descriptions. The Jataka was told by the Buddha on his deathbed when Ananda asks Buddha in the [Mahasudassana Sutta \(D.17\)](#) not to die in Kusinara because it is not an important town, the Buddha reveals that in fact long ago, the town was once an important city called Kusaavatii, the royal city of King Mahaasudassana. Mahasudassana is identified with the Buddha. Subhaddaa is identified with Raahulamaataa.

## **J 096**

### **Telapatta Jaataka | Takkasilaa Jaataka**

The Bodhisatta was the youngest of 100 sons of the king of Benares. He heard from the pacceka buddhas who took their meals in the palace, that he would become king of Takkasila if he could reach it without falling prey to the ogresses who waylaid travelers in the forest. Thereupon he set out with five of his brothers who wished to accompany him. On the way through the forest, all five brothers in succession succumbed to the charms of ogresses and were devoured. One ogress followed the Bodhisatta right up to the gates of Takkasila, where the king took her into the palace, in spite of the Bodhisatta's warning. The king succumbed to her wiles and, during the night, the king and all the inhabitants of the palace were eaten by the ogress and her companions. The people, realizing the sagacity and strength of will of the Bodhisatta, made him their king. The Jataka was related in reference to the Janapada-Kalyani Sutta. The monks said it must be very hard not to look at the beautiful

women of the provinces, but he Buddha denied this and related the above story.

### **J 097**

#### **Naamasiddhi Jaataka**

Once the Bodhisatta was a famous teacher of Takkasila, and among his pupils was one named Papaka. Wishing for a less ill-omened name, consulted his teacher. The Bodhisatta agreed that Papaka should travel and search for a more suitable name. He came back a wiser man after discovering that Jivakasí died and that ëDhanapalisí groveled in poverty -- a name didn't count for anything. The story was related in reference to a monk called Papaka who wished to change his name. The two were identical.

### **J 098**

#### **Ku.tavaa.nija Jaataka**

The Bodhisatta was once a merchant named Pandita and entered into partnership with a dishonest man, Atipandita. When the time came for dividing the profits, the latter claimed a larger share, for he, as his name showed, was the brains of the business. To settle his dispute, he hid his father in a hollow tree, and feigning to consult a tree-sprite, referred the matter to the Tree. Pandita, suspecting the ruse, lighted a fire at the foot of the tree and thus exposed the deception. The story was related in reference to a cheating merchant of Savatthi who is identified with Atipandita. He tried to rob his honest partner, always putting off his claims, in the hope that he would die from the hardships suffered in a long journey they had undertaken for trade.

### **J 099**

#### **Parosahassa Jaataka**

Once the Bodhisatta was an ascetic in the Himalayas -- leader of 500 ascetics. His chief disciple was away at the time of the Bodhisattaís death, and when his other disciples asked him, just before his death, what excellence he had attained, he answered nothing -- meaning insight into the nothingness of things. The disciples misunderstood, however, and omitted to pay him honor at his cremation. When his chief disciple returned and heard what had happened, he tried to explain to them, but they would not listen to him until the Bodhisatta himself reappeared from the Brahma-world and convinced them of their folly. Far better than a thousand fools is one who hearing, understands. The story was told in reference to Sariputtaís great wisdom. He is identified with the chief disciple. See also [Parosata Jaataka \(J.101\)](#).

## **J 100**

### **Asaataruupa Jaataka**

Once the Bodhisatta was king of Benares. The Kosala king waged war on him, slew him and bore off his queen to make her his own wife. The king's son escaped through a sewer and later came back with a large army to give battle. His mother, hearing of his doings, suggested that he should blockade the city instead. This he did, and the blockade was so close that on the seventh day, the people cut off the head of the king and brought it to the prince. It was this prince who became Sivali in the time of the Buddha -- the blockade had been the reason for him remaining seven years in the womb of his mother, and the reason for her being seven days in bringing him forth. The mother was Suppavasa, daughter of the Koliya king. The story was related by the Buddha to explain to the monks the reason for Suppavasa's long pregnancy.

## **J 101**

### **Parosata Jaataka**

Once the Bodhisatta was an ascetic in the Himalayas -- leader of 500 ascetics. His chief disciple was away at the time of the Bodhisatta's death, and when his other disciples asked him, just before his death, what excellence he had attained, he answered nothing -- meaning insight into the nothingness of things. The disciples misunderstood, however, and omitted to pay him honor at his cremation. When his chief disciple returned and heard what had happened, he tried to explain to them, but they would not listen to him until the Bodhisatta himself reappeared from the Brahma-world and convinced them of their folly. Far better than a thousand fools is one who hearing, understands. The story was told in reference to Sariputta's great wisdom. He is identified with the chief disciple. See also [Parosahassa Jataka \(J.099\)](#)

## **J 102**

### **Pa.n.nika Jaataka**

A greengrocer of Benares had a pretty daughter who was always laughing. Before agreeing to give her in marriage, her father wished to test her virtue, lest she should bring disgrace on his name. He took her into the forest and whispered to her words of love. When she expressed horror, he was convinced of her innocence and agreed to her marriage. The Bodhisatta was a tree-sprite and witnessed the incident. The story was related to a greengrocer in Savatthi who treated his daughter in a similar way. He later visited the Buddha and told him the story. The characters were identical in both cases. See also [Seggu Jaataka \(J.217\)](#).

## **J 103**

### **Verii Jaataka**

The Bodhisatta was once a rich merchant and one day, while on his way home from a village where he had collected his dues, he noticed there were robbers about. He therefore urged his oxen home at top speed and reached home in safety. The Jataka was told to Anathapindika who had a similar experience.

## **J 104**

### **Mittavinda Jaataka**

Mittavindaka was the son of a rich merchant of Benares in the days of Kassapa Buddha. His parents were sotapannas, but he himself was an unbeliever. When his father died, Mittavindaka stopped all almsgiving. His mother bribed him to keep the Eight Precepts on a full-moon day by promising him 1,000. He kept his promise, keeping the Precepts but refusing to eat until given the money. Later he wished to go on a trading voyage, and when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move and when lots were cast, the lot fell three times with Mittavindaka. He was therefore fastened to a raft and cast adrift. The raft was washed up on an island inhabited by four female spirits who passed seven days in bliss and seven days in woe as the result of their karma. He lived with them for the seven days of bliss and when they departed to do their penance, he left them and came to several islands, each one inhabited by more women and more prosperous than the last. He then came to the ussada hell which appeared to him as the most beautiful city. There he saw a man propping his head on a wheel as sharp as a razor. To Mittavindaka, the wheel appeared as a lotus and he insisted on taking it from the man. No sooner had he taken the wheel on his head than he started to suffer the torments of hell. At that time, the Bodhisatta who had been born as a deva, saw Mittavindaka and was asked the reasons for his torture. The Bodhisatta told him that it was because of his greed and his wickedness to his mother. The Jataka probably derives its name from the fact that ussadaniraya, where Mittavindaka was destined to suffer, looked like a city with four gates, surrounded by a wall. For the introductory story see the [Gijjha Jataka \(J.427\)](#). See also [Mittavinda Jaataka \(J.082\)](#), [Mittavinda Jaataka \(J.369\)](#) and [Catudvaara Jaataka \(J.439\)](#).

## **J 105**

### **Dubbalaka.t.tha Jaataka**

Once an elephant, caught in the Himalaya, while being trained by the king's trainers, broke away from his chains and escaped to the mountains. There he

lived in a constant state of terror until the Bodhisatta, who was a tree-sprite, dispelled his fears. The story was told in reference to a monk who was always in fear of death. He is identified with the elephant.

### **J 106**

#### **Uda~ncani Jaataka**

The Bodhisatta and his son lived in a hermitage. One evening when the Bodhisatta came back with fruits to the hermitage, he found that his son had neither brought in food and wood nor lit the fire. When questioned by his father, he answered that during the latter's absence, a woman had tempted him, and was waiting outside for him to go with her, if he could obtain his father's consent. The Bodhisatta, seeing that his son was enamored of the woman, gave his consent, adding that if ever he wished to come back, he would be welcome. The young man went away with the woman, but after some time, realizing he had to slave to satisfy her needs, he ran away from her and returned to his father. For the circumstances relating to the telling of the story, see the [Cullanaraadakassapa Jaataka \(J.477\)](#).

### **J 107**

#### **Saalittaka Jaataka**

The king of Benares once had a very talkative chaplain. Outside the city gates was a cripple who lived under a banyan tree, so clever that he could cut the leaves of trees to various shapes just by throwing stones at them. Seeing him, the king engaged his services to cure his chaplain. The cripple obtained a peashooter filled with goat's dung and, sitting behind a curtain with a hole in it, shot pellets of dung into the mouth of the chaplain as he talked away ceaselessly. When half a peck of dung had thus been shot, the king revealed the plot to the chaplain and prescribed an emetic. The chaplain realized his folly and did not offend again. The cripple was given the revenue of four villages, bringing 4,000 per year. The story was told in reference to a novice on the banks of the Aciravati who, challenged by his companions, shot a pebble through the eye of a swan in flight, the pebble emerging through the other eye. The Bodhisatta was one of the king's courtiers.

### **J 108**

#### **Baahiya Jaataka**

Once when looking from his window, Brahmadata, king of Benares, saw woman passing water modestly and decently in the courtyard, despite being fat and badly dressed. The king was impressed with her quickness and decency and made her his chief queen. Their son became a universal monarch.

The Jataka was told in reference to the fat wife of a Licchavi prince. The monks expressed surprise that he should love her, but the Buddha pointed out that she was healthy and cleanly in her house.

### **J 109**

#### **Ku.n.dakapuuva Jaataka**

The Bodhisatta was once a tree-sprite in a castor-oil tree and received worship and offerings from many people. Among them was a very poor man who, having nothing to offer at the tree, took a cake made of husk powder. But, when he saw the other rich offerings, he felt that the sprite would never accept such a humble gift and wished to eat the cake himself. The tree-sprite appeared, took the offering, and revealed to the man that heaps of treasure lay buried under the tree. The man informed the king of this, and the king, in turn, appointed him royal treasurer. The story was told in reference to a poor man of Savatthi. Once the people of the whole street in that town, pooled their resources in order to treat the Buddha and his monks to a meal of rice-gruel and cakes. The poor man, unable to afford anything else, made a bran-cake and by sheer determination put it in the alms-bowl of the Buddha. When it became known that the Buddha had accepted it, people of all classes crowded around the man, offering him wealth if he would share with them the merit he had gained. After consulting the Buddha, the man accepted the offers, and gifts received amounted to nine crores. That same evening the king appointed him treasurer.

### **J 110**

#### **Sabbasa.mhaarakapa~nhaa Jaataka**

Evidently another name for the Ga.n.tipa~nha of the [Mahaaummagga Jaataka \(J.546\)](#).

### **J 111**

#### **Gadrabhapa~nhaa Jaataka**

One of the problems set by King Vedeha to Mahosadha in order to test him at the instigation of the king's ministers. The king sent word to Mahosadha that while he was on his way to see him his horse had broken its leg. Would Mahosadha therefore be able to send him a more excellent horse? Mahosadha, understanding the significance of the message, went to the palace, sending his father on before him. When Mahosadha entered, he found his father seated, but as had been pre-arranged, he obliged his father to get up and offer him a seat. On this there was great uproar, all saying that he had slighted his father. However, Mahosadha convinced the king that he was a more excellent man than his father, giving proof of this by producing before the king an ass which

he had brought with him, and making the king acknowledge that a colt born of an ass through a Sindh mare would be more valuable than the colt's father. See also [Mahosadha Jaataka \(J.546\)](#).

## **J 112**

### **Amaraadeviipa~nhaa Jaataka**

The Bodhisatta was born in Mithila holding a medicinal plant in his hand and was named Mahosadha. He talked immediately at birth, and the King Videha had a premonition in a dream that a sage was born. Mahosadha was appointed as the fifth of five counselors to the king from an early age. He had many occasions to match his wit against the other councilors and emerged ever triumphant. He earned the friendship of Queen udumbara for his wisdom. He married Amaradevi who helped to quell conspiracies against her husband. Eventually, fearing his life, Mahosadha escaped from the palace and hid in a potter's hut. Seeing the injustice deity in the king's parasol put several questions to the king, knowing that none but Mahosadha could answer them. Eventually Mahosadha was summoned back to the palace and answered the questions to the king's satisfaction. Meanwhile he had discovered the secret crimes of the other counselors and publicized these in the city. He then intervened to reduce the punishments meted out on the ex-counselors by the king. under the new guidance of Mahosadha, the king took various measures to increase his power and glory. Spies were sent to every court and Mahosadha even used a pet parrot as a spy. On its travels, the parrot overheard the plot of Brahmadata, king of Kampilla, to invade Mithila. At first Brahmadata laid siege to Mithila, but could not win in this way. Later he tried to lure Videha by publicizing the beauty of his own daughter, Pa~ncalacandi. Videha decided against Mahosadha's advice to marry Pa~ncalacandi. Mahosadha went to Uttarapa~ncala to make preparations for the wedding and built a palace between the city and the Ganges. Mahosadha built two escape tunnels, one leading from Brahmadata's palace to the Ganges and the other, a smaller one, leading from the new palace to the other tunnel. When Videha arrived for the marriage, Mahosadha sent word to Brahmadata's queen, mother-in-law and Pa~ncalacandi to come to the king's palace to celebrate that Mahosadha and Videha had been killed according to plan. Meanwhile Brahmadata had ordered that the whole city be surrounded. Videha was overcome with fright to see what had happened and put himself in Mahosadha's hands. Videha was led into the large tunnel, where he was brought face-to-face with members of Brahmadata's family. Pa~ncalacandi was put on a heap of treasure and married to Videha. Then, on emerging from the other end of the tunnel, they escaped by ship with an escort. Mahosadha stayed behind. Only too late, Brahmadata arrived with his army to capture Videha, but on finding his

blunder, was told the whole story by Mahosadha. From then on Brahmadata and Mahosadha became good friends and the two kings became allies. Later, on the death of Videha, Mahosadha spent the last years of his life in service to Brahmadata. The Jataka was related to illustrate the Buddha's great wisdom. See also [Mahaummagga Jaataka \(J.546\)](#).

### **J 113**

#### **Sigaala Jaataka**

The people of Benares once held a sacrifice to the yakkhas, placing meat and liquor in their courtyards. A jackal who entered the city through a sewer, regaled himself with food and drink and then went to sleep in some bushes in the city. He did not wake until morning, and then, looking for a way to escape, met a brahmin. Promising to show him a spot where 200 pieces of gold lay buried, he persuaded the brahmin to smuggle him out of the city in his waist-cloth. Arrived at the cemetery, he asked the brahmin to spread his robe and dig under a tree. While the brahmin dug, the jackal fouled the robe and ran away. The Bodhisatta, then a tree-sprite, advised the brahmin to wash his robe and cease being a fool. The story was told in reference to Devadatta, who is identified with the jackal.

### **J 114**

#### **Mitacintii Jaataka**

There were once three fishes (Appacinti, Bahucinti and Mitacinti) who left their usual haunts and came to the dwelling place of men. Mitacinti (the Bodhisatta) saw the dangers and warned the other two, but they would not listen and were caught in a net. Mitacinti, however, splashed around, deceiving the fishermen into thinking that the other two had escaped. They thereupon raised the net by one corner and the other two really escaped. The story is told in reference to two aged monks who spent the rainy season in the forest, wishing to go to the Buddha. However, they constantly postponed their visit, and it was not until three months after the end of the rains that they finally arrived in Jetavana. The two monks are identified with the thoughtless fish.

### **J 115**

#### **Anusaasika Jaataka**

A gluttonous nun seeks alms in places unvisited by other sisters. In order to keep these alms for herself she threatened others with tales of dangers lurking there. One day while seeking alms, her leg was broken by a ram and her secret discovered. The Jataka relates the story of a greedy bird which after

cunningly warning others against the dangers of the road on which she found food, is herself crushed to death by a carriage on that same road. The nun is identified with the bird.

### **J 116**

#### **Dubbaca Jaataka**

The Bodhisatta was once a very skilled acrobat and traveled about with his teacher who knew the dance of the four javelins. One day the teacher, in a fit of drunken boasting, announced that he would do the dance of the five javelins -- which he did not know -- and insisted on doing it against the advice of the Bodhisatta. The result was that the boaster was impaled on the fifth javelin. For the introductory story see the [Gijjha Jataka \(J.042\)](#).

### **J 117**

#### **Tittira Jaataka**

The Bodhisatta was once a leader of five-hundred ascetics. One day a talkative ascetic approached a jaundiced colleague who was chopping wood and worried him by giving him directions on how to do it. The ill man killed him with one blow of the axe. Soon afterwards, a partridge who used to sing on an anthill nearby, was killed by a fowler. The Bodhisatta pointed out to followers how the deaths of both were due to their talking too much. The story was told in reference to Kokalika who is identified with the chattering ascetic.

### **J 118**

#### **Va.t.taka Jaataka**

The Bodhisatta was once born as a quail and was caught by a fowler who sold birds after fattening them. Knowing this, the Bodhisatta starved himself, and when the fowler took him out of the cage to examine his condition, the quail flew away and rejoined his companions. The Jataka was told in reference to a young man of Savatthi called Uttarasetthiputta. He had descended from the brahma-world and had no desire for women. Once, during the Kattika festival, his friends sent him a gaily-decked woman to entice him, but he gave her some money and sent her away. As she came out of his house, a nobleman saw her and took her with him. When she failed to return, he mother complained to the king, and Uttara was told to restore her. On failing to do so, he was taken off for execution. He resolved that if by any means he could escape execution, he would become a monk. The girl noticed the crowd following the young man, and on learning the reason, revealed her identity

and he was set free. He thereupon joined the Order and soon afterwards became an arahant.

### **J 119**

**Akaalaraavi Jaataka | Akaalaraavikukku.ta Jaataka**

A cock belonging to a school of young brahmins has its neck wrung because it crowed in and out of season.

### **J 120**

**Bandhanamokkha Jaataka**

The Bodhisatta was once chaplain to King Brahmadata. While the king was absent quelling a frontier rebellion, his queen sinned with all the messengers sent by the king to inquire after her welfare. On the day of the king's return, the chaplain, while decorating the palace, entered the queen's apartments and she asked him to satisfy her lust. When he refused, the queen (feigning illness) charged him with having ill-treated her. Thereupon the king ordered that the chaplain be beheaded, but the latter begged to be brought before the king, where he protested his innocence and proved, by the testimony of the king's messengers, the queen's wickedness. The king wished to put the queen and all the messengers to death -- but the chaplain interceded on their behalf and they were pardoned. He himself retired to the Himalayas where he became an ascetic. The Jataka was told in reference to Ci-ncaís attempt to bring calumny upon the Buddha. The queen is identified with Ci-nca and the king with Ananda.

### **J 121**

**Kusanaa.li Jaataka**

The Bodhisatta was born as a sprite in a clump of kusa grass. Close by was a mukkhaka tree in which lived a tree sprite. One day, the king's carpenter, looking for a suitable pillar for the king's one-pillared palace, reluctantly decided to fell the mukkhaka tree. Learning of the tree-spirit's imminent danger, the Bodhisatta assumed the shape of a chameleon and deceived the carpenter into seeing the tree as being all rotten and no use for his purpose. The story was told in reference to one of Anathapindikaís friends. He was of low rank and poor, and Anathapindikaís other friends protested against such intimacy. But one day, that friend saved Anathapindikaís house from being burgled. The Buddha related the Jataka to show how each according to his strengths, could help a friend in need. Ananda was the tree-sprite.

### **J 122**

## **Dummedha Jaataka**

**The Bodhisatta was once the state elephant of the Magadha king of Rajagaha. When the king rode in procession, the people had eyes only for the elephant, and the king, in envy, schemed to have the elephant thrown down a precipice. Discovering the plot, the mahout fled on the elephant's back to Benares. The king of Benares welcomed them, and with their help, gained sovereignty of all India. The story was told in reference to Devadatta's envy of people's praise of the Buddha. Devadatta is identified with the Magadha king, Sariputta with the king of Benares and Ananda with the mahout.**

### **J 123**

#### **Na''ngaliisa Jaataka**

**Once the Bodhisatta was a brahmin teacher, and among his 500 pupil was a foolish but devoted youth, who had a knack of saying the wrong thing. Hoping to cure him, the Bodhisatta asked him to report anything which he saw. One day the youth saw a snake, and on being asked by the Bodhisatta how it looked, reported like the shaft of a plough (na''ngalisa) The Bodhisatta thought the simile was good, but when it was used again about an elephant, a sugar cane, molasses and even curds and milk, he realized the boy was hopeless. The story was told in reference to Laludayi, who never made an appropriate remark. Laludayi is identified with the youth.**

### **J 124**

#### **Amba Jaataka**

**During a very severe drought, a hermit leader of 500 other hermits who lives in the Himalaya, provided water for animals using the hollowed trunk of a tree as a trough. In gratitude, the animals brought him various fruits, enough for himself and his 500 companions. The story is related regarding a monk who was very zealous in his duties, doing everything well and wholeheartedly. Because of his great goodness, the people gave him, and 500 other brethren, alms regularly**

### **J 125**

#### **Ka.taahaka Jaataka**

**Once when the Bodhisatta was a rich treasurer in Benares, a son was born to him. A female slave in the house gave birth to a son on the same day. The boys grew up together, the slave's son being called Katakaha. Katakaha acquired various arts in the company of his master. When he grew up, he was appointed as the treasurer's private secretary. One day Katakaha visited a**

merchant on the frontier, carrying a letter purporting to be from the treasurer (in which he was stated to be the son of the latter) asking for the hand of the merchant's daughter in marriage. The merchant was overjoyed and the marriage took place. Katakaha gave himself great airs and spoke contemptuously of everything provincial. The treasurer discovered what had happened and decided to visit the merchant, but Katakaha went to meet him on the way, and paying him all the honor due from a slave, begged him not to expose him. Meanwhile he had misled his wife's relations into the belief that the homage paid by him to the treasurer was but the regard due from a son to his father. He was not like the sons of some parents, but knew what was due to his father. The Bodhisatta being pleased, did not expose the slave, but on learning from Katakaha's wife that he always complained about his food, he taught her a stanza which contained the threat - not intelligible to her, but clear to Katakaha - that if Katakaha continued to make a nuisance of himself the treasurer would return and expose him. Thenceforth Katakaha held his peace. The story was related in reference to a monk who used to boast of his high lineage and the wealth of his family, until his pretensions were exposed. See also [Kala.n.duka Jaataka \(J.127\)](#).

## **J 126**

### **Asilakkha.na Jaataka**

In Benares was a brahmin who could tell, by smelling them, whether swords were lucky or not. One day, while testing a sword, he sneezed and cut off the tip of his nose. The king had a false tip made and fastened to his nose so that no-one could tell the difference. The king had a daughter and an adopted nephew, who when they grew up, fell deeply in love with each other. They wished to marry, but the king, having other plans, kept them apart. The prince bribed an older woman to obtain his beloved for him. The old woman reported to the king that his daughter was under influence of witchcraft and that the only way of curing her was to take her to the cemetery under armed escort, where she must be laid on a bed with a corpse under it. There she must be bathed for the purpose of exorcism. The prince was to impersonate the corpse, being provided with pepper to make him sneeze at the right moment. The guard was warned that if the exorcism succeeded, the dead body would sneeze, rise up and kill the first thing it got hold of. The plot succeeded, the guard running away as soon as the prince sneezed. The two lovers were married and were forgiven by the king. Later, they became king and queen. One day, the sword-testing brahmin was standing in the sun when the false tip of his nose melted and fell off. He stood hanging his head out of shame. never mind! laughed the king, sneezing is bad for some but good for others. A sneeze lost you your nose, but won for me both my throne and my queen. The story was related in reference to a brahmin of the kingdom of

Kosala who tested swords by smelling them. He accepted bribes and passed the swords only of those who had won his favor. One day, an exasperated dealer put pepper on his sword so that when the brahmin smelled it, he sneezed, slitting his nose. The monks were once talking about him when the Buddha entered and told the story of the past. The two brahmins were one and the same man in different births.

### **J 127**

#### **Kala.n.duka Jaataka**

Kalanduka was the servant of the treasurer of Benares. He ran away, with the help of a forged letter, and married the daughter of a border merchant. The treasurer sent a parrot to seek for him. The parrot saw him hawking and spitting out milk at his wife's head in order to assert himself. Wishing to teach him a lesson, the parrot threatened to expose him. Later, the treasurer hearing of Kalanduka's whereabouts from the parrot, had him brought back and reduced again to slavery. See also [Ka.taahaka Jaataka \(J.125\)](#).

### **J 128**

#### **Bi.laara Jaataka | Muusika Jaataka**

The Bodhisatta was once born as a big rat, leader of a troop of rats. A roving jackal, wishing to eat them, took up his stand near their home, poised on one leg, feigning great holiness. Impressed by his holiness, the Bodhisatta and his troop worshipped him, and each day the jackal ate the rearmost rat when they turned to leave him. Seeing the number diminish, the Bodhisatta suspected the reason, and when one day he was the last, the jackal pounced on him. The Bodhisatta sprang at the jackal's throat and killed him, the other rats eating the body. The Jataka was told in reference to a hypocritical monk.

### **J 129**

#### **Aggika Jaataka**

The story of a jackal who when his hair is singed by a forest fire, pretends to be a saint of the name of Bharadvaja and eats the rats that trust him.

### **J 130**

#### **Kosiya Jaataka**

A brahmin of Benares had a bad wife who lay in bed by day feigning illness and spent her nights in enjoyment. The husband worked so hard to supply her with dainties that he had no time to visit his teacher who was the Bodhisatta. When the latter discovered the truth, he advised the brahmin to

prepare a mess of cow-dung and other things and insist that his wife either take it as medicine or get up and work. She then knew that her shamming was discovered and abandoned her evil ways. The Jataka is told to a brahmin of Savatthi, a pious follower of the Buddha, whose wife behaved in a similar way. The couple is identified as identical to the one in the Jataka.

### **J 131**

#### **Asampadaana Jaataka**

The Bodhisatta was born in Rajagaha and became known as Sankhassetthi worth eighty crores. He had a friend, Piliyasetthi in Benares, equally wealthy. Piliya, having lost all his wealth, sought the assistance of Sankha, who gave him one half of all his possessions. Later, Sankha himself went bankrupt, and went with his wife to Benares to seek help from Piliya. The latter, however dismissed him with half a quarter of pollard. On the way back Sankha was recognized by an erstwhile servant of his whom he had given to Piliya. This servant befriended Sankha and his wife and with the help of his companions, brought Piliya's ingratitude to the king. The king, having tried the case, wished to give all Piliya's wealth to Sankha, but at the latter's request restored to him only what he had in days of prosperity given to Piliya. The story is related in reference to Devadatta's ingratitude.

### **J 132**

#### **Bhiruka Jaataka | Pa~ncabhiiruka Jaataka | Pa~ncagaru Jaataka**

Once, the Bodhisatta was the youngest of the hundred sons of Brahmadata, king of Benares. He had, as far as could be seen, no chance of being king, but on seeking the counsel of a pacceka buddha and following his advice, he became king on his father's death. For details see the [Telapatta Jataka \(J.096\)](#). This Jataka was related in reference to the attempts made by Mara's daughters to tempt the Buddha as he sat beneath the Ajapala-nigrodha.

### **J 133**

#### **Ghataasana Jaataka**

Once the Bodhisatta was king of the birds and lived with his subjects in a giant tree whose branches spread over a lake. The naga-king of the lake, Canda, enraged by the constant rain of bird droppings, caused flames to dart up from the water to the tree. The Bodhisatta, perceiving the danger, flew away with his flock. The Jataka was told to a monk whose hut was burned by fire. The villagers undertook to build him another, but there was a delay of three months during which the monk, with no shelter, could not proceed with

his meditation. The Buddha rebuked him for not seeking another shelter. See also [Saku.na Jataka \(J.036\)](#).

### **J 134**

**Jhaanasodhana Jaataka | Ana''ngana Jaataka**

The Bodhisatta was once an ascetic who, at the moment of his death said neither conscious nor unconscious. His chief disciple interpreted these words, but the others would not believe him until the Bodhisatta descended from the brahma-world in order to uphold his explanation. The story was related in reference to an explanation given by Sariputta at Sankassa. See also [Candaabha Jaataka \(J.135\)](#)

### **J 135**

**Candaabha Jaataka**

The Bodhisatta was once an ascetic and, at the moment of his death, answered his disciple's inquiries with the words sunlight and moonlight. When his chief pupil (identified with Sariputta) interpreted the words, his colleagues did not believe him until the Bodhisatta appeared in mid-air and said that whoever meditated on the sun and the moon would be reborn in the Abhassara world. The Jataka was preached about the interpretation of a problem by Sariputta at the gates of Sankassa.

### **J 136**

**Suva.n.naha.msa Jaataka**

The Bodhisatta was once a brahmin who had three daughters. After death he was reborn as a golden goose, and remembering his past birth, flew to where his wife and daughters lived and gave them one of his golden feathers. This happened several times until the wife planned to pluck out all his feathers. Her intention turned his golden feathers back into normal feathers like a crane -- and she discovered the fact only when she had already plucked him bare. She flew him in a barrel and fed him there. Later white feathers grew on him and he flew away never to return. The Jataka was told in reference to Thullanandaa. One day, she went to a bailiff's house for some garlic, as he was in the habit of giving this to nuns. However, as his supply had finished, she asked to help herself from the garlic in the field. She went there and took away a large quantity, making the bailiff angry. Thullanandaa is identified with the greedy woman and her three sisters with the three daughters.

### **J 137**

**Babbu Jaataka**

There was once a rich merchant of Kasi who amassed forty crores of gold. His wife died and, because of her love of money, was reborn as a mouse guarding the money. In due course the rest of the family died and the village was deserted. The Bodhisatta was a stone-cutter, working in a quarry near the mouse's residence. She, liking him, brought him a coin one day, suggesting that with a part of it he could buy her some meat. The Bodhisatta agreed and this continued for some time. One day the mouse was caught by a cat, but she obtained her release by promising the cat some of her food. She was later caught by three more cats and was released on the same terms. The mouse thus had only one fifth of her food and grew very thin. The Bodhisatta noticed this, and when told the reason, put her inside a crystal box and suggested that when the cats came she should refuse to have anything to do with them. The first cat arrived, and on being reviled by the mouse, jumped on the crystal box and was crushed to death. The same fate overtook the other cats. The mouse thus became free, and in gratitude to the Bodhisatta, showed him all the treasure. The story was told in reference to Kana who lost her husband owing to four monks. The monks were the cats and Kana the mouse.

### **J 138**

#### **Godha Jaataka**

The Bodhisatta was once born as a lizard and paid homage to a good ascetic living near the anthill where he dwelled. The good ascetic left and was replaced by a wicked one to whom the Bodhisatta still paid homage. One day the villagers brought a dish of lizard's flesh to the ascetic. Being enamored by its flavor, he planned to kill the Bodhisatta, that he might taste such flesh again. The Bodhisatta discovered the ascetic's intention just in time, and making good his escape, denounced the hypocrite.

### **J 139**

#### **Ubhatobha.t.tha Jaataka**

Once in a village of line-fishermen, one of the men took his tackle and went with a little fish to his son. A snag caught hold of his line, but the man thinking that it was a big fish, sent his son home to ask his mother to pick a quarrel with the neighbors in order to keep them occupied lest they should claim a share of the catch. When the boy had gone, the fisherman went in the water to drag the fish, but he struck against the snag and was blinded in both eyes. Moreover, a robber stole his clothes from the bank and his wife was taken before the village chief and fined and beaten for quarrelling. The Bodhisatta, who was a tree-sprite, saw all this happening and drew a moral

from it. The story was told in reference to Devadatta, who is identified with the fisherman, all his enterprises having come to grief.

#### **J 140**

##### **Kaaka Jaataka**

Once the Bodhisatta was born as a crow. One day a mischievous crow let a dropping fall onto the head of the king's chaplain as he returned from bathing. The chaplain swore vengeance on the crows. Some time later a goat ate rice laid in the sun to dry. It was beaten with a flaming torch setting it on fire. It in turn set the royal elephant stalls on fire, burning the elephants. Seizing the opportunity, the chaplain told the king that the elephant burns could be cured by crow fat. Crows were thereby slain for the sake of their fat. The Bodhisatta sought the audience of the king and explained the chaplain's real motive -- furthermore he informed the king that in reality, crows have no fat because their life is spent in ceaseless dread. The king, being greatly pleased with the Bodhisatta's explanation, granted amnesty to all living beings and to crows in particular. The circumstances of the story are to be found in the [Bhaddasala Jataka \(J.465\)](#). See also [Kapi Jataka \(J.404\)](#).

#### **J 141**

##### **Godha Jaataka**

The Bodhisatta was once king of the iguanas, leader of many others. His son became intimate with a young chameleon, whom he used to clip and embrace. The Bodhisatta warned his son against such unnatural intimacy, but finding his advice of no avail, and knowing that danger would come to them through the chameleon growing tired of his friendship with the iguana, he prepared an escape burrow in case the need should arise. The chameleon, growing tired of the friendship, showed a trapper the home of the iguanas. The trapper blocked the entrance to the burrow and smoked out the iguanas, killing them as they tried to escape. The Bodhisatta escaped to safety via the escape route he had prepared. The Jataka was told concerning a treacherous monk, identified with the young iguana. For details see the [Mahilamukha Jataka \(J.026\)](#).

#### **J 142**

##### **Sigaala Jaataka**

Once, during a festival in Benares, some rogues were drinking and eating until late at night -- and when the meat was finished, one of them offered to go to the cemetery to kill a jackal for food. Taking a club he lay down as though dead. The Bodhisatta, then the king of the jackals, came there with his

pack, but in order to make sure it was a corpse, he pulled at the club. The man tightened his grip, and Bodhisatta mocked his silliness. The man then threw the club at the jackals, but they escaped. The story was told in reference to Devadatta, who is identified with the rogue.

### **J 143**

#### **Virocana Jaataka**

The Bodhisatta was once a lion and lived in Ka~ncanaguha. He granted a jackal the favor informing him of potential prey in return for a portion of the resulting meat obtained by the lion. In time the jackal grew strong and begged to be allowed to kill an elephant. The lion reluctantly agreed to this, but the jackal, in his attempts to leap on the elephant, missed his aim and was crushed to death. The Jataka was related in reference to Devadatta's attempt to imitate the Buddha, and in his failure to do so, having received a kick in the chest from Kokalika. The jackal is identified with Devadatta.

### **J 144**

#### **Na''ngu.t.tha Jaataka**

Once the Bodhisatta was born in a brahmin family in the North Country, and on the day of his birth, his parents lit a sacrificial fire for him. When he grew up, family life had no attraction for him, so he took the fire to a forest and there tended it. One day he was given a cow in lieu of a fee, and wishing to sacrifice it to the lord of the fire, he left it by the fire and entered the village to look for salt. When he returned, he found that thieves had eaten the cow leaving only the hide and the tail. Disgusted that the lord of the fire could not even guard his own possessions, he put out the fire and became a recluse. The story was related in reference to whether the Ajivikas, some of whom lived behind Jetavana, obtained any merit as the result of their difficult penances.

### **J 145**

#### **Radha Jaataka**

The Bodhisatta was once born as a parrot, named Potthapada who had a brother called Radha. They were brought up by a brahmin of Kasi. When the brahmin went away, his wife admitted men to the house and her husband set the birds to watch. Radha wished to admonish her, but his brother said it was useless and they must await the brahmin's return. Having told him what had happened, the two parrots flew away saying they could not live there any longer. Radha is identified with Ananda. The introductory story to the Jataka is identical with that of the [Indriya Jataka \(J.423\)](#).

## **J 146**

### **Kaaka Jaataka**

Once a crow came with his mate to the seashore and ate freely of the remnants of the sacrifice which had been offered by men to the Nagas. They also drank the alcohol that had been left as an offering and became drunk. The crows tried to swim in the surf, the female being washed away and eaten by a fish. Hearing the husband's lamentations, many crows assembled and tried to empty the ocean, working themselves almost to exhaustion. Seeing their plight, the Bodhisatta, who was a sea-sprite, caused a bogey to appear from the sea, frightening them away. The story was told in reference to a number of monks who had joined the monk hood in their old age. They went for alms to their former wives and children's houses and gathering together at the house of a particular ex-wife (who was very beautiful), ate all their choicest alms with curries and sauces prepared by that wife. The woman died and the aged monks, returning to the monastery, wept aloud for their benefactress, the giver of the sauces. The matter was reported to the Buddha who identified the crows of the past with the foolish monks.

## **J 147**

### **Puppharatta Jaataka**

Once, during the Kattika Festival in Benares, the wife of a poor man insisted on having a pair of garments dyed with safflower to wear at the festival. Urged by her desire, the husband broke into the king's conservatories at night to get the safflowers. He was caught by the guard and impaled alive. He died lamenting the non-fulfillment of his wife's desire and was born in hell. The Bodhisatta was, at that time, an akasa-devata. The story was told of a passion-tossed monk who longed for the wife of his lay-life. The couple is identified with those of the Jataka.

## **J 148**

### **Sigaala Jaataka**

The Bodhisatta was once born as a jackal and, coming across the dead body of an elephant, ate into it from behind and lived inside it. When the body dried up, he became a prisoner and made frenzied efforts to escape. Eventually the storm broke, moistening the hide and allowing him to emerge through the head, but not without losing all his hair as he crawled through. He thereupon resolved to renounce his greediness. The Jataka was told in reference to 500 companions, rich men of Savatthi who joined the Order. One night the Buddha perceived that they were filled with thoughts of lust. He

therefore sent Ananda to summon all the monks in the monastery and told the tale to illustrate the evil effects of desire. The five-hundred monks became arahants.

### **J 149**

#### **Ekapa.n.na Jaataka**

The Bodhisatta was once a brahmin of great supernormal powers who dwelt in the Himalayas. One day he entered Benares and took up residence in the royal park. The king, pleased with his deportment, invited him into the royal palace and asked him to spend the rainy season in the park. The king had an ill-natured son called Dutthakumara and despairing of every being able to reform him, handed him over, as a last resort to the brahmin. One day, when the ascetic was walking in the garden with the prince, he asked him to taste the leaf of a young Nimba plant. The prince did so, but at once spat it out, because of its intense bitterness. If such bitterness should reside in the baby tree, how will it be when it grows up? said the Bodhisatta, and thereupon drew a moral with regard to the prince's own conduct. The prince benefited from the lesson, and thenceforth changed his nature. The story was told in reference to a Licchavi prince called Duttha.

### **J 150**

#### **Sa~njiiva Jaataka**

The Bodhisatta was a famous teacher in Benares and among his pupils was a young brahmin called Sa~njiva who was taught a spell for raising the dead, but not the counter spell. One day he went with his companions to the forest and they came across a dead tiger. He uttered the charm and restored it to life. The tiger instantly killed him and fell down dead again. The story was told in reference to Ajatasattu after his visit to the Buddha. The Buddha said that had it not been for his crime of parricide, he would have become a sotapanna, but because of his association with Devadatta, he had committed numerous bad deeds and shut himself out from the possibility. Sa~njiva is identified with Ajatasattu.

### **J 151**

#### **Raajovaada Jaataka**

Two kings, Brahmadata of Benares (the Bodhisatta) and Mallika of Kosala, while journeying in disguise in order to discover if anyone in their respective kingdoms could tell them of any faults which they (the kings) possessed, meet in a narrow path and a dispute arises between the charioteers as to who should give way. It is discovered that both are of the same age and power.

Each driver sings the praises of his own master, but then they discover that Mallika is good to the good and bad to the bad, while Brahmadata is good to both the good and bad. Mallika's charioteer acknowledges Brahmadata as the superior and gives way. The Jataka is related to Pasenadi who comes to the Buddha after having had to decide a difficult case involving moral turpitude. He is satisfied that he has done well, and the Buddha agrees with him that to administer justice impartially is the way to heaven. Mallika is identified with Ananda and his driver with Moggallana. Brahmadata's driver was Sariputta.

## **J 152**

### **Sigaala Jaataka**

The Bodhisatta was once a lion with six brothers and one sister. When the lions were away hunting, a jackal who had fallen in love with the lioness told her of his love. She was greatly insulted and resolved to tell her brothers and then die. The jackal slunk away and hid in a cave. One by one, the lions came in and when their sister told them of the insult, they tried to reach the jackal by leaping upwards but perished in the attempt. At last, the Bodhisatta came - being wise he roared the lions roar (sihanaada) three times and the jackal died. He then consoled his sister. The Jataka was told to a barber in Vesali who served the king's household. His son used to go with him to the palace and having fallen in love with a Licchavi girl, died of a broken heart because he could not have her. The barber, who was a pious follower of the Buddha, visited the Buddha some time later and told him of what had happened. The jackal was the barber's son, the lioness the Licchavi girl and the six young lions the Chabbaggiya.

## **J 153**

### **Suukara Jaataka**

The Bodhisatta was a lion living in a mountain cave. On the banks of a nearby lake lived many boars and in the neighborhood, some hermits. One day the lion, having eaten some game, went to the lake to drink, but after drinking, seeing a boar, he slunk away without scaring it, thinking if food should become scarce, he could more easily hunt it down. The boar saw the lion's behavior, and assumed the lion to be scared of him, so challenged the lion to a fight. The lion agreed to fight a week later. The boar was overjoyed and told his relations, but they all warned him and advised him to spend the next seven days rolling in the hermit's dunghill. When the dirt was dry, he was to moisten his body with dew and go to the meeting place early, standing upwind. This he did, and when the lion came and smelt the filth, the boar was allowed to go away uninjured. The Jataka was related in reference to an old

and foolish monk. One night the Buddha returned to his cell late at night after preaching. Moggallana then asked Sariputta various questions which the latter explained. The people stayed on, entranced with Sariputta's explanations. An old monk, wishing to attract attention, stood up and asked a foolish question. Sariputta, reading his thoughts, rose from his seat and walked away, and so did Moggallana. The laymen who were present were annoyed with the old monk and chased him away. As he ran, he fell into a cesspit and was covered with filth. The layman then felt remorse and visited the Buddha to ask forgiveness. The old monk is identified with the boar.

## **J 154**

### **Uruga Jaataka**

The king of Benares once held a festival so wonderful that it attracted the inhabitants of other planes of existence. A naga in the crowd, not noticing that his neighbor was a garuda, laid a hand on his shoulder. Discovering his mistake, he was frightened to death and ran away, pursued by the garuda. The naga came to a river where the Bodhisatta, an ascetic, was bathing. The naga hid in the Bodhisatta's bark garment. The garuda would not attack the naga out of respect for the ascetic. The latter took both back to his hermitage, and made them mutual friends by preaching the blessings of loving kindness. The story was related in reference to two soldiers who were in the habit of quarrelling whenever they met. Not even the king could reconcile them. The Buddha visited them at their homes and, having made them both sotapanas, took them to see each other. Thenceforth they were the best of friends, and marveled at the Buddha's power.

## **J 155**

### **Gagga Jaataka**

The Bodhisatta was once a trader's son in Kasi. One day, during their travels, father and son were obliged to take lodging in a hall haunted by a yakkha. In the case of persons occupying this hall, if one of them should happen to sneeze and the other failed thereupon, to wish him long life, the yakkha was allowed to eat them. This boon had been granted to the yakkha in return for twelve years services to Vessavana. The two travelers from Kasi took up their abode in the hall for the night, during which the father sneezed. The son, knowing nothing of his danger, said nothing, but on seeing the yakkha preparing to eat him, he guessed the reason and hastened to wish his father long life. The father acted likewise, and the yakkha was foiled in his attempt on their lives. The Bodhisatta, having heard the yakkha's story, established him in the Five Precepts. The story became known and the Bodhisatta was given the post of general, while the yakkha was made tax-gatherer. In the story, the Bodhisatta

addresses his father as Gagga. Once when the Buddha was preaching, he sneezed, and the whole audience shouted long life, interrupting the sermon. The Buddha told them that the custom was superstitious, and forbade them to follow it. On their obeying him, the common people blamed them for their lack of good manners. The Buddha thereupon, withdrew the injunction and related the story to account for the origin of the custom. Gagga is identified with MahaKassapa.

## **J 156**

### **Aliinacitta Jaataka**

Elephant healed by forest carpenters is so grateful it serves them for the rest of its life. Before death, it enlists the continuing service of its albino son. One day the son's dung falls in the water and is washed downstream. Its smell betrays the nobility of that sun and the palace elephants all flee. The king of Benares learns of the incident and buys the albino elephant from the carpenters. By the might of the said elephant, the king becomes supreme ruler over India. Later the queen bears a son, but the king dies before his birth. Benares is laid to siege by Kosalan troops who delay their attack for seven days at the behest of astrologers. Benares agrees to surrender unless the child is born a son. After seven days, a prince, Alinacitta, is born. The baby is dressed and with the albino elephant goes to battle and is victorious, the whole of Jampudavipa coming under his rule. This story and that of the [Samvara Jataka \(J.462\)](#) is told in relation to a monk who has become faint-hearted. The elephant of the Jataka was the faint-hearted monk; the father elephant was Sariputta. This Jataka was also related concerning the gratitude in Sariputtaís training Radha for a ladleful of rice in the past.

## **J 157**

### **Gu.na Jaataka | Siiha Jaataka**

The Bodhisatta was once a lion and one day while out hunting, he sank into a bog and remained there starving for seven days until rescued by a jackal. To show his gratitude, the lion took the jackal and his wife home with him and the two animals and their wives lived together -- the lion and the jackal going out together hunting. Later, the lioness grew jealous of the she-jackal and tried to frighten her away in the absence of their husbands. When the lion heard of this, he told his wife how the jackal had saved him in his hours of danger and thenceforth they all lived happily together. The jackal was identified with Ananda. The Jataka was told in reference to a gift made by Ananda. Once when he had been preaching to the women of Pasenadiís palace, they gave him five hundred new garments with which the king had just presented them. The king hearing of this, was at first annoyed, but on

questioning Ananda, was satisfied that no gift given to the Sangha could ever be wasted. Delighted with this discovery, the king gave a further five hundred robes to Ananda himself, all of which Ananda presented to a young attendant monk who was conscientious in his duties. The attendant monk, in turn, distributed the robes amongst other less conscientious monks who wondered why the attendant monk had been singled out by Ananda for favoritism. When the matter was related to the Buddha, he assured the monks that the attendant monk had been deserving of Ananda's gift. The Jataka is also called the Siha Jataka and probably also the Sigala Jataka.

## **J 158**

### **Suhanu Jaataka**

The Bodhisatta was once minister to the king of Benares. The king had a wild horse called Mahaaso.na. The king was miserly and one day, when some horse-dealers brought horses for sale, he gave orders, unknown to his minister that Mahaaso.na should be let loose among these horses, and when he had bitten and weakened them, they should be bought at a reduced price. The dealers complained to the minister. After enquiring into the matter, he advised that next time they visited Benares they should bring Suhanu, a very strong horse they had. This they did, and when Mahaaso.na and Suhanu were confronted with one another, they showed each other great affection. The king saw this and was told by the minister that the horses recognized each other's virtues. He then warned the king against excessive covetousness. The Jataka was told in reference to two hot-headed monks, both passionate and cruel. One lived in Jetavana and the other in the country. One day the country monk came to Jetavana and the monks eagerly awaited their quarrel. However, when the two monks met, they showed great affection. The Buddha explained that this was because of their like nature.

## **J 159**

### **Mora Jaataka**

The Bodhisatta was once born as a golden peacock and lived on a golden hill in Dandaka. He used to recite one spell in honor to the sun and another in praise of the Buddha's and thus was protected from all harm. Khema, queen of Benares, saw the peacock preaching in a dream. She longed for the dream to become true and told the king. He made enquiries and sent hunters to catch the golden peacock, but they failed. Khema died of grief and in his anger, the king inscribed a golden plaque that anyone eating the flesh of a golden peacock would gain immortality. Six generations of successive kings also failed to hunt down the peacock. At the seventh generation, a hunter trained a peahen to cry at the snap of his fingers and used her to bait a snare.

The Bodhisatta forgot his spell and was caught in the trap. When he was led before the king and told the reason for his capture, he agreed that his golden color was due to good deeds done by him in the past as the king of the same city -- but he was a peacock owing to a sin he had committed. The eating of his flesh would not make anyone young or immortal, because even he himself was not immortal. Being asked to prove his words, he had the lake near to the city dredged to reveal the golden chariot he used to ride in as a king. The king thereupon paid him great honor and led him back to Dandaka. The story was told to a backsliding monk who was upset by the sight of a woman magnificently attired. Ananda is identified with the king of Benares.

### **J 160**

#### **Viniilaka Jaataka**

A golden goose mates with a crow and the result is a black-hued son who is called Vinilaka. The geese had two sons, and they, noticing that their father often went to Mithila to see Vinilaka, offered to go and fetch him. The perched Vinilaka on a stick and flew with the ends of the stick in their beaks. As they flew over Mithila, Vinilaka saw King Videha (the Bodhisatta) riding in his state chariot and boasted that Videha was no better than himself being carried by a pair of golden geese. The geese, in their anger, wished to drop him, but they took him to their father and told him of his son's words. The goose was very angry on hearing this and sent Vinilaka home to his mother. The story is related in reference to an attempt by Devadatta at Gayasisa to imitate the Buddha when he was visited by Sariputta and Moggallana. Vinilaka is identified with Devadatta.

### **J 161**

#### **Indasamaanagotta Jaataka**

A hermit called Indasamanagotta lived, with a large number of other anchorites in the Himalayas. He had a young elephant which he had reared, being headstrong and rough in speech, he would not listen to the warning of his teacher, the Bodhisatta, that it was dangerous to have such a pet. Once while the hermits were away, the elephant was seized with a frenzy, and when its master returned, it killed him. The jataka was told with reference to an unruly monk, who is identified with the hermit of the story. See also the [Gijjha Jataka \(J.427\)](#).

### **J 162**

#### **Santhava Jaataka**

The Bodhisatta was once a brahmin and, when he grew up, he lived in a hermitage in the forest, tending to his birth fire (jataggi). One day, having received a present of rice and ghee, he took it home, made his fire blaze up and put the rice in the fire. The flames rose up and burned his hut. Deciding that the company of the wicked was dangerous, he put out the fire and went up into the mountains. There he saw a hind licking the faces of a lion, a tiger and a panther. Nothing is better than good friends thought the Bodhisatta. The story was related to show the uselessness of tending the sacred fire.

## **J 163**

### **Susiima Jaataka**

Susima was king of Benares and the Bodhisatta was his chaplain's son. The chaplain had been master of ceremonies in the king's elephant-festival, and as a result, had amassed great wealth. He died when his son was sixteen. Soon after, another elephant-festival came round and other brahmins obtained the king's permission to be in charge of ceremonies on the plea that the chaplain's son was too young. However, when only four days remained before the festival, the Bodhisatta found his mother weeping. She explained that for seven successive generations, their family had managed the elephant-festival and she felt the change deeply. The Bodhisatta discovered that a teacher-expert in elephant lore lived in Takkasila, two thousand leagues away. He comforted his mother and proceeded to Takkasila reaching it in a single day. There he paid his fee of 1,000 pieces to the teacher and explained the urgency of his mission. In one night the teacher taught him the three Vedas and the elephant lore and the pupil could even excel his teacher in knowledge. The next morning, he left early for Benares and reached it in one day. On the day of the festival, the Bodhisatta went in all his array before the king and protested against the infringement of his rights. He challenged anyone to show superiority over him in elephant-lore and nobody could be found to do so. The king thus appointed him to conduct the ceremonies. The Jataka was related in reference to an attempt on the part of the heretics to prevent the people of Savatthi from giving alms to the Buddha. All the people of the city made a collection to hold an almsgiving, but they were divided in their allegiance, some wishing to entertain the Buddha, others favoring heretical teachers. A vote was passed and the majority was found to be in favor of the Buddha. For a whole week alms were given on a lavish scale and at the end of the week, the Buddha pronounced a blessing. Ananda is identified with Susima, Sariputta with the teacher, Mahamaya with the Bodhisatta's mother and Suddhodana with his father.

## **J 164**

## Gijjha Jaataka

Once the Bodhisatta was born among the vultures on Gijjakutapabbata. On one occasion there was a storm of wind and rain and the vultures were forced to seek shelter in a ditch outside Benares. A merchant, seeing them, provided them with a warm fire and food. When the weather cleared, the vultures returned to their haunts, and decided to repay their debt of gratitude to the merchant with whatever finery and jewelry they should find during their wanderings. They dropped the jewelry etc. in the merchant's garden. The king, hearing that the vultures were stealing finery, set traps and caught a vulture, who confessed the reason for taking the jewelry. The merchant corroborated the truth. The vulture was set free and the goods returned to their owners. Ananda was the king and Sariputta the merchant. The story was told in reference to a monk who was charged with having supported his poor parents. The Buddha praised the monk's action, saying that such gratitude was an excellent virtue.

### J 165

#### Nakula Jaataka

The Bodhisatta was once an ascetic in the Himalayas. Near his walk lived a mongoose and a snake that were always quarrelling. He preached to them the virtues of amity and dispelled their suspicions of one another. The story was related to two of Pasenadi's officers who were always quarrelling. For details see the [Uruga Jataka \(J.154\)](#). The two noblemen are identified with the two animals

### J 166

#### Upasaa.lhaka Jaataka | Upasaa.lha Jaataka

The brahmin upasalhaka instructs his son to cremate his body after his death in a cemetery unpolluted by outcasts. On his way to indicate the spot to his son, the brahmin and son meets the Buddha. The Buddha reveals the Jataka which shows that it is also in former births that the brahmin has been so fastidious in his cremations. In that previous time, the Bodhisatta had been a holy ascetic possessed of supranormal powers. When the Bodhisatta heard of the brahmin's (then Upasalhaka) quest, he reveals that the point of their meeting on Gijjhakuta is a place where Upasalhaka had already been cremated 14,000 times. After revealing the Jataka, the Buddha preaches to them the way of deathlessness.

### J 167

#### Samiddhi Jaataka

The Bodhisatta was once a young ascetic in the Himalayas and on one occasion, after wrestling all night with his spirit, he bathed at sunrise and stood in a singlet to dry his body in the sun. A nymph, seeing him, tried in vain to tempt him. The Jataka was told in reference to Samiddhi Thera who had a similar experience on the banks of the River Tapoda. Seeing his youth and beauty, a nymph reminded him that he was still young and that asceticism could be practiced in old age. Samiddhi replied that no-one knew if he would live that long. The nymph vanished.

### **J 168**

#### **Saku.nagghi Jaataka**

The Bodhisatta was once a quail and was seized by a falcon. The quail lamented saying that if he had remained in the feeding ground of his own people he would not have suffered thus. The falcon hearing this, let him go, and boasting that he could catch the quail no matter where he was. The quail flew back and perched on an immense clod, whence he called the falcon. The falcon swooped down, but the quail just turned over and the falcon was dashed to pieces against the clod. The Jataka was related on the occasion of teaching the Sakunovada Sutta (S.v.146ff.)

### **J 169**

#### **Araka Jaataka**

The Bodhisatta was once born in a brahminís family and named Araka. When he grew up, he embraced the religious life and lived in the Himalayas as a teacher with a large following. He taught his pupils the value of the four Divine Abidings (brahmaviharas). After his death, he was reborn in the Brahma world and remained there for seven aeons. The story was told to the monks at Jetavana in reference to the Metta Sutta.

### **J 170**

#### **Kaka.n.taka Jaataka**

The story mentioned in the [Mahaummaga Jataka \(J.546\)](#) of the chameleon to whom the king gave one half-pennyís worth of meat a day for having shown him deference. On the fast day there was no meat to be had, and the man who supplied it tied the money round the chameleonic neck. The next time the animal saw the king it refused to salute him, because it felt itself to be his equal on account of the wealth round its neck.

### **J 171**

Kalaya.nadhamma Jaataka | Sre.s.thi Jaataka

Kalaya.nadhamma Jaataka | Sre.s.thi Jaataka

### **J 172**

**Daddara Jaataka**

Once the Bodhisatta was a lion and dwelt with his retinue in Rajatuguha, while in a neighboring cave lived a jackal. One day when the lions were roaring and playing about, the jackal tried to imitate them and the lions became silent for very shame. The Jataka was told in reference to Kokalika who, trying to imitate the eloquence of the learned monks of Manosila, failed miserably. The jackal is identified with Kokalika.

### **J 173**

**Makka.ta Jaataka**

Once the Bodhisatta was a learned brahmin of Kasi, and, when his wife died, he retired with his son to the Himalayas, where they lived the ascetic life. One day during a heavy shower of rain, a monkey, wishing to gain admission to the ascetic's hut, put on the bark dress of a dead ascetic and stood outside the door. The son wished to admit him, but the Bodhisatta recognized the monkey and drove him away. The boy is identified with Rahula. The circumstances of the Jataka are given in the [Uddaalaka Jaataka \(J.487\)](#).

### **J 174**

**Dubbhiyamakka.ta Jaataka**

The Bodhisatta was once born in a brahmin household of Kasi. At that time there was a well by a busy road. Animals could not drink there themselves but needed men to scoop water for them to drink. Around the well was a large forest where many monkeys lived. If no-one came to use the well for two or three days, the forest animals would go thirsty. There was a monkey suffering from thirst which was searching for water around the well. That day the Bodhisatta passed by and, seeing the thirsty monkey, scooped some water for him. Once it had drunk, the Bodhisatta lay under a tree, but the monkey made faces at him. The Bodhisatta commented on the ingratitude of the monkey so the monkey threatened to excrete on his head and did so. The Jataka was related in reference to the ingratitude of Devadatta who was identified with the monkey

### **J 175**

## **Aadiccupa.t.thaana Jaataka**

The story of a monkey who used to visit the hermitage of some ascetics whose leader was the Bodhisatta. When they were away in the village, he upset everything he could lay his hands on, and did much damage generally. When the ascetics were about to return from the village to the hermitage after the rainy season, the people brought various foods, and the monkey thinking to get some for himself, stood outside their hut worshipping the sun. The people, impressed by the monkey's holy demeanor, started praising his virtues, whereupon, the Bodhisatta revealed to them his true character. The story was related concerning a rogue.

### **J 176**

#### **Ka.laayamu.t.thi Jaataka | Kalaayamu.t.thi Jaataka**

Brahmadatta, king of Benares, once started off during the rainy season to quell a border rising. He stopped on the way, while his men steamed peas and put them into troughs for the horses to eat. A monkey came down from a nearby tree, filled its mouth and hands with peas and escaped back up the tree to eat them. One pea fell from the monkey's grasp, and letting all the others fall, the monkey clambered down the tree to look for the lost one. The Bodhisatta, who was the king's counselor, pointed out to the king how fools spend a pound to win a penny. On hearing this, the king went back to Benares. The story was told to Pasenadi, who was going on a similar expedition during the rains, and on his way visited the Buddha at Jetavana. The king in the story is identified with Ananda.

### **J 177**

#### **Tinduka Jaataka | Ti.n.duka Jaataka**

The Bodhisatta was once the leader of 80,000 monkeys. Near their dwelling place was a village where a tinduka tree grew, from which the monkeys took the sweet fruits as their food. When people built a village near to the tree, the monkeys could no longer dare to take the fruit. The monkeys entered the village by night and started to eat the fruit from the tree, but a villager raised the alarm and all the monkeys were put in mortal danger by the coming of dawn. However, the Bodhisatta kept his subjects in good humor until they were rescued by his nephew Senaka who set fire to the village, distracting the attention of the people until the monkeys could all escape. The Jataka was an illustration of the Bodhisatta's sagacity. Senaka is identified with Mahanama the Sakyan.

### **J 178**

## **Kacchapa Jaataka**

The story of a tortoise who would not leave its lake, even though all the other tortoises, knowing there would be a drought, swam in time to a neighboring river. When the drought came, he buried himself in a hole. There he was dug up by the Bodhisatta (a potter) who was looking for clay. The tortoise's shell was cracked by the potter's spade and it died, having uttered two verses on the folly of clinging to things. The Bodhisatta took the body to the village and preached to the villagers. The story was told to a young man of Savatthi who, when the plague broke out in his house, listened to his parent's advice and escaped through a hole in the wall. When the danger was past, he returned and rescued the treasure hoarded in the house, and one day visited the Buddha with many gifts. Ananda is identified with the tortoise of the Jataka.

### **J 179**

## **Satadhamma Jaataka**

The Bodhisatta was once born in the lowest caste and one day went on a journey taking his food in a basket. One the way he met a young man from Benares, Satadhamma, a snob. They traveled together, and when the time came for the meal, because Satadhamma had no food, the Bodhisatta offered him some. I could not possibly take yours, said the snob, because you are the lowest of the low. The Bodhisatta ate some of the food and put the rest away. In the evening they bathed and the Bodhisatta ate without offering the other anything. The latter had expected to be asked again and was very hungry. However, finding that he was offered nothing, he asked the Bodhisatta for some and ate it. As soon as he had finished, he was seized with remorse the he should thus have disgraced his family. So greatly was he upset that he vomited the food together with blood. He plunged into the wood and was never heard of again. The story was related in reference to monks who earned their living in the twenty-one unlawful ways, as physicians, messengers etc. The Buddha summoned them and warned that food unlawfully obtained was like red-hot iron, a deadly poison. It was like partaking of the leavings of the vilest of mankind.

### **J 180**

## **Duddada Jaataka**

Once the Bodhisatta was a brahmin of Kasi and after being educated at Takkasila, became an ascetic in the Himalayas. When he and his followers visited Benares for salt and seasoning, the people gathered together and gave them food. The story was told in reference with two young men who made a collection in Savatthi to feed the Buddha and his monks.

### **J 181**

#### **Asadisa Jaataka | Sarak.sepana Jaataka**

The Bodhisatta was born as the son of the king of Benares. When his father died, the kingdom was offered to him, but he refused it and his brother acceded in his place. Finding that his presence in the city was causing anxiety to the new king, he left Benares and entered into the service of another king as archer. He attained great fame by his archery and brought down a mango by a downward shot of an arrow which in its upward flight reached the first level of heaven, whence it was turned back by another arrow which having accomplished its purpose rose to the second level of heaven. Later, hearing that his brother's kingdom had been harried by seven other kings, Asadisa shot an arrow into the dish from which all the kings were eating, and they all fled. He soon afterwards became an ascetic and at his death was reborn in the Brahma world.

### **J 182**

#### **Sa"ngaamaavacara Jaataka**

The Bodhisatta was once a skilled elephant-trainer. The king, in whose service he was, attacked Benares riding the state elephant -- but the elephant was so scared by the missiles and noise that he would not approach the place. Thereupon his trainer encouraged him, telling him that he should feel at home on the battlefield, and the elephant, impressed by his words, broke down all obstacles and achieved victory for his master. The Jataka was told in reference to the Buddha's step-brother Nanda who at first kept the monastic precepts only because the Buddha had promised to obtain dove-footed nymphs (kakatapadiniyo) for him from Tavatimsa. Later, however, encouraged by Sariputta's words, he strove with earnest and attained arahantship. Nanda was the elephant and Ananda the king.

### **J 183**

#### **Vaalodaka Jaataka**

Once Brahmadata, king of Benares, went with a large army to quell a frontier-rebellion, and on his return, ordered that the horses be given some grape juice to drink. The horses drink and stood quietly in their stalls. The king then had some offal kneaded with provender given to the donkeys. The donkeys drank it and galloped around braying loudly. The king asked his courtier (the Bodhisatta) the reason for the difference between the two. The Bodhisatta told him that the low-born lack self-control. The Jataka was told in reference to some boys, attendants of devotees at Savatthi. The devotees

themselves were calm and collected, but the boys would eat and scamper about the banks of the Aciravati making a great uproar. They are identified with the donkeys. According to the Dhammapada commentary, the story was related after the monks returned to Savatthi from Vera~nja. Their attendants had been quiet in Vera~nja where there was little to eat, but in Savatthi they ate the remnants of the monk's food and made a great noise.

### **J 184**

#### **Giridanta Jaataka**

King Sama of Benares had a state horse ėPandavaí whose trainer was the lame Giridanta. Observing that his trainer limped, the horse imitated him. When the king saw the horse limping, not being able to discover the reason, he asked his advisor, the Bodhisatta, to investigate the matter. The Bodhisatta reported that it was the result of association with fools, and had the trainer replaced by another. The trainer was Devadatta. For the introductory story see the [Mahilamukha Jataka \(J.026\)](#).

### **J 185**

#### **Anabhirati Jaataka**

Told to a young brahmin of Savatthi who knew the three vedas by heart. When he married his mind became darkened. He visited the Buddha who talked to him pleasantly and discovered in the course of conversation that his memory had grown weak. The same thing had happened to him in the past, said the Buddha. Serenity of mind is essential for good memory.

### **J 186**

#### **Dadhivaahana Jaataka**

Once four brothers of Kasi became ascetics in the Himalayas. The eldest died and was born as Sakka -- he visited the others and gave them respectively: a magic razor-axe (which could be used as a razor or an axe), a drum (one side of which drove away elephants, while the other side made friends with them) and a bowl from which a stream of curd flowed at its possessor's will. In a beautiful island far away lived a wild boar who owned a gem which enabled its possessor to travel through the air. A shipwrecked sailor from Kasi stole this while the boar slept and with it traveled to the Himalayas. There he met the ascetics and exchanged the gem for their possessions. Later he returned and killed the ascetics, regaining the gem. He then went to Benares and took possession of the throne, becoming known as King Dadhivahana, because he drowned all enemies in a river of curds. In his garden grew a mango tree

cultivated from a stone which had floated down from Lake Kannamunda. He sent fruits from this tree as presents to the neighboring kings, but always pricked the mango stone with a thorn so that it should not bear fruit. Once, an offended king sent to Dadhivahana a gardener whom he bribed to destroy the flavor of the mangoes. The king gave him employment, but the gardener by growing bitter creepers round the mango tree, destroyed the flavor of the fruit. The Bodhisatta, who was the king's counselor, discovered the plot and had the creepers removed. The story was related to illustrate the effects of evil association.

### **J 187**

#### **Catuma.t.ta Jaataka**

Two geese from Cittakuta once used a certain tree as a perch, whenever they approached it, and became friendly with the spirit of the tree, who was the Bodhisatta. They talked together about spiritual matters until a jackal came and interrupted them. Consequently the geese flew away, never to return. The Jataka was told of an old monk who interrupted a conversation between Sariputta and Moggallana. The monk was the jackal.

### **J 188**

#### **Siihako.t.thuka Jaataka | Siihako.t.tha Jaataka**

The Bodhisatta was once a lion and had a cub by a she-jackal. The cub looked like his father but sounded like his mother. One day, after rain, when the lions were gamboling and roaring together, the cub thought to roar too, but only yelped like a jackal. Thereupon all the lions fell silent. When the Bodhisatta was told of this by another cub he advised the jackal-cub to keep quiet. The Jataka was related in reference to Kokalika's attempt to preach. Kokalika is identified with the jackal-voiced cub and Rahula with his brother.

### **J 189**

#### **Siihacamma Jaataka**

Once a merchant used to go about hawking goods, his pack carried on a donkey. After a day's work, he would throw a lion's skin over the donkey and let him loose in the fields. The farmers, taking him for a lion, dared not to stop him eating their crops. However, one day they summoned up courage and armed themselves. They approached the animal with great uproar. The terrified donkey brayed, but was cudgelled to death anyway. The story was told in reference to Kokalika who is identified with the donkey.

## **J 190**

### **Silaanisa.msa Jaataka**

Once a pious disciple of Kassapa Buddha went to sea with a barber who had been placed in his charge. The ship was wrecked and together they swam by means of a plank to a desert island. There the barber killed some birds and ate them -- however, the lay-disciple refused a share and meditated on the Triple Gem. The naga-king of the island, impressed by this, turned his body into a ship and with the Spirit of the Sea as helmsman, offered to take the lay-disciple to Jambudipa. The barber also wished to go, but his plea was refused because he was not pious. Thereupon, the lay disciple dedicated to him the merits of his own virtues and the barber was accepted on board. Both were conveyed to Jambudipa where wealth was provided for them. The story was related to a holy believer who, coming one day to Jetavana, found no ferry to take him across the Aciravati. Not wishing to return, he started to walk across the river with his mind full of thoughts about the Buddha. In the middle of the river he lost his train of thought and was about to sink when he put forth effort and crossed over. The Buddha, hearing of this, told him the story and at its conclusion the man became a sagadagamin. The naga-king was Sariputta and the Sea Spirit was the Bodhisatta.

## **J 191**

### **Ruhaka Jaataka**

Ruhaka was the chaplain of the Bodhisatta, born as king of Benares. The king gave him a horse with rich trappings and when he rode him, everybody was lost in admiration. Ruhaka's wife was a foolish old woman who, on hearing the people's praise, declared that the excitement was due not to the qualities of the animal but to its trappings, and that if Ruhaka would go out wearing the horse's trappings, he would be similarly applauded. Ruhaka agreed to the suggestion and suffered great humiliation. He went home in anger, determined to punish his wife, but she had escaped and had sought the king's protection. The king persuaded Ruhaka to forgive her because all womankind is full of faults. The occasion for the story is given in the [Indriya Jataka \(J.423\)](#).

## **J 192**

### **Sirikaa.laka.n.ni Jaataka**

The Bodhisatta was born in Mithila holding a medicinal plant in his hand and was named Mahosadha. He talked immediately at birth, and the King Videha

had a premonition in a dream that a sage was born. Mahosadha was appointed as the fifth of five counselors to the king from an early age. He defended queen udumbara when she was deserted by Pinguttara and rescued her from King Vedehaís wrath thereby earning her friendship. This is an extract of the [Mahaaumagga Jaataka \(J.546\)](#).

### **J 193**

#### **Cullapaduma Jaataka**

The Bodhisatta was once born as Paduma, son of the chief queen of the Benares king. He had six brothers. The king, becoming suspicious of his sons, ordered them to leave the kingdom. They went away with their wives, and coming to a region where there was no food, they killed their wives one by one, and ate their flesh. The Bodhisatta managed to save his wife by foregoing a share of the meal each day and fled with her. During the flight, the Bodhisatta even gave his wife some of his own blood to drink because she was so thirsty. Later they lived in a hut on the bank of the Ganges. One day the Bodhisatta rescued a thief whose arms and legs had been cut off, from a boat in the river. At first the Bodhisattaís wife would not even look at the man, but soon she conceived a passion for him and threw her husband over a precipice. The Bodhisatta fell on a fig tree and after some time climbed down with the help of an iguana. He went to Benares and established his claim to his father’s kingdom. His erstwhile wife, wandering from place to place with the cripple on her shoulders, gained great reputation as a devoted wife. One day she came to Benares. There the king recognized her and revealed her treachery. The story was told in reference to a backsliding monk. The details are given in the ummadanti Jataka. Devadatta was the thief, Ci~nca the treacherous woman and Ananda the iguana.

### **J 194**

#### **Ma.nicora Jaataka**

The Bodhisatta was once a householder in a village near Benares and he had a most beautiful wife named Sujata. One day, at her request, they prepared some sweetmeats and, placing them in a cart, started out for Benares to see her parents. On the way, Sujata was seen by the king of Benares, and, wishing to possess her, ordered that his diadem should be planted in the Bodhisattaís cart. The cry of thief was then set up and the Bodhisatta was arrested and taken away for execution. Sakkaís throne was heated by Sujataís lamentations and, descending to earth, Sakka made the king and the Bodhisatta change places. The king was beheaded and Sakka, revealing

himself, set the Bodhisatta on the throne. The story was related in reference to Devadatta's attempts to kill the Buddha. The king is identified with Devadatta, Sakka with Anuruddha and Rahulamata with Sujata. The story gives the case of a man getting happiness through a virtuous woman.

### **J 195**

#### **Pabbatuupatthara Jaataka**

Once Brahmadata, king of Benares, discovered one of his courtiers intriguing in the harem. Being fond of both the man and the woman concerned, he asked the advice of his counselor, the Bodhisatta, in a riddle -- a pretty lake at the foot of the hill was being used by a jackal, while the lion lay quiet through it all. The counselor's answer was that all creatures drink at will of a mighty river, yet the river is a river for all that. The king understood the advice and advised both those concerned. The story was related to the king of Kosala who had detected a similar happening in his court.

### **J 196**

#### **Valaahassa Jaataka**

Once in Tambannidipa was a yakka city called Sirisavatthu inhabited by yakkinis. When shipwrecked sailors were cast on the shore from the River Kalyani to Nagadipa, the yakkinis would assume human form and entice them, taking them as husbands. On the arrival of new castaways, the old husbands would be eaten and replaced by the new rivals. Once 500 merchants were cast ashore there and became the husbands of the yakkinis. In the night the yakkinis left them and ate their former husbands. The eldest merchant discovered this and warned the others, but only half of them were willing to attempt an escape. The Bodhisatta was a horse of the Valahaka race and was flying through the air from the Himalayas to Tambapanni. There, as he passed over the banks and the fields, he asked in a human voice who wants to go home. The wise half of the traders, 250 in number, took him up on his offer and escaped. The remainders were eaten by the yakkinis. The story was told in reference to a monk who had become a backslider from running after a beautifully dressed woman.

### **J 197**

#### **Mittaamitta Jaataka**

The Bodhisatta was once the leader of a band of ascetics and one of these, disregarding the advice of the Bodhisatta, adopted a young elephant whose mother was dead. The elephant grew up and slew its master. The story is told in reference to a monk who took a piece of cloth belonging to his teacher and made a shoe-bag feeling sure that his teacher would not mind. The latter, however, flew into a rage and struck him.

### **J 198**

#### **Radha Jaataka**

The Bodhisatta was once born as a parrot, brother to Potthapada. They were both brought up by a brahmin in Benares. When the brahmin went away, he told the birds to watch his wife and report any misconduct. However, Potthapada, in spite of his brother's warning, admonished the woman, who, in a rage, while pretending to fondle him, wrung his neck and threw him in the fire. When the brahmin returned, Radha said he did not want to suffer the same fate and flew away. Potthapada is identified with Ananda. The Jataka was told in reference to a monk who became a backslider owing to a woman. see also [Kalabahu Jataka \(J.329\)](#).

### **J 199**

#### **Gahapati Jaataka**

Once, in Kasi, the Bodhisatta's wife was having an affair with the village headman. The husband, determined to catch them, pretended to leave the village, but returned as soon as the headman entered the house. The wife, seeing her husband, climbed into the granary, and professed that the headman was there to collect remuneration in grain for the price of meat they had bought from him on credit during the famine. She said she would refuse to pay him. The Bodhisatta saw through the ruse and gave them both a good thrashing. The Buddha related the story to a backsliding monk to demonstrate the innate wickedness of women.

### **J 200**

#### **Saadhusiila Jaataka**

The Bodhisatta was once a famous brahmin teacher. A certain brahmin had four daughters who were wooed by four suitors -- one handsome, one senior, one noble and the last virtuous. unable to decide between them, the brahmin sought the teacher's advice and gave all his four daughters to the virtuous

man. The story was related to a brahmin of Savatthi who consulted the Buddha in a similar case. The two brahmins were identical.

### **J 201**

#### **Bandhanaagaara Jaataka**

The Bodhisatta was once born in a poor family and supported his mother. Having provided him with a wife, much against his will, she died soon afterwards. When his wife was pregnant, he wished to renounce the world and become an ascetic, but his wife persuaded him to wait. On her second conception, he ran away and, becoming an ascetic, rejoiced in his freedom from the bonds of his wife and his family. The Jataka was related when some monks reported to the Buddha that a gang of thieves had been taken captive by Pasenadi and put in chains. No chains were stronger than those of passion, said the Buddha.

### **J 202**

#### **Ke.liisiila Jaataka**

Brahmadatta, king of Benares, could not look upon anyone old or decrepit without playing jokes on them. He made old men roll about on the ground and played practical jokes on old women. His friends behaved likewise. All the old people left his country -- no parents or aged persons remained to be tended by the young -- and the newcomers among the gods were few in number. Sakka (the Bodhisatta), wishing to teach the king a lesson, once appeared before him in the guise of an old man, with two jars of buttermilk in a crazy old cart, having willed that only the king would be able to see him. The king was riding on his state elephant, and when he asked the old carter to move, the latter smashed the two jars on the king's head and the onlookers laughed to see the milk dripping down his face. Resuming Sakka's form, the Bodhisatta admonished the king. The Jataka was related to account for Lakuntaka's deformity.

### **J 203**

#### **Khandhaparitta Jaataka | Khandavatta Jaataka**

The Bodhisatta was once born in Kasi and later became an ascetic. On it being reported to him that many ascetics died of snake bites, he gathered the ascetics together and taught them how, by cultivating love for the four noble

races of snakes, they could prevent themselves ever from being bitten. The Jataka was told in reference to a monk who died of a snake bite.

### **J 204**

#### **Viraka Jaataka**

The Bodhisatta was once born as a marsh crow named Viraka and lived near a pool. There was a drought in Kasi and a crow, named Savitthaka, finding no food, went with his wife to where Viraka lived, and becoming his servant, ate of the fishes which Viraka caught in the pool. Later, Savitthaka, paying no heed to the Bodhisatta's warning, tried to catch fish himself and was drowned. The story was told in reference to Devadatta's attempt to imitate the Buddha. Devadatta is identified with the crow Savitthaka.

### **J 205**

#### **Ga''ngeyya Jaataka**

Two fish, one from Ganga, the other from Yamuna, once met at the confluence of the rivers and disputed as to their relative beauty. They appealed to a tortoise who was there to adjudicate. The tortoise said that neither fish were beautiful by comparison to himself. The story was told in reference to two monks who bragged of their good looks and quarreled about them. They appealed to an older monk to adjudicate, who gave the same answer as the tortoise in the story.

### **J 206**

#### **Kuru''ngamiga Jaataka**

In the forest lived three friends: an antelope, a woodpecker and a tortoise. One night the antelope was caught in a huntsman's snare, and the tortoise set about biting through the thongs of the noose while the woodpecker uttering cries of ill-omen, kept the huntsman in his hut. The antelope escaped, but the tortoise, exhausted by its labors, was caught by the huntsman. The antelope thereby enticed the hunter into the forest and, eluding him, released the tortoise. The antelope was the Bodhisatta, Sariputta the woodpecker, Moggallana the tortoise and Devadatta the hunter. The story was told in reference to Devadatta's wickedness.

### **J 207**

#### **Assaka Jaataka**

The story of king Potali of Kasi. His queen consort Ubbari was very dear to him, and when she died, he was plunged into grief. he put her corpse in a coffin, placed it under his bed and lay thereon, starving for seven days. At that time, the Bodhisatta was an ascetic in the Himalayas. He visited King Potali just at this time. There in the royal park, the king went to visit him because he was told that the ascetic could show him Ubbari. The Bodhisatta showed the king that Ubbari had now been born as a dung worm in the park, because intoxicated by her own beauty, she had done no good deeds. Seeing the king incredulous, the ascetic made her speak, and she declared that she cared much more for the dung-worm who was now her mate, than for Assaka who had been her husband in her previous life. Assaka went back to the palace, had the body disposed of, married another queen and lived righteously. The Jataka is related to a monk who was distracted by the recollection of a former wife. He was Asaka in a previous birth.

## **J 208**

### **Su.msumaara Jaataka**

The Bodhisatta was once a young monkey living on a river bank. A female crocodile longed to eat his heart and her husband persuaded the monkey to be carried from one side of the river to the other on his back in search of wild fruits. In midstream he began to sink and revealed his purpose. The monkey, undaunted, said that monkeys did not keep their hearts in their bodies for fear of their being torn to pieces on the trees, but that they hung them on trees, and pointing to a ripe fig tree, showed the crocodile what he said was his heart. The crocodile took him to the tree and the monkey jumped ashore and laughed at him. The story was told in reference to Devadatta's attempt to kill the Buddha. The crocodile is identified with Devadatta and his wife with Ci~nca. See also [Vaanara Jataka \(J.342\)](#).

## **J 209**

### **Kakkaara Jaataka | Kakkara Jaataka | Sakuntaka Jaataka**

The story of a wise bird who, seeing a farmer trying to catch him, avoided him until the farmer was quite exasperated. In the end, the farmer camouflaged himself as a tree but the bird laughed in his face. The story was related in reference to a monk, who was a fellow of Sariputta. The monk was very careful about his body, and earned the reputation of a dandy. The bird is identified with the monk.

## **J 210**

### **Kandagalaka Jaataka | Kandagaka Jaataka**

The Bodhisatta was once a woodpecker named Khadiravaniya and he had a friend named Kandagalaka. One day Khadiravaniya took Kandagalaka with him into the acacia wood (khadiravana) and gave him insects from the acacia trees. As Kandagalaka ate them, pride arose in his heart and, feeling he could get food without his friend's assistance, he told him so. In spite of the warning of Khadiravaniya, Kandagalaka pecked at an acacia trunk, broke his beak and fell down dead. The story is related in connection with Devadatta's attempts to imitate the Buddha, these attempts ending in his own ruin. Kandagalaka is identified with Devadatta

## **J 211**

### **Somadatta Jaataka**

The Bodhisatta was born as Somadatta, the son of Aggidatta, a brahmin of Benares. The old man lived by ploughing, and when one of his oxen died, he decided, on his son's advice, to ask the king for a new one. Somadatta, with great patience, learned all the formalities of the palace, but at the crucial moment when he was supposed to make his petition to the king, he used the word 'take' instead of 'give'. Somadatta's presence of mind saved the situation. The story was related in reference to Laludayi, who is identified with Aggidatta.

## **J 212**

### **Ucchi.t.thabhatta Jaataka**

In a village near Kasi, a brahmin's wicked wife received her lover when her husband was away. She prepared a meal for her lover and while he ate, she stood at the door watching for her husband. The brahmin appeared before he was expected, and the lover was bundled into the storeroom. The woman put some hot rice over the food left unfinished by her lover and gave the plate to her husband. When asked why the rice was hot on top and cold at the bottom, she remained silent. The Bodhisatta, who had been born as a poor acrobat, had been at the door of the house waiting for alms and had seen all that had happened. He informed the brahmin of his wife's conduct and both the wife and the lover received a sound beating. The story was told to a monk who hankered after his wife. The Buddha related the story in order to show him that in a past birth this same wife had made him eat the left-over of her paramour

## **J 213**

### **Bharu Jaataka | Bharuraaja Jaataka**

Once the Bodhisatta was the leader of a band of 500 ascetics in the Himavanta forest. One day they came to the city of Bharu for salt and vinegar, and took up residence under a banyan tree to the north of the city. A similar group remained under a tree to the south. Next year, the tree to the south of the city was found to have withered away, and the group who had lived there, having arrived first, took possession of the other tree to the north. This led to a dispute between the two groups, and they sought the intervention of Bharu, king of the Bharu country. He decided in favor of one group, but being bribed by the other, he changed his mind. Later, the ascetics repented of their greed and hastened back to the Himavanta forest. The gods, angry with the king, submerged the whole of Bharu, three hundred leagues in extent under the sea. The story was told to Pasenadi, king of Kosala, who took bribes from some heretics and gave permission for them to build a centre near Jetavana. When the Buddha heard of it, he sent monks to interview the king, but the latter refused to receive even the chief disciples. The Buddha then went himself and dissuaded the king from giving permission for an act which would lead to endless dissensions

## **J 214**

### **Pu.n.nanadii Jaataka**

The Bodhisatta was once chaplain at the court of Brahmadata, king of Benares. The king, however, listening to his enemies, sent the Bodhisatta away from the court, and he dwelt in a village in Kasi. Later, the king remembered the chaplain's goodness, composed a verse, wrote it on a leaf, and sent it to him together with cooked crow's flesh. The Bodhisatta understood the message and returned to the court. The story was related in reference to the great wisdom of the Buddha. Ananda is identified with the king. The Jataka derives its name from the first two words of the verse composed by the king.

## **J 215**

### **Kacchapa Jaataka | Bahubhaa.ni Jaataka**

The story of a tortoise who became friendly with two geese living in the Cittakuta mountain. One day, the geese invited the tortoise to their abode,

and when he agreed, made him hold a stick between his teeth, and seizing the two ends, flew away with him. The children of the village, seeing him, started shouting, and the tortoise, being of a talkative nature, opened his mouth to reprimand them and fell near the palace of the king of Benares, being crushed to death. The Bodhisatta, who was the king's minister, seized the opportunity for admonishing his master, who was an inveterate talker, on the virtues of silence.

### **J 216**

#### **Maccha Jaataka**

Some fishermen once cast their net into a river and a great fish, swimming along, toying amorously with his wife, was caught in the net, while his wife escaped. The fishermen hauled him up and left him on the sand while they proceeded to light a fire and whittle a spit whereon to roast him. The fish lamented, saying how unhappy his wife would be, thinking he had gone off with another. The Bodhisatta, who was the king's priest, coming along to the river to bathe, heard the lament of the fish and obtained his freedom. The Jataka was related to a passion-tossed monk who longed for the wife of his lay days. The two fish were the monk and his seducer.

### **J 217**

#### **Seggu Jaataka**

A greengrocer of Benares had a daughter called Seggu. Before agreeing to give her in marriage, her father wished to test her virtue, and took her into the forest and whispered to her words of love. When she asked for his protection, he was convinced of her virtue and agreed to her marriage to a good young man. The story was related to a greengrocer in Savatthi who treated his daughter in a similar way. The characters were identical in both cases. See also [Pa.n.nika Jaataka \(J.102\)](#).

### **J 218**

#### **Ku.tavaa.nija Jaataka**

A villager once deposited five hundred ploughshares with a friend in the town, but when he came to retrieve them, he was told that they had been eaten by mice, and was shown the dung the mice had left behind. Some time later, the villager took his friend's son to bathe, hid him in the house, and reported to the townsman that the boy had been carried off by a hawk. When he was

taken before a judge, who was the Bodhisatta, he protested that in a place where mice could eat ploughshares, a hawk could easily carry off a boy. The Bodhisatta settled the dispute. The introductory story is similar to at [Ku.tavaa.nija Jaataka \(J.098\)](#).

## **J 219**

### **Garahita Jaataka**

Once the Bodhisatta was a monkey in the Himalayas, and having been captured by a forester, was given to the king. The king grew fond of him, and the monkey learned the ways of men. The king set him free, and when his fellows saw him, they insisted on hearing from him how men lived. He told them of the men's greed for possessions, and how in each house there were two masters, one of them beardless, with long breasts and plaited hair. The monkeys, hearing of this folly, stopped their ears and went elsewhere, saying that they could not bear to live in a place where they had heard such unseemly things! That place came thereafter to be called the Garahitapittipasana. The story was told in reference to a discontented monk.

## **J 220**

### **Dhammaddhaja Jaataka**

The Bodhisatta was once born as Dhammaddhaja, chaplain to Yasapani, king of Benares. One day the king's captain, Kalaka, who was wont to take bribes, gave a wrong decision in a case, and the Bodhisatta, being appealed to, reheard the case and decided in the plaintiff's favor. The people applauded greatly and the king made him judge. Kalaka, however, wished for an excuse to put Dhammaddhaja to death and persuaded the king that he was getting too popular and the king gave him various impossible tasks. Dhammaddhaja, with the help of Sakka, performed them all. One day the king ordered him to find a park-keeper with four virtues and with the aid of Sakka, the Bodhisatta discovered Chattapani, the king's barber. On being questioned, Chattapani told the king that he was free from envy, drank no wine, had no strong desires and never gave way to anger. He then related the stories of his past lives, the experience of which had made him renounce these evils. The king, at length, discovered Kalaka's perfidy and had him put to death. The Jataka was related in relation to Devadatta's attempts to kill the Buddha. Devadatta is identified with Kalaka and Sariputta with Chattapani.

## **J 221**

## **Kaasaava Jaataka | Kaasaavavagga Jaataka**

**A poor man of Benares, having entered into a contract with ivory workers to supply elephant's tusks, went into the forest clad in a Pacceka Buddha's yellow robe and standing in the path of the elephants, slew the last one of the herd each day. The Bodhisatta, being the leader of the elephants, on discovering what was happening, threatened to kill the man; but receiving his promise never to visit the forest again, he let him go free on account of his robe. A trader, coming to Rajagaha on business, contributed a magnificent yellow robe at an almsgiving organized by the citizens. There was some dispute as to whether Sariputta or Devadatta should receive the robe. The majority favoring Devadatta, he received the robe, cut it into strips and wore it in great style. When the matter was reported to the Buddha, he related the above Jataka story, in which Devadatta is identified with the huntsman.**

### **J 222**

#### **Cullanandiya Jaataka**

**The Bodhisatta was once a monkey named Nandiya and with his brother Cullanandiya, headed a band of 80,000 monkeys. They had a blind mother, and finding that when they were away foraging, she never received the fruits they sent her, they decided to stay with her in a banyan tree near a village. One day a brahmin who had studied in Takkasila, entered the forest with his bow and arrow. He had been warned by his teacher Parasariya to curb his wickedness, but he could find no way apart from killing, to look after his wife and child. Seeing the aged monkey, he prepared to shoot her, but her sons offered him their lives in her place. The brahmin killed them first and then the mother. On his way home he heard that lightning had struck his house and that his family was dead. He himself was thereupon swallowed up by the fires of hell. The story was told in reference to Devadatta's wickedness. The hunter was devadatta.**

### **J 223**

#### **Pu.tabhatta Jaataka**

**Brahmadatta, king of Benares, had a son whom he feared, so he sent the son away with his wife, and these two lived in a village in Kasi. When the king died, they returned to Benares, and on the way, someone gave the prince a bowl of food asking him to share it with his wife, but he ate it all. Even when he became king, and she his queen, he showed her very little honor. The Bodhisatta, who was the king's counselor, perceiving this, asked the queen to speak to the king about his neglect of her. The king confessed his fault, and**

thereafter showed the queen great honor. The story was related to a landowner of Savatthi who once went with his wife into the country to collect a debt. On the way back, when they were famished, someone gave a meal to be shared by them. The man, however, deceived his wife, sent her on ahead and ate the food himself. The wife, on visiting the Buddha, spoke of this. The two couples were identical. See also [Godha Jataka \(J.333\)](#).

## **J 224**

### **Kumbhiila Jaataka**

The Bodhisatta was once a monkey living on a river bank. On his way from one bank to another, he used to use a rock mid-stream as a stepping stone. A female crocodile, living in the river, longed to eat the heart of the monkey and asked her husband to get it. The crocodile thus lay on the stepping stone, ready to catch the monkey as he jumped. The monkey, noticing the rock to be higher than usual, in the absence of a low tide, spoke to the rock and received to reply. His suspicions were confirmed when he asked the rock ‘Oh rock! Why don’t you speak to me today?’ and the crocodile replied on the rock’s behalf. The crocodile then revealed both its identity and its purpose and the monkey resolved to outwit him. The monkey asked the crocodile to open his mouth, knowing that when a crocodile opens his mouth he must close his eyes. The crocodile obeyed and the monkey jumped onto its back and from there to the other bank. The story was related in reference to Devadatta’s attempt to kill the Buddha. See also [Vaananarinda Jaataka \(J.057\)](#).

## **J 225**

### **Khantiva.n.na Jaataka**

A courtier of Brahmadata, king of Benares, started an intrigue in the king’s harem, and the servant of the courtier did likewise in his master’s house. When the courtier brought the servant to the king, the king advised the master to be patient, as he had acted in the same way, as good servants were rare. The king said he knew of a courtier who had acted in the same way, but his king did not want to lose him. The story was related to the king of Kosala, who had been made a cuckold by one of his young and zealous courtiers.

## **J 226**

### **Kosiya Jaataka**

The king of Benares, making war at an unseasonable time while camping in a park, saw an owl (kosiya) being attacked by crows. The king asked the minister the reason for this -- the minister, who was the Bodhisatta, explained that the owl had been attacked because it had left its hiding place at the wrong time (before sunset). The Jataka was told to Pasenadi, when he was making his way to quell a border rising at a time unsuitable for such an enterprise.

## **J 227**

### **Guuthapaa.na Jaataka | Guuthapaa.naka Jaataka**

A dung-beetle drank some liquor dropped by merchants staying in a rest-house and returned to his dung-heap intoxicated. An elephant who came up and smelled the dung was disgusted with the beetle and went away. The beetle thought he had frightened the elephant away and called after him challenging him to a fight. The elephant returned, and urinating and defecating on the beetle, killed him. The Jataka was told in reference to a monk who quelled the pride of a troublemaker. The latter used to molest monks who went for alms to a village near Jetavana, asking them insolent questions and insulting them so much that monks were reluctant to go there. One day, a monk, stronger than the rest, enticed the man out of the village, felled him with one blow, and threatened to teach him another lesson if he did not cease pestering the monks. After that the man fled at the sight of a monk.

## **J 228**

### **Kaamaniita Jaataka**

Brahmadatta, the king of Benares, had two sons. When he died, the elder refused the crown and retired to a frontier village. There, the people discovered his identity and offered to pay their taxes to him instead of the king, and the king, at his request, agreed. As his power increased, the prince became more covetous and demanded the throne back, which his younger brother gladly renounced. The elder's greed was insatiable, and Sakka, to teach him a lesson, came in the guise of a young man and offered to capture three cities for him. The king made up his mind to accept the offer, but then the young man could not be found and the king fell ill of greed. Sakka disguises himself as a physician and having obtained the king's leave to treat him, cured the disease by showing him the futility of his wishes. Thereafter the king became a righteous ruler. The Jataka is preached in reference to the brahmin of the Kama Sutta. The Kama Jataka is also preached in this connection.

### **J 229**

#### **Palaayi Jaataka**

Once the Bodhisatta was king of Takkasila. Brahmadata, king of Benares, marched against his city with a large army, hoping to capture it -- but on seeing the towers on the city gates, he took fright and fled. The story was related in reference to a mendicant who loved arguing. He could find no-one to contradict him until he came to Savatthi, where the Buddha was in residence. Forthwith, he set off for Jetavana, but on seeing the gate towers, he fled. See also the [Dutiya Palaayi Jataka \(J.230\)](#).

### **J 230**

#### **Dutiyapalaayi Jaataka**

The Bodhisatta was once king of Benares and the Gandhara king of Takkasila besieged his capital. The Bodhisatta appeared before him and threatened to crush his forces, and the Gandhara king fled. The story was related in reference with an ascetic who visited Jetavana in order to argue with the Buddha -- but on seeing the Buddha seated in the hall expounding the doctrine, his courage forsook him and he ran away with a crowd at his heels. He is identified with the Gandhara king.

### **J 231**

#### **Upaahana Jaataka**

Once the Bodhisatta was an elephant-trainer and taught his art to a young man of Kasi. The latter wished to take service under the king, but would not accept any fee less than that paid to his teacher. A contest of skill was arranged to settle the point. The night before the contest, the Bodhisatta taught an elephant to do everything back-to-front, going back when told to go forward etc. At the time of the contest the pupil could not match this in any way and was defeated and stoned to death by the onlookers. The Bodhisatta thereupon declared that a low-bred churl was like an ill-made shoe (upaahana). The story is told concerning the base ingratitude of Devadatta.

### **J 232**

#### **Vii.naathuu.na Jaataka**

The Bodhisatta was once a rich merchant and a marriage was arranged between his son and the daughter of a Benares merchant. In her parent's

house, the girl saw honor being offered to a bull, and seeing a hunchback in the street on the day of her marriage, she thought him worthy of great honor because of his hunch -- and eloped with him in disguise, carrying her jeweler. The Bodhisatta's friends saw her, and persuading her of her folly, took her back home. The story was told in reference to a rich girl of Savatthi who went away with a hunchback in similar circumstances. The girls of both stories were the same.

### **J 233**

#### **Vika.n.naka Jaataka**

The Bodhisatta was once the king of Benares, and one day, while dallying near a lake in his park, noticed that fishes and tortoises flocked to him. He learned, on enquiry, that these animals were attracted by his music, and ordered that they should be fed regularly. On finding that some of them failed appear, he made arrangements for a drum to be sounded at feeding-time. Later finding that a crocodile came and ate the fish, the king ordered him to be harpooned. The crocodile escaped capture but died soon afterwards. The Jataka was related to a backsliding monk. Greed always leads to suffering -- it was greed that caused the death of the crocodile.

### **J 234**

#### **Asitaabhu Jaataka**

The Bodhisatta was once born as an ascetic dwelling in the Himalayas. The king of Benares grew jealous of his son Prince Brahmadata and banished the prince and his wife, Asitabhu. They went to live in the Himalayas in a leaf-hut. One day the prince, enamored of a kinnaree followed her, forsaking his wife. Asitabhu went to the Bodhisatta, receiving instruction until she could attain supranormal powers through meditation. She returned to the hut. Later she was discovered floating in the air and uttering verses in praise of her new-found freedom, by the Prince who had returned disappointed in his quest. The princess flew away in the air, leaving the prince alone. When his father died, he succeeded to the throne. The story is told in reference to a young girl, daughter of a servitor of the two chief disciples. She was married, but finding her husband neglectful of her, visited the two chief disciples. Under their instruction, she attained sotapatiphala and embraced the religious life, becoming an arahant. She was Asitabhu in a previous birth. The story is referred in the Vibhanga commentary in connection with a king of Benares, who having gone into the forest with his queen to eat roast flesh, fell in love with a kinnaree and deserted his wife. When he returned to his queen, he found her flying through the air away from him, having developed

supranormal powers. A tree-sprite then uttered a stanza, citing the example of Asitabhu.

### **J 235**

#### **Vacchanakha Jaataka**

The Bodhisatta was once born as Vacchanakha, a hermit living in the Himalayas. On one occasion, having gone to Benares for salt and seasoning, he stayed in the king's garden. A rich man saw him and, pleased with his looks, attended to his needs. A friendship grew up between them and the rich man invited the hermit to give up his robes and share his wealth. The hermit refused the offer, however, and pointed out the disadvantages of the household life. The story was told in reference to an attempt by Roja the Malla, friend of Ananda, to attempt the latter back to the worldly life by offering him half of his possessions. Roja is identified with the rich man of the Jataka.

### **J 236**

#### **Baka Jaataka**

The Bodhisatta was once the leader of a large shoal of fish. A crane, who wished to eat them, stood on the bank of the pond with outstretched wings, gazing vacantly into space. The fish were impressed by his pious demeanor, but were warned against him by the Bodhisatta. The story was told in reference to a hypocrite who is identified with the crane.

### **J 237**

#### **Saaketa Jaataka**

Once, when the Buddha visited Saketa, an old brahmin met him at the gate and fell at his feet, calling him his 'son' and took him home to see his 'mother' (the brahmin's wife) and his 'brothers and sisters' (the brahmin's family). There the Buddha and his monks were entertained with a meal, at the end of which the Buddha preached the Jaraa Sutta. Both the brahmin and his wife became sakadagamins. When the Buddha returned to A~njanavana, the monks asked how the brahmin had recognized him. He explained how, in those who have been familiar in previous lives, familiarity springs afresh, like a lotus in a pond.

### **J 238**

## **Ekapada Jaataka**

Once the Bodhisatta was born as a rich merchant in Benares. One day his son, sitting on his lap, asked him for one word which comprehended all things. The Bodhisatta said it was 'skill' (dakkhaya). The story was told in reference to a lad in Savatthi who asked his father the 'dvarapa~nha' question (question regarding the entrance to the path). The father, not being able to answer the boy, brought him to the Buddha.

### **J 239**

#### **Haritamaata Jaataka**

The Bodhisatta was once born as a green frog. A water-snake, looking for fish, fell into a wicker cage set by men to catch fish. The fishes, seeing the snake, bit him until he fled, dripping with blood. Exhausted, he lay on the edge of the water. Seeing the green frog at the mouth of the cage, the snake asked him if the fish had done right in attacking him. 'Why not?' asked the frog. 'You eat fish which get into your place and they eat you when you get in theirs.' The fish, hearing this, fell upon the snake and did him to death. The story was related in reference to Ajatasattu's war with Pasenadi. When he was victorious, Ajatasattu showed great delight, but when he lost he was downcast. The snake is identified with Ajatasattu.

### **J 240**

#### **Mahaapi''ngala Jaataka**

Mahapi''ngala was once king of Benares -- he was extremely wicked and quite pitiless. When he died, the people were delighted, and burned his body with 1,000 cartloads of wood amongst great festivity. They then elected his son, the Bodhisatta, as king. He noticed that while others rejoiced, the palace doorkeeper wept and inquired the reason. The man replied that Mahapi''ngala would strike him on the head in passing eight times a day. He was sure, he would treat Yama in like fashion, be banished from hell and return to his palace where he would continue to assault him. The Bodhisatta reassured the man that there would be no return from hell for Mahapi''ngala. The story was told in reference to the great joy shown by the multitudes of people at the death of Devadatta. Devadatta is identified with Mahapi''ngala.

### **J 241**

#### **Sabbadaa†ha Jaataka**

The Bodhisatta was once the chaplain to the king of Benares and knew a spell called Pathavijaya (world subduer). One day he retired to a remote place and was reciting the spell. A jackal, hiding in a hole nearby, overheard him and memorized the spell too. When the Bodhisatta finished his recital, the jackal appeared before him and declared 'Ho! Brahmin! I have learned your spell and ran away.' The Bodhisatta chased him but in vain. As a result of learning the spell, the jackal subdued all the creatures of the forest and became their king under the name of Sabbadatha. On the back of two elephants stood a lion and on the lion's back sat Sabbadatha and his consort. Filled with pride, the jackal wished to capture Benares and with his army, besieged the city. The king was alarmed, but the Bodhisatta reassured him and having learned from Sabbadatha that he intended to capture the city by deafening everyone by making all the lions roar together, he gave orders for all the citizens to stop their ears with flour. The Bodhisatta then mounted the watchtower and challenged Sabbadatha to carry out his threat. This Sabbadatha did and even the lions on which he rode joined in the roar. The elephants were so terrified that in their fright they dropped Sabbadatha who was trampled to death. The carcasses of the animals which died in the tumult covered twelve leagues. The story was related in reference to Devadatta's attempts to injure the Buddha, which only resulted in harm to himself. The jackal is identified with Devadatta and the king with Ananda. see also Mil. p.202.

## **J 242**

### **Sunakha Jaataka**

There was once a Benares man who owned a dog that had been fattened on rice. A villager saw the dog and having bought it from its master, took it away on a lead. Arriving at the edge of the forest, he entered his hut, tied up the dog and lay down to sleep. The Bodhisatta, seeing the dog, asked him why he did not bite through the lead and escape. 'I am going to,' said the dog, 'just as soon as everyone is asleep,' -- and he did so. The Jataka was told in reference to a dog belonging to a water-carrier who used to be fed near the Ambalakouhaka in Jetavana. Once a villager saw it and bought it from the water-carrier and took it away on a chain. The dog followed quietly, and the man thinking it to be fond of him, let it loose. The dog ran away and returned to its old home. The two dogs were identical.

## **J 243**

### **Guttala Jaataka**

The Bodhisatta was born as a musician, Guttala, in Benares. He was unmarried and supported his blind parents. He had a pupil Musala from Ujjeni and Guttala taught him all he knew. Later Guttala introduced Musala at the king's court, where as soon as he could attract the king's attention, arranged for a competition with his master, that the king might decide who should be the court musician. Guttala, fearing a contest in his old age, fled into the forest where Sakka appeared before him and promised to help him to victory. The contest was held and when Guttala played according to Sakka's instructions, the sound of his music filled the city and heavenly nymphs descended to earth to dance. Musala was defeated and stoned to death by an enraged crowd. Later, Sakka sent Matali to fetch Guttala to Tavatimsa in his chariot and in return for his music Guttala was allowed to discover to what good deeds the inhabitants of Tavatimsa owed their birth there. On returning to earth after seven days, he told the people what he had seen and exhorted them to do good. Musala is identified with Devadatta, Sakka with Anuruddha and the king with Ananda. The Jataka was told in reference to Devadatta. The monks had tried to persuade him to acknowledge the Buddha as his teacher, because it was from him that he had learned the three Pitakas and the four jhanas. Devadatta had not consented.

#### **J 244**

##### **Vigaticcha Jaataka**

The Bodhisatta was once a wise hermit living in a hut on the bend of the river. A pilgrim, a clever debater, came to try to defeat him in debate. However, in answer to his questions, the hermit always asked him another, and the pilgrim was forced to retire discomfited. The story was related in reference to a wanderer who came to Savatthi to debate with the Buddha, but who was forced to admit defeat. The two debaters were the same.

#### **J 245**

##### **Muulapariyaaya Jaataka**

The Bodhisatta was once a brahmin teacher of great fame. Among his pupils were 500 brahmins versed in the three Vedas, who thought they knew as much as their teacher. Knowing this, the Bodhisatta gave them a riddle -- 'Time consumes all, even itself, but who can consume the all-consumer?' For a whole week the students tried to find an answer before admitting defeat. The Bodhisatta rebuked them for having 'holes in their ears but no wisdom'. Their pride was quelled, and from that time on they honored their teacher.

The story was told in reference to some monks to whom the Mulapariyaya Sutta was preached. The disciples are the same in both cases.

#### **J 246**

##### **Telovaada Jaataka**

Once the Bodhisatta was a brahmin ascetic. He came to a village for alms and was invited by a wealthy brahmin, who, after having given him food with fish, tried to annoy him by saying that the fish had been killed specially for him. The Bodhisatta said that he himself was entirely free from blame. The story was told in reference to Nigantha Nathaputta who sneered because the Buddha had consented to eat at the house of the general Siha. The wealthy brahmin is identified with Nathaputta.

#### **J 247**

##### **Paada~njali Jaataka**

Brahmadatta, king of Benares, had a son Paada~njali who was an idle loafer. When the king died, the courtiers headed by the Bodhisatta who was the chaplain, went to test him. The boy sneered at everything with a superior air, whether it was right or wrong, and the Bodhisatta were made king in his place. The story was related in reference to Laludayi, who once curled his lip in scorn when the two chief disciples were praised. Laludayi is identified with Paada~njali.

#### **J 248**

##### **Ki.msukopama Jaataka**

Four monks came to the Buddha and asked him for a topic of meditation. He gave them various topics and they, having retired to various places, all became arahants: One by understanding the six-fold sense sphere, the second the five khandas, the third the four mahabhutas and the fourth the eighteen dhatu. They returned and related to the Buddha each the particular excellence attained by him and one asked how all of these methods could lead to nirvana. The Buddha related the story of his past where four sons of Brahmadata, king of Benares, having asked their charioteer to show them a kimsuka tree, are shown the tree at four different times -- when the buds are just sprouting, when the leaves were green, at the time of blossoming and at the time of fruit-bearing. When asked to describe the tree, the first likened it to a burnt stump, the second to a banyan tree, the third to a piece of meat and

the fourth to an acacia. The matter was referred to the king who resolved the difficulty. The king was the Bodhisatta.

### **J 249**

#### **Saalaka Jaataka**

A snake-charmer had a monkey called Saalaka whom he trained to play with a snake. By this means the man earned his living. During a feast he entrusted his monkey to his friend the Bodhisatta born as a merchant. When he returned seven days later, he beat the monkey and took him away. When the man was asleep, the monkey escaped and refused to be enticed back. The story was related to an elder who ill-treated a novice ordained by him. Several times the novice returned to the lay-life, but came back at the elder's request. However, in the end, he refused to be persuaded. The novice was the monkey.

### **J 250**

#### **Kapi Jaataka**

When the Bodhisatta was living the ascetic life in the Himalayas, his wife having died, a monkey came in the rainy weather to the hermitage clad in an anchorite's robe which it had found in the forest. The Bodhisatta recognized the monkey and drove him away. The Jataka is told in reference to a hypocritical brother.

### **J 251**

#### **Sa''nkappa Jaataka | Sa''nkapparaaja Jaataka**

The Bodhisatta was once born into a very rich family of Benares. When his parents died, he gave away his wealth, became an ascetic in the Himalayas and developed supranormal powers. During the rains he returned to Benares, where at the king's invitation he lived in the royal park. For twelve years he did this until one day, the king had to leave to quell a border rebellion, after having instructed the queen to look after the ascetic. One evening the ascetic returned rather late to the palace and the queen, rising hastily at his arrival, let her garment slip. The ascetic's mind became filled with thoughts of lust and he lost his powers. On his return, the king visited the ascetic, who explained that his heart had been wounded. Asking the king to retire from the hut, he once more strove to develop his meditation, then took leave of the king and returned to the Himavanta forest. The Jataka was told to a monk who was filled with discontent because he had fallen in love with a woman whom

he met on his alms round. The king is identified with Ananda. See also [Mudulakkha.na Jaataka \(J.066\)](#) and [Haarita Jaataka \(J.431\)](#).

## **J 252**

### **Tilamu.t.thi Jaataka**

Brahmadatta, son of the king of Benares, was sent to Takkasila to study. One day, when going to bathe with his teacher, he ate some white seeds which an old woman had spread in the sun to dry. He did this on three different days. On the third day, the woman reported him to the teacher and he was beaten. When Brahmadatta ascended the throne, he sent for his teacher, wishing to avenge this insult by killing the teacher did not come until the king had grown older, but when he did arrive, the sight of him so kindled the king's hatred, that he ordered him to be put to death. The teacher however, told him that if he had not been corrected in his youth, today he would be a highway robber. Convinced that the teacher's action had been due to a desire for his welfare, Brahmadatta showed his forgiveness and showed him all honor. The Jataka was told in reference to a monk who showed resentment when advised.

## **J 253**

### **Ma.nika.n.tha Jaataka**

After the death of their parents, the Bodhisatta and his younger brother lived as ascetics in leaf huts on the Ganges, the elder being further upstream than the younger. One day, a Naga king called Manikantha, while walking along the river in the guise of a man, came to the hut of the younger ascetic and became his friend. Thereafter, the king made a daily visit and their friendship closed. Eventually Manikantha grew so familiar with the ascetic that he put off his disguise and would lie for a few moments with the ascetic inside his coils until his affection was satisfied. The ascetic, however, became afraid of his naga-shape and became thin and pale. Noticing this, the Bodhisatta suggested that his brother should ask for the jewel the naga wore round his neck. The next day, the ascetic made the request and Manikantha hurried away. Several times the same thing happened and eventually he didn't visit any more. The ascetic was much grieved by the absence, but the Bodhisatta comforted him. The Buddha related this story at the Aggalava Cetiya near Alavi. The monks of Alavi became so importunate with their requests for building materials from the householders that at the mere sight of a monk, the householders would hurry indoors. Maha Kassapa discovered this and reported it to the Buddha who admonished the monks against begging. On the same occasion, the Buddha also taught the [Brahmadatta Jaataka \(J.323\)](#) and the [A.t.thisena Jaataka \(J.403\)](#). see also Vin.iii.146

## **J 254**

### **Ku.n.dakakucchisindhava Jaataka**

A householder was lodging in a poor woman's house on the road from Benares to Uttarapatha. During his stay there, his thoroughbred mare foaled, and the foal was given to the poor woman as part of the payment for lodging. The woman brought up the foal as if it were her own child. Later the Bodhisatta passed by the same house and bought the horse from the lady, making her rich. The foal exhibited marvelous powers and was later adopted by the king as the State horse, and he gained power over the whole of the Jampudavipa. The story was told in reference to Sariputta who the only monk was left uninvited when all the citizens of Savatthi had decided to offer food to one of the monks of the Order. Sariputta was allotted to the house of a poor lady -- but when the invitation became known to the king, he provided the lady with luxurious food, garments and money to make her hospitality respectable. The lady consequently went from rags to riches in a single day. Sariputta is identified with the thoroughbred foal. See also [Kundakasindhavapotaka Jataka \(J.109\)](#) which is related in reference to the Buddha being allotted to receive the rice-husk cakes of a slave woman (DhA.iii.325ff.)

## **J 255**

### **Suka Jaataka**

The Bodhisatta was once a parrot. When he grew old his eyes became weak and he was looked after by his son. The son once discovered a special sort of mango on an island and having tasted some himself, brought some home for his parents. The Bodhisatta recognized the mango type and warned that parrots visiting that island were short-lived. However, the son took no heed and one day, while flying back from the island, he fell asleep from weariness and was eaten by a fish. The Jataka was related in reference to a monk who died of over-eating. The parrot is identified with him.

## **J 256**

### **Jaruudapaana Jaataka | Jarudapaana Jaataka**

The Bodhisatta was once traveling with a large caravan. In a wood they came across a disused well and needing water, dug it deeper. There they came across buried treasure, but the men, not satisfied, dug deeper, in spite of the

**Bodhisatta's warning. A naga king who lived there was roused and slew all except the Bodhisatta. The story was related in reference to some arahants of Savatthi, who, on their way back from there, after having entertained the Buddha, saw the same well and found treasure there. They, however, were satisfied with their find and reported it to the Buddha.**

### **J 257**

#### **Gaama.niica.n.da Jaataka**

**The Bodhisatta was once born as Aadaasamukha, son of Janasandha, king of Benares. Aadaasamukha became king at the age of seven, having successfully solved the problems set him by his courtiers. Janasandha had a servant named Gaama.nica.n.da who, being old, retired when Aadaasamukha came to the throne. However, when various mishaps befell Gaama.nica.n.da, he was charged on various counts by different people. As he was being brought to the king to receive punishment, he was asked by several persons to convey messages to the king and to find out the solutions to their problems from him. The king listened to the charges brought against Gaama.ni and his explanation of them. Convinced of Gaama.ni's innocence, he passed sentences which ultimately brought gain to Gaama.ni. The king then proceeded to solve the problems contained in the messages brought by Gaama.ni. He granted to Gaama.ni the village where he lived, free of taxes, and there Gaama.ni lived happily to the end of his days. The Jataka was told by the Buddha to certain monks who had been discussing his wisdom. Gaama.nica.n.da is identified with Ananda.**

### **J 258**

#### **Mandhaatu Jaataka | Mandhaaturaaja Jaataka**

**There once was a king, ancestor to the Sakyans, who had the seven jewels of a cakkavatti and his four supernatural powers. When he clenched his left hand and touched it with his right, a shower of seven types of jewels fell knee-deep from the sky. For 84,000 years he was prince, 84,000 years viceroy and 84,000 years as king. His lifespan was an asankheyya -- but he grew discontented and at the suggestion of his ministers, visited the deva-world. First he went to Catummaharajika where he ruled, but still unsatisfied went to Tavatimsa. There Sakka welcomed him and gave him half his kingdom Mandhata ruled there for the lifetime of thirty-six Sakkas, each Sakka's life lasting 36,000,000 + 60 x 100,000 years. As time went on, Mandhata's craving increased -- he wished to kill Sakka and gain the whole of the kingdom. Because of his greed, his power waned and he fell from heaven back into his own park. The gardener announced his arrival to the royal family, and they provided a**

resting place for him and there he lay dying. When asked for a message for his people, he wished them to know how even he, in spite of his greatness, had to die. King Mandhatu was identified with the Bodhisatta. The Jataka was told to a backsliding monk who, while traveling to Savatthi for alms, saw an attractively dressed woman and fell in love with her. This was reported to the Buddha, who told him this story to show that lust could never be satisfied. At the end of the discourse, the monk, with many others became sotapannas. see also DhA.iii.240

## **J 259**

### **Tirii.tavaccha Jaataka**

Once the Bodhisatta was a brahmin in Kasi named Tiritavaccha and after the death of his parents became an ascetic. The king of Benares, fleeing from his enemies, arrived at Tiritavaccha's hermitage, riding on an elephant. Looking for water, but finding none, he let himself down into the hermit's well, but was unable to get out again. The hermit rescued him and showed him every hospitality. Later the hermit visited the king, now restored to the throne, and was given a dwelling place in the royal park. The courtiers were inclined to be jealous of the attentions paid to the hermit, but the king told them of the incident in the forest and they acknowledged the hermit's claim to honor. The story was told in reference to Ananda having received five hundred robes from the women at Pasenadi's palace. The king is identified with Ananda.

## **J 260**

### **Duuta Jaataka**

Once the Bodhisatta was king of Benares. He was very fussy about food and spent so much time worrying about it that he came to be known as Bhojanasuddhika (dainty-food). He always ate in a decorated pavilion in full view of his people. One day, a greedy man seeing him eat, and wishing to taste the food, rushed up to him with clasped hands, saying that he was a messenger (duta), messengers having free access to the king. Approaching the table, he snatched some food and put it in his mouth. The king's attendants wished to behead him, but the king invited him to share his meal and at the conclusion, enquired as to his message. He said he was the messenger of Lust and of the Belly, and told the king how great was the power of the two. The king was pleased with him and gave him 1,000 cows. The story was told in reference to a greedy monk.

## **J 261**

### **Paduma Jaataka**

The Bodhisatta was once the son of a rich merchant in Benares. In the town was a tank tended by a leper who had lost his nose. One feast day the Bodhisatta went with two brothers to collect lotuses at the tank. The brothers tried to flatter the leper, thereby making him angry, but the Bodhisatta, being honest, was given a whole bunch of lotuses. The story was related in reference to Ananda. Some monks once wandered all over the Lotus-street to find some lotuses to offer at the Ananda-bodhi. They could find none, however, and Ananda, hearing of this, went himself to the same place and returned with many handfuls of blue-lotus. The incident was reported to the Buddha who related the Jataka.

## **J 262**

### **Mudupaa.ni Jaataka**

The Bodhisatta was once king of Benares and had a daughter whom he was anxious to marry to his nephew. Later however, he changed his mind, but the young people loved each other and the prince bribed the princess's nurse to help her escape. The nurse, while combing the girl's hair, indicated by scratching her head with the comb, that the prince was in love with her. The princess then taught her the stanza to be repeated to the prince -- 'a soft hand, a well-trained elephant and a black rain-cloud will give you what you want'. The prince understood and one night, in the new moon quarter, when his preparations were complete, a heavy rain shower fell as he waited outside the princess's window, accompanied by a page boy seated on a royal elephant. The princess slept in the same room as the king, and realizing the prince was there, she told the king she wished to bathe in the rain. The king led her to the window and bade her step outside onto the balcony while he held her hand. As she bathed she held out the other hand to the prince, who removed the bangles from it and placed them on the page's arm. Then, lifting the boy, he placed him beside her. The princess took his hand and placed it in her father's, who thereupon let go of her other arm. This process was repeated, and in the darkness, the king took the page inside thinking it was his daughter and put him to sleep while the lovers escaped. When the king discovered the plot, he was convinced of the futility of trying to guard women and forgave the lovers. The story was related to a monk who became a backslider owing to a woman's wiles. The monk became a sotapanna.

## **J 263**

## Cullapalobhana Jaataka

The Bodhisatta once left the Brahma-world and was born as the son of the Benares king, but would have nothing to do with women. When he grew up, his father was filled with despair -- until a dancing-girl offered to seduce the prince. She sang outside the prince's door until he was filled with desire. Eventually he came to know the joys of love, and filled with madness, ran amok through the streets, chasing people. The king banished both the prince and his seducer and they went to live in a hut away down the Ganges. One day a hermit visited the hut and, seeing the woman, lost his power of flying through the air. When he saw the Bodhisatta, he ran away and fell in the sea. The Bodhisatta, realizing his plight, told him of the wiles of women and helped him to regain his lost power, while he himself sent the woman back to the haunts of man and became an ascetic. The story is told in reference to a backsliding monk.

### J 264

## Mahaapanaada Jaataka

Suruci came to the throne of Mithila, and was married to Sumedhaa, daughter of the king of Benares on the condition that Sumedhaa be his only wife. Sumedhaa lived in the palace for 10,000 years but had no child, and although the people clamored for an heir, Suruci refused to take any other queen. Sumedhaa herself obtained 16,000 women for the king's harem and 40,000 years thus passed, still without a child being born. Sumedhaa thus made an Act of Truth and Sakka persuaded the reluctant god Na.lakaara to be born as Suruci's son, Mahaapanaada. When he was sixteen a grand festival was organized by the king for his son's amusement. The festival went on for seven years before the son could be made to smile. The Jataka was related on the occasion that the Buddha granted Visaakhaa eight boons. One night there was a great storm and the Buddha asked the monks to drench themselves in the rain as that would be the last such rain-storm of his time. Together with them the Buddha appeared at Visaakhaa's home but as soon as they arrived, they were all completely dry. Bhaddhaji is identified with Mahaapanaada, Visaakhaa with Sumedhaa and the Bodhisatta was Sakka. See the identical [Suruci Jataka \(J.489\)](#).

### J 265

## Khurappa Jaataka

Once the Bodhisatta was a forester and the head of 500 others. They hired themselves out to guide others through the forest. One day, when piloting a caravan, robbers attacked. All but the Bodhisatta fled. He remained and drove the robbers off. When asked how he could do this, he replied that he who would do heroic deeds must condemn life. The story was related in reference to a monk who had lost energy in his duties.

### **J 266**

#### **Vaataggasindhava Jaataka**

The Bodhisatta was once born as the state horse of the king of Benares, his name being Vataggasindava. A she-ass, Kundali, fell in love with him and refused to eat. Her son discovered this, and made the horse agree to come and see her after his bath. However, when the horse came, Kundali, not wishing to make herself cheap, kicked him on the jaw, nearly killing him. The horse was ashamed and did not repeat his visit. Kundali died of a broken heart. The Jataka was told to a landowner of Savatthi with whom a beautiful woman fell desperately in love. Her friends, with great difficulty, persuaded him to visit her one night, but she was capricious and rejected his advances. He went away, never to return, and she died of a broken heart. When he heard of her death, he sought the Buddha, who told him the story. The she-ass is identified with the woman.

### **J 267**

#### **Kakka.ta Jaataka**

Once a golden crab as large as a threshing floor lived in Kuliradaha in the Himalayas, catching and eating the elephants who went to the lake to drink. In terror they left the district. The Bodhisatta, being born amongst the elephants, took leave of his father, and went back to the lake with his friends. The Bodhisatta, being the last to leave the water, was caught by the crab's pincers. Hearing his cries of pain, all the elephants ran away, except his mate, whom he entreated not to leave him. Realizing her duty, the she-elephant spoke to the crab words of coaxing and flattery. The crab, fascinated by the sound of a female voice, released his grasp. Whereupon, the Bodhisatta trampled him to death. From the two pincers of the crab, drums were later made. The Jataka was related in reference to the wife of a landowner in Savatthi. Husband and wife were on their way to collect some debts when they were waylaid by robbers. The robber chief, wishing to possess the wife for her beauty, planned to kill the husband. The wife expressed her determination to commit suicide if her husband was killed, and they were

both released. The she-elephant of the Jataka and the landowner's wife were the same.

## **J 268**

### **Aaramadusaka Jaataka**

Once in Benares, there was a festival and all the townsfolk assembled to keep holiday. The king's gardener, wishing to join the festivities, approached the king of the monkeys that lived in the royal garden and, pointing out to him all the benefits the monkeys had derived from their residence there, asked him if he would get the monkeys to water the trees in the gardener's for seven days. The monkey-king agreed and, when the man had gone, distributed the water pots and water skins among the monkeys. In order that water should not be wasted, he gave instructions to the monkeys that they should pull out the trees by the roots and give plenty of water to those plants whose roots went deep and little to those with small roots. A young nobleman from Benares, happening to see this being done, and reflecting how with every desire to do good, the foolish only succeed in doing harm, rebuked the monkey-king. The story was told by the Buddha when staying in Dakkhinagiri. The squire of the village invited the Buddha and his monks to a meal and at the conclusion of the meal gave them leave to stroll about in the grounds. In their walk the monks came across a bare patch of land and learned from the gardener that it was caused by a lad who had been asked to water the plants there and who, before watering them had pulled them out to see how they grew. This was reported to the Buddha, who related the story of the past.

## **J 269**

### **Sujaataa Jaataka**

The Bodhisatta was once king of Benares. His mother was a passionate woman, harsh and ill-tongued and the Bodhisatta waited for an opportunity of admonishing her. One day, as he accompanied her to the park, a blue jay screeched and the courtiers stopped their ears saying 'What a scream! Stop it!' On another day, they heard a cuckoo singing and stood listening eagerly. The Bodhisatta pointed this out to his mother and left her to draw her own inference. She understood and reformed herself. The story was related to Anathapindika's daughter in law, Sujata, who is identified with the queen-mother.

## **J 270**

## Uluuka Jaataka

Once the birds wanted to select a king because all the other animals had kings. It was proposed to make the owl king, but when the vote came to be taken, a crow stood up and objected, saying ‘If this is how he looks when he is being consecrated king, how will he look when he is angry?’ The owl gave him chase and the birds chose the goose instead. Here began the eternal enmity between the owl and the crow. The story was told by the Buddha when it was reported to him that owls near Jetavana were killing numerous crows nightly.

### J 271

#### Udapaanaduusaka Jaataka

The Bodhisatta once dwelled as an ascetic with a body of followers at Isipatana. A jackal was in the habit of fouling the well from which the ascetics obtained their water. One day the ascetics caught the jackal and led him before the Bodhisatta. When questioned, the jackal said he merely obeyed the ‘law’ of his race which was to foul the place where they had drunk. The Bodhisatta warned him not to repeat the offence. The story was related concerning the fouling of the water at Isipatana by a jackal. When the incident was reported to the Buddha, he said it was caused by the jackal which had been guilty of the same offence in the Jataka.

### J 272

#### Vyaggha Jaataka | Byaggha Jaataka

The Bodhisatta was once a tree-sprite and lived near another tree-sprite. No one dared to enter the forest to collect firewood fearing a lion and a tiger who roamed about there. One day the second tree-sprite assumed a terrifying form and not heeding the Bodhisatta’s advice, frightened away the lion and the tiger. The people, able to enter the forest at will, began to cut down the trees. The foolish tree-sprite then tried in vain to bring the lion and the tiger back. The Jataka is told in reference to Kokalika’s attempt to bring Sariputta and Moggallana back after having insulted them. Kokalika is identified with the foolish sprite, Sariputta with the lion and Moggallana with the tiger.

### J 273

#### Kacchapa Jaataka

The story of how a monkey insulted a tortoise by introducing his private parts into the tortoise as the latter lay basking in the sun with his mouth open. The tortoise caught hold of the monkey and refused to release him. The

monkey went for help, and the Bodhisatta, who was an ascetic in a hermitage nearby, saw the monkey carrying the tortoise. The Bodhisatta persuaded the tortoise to release the monkey. The story was related in reference to the quarrelsome ministers of the king of Kosala.

### **J 274**

#### **Lolaa Jaataka**

The story of the Bodhisatta born as a pigeon and of his friendship with a greedy crow. The Jataka is practically the same as that of the [Kapota Jaataka \(J.042\)](#), [Rujira Jaataka \(J.275\)](#), [Kapotaka Jaataka \(J.375\)](#) and [Kaaka | Ma.ni Jaataka \(J.395\)](#) and was related in reference to a greedy monk who was reported to the Buddha. The crow is identified with the monk.

### **J 275**

#### **Rujira Jaataka**

The story of the Bodhisatta born as a pigeon and of his friendship with a greedy crow. The Jataka is practically the same as that of the e [Kapota Jaataka \(J.042\)](#), [Lolaa Jaataka \(J.274\)](#), [Kapotaka Jaataka \(J.375\)](#) and [Kaaka | Ma.ni Jaataka \(J.395\)](#) and was related in reference to a greedy monk who was reported to the Buddha. The crow is identified with the monk.

### **J 276**

#### **Kurudhamma Jaataka**

The Bodhisatta was once born as the son of Dhana~njaya, king of the Kurus, and after his father's death, reigned in Indapatta. He observed the 'kurudhamma' (i.e. the Five Precepts) as did the queen-mother, the queen consort, the viceroy, the chaplain, the king's driver, his charioteer, the treasurer, the keeper of the royal granaries, the palace porter and the courtesan of the city. The country thus became very prosperous and the people happy. In the kingdom of Kalinga, there was drought and consequent scarcity of food. The Kalinga king, on the advice of his ministers, sent brahmins to beg the Bodhisatta the loan of his auspicious state elephant, who was reported to bring rain. The elephant was lent willingly, but no rain fell. It was thereupon realized that the prosperity of the Kurus was due to their Precepts and messengers were dispatched to find out what the Precepts were. From the king down to the courtesan, all had rigorously kept the Precepts, but each had unwittingly done something which they considered to blemish their Precepts. Each person's report of his transgressions only served to underline the scrupulousness with which they had kept their Precepts. The

Kalinga king practiced the Precepts and rain fell in his country. The story was told in reference to a monk who had killed a wild goose. Two monks had bathed in the River Aciravadi and while standing on the bank to dry, they saw two geese appear. The monks made a bet as to which should hit the goose in the eye, and one of them threw a stone which pierced one eye and came out of the other. The monk was reported to the Buddha. See also [Salittaka Jataka \(J.107\)](#).

### **J 277**

#### **Romaka Jaataka | Roma Jaataka**

The Bodhisatta was once born as king of a flock of pigeons. For a long time they paid regular visits to a good ascetic who lived in a nearby cave. One day the ascetic departed and was replaced by a sham ascetic. The pigeons continued their visits until, one day, villager served the ascetic with pigeon meat, and liking the flavor he plotted to kill the pigeons. The Bodhisatta, suspecting his intentions, warned his followers and charged the ascetic with hypocrisy. See also the [Godha Jataka \(J.325\)](#).

### **J 278**

#### **Mahisa Jaataka**

The Bodhisatta was once born as a buffalo in the Himavanta forest. One day, as he stood under a tree, a monkey fouled on him and taking hold of his horns pulled him about. The buffalo, however, showed no resentment. This happened several times, and on being asked by the spirit of the tree why he endured it, the buffalo answered that it was by virtue of his goodness. Later the monkey tried the same thing on another buffalo and was killed by him. The story was told in reference to a monkey who, in the same way, fouled an elephant of Savatthi and escaped unhurt owing to the patience of the elephant. One day, a fierce elephant came from the stables and the monkey was trampled to death.

### **J 279**

#### **Satapatta Jaataka**

A landowner of Benares had lent 1,000 to someone and had died before recovering it. His wife, lying on her deathbed, asked her son to get it for her while she was still alive. This he did, but while away his mother died. Because of her great love for him, the mother was born as a jackal who tried to

prevent the son from entering a wood haunted by a gang of robbers led by the Bodhisatta. However, the son didn't understand the jackal's intention and drove her away. A crane, flying overhead, cried out to the robbers announcing the son's approach, but he, taking the crane as a lucky portent, saluted it. The Bodhisatta heard both sounds and when his gang captured the man, he told him that he did not know how to distinguish between friend and foe and sent him off with a warning. The Jataka was told with reference to the Chabbaggiyas, Pandu and Lohitaka. They questioned the Buddha's teachings on certain points and encouraged others to do the same, the result being trouble and strife. The Buddha sent for them and told them that this was a foolish policy -- they did not know what was good for them.

### **J 280**

#### **Puu.taduousaka Jaataka**

The Bodhisatta was once a householder and one day, on going to the park, he saw the gardener picking large leaves and throwing them on the ground for potties. The chief monkey, who lived in the park, destroyed the leaves as they fell. The monkey, on being questioned, said it was his nature to destroy these things -- thereupon, the Bodhisatta drove him away. The Jataka was told in relation to the young son of a gardener of Savatthi. The owner of the garden invited the monks to his park, and there they saw the gardener picking leaves for potties and his son tearing them up. The monkey is identified with the boy.

### **J 281**

#### **Abbhantara Jaataka**

The nun Bimbadevi had suffered from flatulence and was cured with mango-juice and sugar which Sariputta had obtained from the King of Kosala at Rahula's request. The king, having heard of Bimbadevi's affliction ordered that she should be continually supplied with mango-syrup. On being told of the incident, the Buddha told a Jataka to show it was not the first time that Sariputta had obtained mango-syrup for Bimbadevi. Sakka is made nervous on account of the austerities of an ascetic and induces the queen of Benares to destroy him by arousing the desire in her for the 'midmost mango' (abbhantara-amba). After a prolonged search, during which the ascetic and his companions are driven from the royal park because they are reported to have eaten the mangoes there, a favorite palace parrot is commissioned to find the midmost mango. The parrot flies to the Himavanta forest and learns from the parrots of the seventh mountain range that the said mango grows on a tree which belongs to Vessavana and which is strictly guarded. The parrot goes stealthily to the tree by night, but is caught by

yakkas who decide to kill him. He tells them that he is delighted to die in the course of duty, and thereby wins their respect. Following their counsel, he seeks the assistance of an ascetic, Jotirassa, living in hut called Ka~ncanapatti, to whom Vessavana sends a daily offering of four mangoes. The ascetic gives the parrot two mangoes, one for himself and one for the queen. Ananda was the parrot and Sariputta, Jotirasa.

## **J 282**

### **Seyya Jaataka**

The Bodhisatta was once king of Benares and ruled in all goodness. One of his ministers, having intrigued with a member of his harem, was expelled and took service in the court of an enemy king and persuaded him to lead an army against Benares. The people of Benares were allowed to offer no resistance, the king was captured alive and cast into prison in chains. While there he developed meditation powers and in retribution the body of the enemy king was filled with pain. Having discovered the reason, he set the prisoner free and restored his kingdom. The story was related in reference to a courtier of the king of Kosala who was imprisoned on a false charge. Owing to his virtue, he became a sotapanna and the king, discovering his innocence, set him free. Ananda is identified with the marauding king of the Jataka. See also [Mahasilava Jataka \(J.051\)](#).

## **J 283**

### **Va.d.dhakisukara Jaataka**

Once a carpenter in a village near Benares picked up a young boar from a pit and took him home and reared him, calling him Va.d.dhakisukara (the carpenter's boar). The boar helped him in his work, fetching his tools and so on. When he grew up to be a big, burly beast, the carpenter let him go in the forest. There he joined a herd of wild boars which was being harassed by a fierce tiger. Vaddhakisukara made all the preparations for the counter attack, digging pits and training all members of the herd in their various duties, and their several positions at the time of the attack. under his guidance, they succeeded in killing the tiger and greedily devoured the corpse. Vaddhakisukara was told that there was a sham ascetic who had helped the tiger to eat the boars. The herd attacked the ascetic, who climbed up a fig tree -- but they uprooted the tree and devoured him. They consecrated Tacchasukara as their king, making him sit on a fig-tree, and sprinkling water on him from a conch shell, with its spirals turning clockwise -- the one the ascetic had used for drinking. Hence, the custom arose of seating a king on a throne of fig-wood and sprinkling water from a conch shell at his

coronation. The Bodhisatta was then a tree-sprite who sang the boar's praises. The Jataka was related in connection with the Thera Dhanuggahatissa who was responsible for Pasenadi's victory over Ajatasattu. see also [Tacchasukara Jataka \(J.492\)](#).

## **J 284**

### **Siri Jaataka**

The Bodhisatta was once an ascetic and had an elephant trainer as a patron. A stick-gatherer, sleeping at night in the hermitage, heard two roosting cocks abusing each other. In the course of the quarrel, one cock boasted that whoever ate his flesh would be king, his exterior commander in chief or chief queen and his bones, royal treasurer or king's chaplain. The man killed the cock and his wife cooked it, then taking it with them, they went to the river to bathe. They left the meat and rice on the bank, but as they bathed, the pot holding the food was blown into the river. It floated downstream where it was picked up by the elephant-trainer. The Bodhisatta saw everything with his divine-eye and visited the trainer at meal-time. There he was offered the meat and divided it, giving the flesh to the trainer, the exterior to his wife and keeping the bones to himself. Three days later, the city was besieged by enemies. The king asked the trainer to don royal robes and mount the elephant, while he himself fought in the ranks. There the king was killed by an arrow and the trainer, having won the battle, was made king, his wife being queen and the ascetic his chaplain. The story was told in reference to a brahmin who tried to steal Anathapindika's good fortune (siri). He perceived that the good fortune was embodied in a white cock for which he begged. Anathapindika gave it to him, but the good fortune left the cock and settled in a jewel. He asked for that also, but the good fortune went into a club. The club was also asked for, and Anathapindika giving it, asked the brahmin to take it and be gone. However, the good fortune now settled on Anathapindika's wife. The brahmin thereby admitted defeat and confessed his intentions to Anathapindika who told the story to the Buddha.

## **J 285**

### **Ma.nisuukara Jaataka**

The Bodhisatta lived in the Himalayas as an ascetic, and near his hut was a crystal cave in which lived thirty boars. A lion used to range near the cave in which his shadow was reflected. This so terrified the boars that one day they fetched mud from a neighboring pool with which they rubbed the crystal. However, because of the boars' bristles, the more they rubbed, the brighter

grew the crystal. In despair they consulted the Bodhisatta who told them that a crystal could not be sullied. The story was told in reference to an unsuccessful attempt by the heretics to accuse the Buddha of having seduced Sundari and then the brought about her death.

### **J 286**

#### **Saaluka Jaataka**

The Bodhisatta was once an ox named Mahaalohita and his brother was Cullalohita. They both belonged to a village family and when the girl of the family was due to be married, a pig called Saaluuka was fattened for the feast. Cullalohita saw this and coveted the food which was being given to the pig, but when he complained to his brother, it was explained to him that the pig's lot was an unhappy one. The introductory story is given in the [Culla Naaradakassapa Jaataka \(J.477\)](#). Saaluuka is identified with the love-sick monk of that story and Cullalohita with Aananda. See also [Mu.nika Jaataka \(J.030\)](#).

### **J 287**

#### **Laabhagaraha Jaataka**

The Bodhisatta was once a famous teacher of the Vedas with 500 pupils. One pupil asked him how people could obtain gain in this world. His teacher answered that in a world of fools, the man who slanders, possesses the tricks of an actor and carries evil talk, gains propriety. The pupil expressed his disappointment and continued his religious life. The story was related in reference to a colleague of Sariputta who asked the same questions and received the above answer.

### **J 288**

#### **Macchuddaana Jaataka**

The Bodhisatta was once the son of a landed proprietor, and after his father's death, he and his younger brother went to a village to settle some business. On their way back, they had a meal out of a leaf-bottle, and when they had finished, the Bodhisatta threw the remains into the river for the fish, dedicating the merit for the river-spirit. The power of the river-spirit increased and she discovered the cause. The younger brother was of a dishonest disposition, and when the elder was asleep, he packed a parcel of gravel to resemble the money they were carrying and hid them both. While they were in mid-river, he stumbled against the side of the boat and dropped

what he thought to be the parcel of gravel, but what was really the money. He told the Bodhisatta about it, who forgave him. However, the river spirit, out of gratitude to the Bodhisatta, made a fish swallow the parcel of money. The fish was later caught and hawked about, and owing to the influence of the river-spirit, the fisherman asked 1000 pieces + 7 annas for the fish. Everyone laughed thinking it was a joke, but when the fisherman reached the Bodhisatta's house he offered the fish for only 7 annas. The fish was bought and cut open by the wife and the money given to him. At that instant the river-spirit informed him of what she had done and asked him to have no consideration for his brother, who was a thief and was greatly disappointed at the failure of his trick. In spite of the warning, the Bodhisatta sent his brother 500 pieces. The Jataka was told in reference to a dishonest merchant who is identified with the cheat.

### **J 289**

#### **Naanacchanda Jaataka**

Once the Bodhisatta was king of Benares and while walking about in the city in disguise, he fell one night into the hands of drunken thieves. He pleaded poverty, gave them his robe and escaped. In the city, lived his father's former chaplain who had been dismissed. He told his wife how, as he watched the stars that night, he had seen the king fall into hostile hands and then escape. The king heard all this in the course of his wanderings and the following morning sent for his astrologers. They had not observed any such thing in the stars. He dismissed them therefore, and appointed the other in their place, giving them a boon. When the chaplain went home to consult his family about which boon he should ask, his wife Chatta and his slave Punna each wanted something different. He reported this to the king, who gave to each what they desired. The circumstances leading up to the Jataka are given in the [Ju.nha Jataka \(J.456\)](#). The brahmin is identified with Ananda.

### **J 290**

#### **Siilaviima.msana Jaataka**

The Bodhisatta was once chaplain to the king of Benares. He was both learned and good, but wishing to test which quality brought him greater honor, he started stealing money from the treasurer. On the third occasion he was arrested and led before the king. He saw snake charmers exhibiting their snake and warned them lest it should bite them -- but they retorted 'he is not like you: he is good'. The king ordered the chaplain's execution, but on hearing of his intentions, he allowed him to become an ascetic. The Jataka was related in reference to a learned and pious brahmin in the service of the

king of Kosala who carried out a similar test. He consequently joined the Order and became an arahant. See also [Siilaviima.msana Jaataka \(J.086\)](#) and [Siilaviima.msana Jaataka \(J.362\)](#).

### **J 291**

#### **Bhadragha.ta Jaataka | Kumbhabhedaka Jaataka**

Once the Bodhisatta was a rich merchant with an only son. He did great good and was born as Sakka. The son squandered all his wealth in drinking and amusements and fell into poverty. Sakka took pity on him and gave him the 'bhadraghata' (wishing cup) asking him to take care of it. But, one day when the son was drunk, he threw the cup into the air and smashed it, thus reducing himself once again to misery. The Jataka was related in reference to a ne'er-do-well nephew of Anathapindika. His uncle helped him again and again, but he squandered everything, and one day Anathapindika turned him out of the house. The two squanderers were the same.

### **J 292**

#### **Supatta Jaataka**

The Bodhisatta was once a crow named Supatta, king of 84,000 crows. His chief mate was Suphassaa and his chief companion Sumukha. One day, while Supatta and Suphassaa were out looking for food, they noticed that the king's cook had prepared a host of dishes and had left some of them out in the open to cool. Suphassaa sniffed at the food but said nothing. The next day, however, she wished to stay behind and taste some of the king's food. Supatta consulted his captain, and they went en masse setting groups of crows round the kitchen. As the cook was taking the dishes on a pingo, Sumukha, as arranged, attacked him by beak and claw and made him drop them. The crows ate their fill and flew away with food for Supatta and Suphassaa. Sumukha was caught and taken before the king, who had seen the incident. When questioned by the king, the crow told him the whole story and said that he would gladly sacrifice his life for his king Supatta. The king sent for Supatta and listened to his preaching, thereafter protecting all creatures and practicing a good life. The Jataka was told in reference to Sariputta who had obtained a meal of fish-flavored red rice and new ghee from Pasenadi because he had been informed by Raahula that Raahulamaataa suffered from gastric trouble and would be cured by such food. The king of Benares is identified with Ananda, Sumukha with Sariputta and Suphassaa with Raahulamaataa

### **J 293**

#### **Kaayavicchinda Jaataka | Kaayanibbinda Jaataka**

The Bodhisatta was once a brahmin of Benares and fell sick of jaundice. The physicians failed to cure him and his family was in despair. He resolved that if he recovered, he would embrace the religious life. Soon afterwards he was cured, became an ascetic, and developed mental attainments. The Jataka was told in reference to a man of Savatthi who had a like experience. He entered the monk hood and became an arahant.

#### **J 294**

##### **Jambukhaadaka Jaataka**

The Bodhisatta was once a tree-sprite in a jambu-grove and he saw how a crow, flattered by the words of a jackal sitting under the tree, dropped fruits for him to eat, praising his breeding. The sprite drove away both as being liars. The story was related in reference to a report that Devadatta and Kokalika were going about singing each others' praises.

#### **J 295**

##### **Anta Jaataka**

Devadatta and Kokalika were going about singing each others praises in order to obtain followers. The Jataka relates the story of a jackal eating a bull carcass. A crow, seeing him, flattered him, hoping to get some of the flesh. The jackal and the crow are identified with Devadatta and Kokalika respectively

#### **J 296**

##### **Samudda Jaataka**

The Bodhisatta was once a sea-spirit and heard a water-crow flying about trying to check shoals of fish and flocks of birds by saying 'don't drink too much sea water, be careful of emptying the sea'. The sea-spirit, seeing his greediness, assumed a terrible shape and frightened him away. The story was related in reference to the great greediness of Upananda the Sakyan. He is identified with the water-crow

#### **J 297**

##### **Kaamavilaapa Jaataka**

As a man stood impaled, he looked up and saw a crow flying. He hailed the crow and sent a message to his wife informing her where his possessions lay

concealed and asking her to enjoy them. See also the similar [Puppharatta Jaataka \(J.147\)](#).

### **J 298**

#### **Udumbara Jaataka**

The story of two monkeys. One, small and red-faced, lived in a rock cave. During the heavy rains, the other, a large and black-faced monkey, saw him and wishing to have the shelter for himself, sent him away, on the pretext that outside in the forest there was plenty of food available. The small monkey fell for the trick, and on its return found the other monkey with the rest of its family installed in the cave. The story was told in reference to a monk who lived comfortably in a village hermitage and was ousted from there by another monk who he had welcomed as a guest.

### **J 299**

#### **Komaayaputta Jaataka | Komaariyaputta Jaataka**

Some ascetics in the Himavanta forest failed to take their duties seriously and spent their time eating and making merry. They had a monkey that provided them with amusement. One day when the ascetics went to the plains for salt and condiments, the Bodhisatta, who had been born a brahmin ascetic named Komayaputta, occupied their lodging. When the monkey started to do tricks for him, the Bodhisatta snapped his fingers and admonished the monkey to behave in a way fitting for one living close to an ascetic. The monkey thereby became virtuous and remained virtuous even when the other ascetics returned. The Jataka was told in reference to some quarrelsome and abusive monks who lived in the cutis nearby that of the Buddha. The Buddha asked Moggallana to make their cutis shake in order to frighten them.

### **J 300**

#### **Baka Jaataka | Vaka Jaataka**

A wolf once lived on a rock near the Ganges. The winter floods came and surrounded the rock, and the wolf, unable to escape, decided to keep the holy day. The Bodhisatta who was Sakka, appeared before him in the guise of a billy-goat, and the wolf, forgetting his vow, chased him round and round the rock. Unable to catch the goat, the wolf expressed his joy that his holy day had not been violated. Sakka, hovering above him, rebuked him for his weakness. The story was related in reference to some monks, followers of Upasena (Vangantaputta). Being aware of the permission granted by the Buddha to dhutanga monks to visit him even during his periods of solitude, these monks

would practice dhutanga for a while and then visit him. However, the visit over, they would at once throw off their rag-robcs and don other garments. The Buddha discovered this and related the Jataka.

### **J 301**

#### **Cullakaali''nga Jaataka**

Kalinga, king of Dantapura, anxious to make a fight, sent his four daughters of surpassing beauty into every kingdom, offering them to any man who would fight for them. Assaka, king of Potali, with the advice of his minister Nandisena, accepted the challenge. Kalinga thereupon came with his mighty army, and the Bodhisatta, who was an ascetic declared, after consultation with Sakka, that the victory would be his. Nandisena, however, instructed Assaka as to how he should kill the tutelary deity of Kalinga, when this deity, in the disguise of a white bull, should appear on the battlefield. Nandisena led the attack of the soldiers, the white bull was killed and Kalinga defeated. He had to provide dowries for his daughters and thenceforth the two kings lived as friends. The story was related in reference to Sariputta who is identified with Nandisena. Two Jains, man and woman, each versed in 500 theses, met in Vesali and the Licchavis arranged a marriage between them. They had one son, Saccaka and four daughters, Sacca, Lola, Avavadaka and Patacara. After the death of their parents, the girls wandered from city to city for the purposes of disputation. They came at last to Savatthi, where they set up at the city gate a jambu-tree to be pulled up by anyone accepting their challenge to a discussion. Sariputta, seeing the branch, had it removed, and when the girls came to him with a great crowd of people, answered all their questions and defeated them in debate. Thereupon they entered the order under Uppalavanna and the fame of Sariputta increased.

### **J 302**

#### **Mahaassaarooha Jaataka**

The Bodhisatta was once king of Benares and having been beaten in some frontier disturbance, he fled on his horse until he reached a certain village. At sight of him, all the people hid except one man, who made enquiries, and, on finding that he was no rebel, took him home and entertained him with great honor, looking after his horse well. When the king left, he told the man that his name was Mahaassaroha and asked him to visit his home if ever he should be in the city. On reaching the city himself, he gave orders to the gatekeepers that if anyone should come enquiring after Mahaassaroha, he should be brought at once to the palace. Time passed and the man failed to appear. The king, therefore, constantly increased the taxes of the village until the villagers asked their neighbor to visit his friend Mahaassaroha and try to obtain some

relief. The man prepared presents for Mahaassaroha and his wife and taking a cake baked in his own house, he set forth. Arriving at the city gates, he was conducted by the gate-keeper to the palace. There the king accepted his presents, showing him all the honors due to a king, and, in the end, gave him half his kingdom. When the ministers complained, through the medium of the king's son, that a mere villager had been exalted to the rank of a king, the Bodhisatta explained that real friends who help one in time of adversity should be paid every honor. The story was related to the good offices of Ananda, who is identified with the villager

### **J 303**

#### **Ekaraaja Jaataka**

The Bodhisatta was born as king of Benares. A minister whom he had expelled for misconduct in the harem, took service under Dabbasena, king of Kosala, and incited him to make war on Ekaraja. The latter was captured while sitting on a dais in the midst of his councilors and was hung head downwards by a cord from the lintel of the door. In this position, Ekaraja cultivated thoughts of loving kindness towards his enemy and attained a stage of complete absorption in meditation. His bonds burst and he sat cross-legged in mid-air. Dabbasena was, meanwhile, seized with a burning pain in his body, and on the advice of his courtiers, had Ekaraja released, whereupon, the pains disappeared. Realizing Ekaraja's holiness, Dabbasena restored the kingdom to him and asked his forgiveness. In the Ekaraja Jataka, reference is made to the Mahasilava Jataka for details regarding the expulsion of the minister for misconduct and subsequent events.

### **J 304**

#### **Daddara Jaataka**

Once the Bodhisatta was born among the Nagas in Daddarapabbata. He was called Mahadaddara, his father being Suradaddara and his brother Culladaddara. Culladaddara was passionate and cruel and teased the Naga maidens. The king wished to expel him, but he was saved by Mahadaddara. Finally, the king was so angry that he banished both to live in Benares for three years. There they were ill-treated by boys, but when Culladaddara tried to kill them, his brother urged him to practice patience. The Jataka was related in reference to a choleric monk who is identified with Culladaddara.

### **J 305**

#### **Siilaviima.msa Jaataka**

The Bodhisatta was once a brahmin, head of 500 students under a certain teacher. Wishing to test them, the teacher told them that he wished to give his daughter in marriage and asked them to steal ornaments and clothes for her without letting anyone know. This they all did except for the Bodhisatta who returned empty hand. He said, you accept nothing unless brought in secrecy - - but in wrong doing there is no secrecy. The teacher then explained his intention, and pleased with the Bodhisatta, gave him his daughter in marriage. The story was related late at night to a band of monks who went around discussing the pleasures of the senses. The Buddha asked Ananda to fetch them and preached to them. At the end of the sermon they became sotapannas. Sariputta is identified with the teacher.

### **J 306**

#### **Sujaata Jaataka**

The Bodhisatta was once chaplain to the king of Benares. One day, the king heard a fruiter's daughter Sujaata hawking sweets and falling in love with her voice he sent for her and made her queen. Some time later she saw the king eating sweets from a golden dish and asked him what those egg-shaped fruits were. The king was very angry but the Bodhisatta interceded on her behalf and she was pardoned. The story was told in reference to a quarrel between Mallika and Pasenadi which became famous under the name Sirivivaada or Sayanakalaha. Pasenadi ignored Mallika completely and the Buddha knowing this, went to the palace with 500 monks when the king invited them to a meal, and as the food was being served, the Buddha covered his bowl and asked for Mallikaa. She was sent for and the Buddha made peace between them. Mallika is identified with Sujaataa and Pasenadi with the king of Benares.

### **J 307**

#### **Palaasa Jaataka**

Once a poor brahmin paid great honor to a judas-tree (palasa) hoping thereby to get some benefit. One day, the resident tree sprite appeared before him in disguise and asked why he honored the tree. Pleased with his answer, the sprite revealed treasure which lay buried under the tree. The story was related to Ananda as he stood weeping leaning against the lintel when the Buddha was dying. The Buddha sent for him and told him not to grieve as his services to the Buddha would not be fruitless. Ananda is identified with the poor Brahmin

### **J 308**

#### **Javasaku.na Jaataka**

The Bodhisatta was once a woodpecker and coming across a lion with a bone stuck in his throat, he removed the bone, after having propped the lion's mouth open with a stick to prevent him biting off the woodpecker's head. Later, he saw the lion eating the carcass of a buffalo and asked for a boon. The lion refused, saying that it was already enough for him to have escaped death after putting his head into the lion's mouth. The lion was identified with Devadatta and the Jataka related in reference to his ingratitude.

### **J 309**

#### **Chavaka Jaataka | Chava Jaataka**

The Bodhisatta was once born as a candala. His wife, who had morning sickness, yearned to eat a mango, so the husband went by night to the royal garden to try to get one. However, day broke before he could escape and he remained perched in the tree. While he was there, the king came with his chaplain and, sitting on a high seat at the foot of the tree, learned the Dhamma from the chaplain, who occupied a lower seat. The Bodhisatta climbed down from the tree and pointed out to them their error. The king, being very pleased, made him ruler of the city by night and placed round his neck the garland of red flowers which he himself was wearing. This is the origin of the tradition for lords of the city to wear a wreath of red flowers. The Jataka was related in reference to the Chabbaggiya monks who preached the Dhamma to those who sat on a higher seat than themselves

### **J 310**

#### **Sayha Jaataka**

The Bodhisatta was once the son of the chaplain of Brahmadata, king of Benares. He was brought up with the king's son and they studied together in Takkasila, becoming great friends. When the prince succeeded to the throne, the Bodhisatta, not desiring to live a householder's life, became an ascetic and lived in the Himalayas. As time passed, the king began to think of him, and he sent his minister Sayha to fetch the ascetic, that he might become the royal chaplain. The Bodhisatta, however, turned down the offer, saying he had no need of such honor. The story was related in reference to a monk who, loving a woman, was discontented. The king is identified with Ananda and Sayha with Sariputta.

### **J 311**

## **Pucimanda Jaataka**

Once the Bodhisatta was a tree sprite in a nimba-tree in a cemetery. One day when a robber with stolen goods came in front of the tree, he drove the robber away, lest he should be discovered and impaled on a stake from the tree. When the king's officials came looking for the robber, they could therefore not find him and went away. Nearby was a bodhi-tree whose tree sprite was Sariputta. The story was related to Moggallana, who saw a man lurking near his cell, and, feeling suspicious, drove him away. Later, his suspicions were confirmed by the arrival of the king's men.

### **J 312**

## **Kassapamandiya Jaataka**

Once the Bodhisatta, on the death of his mother, gave away all the wealth in the house and, together with his father and younger brother, lived as an ascetic in the Himalayas. During the rains, the three returned to the populated area, but at the end of the rainy season they would return to their hermitage. The Bodhisatta went ahead in order to prepare the hermitage. The brother, finding the father's progress slow, tried to hurry him, but only succeeded in annoying the latter. The two quarreled, and thus were so late that the Bodhisatta had to go and look for them. On hearing what had happened, he told his father, who was called Kassapa, that the old must have patience with the young. The story was told in reference to a nobleman of Savatthi who became a monk, and on his mother's death, was joined by his father and younger brother. All three went to a village retreat to collect robes, and the past repeated itself. As a result, it was not until the next day that they could pay their respects to the Buddha, who, hearing what had happened, related the Jataka.

### **J 313**

## **Khantivaadi Jaataka**

The Bodhisatta was born as Kundaka, in a rich family of Kasi. After the death of his parents, he gave away his immense wealth in charity and became an ascetic in the Himalayas. Returning later to Kasi, he dwelt in the royal park, being attended by the commander in chief. One day, Kalabu, king of Benares, visited the park with his harem, and falling into a drunken sleep, left the women to their own devices. They met the ascetic and were listening to his teaching when the king woke. The king was angry and asked what the ascetic had been preaching about. When he heard that the sermon was on patience, he ordered that the ascetic's patience be tested. The king had the ascetic's arms and legs cut off -- but the ascetic still bore the king no malice. Defeated,

the angry king strode away and was immediately swallowed up by the earth into Aveci. The hermit died of his injuries with a blessing for the king on his lips. The Jataka was told in relation to a wrathful monk. Kalabu was Devadatta. The commander in chief was Sariputta.

### **J 314**

#### **Lohakumbhii Jaataka**

The Bodhisatta was once an ascetic of great power. The king of Benares heard the four sounds *ëduí, ësaí, ënaí* and *ësoí* uttered by four kings who were denizens of hell and was filled with fear. When he consulted his chaplain, he suggested a four-fold sacrifice. To avert needless loss of life, the Bodhisatta went to the royal park, and there with the help of the chaplain's chief disciple (who also did not favor the sacrifice) explained the meaning of the sounds he had heard and had the sacrificial animals released. The chaplain's disciple is identified with Sariputta. The Jataka was told in reference to Pasenadi, who one night heard four syllables uttered by four inhabitants of hell. These had once been nobles of Savatthi guilty of adultery. After death they were born in four iron cauldrons. After 60,000 years they had gradually come to the top of these cauldrons and had uttered these syllables in their attempt to proclaim their misery. The king, very frightened, consulted his priests, who ordered a sacrifice. However, Mallika intervened and sent the king to see the Buddha, who explained the matter and allayed the king's fears.

### **J 315**

#### **Ma.msa Jaataka**

The four sons of four rich merchants of Benares were once sitting at the crossroads, and, seeing a deer stalker hawking a venison cart, one of them proposed to get some flesh from him. The first went up to the man and said *ëHi! My Man! Give me some meat --* the hunter gave him some skin and bone. The second addressed the man as elder brother and was given a joint. The third cajoled him calling him father and received a savory piece of meat, while fourth (the Bodhisatta) addressed him as friend and was given the whole of the rest of the deer, and the meat was conveyed to his house in the man's cart. The story was related in reference to Sariputta. Some monks of Jetavana, having taken oil as a purgative, wished for some dainty food. They sent their attendants to beg in the cook's quarters, but these had to come back empty handed. Sariputta met them, and, having heard their story, returned with them to the same street. The people gave him a full measure of dainty fare, which was distributed amongst the sick monks. Sariputta is identified with the hunter of the story.

### **J 316**

**Sasapa.n.dita Jaataka | Sasa Jaataka | Jayaddisa Jaataka**

The Bodhisatta was once born as a hare. He lived with three friends: a monkey, a jackal and an otter. The three lived in great friendship and the hare was their guide in spiritual matters. One day, the hare, observing the approach of the full moon, told his friends that the next day would be an observance day and that they must collect food and give it to any beggar who should approach them. The animals all went out very early in the morning. The otter found some fish buried in the sand, the jackal a dead lizard, some meat and a pot of curds and the monkey some fruits. Each finding that nobody came to claim the food, took them to their own dwelling. The hare had only kusa-grass, which he could not offer to anyone. He therefore decided to give his own body and because of his brave decision, Sakka's throne was heated. Disguised as a brahmin, he came to test the hare. He went first to the other animals in turn and they all offered him what they had. He then approached the hare, whom he asked for food. The hare asked him to collect faggots from the wood and make a fire. Then, telling the brahmin that he would give him his own body, without the necessity for the brahmin to kill him, he shook out the insects from his fur then jumped into the fire with no more fear than if it had been a lotus bed. By the power of Sakka, the flames of the fire were cool and Sakka revealed his identity. Then, so that the hare's nobility might be known to all the world, he took some essence of the Himalayas and painted the form of a hare in the moon to remain there for the whole of this kappa. The Jataka was related in the course of giving a blessing to a landowner of Savatthi who had entertained the Buddha and his monks for seven days. Ananda is identified with the otter, Moggallana with the jackal and Sariputta with the monkey. Also contained in Cyp.i.10 and Jatakamala No.6. The Jataka exemplifies the perfection of giving.

### **J 317**

**Matarodana Jaataka**

The Bodhisatta was born in a family of eighty crores. When his parents died, his brother managed the estate. Some time later his brother also died, but the Bodhisatta shed no tears. His relations and friends called him heartless, but he convinced them that he did not weep because he knew that all things are transient. The story was related to a landowner of Savatthi who gave himself up to despair on the death of his brother. The Buddha visited him and preached to him and the man became a sotapanna.

### **J 318**

#### **Ka.naviira Jaataka | Ka.navera Jaataka**

Once the Bodhisatta was born as a robber in the village of Kasi and became notorious for his banditry. When the people complained of him to the king, the latter had him arrested by the governor of the province and condemned to death. While being led to his execution with a wreath of red kanavera flowers on his head, he was seen by Sama, the chief courtesan of the city, and she immediately fell in love with him for his comely and striking appearance. Sama, sending word to the governor, that the robber was her brother, persuaded him, by means of a bribe of 1,000 pieces to set him free and send him to her for a while. Then, using all her guile, she substituted for the robber, a youth who was enamored of her and who had happened to visit her that day. This youth was killed in the place of the robber, who was brought to Sama, and she showered on him all her favors. Fearing that when Sama grew tired of him she might betray him, the robber went with her one day to the park, and on the pretence of embracing her, squeezed her until she swooned and then taking all her ornaments, escaped. Sama imagined him to have run away for fear he had killed her. She tried to re-establish contact with him by all means, but he refused to return, sending word that he doubted her constancy. In despair, Sama returned to her former means of livelihood.

### **J 319**

#### **Tittira Jaataka**

Once the Bodhisatta was a brahmin ascetic and Rahula a decoy partridge used by a village fowler. When the partridge uttered a cry, other partridges would flock to him and they were killed by the fowler. The partridge was filled with remorse, fearing that he was doing wrong. One day he met the Bodhisatta who set his doubts to rest. The story was told in reference to Rahula's readiness to profit from instruction. It was related by Moggaliputta-Tissa to Asoka, to prove to him that an action becomes a crime only when performed with bad intention.

### **J 320**

#### **Succaja Jaataka**

The Bodhisatta was once minister to the king of Benares and the king, fearing his son the viceroy, gave orders that he should live outside the city. The viceroy therefore left the city with his wife and lived in a hut in a frontier village. When he discovered, by observing the stars, that the king was dead, he returned with his wife to take the throne. On the way they passed a mountain and his wife asked if this mountain were of pure gold, would you

give me some of it? Not an atom he replied, and she was deeply hurt. She became queen, but was shown no respect or honor by the king. The Bodhisatta, noticing this, questioned her and made her promise to repeat her story in the king's presence. This she did, and the king, realizing her affection for him, bestowed all honor on her. The story was told to a landowner of Savatthi who went with his wife to collect a debt. They received a cart in settlement of a debt and leaving it with friends, were on their way home when they saw a mountain and had a conversation identical with the above. Arriving at Savatthi, they went to Jetavana, and when the Buddha asked the wife if she was happy, she told him what had happened. The Buddha then related the Jataka of the king and queen who were the landowner and his wife. At the end of the story they became sotapannas

### **J 321**

#### **Ku.tiduousaka Jaataka**

A singila bird, seeing a monkey shivering in the rain, suggested to him that he should build a nest. The monkey, in envy, destroyed the bird's nest. The story was told in reference to a novice ulunkasaddaka, who had burned down Kassapa's kuti in a forest near Rajagaha. At that time, Kassapa had two novices, one who was a helpful attendant, the other ill-behaved. Whatever the good novice did, the bad novice would take for credit himself. One day, in exasperation, the good novice heated water for Kassapa's bath and then hid it in a back room, leaving only a little in the boiler. When the other novice saw the steam rising, he informed Kassapa that the water was ready. When asked where all the water had gone, the bad novice dipped a ladle in the boiler and it rattled against the bottom (thenceforth he was nicknamed *ëulunkasaddakaï* -- lit. rattle-ladle). Being found fault with on this and other occasions, he bore Kassapa a grudge, and one day, having set fire to the elder's kuti, he ran away. Later he was born as a hungry ghost and subsequently in Aveci. This incident was reported to the Buddha by monks who came from Rajagaha. The monkey in the Jataka is identified with the bad novice.

### **J 322**

#### **Daddhabha Jaataka | Daddhabhaaya Jaataka**

Once a timid hare lying at the foot of a vilva tree heard a vilva fruit fall on a palm-leaf, and imagining that the world was collapsing, started to run. Other animals, alarmed by the sight, ran also until all the beasts of the forest were in headlong flight. The Bodhisatta, born as a lion, heard their story and calmed their fears. The Jataka is related in reference to a question asked of the Buddha by some monks, as to various austerities practiced by ascetics

### **J 323**

#### **Brahmadatta Jaataka**

Once, the Bodhisatta, after studying at Takkasila, became an ascetic in the Himalayas, visited uttarapañcala and resided in the garden of the Pañcala king. The king saw him begging for alms and invited him into the palace and, having shown him great honor, asked him to stay in the park. When the time came for the Bodhisatta to leave for the Himalayas, he wished for a pair of single-soled shoes and a leaf parasol. However, for twelve years he could not summon up enough courage to ask the king for these things. He could only get as far as telling the king he had a favor to ask, and then his heart failed him, for, he said to himself, it made a man weep to have to ask and it made a man weep to have to refuse. In the end the king noticed his discomfiture and offered him all his possessions -- the ascetic, however, would take only the shoes and the parasol, and with these, he left for the Himalayas. The king is identified with Ananda.

### **J 324**

#### **Cammasaa.taka Jaataka**

Once a religious mendicant clad in a leather garment, saw a ram backing up before him, and imagining that the animal was showing him respect, uttered its praises. The Bodhisatta, who was a merchant, hearing this, warned the ascetic that the ram was only preparing to attack him -- and even as he was speaking, the animal charged the mendicant and knocked him to the ground. The Jataka was related in reference to a monk of Savatthi, to whom a similar thing happened while he was wearing a leather jerkin.

### **J 325**

#### **Godha Jaataka**

The Bodhisatta was once born as a lizard and paid homage to a wicked ascetic living near the anthill where he dwelled. One day the villagers brought a dish of lizard's flesh to the ascetic. Being enamored by its flavor, he planned to kill the Bodhisatta, that he might taste such flesh again. The Bodhisatta discovered the ascetic's intention and threatened to expose the ascetic's hypocrisy unless the ascetic left the hermitage. The Jataka was related in reference to a monk who was a cheat and a rogue. See also the Kuhakabrahmana Vatthu (Dh.A.iv.154ff.)

### **J 326**

#### **Kakkaaru Jaataka**

Once a great festival was held in Benares, attended by both humans and non-humans. Among the latter were four gods from Tavatimsa, wearing wreaths of kakkaru flowers, the fragrance of which filled the town. When men wondered at the fragrance, the gods made themselves visible. Men asked for the flowers, but the gods explained that they could only be worn by those possessed of certain virtues. The king's chaplain, hoping to deceive the gods, claimed possession of those virtues. The wreath was put on his head, and the gods disappeared. The chaplain was seized with great pain in his head, but on trying to remove the wreath, he found it impossible to do so. When he had suffered for seven days, the king, hoping to save his life, held another similar festival at which the gods were again present. The chaplain confessed guilt and obtained relief. The story was told in reference to the vomiting of blood by Devadatta when his disciples left him.

### **J 327**

#### **Kaakaati Jaataka | Kaakaatii Jaataka**

Kakati was the chief queen of the King of Benares (the Bodhisatta). A certain garuda king came disguised as a man and played dice with the king. Having fallen in love with Kakati, the garuda carried her off to his abode on the Simbali Lake and there lived with her. The king missed the queen and sent his physician Natakavera to look for her. The physician hid himself in the garuda's plumage and thus reached the palace where Kakati was. There he enjoyed her favor and returned to Benares in the garuda's wing. While the garuda and the king were playing dice, Natakavera sang a song telling of his experiences with Kakati. The garuda, realizing what had happened, brought Kakati back to Benares. The Jataka was told to a monk who was discontented on account of a woman. The monk is identified with Natakavera. See also [Sussondi Jaataka \(J.360\)](#).

### **J 328**

#### **Ananusociya Jaataka**

The Bodhisatta was born as a rich brahmin in Benares. After his education at Takkasila, his parents wished him to marry. After much persuasion he agreed to do so, if they could find a woman like a golden image which he would make. Emissaries were sent to look for such a girl and sixteen year old Samillabhasini of Kasi answered the description. She did not want to marry

either but was persuaded by her parents. When married, the couple lived in celibacy until the death of both sets of parents, upon which they distributed their immense wealth and became ascetics. Samillabhasini died of dysentery caused by unsatisfactory meals. The Bodhisatta returning from his alms-round found her dead but surprised onlookers by continuing to eat his meal unmoved. When asked he explained that he did not grieve because that which is liable to dissolution has dissolved. The story was related in reference to a landowner who, when his wife died, gave himself up to despair. When the landowner heard the Jataka, he attained sotapatiphala

### **J 329**

#### **Kaa.labaahu Jaataka**

Once the Bodhisatta was a parrot named Radha and his brother was Potthapada. They were captured by a fowler and brought to the court of Dhana~njaya, king of Benares, where they were paid great attention. Later, a monkey, Kalabahu was added to the collection, and the people of the palace lost interest in the parrots, much to the annoyance of Potthapada. Soon, however, the children became frightened of the monkey's tricks and he was sent away, just as Radha had prophesied to his brother. Ananda was Potthapada and Devadatta was Kalabahu. The story was told in reference to Devadatta's attempt to have Nalagiri to kill the Buddha.

### **J 330**

#### **Siilaviima.msa Jaataka**

The Bodhisatta was once chaplain to the king of Benares, later becoming an ascetic. One day he saw a hawk, attacked by other birds, drop a piece of meat he had stolen. On another day he saw a slave girl, Pingala, stood up by her lover. On a third occasion he saw a hermit meditating. Drawing a moral from these incidents, he lived the hermit life and was reborn in the Brahma-world. The Jataka was told in reference to a brahmin who was ever proving his virtue.

### **J331**

#### **Kokaalika Jaataka**

King Brahmadata was very talkative, and his minister, the Bodhisatta, sought an opportunity of admonishing him. The opportunity occurred when they were watching a crow's nest in which a cuckoo had laid an egg. The crow watched over it and fed the young cuckoo after it had hatched. One day the

cuckoo cried before it was grown up and the crow killed it and disposed of the body. The king inquired of the Bodhisatta the reason for this -- and he explained that the garrulous talk of those who talk out of turn will lead them to a similar fate -- The king was thus cured of his bad habit. The Jataka was told in reference to Kokalika who is identified with the young cuckoo.

### **J 332**

#### **Rathala.t.thi Jaataka**

While on his way down a narrow road to his village estate, the chaplain of the king of Benares found his way blocked by a caravan, and becoming impatient, threw his goad at the driver of the caravans leading cart. The goad, however, struck the yoke of his own chariot, and rebounding, hit him on the forehead where a lump appeared. He turned back in a rage and complained to the king who, without any enquiry, confiscated the property of the caravan owner. The Bodhisatta, however, who was the king's chief judge, had the order reversed. The story was told in reference to the chaplain of the king of Kosala who was guilty of a similar offence, but in this case, the king had the case examined by his judges and the chaplain was proclaimed guilty.

### **J 333**

#### **Godha Jaataka**

A prince and his wife, returning after a long journey, were greatly distressed by hunger, and some hunters, seeing them, gave them a roasted lizard. The wife carried it in her hand, hanging it from a creeper. Arriving at a lake, they sat down at the foot of a tree, and while the wife was away, fetching water, the prince ate the whole of the lizard. When the wife came back, he told her that the lizard had run away, leaving only the tail in his hand. Later the prince became king, but his wife, although appointed queen consort, received no real honor. The Bodhisatta, who was the king's minister, wishing to see justice done to the queen, contrived that the king should be reminded of his ingratitude, by allusion being made to the incident of the roast lizard. The king thereupon realized his neglect of his dutiful wife, and conferred supreme power upon her. The story was told in reference to a couple who had been given a roast lizard, when returning from a journey undertaken to collect debts. The husband had eaten the whole lizard while the wife was away. She had said nothing and drank some water to appease her hunger, but when they visited the Buddha, and he asked her if her husband were good and affectionate, she replied in the negative. The Buddha then told her the story of the past.

### **J 334**

#### **Raajovaada Jaataka**

Once the king of Benares, wishing to discover if he ruled justly, traveled about in disguise, and, in the course of his wanderings, came to the Himalayas, where the Bodhisatta lived as an ascetic. The ascetic gave him ripe figs, and, when asked why they were so sweet, explained that the king of the country was evidently a just ruler. The king returned to his kingdom and ruled unjustly for a while -- returning again to the hermitage, he found that the figs had become bitter. The story was related to Pasenadi in order to show the importance of a king ruling wisely and justly. Ananda is identified with the king of the Jataka. See also [Mahakapi Jataka \(J.407\)](#).

### **J 335**

#### **Jambuka Jaataka**

A jackal, seeing a lion, expressed his wish to be his servant. The lion agreed and provided him with food. On growing strong, the jackal offered to kill an elephant, and in spite of the lion's warnings, was trampled to death. The lion was the Bodhisatta and the jackal Devadatta. The story was related in reference to Devadatta's attempt to imitate the Buddha.

### **J 336**

#### **Brahaachatta Jaataka**

Once Brahmadata, king of Benares, captured Kosala with its king, and brought back all its treasures to Benares, where he buried them in iron pots in the royal park. Chatta, the Kosala king's son, escaped and became an ascetic near Takasila with a following of five-hundred. Later he came with his followers to Benares, won the heart of the king by his demeanor, and lived in the royal park. There, by means of a spell, he discovered the buried treasure, and taking his followers into his confidence, took the treasure to Savatthi and made the city impregnable. When Brahmadata discovered his loss and its results, he was disconsolate, but was comforted by his minister who was the Bodhisatta, and who pointed out that Chatta had but taken what belonged to him. The story was told in reference to a knavish monk, identified with Chatta.

### **J 337**

#### **Pii.tha Jaataka**

The Bodhisatta was once an ascetic in the Himalayas. One day, having gone to Benares for salt and vinegar, he entered the city for alms and went to the house of a merchant with a reputation for piety. However, the merchant was away at the court and, as the ascetic saw no-one at home, he turned and went away. On the way, he was met by the merchant, who apologized for his absence and invited him to return to his house. The story was told to a monk, who on joining the Order, inquired who looked after the monks. On being told that Anathapindika and Visakha did so, he went to their houses very early the next day. It was so early that no one attended to him. When he returned later it was too late and all the food had gone. Thereupon, he started abusing the two families

### **J 338**

#### **Thusa Jaataka**

Once the Bodhisatta was a teacher in Takkasila and the heir to the throne of Benares was his student. Foreseeing danger to the prince from his son, he taught the prince four stanzas to be repeated when his son reached the age of sixteen, at the time of the evening meal, at the time of the great levee, while ascending the palace roof and in the royal chamber respectively. The prince, in due course became king, and, as had been foreseen by his teacher, he was conspired against by his son, but saved his life by repeating the stanzas. The son was cast into prison and set free only after the king's death. The story was related in reference to Bimbisara's great love of Ajatasattu in spite of the soothsayer's warning that the latter would kill him

### **J 339**

#### **Baaveru Jaataka | Baaverura.t.tha Jaataka**

Once some merchants sailed from Benares to Baveru with a crow on board to help them in finding land. There were no birds in Baveru, and the people, marveling at the sight, bought the bird, after much bargaining, for one-hundred pieces and paid it great honor. On another voyage, the same merchants brought a peacock (the Bodhisatta) with them, and the bird, with much reluctance on the part of the merchants, was sold for 1,000 pieces. With the arrival of the peacock, the crow was forgotten and flew away to a refuse heap. The story was told in reference to the fact that from the time the Buddha appeared in the world, the heretics lost all their glory

### **J 340**

#### **Visayha Jaataka**

The Bodhisatta was once born as Visayha, a banker of Benares, and gave alms daily to 600,000 persons in six parts of the city. Sakka's throne was heated by his great generosity, and feeling nervous for his own safety, contrived that Visayha's possessions should all disappear. Quite undaunted, Visayha became a grass-cutter and for six days gave alms from the money so earned, he and his wife fasting. On the seventh day, he fainted from lack of nourishment, and Sakka, appearing before him, suggested that he should be moderate in his generosity. Visayha rejected the suggestion as unworthy and declared that his aim was Buddhahood. Thereupon Sakka praised him and made him prosperous. The Jataka was related to Anathapindika as mentioned in the [Khadirangara Jataka \(J.040\)](#). Visayha's wife is identified with Rahulamata. See also Jatakamala No.5 where the banker is called Avisayha.

### **J 341**

#### **Ku.n.dali Jaataka**

A king of Benares was very handsome. Each day he received one thousand boxes of perfume for his use and his food was cooked with scented wood. His wife, Kinnara was very beautiful and his chaplain was Pa~ncalacanda. One day Kinnara looking out (of the window) saw a loathsome cripple in the shade of a jambu tree near her window and fell in love with the man. Thereafter, she would wait nightly for the king to fall asleep and would then nightly visit the cripple, taking him dainty foods and having her pleasure with him. One day, the king, returning from a procession, saw the misshapen creature, and asked the chaplain if such a man could ever win the love of a woman. The cripple, hearing the question, proudly boasted of his conquest of the queen's heart. At the chaplain's suggestion, the king watched the queen's movements the same night. He saw the cripple abuse and strike her for arriving late. The blow fell on her ear, breaking her earring, which the king picked up. The next day, the king ordered the queen to appear before him in all her jewelry and having proved that he knew of her infidelity, handed her over to the chaplain for execution. Pa~ncalacanda, pitying the woman, begged that she should be pardoned, because he claimed that infidelity was an instinct common to all women (woman can not be owned any more than a well from which anyone can drink) To prove his contention, Pa~ncalacanda and the king traveled throughout the Jambudipa in disguise, testing the virtue of various women. Convinced that all women were alike, the king spared Kinnara's life, but drove her out of the palace, together with the cripple and had the jambu tree cut down. The story was related by the bird Kunala to his friend Punnamukha, testifying the unfaithfulness of women. Kunala is identified with Pa~ncalacanda.

### **J 342**

#### **Vaanara Jaataka**

The Bodhisatta was once a young monkey living on a river bank. A female crocodile longed to eat his heart and her husband persuaded the monkey to go for a ride on his back in search of wild fruits. In midstream he began to sink and revealed his purpose. The monkey, undaunted, said that monkeys did not keep their hearts in their bodies for fear of their being torn to pieces on the trees, but that they hung them on trees, and pointing to a ripe fig tree, showed the crocodile what he said was his heart. The crocodile took him to the tree and the monkey jumped ashore and laughed at him. The story was told in reference to Devadatta's attempt to kill the Buddha. see also [Sumsumara Jataka \(J.208\)](#).

### **J 343**

#### **Kuntani Jaataka | Kuntinii Jaataka**

In the court of the king of Benares, there was a heron that carried messages. Once, when she was away, the boys of the palace killed her two young ones. In revenge, she persuaded a tiger to eat the boys and told the king what she had done. She then flew away to the Himalayas because, she said, there could be no friendship between the wrong-doer and the wronged. The story was told in reference to the Kosala king who acted in a similar way.

### **J 344**

#### **Amba Jaataka | Ambacora Jaataka**

The story of a wicked ascetic who built himself a hut on a river bank near Benares under a mango tree. He ate the ripe mangoes as they fell. In order to warn him, Sakka made it appear as if the orchard had been plundered by thieves. Returning from his alms-round, and seeing what had happened, the ascetic charged the four daughters of a merchant with having stolen the mangoes. They denied the charge and swore dreadful oaths to support their statement. Thereupon he let them go. The story was told about an elder who had entered the Order in his old age and who, instead of practicing his duties, looked after mangoes. Thieves stole his mangoes and he charged four innocent merchant daughters who happened to be visiting the orchard with the theft. They swore oaths to prove they were not guilty and were released.

### **J 345**

#### **Gajakumbha Jaataka**

The Bodhisatta was once a minister of the king of Benares. Noticing that the king was slothful, the Bodhisatta took a tortoise as an object lesson, showing him how the indolent came to misery. The Jataka was related in reference to a monk who was slothful regarding his duties.

### **J 346**

#### **Kesava Jaataka | Kesava Jaataka**

The ascetic Kesava lived in the Himavanta forest with five-hundred pupils. The Bodhisatta, having been born as Kappa, a brahmin of Kasi, joined him and became his senior pupil. When the ascetics went to Benares for salt and vinegar, the king lodged them in his park and fed them. When the ascetics returned to the Himavanta forest, the king persuaded Kesava to stay behind. Kesava fell ill of loneliness and the five royal physicians could not cure him. At his own request, he was taken to the Himavanta by the king's minister Narada, and there, on seeing again his familiar haunts and his pupil Kappa, he immediately recovered in spite of the fact that his medicine comprised only the broth of wild rice. The king of the Jataka was Ananda, Narada was Sariputta and Kesava was Baka Brahma. The story was related to Pasenadi. Having discovered that Anathapindika daily fed five hundred monks in his house, the king gave orders that the same should be done in his palace. One day he discovered that the monks would take the food from his palace, but preferred to eat the food served to them by familiar supporters elsewhere. When the king reported this to the Buddha, the Buddha explained that the best food was that which was given in love.

### **J 347**

#### **Ayaku.ta Jaataka**

The Bodhisatta was once the king of Benares. At that time the people were in the habit of sacrificing animals to the gods in order to win their favor. The Bodhisatta proclaimed that no living being should be slain. Being enraged by the loss of their food, the yakkas sent a representative to murder the Bodhisatta -- whereupon Sakka's throne grew hot and learning the cause, he came to protect the Bodhisatta from the yakka. The Bodhisatta saw the yakka standing over him, ready to strike but powerless, and learned later to his great encouragement that Sakka had been there to protect him. The reason for the telling of the story is given in the [Mahaakana Jataka \(J.469\)](#).

### **J 348**

#### **Ara~n~na Jaataka**

The Bodhisatta was once born in a brahmin family. He learned all the arts in Takkasila, but when his wife died, he went with his son to be an ascetic in the Himalayas. One day a girl came to the hermitage, fleeing from brigands and corrupted the virtue of the youth. But, when she tried to induce him to go away with her, he wished to consult his father. The father warned him against leaving the hermitage and taught him the way to mystic meditation. The reason for telling the story is given in the [Cullanaradakassapa Jataka \(J.477\)](#).

### **J 349**

**Sandhibheda Jaataka | Sa''nghanheda Jaataka**

The Bodhisatta was once king of Benares. One day a cowherd inadvertently left behind a cow that was in calf and a friendship sprang up between her and a lioness. The cow bore a calf and the lioness a cub and these two young ones became playmates. A forester seeing them together, reported the matter to the king, who wished to be informed if a third animal should appear on the scene. A jackal, seeing the calf and the cub, and hoping for food, became friendly with them and soon managed to make them quarrel. The king was informed of this, but he intervened too late to save the lives of the calf and cub. The story was related to the Chabbaggiya as a warning against divisive speech.

### **J 350**

**Devataapa~nha Jaataka**

The following questions were asked of King Vedeha by the guardian angel living in his parasol because she wished to restore Mahosadha to the king's favor:

**O! King! If someone was to execute others with their arms and legs, but that person used their arms to execute someone else's mouth and became endearing as a result -- who could that person be?**

**O! King! If someone was to insult others as they wished, but wished those others to come to no harm, and became endearing as a result, who could that person be?**

**O! King! If someone was to make false claims to ownership and to object rudely and become popular because of this, who could that person be?**

**O! King! If someone was to steal away food, drink, clothes and property but was to come to be loved by his victim, who could that person be?**

**Vedeha enquired of all his wise men, but they could give him no solution to the riddle and he was compelled to send for Mahosadha. This Jaataka is a subsection of the [Ummagga Jaataka | Mahosadha Jaataka \(J.546\)](#).**

### **J 351**

#### **Ma.niku.n.dala Jaataka**

**The Bodhisatta was born as the king of Benares and discovering that one of his ministers had intrigued in his harem, expelled him from his kingdom. The minister took up service under the king of Kosala, and, as a result of his conspiracy, the Bodhisatta was taken captive and cast into prison. For the rest of the story see the [Ekaraja Jataka \(J.303\)](#). The story was related in reference to a councilor of Pasenadi who was guilty of misconduct in the harem.**

### **J 352**

#### **Sujaata Jaataka**

**The Bodhisatta was once a landowner of Benares named Sujaata. When his grandfather died, his father gave himself up to despair and, having erected a mound over the dead man's bones, spent all his time offering flowers there. Wishing to cure him, Sujaata feigned madness and, seeing a dead ox outside the city, put grass and water near it and kept on trying to make it eat and drink. News of this was carried to his father, who hurried to the spot. In the course of their conversation, Sujaata convinced his father of his folly. The Jataka was told to a lay-follower of the Buddha who, after his father's death, gave himself up to grief. The Buddha visited him and told him this story.**

### **J 353**

#### **Dhonasaakha Jaataka**

**Once a prince of Benares named Brahmadata, learned the arts from the Bodhisatta, then a teacher at Takkasila. The teacher, Parasariya, having observed his character, warned him against any harshness and counseled him to be gentle. In due course, Brahmadata became king, and on the advice of his chaplain Pingiya, went out at the head of a large army and captured 1,000 kings alive. He could not, however, capture Takkasila, so Pingiya suggested a sacrifice be offered -- the kings should be blinded and their blood allowed**

flowing round the ramparts. The sacrifice was performed, but when Brahmadata went to bathe, a yakkha tore out his right eye and, as he lay down, a sharp-pointed bone dropped by a vulture, blinded his left eye. He died in agony and was born in hell. The story was related in reference to Bodhirajakumara who blinded Kokanada, the architect of his palace, lest he should build another as grand. Bodhi is identified with Brahmadata and Devadata with Pingiya

### **J 354**

#### **Uruga Jaataka**

When the Buddha was still pursuing Perfections as the Bodhisatta, he was born as a Brahmin farmer. He told of how he trained himself to avoid sorrow in life drawing on the experience of previous lifetimes. At that time he still had a family. He had a harmonious family life. He had a young son and a young daughter. Later, his household expanded with the addition of a son in law and a servant. One day he was ploughing the field and his son was weeding and burning the weeds. There was a lot of smoke some of which went into the burrow of a snake. The snake could not breathe so it came out of its burrow and bit the son. By the time the father realized, his son was already dead from the poison. Normally a father would cry at the death of his son, but for the Bodhisatta, he saw that there was nothing more he could help with, so he continued to plough the field. A neighbor passed the Bodhisatta on the way to the homestead and the Bodhisatta told him to give the message to his wife that she should only send one serving of food for the packed lunch that day. When those at home guessed what had happened, all of them came rushing to the field and saw the son dead. However, like the Bodhisatta, the mother, sister, wife and servant did not cry, but helped to cremate the son. As they were cremating the corpse, an old Brahmin with a radiant complexion appeared from nowhere and asked: Whose body is this you are cremating?

My son replied the Bodhisatta.

Normally a father must cry at the death of his son ó or at least his mother or sister or wife or servant must cry.

We have reasons for not crying, explained the Bodhisatta and he continued, because when the life of someone's body is expended it is like a snake which must slough off an old skin. I see my son as no more than a snake shedding its skin. Therefore I have no sorrow. My son will have another life ahead of him ó if he has been good he will have a good birth. If he has done evil he will have a fortunate birth. Even if I were to cry, it would make no difference to my son's destination. The father was not crying because he didn't love his son,

but because he could love him but also let go.

The mother did not cry either. She said, when my son was born, no-one invited him to come. When he left us, he didn't say farewell. He has gone the way that he came. When this is the reality, what is the point of crying over spilt milk. Even if I were to cry, my son would have no way of knowing ó because he has already gone elsewhere.

The little sister didn't cry. She said, if I were to cry it would just spoil my looks. It would just make me ill so they would have to waste time looking for a doctor. It would just make me emaciated for no good reason. It would just increase the worries of the rest of the family ó so why cry? No-one is going to be any happier as the result of my crying. Even though we have come together for this cremation, it doesn't make any difference to the feelings of the deceased.

The wife said, there is no more use crying than there is use in a child crying for the moon that has set on the horizon. Even though we have come together for this cremation, it doesn't make any difference to the feelings of the deceased because he has already gone wherever he must go.

The servant said, You cannot pick up the pieces of a broken pot and make it what it used to be. In the same way, it is no more use crying over a dead body ó do we think it would bring them back to life again? He has already gone wherever he must go.

Even the servant had a metaphor and an explanation for her lack of sorrow ó so how could they train themselves to think like this? It turned out that wherever the brahmin farmer went, he would teach his wife and children and even his servant, You should make the recollection of death habitual. You have to think of death habitually because death is for sure. Life is not certain. Our aggregates are not permanent and they are of a nature to decay. Therefore you should never be reckless towards the accumulation of merit both by day and night. Make recollection of death your habit.

It turned out that on that occasion, the old man who had come to ask them the questions was Indra, the king of heaven in disguise. The story was told in relation to a landowner of Savatthi who, when his son died, gave himself up to despair. The Buddha visited him and consoled him.

## **J 355**

### **Ghata Jaataka | Va'nka Jaataka**

The Bodhisatta was born as Ghatakumara, king of Benares. One of his ministers misconduct himself in the royal harem and the Bodhisatta, catching him in the act, banished him. The minister took service with Vanka, king of Savatthi and persuaded him to attack Benares. The Bodhisatta was captured and thrown into prison, where he attained the first jhana. Vanka was seized by a burning sensation and he ordered the release of the Bodhisatta and the

restoration of the kingdom. The story was related in reference to a minister of the Kosala king. He had been the king's favorite, but then, influence by slanderers, the king cast him into prison, where he entered the first path. When he was released, he visited the Buddha, who told him the Jataka story. Ananda is identified with King Vanka of the Jataka

### **J356**

**Kaara.n.diya Jaataka | Kaarandiya Jaataka**

Once the Bodhisatta was born as a brahmin youth named Karandiya in Benares. He became the chief pupil of a world-famed teacher in Takkasila, who was in the habit of preaching the moral law to whomever he met regardless of their readiness to receive it. One day the teacher Karandiya sent and his fellows to accept some cakes offered by some benefactors and to return with the teacher's share. On the way back, Karandiya saw a cave and started throwing stones into it. Told of this by the other boys, the teacher questioned Karandiya who replied that it was no less stupid to level off (the mouth of a cave) by filling it with stones than it would be to make the whole of the world equally moral. The teacher understood and accepted the lesson. The story was told in reference to Sariputta who preached to all, including hunters and fishermen. They listened to him with respect, but failed to follow his teaching. When criticized by his fellows, Sariputta was offended, and the matter came to the Buddha, who revealed Sariputta as the teacher of old.

### **J357**

**La.tukika Jaataka**

A quail once laid her eggs in the feeding ground of the elephants. When the young ones were hatched, the Bodhisatta, leader of the elephants, passed along that way with the herd, and, at the request of the mother quail, carefully avoided the young ones. A rogue elephant, who came later, however, though warned in the same way, trod on the nest and fouled it. The quail swore revenge and got a crow to put out the elephant's eyes and a fly to lay maggots in them. When in great pain, the elephant sought water, she persuaded a frog to croak on a mountaintop and thus led the elephant to fall over a precipice to his death. The story was told in reference to Devadatta who is identified with the rogue elephant. In the accounts of the quarrel between the Sakyans and the Koliyans, this Jataka is said to have been one of those preached by the Buddha, showing that even a weak animal such as a quail could cause the death of an elephant.

### **J 358**

## **Culladhammapaala Jaataka**

Once the Bodhisatta was born as Dhammapala, son of Mahapatapa, king of Benares and his queen Candaa. One day Candaa was playing with her seven-month old baby with whom she was so engrossed that, when the king entered the room, she omitted to rise. This roused the king's jealousy and he sent for the executioner, having the babyish hands, feet and head cut off and his body encircled with sword-cuts as though with a garland. He paid no heed to Candaa's lamentations, and she fell down dead of a broken heart. Flames arose from Aveci and wrapping Mahapatapa about, as with a woollen garment, plunged him into the lowest hell. The Jataka was told in reference to Devadatta's attempts to kill the Buddha.

### **J 359**

#### **Suva.n.namiga Jaataka**

The Bodhisatta was once a golden stag who lived happily with a beautiful doe. The stag was leader of eight myriads of deer. One day a hunter set a snare and the Bodhisatta's foot got entangled therein. He gave a succession of warning cries and the herd fled. The doe, however, came up to him and encouraged him to try to break the noose. However, all his efforts were in vain, and when the hunter approached, the doe went up to him and asked to be allowed to die in her mate's place. The hunter was so touched that he set them both free and the stag gave him a magic jewel which he had found on the feeding ground. The Jataka was told in reference to a girl of Savatthi who belonged to a family devoted to the two chief disciples. She married an unbeliever but was allowed to practice her own religion unmolested. She finally persuaded her husband to hear a sermon by Sariputta and both husband and wife became sotapannas. Later they joined the Order and became arahants. Channa (the husband) is identified with the hunter while the woman was the doe.

### **J 360**

#### **Sussondii Jaataka**

Tamba was king of Benares and his wife was the beautiful Sussondii. The Bodhisatta was a young garuda who lived in Nagadipa and used to go in disguise to play dice with King Tamba. The queen heard of his beauty and going to see him, they fell in love with one another. The garuda, by his power, whipped up a storm which covered the city in darkness, by cover of which he eloped with Sussondii. The king was filled with grief, not knowing what had

happened to his queen, as the garuda continued to play dice with him. Tamba therefore sent Sagga, a minstrel, to search for her. In the course of his wanderings, Sagga came to Bhaarukaccha and took a ship to Suvannabhumi. In the middle of the ocean, the sailors asked Sagga to play for them, but Sagga said his music would excite the big fish and trouble would ensue. The sailors insisted, however, and the maddened fish and sea-monsters broke the ship in two. Sagga lay on a plank and floated to Nagadipa. There he saw and was recognized by Sussondii. Sussondii took him home, and keeping him hidden from the garuda, enjoyed herself with him when the garuda was away playing dice. Six weeks later a ship, with merchants from Benares, touched at Nagadipa and Sagga returned home. He found Tamba playing dice with the garuda and recounted his adventures in a song. The garuda heard the song and understood the references. Filled with remorse that he had not been able to keep his wife, he brought her back to Tamba. The story is related in reference to a love-sick monk. Ananda is identified with Tamba.

### **J 361**

#### **Va.n.naaroha Jaataka**

Once a lion, Sudatha and a tiger, Subahu who lived in a forest became friends. A jackal who lived on their leavings wished to make them quarrel and told each that the other spoke ill of him. The lion and tiger discovered his plot and he had to flee. The story was told in reference to a man who lived on the broken food of Sariputta and Moggallana and tried to set them against one another. The attempt failed and the man was driven away. He is identified with the jackal. See also [Sandhibheda Jataka \(J.349\)](#).

### **J 362**

#### **Siilaviima.msa Jaataka**

The Bodhisatta was once chaplain to the king of Benares. He was both learned and good, but wishing to test which quality brought him greater honor, he started stealing money from the treasurer. On the third occasion he was arrested and led before the king. He then explained his behavior to the king and having discovered that virtue was more highly esteemed than learning, he became an ascetic with the king's leave. The story was told in reference to a brahmin of Savatthi who carried out the same test.

### **J 363**

#### **Hiri Jaataka**

A merchant is befriended by a colleague in another country but refuses to return the service. The servants of the latter thereupon take revenge. The story is related to Anathapindika who experiences similar ingratitude at the hands of a similar merchant. See also [Akata~n~nu Jataka \(J.090\)](#).

### **J 364**

#### **Khajjopanaka Jaataka**

When, as the result of the conspiracy of Senaka and the other ministers of Vedeha, Mahosadha was compelled to flee from the Court and live as a potter outside the city gates, the guardian angel in the king's parasol, wishing to restore him to favor, appeared to the king and put [several questions](#) to him. The king consulted Senaka and his colleagues but they could find no solution. The deity appeared again and regaled the king with the following insults:

Who, when they already have a light, goes searching for a light -- seeing a firefly at night thinks that it is a light?

That person sprinkles tinder and dust on the firefly thinking to produce light -- but is unable to kindle a fire through their misplaced understanding.

Fools are wont never to fulfill their wishes by misplaced means -- just as a cow's horn has no milk and a person who milks a cow horn will get no milk. The many folk gain benefit by correct means -- by putting down enemies and praising friends.

Monarchs in general can manage to rule their kingdoms only by having the best of ministers as his chaplain and by having the advice of his favorite minister.

The angel threatened the king with death if her questions were not answered. In despair, the king sent for Mahosadha. The Jataka forms one episode of the [Mahaummagga | Mahosadha Jaataka \(J.546\)](#)

### **J 365**

#### **Ahigu.n.dika Jaataka**

The story of a snake charmer in Benares who also had a tame monkey. Once during a festival, he left the monkey with a corn-factor (the Bodhisatta) and set out to make money by making sport with the snake. The monkey was well-looked after by the Bodhisatta. Seven days later, the snake-charmer returned drunk and ill-treated the monkey. When the man was asleep, the monkey

escaped and refused to come back in spite of his former owner's fine words. The story is told with reference to a novice who was ordained by a distinguished elder. The elder ill-treated the lad, who in exasperation left the Order. The Elder persuaded him to return, but when the same happened to him twice again, the lad refused to come back. The novice is identified with the novice of the story.

### **J 366**

#### **Kumbiya Jaataka**

Once the Bodhisatta was a merchant of Benares and led a caravan of five hundred carts through the forest. He warned his men that they should not eat anything found in the forest without first consulting him. On the way, they came across leaves strewn in the forest covered with honeycomb. These had been put there by a yakkha named Gumbiya, who had put poison in the honey. Some of the men ate the honey while others, remembering the warning of the Bodhisatta, just tasted it. Those who ate, died. Those who had just tasted it, were given emetics and recovered. The story was related to a monk who, fascinated by a woman's charm, wished to disrobe. Sensuous pleasures are like honey sprinkled with deadly poison, said the Buddha. The monk became a sotapanna. See also [Kimpakka Jataka \(J.085\)](#).

### **J 367**

#### **Saaliya Jaataka**

Once a village doctor saw a snake lying in the fork of a tree. He asked a village boy (the Bodhisatta) to put his hand in the hollow of the tree, saying that a hedgehog lived there. The boy did so, but, feeling the snake, with great presence of mind, he seized it firmly by the neck and flung it away from him. The snake fell on the doctor and bit him so severely that he died. The Jataka was told in reference to Devadatta's attempt to kill the Buddha. Elsewhere, however (DhA.iii.031ff.) the story is told in reference to the hunter Koka with whom the doctor is identified. See also [Tacasaara Jaataka \(J.368\)](#).

### **J 368**

#### **Tacasaara Jaataka**

Once a poor village doctor saw some boys playing near a tree, in the hollow of which lived a snake. Hoping to make some money, he asked one of the boys (the Bodhisatta) to put his hand in the hollow of the tree, saying that a hedgehog lived there. The boy did so, but, feeling the snake, with great

presence of mind, he seized it firmly by the neck and flung it away from him. The snake fell on the doctor and bit him so severely that he died. The boys were brought before the king and charged, but on hearing the Bodhisatta's explanation, the king released them. The Jataka was related to show how the Bodhisatta practiced the Perfection of Wisdom. Ananda is identified with the king. See also [Saaliya Jataka \(J.367\)](#)

### **J 369**

#### **Mittavinda Jaataka**

Mittavindaka was the son of a rich merchant of Benares in the days of Kassapa Buddha. His parents were sotapannas, but he himself was an unbeliever. When his father died, Mittavindaka stopped all almsgiving. His mother bribed him to keep the Eight Precepts on a full-moon day by promising him 1,000. He kept his promise, keeping the Precepts but refusing to eat until given the money. Later he wished to go on a trading voyage, and when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move and when lots were cast, the lot fell three times with Mittavindaka. He was therefore fastened to a raft and cast adrift. The raft was washed up on an island inhabited by four female spirits who passed seven days in bliss and seven days in woe as the result of their karma. He lived with them for the seven days of bliss and when they departed to do their penance, he left them and came to several islands, each one inhabited by more women and more prosperous than the last. He then came to the Ussada hell which appeared to him as the most beautiful city. There he saw a man propping his head on a wheel as sharp as a razor. To Mittavindaka, the wheel appeared as a lotus and he insisted on taking it from the man. No sooner had he taken the wheel on his head than he started to suffer the torments of hell. At that time, the Bodhisatta who had been born as a deva, saw Mittavindaka and was asked the reasons for his torture. The Bodhisatta told him that is because of his greed and his wickedness to his mother. The Jataka probably derives its name from the fact that ussadaniraya, where Mittavindaka was destined to suffer, looked like a city with four gates, surrounded by a wall. For the introductory story see the [Gijja Jaataka \(J.427\)](#). See also [Mittavinda Jaataka \(J.082\)](#), [Mittavinda Jaataka \(J.104\)](#) and [Catudvaara Jaataka \(J.439\)](#).

### **J 370**

#### **Palaasa Jaataka**

Once the Bodhisatta was a golden goose living in Cittaguta. On his way to and fro from the Himalaya, he rested in a palasa-tree and a friendship sprang up between himself and the residing tree-sprite. One day a bird dropped a

banyan seed in the fork of the palasa-tree from which a sapling sprang. The goose advised the sprite to remove it, but the sprite paid no heed and, eventually the banyan grew and destroyed the palasa. The story was related by the Buddha to the monks in order to illustrate that defilements should be uprooted however small they may be.

### **J 371**

#### **Diighitikosala Jaataka**

Dighayu was born to Dighiti, king of Kosala and his queen while in hiding, after his capital had been captured by Brahmadata, king of Kasi. Before his birth, the mother's morning sickness made her crave to see an army drawn up in battle array. Dighiti appeased her craving with the help of his friend, the chaplain of Brahmadata. Dighayu was sent away from the city in case harm should befall him. Later the place of hiding was discovered and the king and queen were taken away for execution. Dighayu, who was visiting the city, saw them on their way for execution, and when Dighiti recognized his son, he advised 'look not too far and not too near'. Understanding his father's advice, he entered the personal service of Brahmadata as an elephant trainer, a musician and eventually as a personal servant. Even though he wished to avenge the death of his parents, he remembered his father's advice and desisted. It is stated in the Jataka that the full story is given in the [Sanghabhedaka Jataka \(J.349\)](#). No such story is, however to be found, unless it is another name for the [Kosambi Jataka \(J.428\)](#). The story of Dighiti was related in reference to the quarrelsome monks of Kosambi. Some of the stanzas found in the Jataka story are repeated in the [Upakkilesa Sutta \(M.128\)](#).

### **J 372**

#### **Migapotaka Jaataka**

Once a certain ascetic in the Himavanta forest adopted a young deer that had lost its mother. The deer grew up most comely but died from over-eating. The ascetic lamented greatly until Sakka (the Bodhisatta) appeared to him and pointed out the folly of his sorrow. The Jataka was told in reference to an old man of Savatthi who looked after a novice very devotedly. The novice died and the old man abandoned himself to grief. The characters of the two stories were the same.

### **J 373**

#### **Muusika Jaataka**

The Bodhisatta was once a world-famed teacher. Among his students was Yava, son of the King of Benares. He was a very good student, and when he was about to leave, the Bodhisatta, foreseeing danger for him, taught him three verses. The first two were based on incidents seen by the Bodhisatta -- a horse killing a mouse that worried the sore place in his foot and throwing him into the well, later trying to eat barley by poking its head through a fence. The third was made of his own accord. Later, Yava became king, and his son, sixteen years old, made three attempts on his life. However, he was foiled in each attempt because Yava repeated the stanzas making the boy feel that he had been discovered -- he confessed his guilt and was cast into chains. The story was related in reference to Ajatasattu -- See also [Thusa Jataka \(J.338\)](#).

### **J 374**

#### **Culladhanuggaha Jaataka**

A young brahmin of Benares came to Takkasila and became proficient in archery. His teacher gave him his daughter in marriage and he became known as Culla-Dhanuggaha. When on his way, with his wife, to Benares, he killed a fierce elephant and then meeting fifty bandits, slew all except the leader. He seized the leader, and hurling him to the ground, asked his wife for his sword. His wife, however, conceiving a passion for the bandit, placed the sword's hilt in the bandit's hand and he immediately slew Culla-Dhanuggaha. While walking away with the woman, the bandit reflected on the woman's treachery and decided to leave her. When they came to a river, he left her on the bank, and taking her ornaments across the river on the pretence of keeping them safe, he deserted her. The Bodhisatta, born as Sakka, observing the situation, wished to shame the woman. He appeared before her as a jackal with some meat in its mouth. When a fish leapt from the river, he abandoned the meat to catch the fish, but a bird flew away with the meat. The woman saw the incident and understood her mistake. The story is told in reference to a monk who wished to leave the Order because of his former wife. The monk is identified with Culla-dhanuggaha and his wife with the woman of the story. According to the Dhammapada Commentary, the story was told in reference to a young monk, who going to a house to collect water, saw a young woman and fell in love with her. She encouraged his attentions, and the monk desiring her, wished to leave the Order. (Dh.A.iv.065ff.)

### **J 375**

#### **Kapotaka Jaataka**

Once the Bodhisatta was born as a pigeon and lived in a straw basket hung in the kitchen of a banker of Benares. A crow, sniffing the favour of food being cooked in the kitchen and longing to taste it, struck up a friendship with the pigeon in order to gain admission. In the evening, having searched for his food in the pigeon's company, he accompanied him home, and the banker's cook, on seeing him, prepared a basket for him. One day, seeing some fish being prepared, the crow feigned illness and stayed behind in his basket, in spite of the warnings of the pigeon, who suspected his real reason. The cook caught the crow stealing a piece of fish and in order to punish him, made a mixture of moist ginger and white mustard, pounded with a rotten date, and after wounding the crow with a potsherd, rubbed the stuff into the wound and fastened the potsherd around its neck. The pigeon returned to find the crow in this state, and having learned the story, flew away, not wishing to live there any more. The crow died and was flung on the dust-heap. The story was related in reference to a greedy monk who was identified with the crow.

### **J 376**

#### **Aavaariya Jaataka | Avaariya Jaataka**

Once the Bodhisatta was born an ascetic who inhabited the royal park of the king of Benares. The ascetic taught righteousness to the king who wished to reward the ascetic with the gift of revenue from a village. The ascetic declined the gift. For 12 years the ascetic lived in the park, but later, desiring a change, became a wanderer. One day he came to the bank of the Ganges where there lived a foolish ferryman by the name of Avariyapita. He took the Bodhisatta across the river, on the latter's promise to tell him how to increase his wealth, welfare and virtue. On reaching the other side, the Bodhisatta advised the ferryman on the desirability of getting his fare before crossing if he wished to increase his wealth. He then proceeded to recite the same teachings he had recited to the king daily for twelve years. Incensed by the feeling that he had been cheated, the ferryman started to strike the ascetic. His wife coming along with his food, tried to stop him -- but being hit herself, miscarried and spilt the food. The ferryman was brought before the king and punished. Good advice is wasted on fools, like fine gold on beasts. The story is told regarding a foolish ferryman of Aciravati. When a certain monk came to him one evening to be taken across the river, the ferryman was annoyed and steered so badly that he wet the monk's robes and delayed him. The two ferrymen were the same.

### **J 377**

#### **Setaketu Jaataka**

The Bodhisatta was once a far-famed teacher with 500 pupils, chief among which was Setaketu, an udicca-brahmin who prided himself on his high caste. One day, meeting an untouchable (candala), Setaketu told him to pass him downwind, but the untouchable refused, challenging Setaketu to answer a question. Setaketu accepted the challenge and was asked what the four quarters were. Setaketu gave the usual answer whereupon the untouchable forced him between his feet. When this was reported to his teacher, he told Setaketu that the four quarters were parents, teachers, generous householders and deliverance from misery. Later Setaketu left for Takkasila and after finishing his studies there, went to Benares with 500 ascetics. There they practices sham penances and won the king's approval. The king's chaplain, however, warned the king against them, saying that they possessed only false knowledge and had no morality. The chaplain persuaded Setaketu and his followers to become laymen and enter the king's service. The Jataka was related in similar circumstances as the [Uddaalaka Jataka \(J.487\)](#). Setaketu is identified with the false priest, the untouchable with Sariputta and the king's chaplain with the Bodhisatta.

### **J 378**

#### **Dariimukha Jaataka**

The Bodhisatta was once born as Brahmadata, son of the king of Magadha. He studied in Takkasila with his friend Darimukha, son of the king's purohita. Once, when traveling, they came to Benares and there, while resting in the king's garden, Brahmadata fell asleep and Darimukha, who perceived certain portents which foretold kingship for his friend, left him, and having become a pacceka buddha, retired to Nandamulaguha. Brahmadata became king of Benares and in his glory forgot Darimukha for many years. Fifty years passed and Darimukha visited the king and preached to him on renunciation. Later, Brahmadata also became an ascetic. The story was related in reference to the Buddha's renunciation.

### **J 379**

#### **Neru Jaataka**

Once the Bodhisatta was a golden swan living on Cittakuta with his brother. One day, while flying homewards, they saw Mount Neru and settled down there. All the birds there looked golden by virtue of the luster of the mountain, and no one paid particular respect to the Bodhisatta or his brother -- so they flew away. The story was related in reference to a monk of a frontier village.

At first he was honored by the people who, however, later transferred their favors elsewhere. But the monk, although very unhappy, contrived to stay on. When the Buddha heard of this, he rebuked the monk for remaining where he was not appreciated

### **J 380**

#### **Aasa'nka Jaataka**

Once the Bodhisatta was an ascetic in the Himalayas. At that time, a being of great merit left Tavatimsa and was born as a girl in the midst of a lotus pool near the Bodhisatta's hermitage. The Bodhisatta, noticing a peculiarity in the growth of the lotus, swam to it and recovered the girl, who he brought up as his daughter, giving her the name Asanka. Sakka, coming to visit him saw the girl, and enquiring what he could do for her comfort, provided her with a crystal palace and divine food and raiment. She spent her time waiting on the Bodhisatta. The king of Benares, having heard of her great beauty, came to the forest with a great following and asked for her hand. The Bodhisatta agreed on the condition that the king would tell him her name. The king spent a whole year trying to guess it and having failed, was returning home in despair, when the girl looking out of her window, told him of the creeper of Asavati for whose fruits the gods wait 1,000 years. She thus encouraged him to try again. Another year passed and she again raised hopes in the disappointed king by relating to him the story of a crane whose hopes Sakka had fulfilled. At the end of a third year, the king, disgusted by his failure, started to go home, but again the girl engaged him in conversation, and in the course of the talk, the girl's name was mentioned. When the king was told that the world had occurred in his talk, he returned to the Bodhisatta and told it to him. The Bodhisatta then gave Asanka in marriage to the king. See also [Indriya Jataka \(J.423\)](#).

### **J 381**

#### **Migalopa Jaataka**

The Bodhisatta was once born as a vulture, Aparannagijjha and lived with his son Migalopa in Gijjhapabbata. Migalopa used to fly much higher than the others in spite of his father's warning, and he was, one day, dashed to pieces by the Verambha winds. The story was told in reference to an unruly monk who is identified with Migalopa. See also [Gijjha Jataka \(J.427\)](#).

### **J 382**

#### **Sirikaalaka.n.ni Jaataka**

The Bodhisatta was once a merchant of Benares, and because his household observed the rules of piety, he came to be called *ëSuciparivaaraí* (pure household). He kept an unused couch and bed for anyone who might come to his house who was purer than himself. One day *Kaalaka.n.nii*, daughter of *Viruupakka* and *Sirii*, daughter of *Dhatarauuha*, went to bathe in *Anotatta* and a quarrel arose as to which should bathe first. As none of the Four Regent Gods (*catumaharajika*) nor *Sakka* were willing to decide, they referred the two goddesses to *Suciparivaara*. *Kaalaka.n.nii* appeared before him first in blue raiment and jewels, and on being asked her qualities, she told him and was asked to vanish from sight. Then *Sirii* came, diffusing yellow radiance, and the Bodhisatta discovering her identity and her virtues, welcomed her and offered her his unused couch. Thus the dispute was settled. *Sirii* is identified with *Uppalava.n.naa*.

### **J 383**

#### **Kukku.ta Jaataka**

The story of a cat which tries to deceive a cock with the idea of eating him, by offering to become his wife. The effort failed. The cock was the Bodhisatta. The story was told to a monk who was tempted by the sight of a woman.

### **J 384**

#### **Dhammaddhaja Jaataka**

The Bodhisatta was once born as the leader of a flock of birds on an island. Certain merchants of Benares started on a voyage taking with them a much-traveled crow. The ship was wrecked and the crow flew to the island. There he pretended to the other birds to be holy, practicing austerities and nourishing himself on air alone. The birds, being deceived, left him in charge of their eggs and young, which he proceeded to eat each day. One day the Bodhisatta kept watch and thus discovered his villainy. The birds collected round the crow and pecked him to death. The story was related in reference to a deceitful monk who is identified with the crow.

### **J 385**

#### **Nandiyamiga Jaataka | Nandiyamigaraaja Jaataka**

The Bodhisatta was once born as a deer named *Nandiya* and looked after his parents. The king of *Kosala* was fond of hunting, and his subjects, hoping for some peace, planned to drive the deer from the forest into a closed park

where the king might hunt. Nandiya, seeing the men come, left his parents in a thicket and joined the deer who were being driven into the park so that his parents might not be seen. The deer agreed to take it in turn to be killed by the king. The Bodhisatta stayed on -- even in spite of a message brought by a brahmin from his parents -- though he could have escaped. He wished, however, to show his gratitude to the king who had supplied the deer with food and drink. When his turn came to be killed, he appeared fearlessly before the king, and by the power of his virtue the king's bow refused to shoot. The king, thereby realizing Nandiya's goodness, granted him a boon. Nandiya asked for the security of all living beings and established the king in the path of virtue. The story was related in reference to a monk who was blamed for looking after his parents -- but the Buddha praised him. The king of the story was Ananda and the brahmin who brought the message was Sariputta.

### **J 386**

#### **Kharaputta Jaataka**

Once Senaka, king of Benares, saved a Naga king from being beaten to death by village lads and the Naga consequently rewarded the king with many gifts. One of the gifts was a Naga maiden. The king later found that the maiden was unfaithful and punished her. The maiden complained to the Naga king, later, when she was found to be in the wrong, the Naga king taught Senaka a charm which allowed him a knowledge of all sounds in compensation. He was warned that teaching the charm to anyone else would incur death. Senaka's queen discovered his possession of the charm and even though she knew it would cost the king his life, begged him to teach it to her, day and night, until finally he agreed. Sakka intervened and suggested that Senaka could save himself by telling the queen that the initiation for the charm entailed 100 lashes. The queen agreed to the initiation, but after the first few lashes didn't wish to continue. The king had her lashed 100 times anyway to punish her for her selfishness. The Jataka was told concerning a monk who was tempted by his former wife.

### **J 387**

#### **Suuci Jaataka**

The Bodhisatta was once a very clever smith of Kasi, but was very poor. The principal royal smith had a beautiful daughter and the Bodhisatta, wishing to win her, made a delicate needle that could pierce dice and float on water. For this needle, he made seven sheaths. He then went to the village of the head smith, stood outside the house and sang the praises of the needle. The smith's

daughter, who was fanning her father, spoke to the Bodhisatta and asked him to go elsewhere as no-one in that village would want needles. The Bodhisatta answered that his were no ordinary needles and the head-smith asked him to show them. The Bodhisatta suggested that all the smiths be summoned and in their presence, he gave the needle-tube to the head smith. He thought it was the needle itself, because he could find no end or tip. The tube was handed back to the Bodhisatta who took out the first sheath. In this way the seven sheaths were removed and when the needle was at last revealed, he made it pierce an anvil and float on water. The whole assembly was filled with envy and admiration and the head smith gave his daughter to the Bodhisatta. The story was related in similar circumstances to the [Mahaummagga Jataka \(J.546\)](#). The smith's daughter is identified with Raahulamaataa.

### **J 388**

#### **Tu.n.dila Jaataka**

The Bodhisatta was once born as a pig, Mahatundila, and had a brother, Cullatundila. They were adopted by an old woman of a village near Benares. The woman loved them like her own children and refused to sell them. However, one day when someone lewd made her drunk, she agreed to sell Cullatundila. When Cullatundila heard the news, he ran to his brother, but the latter preached to him how it was the fate of pigs to be slaughtered for their flesh. He should therefore meet his death bravely. All Benares heard the Bodhisatta's preaching and flocked to the spot. The king adopted the pigs as his sons and Mahatundila was appointed to the seat of judgment. On the king's death, he wrote a book of law for the guidance of future generations. The story was related in reference to a monk who was in constant terror of the thought of death. The monk is identified with Cullatundila. It is said that the lewd men were identical with the Bhaddavaggiya. Having heard Mahatundila preach the Five Precepts, they observed them for 60,000 years -- hence their attainment of arahantship in their final birth.

### **J 389**

#### **Suva.n.nakakka.taka Jaataka**

The Bodhisatta was a brahmin farmer of Saalindiya. On the way to his fields he passed a pond and grew friendly with a golden crab which lived there. A she-crow longed to eat the farmer's eyes and persuaded her husband to induce a snake to bite the farmer. This he did, and overcome by the poison, the farmer fell near the pond. Attracted by the noise, the crab emerged, and seeing the crow about to peck out the farmer's eyes, caught the crow with one

pincer. When the snake came to the crow's rescue the crab caught it too. The crab made the snake suck the poison from the farmer's body and when he could stand up, the crab broke the necks of both snake and crow. The Jataka was told in reference to Ananda's attempt to save the Buddha from the elephant Dhanapaala sent by Devadatta to kill him. Maara was the serpent, Devadatta the crow and Ananda the crab. Ci~ncaamaa.navikaa was the female crow.

### **J 390**

**Mayhaka Jaataka | Mayhakasaku.na Jaataka**

The Bodhisatta was once born in a very wealthy family, and he built an alms hall and gave away generously. He married, and, on the birth of a son, he entrusted wife and child to his younger brother and became an ascetic. When the boy began to grow up, the brother drowned him in the river lest he should claim half the estate. The Bodhisatta saw this with his divine eye and called on his brother to whom he pointed out the folly of covetousness. You are like a mayhaka-bird who sits on a pipal tree and keeps on crying mine! mine!, while the other birds eat the fruit. The story was told in reference to a wealthy man of Savatthi, a stranger who settled there. He neither enjoyed his wealth nor gave it to others, living in poverty, eating rice-dust and sour gruel, and traveling in a broken-down chariot with a parasol of leaves. He died without issue and his money passed to the king. When the king told the Buddha of this, the Buddha explained that the miser had, in a previous birth, met the pacceka buddha Tagarasikhi begging for alms and had sent word to his wife to give the food prepared for himself. This the wife gladly did -- but when the man saw Tagarasikhi with his bowl full of sweet foods, he regretted his generosity. Therefore, in this birth, though possessing much wealth, he never enjoyed it. He was childless because he was the very man who had drowned the Bodhisatta's son.

### **J 391**

**Dhajavihe.tha Jaataka | Pabbajitavihe.thaka Jaataka**

A wizard was wont to come at midnight in order to corrupt the queen of Benares. She complained to the king, and his request, she set the mark on her hand with vermilion on his back. By day the man was an ascetic, and when he found that he was discovered, he fled through the air. The king thereupon suspected all ascetics and ordered them all to leave the kingdom. The king became a heretic. The Bodhisatta who was born as Sakka, seeing all this, came to Benares with an old pacceka buddha and stood close to the palace showing him great reverence. When the king came out, Sakka revealed his

identity, telling him that even the ruler of gods honored pious men. The king saw his error and mended his ways. The origin of the story is given in the [Mahaka"nha Jataka \(J.469\)](#). The king is identified with Ananda. See also the [Cullaha.msa Jaataka \(J.533\)](#) and [Mahaaha.msa Jataka \(J.534\)](#).

### **J 392**

#### **Bhisapuppha Jaataka | Upasi"nghapuppha Jaataka**

The Bodhisatta was once born as an ascetic and one day a goddess, having seen him smell a lotus in bloom, upbraided him, telling him he was a thief to smell a lotus that did not belong to him. Nearby was a man digging up lotus plants for their fibers, but to him the goddess said nothing. When questioned, he answer was that in a man like the Bodhisatta, seeking for purity, a sin even as large as a hair-tip showed like a dark cloud in the sky. The Bodhisatta, greatly impressed, thanked her. The goddess is identified with uppavanna. The story was told in reference to a monk who was upbraided by a deity in a forest tract in Kosala for smelling a lotus. In great agitation he went to the Buddha, who told him the above Jataka.

### **J 393**

#### **Vighaasa Jaataka**

Once seven brothers of a Kasi village renounced the world and lived as ascetics in Mejjhara~n~na, but they were given up to various amusements. The Bodhisatta, who was Sakka, saw this and, assuming the form of a parrot, visited them and sang the praises of the ascetic life. They expressed their joy at being thus praised, but the parrot went on to make them understand that their lives were useless -- they were mere refuse-eaters and not ascetics. The Jataka was related in reference to the monks mentioned in the Pasadakampana Sutta. The monks are identified with the seven ascetics.

### **J 394**

#### **Va.t.taka Jaataka | Va.t.ta Jaataka**

The Bodhisatta was once a forest-quail living on rough grass and seeds. A greedy crow of Benares, who was in the forest, saw the quail and thought that the good condition of his body was due to rich food. The quail, seeing the crow, talked to him, and then the crow discovered that the quail had a beautiful body not because of rich food, but because he had contentment of mind and freedom from fear. The story is related in reference to a greedy monk who is identified with the crow.

### **J 395**

#### **Kaaka Jaataka | Ma.ni Jaataka**

Once the Bodhisatta was born as a pigeon and lived in a straw basket hung in the kitchen of a banker of Benares. A crow, sniffing the favour of food being cooked in the kitchen and longing to taste it, struck up a friendship with the pigeon in order to gain admission. In the evening, having searched for his food in the pigeon's company, he accompanied him home, and the banker's cook, on seeing him, prepared a basket for him. One day, seeing some fish being prepared, the crow feigned illness and stayed behind in his basket, in spite of the warnings of the pigeon, who suspected his real reason. The cook caught the crow stealing a piece of fish and in order to punish him, pulled out his feather, sprinkled him with flour and hung a cowries around his neck. The pigeon returned to find the crow in this state, and having learned the story, flew away, not wishing to live there any more. The story was related in reference to a greedy monk who was identified with the crow.

### **J 396**

#### **Kukku Jaataka**

Contains several parables which the bodhisatta, as counselor to Brahmadata, king of Benares, employed for the king's instruction. Like the peak of a roof which falls, unless tightly held by the rafters, is a king who must be supported by his subjects who have been won over by his righteousness. As a lemon must be eaten without its peel, so must taxes be gathered without violence. Like the lotus, unstained by the water in which it grows, is the virtuous man untainted by the world. The king is identified with Ananda. The occasion for the story is given in the [Tesaku.na Jaataka \(J.521\)](#).

### **J 397**

#### **Manoja Jaataka**

The Bodhisatta was once a lion and had a son called Manoja. One day Manoja, in spite of his father's warnings, made friends with a jackal called Giriya. Acting on Giriya's suggestion, Manoja went in search of horse flesh and attacked the king's horses. The king engaged the services of an archer who shot Manoja as he was making off with a horse. Manoja managed to reach his den, but there he fell down dead. The circumstances in which the

Jataka are related are very similar to those of the [Mahilamukha Jataka \(J.026\)](#).

### **J 398**

#### **Sutano Jaataka**

The Bodhisatta was once a poor householder named Sutana, and supported his parents. One day the king of Benares went hunting, and after chasing a deer, killed it. He was returning with the carcass when he passed under a tree belonging to the yakkha Makhaadeva, who by powers conferred on him by Vessava.na, claimed him as food. The king was set free on condition that he sent one man daily to the yakkha for food. As time went on, no-one could be found to take rice to the yakkha, because all knew what awaited them. The king then offered the reward of a thousand and the Bodhisatta, for the sake of his parents, and against his mother's wishes, consented to go. Before going, he obtained slippers, umbrella, sword and a golden bowl of rice from the king, and approached the yakkha's tree. He pushed the bowl towards the yakkha with the point of the sword. The yakkha then started talking to Sutana and was pleased with him. Sutana exhorted him to give up his evil ways and returned to Benares with the yakkha, who was given a settlement at the city gate and provided with rich food. For the introductory story see the [Saama Jaataka \(J.540\)](#). The yakkha is identified with Angulimala and the king with Ananda

### **J 399**

#### **Gijjha Jaataka | Maatuposathagijjha Jaataka**

Once the Bodhisatta was a vulture and supported his blind parents who lived in a cave. One day, being caught in a trap, he was heard by a hunter lamenting for his parents. The hunter set him free. The story was told in reference to a monk who supported his mother. Channa was the hunter.

### **J 400**

#### **Dabbapuppha Jaataka**

There was once a jackal called Mayavi. His wife was longing to eat fresh fish and while he was searching for it, he saw two otters Anutiracari and Gambhiracari disputing as to the division of a rohita fish which they had caught between them. They appealed to Mayavi to arbitrate, whereupon he gave one the head, the other the tail and kept the middle portion for himself.

The story was related in reference to Upananda who is identified with the jackal. Two old monks had received as a gift two coarse cloaks and one fine blanket, and they appealed to him to divide the gifts. He gave them each a cloak and kept the blanket for himself.

#### **J 401**

##### **Dasa.n.naka Jaataka**

Once the Bodhisatta was born as Senaka, a brahmin counselor to King Maddava of Benares. Maddava, seeing that his chaplain's son was yearning for his chief queen, gave her to him for a week. But at the end of the week, the queen ran away with the youth and the king became ill with longing for her. Senaka thereupon arranged for a festival, in the course of which the king was shown a man swallowing a sword. The king asked his counselors if anything could be harder than such a trick. They replied, in turn that to promise a gift, to make a gift, to make it and not to regret it, these acts were, in increasing degrees, far harder than swallowing a sword (a Dasannaka sword). The king, grasping the purport of their answers, regained his self-composure. The story was told to a monk tempted by his former wife. The king was identified with the monk and the other counselors with Moggallana and Sariputta

#### **J 402**

##### **Sattubhastha Jaataka | Senaka Jaataka**

The Bodhisatta was once Senaka, counselor of Janaka, king of Benares. He preached the Dhamma once a fortnight, on fast days and large numbers of people including the king went to hear him. An old brahmin, begging for alms, was given 1,000 pieces. He gave these to another brahmin to take care of, but the latter spent them, and when the owner came to ask for them, he gave his young daughter as wife in instead of the money. This girl had a lover, and, in order to be able to see him, she asked her husband to go begging for a maid to help her in the house. She filled a bag of provisions for the journey. On his way home, having earned 700 pieces, the brahmin opened the bag, and after having eaten some of the food, went to a stream to drink, leaving the bag open. A snake crept into the bag and lay there. A tree-sprite thinking to warn the brahmin said, if you stop on the way you will die, if you return home your wife will die and then disappeared. Much alarmed, the brahmin went towards Benares, weeping along the way, and, as it was a fast day, people going to hear Senaka, directed the brahmin to him. Senaka, hearing the brahmin's story, guessed the truth and had the bag opened in front of the people. The snake was discovered and was seized. To show his gratitude, the brahmin gave Senaka his 700 pieces, but Senaka gave them back with another 300,

warning the brahmin not to take the money home. He buried the money under a tree, but could not keep the secret from his wife. She told her lover and the money was stolen. The brahmin again sought Senaka, who told him of a plan for discovering the lover, and when he was found, Senaka sent for him and made him confess his guilt. The Jataka was related in reference to the Buddha's wisdom. Ananda was the brahmin and Sariputta the tree-sprite.

### **J 403**

#### **A.t.thisena Jaataka**

Some monks in Alavi were begging everywhere for materials and aid to build houses for themselves. People were annoyed by their solicitations and avoided them. When Mahakassapa came to Alavi, people ran away from him thinking he too was one of those monks. On enquiry, he learned the reason and told it to the Buddha, who was then at Aggalavacetiya. The Buddha rebuked the monks saying that formerly samanas and recluses, even though offered their choice by kings, never asked for alms, holding that begging from others was neither agreeable or pleasant.

### **J 404**

#### **Kapi Jaataka**

Once the Bodhisatta and Devadatta were both born as monkeys. One day a mischievous monkey sat above a gateway and let excrement fall onto the head and into the mouth of the king's chaplain as he passed through the arch. The chaplain swore vengeance on the monkeys and the Bodhisatta, hearing of it, counseled them to move elsewhere. His advice was followed by all except the monkey who was Devadatta and a few followers. Some time later a goat ate rice laid in the sun to dry. It was beaten with a flaming torch setting it on fire. It in turn set the royal elephant stalls on fire, burning the elephants. Seizing the opportunity, the chaplain told the king that the elephant burns could be cured by monkey fat. Five hundred monkeys in the royal gardens were thereby slain by archers for the sake of their fat. The story was told in reference to Devadatta being swallowed up by the earth. See also [Kaka Jataka \(J.140\)](#).

### **J 405**

#### **Bakabrahma Jaataka**

Kesava was once born in a noble family but renounced the world to become an ascetic, developing supranormal powers. The ascetic Kesava lived in the

Himavanta forest with five-hundred pupils. The Bodhisatta, having been born as Kappa, a brahmin of Kasi, joined him and became his senior pupil. Kesava used his powers to help others in distress: to save people from dying of thirst in the desert he conjured up a river; to save a village from dacoits he conjured up the image of the royal police arriving; to save merrymakers on a river from being destroyed by a naga he turned himself into a fierce garuda. On another occasion he became ill when separated from his familiar haunts and his pupils but recovered miraculously on his return. The Jataka was related once when the Buddha was staying at Ukka.t.thaa in the Subhagavana, he read the thoughts of Baka who had conceived the idea that this world was permanent and free from decay and death. The Buddha visited him in order to point out his error. Baka welcomed the Buddha, but owing to the influence of Maara, refused to acknowledge his error until the Buddha, by exercising magical power, prevented Baka from disappearing from sight while he himself disappeared. See also the related [Kesava Jaataka \(J.346\)](#).

#### **J 406**

#### **Gandhaara Jaataka**

The Bodhisatta was once king of Gandhara and befriended the king of Videha, even though they had never met. One day the Gandhara king saw an eclipse of the moon and, having been stirred in his mind, left his kingdom and became an ascetic in the Himavanta forest. The Videha king, hearing of this, did likewise. They met in the Himavanta forest, but failed to recognize each other until seeing another eclipse, they exchanged reminiscences. They went out begging together, and the Videha ascetic, having once been given a large quantity of salt, stored up some of it for a saltless day. The Gandhara ascetic, finding this out, blamed his friend for his greediness and the latter begged his forgiveness. The Videha ascetic is identified with Ananda. The Jataka was told in reference to enact the rule for forbidding monks from storing satta-hakalika foods for more than seven days.

#### **J 407**

#### **Mahaakapi Jaataka | Raajovaada Jaataka**

The Bodhisatta was once a monkey, leader of 80,000. In the grove where they lived was a mango tree (some say a banyan) growing on a river bank bearing fruit of divine flavor, and the monkeys were always careful never to let fruit drop in the river. However, one day, a fruit, which had been hidden by an ant's nest, fell into the water and was picked up at Benares, where the king was bathing. The king tasted it, and being seized with the desire to eat more,

had many rafts made and ascended the river with a company of foresters. They found the tree, and the king, having eaten his fill, lay down at the foot. At midnight, the Bodhisatta came with his retinue and started to eat the mangoes. The king was disturbed and gave orders that the wood should be surrounded and the monkeys shot by archers at daybreak. The Bodhisatta, true to his leadership qualities, ascended a straight-growing branch and with one leap reached the river bank. Having cut off a bamboo shoot of the required length, fastened one end to a tree on the bank and the other end round his waist. On leaping back, he found that he had not allowed for the length which went around his waist, but grasping a branch firmly with both hands, he made a bridge out of his own body so that the 80,000 could escape. Devadatta, coming last, saw the chance to injure the Bodhisatta and taking a spring in the air, fell on the Bodhisatta's back, breaking it. The Bodhisatta could but hang dying in agony, and the king who had witnessed the whole event caused the Bodhisatta to be brought down and ministered to -- but in vain: the Bodhisatta died after having admonished the king. The Bodhisatta was honored with funeral tributes fit for a king. The Jataka is told in reference to good works towards one's relations as narrated in the introduction to the [Bhaddasaala Jataka \(J.465\)](#). Ananda is identified with the king. see also Jatakamala 27

#### **J 408**

##### **Kumbhakaara Jaataka**

The Bodhisatta was a potter in Benares and to his house came four pacceka buddhas, whom he welcomed and of whom he asked the stories of their renunciation. Hearing the stories, the potter and his wife were inspired to renounce the world but they still had children to look after. The wife deceived her husband, renouncing the world and leaving her husband to bring up the children alone. When the children grew up, he too renounced the world. Later, although he met with his wife, he refused to have anything to do with her. The son was Rahula and the daughter Uppalavanna. The wife was Rahulamata. The Jataka was related in reference to 500 monks who had lustful thoughts at midnight. The Buddha had read their thoughts and visited them with Ananda. See also [Paniya Jaataka \(J.459\)](#).

#### **J 409**

##### **Dalhadhamma Jaataka**

Once the Bodhisatta was born as minister to Dalhadhamma, king of Benares. The king possessed a she-elephant who was of great service to him and whom

he greatly honored. When she grew old, however, all her honors were withdrawn and she was reduced to drawing the royal-potter's dung-cart. One day she saw the Bodhisatta and fell at his feet. He interceded with the king on her behalf and all her honors were restored. The story was told in reference to Udanaís she-elephant Bhaddavatika. In her old age the king neglected her, but one day she complained to the Buddha, who admonished the king on the duty of gratitude to those who had once been of great service. The elephant was the same in both stories.

#### **J 410**

##### **Somadatta Jaataka**

A wealthy brahmin of Benares once left the world and became an ascetic in the Himalayas. There he adopted an elephant calf calling it Somadatta. One day the elephant ate too much and fell ill. The brahmin went in search of wild fruit for it, but before he could return, the animal was dead. The ascetic was filled with grief. Sakka (the Bodhisatta) saw this and appearing before him, reminded him that it was not for this that he had renounced his wife, wealth and children. The story was related in reference to a monk who had ordained a novice and, when the latter died, he was full of grief. Somadatta is identified with the novice and the brahmin with the monk.

#### **J 411**

##### **Susiima Jaataka**

The Bodhisatta was born as son of the chaplain of the king of Benares and was called Susima. The king's son, born on the same day, was called Brahmadata. Together they grew up and studied under the same teacher in Takkasila. Later Brahmadata became king and Susima his chaplain. One day when Susima was taking part in a procession with the king, the queen-mother saw him and fell desperately in love with him. The king, discovering this, made Susima king in his place and the queen-mother Susima's queen. Soon Susima tired of royalty, however, and after establishing Brahmadata once more in the throne, retired to the Himalayas in spite of his wife's protests. There he became an ascetic. The Jataka is told in reference to the Buddha's renunciation. Ananda is identified with Brahmadata and the queen-mother with Raahulamaataa.

#### **J 412**

##### **Ko.tasimbali Jaataka | Ko.tisimbali Jaataka**

A garuda king seized a naga king and when the naga coiled himself around a banyan tree, the garuda uprooted the banyan and took it with him. He ate the Naga's fat seated on a kotisimbali tree and threw away the banyan and the Naga's carcass. A bird who was in the banyan tree left it and took up abode in the simbali. The Bodhisatta who was a tree sprite in the simbali, trembled at the sight of the tiny bird, because the sprite knew that from the bird's droppings huge trees would spring up and kill the simbali. The garuda, seeing the tree-sprite trembling, asked the reason, and on learning it, frightened the bird away. It is right to see danger in small things. The story was related to five hundred monks who were in danger of being overcome by sinful desires. See also [Palaasa Jaataka \(J.370\)](#).

### **J 413**

#### **Dhumakaari Jaataka**

Dhana~njaya, king of Indapattana, was wont to neglect his old warriors and show favor only to newcomers. The result was that once he suffered defeat in a rebellion. On his return from battle, he consulted his chaplain Vidhurapandita (the Bodhisatta) who told him of a goatherd of yore called Dhumakari. Once when Dhumakari was tending his goats, a herd of golden deer came from the Himalayas. He looked after the deer and neglected his own goats. In the autumn the deer went back to the mountains and he found that his goats had died of starvation. The story was told to Pasenadi who, like Dhana~njaya, suffered defeat and for the same reasons. Pasenadi sought the consolation of the Buddha who told him the ancient tale. Dhana~njaya is identified with Ananda and Dhumakari with Pasenadi.

### **J 414**

#### **Jaagara Jaataka**

Once the Bodhisatta was a brahmin who, having studied in Takkasila, became an ascetic in the Himalaya region, living only in the standing and walking positions. One day a tree sprite appeared to him and asked a riddle about waking and sleeping which he solved to his satisfaction. The Jataka was related in reference to a certain layman who was a sotapanna. He was once traveling with a caravan along a forest road. When the caravan halted for the night, it was attacked by robbers. But seeing the layman walking to and fro all night, they stopped their attack and reported the matter to their leader. The layman was subsequently greatly honored and on arriving at Savatthi, told the Buddha of it. The tree-sprite is identified with Uppalavanna.

## **J 415**

### **Kummaasapi.n.da Jaataka**

Once the Bodhisatta was servant to a rich man in Benares, and having received four portions of sour gruel for wages, gave them to four pacceka buddhas. After death he was born as heir to the throne of Benares and married the daughter of the king of Kosala. Remembering his previous life, he composed a song about it -- the song became very popular, although no-one understood its true meaning. The queen, having been promised a boon, chose to know the meaning of the song, and the king, having summoned the people from twelve leagues around, explained the allusions. The queen too, revealed too, how she had once been a slave in the court of Ambattha and had given alms to a holy monk. She is identified with Rahulamata. The story is told in reference to Queen Mallika -- she was a garland-maker's daughter, and one day gave three portions of sour gruel to the Buddha. That same day she became the chief queen of King Pasenadi.

## **J 416**

### **Parantapa Jaataka**

The Bodhisatta was once born as the son of the king of Benares. He came to understand the speech of animals and thus learned from a she-jackal who he had offended that a hostile king with whom he would have to fight would march against the city. His father bore him no love and sent him to fight this king when he arrived. All the citizens followed the prince, however, so alarming the king, and causing the king to flee to the forest with his queen, his chaplain and a servant, Parantapa -- all living in a hut. When the king and chaplain were away collecting fruit, though with child by the king, the queen sinned with Parantapa and instigated him to kill the king while on his way to bathe in the river. The chaplain saw the deed but said nothing and on his return feigned to have been blinded by a snake's breath. The queen bore a son, and when he was sixteen, the chaplain told him of what had happened and taught him the use of a sword. Soon after, the boy killed Parantapa and returned with his mother and the chaplain to Benares, where the Bodhisatta made him viceroy. The story was told in reference to Devadatta's attempts to kill the Buddha. Devadatta was identified with the old king.

## **J 417**

### **Kaccaani Jaataka**

A young man devoted himself, after his father's death, entirely to his mother, till the later, much against his will, brought him a wife. The wife plotted to estrange mother and son, and the old woman had to leave the house. The wife, having given birth to a son, went about saying that if the mother-in-law had been with her, such a blessing would have been impossible. When the old woman heard of this, she felt that such words showed that Dhamma must be dead. The woman went to a ceremony and started to perform a rite in the memory of the dead Dhamma. Sakka's throne became heated and hearing her story used his powers to reconcile the old woman with her son and daughter-in-law. The story was related to a young man of Savatthi who looked after his aged mother till his wife came. The wife helped to look after her mother in law at first, but later grew jealous of her husband's love for his mother and contrived to make the son angry with his mother. Finally she asked the man to choose between herself and his mother. The young man, without hesitation stood up for his mother and the wife, realizing her folly, mended her ways.

#### **J 418**

##### **A.t.thasadda Jaataka**

Pasenadhi, having heard one night, a cry uttered by four inhabitants of hell, sought the advice of the Buddha. The Buddha tells him of the former king of Benares who when seated on his bed at midnight, heard eight unusual sounds which frightened him till they were shown by the Bodhisatta to be quite natural. See also [Lohakumbii Jaataka \(J.314\)](#).

#### **J 419**

##### **Sulasaa Jaataka**

Once in Benares there lived a courtesan Sulasaa whose price was 1,000 per night. In Benares there also lived a robber called Sattaka. One day he was caught by the king's men, and, as he was being taken for execution, Sulasaa saw him and fell in love with him. She bribed the chief guard to free him and lived with him. After a few months, Sattaka tired of her and wished to kill her. He took her to a mountaintop and saying that he had made a vow to the deity dwelling there. When Sulasaa discovered his real motive, she begged to be allowed to pay obeisance to him before her death and as she circumambulated him, she pushed him over the precipice where he was crushed to death. The Jataka was related in reference to Pu~n~nalakkha.naa, a slave girl of Anathapindika's wife. The girl borrowed a costly jewel belonging to her mistress and went to the pleasure garden. There a thief

became friendly with her and planned to kill her. However, she read his thoughts and asked him to draw water from a nearby well. As he did so, she pushed him into the well and threw a stone on his head. The characters of the two stories were identical.

#### **J 420**

##### **Suma''ngala Jaataka**

The Bodhisatta was once a king of Benares and had a park-keeper called Sumangala. A paccekabuddha came from Nandamuulapabbhara and took up abode in the park. The king seeing him on his alms round, invited him for a meal in the palace and urged him to stay longer in the park. The paccekabuddha agreed and the king told Sumangala to look after him. One day, the paccekabuddha went away to a village and after an absence of some days returned in the evening. Putting away his bowl and robe, he sat on a stone seat. Sumangala was hunting in the park for some meat to feed relatives who had arrived unannounced, and mistaking the paccekabuddha for a deer, shot him with an arrow. The paccekabuddha revealed his identity and made Sumangala pull out the arrow. Sumangala was full of remorse but the paccekabuddha died. Feeling sure that the king would never forgive him, Sumangala fled with his wife and children. After a year, he asked a friend, a minister at court, to discover how the king felt towards him. The man uttered his praises in the king's presence, but the king remained silent. This was repeated every year and in the third year, knowing that the king bore him no ill-will, he returned to the king who forgave him. When asked why he had remained silent, the king replied that it was wrong for a king to act hastily in his anger. Suma''ngala is identified with Ananda. The story was related in connection with the admonition of a king.

#### **J 421**

##### **Ga''ngamaala Jaataka**

Once the Bodhisatta entered service under Suciparivara of Benares, in whose household everyone kept the fast on uposatha days. The Bodhisatta, not knowing this, went to work as usual on the uposatha day, but, on discovering that no-one else was working, and the reason for their abstention, he refused to take any food and as a result of his fasting, died in the night. He was reborn as son of the king of Benares, and later became king under the name of Udaya. On meeting Addhamasaka, Udaya shared the kingdom with him, but one day Addhamasaka, discovering that he harbored a desire to kill Udaya, renounced his kingdom and became an ascetic. When Udaya heard of

this, he uttered a stanza referring to his own past life, but no-one could understand the meaning of it. The queen, anxious to learn the meaning, told the king's barber Gangamala how he might win the king's favor, and when the king offered him a boon, Gangamala chose to have the stanza explained to him. When he learnt how Udaya had won a kingdom as a result of keeping Eight Precepts for only half a day, Gangamala also renounced the world, and having developed asceticism, became a paccekabuddha. Later he visited King Udaya and preached to him and his retinue, addressing the king by name. The queen-mother took offence at this and abused Gangamala, but the king begged him to forgive her. Gangamala returned to Gandhamadana, though urged by Udaya to stay in the royal park. Ananda was Addhamasaka, and Rahulamata the queen. The story was related by the Buddha to some lay-followers to encourage them in their observance of the Eight Precepts

### **J 422**

#### **Cetiya Jaataka | Cetiyaaraaja Jaataka**

Apacara was son of king Cara of the Cetiya country in the first kappa. The son was endowed with four iddhi powers: walking on air, being guarded by four devas, diffusing the fragrance of sandalwood from his body and the fragrance of lotus from his mouth. When Apacara was still prince he had promised to appoint his fellow student Kosakalamba as chaplain when he became king. However, when Apacara came to the throne, the old king's chaplain Kapila appointed his own son instead and became a hermit. When the king realized what had happened he offered to get the post back for Kosakalamba by means of a lie. The latter protested, because lies had hitherto been unknown to the world -- but the king persisted in his desire, uttering a lie a total of seven times to the effect that the post of chaplain belonged to Kosakalamba by right of seniority. At his first lie he fell to earth and with each successive lie he fell deeper and deeper into the earth until the flames of Aveci seized him. He was the world's first liar. It was related in reference to Devadatta being swallowed up by the earth

### **J 423**

#### **Indriya Jaataka**

Once, an ascetic named Narada, younger brother of Kaladevala, became a disciple of the Bodhisatta Jotipala (also called Sarabhanga in the story), and lived in the mountainous country of Ara-njara. Near Narada's hermitage was a river, on the banks of which courtesans used to sit tempting men. Narada saw one of these courtesans, and enamored of her, forsook his meditations and pined away for lack of food. Kaladevala, being aware of this, tried to wean him from his desires. Narada, however, in the end, it was only the words

of the Bodhisatta that could persuade him to give up his passion. The story is told in reference to a backsliding monk. He went about for alms with his teachers and instructors but, being their junior, he received very little attention. Dissatisfied with his food and treatment, he sought his wife of former days. She provided him with every comfort and gradually tempted him with the desire to become a householder again. When the monk's fellows discovered his wish, they took him to the Buddha who preached to him the Jataka, showing that in his past life too, he had been sorely tempted by the same woman. Narada was identified with the backsliding monk and the courtesan with the wife of his lay-days. The Buddha is stated, on this occasion, also to have preached the [Kandina Jataka \(J.013\)](#), the [Radha Jataka \(J.145\)](#), the [Ruhaka Jataka \(J.191\)](#), the [Kanavera Jataka \(J.318\)](#), the [Aasa'nkha Jataka \(J.380\)](#) and the [Alambusaa Jataka \(J.523\)](#). See also [Sarabha'nga Jataka \(J.522\)](#).

#### J 424

Aaditta Jaataka | Sucira Jaataka | Soviira Jaataka

Once the Bodhisatta was born as Bharata, King of Roruva, in the country of Sovira. He was very righteous and much beloved, and his chief queen, Samuddavijaya was wise and full of knowledge. The king wishing to give alms to Pacceka Buddha's instead of to less-well accomplished monks, consulted the queen, and acting on her advice, made a proclamation to his people that they should keep the precepts. He himself observed all holy days and gave great gifts in charity. One day he offered flowers to the eastern quarter and making obeisance, wished that any paccekabuddha in that quarter might come to accept alms. His wish not being fulfilled, he repeated on the following days, the same ceremony to the other quarters till, on the fourth day, seven pacceka buddhas came to him from the North where they lived in Nandamulapabbhara. The king and the queen offered them food for seven days and gave them requisites. The pacceka buddhas departed one-by-one, each expressing his thanks in a stanza and exhorting the king and queen to lead pure lives. The story was related in reference to Pasenadiis asadisadana, to show that wise men of old also gave gifts to holy men with discretion. This is evidently the story referred to as the Sucira Jaataka in the introduction to the [Dasabrahmana Jaataka \(J.495\)](#) and again as the Soviira Jaataka in the introduction of the [Sivi Jaataka \(J.499\)](#).

#### J 425

A.t.thaana Jaataka

On the untrustworthiness and the treacherousness of women. A young merchant Mahadhana patronized a courtesan giving her a thousand pieces daily. One day, having no time to fetch the money, he went empty handed and was cast out. Thereupon in disgust, he became an ascetic. The story is related to a monk who wished to leave the order on account of a woman.

#### **J 426**

##### **Diipi Jaataka**

Goatherds once occupied an ascetic's hut and, on their departure, left behind a she-goat who had strayed away. As she ran to join the others, she saw a panther in the way. She showed great daring and tried to pacify him with soft words, but all in vain, for he devoured her. The story was related in reference to a she-goat whom Moggallana once saw near his mountain hut. When she, however, saw a panther, she with great daring jumped over his body and escaped.

#### **J 427**

##### **Gijjha Jaataka**

Once the Bodhisatta was a vulture in Gijjhapabbata. His son, Supatta, was king of the vultures. He was very strong and supported his parents. One day, against the advice of his father, he flew in the upper air and was dashed to death by the Veramba wind. The Jataka was related in reference to a disobedient monk of good family, who objected to being instructed in his duties. The [Caatudvaara Jaataka \(J.439\)](#) was related in reference to the same monk. See also the [Migalopa Jataka \(J.381\)](#), the [Dubbaca Jataka \(J.116\)](#) and the [Indasamanagotta Jataka \(J.161\)](#).

#### **J 428**

##### **Kosambii Jaataka | Kosambiya Jaataka**

The introductory story relates how the monks of Kosambii quarreled and brought about great dissension among themselves because one of their number had left in a vessel, the surplus water for rinsing the mouth. When the Buddha found he could not induce the monks to live together in harmony, he related to them the story of Dighiti, king of Kosala, and when that failed to produce the desired effect, he uttered ten stanzas, standing poised in mid-air, and went away from Kosambii, leaving the monks to their fate. This Jataka contains only a small portion of the story of King Dighiti, scarcely more than

an allusion to it. The [Dighiti Kosala Jataka \(J.371\)](#) contains more details, but even when the two are taken together, the story is not complete. The full story is at Vin.i.342ff.

### **J 429**

#### **Mahaasuka Jaataka | Mahaasukaraaja Jaataka**

The Bodhisatta was once king of the parrots and lived in a fig-tree grove in the Himalayas. After some time, the fruits on which they lived were exhausted, but he still lived there eating bark, shoots or whatever else could be found. Sakka's throne was heated, and Sakka, assuming the form of a goose and accompanied by Suja, visited the parrot and asked why he did not go elsewhere. The parrot answered that he did not wish to forsake old friends, and Sakka, pleased with the answer, granted him a boon. The parrot asked that the fig-tree be made fruitful again and this Sakka did. The story was told to a monk who had a pleasant dwelling place near a village, but who found alms difficult to obtain, the villagers becoming very poor. He became very discontented, but the Buddha asked him not to forsake his dwelling. The Sakka of the story is identified with Anuruddha. At DhA.i.283ff. the story is supposed to have been related to Nigamavasi Tissa, and Sakka was identified with Ananda.

### **J 430**

#### **Cullasuka Jaataka | Cullasukaraaja Jaataka**

The Bodhisatta was once king of the parrots and lived in a fig-tree grove in the Himalayas. After some time, the fruits on which they lived were exhausted, but he still lived there eating bark, shoots or whatever else could be found. Sakka's throne was heated, and Sakka, assuming the form of a goose and accompanied by Suja, visited the parrot and asked why he did not go elsewhere. The parrot answered that he did not wish to forsake old friends, and Sakka, pleased with the answer, granted him a boon. The parrot asked that the fig-tree be made fruitful again and this Sakka did. The story was told in reference to the Buddha's visit to Vera~nja where for three months of the rainy season, he had to live on water and a modicum of the ground flour of roots because of the evil influence of Maara. The Sakka of the story is identified with Anuruddha.

### **J 431**

#### **Haarita Jaataka | Harittaca Jaataka**

The Bodhisatta was born in a wealthy brahmin family and was called Harittaca because of his golden color. When his father died, he left the world and became an ascetic with great supranormal powers. He went to Benares and was invited by the king to live in the royal park. He accepted the invitation and lived there for twelve years. The king was called away to quell a frontier rebellion and instructed the queen to look after the ascetic. One evening the ascetic returned rather late to the palace and the queen, rising hastily at his arrival, let her garment slip. Harittaca's mind became filled with thoughts of lust and taking her hand and drawing a curtain around them, he lay with her. This then became a daily occurrence and the scandal spread about. The ministers wrote to the king, but he refused to believe them. Even when he returned and the queen confessed her guilt, he refused to believe her. Only when Harittaca himself admitted guilt did he believe him, but admiring his truthfulness, forgave him. Harittaca preached to the king on the misery of sensual desire, once more developed his supranormal powers and taking leave of the king, returned to the Himalayas. The Jataka was told in reference to a monk who had grown discontented because of beautiful women. See also the similar [Sa.nkappa Jaataka \(J.251\)](#) and [Mudulakkha.na Jaataka \(J.066\)](#).

## J 432

### Padakusalamaa.nava Jaataka | Padakusala Jaataka

Once the queen of a Benares king, having sworn a false oath, became a horse-faced yakkha. She served Vessavana for three years and was given leave to eat people within a certain range. One day she caught a rich and handsome brahmin and, falling in love with him, made him her husband. When she went out she shut him up lest he should escape. The Bodhisatta was born as their son, and, on learning his father's story, discovered from the yakkha how far her power extended, and then escaped with his father. The yakkha followed, but they were outside her territory and would not be persuaded to return. She gave her son a charm enabling him to trace the footsteps of any person, even after a lapse of twelve years. On the strength of his charm, the lad entered the service of the king of Benares. One day, the king and his chaplain, wishing to test him, stole some treasure, took it away by devious paths and hid it in a tank. The youth recovered the treasure easily, tracing their footsteps even in the air. The king wished the name of the thieves to be divulged, but this the boy would not do -- instead he related various stories to the king showing he knew the real culprits. The king however, insisted that the thieves be denounced and when the boy revealed the names, the assembled populace murdered the king and his chaplain and crowned the boy as king. The story was related in reference to a seven-year old boy of Savatthi

who could recognize footsteps. His father put him through a severe test and then went to the Buddha, where the boy found him. When the Buddha heard the story, he revealed that of the past. The father of the story of the past is identified with Mahakassapa.

### **J 433**

#### **Lomakassapa Jaataka**

The Bodhisatta was once born as Kassapa, son of the chaplain to the king of Benares. He and the king's son shared a teacher and became friends. When the prince became king, having no desire for power, Kassapa left him and became an ascetic. Because of the thick hair on his body, men called him Lomasakassapa. Sakka grew frightened of Kassapa's power, and wishing to destroy it, appeared before the king at midnight and suggested that if he could persuade Kassapa to offer a sacrifice of slain beasts, he should be king of the whole of India. The king sent his minister Sayha to fetch Kassapa, however, hearing the proposal, Kassapa refused to go. Next he was tempted by Candavatii the king's daughter and changed his mind. The people gathered at the place of the sacrifice and tried to dissuade Kassapa from slaying animals, but he refused to listen. Many beasts were slain, and as he raised his sword to cut off the head of the royal elephant, the latter raised a cry and all the other animals joined the cacophany. Roused by the uproar, Kassapa remembered his asceticism and was filled with remorse. He admonished the king, and sitting cross-legged in the air, developed transcendental powers which enabled him to return to his hermitage. The Jataka was related to a passion-tossed monk. Sayha is identified with Sariputta.

### **J 434**

#### **Cakkavaaka Jaataka**

A greedy crow, dissatisfied with the fish from the Ganges, flew to the Himalayas and there, seeing two golden-colored geese (cakkavaka), asked what they fed on that they should be so beautiful. The geese replied that not food, but good character made people comely -- the crow was too greedy ever to be beautiful. The story was told in reference to a greedy monk who went from house to house in search of dainty food, frequenting the dwellings of the rich. The monk is identified with the crow.

### **J 435**

## Haliddaraaga Jaataka

The Bodhisatta was once a rich brahmin who, on the death of his wife, retired with his son to the Himalayas to become an ascetic. One day a girl, having been carried off by thieves, escaped from them and arrived at the ascetic's hut when the Bodhisatta was away. The son fell victim to her charms and agreed to return with her to the haunts of men. She went on ahead and he was to follow, but his father, hearing of what had occurred during his absence, described the snares of the household life to the youth in such a graphic way that he gave up the idea of following the girl. The Jataka was related in reference to a vain monk who succumbed to the wiles of a maiden of Savatthi. The girl's mother used her to entice the monk to become her son-in-law. The Buddha warned him that in the past the same girl had tried to destroy his spiritual vocation. See also the [Mu.nika Jaataka \(J.030\)](#), [Uda~ncani Jaataka \(J.106\)](#), [Saluka Jaataka \(J.286\)](#) and [Ara~n~na Jataka \(J.348\)](#).

## J 436

### Samugga Jaataka | Kara.n.daka Jaataka

The Bodhisatta was once an ascetic of great iddhi-power. Near his hut lived an asura who from time to time listened to his preaching. One day the asura saw a beautiful woman of Kasi going with an escort to visit her parents. The asura swooped down on the party and, as soon as the men had fled, took the woman and made her his wife. For her safe protection, he put her in a box which he then swallowed. Some time later the asura went to bathe and having taken out the box and let the woman bathe, he allowed her to remain free until he himself had bathed. A son of Vayu, a magician, was traveling through the air, and the woman, seeing him, invited him to her box and there covered him up. The asura, unsuspecting, closed the box and swallowed it. He then visited the Bodhisatta who greeted him with the words welcome to all three of you. The asura expressed his surprise and the Bodhisatta explained the matter to him. The box was produced and the truth of his story proved. The magician went his way and the woman was allowed to go hers. The story was related to a monk who was hankering after a woman.

## J 437

### Puutima.msa Jaataka

Once, on the slopes of the Himalayas, lived a jackal called Putimamsa with his mate Veni. Nearby dwelled a flock of wild goats. Putimamsa formed a strategy for killing the goats one-by-one and eating their flesh until only a

nanny-goat named Melamata remained. Wishing to devour her as well, Putimamsa suggested to Veni that he should pretend to be dead and that Veni should entice Melamata into the cave by asking her to assist in the funeral rites. The nanny-goat was too wise to be fooled. Veni tried to deceive her again, saying that Putimamsa had recovered at the sight of her and she was invited to a feast to celebrate his return to health. Melamata agreed to attend together with friends of hers who were all fierce dogs. At this suggestion, Putimamsa and Veni fled from their cave, taking refuge elsewhere. The story was told to the monks in order to impress on them the necessity for keeping guard over the senses

### **J 438**

#### **Daddara Jaataka**

Once in Benares was a famous teacher who retired into the forest. Men came from all parts to learn from him and brought him many presents. He had in his house a tame partridge, who, by listening to the teacher's exposition, learnt three Veda's by heart. A tame lizard and a cow were given as presents to the teacher. When the teacher died, his students were in despair, but were re-assured by the partridge who taught them what he knew. One day a wicked ascetic came to the hermitage and, in the absence of the students, killed the partridge, the young lizard and the cow. The partridge had two friends, a lion and a tiger who killed the murderer. The ascetic was Devadatta, the lizard Kisagotami, the tiger Moggallana, the lion Sariputta, the teacher MahaKassapa and the partridge the Bodhisatta. The Jataka was related in reference to Devadatta's attempts to kill the Buddha.

### **J 439**

#### **Catudvaara Jaataka | Mahaamittavindaka Jaataka**

Mittavindaka was the son of a rich merchant of Benares in the days of Kassapa Buddha. His parents were sotapannas, but he himself was an unbeliever. When his father died, Mittavindaka stopped all almsgiving. His mother bribed him to keep the Eight Precepts on a full-moon day by promising him 1,000. He kept his promise, keeping the Precepts but refusing to eat until given the money. Later he wished to go on a trading voyage, and when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move and when lots were cast, the lot fell three times with Mittavindaka. He was therefore fastened to a raft and cast adrift. The raft was washed up on an island inhabited by four female spirits who passed seven days in bliss and seven days in woe as the result of their karma. He lived with

them for the seven days of bliss and when they departed to do their penance, he left them and came to several islands, each one inhabited by more women and more prosperous than the last. He then came to the Ussada hell which appeared to him as the most beautiful city. There he saw a man propping his head on a wheel as sharp as a razor. To Mittavindaka, the wheel appeared as a lotus and he insisted on taking it from the man. No sooner had he taken the wheel on his head than he started to suffer the torments of hell. At that time, the Bodhisatta who had been born as a deva, saw Mittavindaka and was asked the reasons for his torture. The Bodhisatta told him that is because of his greed and his wickedness to his mother. The Jataka probably derives its name from the fact that Ussadaniraya, where Mittavindaka was destined to suffer, looked like a city with four gates, surrounded by a wall. For the introductory story see the [Gijjha Jataka \(J.427\)](#). See also [Mittavindaka Jaataka \(J.082\)](#), [Mittavindaka Jaataka \(J.104\)](#) and [Mittavindaka Jaataka \(J.369\)](#).

#### **J 440**

##### **Ka.nha Jaataka**

The story of Kanha hermit. He was the only son of a wealthy brahmin from Benares. He was educated in Takkasila. When his parents died, he gave away all his wealth and retired to the Himalayas, where he practiced strict asceticism, never entering the village, eating the fruits only of a single tree and living without shelter. He acquired great mystic powers and Sakka's throne was heated by his virtue. Sakka visited him and having tested him with various questions, granted him six boons. The ascetic chose only boons pertaining to the life of renunciation. Sakka decreed that the tree under which the ascetic lived should bear fruit perennially. The Sakka of the story was Anuruddha. It is said the ascetic was called Kanha on account of his dark complexion.

#### **J 441**

##### **Catuposathika Jaataka**

The Bodhisatta is born as Vidhurapandita, minister to King Dhanañjaya. Four kings: Dhanañjaya-Korabba of Indapatta, Sakka, Varuna the Naga king and Venateyya of the Supannas, having taken uposatha vows meet together in a garden and dispute as to who is the most virtuous. They ask the Bodhisatta to resolve the dispute. He tells that each is equally virtuous, like the spokes of a wheel. They are pleased and give the Bodhisatta presents. The

Jaataka is the first episode of the [Vidhurapa.n.dita Jaataka \(J.545\)](#) otherwise known as the Catuposathikakha.n.da.

#### **J 442**

##### **Sa''nkha Jaataka | Sa''nkhabraahma.na Jaataka**

The Bodhisatta was once born in Molininagara (Benares) as a very rich brahmin named Sankha. He spent 6,000 daily on almsgiving. He had a ship built, equipped and prepared to sail for Suvannabhumi. A paccekabuddha, seeing him with the divine eye, and foreseeing danger in store for him, appeared before him on the way to the seaport. Sankha paid him all honor and presented him with his shoes and umbrella. Sancta's ship sprung a leak on the seventh day. Taking with him one companion, he dived overboard and swam in the direction of Molini. He swam thus for seven days until Manimekhala, seeing his plight, came to his rescue and offered him food. However, he refused the food as he was keeping the fast. The goddess told him that his purity in worshipping the paccekabuddha had been the cause of her coming to his aid and provided him with a ship full of treasure and he returned safely to Molini with his attendant. The story was related by way of thanks to a pious layman of Savatthi who having entertained the Buddha and his monks for seven days, presented shoes to the Buddha and to the members of his Order. Ananda is identified with Sankha's attendant and Uppalavanna with Manimekhala. See also [Mahaajanaka Jaataka \(J.539\)](#).

#### **J 443**

##### **Cullabodhi Jaataka**

The Bodhisatta, by the name of Bodhi, was once born in a very rich family of Kasi and studied in Takkasila. His parents married him to a suitable wife but, as they had both come from the Brahma-world, they were free from passionate desire. After his parent's death, the two distributed their wealth and became ascetics. One day they came to the king's park, and there the king fell in love with the woman and carried her away by force to the palace. When he told the Bodhisatta of this, he showed no resentment at all. In the palace, the king found that he could not win the woman's love, and returned to the park curious to know whether the ascetic really meant what he said. In the course of conversation, the Bodhisatta told the king that he did not give way to anger because anger once awakened is difficult to curb. The story was related in reference to a monk of violent temper. The king was Ananda and the Bodhisatta's wife was Rahulamata. See also [Ananusociya Jaataka \(J.328\)](#).

The story is also given in the Jatakamala as the Khuddabodhi Jataka (xxi) and in the Cariyapitaka.

#### **J 444**

##### **Ka.nhadiipaayana Jaataka | Ma.n.davya Jaataka**

During the reign of Kosambika in Kosambhi, two brahmins, Dipayana and Mandavya gave away their vast wealth and lived for fifty years in the Himalayas as ascetics. Later, on pilgrimage to Benares they were entertained by a householder who was also named Mandavya. Dipayana journeyed on, while Mandavya ascetic stayed in a cemetery near Benares. There some robbers left some stolen goods outside his hut and Mandavya, being charged for the theft was impaled by the king. By virtue of his great powers, he still managed to live. Dipayana came to visit his friend, and finding despite his predicament that he bore no ill-will to anyone, took up his abode under his friends impaled body. Gouts of gore fell from Mandavyaís wound onto Dipayanaís golden body and there dried forming black spots (thus he became known as Kanha-Dipayanaí). Later the king heard the news and released Mandavya, but he still had some wooden stake inside him so thenceforth became known as äAni-Mandavyaí. Dipayana returned to visit the householder Mandavya whose son Ya~n~nadatta he healed of a snake bite by resolution. All were thenceforth established in earnestness giving up half-heartedness for the ascetic life (Dipayana), disbelief in the fruits of generosity (Mandavya householder), lack of love for her husband (Mandavyaís wife). Mandavya householder was Ananda, his wife Visakha, the son Rahula, Animandavya Sariputta and Dipayana the Bodhisatta. The occasion of the story was the same as that of the [Kusa Jataka \(J.531\)](#).

#### **J 445**

##### **Nigrodha Jaataka**

A king named Magadha once reigned in Rajagaha. His son married a rich merchant’s daughter, but she lost favor because she was barren. Later she pretended to be pregnant, and when her time drew near, made the journey to her hometown with an old nurse who also knew her secret. On the way she found a deserted child by the wayside, and greatly rejoicing claimed the child as her own. The child was the Bodhisatta and was named Nigrodha. His father found two companions for him -- Sakha, son of a merchant and Pottika, son of a tailor. These three grew up together and were educated in Takkasila. In the course of their travels, while his companions were sleeping, Pottika heard a cock say that whoever ate its fat would become king, whoever ate its

body flesh would become commander in chief and whoever ate the flesh near the bones would become treasurer. Pottika killed the cock, giving the fat to Nigrodha, the body flesh to Sakha and himself eating the flesh on the bones. Immediately afterwards, men in search of a successor to the throne of Benares chose Nigrodha while the other two accompanied him as commander in chief and treasurer. One day Nigrodha, wishing to have his parents near at hand, sent Potthika to fetch them from Rajagaha. One the way back he called at Sakha's house, but Sakha who had a grudge against him for having given the cock's fat to Nigrodha, insulted him. When Pottika reported this to Nigrodha, he wished to have Sakha killed, but Pottika intervened on his behalf. The Jataka was related in relation to Devadatta's ingratitude. Sakha is identified with Devadatta and Pottika with Ananda

#### **J 446**

#### **Takkala Jaataka | Takka.la Jaataka**

Once in a village lived a man called Vasitthaka, an only son, who looked after his father with great devotion, until the latter, much against the wishes of the son, found a wife for him. A son was born to the pair and, when seven years old, he overheard his mother planning to have the old man taken by a ruse to the cemetery, and there killed and buried in a pit. The next morning, when his father set out in a cart for the cemetery, the child insisted on accompanying him. Having watched his father dig a pit, he asked what it was for, and was told that the useless old man was a burden to keep and the pit was for him. the boy was silent, and when his father stopped to have a rest, he took up the spade and began to dig another hole. On being asked the reason, he said it was for his father when he should become too old to be supported. This remark opened Vasitthaka's eyes. He returned home and drove away his wife. He afterwards took her back on promising to give up her treacherous ways. The story was related to a man who had looked after his father, but the wife whom he took at his father's wish, wanted to get rid of the old man, and suggested the idea to her husband. But his answer was that if she found the house inconvenient, she could go elsewhere. The Buddha said that the characters of both stories were identical, and that he himself was the child of the Jataka.

#### **J 447**

#### **Mahaadhammapala Jaataka**

In Dhammapala, a village in Kasi, there lived a family whose head was Mahadhammapala. The Bodhisatta was his son and was called Dhammapala-

kumara. He went to study at Takkasila. There the teacher's eldest son died, but among all the lamentations, it was noticed that Dhammapala did not weep. When questioned by his fellows as to how he could refrain, he answered that as it was impossible for anybody to die young, he did not believe his friend was dead. The teacher asked him about this and found out that in Dhammapala's family, no-one died young. Wishing to know if it was true, he left Takkasila and went to the home of Dhammapala carrying with him the bones of a goat. After his welcome had subsided, he announced to Mahadhammapala that his son was dead, and begged him not to grieve. Dhammapala, however, clapped his hands and laughed, saying that such a thing could never be as no member of their family had ever died young. He then told the brahmin, in answer to his query, that they owed their longevity to their virtuous lives. The Jataka was related to Suddhodana, who told the Buddha how, when the Buddha was practicing severe penances, some gods came to him and said that he was dead. However, the king had refused to believe them. Suddhodana was Mahadhammapala and the teacher Sariputta. At the conclusion of the Jataka, Suddhodana became an anagami and Mahapajapati Gotami, a sotapanna.

#### **J 448**

##### **Kukku.ta Jaataka**

The Bodhisatta was once chief of a large flock of fowls. A falcon, by means of engaging speech, tried to become friendly with him in order to eat him, but his attempts fail. There could be no friendship between fowl and falcon, said the Bodhisatta. The story was related in reference to Devadatta's attempts to kill the Buddha.

#### **J 449**

##### **Ma.t.taku.n.dali Jaataka**

There was once a miserly brahmin called Adinnapubbaka who had a son called Mattakundali. He made a set of burnished ear-rings (mattakundali) for his son in order to save the goldsmith's fee. At the age of sixteen, the son protracted jaundice -- but the father tried to cure the son himself, unwilling to pay a doctor. Eventually the son's illness became too serious to cure. He carried his dying son out onto the balcony, laying him there, lest those coming to visit his son should see the wealth he had inside the house. The Buddha, out of compassion, came to the house as the boy lay dying. The sight of the Buddha roused the boy to faith as he died and the son was reborn among the gods with a golden mansion thirty leagues in extent. When surveying his

past life, he saw his father in the charnel ground lamenting his death. Mattakundali appeared to his father in his original form and when questioned by Adinnapubbaka, censured his father for his stinginess and persuaded his father to give up his grief. The story was told in reference to a rich landowner of Savatthi, a devout follower of the Buddha, who lost his son. The Buddha knowing of his great grief, visited him in the company of Ananda and preached to him. At the conclusion of the sermon, the landowner became a sotapanna. see also DhA.i.020ff., Vv.vii.9, VvA.322ff., Pv.ii.5, PvA.92ff.

## **J 450**

### **Bi.laarikosiya Jaataka**

The Bodhisatta was once a rich merchant of Benares who built an almonry and distributed much alms. On his deathbed, he asked his son to continue with the alms and after death was reborn as Sakka. His son followed his example and became the god Canda. His son Suriya, Suriya's son Matali and Matali's son Pa~ncasikha all followed in the same path. The sixth of the line, Bilarikosiya, however, became a miser and burned the almonry. Sakka and the others then came separately, in the guise of brahmins, to visit him and to ask for alms. Kosiya refused their requests until each one uttered a little verse, upon which he was asked to enter and receive a small gift. Kosiya asked the servant to give each a little unhusked rice. This was refused and in the end he was obliged to give the brahmins cooked rice, meant for cows. Each swallowed a mouthful, but let it stick in his throat and lay down as if dead. Kosiya, very frightened, had a meal prepared which he put in their bowls, and then, calling passers-by, asked them to note how the brahmins in their greed had eaten too much and died. The brahmins however, arose, spat out the rice, and publicly shamed Kosiya by showing up his miserliness and the manner which he had disgraced his ancestors. Then each revealed his identity and departed. Bilarikosiya mended his ways and became most generous. The Jataka was related to a monk reputed for his great generosity. He would not even drink a cup of water without sharing it. The monk is identified with Bilarikosiya and the Buddha related the story in order to show how he had changed his ways. Sariputta was Canda, Moggallana was Suriya, Kassapa was Matali and Ananda Pa~ncasikha.

## **J 451**

### **Cakkavaaka Jaataka**

A guilty crow, whose heart was full of fear and sin because of the evil done in past lives, flew to the Himalayas and there, seeing two golden-colored geese (cakkavaka), asked what they fed on that they should be so beautiful. The

geese replied that not food, but good character made people comely -- the crow was too wicked ever to be beautiful. The story was told in reference to a greedy monk who always went around looking for invitations. The monk is identified with the crow.

#### **J 452**

##### **Bhuuripa~nha Jaataka**

The name given to a section of the [Mahaummagga Jataka \(J.546\)](#) which describes how Mahosadha, having lost the king's favor, lived with a potter. The deity in the king's parasol put several questions to the king, but his wise men were unable to answer them. The king then sent messengers with gifts to look for Mahosadha. They found him in the potter's hut and brought him back. The king expressed surprise that Mahosadha should have borne him no resentment. Mahosadha pointed out to him that wise men were incapable of ingratitude or meanness.

#### **J 453**

##### **Mahaama'ngala Jaataka**

The Bodhisatta, called Rakkhita, was born in a wealthy brahmin family. He married, and then, having distributed all his wealth, became an ascetic with 500 followers. During the rains, his disciples dwelled in Benares in the royal park, while Rakkhita stayed in the hermitage. At that time, there was great discussion among the public about what constituted auspiciousness, and Rakkhita's disciples, on being consulted, said that Rakkhita would solve the problem. They therefore went to Rakkhita's hermitage and asked him the question, which he answered in eight verses. The disciples, having learned the verses, returned to Benares where they expounded them, thus setting doubts to rest. The story was related in connection with the teaching of the Mahamangala Sutta. It happened that in Rajagaha there was a large assembly at the Santhagara and a man rose and went out saying 'this is a day of good omen'. Someone, on hearing this, enquired as to the meaning of 'good omen'. One said, the sight of something lucky is a good omen -- but this was denied, and the discussion of omens was carried as far as Sakka, and duly referred by him to the Buddha. The senior disciple of Rakkhita is identified with Sariputta.

#### **J 454**

##### **Ghata Jaataka | Ghatapa.n.dita Jaataka**

The Bodhisatta, was born as the ninth of ten Andhakavenhudasaputta (notorious outcasts). When the son of his brother Vasudeva died, Vasudeva lamented beyond all measure and Ghata, wishing to cure him, feigned madness and went about Dvaravati asking for the hare in the moon. When Vasudeva heard of this from his courtier Rohineyya, he hastened to Ghata and argued with him about the ridiculousness of his quest. The plan succeeded and Vasudeva was cured of his grief. The introductory story resembles that of the Matthakundali Jataka. Rohineyya is identified with Ananda and Vasudeva with Sariputta.

### **J 455**

#### **Maatuposaka Jaataka**

The Bodhisatta was once born as an elephant in the Himalayas and looked after his blind mother. One day he met a forester who had lost his way and feeling sorry for him, the elephant set him on the right path, carrying him on his back. However, the forester was wicked and on his return to Benares, told the king about the elephant. The king asked him to fetch the elephant, who, seeing the forester approaching, meekly followed him lest his virtue be impaired. The elephant was received in the city with great pomp and placed in the royal stables as the state elephant, but would touch no morsel of food. The king asked about this and learned of the elephant's blind mother. Thereupon the elephant was set free and returned to the Himalayas amid the applause of the people. The king built a town near the elephant's dwelling, where he showed him great honor and later, when at his mother's death, the elephant went away to the Karandaka monastery to wait on the ascetics there, the king did the same for them. The story was told in reference to a monk who tended his mother. For details see the Sama Jataka. Ananda is identified with the king whose name is given as Vedeha, and Mahamaya was the mother elephant. At DhA.iv.13 the elephant is called Dhanapala. It was related to four sons of a brahmin who waited on their aged father. The audience shed floods of tears, so greatly were they moved, and the brahmin and his sons became sotapannas.

### **J 456**

#### **Ju.nha Jaataka**

Once the Bodhisatta was born as Junha, son of the king of Benares. He studied in Takkasila and on one occasion, when walking in the dark, he bumped into a brahmin, causing the brahmin's bowl to drop and break. Junha raised the brahmin to his feet, and on being asked for remuneration

for the price of the meal, told the brahmin who he was. The Bodhisatta had no money with him, but requested the brahmin to remind him of the circumstances when he had become king. In due time, Junha took the throne and the brahmin stood one day by the road when the king was passing on his elephant. The brahmin stretched out his hand, crying 'Victory to the king'. Junha took no notice, so the brahmin uttered a stanza to the effect that a king should not neglect a brahmin's request. Junha then turned back, and the man explained who he was, asking Junha for five villages, one hundred slave girls, one thousand ornaments and two wives -- all of which Junha gave him. The story was told in reference to the eight boons granted to Ananda by the Buddha when he accepted the post of constant attendant to the Buddha. See also [Naanacchanda Jataka \(J.289\)](#).

### **J 457**

#### **Dhammadevaputta Jaataka | Dhamma Jaataka**

The Bodhisatta once became a Kamavacara god named Dhamma and Devadatta became Adhamma. On uposatha days, Dhamma would appear among men and urge them to lead virtuous lives, while Adhamma encouraged them in wickedness. One day, their two chariots met in mid-air. Each claimed the right of way. At the end of the argument, Adhamma's chariot fell headlong to earth, where he was swallowed up into hell. The story was related in reference to Devadatta's being swallowed up in Aveci.

### **J 458**

#### **Udaya Jaataka**

The Bodhisatta was born as king of Benares. When his parents wished him to marry. After much persuasion he agreed to do so, if they could find a woman like a golden image which he would make. Emissaries were sent to look for such a girl and the girl Udayabhadda answered the description. She did not want to marry either but was persuaded by her parents. When married, the couple lived in celibacy until the death of the Bodhisatta who was reborn as Sakka. The princess became queen. Honoring his promise to her, Sakka returned to her to find announce the place of his rebirth, first testing her conduct in various ways. Satisfied, he instructed her and went away. The princess renounced the kingdom and became a recluse. Later she was reborn in Tavatimsa as the Bodhisatta's handmaiden.

### **J 459**

## Paaniya Jaataka

The story of how six persons became pacceka buddhas by feeling remorse for sins committed and by developing supernatural insight. The Jataka derives its name from the first of these, who was a villager in Kasi. He went with his friend to the fields each carrying a flask of water. From time to time they drank, but the first drank out of the other's flask, wishing to save the water in his own. In the evening, remorse seized him, and as he stood reflecting on his wickedness, he became a paccakabuddha. The pacceka buddhas met at Mandamulapabbhara and together visited the king of Benares who was the Bodhisatta. On hearing their stories, he renounced the world, and, in spite of the efforts of his consort to stop him, became an ascetic. The story was related in reference to five-hundred householders of Savatthi who became monks. They lived in the monastery but indulged in thoughts of sin. The Buddha sent Ananda to summon them saying that no matter how small a sin it was, it must be checked. The queen consort of the story was Rahula

### J 460

#### Yuva~njaya Jaataka

The Bodhisatta was once born as Yuva~njaya, son of Sabbadatta, king of Ramma (Benares). He was the eldest of 1,000 sons and Yuditthila was his younger brother. After he came of age, he was on his way early one morning to the park and noticed the dew all around him. In the evening as he returned home, he could no longer see the dewdrops. His charioteer explained that the son had dried them up. Reflecting on this, the prince realized the impermanence of life and asked his father's leave to renounce the world. Both parents tried to dissuade him, but failed, and he, together with Yudhitthila built a hermitage in the Himalayas where they became ascetics. Yudhitthila is identified with Ananda. The story was told in reference to the Buddha's renunciation, to some monks who marveled at his great sacrifice.

### J 461

#### Dasaratha Jaataka

Dasaratha, king of Benares, had three children: Ramapandita, Lakkhana and Sita. On the death of his queen, he took another and by her had another son Bharata. He was so pleased that he granted the queen a boon. When Bharata was seven years old, the mother claimed the throne for her son. Dasaratha fearing for the safety of his original children, banished them to the forest for twelve years, telling them to return after their father's death. In the forest,

Rama lived the ascetic life while Lakkhana and Sita provided him with food. Dasaratha died after nine years and when the ministers refused to recognize Bharata as king, he went to the forest in search of Rama. Rama, however, refused to return until three more years had elapsed, and as Bharata refused to take the throne, he sent his straw slippers to be placed on the throne in his absence. When cases were heard in front of the throne, if the decision taken was wrong, the slippers would beat together. If the decision correct, they would be silent. After three years, Rama returned to the palace and reigned for 16,000 years with Sita as his consort. Dasaratha was Suddhodana, Bharata was Ananda, Lakkhana was Sariputta, Sita was Rahulamata and Rama the Bodhisatta. The story was related to a man of Savatthi who greatly grieved at his father's death and neglected all his duties.

### **J 462**

#### **Sa.mvara Jaataka**

The Bodhisatta was the teacher of Samvara, youngest of the hundred sons of the king of Benares. When he had finished his studies, the king offered him a province, but at the suggestion of his teacher, he preferred to live near his father. There, acting on the Bodhisatta's advice, he won all hearts and at the death of his father, the courtiers made him king. The brothers protested, and Samvara, again following his teacher's advice, divided his father's wealth among them. The brothers, led by Uposatha, then acknowledged him king. The story was related to a monk who had dwelt in the forest and had then given up striving. He is identified with Samvara and Sariputta with Uposatha. See also [Alinacitta Jataka \(J.156\)](#) and [Gaamani Jataka \(J.008\)](#).

### **J 463**

#### **Suppaaraka Jaataka**

The Bodhisatta was once a master mariner of Bhaarukaccha. His eyes were injured by the salt water and he went completely blind. The king appointed him value assessor. One day an elephant was brought before him which was designated to be the state elephant, but feeling it over with his hands, he condemned it saying that its mother had dropped it in its youth, injuring its hind feet. He similarly condemned a horse, a chariot and a blanket for various reasons -- all of which were originally designated for royal use. All his judgments were verified by the king and found to be correct -- but the king gave Suppaaraka only eight pieces for each of his decisions so he left the king's service in disgust. Some merchants commissioned a ship and while searching for a captain, thought of Suppaaraka. At first he refused, and later

accepted, navigating the ship successfully through various oceans and surviving a storm by means of an Act of Truth, returning safely to Bhaarukaccha. The Jataka is related in reference to the Buddha's perfection of wisdom. See also Jatakamala No.14.

#### **J 464**

##### **Cullaku.nala Jaataka**

One day when Pingiyani, wife of Brahmadata is opening her window, she saw the royal groom, and fell in love with him. When the king fell asleep, she climbed down through the window, lay with the groom and climbed back again, perfuming herself before lying down beside the king. The king eventually discovered her misdemeanor and proclaimed it to his ministers, depriving her of her royal rank. The Jataka is one of those related by Kunala who is identified with Brahmadata. The Jataka is related in order to destroy the discontent that rose in the hearts of the Sakyans youths, kinsmen of the Buddha, who having entered the Order, were troubled by the thought of the wives they had left behind. They became arahants as the result of hearing the Jataka.

#### **J 465**

##### **Bhaddasala Jaataka**

Brahmadatta, king of Benares, wishing to have a palace built on one column, sent his carpenters to find a suitable tree. They found many such in the forest, but no road by which to transport them. At last they discovered a lordly sala-tree in the king's park and made preparations to cut it down. The deity of the tree, Bhaddasala, who was the Bodhisatta, was greatly distressed at the prospect of the destruction of his children. He, therefore, visited the king by night and begged him not to have the tree cut down. When the king refused this request, Bhaddasala asked that the tree should be cut down in pieces, so that its fall might not damage its kindred round about. The feeling of Bhaddasala for his kinsmen touched the king, and he desisted from his purpose of destroying the tree. The story was related with reference to the Buddha's interference with Vidudabha when he wished to destroy the Sakyans. Ananda is identified with the king. On this occasion the following Jatakas were also preached: [Kukkura Jataka \(J.022\)](#), [Kaka Jataka \(J.140\)](#) and the [Mahakapi Jataka \(J.407\)](#).

#### **J 466**

## Samuddavaanija Jaataka

Once one thousand carpenters, unable to meet their debts, built a ship and sailed away until they came across a fertile island. There they found a castaway from whom they learned that the island was safe and fertile. They stayed there and as time went on, grew fat and began to drink toddy made of sugar cane. The deities, incensed because the island was being fouled with their excrement, decided to send up a wave and drown them all. A friendly deity, wishing to save them, gave them advance warning, but another cruel deity advised them to pay no heed to her words. Five hundred of the families led by a wise man, built a ship in which they placed all their belongings in case the warning should prove true. No harm would be done should it prove false. The others led by a fool, laughed at them. At the end of the dark fortnight, the sea rose. The five hundred wise families escaped and the others drowned. The story was told in reference to 500 families who were born in hell as a result of following Devadatta.

### J 467

#### Kaama Jaataka

Brahmadatta, the king of Benares, had two sons. When he died, the elder refused the crown and retired to a frontier village. There, the people discovered his identity and offered to pay their taxes to him instead of the king, and the king, at his request, agreed. As his power increased, the prince became more covetous and demanded the throne back, which his younger brother gladly renounced. The elder's greed was insatiable, and Sakka, to teach him a lesson, came in the guise of a young man and offered to capture three cities for him. The king made up his mind to accept the offer, but then the young man could not be found and the king fell ill of greed. The Bodhisatta, just returned from Takkasila, hearing of this, and having obtained the king's leave to treat him, cured the disease by showing him the futility of his wishes. Thereafter the king became a righteous ruler. The Jataka is preached in reference to the brahmin of the Kama Sutta. The [Kamanita Jataka \(J.228\)](#) is also preached in this connection.

### J 468

#### Janasandha Jaataka

The Bodhisatta was once born as Janasandha, son of Brahmadatta, king of Benares. He studied at Takkasila. On becoming king he built six almonries and there distributed 6,000. He ruled righteously and the kingdom was free

from all wickedness. On the fifteenth day of every month he assembled all his subjects, beginning with the women of his household and preached to them on righteousness. The Jataka was related to Pasenadi when he gave himself up to sin, became remiss in his duties and refrained from visiting even the Buddha for a long time.

### **J 469**

#### **Mahaakamhaa Jaataka**

In the past, when the teachings of Kassapa Buddha were already forgotten, there ruled a king named Usinara. Monks and nuns lived in wickedness and men followed evil paths, being born after death in hell. Sakka noticed that there were no new rivals in the deva-world from amongst the men, decided to scare the men back to righteousness. Assuming the guise of a forester and leading Matali disguised as a black, fierce-looking dog called Mahakanha, Sakka came to the city gates and cried aloud that the world was doomed to destruction. The people fled in terror hiding inside the city and the gates were shut. The forester leapt over the city wall, however, and his dog terrified everyone he saw. The king shut himself up inside the palace, but the dog put its forepaws on the palace window and gave a roar which was heard from the deepest hells to the highest heavens. The forester said the dog was hungry and the king ordered that food be given to him. However, the dog ate all the food in a single bite and roared for more. Usinara asked what sort of dog it was, and the forester replied that the animal ate up all those who were unrighteous, mentioning what unrighteousness meant. Having terrified everyone, Sakka revealed himself and returned to his heaven. The king and his subjects became virtuous and Kassapa's religion lasted a further 1,000 years. The story was told in reference to a conversation among the monks to the effect that the Buddha was always working for the good of others, never resting and never tiring, his compassion extended to all living beings. Matali is identified with Ananda.

### **J 470**

#### **Sudhaabhojana Jaataka | Kosiya Jaataka**

Once in Benares, there lived a wealthy householder worth eighty crores. He offered his wealth to the king, but as the king had no need of it, he gave much away in gifts and was born as Sakka. Equally generous were his descendants Canda, Suriya, Maatali and Pa~ncasikha. However, the final generation, Pa~ncasikha's son Maccharikosiya became a miser. He stopped all giving and lived in abject poverty. One day, seeing his sub-treasurer eating rice-porridge, he wished for some himself, but owing to his miserliness, he went in disguise

to the river with a little rice and there started to cook it with the help of a slave. Sakka saw this, and accompanied by Canda and the others, appeared before him disguised as a brahmin. Advancing towards him, Sakka asked the way to Benares, and pretending to be deaf, approached the place where the porridge was being cooked and asked for some. Maccharikosiya refused to give any, but Sakka insisted on reciting to him some stanzas on the value of giving and then Kosiya agreed to give him a little porridge. One by one, the others, disguised as brahmins approached, and in spite of all efforts, Kosiya was forced to invite them to share his meal. He asked them to fetch small leaves, but in their hands the leaves became large. After the porridge had been served, Pa~ncasikha assumed the form of a dog, then of a horse of changing colors, and started chasing Kosiya, while the others stood motionless in the air. Kosiya asked how beings could gain such powers, and Sakka explained to him and revealed their identity. Maccharikosiya went back to Benares and gave away his wealth in charity. Later he became a hermit and lived in a hut. At that time, four daughters of Sakka went to Anotatta to play in the water. There they saw Narada shading under a paaricchattaka flower. Narada said he would give it to the best of them and referred them to Sakka. Sakka sent a cup of ambrosia (sudhaabhajana) to Kosiya and said that whichever of his daughters succeeded in persuading Kosiya to share his drink with her would be adjudged the best. He listened to all their claims and decided in favor of Hirii. Sakka, wishing to know why he decided thus, sent Maatali in his chariot to ask him. While Maatali was still speaking to him, Kosiya died and was reborn in Tavatimsa. Sakka gave him Hirii as wife and also a share of the kingdom of Tavatimsa. The Jataka was told in reference to a monk of Savatthi who was so generous that he would give away his own food and drink and so starve. He is identified with Maccharikosiya, Uppalavanna with Hirii, Anuruddha with Pa~ncasikha, Ananda with Maatali, Kassapa with Suriya, Moggallana with Canda, Sariputta with Narada and Sakka with the Buddha himself.

#### **J 471**

**Me.n.dakapa~nhaa Jaataka**

Episode from the [Mahaummagga Jaataka \(J.546\)](#).

#### **J 472**

**Mahaapaduma Jaataka**

The Bodhisatta was once born as Mahapaduma, son of Brahmadata, king of Benares. When Paduma's mother died, the king took another wife. On one occasion, the king had to leave the city to quell a border rising, and thinking the dangers too great to take the queen with him, he entrusted her to the care

of Paduma. The campaign was victorious. In the course of making arrangements for the celebration of his father's return, Paduma entered the queen's apartments. She was struck by his amazing beauty and fell in love with him, inviting him to lie with her. On his indignant refusal, she feigned illness and, on the return of the king, falsely accused him of having ill-treated her. The king gave orders, in spite of the protestations of the people, that Paduma be thrown from the robber's cliff. The deity of the mountain saved his life and entrusted him to the care of the Naga king who took him into his abode, where he stayed for one year. Paduma then went to the Himalayas and became an ascetic. The king heard of this and went to offer him the kingdom, but it was refused by Paduma. The king, convinced of the falsity of the charge brought against Paduma, caused the queen to be flung from the Robber's Cliff. The story was related in reference to Ci~ncamanavika's false accusations against the Buddha. Ci~nca was the wicked queen, Devadatta the king, Sariputta the deity and Ananda the Naga.

#### **J 473**

##### **Mittaamitta Jaataka**

The Bodhisatta was once the minister of Brahmadata, king of Benares. At that time, the other ministers were slandering a certain courtier who was upright. The king consulted the Bodhisatta, who pointed to him the marks of a friend as opposed to a foe. The story was told to the king of Kosala who consulted the Buddha on a similar matter.

#### **J 474**

##### **Amba Jaataka**

The story of a brahmin youth who learned a charm from a wise untouchable. The charm had the power of making lovely and fragrant mangoes grow out of season. The youth exhibited his skills before the king, but when asked the name of his teacher, said he lied saying had been taught in Takkasila. Immediately the charm escaped his memory and all his power deserted him. At the king's suggestion, he went back to the teacher to ask his forgiveness and to learn the charm anew. However, the teacher would have nothing to do with him and the youth wandered away into the forest and died there. The story is told in reference to Devadatta who had repudiated the Buddha as his teacher and as a result was born in Aveci hell. The youth was a former birth of Devadatta.

#### **J 475**

## Phandana Jaataka

A lion acquired the habit of going to lie under a phandana-tree, but one day a branch fell on his shoulder, hurting him. The lion thereupon conceived an enmity against the tree, and when a carpenter came in search of wood for a cartwheel, suggested to him to cut down the tree. The deity of the tree, discovering this, appeared before the carpenter and told him that if he placed four inches of lion-hide on the rim of the wheel, it would enhance its value. The carpenter adopted both suggestions -- killing the lion and cutting down the tree. This was one of the Jatakas related by the Buddha in the course of the quarrel between the Sakyans and the Koliyans.

## J 476

### Javanaha.msa Jaataka

The Bodhisatta was once king of 90,000 geese in Cittakuta. The king of Benares, seeing him, took a great fancy to him and did him honor, desiring his friendship. When the king went to Anotatta, the Bodhisatta returned the honor and friendship was established between them. One day, two of the young geese, in spite of the advice of the Bodhisatta, wished to try their speed against the sun. Their king, wishing to save them from death, went with them, rescuing them when they were tired. Then he himself raced the sun and was victorious, arriving at the king's palace. The king, hearing of this, wished to see an exhibition of the Bodhisatta's powers of speed, and his desire was granted. When asked whether anything was fleeter than himself, the king of geese replied that the decay of the elements of life was a thousand times faster. He thereupon preached the moral law to the king. Ananda is identified with the king and Sariputta and Moggallana with the two geese.

## J 477

### Cullanaarada Jaataka | Cullanaarakassapa Jaataka

The Bodhisatta was once a rich brahmin who, on the death of his wife, retired with his son to the Himalayas to become an ascetic. One day a girl, having been carried off by thieves, escaped from them and arrived at the ascetic's hut when the Bodhisatta was away. The son fell victim to her charms and agreed to return with her to the haunts of men. She went on ahead and he was to follow, but his father, hearing of what had occurred during his absence, described the snares of the household life to the youth in such a graphic way that he gave up the idea of following the girl. The Jataka was related in reference to a vain monk who succumbed to the wiles of a maiden of Savatthi. The girl's mother used her to entice the monk to become her son-in-law. The

Buddha warned him that in the past the same girl had tried to destroy his spiritual vocation. See also the [Munika Jaataka \(J.030\)](#), [Uda~ncani Jaataka \(J.106\)](#), [Saluka Jaataka \(J.249\)](#) and [Ara~n~na Jataka \(J.348\)](#).

#### **J 478**

##### **Duuta Jaataka**

The Bodhisatta was once a brahmin of Kasi. He studied at Takkasila and wandered about begging for gold to pay his teacher. He collected a few ounces, but on his way back he was forced to cross the Ganges and the gold fell in the river. He then thought out a plan and sat fasting on the bank of the river, refusing to speak to anyone until the king of Benares himself came. To him he told his story, pointing out that it would be useless to tell the others, they being unable to help him. The king gave him twice the original quantity of gold. The Jataka was related in reference to a discussion by the monks as to the Buddha's great resourcefulness.

#### **J 479**

##### **Kaali''ngabodhi Jaataka**

The Kalinga king of Dantapura had two sons, Maha Kalinga and Culla Kalinga. Soothsayers foretold that the younger would be an ascetic but his son would be a universal Monarch. Knowing of the prophecy, Culla Kalinga became so arrogant that Maha Kalinga, acceding to the throne, ordered his arrest. Culla Kalinga fled and became an ascetic in the Himavanta Forest. Near his hermitage lived the king and queen of Madda who had fled with their daughter from the city of Sagala. Soothsayers predicted that the princess's son would be a universal Monarch and all the kings of the Jambudipa sought her hand. Her parents, not wishing to incur the enmity of any of the kings, fled with her from the city. One day a wreath of mango-flowers which the princess dropped into the river was picked up by Culla Kalinga who thereupon went in search of her. With his parents consent, he married her and a son was born whom they called Kalinga. When the stars revealed that Maha Kalinga had died, Kalinga was sent to Dantapura, to a courtier who had been an ally of Culla Kalinga. The prince's identity having duly been established, he was crowned king and his chaplain, Kalinga-bharadvaja taught him the duties of a universal Monarch. On the fifteenth day, the omens of universal Monarchhood. Later making a journey through the air with his retinue, he found a bodhi tree where Buddhas attain enlightenment. The elephant would go no further, so learning from his chaplain the virtues of a Buddha, he paid great honor to the tree for seven

days. The story is told in reference to a bodhi tree planted at the entrance to Jetavana by Anathapindika for people to venerate in the Buddha's absence.

#### **J 480**

##### **Akitti Jaataka**

Concerning a generous donor who lived at Savatthi. This man invited the Buddha and during seven days gave many gifts to him and to the monks. On the last day, he presented the company of arahants with all the requisites. The Buddha praised the man's generosity and told him how wise men of old shared their possessions with others, even when they themselves had nothing to eat but kara leaves and water.

#### **J 481**

##### **Takkaariya Jaataka | Takka Jaataka | Mahaatakkari Jaataka**

Brahmadatta had, as chaplain, a tawny-brown brahmin who was toothless and whose wife had a paramour of the same attributes. Wishing for the death of the latter, the chaplain asked the king to build the southern gate of the city anew, and declared that on the day of opening, a tawny-brown brahmin should be sacrificed to the guardian spirits. The king agreed, but the chaplain, unable to restrain his wife's conduct, told her about it. The news spread and all tawny-brown brahmins fled from the city, leaving, on the auspicious day, only the chaplain. The people demanded that he should be sacrificed to avert ill-luck, and that his pupil Takkariya (the Bodhisatta) should be appointed in his place. The chaplain confessed his plan to Takkariya, who thereupon related several stories showing how 'silence is golden'. In the end, Takkariya allowed the chaplain to flee from the city and had the corpse of a goat buried under the city gates in the dead of night. The story was related in reference to Kokalika who came to grief by abusing the Chief Disciple. The tawny-brown brahmin is identified with Kokalika.

#### **J 482**

##### **Rurumiga Jaataka**

Once in Benares there lived Mahadhanaka, son of a rich man. His parents didn't teach him anything and after their death he squandered all their wealth and fell into debt. Unable to escape his creditors, he summoned them and took them to the banks of the Ganges promising to show them buried treasure. Arriving there, he jumped into the river and lamented aloud as he

was carried away by the stream. The Bodhisatta was born as a golden stag and hearing a man's cry for help swam into the river and saved Mahadhanaka. Having ministered to him, the stag set him on the right road for Benares, asking him to tell no-one of the Bodhisatta's existence. The man reached Benares just as a proclamation was being made of Queen Khema's dream of hearing the preaching of a golden stag. Mahadhanaka offered to take the king to such a stag and a hunt was organized. When the Bodhisatta saw the king with his retinue, he went up to the king and told him the story of Mahadhanaka. The king denounced the traitor and gave the Bodhisatta a boon that thenceforth all creatures should be free from danger. Afterwards the Bodhisatta was taken to the city where he saw the queen. Flocks of deer, now free from fear, devoured men's crops but nonetheless, the king didn't go back on his word. The Bodhisatta begged his herds to desist from such damage. The Jataka was told in reference to Devadatta's ingratitude and wickedness. Devadatta was Mahadhanaka and Ananda the king. The Jataka is included in the Jatakamala (No.26)

### **J 483**

#### **Sarabhamiga Jaataka | Sarabha Jaataka**

The Bodhisatta was once born as a stag. The king of Benares went out hunting with his courtiers who contrived to drive the stag near the king. He shot and the stag rolled over as if hit, but soon got up and ran away. The courtiers laughed and the king set off in pursuit of the stag. During the chase, he fell into a pit, and the stag, feeling pity for him, drew him out and taught him the Dhamma. On the king's return to the palace, he decreed that all his subjects should observe the five precepts. The king told no-one what had happened, but the chaplain, hearing him repeat six stanzas, divined what had happened. He questioned the king who told him the story. Many men and women, following the king's instructions, were reborn in heaven, and Sakka, realizing the reason for this, appeared before the king, who was practicing shooting, and contrived that he should proclaim the Bodhisatta's nobility. The story was told in reference to Sariputta's wisdom. It is said that when the Buddha descended from Tavatimsa after preaching the Abhidhamma, wishing to demonstrate the unique wisdom of Sariputta, he propounded certain questions before the multitude at Sankassa which none but Sariputta could answer. When the Buddha asked in brief, Sariputta answered in detail. Ananda is identified with the king and Sariputta with the chaplain. The story is also found in Jatakamala No.25.

### **J 484**

## Saalikedaara Jaataka

Once when King Magadha was reigning in Rajagaha, the Bodhisatta was a parrot and looked after his aged parents. When the fields of the brahmin Kosiyagotta were ripe, the parrot went there with his flock and having fed himself, took some corn for his parents. The watchman of the fields reported this to his master and on Kosiyagotta's instructions, a snare set and the Bodhisatta caught. When he raised the alarm, the other parrots flew away. The Bodhisatta then explained to Kosiyagotta why he carried corn away -- to feed his parents, his young ones and those who were in need, thus, as it were, repaying a debt, giving a loan and setting up a store of merit. The brahmin was pleased with the answer and gave permission for the parrot to take corn from all of his 1,000 acres. However, the Bodhisatta accepted only eight. For the introductory story see the [Saama Jaataka \(J.540\)](#). Channa is identified with the watchman and Ananda with Kosiyagotta.

## J 485

### Candakinnara Jaataka

Once the Bodhisatta, born as a kinnara named Canda, lived with his mate Candaa in the Canda mountain of the Himavanta forest. One day, while the kinnaras were enjoying themselves near a little stream, the king of Benares, seeing Candaa fell in love with her. The king shot Canda with an arrow, and when Candaa lamented aloud for her dead husband, the king revealed himself and offered her his love and his kingdom. Candaa scorned the offer and protested to the gods they should have allowed harm to befall her husband. Sakka's throne was heated by her great loyalty and coming in the guise of a brahmin, he restored Canda to life. The king was Anuruddha and Candaa was Rahulamata. The Jataka was related by the Buddha when he visited his father's palace at Kapilavatthu and heard from Suddhodana how devotedly Rahulamata continued to love the Buddha. He said it was not the first time that she had shown such undying affection.

## J 486

### Mahaaukkusa Jaataka

Not far from a certain village settlement, a hawk lived on the south shore of a lake. He courted a female hawk on the western shore, and, at her suggestion, made friends with an osprey on the west side, a lion on the north and a tortoise on the lake's island. One day, some men wandering in search of food, lay down under the tree where the hawks lived and kindled a fire to keep

away the insects. The smoke disturbed the young hawks which cried in alarm. The men heard the sound and wished to obtain the birds for their food. The she-hawk, perceiving the danger, sent her husband to summon their friends. First the osprey came, who brought water with his wings and quenched the fire every time it was lit. When he was tired, the tortoise sent his son with mud from the lake to quench the fire. The men caught the tortoise and tied it with creepers, but he plunged into the lake, dragging the men with him. Finally the lion appeared and at his first roar, the men fled and the friends rejoiced over the firmness of their friendship. The story was told in reference to Mittagandhaka and his wife. They were the hawks of the story. Rahula was the young tortoise, Moggallana the father tortoise, Sariputta was the osprey and the lion was the Bodhisatta.

### **J 487**

#### **Uddhalaka Jaataka | Uddaalaka Jaataka**

Once the Bodhisatta was chaplain to the king of Benares. He had a son, Uddalaka, who went to study in Takkasila and became leader of a large band of ascetics. In the course of their travels, the son and followers returned to Benares and received great favors from the people. Attracted by the reputation, the king visited the ascetics with his chaplain. On that occasion, Uddalaka arranged that himself and his followers should feign to be very holy men given to various austerities. The Bodhisatta saw through their dishonesty and discovering the identity of Uddalaka, persuaded him to leave his asceticism and become chaplain under him. The Jataka is related in reference to a monk who led a deceitful life. The monk is identified with Uddalaka

### **J 488**

#### **Bhisa Jaataka**

Once the Bodhisatta was born into a family with eighty crores. He was called Mahaka~ncana and had six younger brothers and a sister. None of them would marry and on the death of their parents, they distributed their wealth, and together with a servant and a maid, went to the Himalayas to become ascetics, gathering food and wild food. Later they agreed that Mahaka~ncana, the sister and the maid should be spared the task of collecting fruit and the others should do this in turn. Each day the fruits collected were divided into lots and the gong was sounded. The ascetics would then come one by one and take each his share or her share. By the glory of their virtues, Sakka's throne trembled. In order to test them, for three days in succession he caused Mahaka~ncana's share to disappear. On the third day, Mahaka~ncana summoned the others and asked the reason for this. Each protested his

innocence and swore an oath that heavy curses should attend them if any were guilty of stealing so much as a lotus stalk (bhisa). In each case punishment was to be that in their next birth they should have the encumbrances of land and possessions, which from an ascetic's point of view would be grievous things. At this gathering were also present the chief deity of the forest, an elephant escaped from a stake, a monkey who had once belonged to a snake-charmer and Sakka who remained invisible. At the end of their protestations of innocence, Sakka inquired of Mahakancana why they all so dreaded possessions. On hearing the explanation, he was greatly moved and asked pardon of the ascetics for his trick. The story was related in the same circumstances as the [Kusa Jataka \(J.531\)](#). Sariputta, Moggallana, Punna, Kassapa, Anuruddha and Ananda were the Bodhisatta's brothers, uppavanna the sister, Khujjuttara the maid, Cittagahapati the servant, Satagiri the forest deity, Parileyya the elephant, Madhuvassettha the monkey and Kaludayi was Sakka. The Bhisacariya is included in the Cariyapitaka (Cya.iii.4) and also in the Jatakamala (No.19)

#### **J 489**

##### **Suruci Jaataka**

Suruci came to the throne of Mithila, and was married to Sumedhaa, daughter of the king of Benares on the condition that Sumedhaa be his only wife. Sumedhaa lived in the palace for 10,000 years but had no child, and although the people clamored for an heir, Suruci refused to take any other queen. Sumedhaa herself obtained 16,000 women for the king's harem and 40,000 years thus passed, still without a child being born. Sumedhaa thus made an Act of Truth and Sakka persuaded the reluctant god Nalakaara to be born as Suruci's son, Mahaapanaada. When he was sixteen a grand festival was organized by the king for his son's amusement. The festival went on for seven years before the son could be made to smile. The Jataka was related on the occasion that the Buddha granted Visaakhaa eight boons. One night there was a great storm and the Buddha asked the monks to drench themselves in the rain as that would be the last such rain-storm of his time. Together with them the Buddha appeared at Visaakhaa's home but as soon as they arrived, they were all completely dry. Bhaddhaji is identified with Mahaapanaada, Visaakhaa with Sumedhaa and the Bodhisatta was Sakka.

#### **J 490**

##### **Pañcuposatha Jaataka | Pañcuposathika Jaataka**

Once four animals, a wood pigeon, a snake, a jackal and a bear, lived on friendly terms with the Bodhisatta who was an ascetic and their spiritual

guide. They all kept the uposatha to get rid of their various sins and desires. The pigeon had yearned too much after his mate (killed by a hawk); the snake had killed a bull (which trod on it); the jackal had lost its hair (during its escape from a dried up elephant carcass); the bear had received many blows when visiting a village for food; the ascetic himself had lost his pride when a paccakabuddha visited him. Anuruddha was the pigeon, Kassapa the bear, Moggallana the jackal and Sariputta the snake. The Jataka was related to 500 laymen to encourage them to observe the uposatha.

## **J 491**

### **Mahaamora Jaataka**

Long ago when Brahmadata ruled Benares, the Bodhisatta was born as a golden peacock who was abandoned by his mother before hatching -- and was nominated king by the other peacocks. Noticing his own beauty in the reflection of a pond, he realized the risk of continuing to live near the haunts of men so he fled at night to the Himavanta forest, finding safe cave as a home. Each morning the peacock would rise before dawn and chant the Mora Paritta as the sun rose. One day the peacock was seen by a hunter's son who reported his find to his father. Meanwhile Queen Khema of Benares, in her morning sickness, dreamt that she heard the preaching of a golden peacock and the king, hearing the news, offered a reward for any golden peacock caught alive. Both the queen and the hunter passed away before any golden peacock could be caught. Out of vengeance, the king inscribed a golden plaque that anyone eating the flesh of a golden peacock would gain immortality. Six generations of successive kings also failed to hunt down the peacock. At the seventh generation, a hunter trained a peahen to cry at the snap of his fingers and used her to bait a snare. The Bodhisatta forgot his spell and was caught in the trap losing the mindfulness which he had maintained unbroken for the last 700 years. The hunter which had caught him had the potential for paccaka buddhahood and on hearing the preaching of the peacock attained. Having broken free of the fetters of the defilements, the paccakabuddha released the peacock and simultaneously all the bonds that tied captive birds and animals everywhere were miraculously broken. The hunter was spontaneously transformed in appearance to a monk of eighty years in the monk hood. Holding his hands in respect to the peacock he floated in the air and disappeared to Nandamuula. The story was told to a backsliding monk who was upset by the sight of a woman magnificently attired. Ananda is identified with the king of Benares. See similar [Mora Jaataka \(J.159\)](#).

## **J 492**

## **Tacchasuukara Jaataka**

Once a carpenter in a village near Benares picked up a young boar from a pit and took him home and reared him, calling him Tacchasukara (the carpenter's boar). The boar helped him in his work, fetching his tools and so on. When he grew up to be a big, burly beast, the carpenter let him go in the forest. There he joined a herd of wild boars which was being harassed by a fierce tiger. Tacchasukara made all the preparations for the counter attack, digging pits and training all members of the herd in their various duties, and their several positions at the time of the attack. Under his guidance, they succeeded in killing the tiger and greedily devoured the corpse. Tacchasukara was told that there was a sham ascetic who had helped the tiger to eat the boars. The herd attacked the ascetic, who climbed up a fig tree -- but they uprooted the tree and devoured him. They consecrated Tacchasukara as their king, making him sit on a fig-tree, and sprinkling water on him from a conch shell, with its spirals turning clockwise -- the one the ascetic had used for drinking. Hence arose, the custom of seating a king on a throne of fig-wood and sprinkling water from a conch shell at his coronation. The Jataka was related in connection with the Thera Dhanuggahatissa. Spies of Pasenadi had heard him discuss with the Thera Datta the plan of campaign which should be adopted if Pasenadi wished to defeat Ajatasattu. This was repeated to Pasenadi, who followed the suggestion and captured Ajatasattu. Dhanuggahatissa is identified with Tacchasukara

## **J 493**

### **Mahaavaa.nija Jaataka**

A company of merchants once went astray in the forest without food or water, and, seeing a huge banyan tree with moist branches, they cut off a branch and water poured out, from another branch came food, from another a company of girls and from the fourth precious things. Overcome by greed, they wished to cut the tree from its roots in order to get more. Their leader, the Bodhisatta tried to prevent this, but they refused to listen. Consequently, the Naga king who lived in the tree, ordered his followers to slay all the merchants except the leader. Him, the nagas escorted to his home with all the treasures. The Jataka was told to a company of merchants from Savatthi, followers of the Buddha, who had a similar experience. However, having only moderate desires, they made no attempt to cut down the tree. They then returned Savatthi, and offering some of the precious things to the Buddha, dedicated the merit there from to the deity of the tree. The Buddha praised their moderation. Sariputta is identified with the Naga King.

## **J 494**

### **Saadhina Jaataka | Saadhinaraaja Jaataka**

The Bodhisatta was once born as Saadhiina, king of Mithila. He built six alms-halls and spent 60,000 daily on alms. He lived a good life and his subjects followed his example. In the assembly of devas his praises were spoken and various devas wished to see him. Sakka sent Matali with his chariot to fetch Saadhiina to Tavatimsa. When he arrived, Sakka gave him half his kingdom and his luxuries. For 700 human years, Saadhiina ruled in heaven and becoming dissatisfied, returned to his royal park on earth. The park-keeper brought news of his arrival to Narada the reigning king, seventh in direct descent from Saadhiina. Narada arrived, paid homage to Saadhiina and offered him the kingdom. However, Saadhiina turned down his offer, saying that all he wanted was to offer alms for seven days. Narada arranged a vast largesse for distribution. For seven days Saadhiina gave alms and on the seventh day he died and was born in Tavatimsa. The story was related to the laity to show them the importance of keeping the observance day. Ananda is identified with Narada, and Anuruddha with Sakka. Saadhiina was one of the four human beings who went to Tavatimsa while in their human body.

## **J 495**

### **Dasabraahma.na Jaataka**

Once the Bodhisatta was born as Vidhura, counselor to Koravya of the Yudhitthila clan and king of Indapatta. The king's generosity was unparalleled, but he gained no satisfaction there from as all the recipients of gifts were wicked men. He therefore consulted Vidhura and, after discussing with him the qualities of real virtue, obtained with Vidhura's help, 500 pacceka buddhas from the Nandapabbata in the Himavanta forest and entertained them for seven days. The story was related in reference to the Asadisadana of Pasenadi. Koravya is identified with Ananda.

## **J 496**

### **Bhikkhaaparampara Jaataka**

Once Brahmadata, king of Benares, traveled about his kingdom in disguise seeking for someone who would tell him of a fault possessed by him. One day, in a frontier village, a very rich landowner saw him, and pleased with his appearance, brought him a very luxurious meal. The king took the food and passed it to his chaplain -- the latter gave it to an ascetic who happened to be

passing by. The ascetic placed the food in the bowl of a paccekabuddha sitting nearby. The paccekabuddha proceeded without a word to eat the meal. The landowner was astonished and asked them the reason for their actions, and, on learning that each was progressively greater in virtue than the king, he rejoiced greatly. The story was told in reference to a landowner of Savatthi, a devout follower of the Buddha. Being anxious to honor the Dhamma also, he consulted the Buddha, and, acting on his advice, invited Ananda to his house and gave him choice food and three costly robes. Ananda took them and offered them to Sariputta, who in turn offered them to the Buddha. Ananda was the king of the story, Sariputta the chaplain, while the ascetic was the Bodhisatta.

### **J 497**

#### **Maata''nga Jaataka**

The Bodhisatta was once born in an untouchable (candala) village outside Benares and was named Matanga. One day, when Matanga was on his way to the city, a rich woman called Ditthamangalika and her friends on their way to the park noticed him and turned back, washing their eyes to save themselves from inauspiciousness. Their followers, disappointed at being deprived of their fun, beat the Bodhisatta and left him senseless. On recovering consciousness, Matanga was determined to obtain Ditthamangalika as his wife and lay down in front of her father's house refusing to move. For seven days he lay there until the relations, fearing the ignominy of having an untouchable die on their doorstep, gave Ditthamangalika to him as wife. Knowing that her pride had been curbed by this act, Matanga decided to bring his wife great honor. He therefore retired to the forest and in seven days through meditation, attained supernatural powers. On his return he told her to proclaim public ally that her husband was no untouchable, but 'Mahabrahma' and that seven days later, on the night of the full moon, he would come to her breaking through the moon's disk. She did as he said and he did as predicted. The people therefore honored the woman as a goddess and the water in which she washed her feet was fit for the coronation of a king. In one single day she received 18 crores from those who were allowed the privilege of saluting her. Matanga touched her navel with his thumb, and knowing that she had conceived a son, admonished her to be vigilant and returned to the moon. The son was born in a pavilion which the people had constructed for the use of Ditthamangalika and was therefore called Mandavya. At the age of sixteen he knew all the Vedas and fed 16,000 brahmins daily. On a feast day Matanga came to him thinking to turn him from his false doctrines, but Mandavya failed to recognize him and had him cast out by his servants. The gods of the city thereupon grew angry and

twisted the necks of Mandavya and all the brahmins so that their eyes looked over their shoulders. When Ditthamangalika heard of this, she sought Matanga who had left his footsteps so that she might know where he was. He asked her to sprinkle water containing the remnants of his food on the brahmins. Mandavya himself was given some of the food. On recovering and seeing the plight of the brahmins, he realized his error. The brahmins recovered, but were shunned by their colleagues -- and therefore left the country and went to live in the kingdom of Mejjha. On the bank of the river Vettavati lived a brahmin called Jatimanta who was very proud of his birth. Matanga went to humble his pride and lived on the same bank further upstream. One day he nibbled a tooth-stick and threw it in the river, where lower down, it stuck in Jatimanta's hair. He was so annoyed that he went to Matanga and told him that if he stayed any longer than seven days his head would split into seven pieces. On the seventh day, Matanga stopped the sun from rising. On discovering the cause, the people dragged Jatimanta to Matanga to ask forgiveness. Matanga then went to the kingdom of Mejjha where the exiled brahmins reported to the king that he was a juggler and a mountebank. The king's messenger surprised Matanga as he was eating his food beside a well and cut off his head. He was born in the Brahma world. The gods were angry and wiped out the whole kingdom of Mejjha by covering it in torrents of hot ashes. The Jataka was told in reference to the attempt of King Udena to torture Pindolabharadvaja. Udena is identified with Mandavya.

## **J 498**

### **Cittasambhuuta Jaataka**

The Bodhisatta was once born as an untouchable in Ujjeni. He was called Citta and his brother, Sambhuta. One day, when they were out sweeping, two rich women on their way to the park noticed them and turned back. Their followers, disappointed at their loss of a picnic, beat the two untouchables. Later the two brothers went to Takkasila to study. Citta became very proficient and was sent one day, instead of his teacher, to the house of a villager who had invited the teacher and his pupils. When they were there, in a moment of forgetfulness, the brothers used the Candala dialect, and having disclosed their caste, were driven out of Takkasila. In their next birth they became does and subsequently ospreys. They were always together and met their death together. Later Citta was born as the son of the chaplain of Kosambhi and Sambhuta as the son of the king of Uttarapa~ncala. Citta became an ascetic at the age of sixteen and remembered his previous births. He waited until Sambhuta had reigned for fifty years and knowing that he also had the power to recollect previous existences, taught a stanza to a boy

and sent him to recite it before the king. Sambhuta heard the stanza, remembered his brother, and after inquiry, visited Citta, who had then gone to the royal park. There Citta gave him counsel and not long afterwards, Sambhuta too, renounced the world. After death, they were both born in the brahma world. Ananda is identified with Sambhuta. The story was told in reference to two monks, colleagues of Mahakassapa, who were greatly devoted to each other

## **J 499**

### **Sivi Jaataka | Siiviraaja Jaataka**

The Bodhisatta was once born as Sivi, king of Aritthapura, his father bearing the same name as himself. He ruled justly and daily gave 600,000 worth of alms. One day the desire came to him to give part of his body to anyone who might ask for it. Sakka read his thoughts and appearing before him as a blind brahmin, asked for his eyes. The king agreed to give them, and sent for his surgeon Siivaka. Amid the protests and lamentations of his family and his subjects, Sivi had his eyes removed and given to the brahmin. The surgeon did his work in several stages giving Sivi the chance to withdraw his offer. When the sockets had healed, Sivi wished to become an ascetic, and went into the park with one attendant. Sakka's throne grew hot and appearing before Sivi, he offered him a boon. The king wished to die, but Sakka insisted on his choosing something else. He then asked that his sight might be restored. Sakka suggested an Act of Truth as not even Sakka could restore lost sight. The eyes reappeared, but they were neither natural eyes nor divine eyes -- they were eyes called 'truth, absolute and perfect'. Sivi assembled all his subjects and, resting on a throne in a pavilion, taught them the value of generosity. The story was related in reference to Pasenadi's Asadisadaana. On the seventh day of the almsgiving, the king gave all kinds of requisites and asked the Buddha to preach a blessing in sermon, but the Buddha left without doing so. The next day, on being questioned by the king, he explained his reasons for this. The king, greatly pleased with the Buddha's explanation, gave him an expensive robe. When the monks commented on how tireless the king was of giving, the Buddha related the Jataka in which Siivaka is identified with Ananda and Anuruddha with Sakka. Also included at Cyp.i.8.

## **J 500**

### **Sirimanda Jaataka**

Episode from [Mahaummagga Jataka \(J.546\)](#)

## **J 501**

## Roha.namiga Jaataka

The Bodhisatta was once born as Rohanta, a golden stag and king of over 80,000 deer. He had a brother Cittamiga and a sister Sutanaa. One day, Khemaa, wife of the king of Benares, dreamed that a golden deer preached to her and begged the king to make the dream come true. The king offered great rewards and a hunter who was aware of Rohanta's existence undertook to bring him to court. He set a trap in a ford where the deer drank and Rohanta was caught in it. When Rohanta gave the alarm, all the deer fled except Cittamiga and Sutanaa. They told the hunter that they would die with their brother rather than leave him and the hunter, touched by their devotion released Rohanta. When Rohanta discovered why he had been caught, he offered to go to Benares, but was dissuaded by the hunter owing to the risks there. Rohanta then taught the Dhamma to the hunter and sent him back with a golden hair from his body. The hunter related the story to the king and queen and preached the Dhamma to them. Rejecting the rewards he offered them, the hunter then became an ascetic in the Himalayas. The Jataka is related in reference to Ananda's attempt to throw himself before the elephant Dhanapaala who was sent to kill the Buddha. Ananda is identified with Cittamiga, Channa with the hunter, Sariputta with the king and Uppalava.n.na with Sutanaa. Some of the verses of this Jataka are also found in the [Tesaku.na Jataka \(J.521\)](#).

## J 502

### Ha.msa Jaataka

Khema, wife of King Samyama, king of Benares had a dream after which she longed to see a golden goose preach the Dhamma from the royal throne. When the king learned her desire, he had a pond dug outside the city in the hope of enticing golden geese to come there. He appointed a fowler to look after the pond. The plan succeeded and Dhatarattha, king of the golden geese was caught in a fowler's snare and could not escape. He waited until the flock had finished feeding, then gave an alarm cry at which all the geese fled except for his commander in chief, Sumukha. When the fowler came, Sumukha offered to give his life for his king, but learning the reason why they had been caught, asked that both of them be taken before the king. Dhatarattha preached moral law to the king and queen and after being paid great honor, were released. The Jataka was related in reference to Ananda's attempt to offer his life in order to save the Buddha from being killed by the elephant Nalagiri. Channa is identified with the fowler, Sariputta with the king, Khemaa Theri with the queen and Ananda with Sumukha. See also [Cullaha.msa Jataka \(J.533\)](#) and [Mahaaha.msa Jataka \(J.534\)](#).

## **J 503**

### **Sattigumba Jaataka**

Two parrots were once carried away by the wind during the molting season. One of the fell among the weapons of a robber-village and was called Sattigumba -- the other fell in a hermitage among flowers and was called Pupphaka. The latter was the Bodhisatta. One day, Pa~ncala, king of Uttarapa~ncala, went out hunting. While chasing a deer with his charioteer, he was separated from his bodyguard and found himself in a glen near the robber's village. There he slept. The robbers were away leaving only Sattigumba and a cook named Patikolamba. The parrot, seeing the king, plotted with the cook to kill him. The king overheard the plan and fled with his charioteer. In his flight he came to the hermitage where he was made welcome by Pupphaka until the return of the hermits. The king told the story and Pupphaka explained that though he and Sattigumba were brothers, their upbringing had been different, which accounted for the difference in their natures. The king decreed immunity to all parrots and provided for the comfort of the hermits in his park. The story was told with reference to Devadatta's attempt to kill the Buddha by hurling a stone at him. Sattigumba is identified with Devadatta and the king with Ananda.

## **J 504**

### **Bhallaatika Jaataka**

The Bodhisatta was once born as Bhallatiya, king of Benares. Desirous of eating venison cooked on charcoal, he gave the kingdom in charge of his courtiers and went to the Himalayas on a hunting expedition. While wandering near Gandhamadana, among pleasant streams and groves, he came across two kinnaras fondly embracing one another and then weeping and wailing most pitifully. The king quieted his hounds, laid down his weapons and approached the kinnaras. In answer to his questions, the female told him that one day, while she was picking flowers on the opposite bank for a garland for her lover, it grew late and a storm arose. The stream which separated the two lovers swelled in flood and they had to spend the night apart from each other. The memory of one night passed in separation, had filled them with sorrow for 697 years and they still wept whenever they thought of it. The story was told in reference to a quarrel between Pasenadi and Mallika about conjugal rights. They were sulky and refused to look at one another. The Buddha visited the palace and reconciled them. The two kinnaras were identified with the king and the queen.

## **J 505**

### **Somanassa Jaataka**

Once, when Renu was king of Uttarapañcala, an ascetic, Maharakkhita visited him with 500 others from the Himalayas. The king entertained them and confided his worry about having no sons. Some time later, when the ascetics were returning, Maharakkhita saw that the king would have a son and told his companions so. One of the ascetics, a cheat, hoping to get gain thereby, feigned illness, and, returning to the palace, told the king that a son would be born to his queen Sudhamma. The king showed him great honor and he came to be called Dibbacakkhuka. In due course the Bodhisatta was born as the king's son and was named Somanassa. When the boy was seven years old, the king had to leave home to quell a border rising and Somanassa was left in charge of the cheating ascetic. The boy soon discovered his real nature and paid him no honor. As soon as the king returned, Dibbacakku complained to him that the boy had ill-treated him. Somanassa was ordered to be executed, but he exposed the cheat's knavery and men, sent to search his hut, found bundles of money in it. Disgusted with life at court, Somanassa obtained the king's leave and became an ascetic in the Himalayas. The cheat was stoned to death by the people. The story was related in reference to Devadatta's attempt to kill the Buddha. He is identified with Dibbacakku, Sariputta with Maharakkhita and Somanassa's mother with Mahamaya.

## **J 506**

### **Campeyya Jaataka**

Once the king of Magadha, at constant war with the king of Anga, enlisted the help of a naga-king who dwelled in the river Campa and was able to defeat his rival. Thereafter he held an annual festival in honor of the naga-king. The Bodhisatta, a very poor man, saw Campeyya's splendor on his way to the feast and longed for such greatness. As a result, after his death, he was reborn in the Naga-world where he became king under the name of Campeyya. Realizing what had happened, he felt disgust with his position as a naga and made many attempts to observe religious vows, hoping in this way to gain release. He was foiled in his attempts by his consort Sumana. At last he came to the world of men, where he kept fast on certain days, lying on an anthill. There he was taken captive by a snake charmer who tortured him in various ways and took him about exhibiting him for gain. By certain tokens of which Campeyya had earlier warned her, Sumana knew that her husband had been taken captive, and after much searching, discovered him just as the snake charmer was about to give a performance before Uggasena, king of Benares. The whole story was then revealed and the snake charmer set

Campeyya free. That Uggasena might be convinced of the truth of the story, he was invited to the Naga world, where he and his retinue were lavishly entertained. The story was related in connection with the observance of the Eight Precepts. Devadatta was the snake charmer and Sariputta was Uggasena. Rahulamata was Sumana.

### **J 507**

#### **Mahaapalobhana Jaataka**

The Bodhisatta once left the Brahma-world and was born as Anitthigandha the son of the Benares king, but would have nothing to do with women. When he grew up, his father was filled with despair -- until a dancing-girl offered to seduce the prince. She sang outside the prince's door until he was filled with desire. Eventually he came to know the joys of love, and filled with madness, ran amok through the streets, chasing people. The king banished both the prince and his seducer and they went to live in a hut away down the Ganges. One day a hermit visited the hut and, seeing the woman, lost his power of flying through the air. When he saw the Bodhisatta, he ran away and fell in the sea. The Bodhisatta, realizing his plight, told him of the wiles of women and helped him to regain his lost power, while he himself sent the woman back to the haunts of man and became an ascetic. The story is told in reference to a backsliding monk.

### **J 508**

#### **Pa~ncapa.n.dita Jaataka**

The name given to a section of the [Maha-ummagga Jataka \(J.546\)](#) which deals with the plot of Senaka, Pukkusa, Kavinda and Devinda, to have Mahosadha killed by informing the king that Mahosadha has a guilty secret which he did not desire anyone else to know. Mahosadha learns of their secrets and defeated their intentions.

### **J 509**

#### **Hatthipaala Jaataka**

Esukaarii, king of Benares had no sons. His chaplain, hearing that the deity of a certain banyan tree had the power of giving sons, went to that tree and threatened to cut it down unless Esukaarii had a son. The tree deity consulted Sakka who persuaded four devas to be born as sons, not of Esukaarii but of the chaplain. On the day when the chaplain came to cut down the tree, the deity told him of Sakka's decision and also warned him that the sons would not live the household life. In due course the sons were born, the oldest being

**Hatthipaala. The four brothers resisted all attempts to prevent them from becoming ascetics. Eventually the parents, the king and queen and all the citizens of Benares became ascetics too, leaving the city empty. Hattipaala's company covered an area of thirty leagues -- they moved to live in the Himalayas in a hermitage covering 36 leagues. Other kings coming to capture Benares, realized their folly and also became ascetics under Hatthipala. The Jataka was related in reference to the Buddha's great renunciation. Suddhodana was Esukaarii, Mahamaya his queen, Kassapa the chaplain, Bhadda Kapilani his wife, the Buddha was Hatthipala and Anuruddha, Moggallana and Sariputta his brothers.**

### **J 510**

**Ayoghara Jaataka | Ayog.rha Jaataka**

**The Bodhisatta was once born as the son of the king of Benares. Both the earlier children of the queen consort had been devoured by a female yakka. For the third child, therefore, an iron house (ayoghara) was built and in this the Bodhisatta was born (taking his name there from). Meanwhile, the she-yakka had died, but yet the Bodhisatta grew up in the iron house. When he was sixteen, his father wishing to give him the kingdom, had him taken in a ceremonial procession round the city. Wondering at all he saw, he asked why he had been denied the sight of all these things before. When told the reason, he reflected that all of life is a prison, and though he had escaped the clutches of the yakka, there still remained old age and death. Accordingly, at the end of the procession, he announced his intention to renounce the world. His parents and many others being converted to his views, they followed him into the forest, where a special hermitage was built for them by Vissakamma under Sakka's orders. The story is told regarding the Buddha's renunciation.**

### **J 511**

**Ki'nchanda Jaataka | Ki~nchanda Jaataka**

**A chaplain of the king of Benares who took bribes and gave false verdicts, is born to a state of suffering all day, but as the result of giving a mango to a woman who was keeping the Eight Precepts, he enjoys great glory throughout the night in a charming mango-grove. His king, who had become an ascetic, eats a mango which had been carried by the river from this grove, and wishes for some more. He is transported by a river nymph (Uppalavanna of this age) to the mango grove, where he hears from his erstwhile chaplain the story of his alternate bliss and misery. The Buddha related the story to some of his disciples who were keeping Eight Precepts. The king is identified with the Bodhisatta.**

## **J 512**

### **Kumbha Jaataka**

The story of how a forester, Sura, accidentally discovered alcoholic drink and how with the help of his accomplice, the ascetic Varuna, he publicized his discovery, thus leading to the destruction of the whole of the Jambudipa, had Sakka not intervened to prohibit King Sabbamitta from consuming the drink. The story was told in answer to a question by Visakha as to the origin of drink. Once during a drinking festival at Savatthi, five hundred women friends of Visakha had become drunk while visiting Jetavana in her company. The Buddha had frightened them by his mental powers and restored them to their senses. (see also J.v.011ff., Jatakamala 17 and Dh.A.iii.100ff..)

## **J 513**

### **Jayaddisa Jaataka**

Twice the sons of Pa~ncala, king of Kampilla, were devoured by an ogress who had conceived a hatred for his queen. On the third occasion the ogress was chased by the palace guard before she could eat the child, but she succeeded in snatching the child away and brought him up as her own. He grew up to be a man-eating ogre and dwelt in a tree. The fourth son of Pa~ncala was Jayaddisa, who succeeded his father. The ogress died before his birth. One day Jayaddisa ordered a hunt, but just as he was about to start out, a brahmin from Takkasila brought him four verses worth 100 pieces each. Jayaddhisa ordered that a dwelling be made for him and declared that he on whose side the deer escaped should pay for the verses. An antelope made straight for the king and escaped. The king pursued and killed it, but while on his way back with the carcass, he came to the ogre's dwelling place and was promptly claimed as his prey. Remembering his promise to pay the brahmin, Jayaddhisa persuaded the ogre to let him go on condition that he would return when he had paid for the verses. Jayaddhisa's son offered to go in his father's place and this was allowed. He won over the ogre by his fearlessness, taught him the moral law and suspecting that the ogre was his uncle, proved the relationship with the help of an ascetic gifted with supernatural vision. Jayaddhisa informed of this, made a settlement for the ogre. The ogre was Angulimala and the son of Jayaddhisa was the Bodhisatta. The story was related in reference to a monk who supported his mother (for details see the [Sama Jataka \[J.540\]](#)). The story of Jayaddhisa is included in the Cariyapitaka.

## **J 514**

### **Chaddanta Jaataka**

The Bodhisatta was born as Chaddanta, king of a herd of 8,000 elephants. His body was pure white with red face and feet. Seven parts of his body touched the ground. His chief consorts were Culasubhadda and Mahasubhadda. Owing to the preference shown to Mahasubhadda by Chaddanta, Culasubhadda bore a grudge against him, and once when the Bodhisatta was entertaining 500 pacceka buddhas, she offered them wild fruits and made a certain wish. As a result she was reborn in the Madda king's family and was named Subhadda. Later she became chief consort of the king of Benares. Remembering her ancient grudge, she schemed to have Chaddanta's tusks cut off. All the hunters were summoned by the king and Sonuttara was chosen for the task. It took him seven years, seven months and seven days to reach Chaddanta's dwelling place. He dug a pit and covered it and as the elephant passed over it, shot a poison arrow. When Chaddanta realized what had happened, he charged Sonuttara but seeing that he was clad in a yellow robe he restrained himself. Having learned Sonuttara's story, he showed him how his tusks could be cut off, but Sonuttara's strength was not sufficient to saw them through. Chaddanta thereupon took the saw with his own trunk and, wounded as he was, and suffering excruciating pain from the incisions already made in his jaws, he sawed through the tusks, handed them over to the hunter and died. In seven days, through the magic power of the tusks, Sonuttara returned to Benares -- but when Subhadda heard that her conspiracy had led to the death of her former lover and husband, she died of a broken heart.

It was related in reference to a nun of Savatthi who, while listening one day to a sermon by the Buddha, admired his extreme beauty of form and wondered if she had ever been his wife. Immediately the memory of her life as Cullasubhadda, Chaddanta's consort came to her mind and she laughed for joy -- but on further recollecting that she had been the instrument of his death, she wept aloud. The Buddha related this story in explanation of her conduct.

## **J 515**

### **Sambhava Jaataka**

Dhana~njaya Koravya, king of Indapatta asks a question of his chaplain Sucirata on 'dhammayaaga' (the service of truth). Sucirata confesses ignorance, and declares that none but Vidhura, chaplain of the king of Benares could find the answer. At once the king sent him to Benares with an escort, a present and a gold plaque on which the answer was to be written. Sucirata visits other sages on the way, and finally Vidhura, who had been his school-mate. When the question is asked, Vidhura refers it to his son

Bhadrakaara, who, however is busy with an intrigue with a woman and cannot give attention to the matter. He sends Sucirata to his younger brother Sa~njaya, but he is also occupied. Eventually he is sent to Sambhava (the Bodhisatta) -- a boy of seven. Sucirata finds him playing in the street, but when he is asked the question, he answers it with all the fluent mastery of a Buddha. All Benares, including the king, hears the answer and stays to listen. Sambhava is paid great honor and receives many presents. Sucirata notes the answer on the golden plaque and brings it to Dhana~njaya. The story is related in reference to the Buddha's great wisdom. Dhana~njaya is identified with Ananda, Sucirata with Anuruddha, Vidhura with Kassapa, Bhadrakara with Moggallana and Sa~njaya with Sariputta.

### **J 516**

**Mahaakapi Jaataka | Veva.tiyakapi Jaataka**

The Bodhisatta was once a monkey and one day, in the forest, he came across a man who had fallen into a pit while looking for his oxen and had lain there starving for ten days. The Bodhisatta pulled him out and then lay down to sleep. However, the man, in his hunger, wished to eat the monkey and struck his head with a stone, grievously wounding him. The monkey climbed a tree at once, to escape the man, but realizing the man would be unable to find his way out of the forest, he jumped from tree to tree (in spite of his intense pain) and showed him the way out. The man became a leper and wandered about for seven years until he came to Migacira Park in Benares and told his story to the king. At the end of his account, the earth opened and he was swallowed up into Aveci. The story was related in reference to Devadatta's attempt to kill the Buddha by hurling a stone upon him. The leper was Devadatta.

### **J 517**

**Dakarakkhasa Jaataka**

No story is related, but the reader is referred to the [Mahaummagga Jataka \(J.546\)](#) for details. The reference is evidently to the **Dakarakkhasapa~nha**.

### **J 518**

**Pa.n.dara Jaataka | Pa.n.daraka Jaataka**

A ship was once wrecked in mid-ocean and only a man called Karambiya survived. He was cast up on a desert island where he wandered about naked and destitute. The people thought he was an ascetic and built him a hermitage. Among his followers were a garuda-king and a naga-king named Pandara.

One day, at the instigation of the Garuda, the ascetic wheedled out of Pandara the secret of how the nagas prevented themselves from being carried away by garudas. They swallow large stones thus making themselves very heavy. If garudas seized them by their tails, they would have to disgorge the stones and could easily be carried off. Karambiya betrayed the secret to the garuda-king, who thereupon seized Pandara in the right way and carried him away. Pandara begged for mercy and the garuda set him free, warning him never again to tell his secret. Thereafter the garuda and Pandara lived as friends. Pandara cursed Karambiya and his head split into seven pieces. The story was related in reference to the wickedness of Devadatta who is identified with Karambiya. Pandara was Sariputta and the garuda the Bodhisatta.

### **J 519**

#### **Sambula Jaataka**

Sambula was the wife of Soththisena, king of Benares, whose father was the Bodhisatta. Sambula was very beautiful, but when Soththisena caught leprosy, left his kingdom and went into the forest, she went with him and tended him with great devotion. One day, after fetching food from the forest, she went to bathe, and was drying herself when she was seized by a yakkha who threatened to carry her away. By her power, Sakka's throne was heated and Sakka, coming with a thunderbolt, frightened the yakkha and put him in chains. It was late when Sambula returned home, and Soththisena, wishing to test her love, refused to believe the story. She then performed an Act of Truth, declaring that she was faithful and sprinkled water on Soththisena. He was completely healed and together they went to Benares where Soththisena's father was still king. He made Soththisena king and became an ascetic. Soththisena gave himself up to pleasure and neglected Sambula. The ascetic, returning, found her thin and miserable, and, learning the reason, admonished Soththisena. The story was related in reference to Mallika's great devotion to her husband. She is identified with Sambula and Pasenadi with Soththisena.

### **J 520**

#### **Ga.n.dati.n.du Jaataka | Ga.n.duti.n.duka Jaataka**

Pa~ncala, king of Kampila, was a wicked monarch, and his subjects, harassed by his officers, suffered great oppression. The Bodhisatta, born as a deity in a gandatindu tree, realizing the corruption, appears in the king's bedchamber and urges him to give up his evil ways, and find out for himself the condition

of his subjects. The king, taking his advice, travels about in disguise with his chaplain. Everywhere he finds men, women and even beasts cursing his very name. He returns to the capital and devotes himself to good works. The introductory story is given in the [Rajovaada Jaataka \(J.334\)](#).

## **J 521**

### **Tesaku.na Jaataka**

Once upon a time, the king of Benares had no heir, but finding three eggs in a nest -- an owl's, a mynah's and a parrot's -- he collected them and when they hatched, adopted them as his children, giving them the names of Vessantara, Kundalini and Jambuka. When they had grown up in the houses of the courtiers who had charge of them, the king had them summoned one by one and asked them for advice as to how the king should reign. Each admonished the king in eleven stanzas, and at the suggestion of the admiring populace, they were respectively given the ranks of general, treasurer and commander in chief. When the king died, the people wished to make Jambuka king, but, having inscribed the rules of righteousness on a golden plate, he disappeared into the forest. The story was related in reference to the admonitions delivered by the Buddha to the king of Kosala. The king of the past was Ananda, Kundalini was Uppalavanna, Vessantara was Sariputta and Jambuka the Bodhisatta.

## **J 522**

### **Sarabha"nga Jaataka**

The Bodhisatta was once born as the son of the chaplain of the king of Benares. He was called Jotipala because on the day of his birth, there was a blaze of all kinds of arms for a distance of twelve leagues around Benares. After having been educated in Takkasila, he returned to royal service in the court of the king of Benares, earning 1,000 per day. When the king's attendants grumbled, the king ordered Jotipala to give an exhibition of his skill. Jotipala exhibited miracles of archery skill and the king promised to declare him commander-in-chief the following morning. In the night, however, he felt revulsion for the household life and departed unannounced for a hermitage at Godhavari. When parents and king visited him, he converted them to the ascetic life. Jotipala's (thenceforth known as Sarabhanga) pupils numbered thousands and representatives were sent to different provinces. When Kisavaccha (an ascetic) was mistreated by King Dandaki of Kumbhavati, Kisavaccha was brought to die at Godhavari. At his funeral, celestial flowers fell in a shower for a space of half a league round the

pyre. Sixty leagues of Dandaki's kingdom were destroyed, together with the king as the result of the outrage and other kings gathered at Godhavari in order to learn what retribution awaited others who committed similar outrages. Three other kings became ascetics under Sarabhanga as the result of his teaching. The story is told in reference to the death of Moggallana. It is said that after Moggallana had been attacked by brigands and left for dead, he recovered consciousness and flying to the Buddha, obtained his consent to die. At his funeral, celestial flowers also rained down for one league around the funeral pyre.

### **J 523**

#### **Alambusaa Jaataka**

Isisinga, son of the Bodhisatta and of a doe who had drunk water into which the Bodhisatta's semen had fallen, lived the ascetic life like his father. He had been warned by his father about the wiles of women, and lived in the forest practicing the most severe austerities. By virtue of the power of these austerities, Sakka's abode trembled, and Sakka, fearing rivalry, sent down a beautiful celestial nymph, Alambusa, to tempt him and despoil him of his virtue. This, she succeeded in doing, and for three years he lay unconscious in her embrace. At last, realizing what had happened, he forsook forthwith from sexual desire and developing mystic meditation, attained the jhanas. Alambusa pleaded forgiveness, which was readily granted. The story was related in reference to the temptation of a monk by his ex-wife.

### **J 524**

#### **Sa"nkhapaala Jaataka**

The Bodhisatta was once born as Duyyodhana, son of the king of Rajagaha. When he came of age, his father handed over the kingdom to him, became an ascetic and lived in the royal park. There Duyyodhana visited him frequently, and finding this inconvenient, the ascetic went to Mahimsakaraththa and lived in a hut on the bend of the Kannapenna River. There he was visited by the naga-king Sankhapala to whom he preached the Dhamma. Later Duyyodhana discovered the whereabouts of the ascetic and visited him. There he saw the naga-king and impressed by his great magnificence, desired to visit the naga-world. On his return to the capital, Duyyodhana engaged in works of merit and was reborn in the naga-world, and became king under the name of Sankhapala. In the course of time he grew weary of his magnificence and made many attempts to observe religious vows, hoping in this way to gain release. He left the naga-world on uposatha days and came to the human

world keeping the fast while lying on an anthill near the Kannapenna. There he was taken captive by sixteen men roaming in the forest. They pierced him with spears and tied ropes to him in order to drag him along. Sankhapala showed no resentment in case it spoiled the purity of his precepts. A landowner of Mithila called Alara saw his mistreatment and had him released. Thereupon Sankhapala invited Alara to the naga-world where he lived for one year. Later Alara became an ascetic and in due course visited Benares where he told the king the story of his visit to the Naga world. After the rains he returned to the Himalayas. The Bodhisatta's father is identified with Maha Kassapa, the king of Benares with Ananda and Alara with Sariputta. see also [Campeyya Jataka \(J.506\)](#). The story is given in the Cariyapitaka (Cyp.ii.10) to illustrate the perfection of self-discipline.

### **J 525**

#### **Cullasutasoma Jaataka**

The Bodhisatta was once born as the son of king Sudassana of Benares, under the name of Soma. Because he was fond of soma-juice he was called Sutasoma. When he came of age his father gave up the throne to him, and he had 16,000 wives, of whom Candadevi was the chief consort. As time went on his family became very great and he wished to become an ascetic as soon as grey hair appeared on his head. Everyone in the palace tried to turn him from his resolve -- rich merchants offered him their immense wealth but all in vain. Having handed over the kingdom to his brother Somadatta, he donned the garb of an ascetic and left the city unknown to anyone. When his departure was discovered, all the inhabitants of the city left their belongings to follow him. Sakka sent Vissakamma to build a hermitage thirty leagues in extent, for all of them.

### **J 526**

#### **Na.linikaa Jaataka**

The Bodhisatta was once an ascetic in the Himavanta forest. A doe drank water in which his semen had fallen and conceived a son whom he adopted and named Isisinga. Isisinga became an ascetic of such power that Sakka trembled at his power. In order to challenge his power, Sakka caused a drought in Kasi lasting three years. When the inhabitants complained to the king, Sakka appeared before him and suggested that if the king's daughter, Nalinika, would seduce Isisinga and destroy his power, rain would fall. Nalinika was accordingly sent to the Himalayas and arrived at Isisinga's hut dressed in ascetic's garb while the Bodhisatta was absent. Pretending to have

been wounded by a bear, she played on the simplicity of the guileless young man. Through her seductions, his virtue was curtailed and his mystic meditation ended. Delighted with the outcome of his plot, Sakka caused rain to fall in Kasi and Nalinika left the hermitage. When the Bodhisatta returned and heard of the visit of the youthful ascetic and of all that followed, he admonished Isisingha and warned him for the future. The story was told in reference to a monk who was seduced by the wife of his worldly days. Isisingha is identified with the monk and Nalinika with his wife. (see also Mtu.iii.193ff.)

### **J 527**

#### **Ummaadantii Jaataka | Ummaadayantii Jaataka**

Ummadanti, the daughter of an Ariththapura banker, is so beautiful when coming of age, that all men who look upon her are smitten with passion. The king Sivi sends fortune tellers to examine her with view to matrimony, but the fortune-tellers themselves fall in love with her. She drives them from the house, and slighted, they tell the king she is a witch. The king has her married to the son of his commander in chief. Later the king sees her for himself, but too principled to go back on his word, overcomes his passion for the sake of righteousness. The story is told in connection with a back-sliding monk who having seen a very beautiful woman while he was on alms round, despairs and has to be taken before the Buddha.

### **J 528**

#### **Mahaabodhi Jaataka**

The Bodhisatta was once born in an udicca brahmin family, and on growing up, renounced the world. His name was Bodhi. Once, during the rains, he came to Benares, and at the invitation of the king, stayed in the royal park. The king had five unjust councilors. A man badly treated by them, asked the Bodhisatta to intervene on his behalf. Bodhi reheard the case and decided in his favor. The people applauded and the king begged Bodhi to adjudicate in his court. This he did for twelve years, but the old councilors, deprived of their gains, plotted against Bodhi -- when they failed to drive him away by reducing his honors, they obtained the king's permission to kill him. A tawny dog, formerly fed by the Bodhisatta, overheard the plot and warned Bodhi in advance. Bodhi left the city and took refuge in a border village. The councilors said that Bodhi and the queen were seeking to kill the king, so the king executed the queen. The queen's sons rose in revolt and put the king in great fear. When Bodhi heard this, he took a dried monkey skin, went to

Benares and stayed again in the royal park. The king came to honor him, but Bodhi remained silent, stroking the monkey skin. The king asked him why he did so. He answered 'this monkey is of the greatest service to me -- I travel about on its back (wear it as a garment), it carried my water pot (wear it on his shoulder beneath the water pot), swept out my dwelling (used its skin as a brush), performed various other duties for me, in the end, through its simplicity, I ate its flesh and now sit and lie on its skin'. The counselors present caused a great uproar and accused him of murder and ingratitude. Bodhi however, knew that each of the counselors denied the effect of intention in a different way: one denied karma, one attributed everything to a supreme being, one believed that everything was the result of past actions, one believed in annihilation, and the last believed in the khattiya doctrine that one should secure one's own interests, even to the extent of killing one's parents. He therefore argued with one after another, and therefore established that no blame could be attached to him for the death of the monkey. Thus having completed their discomfiture, he exhorted the king not to trust slanderers and asked the king's sons to obtain their father's pardon. The king wished the councilors to be killed, but Bodhi intervened, and they were disgraced by exile from the kingdom, their hair fastened in five locks. See also Jatakamala xxiii.

## **J 529**

### **Sonaka Jaataka | So.naka Jaataka**

The Bodhisatta was born as Arindama, son of the Magadha king of Rajagaha. His friend was the chaplain's son Sonaka. Both studied in Takkasila and at the conclusion of their studies, traveled around together in search of experience. In the course of their travels, Arindama was elected to succeed the king of Benares who had died without heir. Meanwhile Sonaka became a paccabuddha. Forty years later Arindama wished to see Sonaka but no-one could tell him his whereabouts in spite of large rewards offered. Ten years later, Sonaka managed to contact Sonaka by sending a minstrel boy far and wide singing a song composed by the king which expressed his desire to meet Sonaka. At the meeting, the king failed to recognize Sonaka. Without revealing his identity, Sonaka spoke to the king about the joys of renunciation and disappeared into the air. Moved by his words, the king decided to give up the throne and follow the ascetic life. He appointed his eldest son as king in his place and became an ascetic, developing supranormal powers and being reborn in the Brahma-world. It was related regarding the Buddha's perfection of renunciation.

### **J 530**

#### **Sa''nkicca Jaataka**

The Bodhisatta was once born as Sankicca in the family of the chaplain of the king of Benares and was educated in Takkasila with the king's son. They became great friends, and, when the prince became viceroy, they lived together. The prince, having conceived the plan of killing his father in order to become king, confided his idea to Sankicca. The latter tried to dissuade him, but finding his efforts in vain, he fled to the Himalayas and became an ascetic. The prince killed his father, but was later filled with remorse and could find no peace of mind. He longed to see Sankicca, but it was not until fifty years later that Sankicca, with five-hundred followers, came to the garden of Dayapasa in Benares. The king visited him and questioned him on the results of wickedness. Sankicca described the horrors of hell awaiting the wicked, illustrating his story with the examples of Ajjuna who annoyed the sage Gotama, of Dandaki who defied Kisavaccha, of the king of Mejjha whose country became a desert and of Cecca who was swallowed up by the earth. After describing the terrors awaiting the victims of various hells, Sankicca showed the king the deva worlds and ended his discourse indicating the possibility of making amends. The king was much comforted and changed his ways. He is identified with Ajatasattu in reference to whose parricide and its consequences the story was related. It was not until Ajatasattu sought the Buddha and listened to his preaching that he found peace of mind.

### **J 531**

#### **Kusa Jaataka**

The Bodhisatta is born as Kusa, the ugly but supernaturally empowered son of Okkaka, king of Kusavati. He obtains a beautiful wife, but loses her when he reveals his appearance. Later by his powers and the intervention of Sakka, he recovers his wife and governs Kusavati. The story is told in reference to a backsliding monk who fell in love with a woman in Savatthi neglecting all his duties and refusing food. He was taken before the Buddha, who related the story to illustrate how even mighty men may lose their power and come to misery through the love of women

### **J 532**

#### **Sonananda Jaataka**

Once when Manoja was king of Brahmavaddhana (Benares), the Bodhisatta was born as Sona, the son of a rich brahmin. He had a brother Nanda. When

the boys grew up, their parents wanted them to marry, but they refused and declared their desire to become ascetics after the death of their parents. The parents then suggested that the whole family should become ascetics -- and they became ascetics in the Himalayas. Later Nanda was dismissed by Sona for bringing his parents unripe fruit. Nanda thereupon sought Manoja and with his magic power helped him to bring 101 other kings under subjection of Benares within seven years, seven months and seven days. Manoja wanted to thank Nanda and was asked to intercede and win Sona's forgiveness, this he did and the family were re-united. The occasion for the Jataka is the same as for the [Saama Jataka \(J.540\)](#), regarding a monk who supported his mother. Nanda is identified with Ananda and Manoja with Sariputta. The Jataka is also found at Cyp.iii.v.

### **J 533**

#### **Cullaha.msa Jaataka**

The Bodhisatta was once born as Dhatarattha, king of 90,000 golden geese living in Cittakuta. one day some of his flock came upon Lake Manusiya near the haunts of men, and finding it a rich feeding ground, persuaded the Bodhisatta, much against his will to go there with them. However, immediately he landed, he was caught in a fowler's snare and could not escape. He waited until the flock had finished feeding, then gave an alarm cry at which all the geese fled except for his commander in chief, Sumukha. When the fowler came, Sumukha offered to give his life for his king, and thereby softened the fowler's heart. The latter set Dhatarattha free and tended his wounds. Because of the fowler's great charity, the king of the geese recovered. When the fowler suggested that the geese should fly home, the two geese insisted that they should be taken to Sakula, the king of the land, that they might obtain a suitable reward for the fowler. When the king heard the story, he bestowed a the revenues of a village on the fowler (yielding 100,000 annually), a chariot and a large store of gold. Dhatarattha preached moral law to the king and after being paid great honor, returned to Cittakuta. The Jataka was related in reference to Ananda's attempt to offer his life in order to save the Buddha from being killed by the elephant Nalagiri. Channa is identified with the fowler, Sariputta with the king and Ananda with Sumukha. See also [Mahaha.msa Jaataka \(J.534\)](#) and [Ha.msa Jaataka \(J.502\)](#).

### **J 534**

#### **Mahaaha.msa Jaataka**

**Khema, wife of King Samyama, king of Benares had a dream after which she longed to see a golden goose preach the Dhamma from the royal throne. When the king learned her desire, he had a pond dug to the north of the city in the hope of enticing golden geese to come there. He appointed a fowler called Khemaka to look after the pond. The plan succeeded and five different types of geese came, including the golden paka-geese. The Bodhisatta was once born as Dhatarattha, king of 90,000 golden geese living in Cittakuta. Against his better judgement, King Dhatarattha was persuaded to feed on the pond near Benares. However, immediately he landed, he was caught in a fowler's snare and could not escape. He waited until the flock had finished feeding, then gave an alarm cry at which all the geese fled except for his commander in chief, Sumukha. When the fowler came, Sumukha offered to give his life for his king, but learning the reason why they had been caught, asked that both of them be taken before the king. Dhatarattha preached moral law to the king and queen and after being paid great honor, returned to Cittakuta. The Jataka was related in reference to Ananda's attempt to offer his life in order to save the Buddha from being killed by the elephant Nalagiri. Channa is identified with the fowler, Sariputta with the king and Ananda with Sumukha. See also [Cullaha.msa Jaataka \(J.533\)](#) and [Ha.msa Jaataka \(J.502\)](#).**

## **J 535**

### **Sudhaabhojana Jaataka**

**Once in Benares, there lived a wealthy householder worth eighty crores. He offered his wealth to the king, but as the king had no need of it, he gave much away in gifts and was born as Sakka. Equally generous were his descendants Canda, Suriya, Maatali and Pa~ncasikha. However, the final generation, Pa~ncasikha's son Maccharikosiya became a miser. He stopped all giving and lived in abject poverty. One day, seeing his sub-treasurer eating rice-porridge, he wished for some himself, but owing to his miserliness, he went in disguise to the river with a little rice and there started to cook it with the help of a slave. Sakka saw this, and accompanied by Canda and the others, appeared before him disguised as a brahmin. Advancing towards him, Sakka asked the way to Benares, and pretending to be deaf, approached the place where the porridge was being cooked and asked for some. Maccharikosiya refused to give any, but Sakka insisted on reciting to him some stanzas on the value of giving and then Kosiya agreed to give him a little porridge. One by one, the others, disguised as brahmins approached, and in spite of all efforts, Kosiya was forced to invite them to share his meal. He asked them to fetch small leaves, but in their hands the leaves became large. After the porridge had been served, Pa~ncasikha assumed the form of a dog, then of a horse of**

changing colors, and started chasing Kosiya, while the others stood motionless in the air. Kosiya asked how beings could gain such powers, and Sakka explained to him and revealed their identity. Maccharikosiya went back to Benares and gave away his wealth in charity. Later he became a hermit and lived in a hut. At that time, four daughters of Sakka went to Anotatta to play in the water. There they saw Narada shading under a paaricchattaka flower. Narada said he would give it to the best of them and referred them to Sakka. Sakka sent a cup of ambrosia (sudhaabhojana) to Kosiya and said that whichever of his daughters succeeded in persuading Kosiya to share his drink with her would be adjudged the best. He listened to all their claims and decided in favor of Hirii. Sakka, wishing to know why he decided thus, sent Maatali in his chariot to ask him. While Maatali was still speaking to him, Kosiya died and was reborn in Tavatimsa. Sakka gave him Hirii as wife and also a share of the kingdom of Tavatimsa. The Jataka was told in reference to a monk of Savatthi who was so generous that he would give away his own food and drink and so starve. He is identified with Maccharikosiya, uppavanna with Hirii, Anuruddha with Pañcasikha, Ananda with Maatali, Kassapa with Suriya, Moggallana with Canda, Sariputta with Narada and Sakka with the Buddha himself.

### **J 536**

#### **Kunala Jataka**

Kunala, king of the citrakokila-birds, though well served by his hen consorts, always despised them and found fault with them. The king of the phussakokila-birds, Punnamukha, however, always sang the praises of his consorts. One day the two kings met and Punnamukha asked why Kunala was not more gracious to his women. 'Because I already know too much about women' he answered. Later Punnamukha fell ill and his escorts deserted him, coming to Kunala. Kunala drove them away and tended to Punnamukha himself. Subsequently Kunala related his many lifetimes of woe as the result of the deceitfulness, ingratitude and immorality of women. The Jataka is related in order to destroy the discontent that rose in the hearts of the Sakyan youths, kinsmen of the Buddha, who having entered the Order, were troubled by the thought of the wives they had left behind. They became arahants as the result of hearing the Jataka.

### **J 537**

#### **Mahaasutasoma Jataka**

Brahmadatta, king of Benares, was much addicted to meat. One uposatha day, the meat which had been prepared for him was eaten by dogs, and the cook,

unable to buy more, cut human flesh from a body recently deceased and cooked it. Brahmadata had been a yakkha in a former birth and therefore enjoyed the dish. Having discovered what the meat was, he developed a taste for human flesh, and, in due course, came to having his subjects murdered in order to supply him with food. His crime was discovered and his guilt brought home by his commander in chief Kalahatthi, but the king refused to give up his cannibalism and was driven out of the kingdom. He dwelled in the forest with his cooks, eating all the travelers they were able to seize. The day arrived when he killed the cook himself and ate his flesh. Some time after he fell upon a brahmin traveling through the forest with a large retinue, and they gave chase to the king. As he ran, an acacia splinter pierced his foot, causing him great pain. Seeing a banyan tree, he made a vow to bathe its trunk with the blood of 101 princes if his foot were healed in seven days. The foot did heal within that time, and with the assistance of a Yakkha who had been his friend in a previous birth, he managed to capture one hundred kings whom he hung on the tree by means of cords through their hands. The deity of the tree was alarmed and, on the advice of Sakka, appeared before the man-eater and demanded that he should bring Sutasoma, Prince of Kuru to complete the number of his victims. Sutasoma had been the king's friend and private tutor at Takkasila. Anxious to appease the deity, the man-eater went to Sutasoma's park and hid himself in the pond where Sutasoma would take his ceremonial bath on the festival day of Phussa. On his way to the park, Sutasoma met the brahmin Nanda who offered for 4,000 pieces to teach him four verses learned from Kassapa Buddha. Sutasoma promised to learn them on his return from the park, but he was caught by the man-eating king. Promising to return to the man-eater, Sutasoma obtained leave to keep his appointment with Nanda. This promise fulfilled, Sutasoma returned with the man-eater to the banyan tree. There he told the man-eater of the verses he had learned, and discoursing on the virtues of Truth. The man-eater was greatly pleased and offered Sutasoma four boons. Sutasoma chose as his first that the man-eater should live for 100 years, as his second that the captive kings should be released, for his third that their kingdoms should be restored and as his fourth that the man-eater should give up his cannibalism. Only very reluctantly did the man-eater agree to the fourth. Sutasoma then took him back to Benares, where he restored him to his kingdom, having first assured the people that he would not return to his vicious habits. Sutasoma returned to Indapatta. In gratitude for the tree-sprite's intervention, a lake was dug near the banyan tree and a village founded nearby, whose inhabitants were required to make offerings to the tree. This village, built on the spot where the man-eater was converted, came to be called Kammasadamma. The story was related in reference to the Buddha's conversion of Angulimala with whom the man-eater is identified. Kalahatthi was Sariputta, Nanda was Ananda, the tree-sprite was Kassapa, Sakka was

Anuruddha and Sutasoma the Bodhisatta. See also Jatakamala xxxi and Cariyapitaka iii.12

### **J 538**

**Muugapakkha Jaataka | Temiya Jaataka**

The Bodhisatta was born as Temiya, son of the king of Kasi and Candadevi his wife. As a baby he lay in the lap of the king as he pronounced death sentences on robbers brought before him. Temiya recollected past lives when he had done the same and suffered for 20,000 years in Ussada Hell as a result, therefore he feigned dumbness to avoid having to take the throne. Eventually, when he was sixteen his execution was ordered. As his grave was being dug, he confided his resolve to become an ascetic to Sunanda the gravedigger. Sunanda was impressed by his words and released the Bodhisatta to become an ascetic. His parents were informed and upon visiting Temiya's hermitage, they heard his preaching and all became ascetics too. Citizens of Kasi and three neighboring kingdoms followed their example. Temiya's parents were identified with the parents of the Buddha, Sunanda with Sariputta. The Jataka was told in connection to the Buddha's renunciation. It is given as an example of the Buddha's great determination. see also Cyp.iii.6

### **J 539**

**Mahaajanaka Jaataka**

The king of Mithila had two sons, Aritthajanaka and Polajanaka and at his death, the throne went to the elder. The elder suspected the younger of treachery and put him in chains. Polajanaka escaped, and later returned to lay siege Mithila, kill Aritthajanaka and seize the throne. Aritthajanaka's wife escaped in disguise, with much treasure and pregnant with the Bodhisatta. Sakka provided her with a chariot to convey her to Kalacampa where she was adopted by an udicca-brahmin. At the age of sixteen, the Bodhisatta (Mahajanaka) left by ship for Suvannabhumi taking half the treasure with him. The ship was wrecked mid-ocean, but the Bodhisatta, undaunted, swam valiantly for seven days, until Manimekkhala, goddess of the sea, admiring his courage, rescued him and placed him in the mango-grove of Mithila. Meanwhile Polajanaka had died and left orders that the throne should go to anyone who could find favor in the eyes of the daughter, knew the head of a square bed, could string a bow that required the strength of one thousand men and draw out the sixteen great treasures. No-one forthcoming, the state chariot was sent out without a horseman, to search for an heir. It went straight to where Mahajanaka was lying -- he could solve the various riddles and was declared king. Later, the Bodhisatta, against much

dissuasion, renounced the world. The queen Sivali also renounced the world, staying in the royal park. The Jataka exemplifies the Perfection of perseverance. See also the identical [Cula Janaka Jataka \(J.052\)](#).

## **J 540**

**Saama Jaataka | Suva.n.nasaama Jaataka**

Once two hunters, chiefs of their respective villages, made a pact that if their children happened to be of opposite genders they should marry one another. One had a boy called Dukuulaka and the other a daughter called Paarikaa. When they grew up, the parents married them, but because they had both come from the Brahma world they agreed not to consummate their marriage. With their parents' consent they became ascetics and lived in a hermitage provided for them by Sakka on the banks of the Migasammata. Sakka waited on them, but perceived danger in store for them and persuaded them to have a son. The conception took place by Dukuulaka touching Paarikaa's navel at the proper time. When the son (the Bodhisatta) was born, they called him Saama and because of his golden color, he came to be called Suva.n.nasaama. One day, when Saama was full-grown, both parents were blinded by the venomous breath of a viper. From that time onwards, Saama attended his parents. One day King Piliyakkha of Benares was hunting and shot Saama thinking he was a supernatural being. However, learning that Saama was the mainstay to his parents, was filled with remorse. Saama's guardian angel warned Piliyakkha to warn Saama's parents of his plight. Learning the news, neither parent spoke a word of resentment, they merely asked to be taken to where Saama's body lay. Paarikaa made an Act of Truth and the poison from the arrow left Saama's body allowing him to recover. The guardian angel did likewise and the two parents regained their sight. Saama then preached to the king explaining how the gods cherish those who cherish their parents. The Jataka was told in reference to a young man of Savatthi. Having heard the Buddha's preaching, with great difficulty, he obtained his parents' leave to ordain. For five years he lived in the temple and for a further twelve years in the forest. Meanwhile his parents grew old and were robbed by their retainers. The monk heard of his parents' abandonment and returned to Savatthi to tend the parents himself, begging for their requisites and often starving that his parents might eat. The other monks blamed him for supporting lay-folk but the Buddha praised him and preached the Maatuposaka Sutta. Dukuulaka was Kassapa, Paarikaa was Bhaddaa Kaapilaanii, Piliyakkha was Aananda, Sakka was Anuruddha and the guardian angel was Uppalava.n.naa. The [Saalikedara Jaataka \(J.484\)](#) was preached with reference to the same monk.

## **J 541**

### **Nimi Jaataka | Nemiraaja Jaataka**

Once the Bodhisatta was reborn as the son of the king of Mithila, in the Videha country. He was a rebirth of Makha-deva who came down among men from the Brahma world in order to bring the total of world-renouncers in his family to a total of 84,000. Because the boy was born to ‘round off’ the family, like the hoop of a chariot, he was called Nemi (hoop). On his father’s renunciation, he came to the throne and engaged himself and all his subjects in righteousness and generosity. Once, when doubt arose in his mind as to which was more fruitful, the holy life or giving alms, Sakka himself appeared before him to answer and encourage him. His fame spread to Tavatimsa and when gods desired to see him, Sakka sent his chariot with Matali, to fetch him. On the way to Tavatimsa, Matali showed the king various hells and heavens and the palaces of various gods and goddesses. Arriving at the Sudhamma Hall, Nimi discoursed to the assembled gods. After staying in Tavatimsa for seven days, he returned to Mithila to tell his subjects what he had seen. When later, his barber told him of the appearance of his first white hair, he, like all his predecessors, handed over the throne to his son and became an ascetic. His son, Kalarajanaka, was the last of the eighty-four thousand kings of Makhadeva’s dynasty. The story was told by the Buddha when he visited Mithila. He smiled when he came across the site of Makhadeva’s palace, and when asked why he smiled and related the Jataka. Anuruddha is identified with Sakka and Ananda with Matali. The story forms the basis of the [Makhadeva Sutta \(M.083\)](#) and is included in the Cariyapitaka (Cyp.i.006, CypA.042ff.)

## **J 542**

### **Kha.n.dahaala Jaataka | Candakumaara Jaataka**

Khandahala was the chaplain of King Ekaraja of Pupphavati. The chaplain took bribes and the king’s son Candakumara (the Bodhisatta), having been told of this, once righted a wrong decision, thereby winning the applause of the people. The king appointed him judge and Khandahala vowed vengeance. Later the king, having dreamed of heaven, asked Khandahala, how he could earn rebirth there. The chaplain replied that heaven could be attained by performing sacrifices of the king’s most treasured possessions, his queens, sons, merchant princes etc.. Khandahala hoped that by such advice he could bring about the death of Candakumara. Ekaraja accepted the suggestion and made all the preparations for the sacrifice. Several times the king wavered in his resolve when confronted by his parents, Canda, his wives and public

opinion -- however, Khandahala goaded him on. At the moment when the sword was about to smite Candakumara's neck, Candaa, the daughter of the Pañcala king, made an act of truth and Sakka interceded brandishing a thunderbolt. Candaa was saved. The people seized Khandahala and killed him -- they were going to kill the king too, but Sakka interceded. The king was instead banished from the city, and Candakumara, anointed king, provided for all his needs. Khandahala was identified with Devadatta and Candaa with Rahulamata

### **J 543**

#### **Bhuuridatta Jaataka**

Prince Brahmadata, son of the king of Benares, lived on the banks of the Yamuna, exiled from his father's kingdom. He wore the garb of an ascetic, but his heart was not in the ascetic life, and when a Naga maiden tried to seduce him, he easily succumbed. Their children were Sagara-Brahmadatta and Samuddaja. When the king of Benares died, Brahmadata returned with his children to the kingdom and his Naga wife returned to the Naga world. While playing about in a lake specially prepared for them, the children of Brahmadata were frightened by a tortoise. The tortoise was summoned before the king and punished by being thrown in the Yamuna. Caught in a whirlpool, the tortoise was carried to the Naga world of King Dhatarattha, and on questioning has the presence of mind to say he had been sent from Benares to propose marriage between Dhatarattha and Samuddaja. Naga messengers were sent to the Benares court to make arrangements and laid their proposals before the king. The tortoise meanwhile disappeared. Brahmadata was horrified by the proposals but could not refuse at risk of the total destruction of the city. Samuddaja was taken to the Naga world and had five children, one of whom was the Bodhisatta and was later given the name Bhuridatta. Anxious to be born in Sakka's company, Bhuridatta took uposatha vows and observed the fast coiled around an ant-hill. During one such fast, Bhuridatta was captured by a brahmin Alambayana and a villager. They crushed his bones and traveled about making him dance before large audiences under the power of a charm. He was rescued by his brothers and sisters in a show of miraculous strength which reduced Alambayana to leprosy. The villager was similarly punished but was pardoned on Bhuridatta's request. The Jataka was related in reference to some laymen of Savatthi who kept the fast diligently. See also [Campeyya Jaataka \(J.506\)](#).

### **J 544**

#### **Mahaanaarakassapa Jaataka**

Angati, king of Mithila is a good ruler. One full-moon day, he consults his ministers as to how they shall amuse themselves. Alata suggests new conquests. Sunama suggests finding pleasure in merrymaking. Vijaya recommends that they visit a samana or brahmin. Angati agrees with Vijaya and they visit the ascetic Guna Kassapagotta who preaches that there is no fruit in good or evil. Alata agrees with Guna saying how in a past life he was a wicked counselor called Pingala but subsequently obtained a good birth. Bijaka, a slave, tells how he was once a virtuous man, but is now born as the son of a prostitute. Angati is convinced that Guna's doctrine is correct and resolves to resort to hedonism. He gives up his kingdom to his ministers and indulges in pleasure for fourteen days. Eventually his virtuous daughter Ruja comes to him asking for 1,000 to give to mendicants. Angati protests at her squandering money -- so his daughter tells him that his councilors are fools, that they only give such advice because they cannot remember past lives beyond the most recent. She tells of her own retribution from adultery that has lasted seven lifetimes. All night she preaches to her father without convincing him, and later is reinforced by the Brahma named Narada Kassapa (the Bodhisatta) who comes in the guise of an ascetic who tells him examples of kings who have attained happiness through meritorious lives. The king at last sees the error of his ways and determines to choose new friends. The Jataka is related in reference to Uruvela Kassapa who is converted by the Buddha. The people marvel at the Buddha's ability in conversion, but the Buddha reveals that it is not the first time. Angati is identified with uruvela Kassapa, Alata with Devadatta, Sunama with Bhaddiya, Vijaya with Sariputta, Bijaka with Moggallana, Guna with the Licchavi Sunakkhatta and Ruja with Ananda.

## **J 545**

**Vidhurapa.n.dita Jaataka | Pu.n.naka Jaataka**

The Bodhisatta is born as Vidhurapandita, minister to King Dhana~njaya. Four kings: Dhana~njaya-Korabba of Indapatta, Sakka, Varuna the Naga king and Venateyya of the Supannas, having taken uposatha vows meet together in a garden and dispute as to who is the most virtuous. They ask the Bodhisatta to resolve the dispute. He tells that each is equally virtuous, like the spokes of a wheel. They are pleased and give the Bodhisatta presents. Vimala, Varuna's wife hears of Vidhura's wisdom and yearns to see him. She feigns illness and says she must have Vidhura's heart. Varuna's daughter Irandati is offered to anyone who can obtain Vidhura's heart. The yakkha, Punnaka, accepts the challenge and wins Vidhura from King Dhana~njaya in a game of dice. Vidhura goes with Punnaka, giving Dhana~njaya first a final

teaching, he teaches to the yakkha en route, thereby winning his respect. The yakkha promises to return him to the human world, but Vidhura insists on going to the Naga world where he preaches to all concerned and obtains a marvelous gem as a present from Punnaka. The Jataka was related in reference to the Buddha's great wisdom.

## **J 546**

### **Mahaaummagga | Mahosadha Jaataka**

The Bodhisatta was born in Mithila holding a medicinal plant in his hand and was named Mahosadha. He talked immediately at birth, and the King Videha had a premonition in a dream that a sage was born. Mahosadha was appointed as the fifth of five counselors to the king from an early age. He had many occasions to match his wit against the other councilors and emerged ever triumphant. He earned the friendship of Queen udumbara for his wisdom. He married Amaradevi who helped to quell conspiracies against her husband. Eventually, fearing his life, Mahosadha escaped from the palace and hid in a potter's hut. Seeing the injustice deity in the king's parasol put several questions to the king, knowing that none but Mahosadha could answer them. Eventually Mahosadha was summoned back to the palace and answered the questions to the king's satisfaction. Meanwhile he had discovered the secret crimes of the other counselors and publicized these in the city. He then intervened to reduce the punishments meted out on the ex-counselors by the king. Under the new guidance of Mahosadha, the king took various measures to increase his power and glory. Spies were sent to every court and Mahosadha even used a pet parrot as a spy. On its travels, the parrot overheard the plot of Brahmadata, king of Kampilla, to invade Mithila. At first Brahmadata laid siege to Mithila, but could not win in this way. Later he tried to lure Videha by publicizing the beauty of his own daughter, Pa~ncalacandi. Videha decided against Mahosadha's advice to marry Pa~ncalacandi. Mahosadha went to Uttarapa~ncala to make preparations for the wedding and built a palace between the city and the Ganges. Mahosadha built two escape tunnels, one leading from Brahmadata's palace to the Ganges and the other, a smaller one, leading from the new palace to the other tunnel. When Videha arrived for the marriage, Mahosadha sent word to Brahmadata's queen, mother-in-law and Pa~ncalacandi to come to the king's palace to celebrate that Mahosadha and Videha had been killed according to plan. Meanwhile Brahmadata had ordered that the whole city be surrounded. Videha was overcome with fright to see what had happened and put himself in Mahosadha's hands. Videha was led into the large tunnel, where he was brought face-to-face with members of Brahmadata's family. Pa~ncalacandi was put on a heap of treasure and

married to Videha. Then, on emerging from the other end of the tunnel, they escaped by ship with an escort. Mahosadha stayed behind. Only too late, Brahmadata arrived with his army to capture Videha, but on finding his blunder, was told the whole story by Mahosadha. From then on Brahmadata and Mahosadha became good friends and the two kings became allies. Later, on the death of Videha, Mahosadha spent the last years of his life in service to Brahmadata. The Jataka was related to illustrate the Buddha's great wisdom.

## **J 547**

### **Vessantara Jataka**

Vessantara (the Bodhisatta) was the son of Sa~njaya, king of Sivi and queen Phusati. He spoke as soon as he was born. An auspicious white elephant was born simultaneously. At the age of eight, he wished to make a great gift and the earth trembled. He married Maddi at the age of sixteen and their children were Jali and Kanhajina. When there was a great drought in Kalinga, brahmins came to ask Vessantara for the white elephant which had the power of making the rain fall. He gave the elephant away willingly. The people of Jetuttara were upset that their elephant had given the elephant away and asked the king to make amends by having Vessantara banished. Vessantara accepted the punishment on condition of first performing a great almsgiving called the 'gift of the seven hundreds' (sattasataka) in which seven hundred of each thing were given away. People came from all over the Jambudipa to accept his gifts and the almsgiving lasted a whole day. Vessantara left the city with his wife and children in a horse-drawn chariot. Brahmins begged first his horses and then his chariot and he gave those things away continuing on foot via Ceta to Vankagiri. There Vissakamma had already built two hermitages -- one for Vessantara and one for his wife and children. After four months the brahmin Jujaka came looking for slaves at his wife Amittatapana's request. Vessantara granted Jujaka his own children as a willing gift and the earth trembled with joy. Vessantara waited until Maddi could appreciate the value of his action before telling her that he had given away the children. Lest some vile creature should come asking for Maddi, Sakka himself assumed the form of a brahmin and asked for Maddi's hand. Vessantara looked at Maddi and she expressed her consent -- so he gave Maddi to Sakka and the earth trembled. Sakka revealed his identity, gave Maddi back to Vessantara and granted him eight boons. Meanwhile, deceived by devas, Jujaka reached Jetuttara instead of his intended Kalinga within fifteen days. Sa~njaya bought the children from him but Jujaka died of overeating. Sa~njaya ordered a road to be built from Jetuttara to Vankagiri and the family went together to restore Vessantara to the throne of Sivi.

**There was great rejoicing at the reunion of the family and the six royal personages fainted until being revived by heavenly rain that fell only on those who wished to be wetted. On the day Vessantara re-entered the city, every captive including the cats were released. Sakka provided a rain shower of seven types of precious things which filled the palace grounds waist-high so that Vessantara was able to practice generosity to the end of his days, being reborn in Tusita. The Jataka was related on the occasion of the Buddha's first visit to Kapilavatthu. The Buddha's kinsmen escorted him to Nigrodharama but sat round him without expressing any respect. The Buddha then performed the Twin Miracle and the Sakyans led by Siddhodana worshipped him. There was a shower of rain which fell only on those who wished to be wetted. When the people expressed their wonder, the Buddha revealed that in the past there had also been such a rain which revived his kinsfolk. Devadatta was Jujaka, Ci~nca was Amittatapana, Anuruddha was Sakka, Sa~njaya was Siddhodana, Mahamaya was Phusati, Rahulamata with Maddi, Rahula and uppalavanna with the two children. The story of Vessantara will be the first Jataka to disappear from the world.**

#### **Acknowledgement -**

- 1. The contents of this book are mostly from - Suttanta Search Gateway <http://suttanta.tripod.com/>**
- 2. Images are from Shwedagon Pa-yar Meseum of Arts - Bodha won.paintings.**