

Distributing both dunes and rocky hills.  
Hence am I throwing rocks within the cave."

Hearing him, the brahman said the third verse:

"No man is fitted by his lone to make  
This broad earth even as the palm of 's hand.  
Methinks in aiming at this cave alone,  
Kārandiya, you'll forfeit world of life."

Hearing him, the young brahman said the fourth verse:

"If I am by my lone incapable,  
A man, of levelling all-bearer earth,  
So you, too, brahman, will not make these men  
Of divers views to follow your behest."

Hearing him, the teacher made a fitting reply:  
"Kārandiya, I will now not act in that way"; and discerning his own contrasted state, he said the fifth verse:

"Sir, in a form concise the weal of me,  
Kārandiya, you've stated, even this:  
Just as the earth cannot be made to win  
A level surface by a man, so men."

So did the teacher speak praise of the young brahman. And he, after enlightening him, brought him to his house.

The Teacher . . . assigned the Jataka: "Then the brahman was Sāriputta, but the young brahman Kārandiya was just I."<sup>1</sup>

<sup>1</sup> The "moral code" = *sīla*, in its lowest (basic) terms, consisted of five injunctions (against taking life, taking the "not-given," sex-offences, evil speech, and strong drink. Now less could hardly be taught if morals were to be taught at all; even parent-child morals are omitted! Hence it is possible that the worthier, more *positive* moral teaching, said to be the Founder's own way of wording (*Dialogues*, i), may conceivably be here meant.

## THE GREAT APE JATAKA

(*Mahākapi-jātaka*)<sup>1</sup>

"YOURSELF you made the way to pass."—  
This the Teacher told when living at the Jetavana about conduct for the weal of one's kin. The occasion will be explained in the "Jataka of the Auspicious Hall."<sup>2</sup> But just now discussion arose in the temple on the way in which the Very Enlightened One acted for the weal of his kin (the Sakyas), and the Teacher, coming and hearing what was the talk, said: "Not now only, monks, but even long ago, the Tathāgata acted for the welfare of his kin." And he brought up the past.

In the past, when Brahmādatta was reigning at Benares, the Bodhisat was reborn among the apes, and growing up strong and vigorous, he dwelt with a following of eighty thousand monkeys in the region of Himavant. There, by the bank of the Ganges, stood a mighty full-foliaged mango tree (some say it was a banyan), soaring up like a mountain-peak. Its sweet fruits of divine flavour were as large as waterjars, and from one branch the fruits fell on dry ground, from another they fell into the Ganges, and the fruits of two other branches fell plumb to

<sup>1</sup> There is another Jataka so entitled in the 5th vol., No. 516, which is quite different; one of the "Devadatta" group.

<sup>2</sup> This is No. 465 (misquoted in the edition as 444). The story of the present is of considerable interest, giving episodes, quite possibly new, in the relations, during the lifetime of the Founder, between Kosala, the Sakyas, the Licchavis and the Mallas, but it is too long for this volume. It may also be read in Burlingame's *Buddhist Legends*, vol. 2, p. 30 ff.

the roots of the tree. The Bodhisat, eating the fruit with his herd, thought: "A time will come when the fruit which falls into the water will be a source of peril to us." So he made his herd eat or throw away the fruit which was growing over the water, in blossom-time while it was yet no bigger than *kalaya* peas. Though this was so, one ripe fruit, unseen by the monkeys, because hidden by a nest of ants, fell into the river and hung in the upper net where the king of Benares used to sport in the water with a net both above and below him. To the king, after he had been thus sporting during the day and had gone away in the evening, the fishermen, raising the net, showed the fruit, not knowing what it was. "Who will know what it is?" "The woodmen, sire." The woodmen said it was a mango, and the king, cutting it with a knife and making the woodmen taste it first, ate it himself, sharing it with his women and courtiers. The mango essence pervaded, persisting, the king's whole body. He, craving more, ascertained from which tree the fruit came, made the woodmen take him by a train of boats up the river, and encamping under the tree, he feasted on mangoes and there spent the night, his men guarding him with lighted fire.

When all were asleep, at midnight the Great Being came with his herd, and eighty thousand monkeys, leaping from branch to branch, ate mangoes. The king woke and, seeing them, made his men get up and sent for archers, saying, "So that the monkeys don't run away, surround them and shoot them." To-morrow we will eat mangoes and monkey-flesh." So they surrounded the tree and stood with arrows fixed. The monkeys, seeing this, came to the Great Being trembling, and asked what they should do. The Bodhisat said, "Fear not; I will save your lives,"

and, comforting the herd, he climbed a vertical branch and, going along a bough grown towards the river, he leapt from the end of it a hundred bow-lengths and alighted on the (further) bank of Ganges in a bush. Getting down, he calculated the length of his leap, broke a bamboo shoot at the root, stripped it, and reckoning "So much will be joined to the tree, so much will be fixed in air," he bound one end to the bush and the other to his waist, and then, with the speed of a wind-torn cloud, he sprang back home. Failing (owing to the short length) to alight on the great tree, he clutched a branch (as he fell) with both hands and gave the sign to the monkeys: "Swiftly treading on my back go to safety over the bamboo shoot." The eighty thousand monkeys, saluting and asking forgiveness, went so. Devadatta was then one of that herd. Saying "Now is the time to see my enemy's back!" he got up a high branch and, rallying speed, fell on to the chief's back. The Great Being's heart cracked and mighty pain arose. The other forthwith got away. The Great Being was alone. The king not falling asleep had seen everything, and thought: "That is but an animal, yet he has got his herd away safely not counting his own life." And when day broke he said: "It is not seemly to destroy the royal ape. I will contrive to get him down and take care of him." So he had the boat-train turned down-stream, and there built a platform and had the Bodhisat gently brought down. He then had him bathed, rubbed with refined oil, clothed in yellow gear and put to rest on an oiled hide. He sat down on a low seat by him and said the first verse:

"Yourself you made the way to pass, so that they safely crossed.

STORIES OF THE BUDDHA

Now what are you to them, great ape, and what are they to you?"

The Bodhisat admonished the king in the remaining verses:

" I, king, am lord of all those apes, conductor of the flock,

With grief oppressed and terrified at thee, tamer of foes.

I hurled myself a hundred times the length of bow detached,

With a strong shaft of bamboo to the middle of me bound.

Thrust like a cloud wind-torn I leapt across to reach the tree,

Failing t' alight I caught a bough and gripped it with both hands.

On me thus strung and taut between the creeper and the bough

The bough-beasts in unbroken line afoot went safely o'er.

Me can no bondage worry bring, nor will death worry me,

Weal have I brought to those o'er whom the governance was mine.

This parable for you, O king, is made to show you clear.

Of kingdom and of transport-world, of army and of town:

Of all the weal is to be sought by king who under-stands."

THE GREAT APE JATAKA

Thus admonishing and instructing the king the Great Being died. The king then bade his courtiers perform the obsequies of the ape-king as for a king, and he ordered his women to go to the funeral as the ape-king's retinue with red garments, dishevelled hair and with lamps<sup>1</sup> on staves in hand. At the crematorium the king erected a shrine, where lamps were burnt and flowers and incense offered. And the skull he had inlaid with gold, placed in front of it on the point of a spear and honoured as above; then taking it to Benares, he there honoured it for seven days, the city being decorated; then had it placed in a shrine. And, established in the Bodhisat's exhortation, he reigned righteously, working merit, and became a farer to the Bright World.

The Teacher . . . assigned the Jataka: " Then the king was Ananda, the ape-king was just I."

<sup>1</sup> ? Or lanterns.