

THE JĀTAKA

OR

STORIES OF THE BUDDHA'S FORMER BIRTHS.

TRANSLATED FROM THE PĀLI BY VARIOUS HANDS

UNDER THE EDITORSHIP OF
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<p>After a life of holiness a certain king is reborn in the Nāga world. Growing weary of his state of glory he returns as a snake to earth, and would have perished at the hands of a band of ruffians, had he not been rescued by a rich householder travelling that way with a large retinue. The Nāga king invites his benefactor to his heavenly mansion and keeps him there in great honour for a whole year, when he too wishes to leave the Nāga world, to become an ascetic upon earth. By a recital of all that had happened to him and the Nāga king, he converts the ruler of the land to a life of charity and good works.</p>	
525. CULLA-SUTASOMA-JĀTAKA	91
<p>A king is so affected by the discovery of a grey hair on his head that he resigns his crown and resolves to become an ascetic. In spite of the entreaties of his parents, wife, children, and friends, he persists in his resolution and together with his family and a great number of his subjects enters on the religious life.</p>	
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<p>An ascetic finds favour with a king and is preferred to high honour, thereby exciting the envy of the king's councillors, who slander him to the king and lay a plot to kill him. He is saved by a warning from a dog. Afterwards the ascetic convicts the four wicked councillors of various heresies and brings about their disgrace and exile.</p>	

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| 529. | SONAKA-JĀTAKA | 127 |
| | <p>A king after many years is anxious to see again a friend of his early youth who had become a paccekabuddha, and in the form of a song he offers a reward to anyone that can tell him where he is to be found. His friend teaches a little boy a refrain to the song which he is to sing before the king and to claim the promised reward. So the king finds his friend, and owing to his instruction he abdicates in favour of his son and adopts the religious life.</p> | |
| 530. | SAMKICCA-JĀTAKA | 134 |
| | <p>A prince who was eager to succeed to the throne proposes to murder his father. His friend, unable to dissuade him from his purpose, retires from the court and becomes an ascetic. The prince after the murder of his father is filled with guilty fears. His friend at length returns and, after describing all the various hells and the punishments of notorious sinners, by his admonition restores the king's peace of mind.</p> | |
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| | <p>A certain king has no heir, but at length, by the favour of Sakka, his chief queen miraculously gives birth to two sons. The elder is ill-favoured but supernaturally wise. He only consents to marry when a princess is found exactly like a golden image which he himself had fashioned. The bride is not to look upon her husband's face by daylight till she has conceived. When she accidentally discovers how ugly he is, she leaves him and returns to her father's kingdom. He follows her there and under a variety of menial disguises tries, but in vain, to win her affections. At length by Sakka's device she incurs the enmity of seven kings and is rescued from imminent death by her despised husband. He returns with her to his own country where they live happily ever after.</p> | |
| 532. | SONA-NANDA-JĀTAKA | 164 |
| | <p>Two brahmin brothers become ascetics and watch over their aged parents. The younger one persists in supplying them with unripe fruits, and at length is sent away by the elder brother. The younger one by the help of a powerful king, whom he had made victorious over all his rivals, regains his brother's favour and is allowed once more to minister to his father and mother.</p> | |
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| | <p>A king of wild geese is caught in a fowler's snare and deserted by all except his chief captain, who refuses to leave him. The fowler is so touched by this devotion that he would have released the captive bird, but they insist on being taken before the king of the country, and after preaching the Law to him the two birds are set at liberty and return home to their kith and kin.</p> | |

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