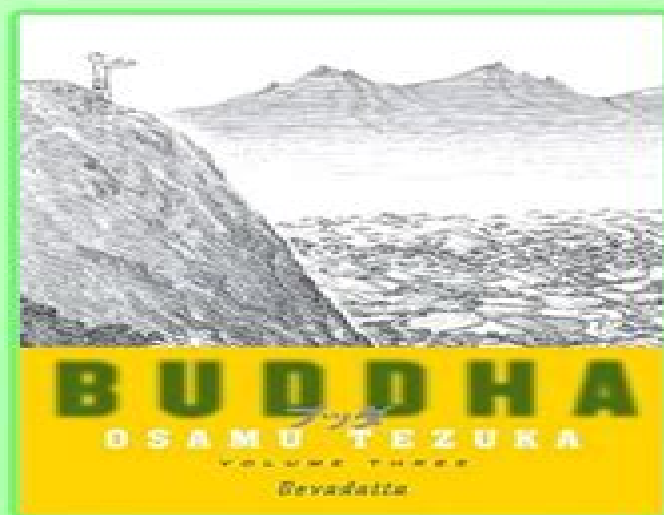


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The Jataka Tales (Complete) Anonymous, This conclusion is confirmed by the fact that Jataka scenes are found sculptured in the carvings on the railings round the relic shrines of Sanchi and Amaravati and especially those of Bharhut where the titles of several Jatakas are clearly

inscribed over some of the carvings These bas reliefs prove that the birth legends were widely known in the third century B C and were then considered as part of the sacred history of the religion Fah hian when he visited Ceylon 400 A D saw at Abhayagiri representations of the 500 bodily forms which the Bodhisatta assumed during his successive births¹ and he particularly mentions his births as Sou to nou a bright flash of light the king of the elephants and an antelope These legends were also continually introduced into the religious discourses which were delivered by the various teachers in the course of their wanderings whether to magnify the glory of the Buddha or to illustrate Buddhist doctrines and precepts by appropriate examples somewhat in the same way as medi val preachers in Europe used to enliven their sermons by introducing fables and popular tales to rouse the flagging attention of their hearers It is quite uncertain when these various birth stories were put together in a systematic form such as we find in our present J_taka collection At first they were probably handed down orally but their growing popularity would ensure that their kernel at any rate would ere long be committed to some more permanent form In fact there is a singular parallel to this in the Gesta Romanorum which was compiled by an uncertain author in the 14th century and contains nearly 200 fables and stories told to illustrate various virtues and vices many of them winding up with a religious application Some of the birth stories are evidently Buddhistic and entirely depend for their point on some custom or idea peculiar to Buddhism but many are pieces of folk lore which have floated about the world for ages as the stray waifs of literature and are liable everywhere to be appropriated by any casual claimant The same stories may thus in the course of their long wanderings come to be recognised under widely different aspects as when they are used by Boccaccio or Poggio merely as merry tales or by some Welsh bard to embellish king Arthur s legendary glories or by some Buddhist sama_a or medi val friar to add point to his discourse Chaucer unwittingly puts a J_taka story into the mouth of his Pardoner when he tells his tale of the ryotoures three and another appears in Herodotus as the popular explanation of the sudden rise of the Alcmonid through Megacles marriage with Cleisthenes daughter and the rejection of his rival

Hippocleides Bhāratīya Vidyā ,1971 **Collected Bodhi Leaves Volume IV** Various,Louis van Loon,Lily de Silva,Webu Sayadaw,Susan Elbaum Jootla,Bhikkhu Nyanasobhano,Geshe Wangyal,Naulyane Ariyadhamma Mahathera,Georg Grimm,Suvimalee Karunaratna,Nina Van Gorkom,Ajahn Chah,Samanera Bodhesako,Acharya Buddha-rakkhita,Bhikkhu Khantipalo,Mahasi Sayadaw,Ayya Khema,Bhikkhu Sucitto,Ajahn Sumedho,Leonard Price,Natasha Jackson and Hilda M. Edwards,Karel Werner,M. O'C. Walshe,Lafcadio Hearn,Eileen Siriwardhana,2011-01-01 This book contains thirty one numbers of the renowned Bodhi Leaf Publication series dealing with various aspects of the Buddha s teaching Bodhi Leaves 91 Buddha Bush Bhikkhu Khantipalo 92 Radical Buddhism and Other Essays Leonard Price 93 The Heart Awakened Eileen Siriwardhana 94 The Rebirth of Katsugoro Lafcadio Hearn 95 Meditating on No Self Ayya Khema 96 To The Cemetery and Back Leonard Price 97 Sayings and Parables Various Authors 98 Heedfulness Bhikkhu Khantipalo 99 The Middle Way and other essays M O C Walshe 100 The Doctrine of Rebirth in Eastern and Western Thought Karel Werner 101 Mind Training in

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