

hearing these words began to think to himself, 'My body has become very old; if I enter this boy's body, I can practise religious meditation with ease and comfort.' "

"Having thought thus, he entered the body of the child, turned round, and pronouncing the names of Rām (Balarām) and Krishn, sat up as one sits up from sleep. When the people witnessed this, they all returned to their homes in astonishment; while his father lost all desire for the world on witnessing this marvel; first he laughed, then he wept."

After relating so much of the story, the sprite said, "Say, your majesty! why he laughed, and why he wept." Thereupon the king said, "Seeing the ascetic enter his body, and so learning the art (of changing one's own body for another) he laughed; and through regret at having to quit his own body he wept, thinking, 'Thus shall I too some day have to abandon my own body.'" Hearing this, the sprite went again and suspended himself on that tree; and the king, too, arriving close at his heels, bound him, put him on his shoulder, and carried him away.

TALE XXV.

THEN the sprite said, "Your majesty! there is a city in the south named Dharmpur, a king of which was named Mahābal. Once upon a time another king of that same region led an army against and invested his capital. He continued fighting for several days. When his army went over (in part) to the enemy, and a portion was cut to pieces, then, having no help for it, he took his wife and daughter with him, and went forth by night into the jungle. After he had penetrated several miles (lit. *kos*) into the jungle, the day broke, and a village came in view. Then, leaving the queen and princess seated beneath a tree, he went himself towards the village to get something to eat, and in the meantime (a body of) Bhīls came and surrounded him, and told him to throw down his arms."

"On hearing this, the king commenced discharging arrows, and they did the same from their side. Thus did the fight last for three hours, and several of the

Bhils were slain. In the meantime an arrow struck the king's forehead with such force that he reeled and fell, and one of them came up and cut off the king's head. When the queen and princess saw the king dead, they took their way back to the jungle weeping and beating their breasts. After having proceeded a *kos* or two thus, they got tired and sat down, and began to be troubled with many an anxious thought."

"During this time a king, named Chandrasen, together with his son, while pursuing the game, came into that jungle, and the king noticing the foot-prints of the two (women), said to his son, 'Whence have the foot-prints of human feet come in this vast forest?' The prince replied, 'Your majesty! these are women's foot-prints; a man's foot is not so small.' The king observed, 'True, man has not got such delicate feet.' The prince said again, 'They have just this moment passed.' The monarch said, 'Come, let us seek them in the jungle; if we find them, I will give her whose foot this large one is to thee; and I will take the other.' Having entered into this mutual compact, they went forward, and perceived the two seated. They were delighted on seeing them, and seating them on their horses in the manner agreed upon, they brought them home. The prince took possession of the queen, and the king of the princess."

Having related so much of the story, the sprite said,

"Your majesty! what relationship will there be between the children of these two?" On hearing this, the king held his tongue through ignorance.

Then the sprite said in great glee, "Your majesty! I have been highly pleased at witnessing your patience and courage; I tell you one thing, however; do you attend thereto,—viz.: one, the hairs of whose body are like thorns, and whose body (itself) is like wood, and whose name is Shāntshil, has come into your city, and he it is who has deputed you to fetch me, (while) he himself is seated in the burning-ground working his spells, and desires to kill you. I therefore forewarn you, that when he has finished his devotions, he will say to you, 'Your majesty! prostrate yourself so that eight parts of your body may touch the ground.' You should then say, 'I am the king of kings, and all potentates bow low in salutation before me; up to this hour I have not bowed in adoration to any one, and I know not how to do so; you are a spiritual teacher, kindly show me how to do so, and then will I do it.' When he bows down, give him such a blow with your sword that his head may become severed (from his body); then will you reign uninterruptedly; whereas, if you will not do this, he will slay you, and reign permanently."

Having warned the king in these words, the sprite came out of that corpse, and went his way; and while somewhat of night still remained, the king brought

the corpse and placed it before the ascetic. The ascetic became glad on seeing it, and lauded the king greatly. After that, he repeated incantations and raised the corpse to life, and offered up a burnt-offering in sacrifice: and sitting with his face southwards, offered to his god all the materials he had prepared; and after offering up betel leaf, flowers, incense, lamps, and consecrated food, he said to the king, "Make obeisance; very glorious will thy dignity become, and the eight supernatural faculties¹ will always abide in thy house."

On hearing this, the king called to mind the words of the sprite, and joining his hands, said with the utmost humility, "Your reverence! I know not how to bow in adoration; you, however, are a spiritual teacher; if you will kindly teach me, I will do it." As the ascetic, on hearing this, lowered his head to prostrate himself, that instant the king struck him such a blow with his sword that his head was severed; and the sprite came and showered down flowers. It is declared that there is nothing unlawful in slaying him who would himself slay another."

¹ These powers are—1. *Mahimā*, or the faculty of making one's self as bulky as one pleases. 2. *Laghimā*, or the faculty of making one's self as light as one pleases. 3. *Animā*, or the power of making one's self infinitely small. 4. *Prakāmya*, or the power of gratifying one's desires. 5. *Vashita*, or power of subjecting all things to one's will. 6. *Ishita* or supreme sway. 7. *Prūpti*, or the power of obtaining everything. 8. *Kūmāvasāyitwam*, or the power of subduing and quenching natural desire.

At that time Indra and the rest of the gods, having witnessed the king's courage, mounted their cars and began to raise shouts of victory and exultation. And king Indra said in pleasure to king Bir Vikramājī, "Ask a boon." Then the king joined his hands and said, "Your majesty! Let this story concerning me become famous in the world." Indra replied, "So long as the moon, sun, earth and sky endure, this story shall be famous; and thou shalt be ruler over the whole earth."

After saying this, king Indra went to his place, and the king took those two corpses and threw them both into the oil-cauldron. Thereupon the two heroes came and presented themselves, and began to say, "What command is there for us?" The king replied, "When I remember you, then do you come." Taking from them their promise to do this, the king returned home, and began to attend to his government. It is said that,—Whether one be learned or a fool, a child or a man, he alone who is wise will win success.