



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

MAHAKAPI JATAKA AND JATAKAMALA- THE STORY OF GREAT MONKEY KING WAY OF UNDERSTANDING VISUAL & FOLK CULTURE.

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Abstract: Jataka stories are an ancient, voluminous body of Buddhist literature that chronicle the previous lives of Gautama Buddha before he attained enlightenment. Dating between 300 BCE and 400 CE, these 547 canonical fables depict the future Buddha (referred to as the Bodhisattva, or Buddha-to-be) reincarnated in various forms, including human kings, outcasts, deities, and a wide array of animals. Each story serves as a moral and spiritual framework, illustrating core principles of Buddhist ethics such as karma, compassion, self-sacrifice, and honesty. Famous Examples of Jataka Stories. my point of view the story given good messages. The mahakapi jataka or story of the great monkey appears both in the Pali collection of tales, way of understanding visual & Folk culture.

Key Notes: Jataka stories, previous life, Values & ethical morality, paintings, panels Works.

Introduction: Jataka stories are an ancient, voluminous body of Buddhist literature that chronicle the previous lives of Gautama Buddha before he attained enlightenment. Dating between 300 BCE and 400 CE, these 547 canonical fables depict the future Buddha (referred to as the Bodhisattva, or Buddha-to-be) reincarnated in various forms, including human kings, outcasts, deities, and a wide array of animals. Each story serves as a moral and spiritual framework, illustrating core principles of Buddhist ethics such as karma, compassion, self-sacrifice, and honesty. Famous Examples of Jataka Stories.

The Monkey King Jataka (Mahakapi Jataka): The Buddha is born as a noble monkey king leading a troop of 80,000 monkeys. When an army of human archers surrounds them near a fruit tree, the monkey king uses his own body as a bridge across a wide river to let his troop escape to safety. He perishes from exhaustion, demonstrating ultimate selflessness and leadership.

The Starving Tigress: In this deeply revered tale, the Bodhisattva encounters a starving tigress about to devour her own cubs out of pure desperation. Filled with immense compassion, he willingly throws himself off a cliff to feed her, preventing a horrific tragedy and saving the cubs.

The Golden Swan (Suvannahamsa Jataka): The Buddha is reincarnated as a swan with golden feathers. He regularly gives one golden feather to his impoverished family from a past life to secure their wealth. However, the greedy mother tries to pluck all his feathers at once, causing them to turn into ordinary white feathers, teaching a stark lesson against greed.

The Talkative Tortoise (Kacchapa Jataka): A talkative tortoise wants to travel, so two friendly geese hold a stick in their beaks and tell him to bite down on the middle. They warn him not to open his mouth. While flying over a village, children mock the sight, prompting the tortoise to yell back in anger. He loses his grip, falls to the ground, and perishes, illustrating the dangers of uncontrolled speech. While there are 34 tales, a few celebrated stories highlight the core moral essence of the Jatakamala:

The Tigress (Vyaghri Jataka): The Bodhisattva, born as a compassionate Brahmin, comes across a starving tigress about to eat her own cubs out of desperation. Demonstrating supreme self-sacrifice, he offers his own body to the tigress so that she might live and her cubs can survive.

The Story of King Shibhi: The Bodhisattva, born as a generous king, tests his own devotion to charity. When a blind, suffering man approaches him asking for eyes, King Shibhi unhesitatingly plucks out his own eyes to give to the man.

The Ruru Deer (Ruru Jataka): The Bodhisattva is born as a magnificent golden deer who rescues a drowning man. The man later betrays the deer to a greedy king, but the deer's nobility and truthfulness ultimately shame the king and convert him to a path of nonviolence.

The Great Monkey King (Mahakapi Jataka): The Bodhisattva, born as a giant monkey, saves his troop by creating a living bridge across a chasm with his own body. He allows his followers to escape to safety at the cost of enduring severe physical injuries caused by a malicious rival.

My way of understanding visual culture the story given good messages. The mahakapi jataka or story of the great monkey appears both in the Pali collection of tales. Most of the Buddhism story's written Pali and Prakirt, why are choose both languages? All people directly understood language,(though at different places text were written in local languages as well) also Sanskrit (it is been not directly understating language). One forest, the bodhisattva lived, it is said, a chief of a troop of monkeys there is he had his residence on a large banyan tree....that place monkeys was troubling the residence for living, not only residence and living. Every subject and object, they suffering from birth of life to death of life, what is life? He is finding out. King of Bodhisattva was enlightenment. Buddhism stands on tree pillars, the Buddha its founder, the dharma, his teachings and the sanghs, the order of Buddhist monkeys and Huns. the story also standing on three pillars ,one is his life(birth of living), second is the teaching of dharma,and last one is help to and save to others life's Then he told this story of the past.

Relation To story and Image: My point of view, the place a tribe of forest monkeys had a chief who was not only very beautiful in appearance and knowledge as well, but he had the ability to know the future. When he noticed a grove of banyan trees upstream of the local king's residence, he ordered his troop to remove all the fruit from the trees saying that if they did not do so, a very bad would surely follow. The story says one day, when finally that banyan fruit ripened it fell into the river. It was transported downstream where the king was bathing, but the image not displayed. One is the mahakapi jataka, at bharhut the story red sandstone circle, there is displaying two banyan tree one is right side, second one is left side middle ongoing on river, currents water is going in fishes, flowers, fruits, and leaves. The story second and third paragraph, there is no heart of him vat, not find out flower, fruit small and color, I can't find out the perfumes of the bathing women small, music and sound. In the writer wrote comparing fruits and flowers to beauty of women small and color. There is one forest, two banyan Trees, monkeys, fruits, flower, leaves, flight of the monkeys herd the net spread for Mahakapi and two Kings discourse under the banyan tree and the Bodhisattva king makes a bridge of his own body so that the herd may thus escape to the opposite bank of the river. One monkey ready to proslily jump to other tree on the Bodhisattva body, the monkey thinking selfishness, broken the body of he is cousin. In spite of body broking, he was save other monkeys. I would think the scene jumped monkey is a Devadatta. one person standing other king side, one man face there middle of two kings legs and another one is right side king head he is find outing what they discourse. According the story when was king love to fruits then is found out that tree branch and occupied in eating its fruits. the king ordered them helping man's, (pawns) hit them! hit them! drive them away, destroy them all, these scoundrels of monkeys, there monkey's facing problems, monkey's lose of residence on a large banyan tree and they food. That place monkeys was troubling the residence for living. About in the image monkey of king Bevier is saving to our monkey's lives.



fig/ Image :Mahakapi Jatha panel.

The monkey explained, "Great king, I guard the herd. I am their lord and chief. When they were filled with fear of your archers, I leapt a great distance to save them. After I had tied a vine around my waist, I returned to this banyan tree. My strength was almost gone, but I managed to hold the branch so that my monkeys could pass over my back and reach safety. Because I could save them, I have no fear of death. Like a righteous king, I could guarantee the happiness of those over whom I used to reign. Sire, understand this truth! If you wish to be a righteous ruler, the happiness of your kingdom, your cities, and your people, must be dear to you. It must be dearer than life itself." About the Jatakamala, Stupa 1 (great Stupa) at Sanchi, the

artist made the story sandstone. *The image was square form under. The square line there standing six pawns , three they couched weapons and they discouraging how to hit monkey, three couched there had back side one hearse on the ride the king. in the image off side river is going . In the water fishes, flowerers, animals, top upper lift One is the Mahakapi Jataka, at Bharhut, circle the story moving to opposite sides. The scene of the frame two side deigned on banyan tree flowers and levies. the bodhisattva monkey king high letting the heroism. Reference from Francis, Neil and Arysora writings, given the most of the story world has been surf ring (monkeys are surfing) ,lot up desires that why king need to fruits and Devadata also thing that type .*

Conclusion: *It's conclusion have been ,the story is humanism, of course monkeys hail from Buddha humanism .the story begins with the statement of a morality(sheela),concentration (Samadhi) and wisdom(panna) .my point of view what am I understood the story was the different to between human forms ,nature forms and objects. Where are you go there is performed some selfishness, in the story selfish man is one is king another one is Bodhisattava cousin Devadatta. That's why Buddha says subjects and objects forms surfing most of the problems coming lives. Bodhisattva like moral, charater benevolence, service and sacrifices. That's why monkey was mounted to heaven.The driving force behind every story is the concept of karma, demonstrating how good actions yield happiness and negative deeds breed suffering.There are traditionally said to be 547 Jataka tales, which are a massive collection of stories detailing the previous lives of the Gautama Buddha. These tales were compiled in the sacred Pali language and are intended to teach moral lessons like honesty, self-sacrifice, and compassion we know that.*

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