

# *The Soothsayer's Son*

Tales Of The Sun Or Folklore Of Southern India

Indian

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*Intermediate*  
*33 min read*

Thus a Soothsayer when on his death-bed wrote the horoscope of his second son, and bequeathed it to him as his only property, leaving the whole of his estate to his eldest son. The second son pondered over the horoscope, and fell into the following reflections:—

“Alas, am I born to this only in the world? The sayings of my father never failed. I have seen them prove true to the last word while he was living; and how has he fixed my horoscope! Janma parabhāṭi dāridryam! From my birth poverty! Nor is that my only fate. Daṣa varshāṅgi bandhanam: for ten years, imprisonment—a fate harder than poverty; and what comes next? Samudratîrê maraṅgam: death on the sea-shore; which means that I must die away from home, far from friends and relatives on a sea-coast. The misery has reached its extreme height here. Now comes the funniest part of the horoscope, Kiñchit bhôgam bhavishyati—that I am to have some happiness afterwards! What this happiness is, is an enigma to me: To die first, to be happy for some time after! What happiness? Is it the happiness of this world? So it must be. For however clever one may be, he cannot foretell what may take place in the other world. Therefore it must be the happiness of this world; and how can that be possible after my death? It is impossible. I think my father has only meant this as a consoling conclusion to the series of calamities that he has prophesied. Three portions of his prophecy must prove true; the fourth and last is a mere comforting statement to bear patiently the calamities enumerated, and never to prove true. Therefore let me go to Bânâras, bathe in the holy Gaṅgâ, wash away my sins, and prepare myself for my end. Let me avoid sea-coasts, lest death meet me there in accordance with my father’s words. Come

imprisonment: I am prepared for it for ten years.”

Thus thought he, and after all the funeral obsequies of his father were over, took leave of his elder brother, and started for Bânâras(Benares). He went by the middle of the Dakha×(The Deccan), avoiding both the coasts, and went on journeying and journeying for weeks and months, till at last he reached the Vindhya mountains. While passing that desert he had to journey for a couple of days through a sandy plain, with no signs of life or vegetation. The little store of provision with which he was provided for a couple of days, at last was exhausted. The chombu(a small vessel), which he carried always full, replenishing it with the sweet water from the flowing rivulet or plenteous tank, he had exhausted in the heat of the desert. There was not a morsel in his hand to eat; nor a drop of water to drink. Turn his eyes wherever he might he found a vast desert, out of which he saw no means of escape. Still he thought within himself, “Surely my father’s prophecy never proved untrue. I must survive this calamity to find my death on some sea-coast.” So thought he, and this thought gave him strength of mind to walk fast and try to find a drop of water somewhere to slake his dry throat. At last he succeeded, or rather thought that he succeeded.

Heaven threw in his way a ruined well. He thought that he could collect some water if he let down his chombu with the string that he always carried noosed to the neck of it. Accordingly he let it down; it went some way and stopped, and the following words came from the well, “Oh, relieve me! I am the king of tigers, dying here of hunger. For the last three days I have had nothing. Fortune has sent you here. If you assist me now you will find a sure help in me throughout your life. Do not think that I am a beast of prey. When you have become my deliverer I can never touch you. Pray, kindly lift me up.” Ga×gâdhara, for that was the name of the Soothsayer’s second son, found himself in a very perplexing position. “Shall I take him out or not? If I take him out he may make me the first morsel of his hungry mouth. No; that he will not do. For my father’s prophecy never came untrue. I must die on a sea-coast and not by a tiger.” Thus thinking, he asked the tiger king to hold tight to the vessel, which he accordingly did, and he lifted him up slowly. The tiger reached the top of the well and felt himself on safe ground. True to his word he did no harm to Ga×gâdhara. On the other hand, he walked round his patron three times, and standing before him, humbly spoke the following words:—“My life-giver, my benefactor! I shall never forget this day, when I regained my life through your kind hands. In return for this kind assistance I pledge my oath to stand by you in all calamities. Whenever you are in any difficulty just think of me. I am there with you ready to oblige you by all the means that I can. To tell you briefly how I came in here:—Three days ago I was roaming in yonder forest, when I saw a goldsmith passing through it. I chased him. He, finding it impossible to escape my claws, jumped into this well, and is living to this moment in the

very bottom of it. I also jumped in, but found myself in the first storey; he is on the last and fourth storey. In the second storey lives a serpent half-famished with hunger. In the third storey lies a rat, similarly half-famished, and when you again begin to draw water these may request you first to release them. In the same way the goldsmith also may request. I tell you, as your bosom friend, never assist that wretched man, though he is your relation as a human being. Goldsmiths are never to be trusted. You can place more faith in me, a tiger, though I feast sometimes upon men, in a serpent whose sting makes your blood cold the very next moment, or in a rat, which does a thousand pieces of mischief in your house. But never trust a goldsmith. Do not release him; and if you do, you shall surely repent of it one day or other.” Thus advising, the hungry tiger went away without waiting for an answer.

Gaᅡgādhara thought several times of the eloquent way in which the tiger addressed him, and admired his fluency of speech. His thirst was not quenched. So he let down his vessel again, which was now caught hold of by the serpent, who addressed him thus:—“Oh my protector! Lift me up. I am the king of serpents, and the son of Âdiᅡēsha, (king of serpents) who is now pining away in agony for my disappearance. Release me now. I shall ever remain your servant, remember your assistance, and help you throughout life in all possible ways. Oblige me: I am dying.” Gaᅡgādhara, calling again to mind the Samudratîrê maraᅡam—death on the sea-shore—lifted him up. He, like the tiger-king, walked round him thrice, and prostrating himself before him spoke thus:—“Oh, my life-giver, my father, for so I must call you, as you have given me another birth. I have already told you that I am Âdiᅡēsha’s son, and that I am the king of serpents. I was three days ago basking myself in the morning sun, when I saw a rat running before me. I chased him. He fell into this well. I followed him, but instead of falling on the third storey where he is now lying, I fell into the second. It was on the same evening that the goldsmith also fell down into the fourth storey, and the tiger whom you released just before me fell down into the first. What I have to tell you now is—do not relieve the goldsmith, though you may release the rat. As a rule, goldsmiths are never to be trusted. I am going away now to see my father. Whenever you are in any difficulty just think of me. I will be there by your side to assist you by all possible means. If, notwithstanding my repeated advice, you happen to release the goldsmith, you shall suffer for it severely.” So saying, the Nāgarāja (serpent-king) glided away in zigzag movements, and was out of sight in a moment.

The poor son of the Soothsayer who was now almost dying of thirst, and was even led to think that the messengers of death were near him, notwithstanding his firm belief in the words of his father let down his vessel for a third time. The rat caught hold of it, and without discussing, he lifted up the poor animal at once. But it would not go away without showing its gratitude—“Oh life of my life! My benefactor! I am the king of

rats. Whenever you are in any calamity just think of me. I will come to you, and assist you. My keen ears overheard all that the tiger-king and serpent-king told you about the Svar $\times$ ataskara (gold-smith), who is in the fourth storey. It is nothing but a sad truth that goldsmiths ought never to be trusted. Therefore never assist him as you have done to us all. And if you do, you shall feel it. I am hungry; let me go for the present.” Thus taking leave of his benefactor, the rat, too, ran away.

Ga $\times$ gâdhara for a while thought upon the repeated advice given by the three animals about releasing the goldsmith, “What wrong would there be in my assisting him? Why should I not release him also?” So thinking to himself, Ga $\times$ gâdhara let down the vessel again. The goldsmith caught hold of it, and demanded help. The Soothsayer’s son had no time to lose; he was himself dying of thirst. Therefore he lifted the goldsmith up, who now began his story:—“Stop for a while,” said Ga $\times$ gâdhara, and after quenching his thirst by letting down his vessel for the fifth time, still fearing that some one might remain in the well and demand his assistance, he listened to the goldsmith, who began as follows:—“My dear friend, my protector, what a deal of nonsense these brutes have been talking to you about me; I am glad you have not followed their advice. I am just now dying of hunger. Permit me to go away. My name is Mâ $\times$ ikkâ $\times$ âri. I live in the East main street of Ujjaini which is twenty kâs to the south of this place, and so lies on your way when you return from Bânâras. Do not forget to come to me and receive my kind remembrances of your assistance, on your way back to your country.” So saying the goldsmith took his leave, and Ga $\times$ gâdhara also pursued his way north after the above adventures.

He reached Bânâras, and lived there for more than ten years, spending his time in bathing, prayers, and other religious ceremonies. He quite forgot the tiger, serpent, rat, and goldsmith. After ten years of religious life, thoughts of home and of his brother rushed into his mind. “I have secured enough merit now by my religious observances. Let me return home.” Thus thought Ga $\times$ gâdhara within himself, and immediately he was on his way back to his country. Remembering the prophecy of his father he returned by the same way by which he went to Bânâras ten years before. While thus retracing his steps he reached the ruined well where he had released the three brute kings and the goldsmith. At once the old recollections rushed into his mind, and he thought of the tiger to test his fidelity. Only a moment passed, and the tiger-king came running before him carrying a large crown in his mouth, the glitter of the diamonds of which for a time outshone even the bright rays of the sun. He dropped the crown at his life-giver’s feet, and putting aside all his pride, humbled himself like a pet cat to the strokes of his protector, and began in the following words:—“My life-giver! How is it that you have forgotten me, your poor servant, for such a long time? I am glad to find that I still occupy a corner in your mind. I can never forget the day when I owed my life to your lotus hands. I have several jewels with me of

little value. This crown, being the best of all, I have brought here as a single ornament of great value, and hence easily portable and useful to you in your own country.” Gaᅡgâdhara looked at the crown, examined it over and over, counted and recounted the gems, and thought within himself that he would become the richest of men by separating the diamonds and gold, and selling them in his own country. He took leave of the tiger-king, and after his disappearance thought of the kings of serpents and rats, who came in their turns with their presents, and after the usual formalities and exchange of words took their leave. Gaᅡgâdhara was extremely delighted at the faithfulness with which the brute beasts behaved themselves, and went on his way to the south. While going along he spoke to himself thus:—“These beasts have been so very faithful in their assistance. Much more, therefore, must Mâᅡikkâᅡari be faithful. I do not want anything from him now. If I take this crown with me as it is, it occupies much space in my bundle. It may also excite the curiosity of some robbers on the way. I will go now to Ujjaini on my way, Mâᅡikkâᅡari requested me to see him without failure on my return journey. I shall do so, and request him to have the crown melted, the diamonds and gold separated. He must do that kindness at least for me. I shall then roll up these diamonds and gold ball in my rags, and bend my way homewards.” Thus thinking and thinking he reached Ujjaini. At once he enquired for the house of his goldsmith friend, and found him without difficulty. Mâᅡikkâᅡari was extremely delighted to find on his threshold him who ten years before, notwithstanding the advice repeatedly given him by the sage-looking tiger, serpent, and rat, had relieved him from the pit of death. Gaᅡgâdhara at once showed him the crown that he received from the tiger-king, told him how he got it, and requested his kind assistance to separate the gold and diamonds. Mâᅡikkâᅡari agreed to do so, and meanwhile asked his friend to rest himself for a while to have his bath and meals; and Gaᅡgâdhara, who was very observant of his religious ceremonies, went direct to the river to bathe.

How came a crown in the jaws of a tiger? It is not a difficult question to solve. A king must have furnished the table of the tiger for a day or two. Had it not been for that, the tiger could not have had a crown with him. Even so it was. The king of Ujjaini had a week before gone with all his hunters on a hunting expedition. All of a sudden a tiger—as we know now, the very tiger-king himself—started from the wood, seized the king, and vanished. The hunters returned and informed the prince about the sad calamity that had befallen his father. They all saw the tiger carrying away the king. Yet such was their courage that they could not lift their weapons to bring to the prince the corpse at least of his father.

When they informed the prince about the death of his father he wept and wailed, and gave notice that he would give half of his kingdom to any one who should bring him news about the murderer of his father. The prince did not at all believe that his father was devoured by the tiger. His belief was that some hunters, coveting the

ornaments on the king's person, had murdered him. Hence he had issued the notice. The goldsmith knew full well that it was a tiger that killed the king, and not any hunter's hands, since he had heard from Gaᅡgādhara about how he obtained the crown. Still, ambition to get half the kingdom prevailed, and he resolved with himself to make over Gaᅡgādhara as the king's murderer. The crown was lying on the floor where Gaᅡgādhara left it with his full confidence in Māᅡikkāᅡari. Before his protector's return the goldsmith, hiding the crown under his garments, flew to the palace. He went before the prince and informed him that the assassin was caught, and placed the crown before him. The prince took it into his hands, examined it, and at once gave half the kingdom to Māᅡikkāᅡari, and then enquired about the murderer. "He is bathing in the river, and is of such and such appearance," was the reply. At once four armed soldiers fly to the river, and bound the poor Brāhmaᅡ hand and foot, he sitting in meditation the while, without any knowledge of the fate that hung over him. They brought Gaᅡgādhara to the presence of the prince, who turned his face away from the murderer or supposed murderer, and asked his soldiers to throw him into the kārāᅡiham(Dungeon). In a minute, without knowing the cause, the poor Brāhmaᅡ found himself in the dark caves of the kārāᅡiham.

In old times the kārāᅡiham answered the purposes of the modern jail. It was a dark cellar underground, built with strong stone walls, into which any criminal guilty of a capital offence was ushered to breathe his last there without food and drink. Such was the cellar into which Gaᅡgādhara was thrust. In a few hours after he left the goldsmith he found himself inside a dark cell stinking with human bodies, dying and dead. What were his thoughts when he reached that place? "It is the goldsmith that has brought me to this wretched state; and, as for the prince: Why should he not enquire as to how I obtained the crown? It is of no use to accuse either the goldsmith or the prince now. We are all the children of fate. We must obey her commands. Daᅡavarshāᅡi Bandhanam. This is but the first day of my father's prophecy. So far his statement is true. But how am I going to pass ten years here? Perhaps without anything to sustain life I may drag on my existence for a day or two. But how pass ten years? That cannot be, and I must die. Before death comes let me think of my faithful brute friends."

So pondered Gaᅡgādhara in the dark cell underground, and at that moment thought of his three friends. The tiger-king, serpent-king, and rat-king assembled at once with their armies at a garden near the kārāᅡiham, and for a while did not know what to do. A common cause—how to reach their protector, who was now in the dark cell underneath—united them all. They held their council, and decided to make an underground passage from the inside of a ruined well to the kārāᅡiham. The rat rāᅡa issued an order at once to that effect to his army. They, with their nimble teeth, bored the ground a long way to the walls of the prison. After reaching it they

found that their teeth could not work on the hard stones. The bandicoots were then specially ordered for the business; they, with their hard teeth, made a small slit in the wall for a rat to pass and repass without difficulty. Thus a passage was effected.

The rat rājâ entered first to condole with his protector on his misfortune. The king of the tigers sent word through the snake-king that he sympathised most sincerely with his sorrow, and that he was ready to render all help for his deliverance. He suggested a means for his escape also. The serpent rājâ went in, and gave Gaᅡgâdhara hopes of delivery. The rat-king undertook to supply his protector with provisions. "Whatever sweetmeats or bread are prepared in any house, one and all of you must try to bring whatever you can to our benefactor. Whatever clothes you find hanging in a house, cut down, dip the pieces in water, and bring the wet bits to our benefactor. He will squeeze them and gather water for drink! and the bread and sweetmeats shall form his food." Having issued these orders the king of the rats, took leave of Gaᅡgâdhara. They, in obedience to their king's order, continued to supply provisions and water.

The Nâgarâja said:—"I sincerely condole with you in your calamity; the tiger-king also fully sympathises with you, and wants me to tell you so, as he cannot drag his huge body here as we have done with our small ones. The king of the rats has promised to do his best to provide you with food. We would now do what we can for your release. From this day we shall issue orders to our armies to oppress all the subjects of this kingdom. The percentage of death by snake-bite and tigers shall increase from this day. And day by day it shall continue to increase till your release. After eating what the rats bring you, you had better take your seat near the entrance of the kârâgᅡham. Owing to the many sudden deaths that will occur some people that walk over the prison may say, 'How wicked the king has become. Were it not for his wickedness so many dreadful deaths by snake-bites could never occur.' Whenever you hear people speaking so, you had better bawl out so as to be heard by them, 'The wretched prince imprisoned me on the false charge of having killed his father, while it was a tiger that killed him. From that day these calamities have broken out in his dominions. If I were released I would save all by my powers of healing poisonous wounds and by incantations.' Some one may report this to the king, and if he knows it, you will obtain your liberty." Thus comforting his protector in trouble, he advised him to pluck up courage, and took leave of him. From that day tigers and serpents, acting under the special orders of their kings, united in killing as many persons and cattle as possible. Every day people were carried away by tigers or bitten by serpents. This havoc continued. Gaᅡgâdhara went on roaring as loud he could that he would save those lives, had he only his liberty. Few heard him. The few that did took his words for the voice of a ghost. "How could he manage to live without food and drink for so long a time?" said the persons walking over his head to

each other. Thus passed months and years. Gaᅡgādhara sat in the dark cellar, without the sun's light falling upon him, and feasted upon the bread-crumbs and sweetmeats that the rats so kindly supplied him with. These circumstances had completely changed his body. He had become a red, stout, huge, unwieldy lump of flesh. Thus passed full ten years, as prophesied in the horoscope—Daᅡavarshāᅡi Bandhanam.

Ten complete years rolled away in close imprisonment. On the last evening of the tenth year one of the serpents got into the bed-chamber of the princess and sucked her life. She breathed her last. She was the only daughter of the king. He had no other issue—son or daughter. His only hope was in her; and she was snatched away by a cruel and untimely death. The king at once sent for all the snake-bite curers. He promised half his kingdom and his daughter's hand to him who would restore her to life. Now it was that a servant of the king, who had several times overheard Gaᅡgādhara's cries, reported the matter to him. The king at once ordered the cell to be examined. There was the man sitting in it. How has he managed to live so long in the cell? Some whispered that he must be a divine being. Some concluded that he must surely win the hand of the princess by restoring her to life. Thus they discussed, and the discussions brought Gaᅡgādhara to the king.

The king no sooner saw Gaᅡgādhara than he fell on the ground. He was struck by the majesty and grandeur of his person. His ten years' imprisonment in the deep cell underground had given a sort of lustre to his body, which was not to be met with in ordinary persons. His hair had first to be cut before his face could be seen. The king begged forgiveness for his former fault, and requested him to revive his daughter.

“Bring me in a muhūrta(an hour and a half) all the corpses of men and cattle, dying and dead, that remain unburnt or unburied within the range of your dominions; I shall revive them all,” were the only words that Gaᅡgādhara spoke. After it he closed his lips as if in deep meditation, which commanded more respect than ever.

Cart-loads of corpses of men and cattle began to come in every minute. Even graves, it is said, were broken open, and corpses buried a day or two before were taken out and sent for the revival. As soon as all were ready, Gaᅡgādhara took a vessel full of water and sprinkled it over them all, thinking only of his Nāgarāja and Vyāghrarāja(King of tigers).All rose up as if from deep slumber, and went to their respective homes. The princess, too, was restored to life. The joy of the king knew no bounds. He cursed the day on which he imprisoned him, blamed himself for having believed the word of a goldsmith, and offered him the hand of his daughter and the whole kingdom, instead of half as he promised. Gaᅡgādhara would not accept anything. The king requested him to put a stop for ever to these calamities. He agreed to do so, and asked the king to

assemble all his subjects in a wood near the town. "I shall there call in all the tigers and serpents and give them a general order." So said Gaᅡgâdhara, and the king accordingly gave the order. In a couple of ghaᅡikâs (An Indian hour = 24 min.) the wood near Ujjaini was full of people, who assembled to witness the authority of man over such enemies of human beings as tigers and serpents. "He is no man; be sure of that. How could he have managed to live for ten years without food and drink? He is surely a god." Thus speculated the mob.

When the whole town was assembled, just at the dusk of evening, Gaᅡgâdhara sat dumb for a moment, and thought upon the Vyâghrarâja and Nâgarâja, who came running with all their armies. People began to take to their heels at the sight of tigers. Gaᅡgâdhara assured them of safety, and stopped them.

The grey light of the evening, the pumpkin colour of Gaᅡgâdhara, the holy ashes scattered lavishly over his body, the tigers and snakes humbling themselves at his feet, gave him the true majesty of the god Gaᅡgâdhara(ᅡiva). For who else by a single word could thus command vast armies of tigers and serpents, said some among the people. "Care not for it; it may be by magic. That is not a great thing. That he revived cart-loads of corpses makes him surely Gaᅡgâdhara," said others. The scene produced a very great effect upon the minds of the mob.

"Why should you, my children, thus trouble these poor subjects of Ujjaini? Reply to me, and henceforth desist from your ravages." Thus said the Soothsayer's son, and the following reply came from the king of the tigers; "Why should this base king imprison your honour, believing the mere word of a goldsmith that your honour killed his father? All the hunters told him that his father was carried away by a tiger. I was the messenger of death sent to deal the blow on his neck. I did it, and gave the crown to your honour. The prince makes no enquiry, and at once imprisons your honour. How can we expect justice from such a stupid king as that? Unless he adopts a better standard of justice we will go on with our destruction."

The king heard, cursed the day on which he believed in the word of a goldsmith, beat his head, tore his hair, wept and wailed for his crime, asked a thousand pardons, and swore to rule in a just way from that day. The serpent-king and tiger-king also promised to observe their oath as long as justice prevailed, and took their leave. The goldsmith fled for his life. He was caught by the soldiers of the king, and was pardoned by the generous Gaᅡgâdhara, whose voice now reigned supreme. All returned to their homes.

The king again pressed Gaṅgādhara to accept the hand of his daughter. He agreed to do so, not then, but some time afterwards. He wished to go and see his elder brother first, and then to return and marry the princess. The king agreed; and Gaṅgādhara left the city that very day on his way home.

It so happened that unwittingly he took a wrong road, and had to pass near a sea coast. His elder brother was also on his way up to Bânâras by that very same route. They met and recognised each other, even at a distance. They flew into each other's arms. Both remained still for a time almost unconscious with joy. The emotion of pleasure (ânanda) was so great, especially in Gaṅgādhara, that it proved dangerous to his life. In a word, he died of joy.

The sorrow of the elder brother could better be imagined than described. He saw again his lost brother, after having given up, as it were, all hopes of meeting him. He had not even asked him his adventures. That he should be snatched away by the cruel hand of death seemed unbearable to him. He wept and wailed, took the corpse on his lap, sat under a tree, and wetted it with tears. But there was no hope of his dead brother coming to life again.

The elder brother was a devout worshipper of Gaṅgāpati (The eldest son of Śiva commonly known as the belly god). That was a Friday, a day very sacred to that god. The elder brother took the corpse to the nearest Gaṅgā (Another name of Gaṅgāpati) temple and called upon him. The god came, and asked him what he wanted. "My poor brother is dead and gone; and this is his corpse. Kindly keep it in your charge till I finish worshipping you. If I leave it anywhere else the devils may snatch it away when I am absent worshipping you; after finishing your pûjâ (Worship) I shall burn him." Thus said the elder brother, and, giving the corpse to the god Gaṅgā, he went to prepare himself for that deity's ceremonials. Gaṅgā made over the corpse to his Gaṅgās (Attendants of Gaṅgā.), asking them to watch over it carefully.

So a spoiled child receives a fruit from its father, who, when he gives it the fruit asks the child to keep it safe. The child thinks within itself, “My father will forgive me if I eat a portion of it.” So saying it eats a portion, and when it finds it so sweet, it eats the whole, saying, “Come what will, what can father do, after all, if I eat it? Perhaps give me a stroke or two on the back. Perhaps he may forgive me.” In the same way these Gaṅgas of Gaṅapati first ate a portion of the corpse, and when they found it sweet, for we know it was crammed up with the sweetmeats of the kind rats, devoured the whole, and began consulting about the best excuse possible to offer to their master.

The elder brother, after finishing the pūjâ, demanded his brother’s corpse of the god. The god called his Gaṅgas who came to the front blinking, and fearing the anger of their master. The god was greatly enraged. The elder brother was very angry. When the corpse was not forthcoming he cuttingly remarked, “Is this, after all, the return for my deep belief in you? You are unable even to return my brother’s corpse.” Gaṅgâ was much ashamed at the remark, and at the uneasiness that he had caused to his worshipper. So he, by his divine power, gave him a living Gaṅgâdhara instead of the dead corpse. Thus was the second son of the Soothsayer restored to life.

The brothers had a long talk about each other’s adventures. They both went to Ujjaini, where Gaṅgâdhara married the princess, and succeeded to the throne of that kingdom. He reigned for a long time, conferring several benefits upon his brother. How is the horoscope to be interpreted? A special synod of Soothsayers was held. A thousand emendations were suggested. Gaṅgâdhara would not accept them. At last one Soothsayer cut the knot by stopping at a different place in reading, “Samudra tîrê maraṅgam kiñchit.” “On the sea-shore death for some time. Then “Bhōgam bhavishyati.” “There shall be happiness for the person concerned.” Thus the passage was interpreted. “Yes; my father’s words never went wrong,” said Gaṅgâdhara. The three brute kings continued their visits often to the Soothsayer’s son, the then king of Ujjaini. Even the faithless goldsmith became a frequent visitor at the palace, and a receiver of several benefits from royal hands.

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