

**Ghata Jataka No. 454 [454] 16. Ghaṭapaṇḍitajātakavaṇṇanā** (translation by Prof. E.B. Cowell from the Pali Text Society)

The Buddhist story of Krishna

**Uṭṭhehi kaṇhāti idaṃ satthā jetavane viharanto mataputtaṃ kuṭumbikaṃ ārabha kathesi. Vatthu maṭṭhakuṇḍalisadisameva. Idha pana satthā taṃ upāsakaṃ “kiṃ, upāsaka, socasi”ti vatvā “āma, bhanten”ti vutte “upāsaka, porāṇakapaṇḍitā paṇḍitānaṃ kathaṃ sutvā mataputtaṃ nānusoṇḍiṃsū”ti vatvā tena yācito atītaṃ āhari.**

*“Kanha, rise,” etc. This story the master told in Jetavana about a son’s death. The circumstances are like those in the Mattha-kundali Birth. Here again the master asked the lay brother, “Are you in grief, layman?” He replied, “Yes, Sir.” “Layman,” said the Master, “long ago wise men listened to the bidding of the wise, and did not grieve for the death of a son.” And at his request, he told a story of the past.*

**Atīte uttarapathe kaṃsabhoge asitañjananagare mahākaṃso nāma rājā rajjaṃ kāresi. Tassa kaṃso ca, upakaṃso cāti dve puttā ahesuṃ, devagabbhā nāma ekā dhītā. Tassā jātadivase nemittakā brāhmaṇā “etissā kucchiyaṃ nibbattaṃ puttā kaṃsagottaṃ kaṃsavamsaṃ nāsessanti”ti byākariṃsu. Rājā balavasinehena dhītaraṃ vināsetuṃ nāsakkhi, “bhātaro jānissanti”ti yāvatāyukaṃ ṭhatvā kālamakāsi. Tasmiṃ kālakate kaṃso rājā ahoṣi, upakaṃso uparājā. Te cintayimṣu “sace mayāṃ bhaginiṃ nāsessāma, gārayhā bhavissāma, etaṃ kassaci adatvā nissāmikaṃ katvā paṭijaggissāmā”ti. Te ekathūṇakaṃ pāsādaṃ kāretvā taṃ tattha vasāpesuṃ. Nandigopā nāma tassā paricārikā ahoṣi. Andhakaveṇḍo nāma dāso tassā sāmiko ārakhamakāsi.**

Once upon a time, a king named MahAKamsa reigned in UttaraAPatha, in the Kamsa district, in the city of AsitanjanA. He had two sons, Kamsa and Upakamsa, and one daughter named DevagabbhA. On her birthday the Brahmins who foretold the future said of her: “A son born of this girl will one day destroy the country and the lineage of Kamsa.” The king was too fond of the girl to put her to death; but leaving her brothers to settle it, lived his days out, and then died. When he died, Kamsa became king, and Upakamsa was viceroy. They thought that there would be an outcry were they to put their sister to death, so resolved to give her in marriage to none, but to keep her husbandless, and watch; and they built a single round-tower, for her to live in. Now she had a serving-woman named NandagopA, and the woman’s husband, Andhakavenhu, was the servant who watched her.

**Tadā uttaramadhurāya mahāsāgaro nāma rājā rajjaṃ kāresi. Tassa sāgaro, upasāgaro cāti dve puttā ahesuṃ. Tesu pitu accayena sāgaro rājā ahoṣi, upasāgaro uparājā. So upakaṃsassa sahāyako ekācariyakule ekato uggahitasippo. So sāgarassa bhātu antepure dubbhitvā bhāyamāno palāyitvā kaṃsabhoge upakaṃsassa santikaṃ agamāsi. Upakaṃso taṃ rañño dassesi, rājā tassa mahantaṃ yasaṃ adāsi.**

At that time a king named MahAsAgara reigned in Upper MadhurA, and he had two sons, SAgara and UpasAgara. At their father’s death, SAgara became king and UpasAgara was viceroy. This lad was Upakamsa’s friend, brought up together with him and trained by the same teacher. But he intrigued in his brother’s zenana, and being detected, ran away to Upakamsa in the Kamsa estate. Upakamsa introduced him to king Kamsa, and the king had him in great honor.

So rājupaṭṭhānaṃ gacchanto devagabbhāya nivāsaṃ ekathambhaṃ pāsādaṃ disvā “kasseso nivāso”ti pucchitvā taṃ kāraṇaṃ sutvā devagabbhāya paṭibaddhacitto ahoṣi. Devagabbhāpi ekadivasāṃ taṃ upakaṃsena saddhiṃ rājupaṭṭhānaṃ āgacchantāṃ disvā “ko eso”ti pucchitvā “mahāsāgarassa putto upasāgaro nāmā”ti nandigopāya santikā sutvā tasmīṃ paṭibaddhacittā ahoṣi. Upasāgaro nandigopāya lañjaṃ datvā “bhagini, sakkhissasi me devagabbhaṃ dassetun”ti āha. Sā “na etaṃ sāmi, garukan”ti vatvā taṃ kāraṇaṃ devagabbhāya ārocesi. Sā pakatiyāva tasmīṃ paṭibaddhacittā taṃ vacanaṃ sutvā “sādhū”ti sampaṭicchitvā nandigopā upasāgarassa saññaṃ datvā rattibhāge taṃ pāsādaṃ āropesi. So devagabbhāya saddhiṃ saṃvāsaṃ kappesi. Atha nesaṃ punappunaṃ saṃvāsena devagabbhā gabbhaṃ paṭilabhi.

Aparabhāge tassā gabbhapatitṭhānaṃ pākaṭaṃ ahoṣi. Bhātaro nandigopaṃ pucchimsu, sā abhayaṃ yācitvā taṃ antaraṃ kathesi. Te sutvā “bhaginiṃ nāsetuṃ na sakkā, sace dhītaraṃ vijāyissati, tampi na nāsessāma, sace pana putto bhavissati, nāsessāmā”ti cintevā devagabbhaṃ upasāgarasseva adamsu. Sā paripuṇṇagabbhā dhītaraṃ vijāyi. Bhātaro sutvā haṭṭhatuṭṭhā tassā “añjanadevi”ti nāmaṃ kariṃsu.

UpasAgara while waiting upon the king observed the tower where dwelt DevagabbhA; and on asking who lived there, heard the story, and fell in love with the girl. And DevagabbhA one day saw him as he went with Upakamsa to wait upon the king. She asked who that was; and being told by NandagopA that it was UpasAgara, son of the great king SAgara, she too fell in love with him. UpasAgara gave a present to NandagopA, saying, “Sister, you can arrange a meeting for me with DevagabbhA.” “Easy enough,” quoth NandagopA, and told the girl about it. She being already in love with him, agreed at once. One night NandagopA arranged a tryst, and brought UpasAgara up into the tower; and there he stayed with DevagabbhA. And by their constant intercourse, DevagabbhA conceived. By and bye it became known that she was with child, and the brothers questioned NandagopA. She made them promise her pardon, and then told the ins and outs of the matter. When they heard the story, they thought, “We cannot put our sister to death. If she bears a daughter, we will spare the babe also; if a son, we will kill him.” And they gave DevagabbhA to UpasAgara to wife.

When her full time came to be delivered, she brought forth a daughter. The brothers on hearing this were delighted, and gave her the name of Lady Anjana.

Tesaṃ bhogavaḍḍhamānaṃ nāma bhogagāmaṃ adamsu. Upasāgaro devagabbhaṃ gahetvā bhogavaḍḍhamānagāme vasi. Devagabbhāya punapi gabbho patiṭṭhāsi, nandigopāpi taṃ divasameva gabbhaṃ paṭilabhi. Tāsu paripuṇṇagabbhāsu ekadivasameva devagabbhā puttāṃ vijāyi, nandigopā dhītaraṃ vijāyi. Devagabbhā puttassa vināsanabhayena puttāṃ nandigopāya rahassena pesetvā tassā dhītaraṃ āharāpesi. Tassā vijātabhāvaṃ bhātikānaṃ ārocesuṃ. Te “puttāṃ vijātā, dhītaraṃ”ti pucchitvā “dhītaraṃ”ti vutte “tena hi posethā”ti āhaṃsu. Etenupāyena devagabbhā dasa putte vijāyi, dasa dhītaro nandigopā vijāyi. Dasa puttā nandigopāya santike vaḍḍhanti, dhītaro devagabbhāya. Taṃ antaraṃ koci na jānāti. Devagabbhāya jeṭṭhaputto vāsudevo nāma ahoṣi, dutiyo baladevo, tatiyo candadevo, catuttho sūriyadevo, pañcamaṃ aggidevo, chaṭṭho varuṇadevo, sattamo ajjuno, aṭṭhamaṃ pajjuno, navamaṃ ghaṭṭapaṇḍito, dasamaṃ aṅkuro nāma ahoṣi. Te andhakaveṇḍadāsaputtā dasa bhātikā ceṭakāti pākaṭā ahesuṃ.

And they allotted to them a village for their estate, named GovaddhamAna (perhaps Goverdhana?). UpasAgara took DevagabbhA and lived with her at the village of GovaddhamAna.

DevagabbhA was again with child, and that very day NandagopA conceived also. When their time was come, they brought forth on the same day, DevagabbhA a son and NandagopA a daughter. But DevagabbhA, in fear that her son might be put to death, sent him secretly to NandagopA, and received NandagopA’s daughter in return. They told the brothers of the birth. “Son or daughter?” they asked. “Daughter,” was the reply. “Then see that it is reared,” said the brothers. In the same way DevagabbhA

bore ten sons, and NandagopA ten daughters. The sons lived with NandagopA and the daughters with DevagabbhA, and not a soul knew the secret.

The eldest son of DevagabbhA was named VAsu-deva, the second Baladeva, the third Canda-deva, the fourth Suriya-deva, the fifth Aggi-deva, the sixth Varuna-deva, the seventh Ajjuna, the eighth Pajjuna, the ninth Ghata-pandita, the tenth Amkura. They were well known as the sons of Andhakavenhu the servitor, the Ten Slave-Bretheren.

**Te aparabhāge vuddhimanvāya thāmabalasampannā kakkhajā pharusā hutvā vilopaṃ karontā vicaranti rañño gacchante paṇṇākārepi vilumpanteva. Manussā sannipatitvā “andhakaveṇḍadāsaputtā dasa bhātikā raṭṭhaṃ vilumpanti”ti rājaṅgaṇe upakkosiṃsu. Rājā andhakaveṇḍaṃ pakkosāpetvā “kasmā puttehi vilopaṃ kārāpesi”ti tajjesi. Evaṃ dutiyampi tatiyampi manussehi upakkose kate rājā taṃ santajjesi. So maraṇabhaya bhīto rājānaṃ abhayaṃ yācitvā “deva, ete na mayhaṃ puttā, upasāgarassa puttā”ti taṃ antaraṃ ārocesi. Rājā bhīto “kena te upāyena gaṇhāmā”ti amacce pucchitvā “ete, deva, malla yuddhavittakā, nagare yuddhaṃ kāretvā tattha ne yuddhamaṇḍalaṃ āgate gāhāpetvā māressāmā”ti vutte cārurañca, muṭṭhikañcāti dve malle posetvā “ito sattame divase yuddhaṃ bhavissati”ti**

In course of time, they grew big, and being very strong, and withal fierce and ferocious, they went about plundering, they even went so far as to plunder a present being conveyed to the king. The people came crowding in the king’s court yard, complaining, “Andhakavenhu’s sons, the Ten Bretheren, are plundering the land!” So the king summoned Andhakavenhu, and rebuked him for permitting his sons to plunder. In the same way complaint was made three or four times, and the king threatened him. He being in fear of his life craved a boon of safety from the king, and told the secret, that how these were no sons of his, but of UpasAgara. The king was alarmed. “How can we get hold of them?” he asked his courtiers. They replied, “Sire, they are wrestlers. Let us hold a wrestling match in the city, and when they enter the ring we will catch them and put them to death.” So they sent for two wrestlers, Canura and Mutthika, and caused a proclamation to be made throughout the city by beat of drum, “that on the seventh day there would be a wrestling match.”

**nagare bheriṃ carāpetvā rājaṅgaṇe yuddhamaṇḍalaṃ sajjāpetvā akkhavāṭaṃ kāretvā yuddhamaṇḍalaṃ alaṅkārapetvā dhajapaṭākaṃ bandhāpesi. Sakalanagaraṃ saṅkhubhi. Cakkāticakkaṃ mañcātimañcaṃ bandhitvā cāruramuṭṭhikā yuddhamaṇḍalaṃ āgantvā vaggantā gajjantā apphoṭentā vicariṃsu. Dasa bhātikāpi āgantvā rajakavīthiṃ vilumpitvā vaṇṇasāṭake nivāsetvā gandhāpaṇesu gandhaṃ mālākārāpaṇesu mālaṃ vilumpitvā vilittagattā māladhārino katakaṇṇapūrā vaggantā gajjantā apphoṭentā yuddhamaṇḍalaṃ pavisiṃsu. Tasmīṃ khaṇe cāruro apphoṭento vicarati.**

The wrestling rign was prepared in front of the king’s gate; there was an enclosure for the games, the ring was decked out gaily, the flags of victory were ready tied. The whole city was in a whirl; line over line rose the seats, tier above tier. CAnura and Mutthika went down into the ring, and strutted about, jumping, shouting, clapping their hands. The Ten Brethren came too. On their way they plundered the washer men’s street, and clad themselves in robes of bright colors, and stealing perfume from the perfumers’ shops, and wreaths of flowers from the florists, with their bodies all anointed, garlands upon their heads, earrings in their ears, they strutted into the ring, jumping, shouting, clapping their hands.

**Baladevo taṃ disvā “na naṃ hatthena chupissāmi”ti hatthisālato mahantaṃ hatthiyottaṃ āharitvā vaggitvā gajjitvā yottaṃ khipitvā cāruvaṃ udare veṭhetvā dve yottakoṭṭiyo ekato katvā vattetvā ukkhipitvā sisamatthake bhametvā bhūmiyaṃ pothetvā bahi akkhavāṭe khipi. Cāruve mate rājā muṭṭhikamallaṃ āṇāpesi. So uṭṭhāya vaggitvā gajjitvā apphoṭesi. Baladevo taṃ pothetvā aṭṭhīni sañcuṇṇetvā “amallomhi, amallomhī”ti vadantameva “nāhaṃ tava mallabhāvaṃ vā amallabhāvaṃ vā jānāmi”ti hatthe gahetvā bhūmiyaṃ pothetvā jīvitakkhayaṃ pāpetvā bahi akkhavāṭe khipi.**

At the moment, CAAnura was walking about and clapping his hands. Baladeva, seeing him, thought, “I won’t touch you fellow with my hand!” so catching up a thick strap from the elephant stable, jumping and shouting he threw it round CAAnura’s belly, and joining the two ends together, brought them tight, then lifting him up, swung him round over his head, and dashing him on the ground rolled him outside the arena. When CAAnura was dead, the king sent for Mutthika. Up got Mutthika, jumping, shouting, clapping his hands. Baladeva smote him, and crushed in his eyes; and as he cried out ---“I’m no wrestler! I’m no wrestler!” Baladeva tied his hands together, saying, “Wrestler or no wrestler, it is all one to me,” and dashing him down on the ground, killed him and threw him outside the arena.

**Muṭṭhiko maranto “yakkho hutvā taṃ khādituṃ labhissāmi”ti patthanvaṃ paṭṭhapesi. So kālamattika-aṭṭaviyaṃ nāma yakkho hutvā nibbatti.**

Mutthika in his death-throes, uttered a prayer---“May I become a goblin, and devour him!” And he became a goblin, in a forest called by the name of KAlmattiya.

**Rājā “gaṇhatha dasa bhātike ceṭake”ti uṭṭhahi Tasmivaṃ khaṇe vāsudevo cakkvaṃ khipi. Taṃ dvinnampi bhātikānaṃ sisāni pātesi. Mahājano bhītatasito “avassayā no hothā”ti tesavaṃ pādesu patitvā nipajji. Te dvepi mātule māretvā asitañjananagare rajjaṃ gahetvā mātāpitaro tattha katvā “sakalajambudīpe rajjaṃ gaṇhissāmā”ti nikkhamitvā anupubbena kālayonakaraṇṇo nivāsaṃ ayujjhanagaraṃ gantvā taṃ parikkhipitvā ṭhitavaṃ parikhārukkhagahanaṃ viddhavaṃsetvā pākāraṃ bhinditvā rājānaṃ gahetvā taṃ rajjaṃ attano hatthagataṃ katvā dvāravatiṃ pāpuṇṇisu.**

The king said, “Take away the Ten Slave Brethren.” At that moment, Vasudeva threw a wheel, which lopped off the heads of the two brothers (i.e. the king and his brother). The crowd, terrified, fell at his feet, and besought him to be their protector.

Thus the Ten Brethren, having slain their two uncles, assumed the sovereignty of the city of AsitanjanA, and brought their parents thither.

They now set out, intending to conquer all India (Jambudīpa). In a while they arrived at the city of AyojjhA, the seat of king KAlasena. This they encompassed about, and destroyed the jungle around it, breached the wall and took the king prisoner, and took the sovereignty of the place into their hands. Thence they proceeded to DvAravati (?Dwarka).

**Tassa pana nagarassa ekato samuddo ekato pabbato, amanussapariggahitaṃ kira taṃ ahoṣi. Tassa ārakkhaṃ gahetvā ṭhitayakkho paccāmitte disvā gadrabhavesena gadrabharavaṃ ravati. Tasmivaṃ khaṇe yakkhānubhāvena sakalanagaraṃ uppattivā mahāsamudde ekasmiṃ dīpake tiṭṭhati. Paccāmittesu gatesu punāgantvā sakaṭṭhāneyeva patiṭṭhāti. Tadāpi so gadrabho tesavaṃ dasannaṃ bhātikānaṃ āgamaṃ ṇatvā gadrabharavaṃ ravi. Nagaraṃ uppattivā dīpake patiṭṭhāya tesu nagaraṃ adisvā nivattantesu punāgantvā sakaṭṭhāne patiṭṭhāsi. Te puna nivattiṃsu, punapi gadrabho tatheva akāsi.**

Now this city had on one side the sea and on one the mountains. They say that the place was goblin haunted. A goblin would be stationed on the watch, who seeing his enemies, in the shape of an ass would bray as the ass brays. At once, by goblin magic the whole city used to rise in the air, and deposit itself on an island in the midst of the sea.; when the foe was gone, it would come back and settle in its own place again. This time, as usual, no sooner the ass saw those Ten Brethren coming, than he brayed with the bray of an ass. Up rose the city in the air, and settled upon the island. No city could they see, and turned back;

then back came the city to its own place again. They returned – again the ass did as before. The sovereignty of the city of DvArvatI they could not take.

**Te dvāravatinagare rajjaṃ gaṇhituṃ asakkontā kaṇhadīpāyanassa isino santikaṃ gantvā vanditvā “bhante, mayaṃ dvāravatiyaṃ rajjaṃ gahetuṃ na sakkoma, ekaṃ no upāyaṃ karothā”ti pucchitvā “parikhāpiṭṭhe asukasmiṃ nāma ṭhāne eko gadrabho carati. So hi amitte disvā viravati, tasmim̄ khaṇe nagaraṃ uppativā gacchati, tumhe tassa pāde gaṇhatha, ayaṃ vo nipphajjanūpāyo”ti vutte tāpasam̄ vanditvā gantvā gadrabhassa pādesu gahetvā nipatitvā “sāmi, ṭhapetvā tumhe añño amhākaṃ avassayo natthi, amhākaṃ nagaraṃ gaṇhanakāle mā ravitthā”ti yāciṃsu. Gadrabho “na sakkā na viravitum̄, tumhe pana paṭhamataram̄ āgantvā cattāro janā mahantāni ayanaṅgalāni gahetvā catūsu nagaradvāresu mahante ayakhāṇuke bhūmiyaṃ ākoṭetvā nagarassa uppatanakāle naṅgalāni gahetvā naṅgalabaddham̄ ayasaṅkhalikaṃ ayakhāṇuke bandheyātha, nagaraṃ uppatitum̄ na sakkhissatī”ti āha.**

**Te “sādhū”ti vatvā tasmim̄ aviravanteyeva naṅgalāni ādāya catūsu nagaradvāresu khāṇuke bhūmiyaṃ ākoṭetvā aṭṭham̄su. Tasmim̄ khaṇe gadrabho viravi, nagaraṃ uppatitum̄arabhi. Catūsu dvāresu ṭhitā catūhi ayanaṅgalehi gahetvā naṅgalabaddhā ayasaṅkhalikā khāṇukesu bandhiṃsu, nagaraṃ uppatitum̄ nāsakkhi. Dasa bhātikā tato nagaraṃ pavisitvā rājānaṃ māretvā rajjaṃ gaṇhiṃsu.**

So they visited kanhadIpAyana, and said: ”Sir, we have failed to capture the kingdom of DvArvatI; tell us how to do it. “ He said.” In a ditch , in such a place, is an ass walking about.” He brays when he sees an enemy, and immediately the city rises in the air. You must clasp hold of his feet (i.e. beseech him), and that is the way to accomplish your end.” Then they took leave of the ascetic; and went all ten of them to the ass, and falling at his feet, said, “Sir, we have no help but thee! When we come to take the city, do not bray!” The ass replied, “I cannot help braying. But if you come first , and four of you bring great iron ploughs, and at the four gates of the city dig great iron posts into the ground, and when the city begins to rise, if you will fix on the post a chain of iron fastened to the plough, the city will not be able to rise.” They thanked him; and he did not utter a sound while they got ploughs , and fixed the posts in the ground at the four gates with the four ploughs, having fixed to the posts iron chains which were fastened to the ploughs, the city could not rise. There upon the Ten Brethren entered the city, killed the king, and took his kingdom.

**Evaṃ te sakalajambudīpe tesatṭhiyā nagarasahassesu sabbarājāno cakkena jīvitakkhayaṃ pāpetvā dvāravatiyaṃ vasamānā rajjaṃ dasa koṭṭhāse katvā vibhajiṃsu, bhaginiṃ pana añjanadeviṃ na sariṃsu. Tato puna “ekādasa koṭṭhāse karomā”ti vutte añkuro “mama koṭṭhāsam̄ tassā detha, ahaṃ vohāraṃ katvā jīvissāmi, kevalam̄ tumhe attano janapade mayham̄ suṅkaṃ vissajjethā”ti āha. Te “sādhū”ti sampatichitvā tassa koṭṭhāsam̄ bhaginiyā datvā saddhiṃ tāya nava rājāno dvāravatiyaṃ vasiṃsu. Añkuro pana vaṇijjamakāsi.**

Thus they conquered all India (Jambudipa), and in three and sixty thousand cities they slew by the wheel all the kings of them, and lived at DwArvatI, dividing the kingdom into ten shares. But they had forgotten their sister, the Lady Anjana. So ”Let us make eleven shares of it,” said they. But Amkura answered, “Give her my share, and I will take to some business for a living; only you must remit my taxes each in your own country.” They consented, and gave his share to his sister; and with her they dwelt in DvAravatI, nine kings, while Amkura embarked in trade.

**Evam tesu aparāparaṃ puttadhītāhi vaḍḍhamānesu addhāne gate mātāpitāro kālamakaṃsu.**

**Tadā kira manussānaṃ vīsativassasahassāyukakālo ahoṣi. Tadā vāsudevamahārājassa eko putto kālamakāsi. Rājā sokapareto sabbakiccāni pahāya mañcassa aṇaṃ pariggahetvā vilapanto nipaḷḷi. Tasmīṃ kāle ghaṭapaṇḍito cintesi “ṭhapetvā maṃ añño koci mama bhātu sokaṃ harituṃ samattho nāma natthi, upāyenassa sokaṃ harissāmi”ti. So ummattakavesaṃ gahetvā “sasaṃ me detha, sasaṃ me dethā”ti ākāsaṃ ullokeno sakalanagaraṃ vicari. “Ghaṭapaṇḍito ummattako jāto”ti sakalanagaraṃ saṅkhubhi. Tasmīṃ kāle rohiṇeyyo nāma amacco vāsudevaraṇño santikaṃ gantvā tena saddhiṃ kathaṃ samuṭṭhāpentō paṭhamaṃ gāthamāha—**

**165. “Uṭṭhehi kaṇha kiṃ sesi, ko attho supanena te;**

**yopi tuyhaṃ sako bhātā, hadayaṃ cakkhu ca dakkhiṇaṃ;  
tassa vātā baliyanti, ghaṭo jappati kesavā”ti.**

In course of time, they were all increased with sons and with daughters; and after a long time had gone by, their parents died. At that period, they say that man’s life was twenty thousand years.

Then died one dearly beloved son of the great King VAsudeva. The king, half dead with grief, neglected everything, and lay lamenting, and clutching the frame of his bed. Then Ghatapandita thought to himself, “Except me, no one else is able to soothe my brother’s grief; I will find some means of soothing his grief for him.” So assuming the appearance of madness, he paced through the whole city, gazing up at the sky, and crying out, “Give me a hare! Give me a hare!” All the city was excited: “Ghatapandita has gone mad!” they said. Just then a courtier named Rohineyya, went into the presence of King VAsudeva, and opened a conversation with him by reciting the first stanza:

*“Kanha, rise! Why close the eyes to sleep? Why lying there? Thine own born brother – see, the winds away his wit do bear, Away his wisdom! Ghata raves, thou of the long black hair!”*

**Tattha kaṇhāti gottenālapati, kaṇhāyanagotto kiresa. Ko atthoti katarā nāma vaḍḍhi. Hadayaṃ cakkhu ca dakkhiṇanti hadayena ceva dakkhiṇacakkhunā ca samānoti attho. Tassa vātā baliyantīti tassa hadayaṃ apasmāravātā avattharantīti attho. Jappatīti “sasaṃ me dethā”ti vippalapati. Kesavāti so kira kesasobhanatāya “kesavā”ti paññāyittha, tena taṃ nāmenālapati. Evam amaccena vutte tassa ummattakabhāvaṃ ṇatvā satthā abhisambuddho hutvā dutiyaṃ gāthamāha—**

**166. “Tassa taṃ vacanaṃ sutvā, rohiṇeyyassa kesavo;**

**taramānarūpo vuṭṭhāsi, bhātusokena aṭṭito”ti.**

When the courtier had thus spoken, the Master perceiving that he had risen, in his Perfect Wisdom uttered the second stanza:

*“So soon the long-haired Kesava heard Rohineyya’s cry, He rose all anxious and distressed for Ghata’s misery.*

**Rājā uṭṭhāya siṅhaṃ pāsādā otarivā ghaṭapaṇḍitassa santikaṃ gantvā ubhosu hatthesu daḷhaṃ gahetvā tena saddhiṃ sallapanto tatiyaṃ gāthamāha—**

**167. “Kiṃ nu ummattarūpova, kevalaṃ dvārakaṃ imaṃ;**

**saso sasoti lapasi, ko nu te sasamāharī”ti.**

**Tattha kevalaṃ dvārakaṃ imanti kasmā ummattako viya hutvā sakalaṃ imaṃ dvāravatinagaraṃ vicaranto “saso saso”ti lapasi. Ko tava sasaṃ hari, kena te saso gahitoti pucchati.**

**So rañña evaṃ vuttepi punappunaṃ tadeva vacanaṃ vadati. Rājā puna dve gāthā abhāsi—**

**168. “Sovaṇṇamaṃ maṇīmayāṃ, lohamayaṃ atha rūpiyāmayāṃ;**

**saṅkhasilāpavāḷamayaṃ, kārayissāmi te sasaṃ.**

**169. “Santi aññepi sasakā, araññe vanagocarā;**

**tepi te ānayissāmi, kīdisaṃ sasamicchasi”ti.**

**Tatrāyaṃ saṅkhepattho— tesu suvaṇṇamayādīsu yaṃ icchasi, taṃ vada, ahaṃ te kāretvā dassāmi, athāpi te na rocesi, aññepi araññe vanagocarā sasakā atthi, tepi te ānayissāmi, vada bhadrāmukha, kīdisaṃ sasamicchasi.**

Up rose the King, and quickly came down from his chamber; and proceeding to Ghatapandita, he got fast hold of him with both hands; and speaking to him, uttered the third stanza:

*In maniac fashion, why do you pace DwAraka all through, and cry, 'Hare, Hare!' Say, who is there has taken a hare from you?"*

To these words of the King, he only answered by repeating the same cry over and over again. But the king recited two more stanzas:

*Be it of gold, or made of jewels fine,  
Or brass, or silver, as you may incline,  
Shell, stone, or coral, I declare  
I'll make a hare.*

**Rañño kathaṃ sutvā ghaṭapaṇḍito chaṭṭhaṃ gāthamāha—**

**170. “Na cāhamete icchāmi, ye sasā pathavissitā;**

**candato sasamicchāmi, taṃ me ohara kesavā”ti.**

**Tattha oharāti otārehi.**

On hearing the king's words, the wise man replied by repeating the sixth stanza:

*I crave no hare of earthly kind, but that within the moon:  
O bring him down, O Kesava! I ask no other boon!"*

**Rājā tassa kathaṃ sutvā “nissaṃsayaṃ me bhātā ummattakova jāto”ti domanassappatto sattamaṃ gāthamāha—**

**171. “So nūna madhuraṃ ñāti, jīvitaṃ vijahissasi;**

**apatthiyaṃ yo patthayasi, candato sasamicchasi”ti.**

Undoubtedly my brother has gone mad,” thought the king, when he heard this. In great grief, he repeated the seventh stanza:

*In sooth, my brother, you will die, if you make such a prayer,  
And ask for what no man may pray, the moon's celestial hare.*

**Tattha ñātīti kaniṭṭhaṃ ālapanto āha. Idaṃ vuttaṃ hoti— “tāta, mayhaṃ piyañāti so tvaṃ nūna atimadhuraṃ attano jīvitaṃ vijahissasi, yo apatthetabbaṃ**

patthayasī”ti.Ghaṭapaṇḍito rañño vacanaṃ sutvā niccalo ṭhatvā “bhātika, tvam candato sasakaṃ patthentassa taṃ alabhitvā jīvitakkhayabhāvaṃ jānanto kiṃ kāraṇā mataputtaṃ anusocasī”ti vatvā aṭṭhamaṃ gāthamāha–  
172. “Evaṃ ce kaṇha jānāsi, yadaññamanusāsasi;

**kasmā pure mataṃ puttaṃ, ajjāpi manusocasī”ti.**

Ghatapandita, on hearing the king’s answer, stood stock still, and said: “My brother, you know that if a man prays for the hare in the moon, and cannot get it, he will die; then why do you mourn for your dead son?”

*If, Kanha, this you know, and can console another’s woe,  
Why are you mourning still the son who died so long ago?*

Tattha evanti idaṃ alabbhaneyyaṭṭhānaṃ nāma na patthetabbanti yadi evaṃ jānāsi. Yadaññamanusāsasīti evaṃ jānantova yadi aññaṃ anusāsasīti attho. Pureti atha kasmā ito catumāsamatthake mataputtaṃ ajjāpi anusocasīti vadati. Evaṃ so antaravīthiyaṃ ṭhitakova “bhātika, ahaṃ tāva paññāyamānaṃ patthemī, tvam pana apaññāyamānassa socasī”ti vatvā tassa dhammaṃ desento puna dve gāthā abhāsi–  
173. “Yaṃ na labbhā manussena, amanussena vā puna;

**jāto me mā marī putto, kuto labbhā alabhiyaṃ.**

174. “Na mantā mūlabhesajjā, osadhehi dhanena vā;

**sakkā ānayitūṃ kaṇha, yaṃ petamanusocasī”ti.**

Then he went on, standing there in the street –“ and I, brother, pray only for what exists, but you are mourning for what does not exist.” Then he instructed him by repeating two more stanzas:

*My son is born, let him not die!” Mor man nor diety  
Can have that boon; then wherefore pray for what can never be?*

*Nor mystic charm, nor magic roots, nor herbs, nor money spent,  
Can bring to life again that ghost whom, Kanha, you lament.”*

Tattha yanti bhātika yaṃ evaṃ jāto me putto mā marīti manussena vā devena vā puna na labbhā na sakkā laddhuṃ, taṃ tvam patthesi, tadetaṃ kuto labbhā kena kāraṇena sakkā laddhuṃ, na sakkāti dipeti. Kasmā? Yasmā alabhiyaṃ, alabbhaneyyaṭṭhānañhi nāmetanti attho. Mantāti mantapayogena. Mūlabhesajjāti mūlabhesajjena. Osadhehi nānāvīdhosadhehi. Dhanena vāti koṭisatasañkhyenapi dhanena vā. Idaṃ vuttaṃ hoti– “yaṃ tvam petamanusocasī, taṃ etehi mantapayogādīhi ānetuṃ na sakkā”ti. Rājā taṃ sutvā “yuttaṃ, tāta, sallakkhitaṃ me, mama sokaharaṇatthāya tayā idaṃ katan”ti ghaṭapaṇḍitaṃ vaṇṇento catasso gāthā abhāsi–  
175. “Yassa etādisā assu, amaccā purisapaṇḍitā;

**yathā nijjhāpaye ajja, ghaṭo purisapaṇḍito.**

176. “Ādittaṃ vata maṃ santaṃ, ghasattaṃva pāvakaṃ;

**vārinā viya osiñcaṃ, sabbaṃ nibbāpaye daraṃ.**

177. “Abbahī vata me sallaṃ, yamāsi hadayassitaṃ;

**yo me sokaparetassa, puttasokaṃ apānudi.**

178. “Sohaṃ abbūḷhasallosmi, vītasoko anāvilo;

***na socāmi na rodāmi, tava sutvāna māṇavā”ti.***

The King, on hearing this, answered, “Your intent was good, dear one. You did it to take away my trouble.” Then in praise of Ghatapandita he repeated four stanzas:

*Men had I, wise and excellent to give me good advice:  
But how hath Ghatapandita opened this day mine eyes!*

*Blazing was I, as when a man pours oil upon a fire;  
Thou didst bring water, and didst quench the pain of my desire.*

*Grief for my son, a cruel shaft was lodged within my heart;  
Thou hast consoled me for my grief, and taken out the dart.*

*That dart extracted, free from pain, tranquil, and calm I keep;  
Hearing, O youth, thy words of truth, no more I grieve nor weep.”*

**Tattha paṭhamagāthāya saṅkhepattho– yathā yena kāraṇena ajja maṃ  
puttasokaparetam ghaṭo purisapaṇḍito sokaharaṇatthāya nijjhāpaye nijjhāpesi  
bodhesi. Yassa aññassapi etādisā purisapaṇḍitā amaccā assu, tassa kuto sokoti.  
Sesagāthā vuttatthāyeva.**

**Avasāne**

**179. “Evaṃ karonti sappaññā, ye honti anukampakā;**

***nivattayanti sokamhā, ghaṭo jeṭṭhamva bhātaran”ti.–***

**• *Ayaṃ abhisambuddhagāthā uttānatthāyeva.***

And lastly,

*Thus do the merciful, and thus they who are wise indeed:  
They free from pain, as Ghata here his eldest brother freed.”*

This is the stanza of Perfect Wisdom.

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**Evaṃ ghaṭakumārena vītasoke kate vāsudeve rajjaṃ anusāsante dīghassa  
addhuno accayena dasabhātikaputtā kumārā cintayimṣu “kaṇhadīpāyanam  
‘dibbacakkhuko’ti vadanti, vīmaṃsissāma tāva nan”ti. Te ekaṃ daharakumāraṃ  
alaṅkaritvā gabbhini-ākārena dassetvā udare masūrakam bandhitvā tassa santikam  
netvā “bhante, ayaṃ kumārikā kiṃ vijāyissati”ti pucchimṣu. Tāpaso  
“dasabhātikarājūnam vināsakālo patto, mayham nu kho āyusaṅkhāro kīdiso hoti”ti  
olokento “ajjeva maraṇam bhavissati”ti ñatvā “kumārā iminā tumhākam ko attho”ti  
vatvā “kathetheva no, bhante”ti nibaddho “ayaṃ ito sattame divase  
khadiraghaṭikam vijāyissati, tāya vāsudevakulam nassissati, apica kho pana tumhe  
taṃ khadiraghaṭikam gahetvā jhāpetvā chārikam nadiyam pakkhipeyyāthā”ti āha.  
Atha naṃ te “kūṭajaṭila, puriso vijāyanako nāma natthi”ti vatvā tantarajjukam nāma  
kammakaraṇam katvā tattheva jīvitakkhayaṃ pāpayimṣu. Rājāno kumāre  
pakkosāpetvā “kiṃ kāraṇā tāpasam mārayitthā”ti pucchitvā sabbam sutvā bhītā  
tassa ārakkham datvā sattame divase tassa kucchito nikkhantaṃ khadiraghaṭikam  
jhāpetvā chārikam nadiyam khipimṣu. Sā nadiyā vuyhamānā mukhadvāre ekapasse  
laggi, tato erakam nibbatti.**

In this manner was VAsudeva consoled by Prince Ghata.

After the lapse of a long time, during which he ruled his kingdom, the sons of the Ten Brethren thought: “They say that KanhadīpAyana is possesser of divine insight. Let us put him to the test.” So they procured a young lad, and dressed him up, and by binding a pillow about his belly, made it appear as though he were with child. Then they brought him into his presence, and asked him, “When, Sir, will this woman be delivered?” The ascetic perceived that the time was come for the destruction of the ten royal brothers; then,

looking to see what the term of his own life should be, he perceived that he must die that very day. Then he said, “Young sirs, what is this man to you?” “Answer us,” they replied persistently. He answered, “This man on the seventh day from now will bring forth a knot of acacia wood. With that he will destroy the line of Vasudeva, even though ye should take the piece of wood and burn it, and cast the ashes into the river.” “Ah, false ascetic!” said they, “a man can never bring forth a child!” and they did the rope and string business, and killed him at once. The kings sent for the young men, and asked them why they had killed the ascetic. When they heard all, they were frightened. They set a guard upon the man; and when on the seventh day he voided from his belly a knot of acacia wood, they burnt it, and cast the ashes into the river. The ashes floated down the river, and stuck on one side by a postern gate; from thence sprung an eraka plant.

**Athekadivasam te rājāno “samuddakīlam kīḷissāmā”ti mukhadvāram gantvā mahāmaṇḍapaṃ kārāpetvā alaṅkatamaṇḍape khādantā pivantā kīḷāvaseneva pavattahatthapādaparāmāsā dvidhā bhijjivā mahākalaham karimṣu. Atheko aññaṃ muggaram alabhanto erakavanato ekaṃ erakapattam gaṇhi. Tam gahitamattameva khadiramusalam ahoṣi. So tena mahājanam pothesi Athaññehi sabbehi gahitagahitam khadiramusalameva ahoṣi. Te aññamaññaṃ paharivā mahāvināsam pāpuṇimṣu.**

One day, the kings proposed that they should go and disport themselves in the water. So to this postern gate they came; and they caused a great pavilion to be made, and in that gorgeous pavilion they ate and drank. Then in sport they began to catch hold of hand and foot, and dividing into two parts, they became quarrelsome. At last one of them, finding nothing better for a club, picked a leaf from the eraka plant, which even as he plucked it became a club of acacia wood in his hand. With this he beat many people. Then the others plucked also, and the things as they took them became clubs, and with them they cudgelled one another until they were killed.

**Tesu mahāvināsam vinassantesu vāsudevo ca baladevo ca bhaginī añjanadevī ca purohito cāti cattāro janā ratham abhiruhitvā palāyimṣu, sesā sabbepi vinaṭṭhā. Tepi cattāro rathena palāyantā kālamattika-aṭaviṃ pāpuṇimṣu.**

As these were destroying each other, four only – Vasudeva, Baladeva, the lady Anjana their sister and the chaplain—mounted a chariot and fled away; the rest perished, every one.

**So hi muṭṭhikamallo patthanam katvā yakkho hutvā tattha nibbatta baladevassa āgatabhāvaṃ ṇatvā tattha gāmaṃ māpetvā mallavesam gahetvā “ko yujjhikāmo”ti vagganto gajjanto apphoṭento vicari. Baladevo tam disvāva “bhātika, aham iminā saddhim yujjhissāmi”ti vatvā vāsudeve vārenteyeva rathā oruyha tassa santikam gantvā vagganto gajjanto apphoṭesi. Atha nam so pasāritahattheyeva gahetvā mūlakandaṃ viya khādi.**

Now these four, fleeing away in the chariot, came to the forest of KAlamattika. There Mutthika the Wrestler had been born, having become according to his prayer a goblin. When he perceived the coming of Baladeva, he created a village in that spot; and taking the semblance of a wrestler, he went jumping about, and shouting, “Who’s for a fight?” snapping his fingers the while. Baladeva, as soon as he saw him, said, “Brother, I’ll try a fall with this fellow.” VAsudeva tried his best to prevent him; but down he got from the chariot, and went up to him, snapping his fingers. The other just seized him in the hollow of his hand, and gobbled him up like a radish-bulb.

**Vāsudevo tassa matabhāvaṃ ṇatvā bhaginiṅca purohitaṅca ādāya sabbarattim gantvā sūriyodaye ekaṃ paccantagāmaṃ patvā “āhāram pacitvā āharathā”ti bhaginiṅca purohitaṅca gāmaṃ pahīnitvā sayam ekasmiṃ gacchantare paṭicchanno nipaṇṇi.**

VAsudeva, perceiving that he was dead, went on all night long with his sister and the chaplain, and at sunrise arrived at a frontier village. He lay down in the shelter of a bush, and sent his sister and the chaplain into the village, with orders to cook some food and bring it to him.

**Atha maṃ jarā nāma eko luddako gacchaṃ calantaṃ disvā “sūkaro ettha bhavissatī”ti saññāya sattiṃ khipitvā pāde vijjhivā “ko maṃ vijjhi”ti vutte manussassa viddhabhāvaṃ ñatvā bhīto palāyituṃ ārabhi Rājā satim paccupaṭṭhapetvā utṭhāya “mātula, mā bhāyi, ehi”ti pakkosivā āgataṃ “kosi nāma tvan”ti pucchivā “ahaṃ sāmi, jarā nāmā”ti vutte “jarāya viddho marissatīti kira maṃ porāṇā byākarimsu, nissamsayaṃ ajja mayā maritabban”ti ñatvā “mātula, mā bhāyi, ehi pahāraṃ me bandhā”ti tena pahāramukhaṃ bandhāpetvā taṃ uyyojesi. Balavavedanā pavattiṃsu, itarehi ābhataṃ āhāraṃ paribhuñjituṃ nāsakki. Atha te āmantetvā “ajja ahaṃ marissāmi, tumhe pana sukhumāla aññaṃ kammaṃ katvā jīvitum na sakkhissatha, imaṃ vijjaṃ sikkhathā”ti ekaṃ vijjaṃ sikkhāpetvā te uyyojetvā tattheva jīvitakkhayaṃ pāpuṇi. Evaṃ añjanadeviṃ ṭhapetvā sabbeva vināsaṃ pāpuṇimsūti.**

A huntsman(his name was JarA, or Old Age) noticed the bush shaking. “A pig, sure enough,” thought he; he threw a spear, and pierced his feet. “Who has wounded me?” cried out VAsudeva. The huntsman, finding that he had wounded a man, set off running in terror. The King, recovering his wits, got up, and called the huntsman—“Uncle, come here, don’t be afraid!” When he came – “Who are you?” asked VAsudeva. “My name is JarA, my lord.” “Ah,” thought the king, “whom Old Age wounds will die, so the ancients used to say. Without doubt I must die today.” Then he said, “Fear not, Uncle; come, bind up my wound.” The mouth of the wound bound up, the King let him go. Great pains came upon him; he could not eat the food that the others brought. Then addressing himself to the others, “VAsudeva said: “This day I am to die. You are delicate creatures, and will never be able to learn anything else for a living; so learn this science from me.” So saying, he taught them a science, and let them go; and then died immediately.

Thus excepting the Lady AnjanA, they perished everyone, it is said.

**Satthā imaṃ dhammadesanaṃ āharitvā “upāsaka, evaṃ porāṇakapaṇḍitā paṇḍitānaṃ kathaṃ sutvā attano puttasaṃ harimsu, mā cintayī”ti vatvā saccāni pakāsetvā jātaṃ samodhānesi, saccapariyosāne upāsako sotāpattiphale patiṭṭhahi. Tadā rohiṇeyyo ānando ahoṣi, vāsudevo sārīputto, avasesā buddhāparisā, ghaṭapaṇḍito pana ahameva ahoṣinti.**

*When the Master had ended this discourse, he said, “Lay Brother, thus people have got free from grief for a son by attending to the words of wise men of old; do not you think about it.” Then he declared the Truths( at the conclusion of the Truths the Lay brother was established in the fruit of the First Path), and identified the Birth: “At that time, Ananda was Rohineyya, SAriputta was VAsudeva, the followers of the Buddha were the other persons, and I myself was Ghatapandita.*

