

Ghaṭikāra Sutta **(Majjhima Nikāya Sutta No. 81)**

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1. Introduction

This discourse begins the next cycle of 10 suttas in the Middle Length collection which is called “The Royal Division” (Rājavagga) because each sutta deals in some way with a King. The previous cycle of suttas dealt with “wanderers” usually teachers and followers of different doctrinal systems.

This sutta deals with a King of Kāsi called Kikī who is said to have ruled during the period that Kassapa was the Buddha. There is of course no historical evidence of the existence of the previous Buddhas, including Kassapa, and this must be regarded as pure myth. Nor is there any historical evidence of Kikī. This sutta belongs to the category of Jataka tales because the Buddha identifies one of the protagonists of the sutta Jotipāla as being himself in a previous birth. Most of the Jataka stories which purport to deal with previous lives of the Buddha are collected in a Book in the Khuddhaka Nikāya much of whose contents are regarded by scholars as later additions to the Buddhist Canon. But this story of is one of the few Jataka tales that occur in the Sutta Pitaka, which is generally considered to contain authentic discourses of the Buddha. It may be that this Sutta is a later elaboration of those who compiled the Canon.

This sutta is not named after Jotipāla, who is the Bodhisattva in the story, or even the King of Kasi who actually plays a minor role, but a potter called Ghaṭikāra who seems to have been a follower of Kassapa Buddha while Jotipāla was a Brahmin youth who had be persuaded even to listen to Kassapa Buddha.

The sutta does not contain any new doctrinal points. It would appear that what Kassapa preached was also the same as what Gotama preached. There is thus a reference to the Four Noble Truths and the Five Precepts. These are mentioned as being understood by Ghaṭikāra who is regarded as the chief lay supporter of the Kassapa Buddha. It is interesting to note that Ghaṭikāra was a humble potter unlike the chief lay supporter of Gotama Buddha was Anāthapiṇḍika, a rich banker.

Incidentally in the mention of the five precepts the fifth precept relating to abstention from alcohol is specifically mentioned. This particular precept does not usually appear in other places in the Sutta Pitaka, instead the precept on right speech is extended to cover explicitly harsh and malicious speech and gossip. The inclusion of the rule about alcohol may indicate that this is a later sutta incorporated into this section of the Canon after the five precepts had taken the form that it now assumes. This might indicate that its real place should be in the Jataka collection in the Khuddhaka Nikāya.

In the absence of new doctrinal insights into the *dhmma* there is some interest in the application of vinaya rules in Kassapa’s time. It is mentioned that when Kassapa Buddha visited his chief supporter Ghaṭikāra, and the latter was not at home, the parents of Ghaṭikāra asked Kassapa Buddha to serve his food from the cooking utensils. Twice it is recorded that Kassapa Buddha did so. But no such practice is recorded of Gotama, or indeed of modern Bhikkhus. Food has to be given to them rather than they helping themselves.

An even more surprising aspect of Buddha Kassapa is what he did when his hut sprung a leak. He asked his monks to see if Ghaṭikāra has some space grass and when it was reported that he did not Buddha Kassapa instructed his monks to strip Ghaṭikāra’s house of its roofing material! This left Ghaṭikāra’s house without a roof but it is recorded that it did not rain for six months. Even though retrospective permission was given by Ghaṭikāra it was still a matter taking what was not given at the time that the roofing material was procured.

The King of Kāsi plays a relatively minor role. His offer to provide a rains retreat to Buddha Kassapa was

rejected by Kassapa on the ground that he already had a rains residence. This might indicate that in Kassapa's time the Buddha spent his rains only in one location. This was clearly not the case with Gotama who spent the rains retreat in a number of places.

This sutta provides some interesting contrasts between the practice of Kassapa and that of Gotama. But in other respects it adds little to the teaching of Gotama.

2. Ghaṭṭikāra the Potter

Translated by Bhikkhu Bodhi

1. THUS HAVE I HEARD. On one occasion the Blessed One was wandering among the Kosalans together with a large Sangha of bhikkhus.

2. Then in a certain place beside the main road the Blessed One smiled. It occurred to the venerable Ananda: "What is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason." So he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, asked him: "Venerable sir, what is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason."

3. "Once, Ananda, in this place there was a prosperous and busy market town called Vebhaḷiṅga, with many inhabitants and crowded with people. Now the Blessed One Kassapa, accomplished and fully enlightened, lived near the market town Vebhaḷiṅga. It was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, had his monastery; it was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, resided and advised the Sangha of bhikkhus."

4. Then the venerable Ananda folded his patchwork cloak in four, and spreading it out, said to the Blessed One: "Then, venerable sir, let the Blessed One be seated. Thus this place will have been used by two Accomplished Ones, Fully Enlightened Ones." The Blessed One sat down on the seat that had been made ready and addressed the venerable Ananda thus:

5. "Once, Ananda, in this place there was a prosperous and busy market town called Vebhaḷiṅga, with many inhabitants and crowded with people. Now the Blessed One Kassapa, accomplished and fully enlightened, lived near the market town Vebhaḷiṅga. It was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, had his monastery; it was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, resided [46] and advised the Sangha of bhikkhus.

6. "In Vebhaḷiṅga the Blessed One Kassapa, accomplished and fully enlightened, had as a supporter, as his chief supporter, a potter named Ghaṭṭikāra. Ghaṭṭikāra the potter had as a friend, as his close friend, a brahmin student named Jotipāla.¹

"One day the potter Ghaṭṭikāra addressed the brahmin student Jotipāla thus: 'My dear Jotipāla, let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' The brahmin student Jotipāla replied: 'Enough, my dear Ghaṭṭikāra, what is the use of seeing that bald-pated recluse?'

"A second and third time the potter Ghaṭṭikāra said: 'My dear Jotipāla, let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' And a second and a third time the brahmin student Jotipāla replied: 'Enough, my dear Ghaṭṭikāra, what is the use of seeing that baldpated recluse?' – 'Then, my dear Jotipāla, let us take a loofah and bath powder and go to the river to bathe.' – 'Very well,' Jotipāla replied.

7. "So the potter Ghaṭṭikāra and the brahmin student Jotipāla took a loofah and bath powder and went to the river to bathe. Then Ghaṭṭikāra said to Jotipāla: 'My dear Jotipāla, there is the monastery of the Blessed One Kassapa,

1. At the end of this sutta the Buddha will state that at that time he himself was Jotipāla. At SN 1:50/i,35-36 the deity Ghaṭṭikāra visits the Buddha Gotama and recalls their ancient friendship.

accomplished and fully enlightened, quite nearby. Let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.’ Jotipāla replied: ‘Enough, my dear Ghaṭṭikāra, what is [47] the use of seeing that bald-pated recluse?’

“A second and a third time Ghaṭṭikāra said: ‘My dear Jotipāla, there is the monastery of the Blessed One Kassapa...’ And a second and a third time the brahmin student Jotipāla replied: ‘Enough, my dear Ghaṭṭikāra, what is the use of seeing that baldpated recluse?’”²

8. “Then the potter Ghaṭṭikāra seized the brahmin student Jotipāla by the belt and said: ‘My dear Jotipāla, there is the’ monastery of the Blessed One Kassapa, accomplished and fully, enlightened, quite nearby. Let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.’ Then the brahmin student Jotipāla undid his belt and said: ‘Enough, my dear Ghaṭṭikāra, what is the use of seeing that bald-pated recluse?’

9. “Then, when the brahmin student Jotipāla had washed his head, the potter Ghaṭṭikāra seized him by the hair and said:³ ‘ dear Jotipāla, there is the monastery of the Blessed One Kassapa, accomplished and fully enlightened, quite nearby. Let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.’

“Then the brahmin student Jotipāla thought: ‘It is wonderful, it is marvellous that this potter Ghaṭṭikāra, who is of a different birth, should presume to seize me by the hair when we have washed our heads! Surely this can be no simple matter.’ And he said to the potter Ghaṭṭikāra: ‘You go as far as this, my dear Ghaṭṭikāra?’ - ‘I go as far as this, my dear Jotipāla; for so much [48] do I hold that it is good to see that Blessed One, accomplished and fully enlightened!’ - ‘Then, my dear Ghaṭṭikāra, let go of me. Let us visit him.’

10. “So Ghaṭṭikāra the potter and Jotipāla the brahmin student went to the Blessed One Kassapa, accomplished and fully enlightened. Ghaṭṭikāra, after paying homage to him, sat down at one side, while Jotipāla exchanged greetings with him, and when this courteous and amiable talk was finished, he too sat down at one side. Ghaṭṭikāra then said to the Blessed One Kassapa, accomplished and fully enlightened: ‘Venerable sir, this is the brahmin student Jotipāla, my friend, my close friend. Let the Blessed One teach him the Dhamma.’

“Then the Blessed One Kassapa, accomplished and fully enlightened, instructed, urged, roused, and encouraged Ghaṭṭikāra the potter and Jotipāla the brahmin student with an exposition of the Dhamma. At the conclusion of the exposition, having delighted and rejoiced in the Blessed One Kassapa’s words, they rose from their seats, and after paying homage to the Blessed One Kassapa, accomplished and fully enlightened, keeping him on their right, they departed.

11. “Then Jotipāla asked Ghaṭṭikāra: ‘Now that you have heard this Dhamma, my dear Ghatikara, why don’t you go forth from the home life into homelessness?’ - ‘My dear Jotipāla, don’t you know that I support my blind and aged parents?’ - ‘Then, my dear Ghaṭṭikāra, I shall go forth from the home life into homelessness.’

12. “So Ghaṭṭikāra the potter and Jotipāla the brahmin student went to the Blessed One Kassapa, accomplished and fully enlightened. [49] After paying homage to him, they sat down at one side and Ghaṭṭikāra the potter said to the Blessed One Kassapa, accomplished and fully enlightened: ‘Venerable sir, this is the brahmin student Jotipāla, my friend, my close friend. Let the Blessed One give him the going forth.’ And the brahmin student Jotipāla received the going forth from the Blessed One Kassapa, accomplished and fully enlightened, and he received the full admission.⁴

13. “Then not long after Jotipāla the brahmin student had received the full admission, a half-month after he had received the full admission, the Blessed One Kassapa, accomplished and fully enlightened, having stayed at Vebhaṅṅga as long as he chose, set out to wander towards Benares. Wandering by stages, he eventually arrived at Benares, and there he went to live in the Deer Park at Isipatana.

2. This seems to have been a common pejorative expression used by the brahmin householders with reference to those who led a full-time renunciate life, contrary to their own ideal of maintaining the family lineage.

3. In the East it is considered, under normal circumstances, a serious breach of etiquette for one of lower birth to touch one of superior birth on the head. MA explains that Ghaṭṭikāra was prepared to risk that breach in order to persuade Jotipāla to meet the Buddha.

4. MA states that bodhisattas go forth under the Buddhas to purify their virtue, learn the Buddha’s teachings, practise the meditative life, and develop insight up to conformity knowledge (*anulomanana*). But they do not make effort to attain the paths and fruits (which would terminate their bodhisatta career).

14. “Now King Kikī of Kāsi heard: ‘It seems that the Blessed One Kassapa, accomplished and fully enlightened, has reached Benares and is living in the Deer Park at Isipatana.’ So he had a number of state carriages made ready, and mounting a state carriage, drove out from Benares with the full pomp of royalty in order to see the Blessed One Kassapa, accomplished and fully enlightened. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went forward on foot to the Blessed One Kassapa, accomplished and fully enlightened. After paying homage to him, he sat down at one side and the Blessed One Kassapa, accomplished and fully enlightened, instructed, urged, roused, and encouraged King Kikī of Kāsi with an exposition of the Dhamma.

15. “At the conclusion of the exposition, King Kikī of Kāsi said: [50] ‘Venerable sir, let the Blessed One together with the Sangha of bhikkhus consent to accept tomorrow’s meal from me.’ And the Blessed One Kassapa, accomplished and fully enlightened, accepted in silence. Then, knowing that the Blessed One Kassapa, accomplished and fully enlightened, had accepted, he rose from his seat and after paying homage to him, keeping him on his right, he departed.

16. “Then, when the night had ended, King Kikī of Kāsi had good food of various kinds prepared in his own dwelling – red rice stored in the sheaf with the dark grains picked out, along with many sauces and curries – and he had the time announced to the Blessed One Kassapa, accomplished and fully enlightened, thus: ‘It is time, venerable sir, the meal is ready.’

17. “Then, it being morning, the Blessed One Kassapa, accomplished and fully enlightened, dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the dwelling of King Kili of Kasi and sat down on the seat made ready. Then, with his own hands, King Kikī of Kāsi served and satisfied the Sangha of bhikkhus headed by the Buddha with the various kinds of good food. When the Blessed One Kassapa, accomplished and fully enlightened, had eaten and had withdrawn his hand from the bowl, King Kikī of Kāsi took a low seat, sat down at one side and said: ‘Venerable sir, let the Blessed One accept from me a residence for the Rains in Benares; that will be helpful for the Sangha.’ – ‘Enough, king, my residence for the Rains has already been provided for.’

“A second and a third time King Kikī of Kāsi said: ‘Venerable sir, let the Blessed One accept from me a residence for the Rains in Benares; that will be helpful for the Sangha.’ – ‘Enough, king, my residence for the Rains has already been provided for.’

“The king thought: ‘The Blessed One Kassapa, [51] accomplished and fully enlightened, does not accept from me a residence for the Rains in Benares,’ and he was very disappointed and sad.

18. “Then he said: ‘Venerable sir, have you a better supporter than I am?’ – ‘I have, great king. There is a market town called Vebhaḷiṅga where a potter named Ghaṭṭikāra lives. He is my supporter, my chief supporter. Now you, great king, thought: “The Blessed One Kassapa, accomplished and fully enlightened, does not accept from me a residence for the Rains in Benares,” and you were very disappointed and sad; but the potter Ghaṭṭikāra is not and will not be so. The potter Ghaṭṭikāra has gone for refuge to the Buddha, the Dhamma, and the Sangha. He abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wine, liquor, and intoxicants, which are the basis of negligence. He has perfect confidence in the Buddha, the Dhamma, and the Sangha, and he possesses the virtues loved by noble ones. He is free from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. He eats only in one part of the day, he observes celibacy, he is virtuous, of good character. He has laid aside gems and gold, he has given up gold and silver. He does not dig the ground for clay using a pick with his own hand; what is left over from embankments or thrown up by rats, he brings home in a carrier; when he has made a pot he says: “Let anyone who likes set down some selected rice or selected beans or selected lentils, and let him take away whatever he likes”.⁵ He supports his blind and aged parents. [52] Having destroyed the five lower fetters, he is one who will reappear spontaneously [in the Pure Abodes] and there attain final Nibbana without ever returning from that world.

19. “‘On one occasion when I was living at Vebhaḷiṅga, it being morning, I dressed, and taking my bowl and outer robe, I went to the potter Ghaṭṭikāra’s parents and asked them: “Where has the potter gone, please?” – “Venerable sir, your supporter has gone out; but take rice from the cauldron and sauce from the saucepan and eat.”

“‘I did so and went away. Then the potter Ghaṭṭikāra went to his parents and asked: “Who has taken rice from the cauldron and sauce from the saucepan, eaten and gone away?” – “My dear, the Blessed One Kassapa, accomplished

5. His conduct approximates as closely to that of a monk as is possible for one still leading the household life. MA explains that he does not trade in the pottery he makes but merely engages in a free exchange of services with his neighbours.

and fully enlightened, did.”

“ ‘Then the potter Ghaṭṭikāra thought: “It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!”. And rapture and happiness never left him for a half-month or his parents for a week.

20. “ ‘On another occasion when I was living at Vebhaḷiṅga, it, being morning, I dressed, and taking my bowl and outer robe, went to the potter Ghaṭṭikāra’s parents and asked them: “Where has the potter gone, please?” – “Venerable sir, your supporter has gone out; but take some porridge from the vessel and sauce from the saucepan and eat.”

“ ‘I did so [53] and went away. Then the potter Ghaṭṭikāra went to his parents and asked: “Who has taken porridge from the vessel and sauce from the saucepan, eaten and gone away?” – “My dear, the Blessed One Kassapa, accomplished and fully enlightened, did.”

“ ‘Then the potter Ghaṭṭikāra thought: “It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!”. And rapture and happiness never left him for a half-month or his parents for a week.

21. “ ‘On another occasion when I was living at Vebhaḷiṅga my hut leaked. Then I addressed the bhikkhus thus: “Go, bhikkhus, and find out if there is any grass at the potter Ghaṭṭikāra’s house.” – “Venerable sir, there is no grass at the potter Ghaṭṭikāra’s house; there is the grass thatch on his roof.” – “Go, bhikkhus, and remove the grass from the potter Ghaṭṭikāra’s house.”

“ ‘They did so. Then the potter Ghaṭṭikāra’s parents asked the bhikkhus: “Who is removing the grass from the house?” – “Sister, the hut of the Blessed One Kassapa, accomplished and fully enlightened, is leaking.” – “Take it, venerable sirs, take it and bless you!”

“ ‘Then the potter Ghaṭṭikāra went to his parents and asked: “Who has removed the grass from the roof?” – “The bhikkhus did, my dear; the hut of the Blessed One Kassapa, accomplished and fully enlightened, is leaking.”

“ ‘Then the potter Ghaṭṭikāra thought: “It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!”. And [54] the rapture and happiness never left him for a half-month or his parents for a week. Then that house remained three whole months with the sky for a roof, and yet no rain came in. Such is the potter Ghaṭṭikāra.’

“ ‘It is a gain for the potter Ghaṭṭikāra, it is a great gain for him that the Blessed One Kassapa, accomplished and fully enlightened, relies on him thus.’

22. “ ‘Then King Kikī of Kāsi dispatched to the potter Ghaṭṭikāra five hundred cartloads of red rice stored in the sheaf, and also sauce materials to go with it. Then the king’s men went to the potter Ghaṭṭikāra and told him: ‘Venerable sir, there are five hundred cartloads of red rice stored in the sheaf, and also sauce materials to go with it, dispatched to you by King Kikī of Kāsi; please accept them.’ — ‘The king is very busy and has much to do. I have enough. Let this be for the king himself.’⁶

“ ‘Now, Ananda, you may think thus: ‘Certainly, someone else was the Brahmin student Jotipāla on that occasion.’ But it should not be regarded thus. I was the brahmin student Jotipāla on that occasion.”

That is what the Blessed One said. The venerable Ananda was satisfied and delighted in the Blessed One’s words.

3. Discourse on Ghaṭṭikāra

Translated by I. B. Horner

THUS have I heard : At one time⁷ the Lord was walking on tour among the Kosalans together with a large

6. MA explains that he refused because of his fewness of wishes (*appicchata*). He realised that the king had sent the foodstuffs because he had heard the Buddha’s report about his own virtues, but he thought: “I have no need of this. With what I acquire through my work I can support my parents and make offerings to the Buddha.”

7. Cf. A: iii. 214-215 for the opening of this Discourse. For the whole episode, told with some interesting variations, see *Mhvu*. i. 317 ff., (*Mhvu* Translation i. 265 ff. in S.B.B.).

Order of monks. Then the Lord, turning aside from the road, smiled (when he came to a) certain place. Then it occurred to the venerable Ananda: “What is the cause, what the reason that the Lord is smiling ? Not without motive do Tathagatas smile” Then the venerable Ananda, having arranged his robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: “Now, revered sir, what is the cause, what the reason that the Lord is smiling ? Not without motive do Tathagatas smile.”

“Once upon a time, Ananda, in this district there was a village township called Vebhaḷiṅga, prosperous and wealthy and crowded with people. And, Ananda, the Lord Kassapa, perfected one, fully Self-Awakened One, lived depending on the village township of Vebhaḷiṅga. At that time, Ananda, the monastery of the Lord Kassapa⁸ . . . was here. At that time, Ananda, the Lord Kassapa . . . instructed an Order of monks while he was seated here.”

Then the venerable Ananda, having laid down an outer cloak folded into four, spoke thus to the Lord: “Well then, revered sir, let the Lord sit down. This self-same piece of ground will (then) have been made use of by two perfected ones, fully Self-Awakened Ones.” Then the Lord sat down on an appointed seat. As he was seated the Lord spoke thus to the venerable Ananda:

“Once upon a time, Ananda, in this district (*as above*) . . . [46] the Lord Kassapa . . . instructed an Order of monks while he was seated here. And, Ananda, in the village township of Vebhaḷiṅga the potter named Ghaṭṭikāra was a supporter—the chief supporter—of the Lord Kassapa . . . And, Ananda, a brahman youth named Jotipāla⁹ was a friend—a dear friend—of the potter Ghaṭṭikāra. Then, Ananda, the potter Ghaṭṭikāra addressed the brahman youth Jotipāla, saying : Let us go, dear Jotipāla, we will approach the Lord Kassapa . . . so as to see him. A sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by me.’ When this had been said, Ananda, the brahman youth Jotipāla spoke thus to the potter Ghaṭṭikāra: Yes, dear Ghaṭṭikāra, but of what use is it to see this little shaveling recluse ?

And a second time . . . And a third time, Ananda, did Ghaṭṭikāra the potter speak thus to the brahman youth Jotipāla: ‘Let us go, dear Jotipāla, we will approach the Lord Kassapa Yes, dear Ghaṭṭikāra, but of what use is it to see this little shaveling recluse ?’

‘ Well then, dear Jotipāla, taking a back-scratcher and bath-powder, we will go to the river to bathe.’ Ananda, the brahman youth Jotipāla answered the potter Ghaṭṭikāra in assent, saying: ‘Yes, dear.’

Then, Ananda, the potter Ghaṭṭikāra and the brahman youth Jotipāla, taking a back-scratcher and bath-powder, went to the river to bathe. Then, Ananda, the potter Ghaṭṭikāra spoke thus to the brahman youth Jotipāla: ‘This, dear Jotipāla, is near the monastery of the Lord Kassapa . . . Let us go, dear Jotipāla, we will approach the Lord Kassapa . . . so as to see him. A sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by me.’ When this had been said, Ananda, the brahman youth Jotipāla spoke thus to the potter Ghaṭṭikāra: ‘Yes, dear Ghaṭṭikāra, but [47] of what use is it to see*’this little shaveling recluse ?’

And a second time . . . And a third time, Ananda, did Ghaṭṭikāra the potter speak thus to the brahman youth Jotipāla: ‘This, dear Jotipāla, is near the monastery of the Lord Kassapa . . . A sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by me.’ And a third time, Ananda, did the brahman youth Jotipāla speak thus to the potter Ghaṭṭikāra ‘Yes, dear Ghaṭṭikāra, but of what use is it to see this little shaveling recluse ?’

Then, Ananda, the potter Ghaṭṭikāra, having laid hold of the brahman youth Jotipāla by the waist-band, spoke thus: ‘This, dear Jotipāla, is near the monastery of the Lord Kassapa . . . Let us go, dear Jotipāla, we will approach the Lord Kassapa so as to see him. A sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by me.’ Then, Ananda, the brahman youth Jotipāla, having disengaged his waist-band, spoke thus to the potter Ghaṭṭikāra: Yes, dear Ghatikara, but of what use is it to see this little shaveling recluse ?’ Then, Ananda, the potter Ghaṭṭikāra, having laid hold of the brahman youth Jotipāla by the hair—he had just performed an ablution of his head—spoke thus: ‘This, dear Jotipāla, is near the monastery of the Lord Kassapa . . . Let us go . . . A sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by **me**.’

Then, Ananda, it occurred to the brahman youth Jotipāla: Indeed it is wonderful, indeed it is marvellous, that

8. All references in this Discourse to “ the Lord Kassapa “ are followed by the terms “ perfected one, fully Self-Awakened One.” I have omitted this full designation for reasons of space.

9. At *D.* ii. 230 called the son of the brahman Govinda. At *Ja.* i. 43 called the Bodhisatta; see also the end of this Discourse. *Cf. Budv.* xxv. 10 *ff.*, *Miln* 221 *ff.* Also see the point of controversy at *Kvu.* 286 as to whether the Bodhisatta was a Brahma-farer and following the (right) method at the time of the Buddha Kassapa.

this potter Ghaṭṭikāra, being of lowly birth, should lay hold of my hair although I have performed an ablution of my head,’ and should think : ‘ Indeed this¹⁰ surely cannot be insignificant.’ He spoke thus to the potter Ghaṭṭikāra: “Is it really necessary,² dear Ghaṭṭikāra?” – ‘It is really necessary,¹¹ dear Jotipāla, most surely [48] a sight of this Lord, perfected one, fully Self-Awakened One, would be greatly prized by me.’

Well then, dear Ghaṭṭikāra, let go (of my hair); we will get along.’

Then, Ananda, the potter Ghaṭṭikāra and the brahman youth Jotipāla approached the Lord Kassapa . . . When they had approached, Ghaṭṭikāra the potter greeted the Lord Kassapa . . . and sat down at a respectful distance. But the brahman youth Jotipāla exchanged greetings with the Lord Kassapa . . . and having conversed in a friendly and courteous way, he sat down at a respectful distance. And, Ananda, as the potter Ghaṭṭikāra was sitting down at a respectful distance, he spoke thus to the Lord Kassapa . . . : Revered sir, this brahman youth Jotipāla is my friend—my dear friend. Let the Lord teach him *dhamma*.’ Then, Ananda, the Lord Kassapa . . . gladdened, roused, incited, delighted the potter Ghaṭṭikāra and the brahman youth Jotipāla, with talk on *dhamma*.¹²

Then, Ananda, the potter Ghaṭṭikāra and the brahman youth Jotipāla, gladdened, roused, incited, delighted by the Lord Kassapa’s . . . talk on *dhamma*, having rejoiced in what the Lord Kassapa . . . had said, having given thanks and risen from their seats, greeting the Lord Kassapa . . . they departed keeping their right sides towards him.

Then, Ananda, the brahman youth Jotipāla spoke thus to the potter Ghaṭṭikāra: ‘How is it that you, dear Ghaṭṭikāra, on hearing this *dhamma*, do not go forth from home into homelessness?’

But, dear Jotipāla, do you not know that I look after my blind and ageing parents?’

‘ Well then, dear Ghaṭṭikāra, I will go forth from home into homelessness.’

Then, Ananda, the potter Ghaṭṭikāra and the brahman youth Jotipāla approached the Lord Kassapa . . . ; [49] having approached and having greeted the Lord Kassapa . . . they sat down at a respectful distance. And, Ananda, as Ghaṭṭikāra the potter was sitting down at a respectful distance, he spoke thus to the Lord Kassapa . . . : Revered sir, this brahman youth Jotipāla is my friend—my dear friend. May the Lord let him go forth.’ Ananda, Jotipāla the brahman youth received the going forth in the presence of the Lord Kassapa¹³. . . , he received the ordination. Then, Ananda, not long after the brahman youth Jotipāla had received ordination—half a month after his ordination—the Lord Kassapa . . . having stayed at Vebhaḷiṅga for as long as he found suitable, set out on tour for Benares; walking on tour, in due course he arrived at Benares.

While he was there, Ananda, the Lord Kassapa . . . stayed near Benares at Isipatana in the deer-park. Ananda, Kikī, the king of Kāsi, heard that the Lord Kassapa . . . had arrived at Benares and was staying near Benares at Isipatana in the deer-park. Then, Ananda, Kikī, the king of Kāsi, having had many lovely vehicles harnessed, having mounted a lovely vehicle, set off for Benares with the many lovely vehicles and with great royal pomp so as to see the Lord Kassapa . . . For as long as the ground was possible for a vehicle he went in the vehicle, then having dismounted from it, he approached the Lord Kassapa . . . on foot; having approached and having greeted the Lord Kassapa . . . he sat down at a respectful distance. Ananda, as Kikī, the king of Kāsi, was sitting down at a respectful distance, the Lord Kassapa . . . roused, incited, gladdened and delighted him with talk on *dhamma*. Then, Ananda, Kikī, the king of Kāsi, roused . . . delighted by the Lord Kassapa . . . with talk on *dhamma*, spoke thus to the Lord Kassapa . . . :

[50] ‘ Revered sir, may the Lord consent to a meal with me on the morrow together with the Order of monks.’

Ananda, the Lord Kassapa consented by becoming silent. Then, Ananda, Kikī the king of Kāsi, having understood the Lord Kassapa’s consent, rising from his seat and greeting the Lord Kassapa, departed keeping his right side towards him. Then, Ananda, towards the end of that night when Kikī the king of Kāsi had had sumptuous foods, solid and soft, prepared in his own dwelling: dry yellow rices,¹⁴ various curries, the black grains removed, and various

10. This going (*gamana*) of ours (to visit the Lord) cannot be insignificant or small; it will be great,” *MA*. 281. The text here may be slightly confused, see v. *II*. at *M*. ii. 47. But all the time Jotipāla was more and more coming over to the idea of visiting the Lord Kassapa.

11. *yāvetadohi pi*. *MA*. 281 gives the meaning as *yāvetaparamaṃ*, and the sense as: In order to go there, is all this exertion necessary: from pleading, seizing hold of my waist-band and letting it go, and then to the length of taking hold of my hair?

12. *MA*. 282 says that this was concerned with the attainment of mindfulness.

13. *MA*. iii. 282 says that Bodhisattas go forth in the presence of Buddhas.

14. *paṇḍumuṭṭikassa sālino*. *MA*. iii. 283 says: *muṭṭake katvā sukkhāpitassa rattasālino*. *Tassa kira sālino vappakālato paṭṭhāya ayam parīhāro*.

condiments, he had the time announced to the Lord Kassapa, saying: ‘It is time, revered sir, the meal is ready.’

Then, Ananda, the Lord Kassapa, having dressed in the morning, taking his bowl and robe, approached the dwelling of Kikī, the king of Kāsi; having approached, he sat down on the appointed seat together with the Order of monks. Then, Ananda, Kikī, the king of Kāsi, with his own hand served and satisfied with sumptuous foods, solid and soft, the Order of monks with the Awakened One at its head. Then, Ananda, when the Lord Kassapa had eaten and had withdrawn his hand from the bowl, Kikī, the king of Kāsi, taking a low seat, sat down at a respectful distance. As he was sitting down at a respectful distance, Kikī, the king of Kāsi spoke thus to the Lord Kassapa : Revered sir, may the Lord consent to (accept) my rains-residence in Benares; there will be suitable support for the Order.’

‘No, sire, I have (already) consented to (accept) a rains-residence.’ And a second time . . . And a third time, Ananda, did Kikī, the king of Kāsi speak thus to the Lord Kassapa . . . : Revered sir, may the Lord consent to (accept) my rains-residence in Benares; there will be suitable support for the Order.’

‘No, sire, I have (already) consented to (accept) a rains -residence.’

Then, Ananda, Kikī, the king of Kāsi thought: The Lord Kassapa [51]- . . . does not consent to (accept) my rains-residence in Benares,’ and he was depressed and grieved. Then, Ananda, Kikī, the king of Kāsi, spoke thus to the Lord Kassapa . . . : Then, have you, revered sir, some other supporter than me ?’

‘There is, sire, a village township called Vebhaḷiṅga. There is a potter there called Ghaṭṭikāra; he is my supporter—the chief supporter. But you, sire, think: The Lord Kassapa . . . does not consent to (accept) my rains-residence in Benares, and you are depressed and grieved. This is not so with the potter Ghaṭṭikāra and nor can it be so. For, sire, the potter Ghatikara has gone to the Awakened One for refuge, he has gone to *dhaninia* for refuge, he has gone to the Order for refuge. Ghaṭṭikāra, the potter, sire, is restrained from onslaught on creatures, restrained from taking what has not been given, restrained from wrong enjoyment of sense-pleasures, restrained from lying speech, restrained from occasions of sloth engendered by strong drink and spirits. Ghaṭṭikāra the potter, sire, is possessed of unwavering confidence in the Awakened One . . . in *dhamma* . . . the Order, he is possessed of moral habits that are dear to the ariyans. Ghaṭṭikāra the potter, sire, doubts not about anguish . . . the uprising of anguish . . . the stopping of anguish, he doubts not about the course leading to the stopping of anguish. Ghaṭṭikāra the potter, sire, is a one-meal-man, a Brahma-farer, virtuous, lovely in character. Ghaṭṭikāra the potter, sire, is one who has laid aside jewels and wrought gold, who is without gold and silver. Ghaṭṭikāra the potter, sire, does not dig the earth either with a spade or with his own hand; willingly he makes a vessel from the soil of a bank that is crumbling or scratched out by rats and dogs, and he speaks thus: “ He that likes, if he lays down fragments of husked rice here, fragments of kidney-beans, fragments of chick-peas, may take whatever he likes.”¹⁵ Ghaṭṭikāra the potter, sire, looks after his blind [62] ageing parents. Ghaṭṭikāra the potter, sire, by the destruction of the five fetters binding to this lower (shore), is of spontaneous uprising, he attains final nibbāna there, he is not liable to return from that world.

At one time I, sire, was staying in the village township of Vebhaḷiṅga. Then I, sire, having dressed in the morning, taking my bowl and robe, approached the parents of the potter Ghaṭṭikāra; having approached, I spoke thus to the parents of the potter Ghaṭṭikāra: “ Now, where has this potter¹⁶ gone ?” – “ Revered sir, your supporter has gone out, saying: Now, having taken conje from the pot, having taken curry from the cauldron, enjoy them.” Then I, sire, having taken conje from the pot, having taken curry from the cauldron, enjoyed them, and rising up from my seat I departed. Then, sire, Ghaṭṭikāra the potter approached his parents; having approached, he spoke thus to his parents: “Who is it that, having taken conje from the pot, having taken curry from the cauldron and having enjoyed them, is going away ?” “ It is the Lord Kassapa ., dear, that, having taken conje . . . is going away.” Then, sire, it occurred to Ghaṭṭikāra the potter: “Indeed it is a gain for me, indeed it is well gotten by me that the Lord Kassapa . . . has such trust in me.” Then, sire, joy and happiness did not leave Ghaṭṭikāra the potter for half a month or his parents for seven days. At one time I, sire, was staying in this very village township of Vebhaḷiṅga. Then I, sire, having dressed in the morning . . . (as above) . . . spoke thus to the parents of the potter Ghaṭṭikāra: “ Now, where has this potter gone ?” “ Revered sir, your supporter has gone out, saying: Now, having taken boiled rice from the pan, having taken curry from the cauldron, enjoy them.” Then I, sire, having taken boiled rice from the pan, having taken curry from the cauldron, [63]

15. MA. iii. 284-5 says he does net trade in the vessels he has fired. But once people know they can take what they like, they bring him useful materials from the forest.

16. *bhaggava*; cf. *Kumbhakārajātaka*, and see *PED*. This that “ seems to have been a generic name for all potters” is here not “a special form of address,” as suggested in *DPPN*.

enjoyed them, and rising up from my seat I departed. Then, sire, the potter Ghaṭṭikāra approached his parents . . . (*as above, reading*; having taken boiled rice from the pan, having taken curry from the cauldron) . . . Then, sire, joy and happiness did not leave the potter Ghaṭṭikāra for half a month or his parents for seven days.

At one time I, sire, was staying in this very village township of Vebhaṅṅga. At that time the hut leaked. So I, sire, addressed the monks, saying: “Go, monks, and find out if there is grass in the dwelling of Ghaṭṭikāra the potter.” When this had been said, sire, the monks spoke thus to me: “There is no grass, revered sir, in the dwelling of Ghaṭṭikāra the potter, but his house has a grass roof.” “Go, monks, and strip the grass from the house of Ghaṭṭikāra the potter.” Then, sire, these monks stripped the grass from the house of Ghaṭṭikāra the potter. Then, sire, the parents of Ghatikara the potter spoke thus to the monks: “Who are they that are stripping the grass from the house?” “Sister,” the monks said, “the Lord Kassapa’s hut is leaking.” “Take it, revered sirs, take it, my honourable friends.”¹⁷ Then, sire, Ghatikara the potter approached his parents; having approached, he spoke thus to his parents: “Who are they that have stripped the grass from the house?” “Monks, dear; the hut of the Lord Kassapa . . . is leaking.” Then, sire, it occurred to Ghaṭṭikāra the potter: “Indeed it is a gain for me, indeed it is well gotten by me that the Lord Kassapa . . . has such trust in me.” Then, sire, joy and happiness did not leave the potter Ghaṭṭikāra^[54] for half a month or his parents for seven days. Then, sire, for a whole three months’ that house stood with its roof open to the sky, but it did not rain into it. Such a one, sire, is Ghaṭṭikāra the potter.’

‘It is a gain, revered sir, it is well gotten, revered sir, by Ghaṭṭikāra the potter in whom the Lord has such trust.’

Then, Ananda, Kikī, the king of Kāsi, sent as many as five hundred cartloads of husked rice to Ghaṭṭikāra the potter, dry yellow rices and suitable curries.¹⁸ Then, Ananda, these king’s men, having approached Ghaṭṭikāra the potter, spoke thus: ‘These five hundred cartloads of husked rice, revered sir, have been sent to you by Kikī, the king of Kāsi, with dry yellow rices and suitable curries. Accept them, revered sir.’ ‘The king is very busy, there is much to be done. I am quite satisfied since this is for me from the king.’

It may be, Ananda, that this will occur to you: ‘Now, at that time the brahman youth Jotipāla was someone else.’ But this, Ananda, should not be thought of in this way. I, at that time, was Jotipāla the brahman youth.”

Thus spoke the Lord. Delighted, the venerable Ananda rejoiced in, what the Lord had said.

4. The Potter Ghatikara Translated by Sister Uppalavanna.

I heard thus.

At one time the Blessed One, was going on a tour in the country of Kosala, with a large community of bhikkhus. The Blessed One, coming to a certain region, stepped out of the path and smiled. Then it occurred to venerable Ananda. The Blessed One does not smile for nothing. Why did the Blessed One smile? Then venerable Ananda, arranging his robe on one shoulder, clasped his hands towards the Blessed One and said. ‘Venerable sir, for what reason did the Blessed One smile?’ ‘Ananda, in the past in this region, there was a chief village named Vebhalinga. It was very prosperous and highly populated. The perfect rightfully enlightened one Kassapa abode supported on this village. Ananda, the perfect rightfully enlightened one Kassapa sat here and advised the community of bhikkhus.’

Venerable Ananda folded the robe in four and placing it there said. ‘Then venerable sir, sit here, so that it would be partaken by two perfect rightfully enlightened ones.’ The Blessed One sat on it and addressed venerable Ananda. ‘In this chief village Vebhalinga there was a potter named Ghatikara the chief supporter of the Blessed One, and he had an apprentice named Jotipala, a young lovable man. Then the potter Ghatikara addressed the young man Jotipala. Friend, Jotipala, let us go and see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones. Ananda. When this was said, the young man Jotipala said thus: Friend, ghatikara, what use comes seeing these monkish shavellings. For the second time the potter Ghatikara said Friend, Jotipala, let us go and

17. *bhadramukha, as at M.* 210; *S.* i. 74. In translating the word thus, I follow the note at *K.S.* i. 100.

18. These were to be for him an dteh Order of monks for three months, *M.A.* iii. 287.

see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones.. For the third time the potter Ghatikara said Friend, Jotipala, let us go and see the Blessed One Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones,--- For the third time the young man Jotipala said Friend, Ghatikara, what use comes seeing these monkish shavellings.

Then friend Jotipala, take the soap powder and the brush and let's go to the river, to bathe. To that he agreed and they went to the river to bathe. At the river too the potter Ghatikara addressed the young man. Good friend, Jotipala, the Blessed One Kassapa, perfect and rightfully enlightened one's monastery is close by. Let us go and see him, it is good to see such enlightened ones. When this was said, again the young man said, Friend, Ghatikara, what use comes seeing these monkish shavellings. Ananda, for the second and third time the young man Jotipala said this. Then the potter Ghatikara took hold of the young man Jotipala by his girdle and said again, Friend, Jotipala, let us go to see the Blessed one Kassapa, perfect, and rightfully enlightened. It is good to see such enlightened ones. The young man released himself from that hold and said, Friend, ghatikara, what use comes seeing these monkish shavellings. Then the potter Ghatikara, held the young man's well washed hair and said. Good friend, Jotipala, the Blessed One Kassapa, perfect and rightfully enlightened one's monastery is close by. Let us go and see him. It is good to see such enlightened ones. Ananda, then it occurred to the young man Jotipala, it is wonderful, how this potter Ghatikara should think to touch the washed hair of one of high birth like me. He does not think it should not be touched. Then he said. 'Let it be your wish.' 'Good friend, Jotipala, let it be your wish too! Seeing, these perfect rightfully enlightened ones is good.' . .

Friend, Ghatikara loosen the hold and let us go now. Then Ananda, the potter Ghatikana and the young man Jotipala approached the monastery of the perfect, rightfully enlightened one, Kassapa. The potter Ghatikara worshipped the Blessed One and sat on a side, the young man Jotipala exchanged friendly greetings with the perfect rightfully enlightened Blessed One Kassapa and sat on a side. The potter Ghatikara said thus to the perfect, rightfully enlightened one Kassapa. 'Venerable sir, this is my loveable friend and assistant, Jotipala, give him the Teaching.' The Blessed One Kassapa perfect, rightfully enlightened one advised, instructed incited and made the hearts light of the young man Jotipala and the potter Ghatikara. Then the two of them delighted and pleased got up from their seats, worshipped, circumambulated the Blessed One and went away.

Then the young man Jotipala said to the potter Ghatikara. 'Friend, Ghatikara, you hear this Teaching, why don't you leave the household and become a homeless?'

'Friend, Jotipala, don't you know, that I support my mother and father, who are blind and decayed?'

'Then friend, Ghatikara I will leave the household and become a homeless.'

The young man Jotipala and the potter Ghatikara approached the Blessed One Kassapa, perfect, rightfully enlightened, worshipped and sat on a side. Then the potter Ghatikara said thus to the Blessed One Kassapa, perfect rightfully enlightened. 'Venerable sir, this is my loveable friend and assistant Jotipala, give him the going forth.' The young man Jotipala received the going forth and the higher ordination from the Blessed One Kassapa, perfect, rightfully enlightened. Ananda, the Blessed One Kassapa, perfect rightfully enlightened two weeks after conferring the higher ordination on the young man Jotipala, went on a tour to Benares, and gradually reached Benares.

Then, Ananda, the Blessed One Kassapa, perfect rightfully enlightened lived in Benares in the deer park in Isipatana. The king of Benares Kikī Kāsirājā heard, the Blessed One Kassapa perfect, rightfully enlightened has arrived in Benares and he got good conveyances arranged for himself, and came to see the Blessed One Kassapa in all royal splendour. Covering as far as the conveyances could go, he approached the Blessed One Kassapa, perfect rightfully enlightened on foot. Worshipped the Blessed One Kassapa, perfect rightfully enlightened and sat on a side. The Blessed One Kassapa, perfect rightfully enlightened, advised, instructed, incited and made the heart light of the king of Benares, Kikī Kāsirājā. Then the delighted and pleased king invited the Blessed One Kassapa, perfect rightfully enlightened for the next day's meal together with the community of bhikkhus. The Blessed One Kassapa, perfect rightfully enlightened, accepted the invitation in silence. Then king Kikī Kāsirājā knowing that the Blessed One Kassapa had accepted the invitation got up from his seat worshipped and circumambulated the Blessed One Kassapa, perfect rightfully enlightened and went away. King Kikī Kāsirājā in his palace made preparations of various nourishing eatables and drinks, with cooked rice with the fine rice of the colour pale yellow with the dark seeds picked and informed the Blessed One: Venerable sir, the meal is ready, and it's time for the meal.

Then Ananda, the Blessed One Kassapa putting on robes in the morning and taking bowl and robes, together with the Community of bhikkhus approached the palace of king Kikī Kāsirājā and sat on the seats prepared. The king served and satisfied the Blessed One Kassapa perfect, rightfully enlightened and the community of bhikkhus with his

own hands. When the meal was over and the bowl was put away. King Kikī Kāsīrājā took a low seat and sitting said thus to the Blessed One: Venerable sir, may the Blessed One accept to spend the rains in Benares, I will attend on the Blessed One and the community in this manner. The Blessed One Kassapa perfect and rightfully enlightened said I have already accepted to spend the rains. King Kikī Kāsīrājā entreated the Blessed One up to the third time and the Blessed One Kassapa said I have already accepted to spend the rains. Then king Kikī Kāsīrājā was displeased and unpleasant, thinking, the Blessed One Kassapa perfect rightfully enlightened does not accept my invitation. He asked the Blessed One Kassapa. Venerable sir, is there some other enticing supporter? Great king, in the chief village, Vebhalinga there is a potter named Ghatikara, he is my chief supporter. To you, great king there is a change in the mind¹⁹ and displeasure thinking the Blessed One Kassapa does not accept my invitation to spend the rains in Benares. To the potter Ghatikara, such a thing does not happen, and will not happen. Great king, the potter Ghatikara has taken refuge in the enlightenment, in the Teaching and the Community of bhikkhus. Abstains from destroying life, abstains from taking what is not given, abstains from misbehaviour in sexuality, abstains from telling lies and abstains from intoxicating drinks. Great king, the potter Ghatikara has unwavering faith in Enlightenment, in the Teaching and the Community of bhikkhus. Is endowed with the virtues of the noble ones. Great king, the potter Ghatikara has overcome doubts about unpleasantness, about the arising of unpleasantness, about the cessation of unpleasantness and the path to the cessation of unpleasantness. Great king, the potter Ghatikara takes one meal per day, is virtuous and leads a holy life. Great king, he has put aside gold and gems, sovereign gold and silver. He does not till the ground with a mammy or with his hand. He puts rats, mice and dogs into a box in a friendly manner and puts the left overs of rice, green grams or chick peas into it and leaves them saying take away whatever you wish. Great king, the potter Ghatikara supports his blind decayed mother and father. Great king, the potter Ghatikara has destroyed the five lower bonds to the sensual world, is born spontaneously, will not proceed from that world and will extinguish in that same birth.

Great king, at one time I lived in the chief village Vebhalinga, then in the morning I put on robes and taking bowl and robes approached the mother and father of the potter Ghatikara, and told them. ‘Now, where has this good one gone?’ ‘Venerable sir, your supporter has gone out. Venerable sir, take the cooked rice from the pot and soups and curries and partake of the food.’ ‘Then great king I take the cooked rice from the pot and soups and curries, partake of the food and go away. Then, great king, the potter Ghatikara would approach his mother and father and would ask: Who is it that came, took the rice from the pot and the soups and curries, partaking them, got up from the seat and has gone away?’ ‘Dear one, it is the Blessed One Kassapa, perfect and rightfully enlightened that took the rice from the pot and the soups and curries and partaking them, getting up from the seat has gone away.’ ‘Then it occurs to the potter Ghatikara, it is great gain for me, that the Blessed One, perfect and rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week.

Great king, at one time I lived in the chief village Vebhalinga, then in the morning I put on robes and taking bowl and robes approached the mother and father of the potter Ghatikaara, and told them.. Now, where has this good one gone?’ ‘Venerable sir, your supporter has gone out. Venerable sir, take the bread from the caldron and soups and curries and partake of the food.’ ‘Then great king I take the bread from the caldron and soups and curries, partake of the food and go away. Then, great king, the potter Ghatikaara would approach his mother and father and would ask: Who is it that came, took the bread from the caldron and the soups and curries, partaking them, got up from the seat and has gone away?’ ‘Dear one, it is the Blessed One Kassapa, perfect rightfully enlightened that took the bread from the caldron and the soups and curries partaking them, getting up from the seat has gone.’ ‘Then it occurred to the potter Ghatikara, it is great gain for me, that the Blessed One, perfect rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week.

Great king, at one time I lived in the chief village Vebhalinga, at that time my perfumed chamber was leaking, then I addressed the bhikkhus: Bhikkhus, do you know, the grass in the potter Ghatikara’s house? Go! bring them. Great king, when this was said, the bhikkhus said. ‘Venerable sir, there is no grass in the potter Ghatikara’s house. There is his thatched roof of grass.’ Then I said, ‘Go bhikkhus, bring the grass of the thatched roof of the potter Ghatikara’s house.’ Then the bhikkhus removed the grass from the thatched roof of the potter Ghatikara’s house. Then great king, the mother and father of the potter Ghatikara said. ‘Who is it that removes the grass from the roof?’ ‘Sister, it is the

19. A change in the mind ‘*na bhagavā vassaṃ adhivāseti atthi aññathatta.matthi domānassaṃ*’ The change in the mind is, the mind feeling unpleasant instantly. It happened to the king, when the Blessed One Kassapa would not accept to spend the rains in his kingdom.

bhikkhus, the Blessed One perfect rightfully enlightened one's perfumed chamber is leaking.' 'Take them! Good ones, you speak good words.' Then great king, the potter Ghatikara coming home approached his mother and father and asked. 'Who removed the grass from the roof?' 'It's the bhikkhus, dear one, the roof of the perfumed chamber of the Blessed One Kassapa, perfect and rightfully enlightened one is leaking.' Then it occurred to the potter Ghatikara. It is great gain for me, that the Blessed One perfect and rightfully enlightened has taken me into such confidence. That pleasant joy would not leave him for two weeks, and for the mother and father it lasted one week. Then that house stood roofless for three months and it did not rain. Great king, the potter Ghatikara is such a one.'

'Venerable sir, it is great gain for the potter Ghatikaarathatthe Blessed One spend the rains in this manner.'

'Then Ananda, king Kikī Kāsīrājā sent about five hundred cart loads of pale yellow coloured, fine rice, and as much accompanying necessary things for them to the potter Ghatikaara. The royal messenges approached the potter Ghatikaara and said Good sir, these five hundred cart loads of pale yellow coloured fine rice, and as much accompanying necessary things are sent to you by king Kikī Kāsīrājā accept them. The king has much work to do, it may be to me from the king.'

Ananda, it might occur to you. 'Did this young man Jotipala attain perfection then?'. 'It should not be thought in that manner. I was Jotipala at that time.'

The Blessed One said thus and venerable Ananda delighted in the words of the Blessed One.'

5. Pali Text of the Sutta

Ghaṭikārasuttam

282. (2.0236) Evaṃ me sutam— ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho bhagavā maggā okkamma aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi— “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena , tathāgatā sitaṃ pātukarontī”ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ , katvā yena bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca— “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī”ti. “Bhūtapubbaṃ, ānanda, imasmiṃ padese vegalīṅgaṃ , nāma gāmanigamo ahoṣi iddho ceva phīto ca bahujano ākiṇṇamanusso. Vegalīṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā araham sammāsambuddho upanissāya vihāsi. Idha sudam, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahoṣi. Idha sudam, ānanda, kassapo bhagavā araham sammāsambuddho nisinnako bhikkhusaṅgham ovadatī”ti. Atha kho āyasmā ānando catugguṇam saṅghāṭim paññapetvā bhagavantam etadavoca— “tena hi, bhante, bhagavā nisīdatu ettha. Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddhehi paribhutto bhavissatī”ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantam ānandam āmantesi—

“Bhūtapubbaṃ, ānanda, imasmiṃ padese vegalīṅgaṃ nāma gāmanigamo ahoṣi iddho ceva phīto ca bahujano ākiṇṇamanusso. Vegalīṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā araham sammāsambuddho upanissāya vihāsi. Idha sudam, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahoṣi. Idha sudam, ānanda, kassapo bhagavā araham sammāsambuddho nisinnako bhikkhusaṅgham ovadati.

283. “Vegalīṅge kho, ānanda, gāmanigame ghaṭikāro , nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahoṣi (2.0237) aggupaṭṭhāko. Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahoṣi piyasahāyo. Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālam māṇavam āmantesi— ‘āyāma, samma jotipāla, kassapaṃ bhagavantam arahantam sammāsambuddham dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanam arahato sammāsambuddhassā’ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāram kumbhakāram etadavoca— ‘alam, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Dutiyampi kho, ānanda ...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālam māṇavam etadavoca— ‘āyāma, samma jotipāla, kassapaṃ bhagavantam arahantam sammāsambuddham dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanam arahato sammāsambuddhassā’ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāram kumbhakāram etadavoca— ‘alam, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? ‘Tena hi, samma jotipāla, sottisinānim , ādāya , nadim gamissāma sināyitun’ti. ‘Evaṃ sammā’ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisinānim ādāya nadim agamaṃsu

sināyitum’.

284. “Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi— ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca— ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Dutiyampi kho, ānanda ...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca— ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya (2.0238) upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca— ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā etadavoca— ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Atha kho, ānanda, jotipālo māṇavo ovaṭṭikaṃ vinivaṭṭetvā , ghaṭikāraṃ kumbhakāraṃ etadavoca— ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ sīsaṃnhātaṃ , kesesu parāmasitvā etadavoca— ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Atha kho, ānanda, jotipālassa māṇavassa etadahosi— ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno amhākaṃ sīsaṃnhātānaṃ kesesu parāmasitabbaṃ maññissati; na vatidaṃ kira orakaṃ maññe bhavissatī’ti; ghaṭikāraṃ kumbhakāraṃ etadavoca— ‘yāvatādohipi , samma ghaṭikāra’ti? ‘Yāvatādohipi, samma jotipāla. Tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. ‘Tena hi, samma ghaṭikāra, muñca; gamissāmā’ti.

285. “Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅkamtivā ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo kassapena (2.0239) bhagavatā arahatā sammāsambuddhena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca— ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imassa bhagavā dhammaṃ desetū’ti. Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho ghaṭikārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

286. “Atha kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca— ‘imaṃ nu tvaṃ, samma ghaṭikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī’ti? ‘Nanu maṃ, samma jotipāla, jānāsī, andhe jiṇṇe mātāpitaro posemī’ti? ‘Tena hi, samma ghaṭikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmī’ti. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinna kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca— ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imaṃ bhagavā pabbājetū’ti. Alattha kho, ānanda, jotipālo māṇavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alattha upasampadaṃ.

287. “Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho acirūpasampanne jotipāle māṇave aḍḍhamāsupasampanne vegaḷiṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari. Tatra sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye (2.0240). Assosi kho, ānanda, kikkī kāsirājā— ‘kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye’ti. Atha kho, ānanda, kikkī kāsirājā bhadraṇī bhadraṇī yānāni yoḷāpetvā bhadrāṃ , yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā

niyyāsi mahaccarājānubhāvena , kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkami; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho, ānanda, kikiṃ kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadvoca— ‘adhivāsetu me, bhante, bhagavā svātānāya bhantaṃ saddhiṃ bhikkhusaṅghena’ti. Adhivāsesī kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho tuṅhībhāvena. Atha kho, ānanda, kikiṃ kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsanāṃ viditvā uṭṭhāyāsanaṃ kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho, ānanda, kikiṃ kāsirājā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍupūṭakassa , sālino vigatakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesī— ‘kālo, bhante, niṭṭhitaṃ bhantaṃ’ti.

288. “Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena kikkissa kāsirañño nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho, ānanda, kikiṃ kāsirājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha (2.0241) kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadvoca— ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Dutiyampi kho, ānanda... tatiyampi kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadvoca— ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Atha kho, ānanda, kikkissa kāsirañño ‘na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsanā’ti ahudeva aññathattaṃ, ahu domanassaṃ. Atha kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadvoca— ‘atthi nu kho, bhante, añño koci mayā upaṭṭhākatāro’ti?

“‘Atthi, mahārāja, vegaḷiṅgaṃ nāma gāmanigamo. Tattha ghaṭikāro nāma kumbhakāro; so me upaṭṭhāko aggupaṭṭhāko. Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsanti attheva , aññathattaṃ, atthi domanassaṃ. Tayidaṃ ghaṭikārassa kumbhakārassa , natthi ca na ca bhavissati. Ghaṭikāro kho, mahārāja, kumbhakāro buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. Ghaṭikāro kho, mahārāja, kumbhakāro paṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. Ghaṭikāro kho, mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṅghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkāṅkho, dukkhasamudaye nikkāṅkho, dukkhanirodhe nikkāṅkho, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho. Ghaṭikāro kho, mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo. Ghaṭikāro kho, mahārāja, kumbhakāro nikkhittamaṇisuvaṇṇo apetajātarūparajato (2.0242). Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati . Yaṃ hoti kūlapaluggaṃ vā mūsikukkarō , vā taṃ kājena āharitvā bhājanaṃ karitvā evamāha— ‘ettha yo icchatī taṇḍulapaṭibhastāni , vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchatī taṃ haratū’ti. Ghaṭikāro kho, mahārāja, kumbhakāro andhe jiṇṇe mātāpitaro poseti. Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

289. “‘Ekamidāhaṃ, mahārāja, samayaṃ vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitaro etadvocaṃ— ‘handa, ko nu kho ayaṃ bhaggavo gato’? ‘Nikkhanto kho te, bhante, upaṭṭhāko antokumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā’ti. Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkamiṃ . Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadvoca— ‘ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkanto’? ‘Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkanto’? Atha kho, mahārāja, ghaṭikārassa

kumbhakārassa etadahosi– “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, , sattāhaṃ mātāpitūnaṃ.

290. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena (2.0243) ghaṭikārassa kumbhakārassa mātāpitāro tenupasaṅkamiṃ; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitāro etadavocaṃ– “handā, ko nu kho ayaṃ bhaggavo gato”ti? “Nikkhanto kho te, bhante, upaṭṭhāko anto kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti. Atha khvāhaṃ, mahārāja, kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkamiṃ. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitāro tenupasaṅkami; upasaṅkamtivā mātāpitāro etadavoca– “ko kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkanto”ti? “Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ pakkanto”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi– “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, , sattāhaṃ mātāpitūnaṃ.

291. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaḷiṅge nāma gāmanigame viharāmi. Tena kho pana samayena kuṭi, , ovassati. Atha khvāhaṃ, mahārāja, bhikkhū āmantesiṃ– “gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā”ti. Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocuṃ– “natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesane, , tiṇacchadana” , nti. “Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karoṭhā”ti. Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇamakaṃsu. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitāro te bhikkhū etadavocuṃ– “ke āvesanaṃ uttiṇaṃ karontī”ti? “Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi ovassatī”ti. “Haratha, bhante, haratha, bhadrāmukhā”ti. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitāro tenupasaṅkami; upasaṅkamtivā mātāpitāro etadavoca– “ke āvesanaṃ uttiṇamakaṃsū”ti? “Bhikkhū, tāta, kassapassa kira bhagavato (2.0244) arahato sammāsambuddhassa kuṭi ovassatī”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi– “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, , sattāhaṃ mātāpitūnaṃ. Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na devotivassi, . Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro’ti. ‘Lābhā, bhante, ghaṭikārassa kumbhakārassa, suladdhā, bhante, ghaṭikārassa kumbhakārassa yassa bhagavā evaṃ abhivissattho”ti.

292. “Atha kho, ānanda, kiki kāsirājā ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamtivā etadavocuṃ– ‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Tāni, bhante, paṭiggaṇhathā’ti, . ‘Rājā kho bahukicco bahukaraṇīyo. Alaṃ me! Rañño va hotū’ti. Siyā kho pana te, ānanda, evamassa– ‘añño nūna tena samayena jotipālo māṇavo ahoṣī’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena jotipālo māṇavo ahoṣin”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamaṃ.