0.0.1 Ghatikara

ghaṭīkārasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was wandering on tour among the kosalans with a large Sangha of bhikkhus. Then the Auspicious One, having gone aside from the path at a certain spot, displayed a smile. Then of the venerable Ananda, this occurred. “What is the cause? What is the reason for the Auspicious One’s displaying of a smile? Tathagatas do not display a smile without a cause.” Then the venerable Ananda, having arranged his robe on one shoulder, having stretched out his hands in anjali towards the Auspicious One, said this to the Auspicious One. “What, O Bhante, is the cause? What is the reason for the Auspicious One’s displaying of a smile? Tathagatas do not display a smile without a cause.”

evaṃ me sutaṃ: 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 akāraṇe1 tathāgatā sitaṃ pātukarontī’ti. atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ2 katvā yena bhagavā tenañjalimpaṇāmetvā bhagavantaṃ etadavoca: ‘ko nu kho bhante hetu, ko paccayo bhagavato sitassa pātukammāya, na akāraṇe1 tathāgatā

sitaṃ pātukarontī’ti.

2. “Once upon a time, O Ananda, at this spot was a market town of a village named Vehalinga. It was very successful and prosperous and had many people, crowded with humans. It was this market town of the village, Vehalinga, O Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One lived in dependence on. Infact, it was here, O Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, had his monastery. Infact, it was here, O Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, used to sit when advising the bhikkhu Sangha.”

bhūtapubbaṃ ānanda, imasmiṃ padese vehaliṅgaṃ3 nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṇṇamanusso. vehaliṅgaṃ3 kho ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. idha sudaṃ ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. idha sudaṃ ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadatīti.

3. Then the venerable Ananda, having folded his outer robe

atha kho āyasmā ānando catugguṇaṃ

in four, said this to the Auspicious One. “Well now, O Bhante, let the Auspicious One be seated, so that this very spot of land will be used by two supremely awakened ones.” The Auspicious One sat down on the prepared seat. Having sat down, the Auspicious One addressed the venerable Ananda.

saṅghāṭiṃ paññāpetvā bhagavantaṃ etadavoca: tena hi bhante, bhagavā nisīdatu, evā’yaṃ bhūmippadeso dvīhi arahantehi sammāsambuddhehi paribhutto bhavissatī’ti. nisīdi bhagavā paññatte āsane. nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

4. “Once upon a time, O Ananda, at this spot was a market town of a village named Vehalinga. It was very successful and prosperous and had many people, crowded with humans. It was this market town of the village, Vehalinga, O Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One lived in dependence on. Infact, it was here, O

‘bhūtapubbaṃ ānanda, imasmiṃ padese vehaliṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṇṇamanusso. vehaliṅgaṃ kho ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. idha sudaṃ ānanda, kassapassa bhagavato arahato sammāsambud-

Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, had his monastery. Infact, it was here, O Ananda, that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, used to sit when advising the bhikkhu Sangha." In the market town of the village, Vehalinga, O Ananda, was the supporter, the chief supporter of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One named Ghatikara the potter. Ghatikara, the potter, O Ananda, had a friend named the brahmin youth Jotipala, his dear friend.

dhassa ārāmo ahosi. idha sudaṃ ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati. vehaliṅge kho ānanda, gāmanigame ghaṭīkāro nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupaṭṭhāko. ghaṭīkārassa kho ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasahāyo.

5. Then, O Ananda, Ghatikara, the potter addressed the brahmin youth Jotipala: "Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it

atha kho ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi: 'āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsam-

is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One." When thus was said, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. "Enough Good Ghatikara, why bother seeing that baldheaded counterfeit samana?" Also for a second time, O Ananda, Ghaṭikara, the potter addressed the brahmin youth Jotipala. "Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One." Also for a second time, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. "Enough Good Ghatikara, why bother seeing that baldheaded counterfeit samana?" Also for a third time, O Ananda, Ghaṭikara, the potter ad-

buddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. evaṃ vutte ānanda, jotipālo māṇavo ghaṭīkāraṃ kumbhakāraṃ etadavoca: 'alaṃ samma ghaṭīkāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? dutiyampi kho ānanda -pe- tatiyampi kho ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca: 'āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsam-

dressed the brahmin youth Jotipala. “Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One.” Also for a third time, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. “Enough Good Ghatikara, why bother seeing that baldheaded counterfeit samana?”

buddhassā’ti. tatiyampi kho ānanda, jotipālo māṇavo ghaṭīkāraṃ kumbhakāraṃ etadavoca: ‘alaṃ samma ghaṭīkāra. kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti.

6. Well then good Jotipala, having taken bathing sponge, we will go to the river to bathe. “Yes Dear,”, O Ananda, the brahmin youth Jotipala responded to Ghatikara, the potter. So then, O Ananda, Ghatikara, the potter and the brahmin youth Jotipala, having taken bathing sponge, went to the river to bathe. Then, O Ananda, Ghatikara,

tena hi samma jotipāla, sottiṃ sināniṃ1 ādāya nadiṃ gamissāma sināyitunti. evaṃ sammā’ti kho ānanda, jotipālo māṇavo ghaṭīkārassa kumbhakārassa paccassosi. atha kho ānanda, ghaṭīkāro ca kumbhakāro jotipālo ca māṇavo sottiṃ sināniṃ1 ādāya

the potter addressed the brahmin youth Jotipala. “Good Jotipala, this monastery of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, is near by. Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One.” When thus was said, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. “Enough Good Ghatikara, why bother seeing that baldheaded counterfeit samana?” Also for a second time, O Ananda, Ghaṭikara, the potter addressed the brahmin youth Jotipala. “Good Jotipala, this monastery of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, is near by. Good Jotipala, let us stop by to see the Auspicious One

nadiṃ agamaṃsu sināyituṃ. atha kho ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi: ayaṃ samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. evaṃ vutte ānanda, jotipālo māṇavo ghaṭīkāraṃ kumbhakāraṃ etadavoca: alaṃ samma ghaṭīkāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? dutiyampi kho ānanda -pe- tatiyampi kho

Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One." Also for a second time, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. "Enough Good Ghatikara, why bother seeing that bald-headed counterfeit samana?" Also for a third time, O Ananda, Ghaṭikara, the potter addressed the brahmin youth Jotipala. "Good Jotipala, this monastery of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, is near by. Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One." Also for a third time, O Ananda, the brahmin youth Jotipala said this

ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca: ayaṃ samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. tatiyampi kho ānanda, jotipālo māṇavo ghaṭīkāraṃ kumbhakāraṃ etadavoca: alaṃ samma ghaṭīkāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti?

to Ghatikara, the potter. “Enough Good Ghatikara, why bother seeing that bald-headed counterfeit samana?”

7. So then, O Ananda, Ghatikara, the potter, having seized the brahmin youth Jotipala by the waist cloth, said this. “Good Jotipala, this monastery of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, is near by. Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One.” Then, O Ananda, the brahmin youth Jotipala, having disentangled his waist cloth, said this to Ghatikara, the potter. “Enough Good Ghatikara, why bother seeing that bald-headed counterfeit samana?”

atha kho ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāya2 parāmasitvā etadavoca: ayaṃ samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. atha kho ānanda, jotipālo māṇavo ovaṭṭikaṃ viniveṭhetvā3 ghaṭīkāraṃ kumbhakāraṃ etadavoca:

8. So then, O Ananda, Ghatikara, the potter, having seized the brahmin youth Jotipala by the hair of his bathed head, said this. “Good Jotipala, this monastery of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, is near by. Good Jotipala, let us stop by to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. For good it is indeed, to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened One.” So then, O Ananda, for the brahmin youth Jotipala, this occurred. “It is marvellous indeed sir, it is unprecedented indeed sir, in as much as this Ghatikara, the potter, being of inferior birth, will think that my

alaṃ samma ghaṭīkāra, kiṃ pana tena muṇḍakena samaṇakena diṭṭhenāti?

atha kho ānanda, ghaṭīkāro kumbhakāro jotipālaṃ māṇavaṃ sasīsaṃ nahātaṃ1 kesesu parāmasitvā etadavoca: ayaṃ samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. āyāma samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. sādhusammataṃ hi me tassa bhagavato dassanaṃ arahato sammāsambuddhassāti. atha kho ānanda, jotipālassa māṇavassa etadahosi: acchariyaṃ vata bho, abbhutaṃ

hair should be seized when we have bathed our heads. Surely this will not be an ordinary [visit], I think." He said this to Ghatikara, the potter. "You even milk it to this extent, good Ghatikara?" "I even milk it to this extent, good Jotipala. For such good indeed to me, is the seeing of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One." "Well then, good Ghatikara, release me. We will go and see him."

vata bho, yatra hi nāmāyaṃ ghaṭīkāro kumbhakāro ittarajacco samāno amhākaṃ sasīsaṃ nahātānaṃ2 kesesu parāmasitabbaṃ mañ-ñissati. na vatidaṃ3 orakaṃ maññe bhavissatīti. ghaṭīkāraṃ kumbhakāraṃ etadavoca: yāvetadohipi4 samma ghaṭīkārā'ti. yāvetadohipi samma jotipāla, tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassāti. tena hi samma ghaṭīkāra, muñca gamissāmāti.

9. So then, O Ananda, Ghatikara, the potter and the brahmin youth Jotipala, visited with the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. Upon arrival,

atha kho ānanda, ghaṭīkāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅka-

Ghatikara, the potter, having bowed down to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, sat down to one side. But the brahmin youth Jotipala, exchanged friendly greetings with the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, O Ananda, Ghatikara, the potter said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. “This brahmin youth Jotipala, O Bhante, is my friend, my dear friend. May the Auspicious One teach him the Dhamma.”

miṃsu. upasaṅkamitvā ghaṭīkāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. jotipālo pana māṇavo kassapena bhagavatā arahatā sammāsambuddhena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ānanda, ghaṭīkāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca: ayaṃ me bhante, jotipālo māṇavo sahāyo piyasahāyo. imassa bhagavā dhammaṃ desetū’ti.

10. So then, O Ananda,

atha kho ānanda, kassapo bhagavā

the Auspicious One Kassapa, the Arahant, the Supremely Awakened One instructed, aroused, energized, gladdened, Ghatikara, the potter and the brahmin youth Jotipala, with a Dhamma talk. Then, O Ananda, Ghatikara, the potter and the brahmin youth Jotipala, having been instructed, aroused, energized, gladdened, by the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, with a Dhamma talk, having delighted in, having rejoiced in the words of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, having risen up from their seat, having bowed down, having circumambulated the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, they departed.

arahaṃ sammāsambuddho ghaṭīkārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesi, samādapesi, samuttejesi, sampahaṃsesi. atha kho ānanda, ghaṭīkāro 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.

11. Then, O Ananda, the brahmin youth Jotipala said this to Ghatikara, the potter. "But you, good Ghatikara, why don't you go forth from the home life into homelessness after hearing the Dhamma?" "Don't you know, good Jotipala, that I take care of my old and blind mother and father?" "Well then, good Ghatikara, I will go forth from the home life into homelessness."

atha kho ānanda, jotipālo māṇavo ghaṭīkāraṃ kumbhakāraṃ etadavoca: iṅgha nu tvaṃ5 samma ghaṭīkāra, dhammaṃ suṇanto, atha ca pana agārasmā na anagāriyaṃ6 pabbajasīti.7 nanu maṃ samma jotipāla, jānāsi: andhe jiṇṇe mātāpitaro posemī'ti? tena hi samma ghaṭīkāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmīti.

12. So then, O Ananda, Ghatikara, the potter and the brahmin youth Jotipala, approached the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. Having approached, having paid respects to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, they sat

atha kho ānanda, ghaṭīkāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu. upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekaman-

down to one side. Having sat down to one side, O Ananda, Ghatikara, the potter, said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. "This brahmin youth Jotipala, O Bhante, is my friend, my dear friend. May the Auspicious One give him the going forth here."The brahmin youth Jotipala, O Ananda, gained the going forth in the presence of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, he gained the higher ordination.

taṃ nisīdiṃsu. ekamantaṃ nisinno kho ānanda, ghaṭīkāro 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.

13. Then, O Ananda, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, shortly after the brahmin youth Jotipala's ordination, about half a month after the ordination, having dwelled at Vegalinga for as long as he liked, set out

atha kho ānanda, kassapo bhagavā arahaṃ sammāsambuddho acirūpasampanne jotipāle māṇave addhamāsūpasampanne1 vegaliṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cāri-

to travel to Baranasi. Wandering on tour by stages, he arrived at Baranasi. There, O Ananda, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One dwelled at Isipatana, the deer-park. King Kiki of Kasi, O Ananda, heard. “Apparently the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, having arrived at Baranasi, is dwelling in Baraṇasi at Isipatana, the deer-park.”

kaṃ pakkāmi. anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari. tatra sudaṃ ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye. assosi kho ānanda, kikī kāsirājā: kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anuppatto, bārāṇasiyaṃ viharati isipatane migadāyeti.

14. So then, O Ananda, King Kiki of Kasi, having had an excellent vehicle prepared, having mounted that excellent vehicle, he departed Baranasi in that excellent vehicle in a grand royal splendor to see the Auspicious One Kassapa, the Arahant, the Supremely Awakened

atha kho ānanda, kikī kāsirājā bhadrāni bhadrāni yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsi mahatā rājānubhāvena kassapaṃ bhagavantaṃ arahantaṃ sammā-

One. Having gone as far as the ground was suitable [for vehicles], having descended from the vehicle, approached the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, on foot. Upon arrival, having bowed down to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, he sat down to one side. Having sat down to one side, O Ananda, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One instructed, aroused, energized, gladdened, King Kiki of Kasi with a Dhamma talk. Then, O Ananda, King Kiki of Kasi, having been instructed, aroused, energized, gladdened, by the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, with a Dhamma talk, said this to the Auspicious One. “May the Auspicious One, O Bhante, together with the bhikkhu sangha, con-

sambuddhaṃ dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkami. upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandessesi, samādapesi, samuttejesi, sampahaṃsesi. atha kho ānanda, kikī kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samut-

sent to [accepting] tomorrow's meal from me." The Auspicious One consented by silence. Then, King Kiki of Kasi, having known of the Auspicious One Kassapa, the Arahant, the Supremely Awakened One's consent, having risen up from his seat, having bowed down, having circumambulated the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, he departed.

tejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca: 'adhivāsetu me bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. adhivāsesi kho ānanda, kassapo bhagavā arahaṃ sammāsambuddho tuṇhībhāvena. atha kho ānanda, kikī kāsirājā kassapassa bhagavato arahato sammāsambuddhassa adhivāsanaṃ viditvā uṭṭhāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

15. So then, O Ananda, with the passing of the night, King Kiki of Kasi, having caused

atha kho ānanda, kikī kāsirājā tassā rattiyā accayena sake nivesane pa-

to prepare excellent hard foods and soft foods in his own home, including specially prepared fine rice from which the black grains have been removed, with numerous sauces and curries, announced to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. “It is time, O Bhante, the meal is ready.”

ṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍumuṭikassa2 sālino vicitakālakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesi: ‘kālo bhante, niṭṭhitaṃ bhatta’nti.

16. So then, O Ananda, in the morning, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One, having dressed, having taken bowl and robe, approached King Kiki of Kasi’s house. Upon arrival, he sat down on a prepared seat with the bhikkhu sangha. So then, O Ananda, King Kiki of Kasi, with his own hands, served and satisfied the community of bhikkhus headed by the Buddha with excellent hard foods and soft foods. Then, O

atha kho ānanda, kassapo bhagavā arahaṃ sammāsambuddho pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena kikissa kāsiraññño nivesanaṃ tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. atha kho ānanda, kikī kāsirājā buddhapamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena

Ananda, when the Auspicious One Kassapa, the Arahant, the Supremely Awakened One had eaten and removed his hand from the bowl, King Kiki of Kasi, having taken a certain lower seat, sat down to one side. Having sat down to one side, O Ananda, King Kiki of Kasi said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. “O Bhante, may the Auspicious One accept a residence for the rains in Baranasi from me. Such will be of service for the Sangha.”

bhojanīyena sahatthā santappesi, sampavāresi. atha kho ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca: ‘adhivāsetu me bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ, evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti.

17. “Enough, O Great King, a residence for the rains has already been accepted by me.” Also for a second time, O Ananda, King Kiki of Kasi

‘alaṃ mahārāja, adhivuttho1 me vassāvāso’ti. dutiyampi kho, ānanda -pe- tatiyampi kho ānanda, kikī kāsirājā kassa-

said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. “O Bhante, may the Auspicious One accept a residence for the rains in Baranasi from me. Such will be of service for the Sangha.” “Enough, O Great King, a residence for the rains has already been accepted by me.” Also for a third time, O Ananda, King Kiki of Kasi said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. “O Bhante, may the Auspicious One accept a residence for the rains in Baranasi from me. Such will be of service for the Sangha.” “Enough, O Great King, a residence for the rains has already been accepted by me.” So then, O Ananda, for King Kiki of Kasi [thinking]. “The Auspicious One Kassapa, the Arahant, the Supremely Awakened One does not accept a residence for the rains

paṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca: ‘adhivāsetu me bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti. ‘alaṃ mahārāja. adhivuttho me vassāvāso’ti. atha kho ānanda, kikissa kāsirañño: ‘na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsa’nti ahudeva aññathattaṃ, ahu domanassaṃ. atha kho ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca: ‘atthi nu te bhante, añño koci mayā upaṭṭhākataro’ti.

from me," there was really a change of mood, there was sadness. Then, O Ananda, King Kiki of Kasi said this to the Auspicious One Kassapa, the Arahant, the Supremely Awakened One. "Is there for you, O Bhante, any other supporter better than myself?"

18. There is, O great king, a market town of a village named Vehalinga. There a potter by the name of Ghatikara is my supporter, my chief supporter. Here for you, O Great King: [thinking]. "The Auspicious One Kassapa, the Arahant, the Supremely Awakened One does not accept a residence for the rains from me," there was really a change of mood, there was sadness. For this Ghatikara, the potter, there is not that, and there will not be. Ghatikara, the potter, O Great King, has gone to the Buddha as refuge, gone

atthi mahārāja, vehaliṅgaṃ nāma gāmanigamo. tattha ghaṭīkāro nāma kumbhakāro. so me upaṭṭhāko aggupaṭṭhāko. tuyhaṃ kho pana mahārāja: 'na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsa'nti, atthi aññathattaṃ atthi domanassaṃ. tayidaṃ ghaṭīkāre kumbhakāre natthi ca na ca bhavissati. ghaṭīkāro kho mahārāja, kumbhakāro bud-

to the Dhamma as refuge, gone to the Sangha as refuge. Ghatikara, the potter, O Great King, abstains from the killing of living beings, abstains from the taking of what is not given, abstains from misconduct in sensual pleasures, abstains from false speech, abstains from drinking distilled and fermented liquor that are the bases for negligence. Ghatikara, the potter, O Great King, is endowed with confirmed faith in the Buddha, endowed with confirmed faith in the Dhamma, endowed with confirmed faith in the Sangha, endowed with the virtues that are dear to the noble ones. Ghatikara, the potter, O Great King, is devoid of doubt in suffering, devoid of doubt in the origination of suffering, devoid of doubt in the cessation of suffering, devoid of doubt in the path leading to the cessation of suffering.

dhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. ghaṭīkāro kho mahārāja, kumbhakāro pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesu micchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. ghaṭīkāro kho mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme -pesaṅghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. ghaṭīkāro kho mahārāja, kumbhakāro dukkhe nikkaṅkho, dukkhasamudaye nikkaṅkho, dukkhanirodhe nikkaṅkho, dukkhanirodhagāminiyā paṭipadāya nikkaṅkho.

19. Ghatikara, the potter, O Great King, eats one meal a day, is celibate, is a virtuous one of good character. Ghatikara, the potter, O Great King, abstains from using gems and gold, abstains from using silver and money. Ghatikara, the potter, O Great King, abstains from using pestle. He does not dig the ground with his hands. That which is the broken up clay of a river bank, or that which has been dug up by mice, having taken away in a carrying pole, having made pots, he says thus. “Here, he who wishes, having placed down a bag of rice in return, or a bag of green peas in return, or a bag of chic-peas in return, may carry away [the pot] he desires.”

ghaṭīkāro kho mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo. ghaṭīkāro kho mahārāja, kumbhakāro nikkhittamaṇisuvaṇṇo, apetajātarūparajato. ghaṭīkāro kho mahārāja, kumbhakāro pannamusalo1. na sahatthā paṭhaviṃ2 khaṇati. yaṃ hoti kūlapaluggaṃ vā yo hoti mūsikukkāro vā3 taṃ kājena4 āharitvā bhājanaṃ karitvā evamāha: ‘ettha yo icchati taṇḍulapaṭibhastāni5 vā muggapaṭibhastāni6 vā kalāya7 paṭibhastāni8 vā nikkhipitvā yaṃ icchati taṃ haratūti.

20. Ghatikara, the potter, O Great King, takes care of

ghaṭīkāro kho mahārāja, kumbhakāro andhe jiṇṇe mātāpi-

his old and blind mother and father. From the complete extinction of the five fetters that binds one to the near shore, Ghatikara, the potter, O Great King, comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world.

taro poseti. ghaṭīkāro kho mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

21. On this one occasion, O Great King, I was dwelling in the market town of the village, Vehalinga. Then I, O great king, in the morning, having dressed, having taken bowl and robe, approached Ghatikara, the potter's mother and father. Having approached, I said this to Ghatikara, the potter's mother and father. "Well now, where has Bhaggava gone?" "Your supporter, O Bhante, has gone out. Having taken rice from the pot,

ekami'dāhaṃ mahārāja, samayaṃ vehaliṅge gāmanigame viharāmi. atha khvāhaṃ mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena ghaṭīkārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ. upasaṅkamitvā ghaṭīkārassa kumbhakārassa mātāpitaro etadavocaṃ: handa ko nu kho ayaṃ bhaggavo9

having taken curry from the saucepan, eat." So then, I, O Great King, having taken rice from the pot, having taken curry from the saucepan, having eaten, having risen up from my seat, I departed. Then, O Great King, Ghatikara, the potter, approached his mother and father. Having approached, he said this to his mother and father. "Who, having taken rice from the pot, having taken curry from the saucepan, having eaten, having risen up from his seat, has departed?" "It was the Auspicious One Kassapa, my son, the Arahant, the Supremely Awakened One who, having taken rice from the pot, having taken curry from the saucepan, having eaten, having risen up from his seat, has departed." Then, O Great King, for Ghatikara, the potter, this occurred. "Indeed it is a gain for me, it is a great gain for me that the Auspicious One Kassapa,

gatoti. nikkhanto kho te bhante, upaṭṭhāko, ato kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjāti. atha khvāhaṃ mahārāja, kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamiṃ10 atha kho mahārāja, ghaṭīkāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca: ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto'ti. kassapo tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā

the Arahant, the Supremely Awakened One has confidence in me thus." Then, O Great King, happiness and pleasure did not abandon Ghatikara, the potter for half a month, nor his mother and father for a week.

pakkanto'ti. atha kho mahārāja, ghaṭīkārassa kumbhakārassa etadahosi: lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho'ti.11 atha kho mahārāja, ghaṭīkāraṃ kumbhakāraṃ addhamāsaṃ12 pītisukhaṃ na vijahi13 sattāhaṃ mātāpitunnaṃ.

22. On this one occasion, O Great King, I was dwelling in the market town of the village, Vehalinga. Then I, O great king, in the morning, having dressed, having taken bowl and robe, approached Ghatikara, the potter's mother and father. Having approached, I said this to Ghatikara, the potter's mother and father. "Well

ekami'dāhaṃ mahārāja, samayaṃ tattheva vehaliṅge gāmanigame viharāmi. atha khvāhaṃ mahārāja, pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena ghaṭīkārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ, upasaṅkamitvā ghaṭīkārassa

now, where has Bhaggava gone?" "Your supporter, O Bhante, has gone out. Having taken porridge from the pot, having taken curry from the saucepan, eat." So then, I, O Great King, having taken porridge from the pot, having taken curry from the saucepan, having eaten, having risen up from my seat, I departed. Then, O Great King, Ghatikara, the potter, approached his mother and father. Having approached, he said this to his mother and father. "Who, having taken porridge from the pot, having taken curry from the saucepan, having eaten, having risen up from his seat, has departed?" "It was the Auspicious One Kassapa, my son, the Arahant, the Supremely Awakened One who, having taken porridge from the pot, having taken curry from the saucepan, having eaten, having risen up from his seat, has de-

kumbhakārassa mātāpitaro etadavocaṃ: handa ko nu kho ayaṃ bhaggavo9 gato'ti. nikkhanto kho te bhante, upaṭṭhāko, ato khaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjāti. atha khvāhaṃ mahārāja, khaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamiṃ. atha kho mahārāja, ghaṭīkāro kumbhakāro yena mātāpitaro tenupasaṅkami, upasaṅkamitvā mātāpitaro etadavoca: ko khaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto'ti. kassapo tāta, bhagavā arahaṃ sammāsambud-

parted." Then, O Great King, for Ghatikara, the potter, this occurred. "Indeed it is a gain for me, it is a great gain for me that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One has confidence in me thus." Then, O Great King, happiness and pleasure did not abandon Ghatikara, the potter for half a month, nor his mother and father for a week.

dho khaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto'ti. atha kho mahārāja, ghaṭīkārassa kumbhakārassa etadahosi: lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho'ti. atha kho mahārāja, ghaṭīkāraṃ kumbhakāraṃ addhamāsaṃ pītisukhaṃ na vijahi,1 sattāhaṃ mātāpitunnaṃ.

23. On this one occasion, O Great King, I was dwelling in the market town of the village, Vehalinga. On that occasion my hut was leaking. Then I, O great king, addressed the bhikkhus. "Go,

ekami'dāhaṃ mahārāja, samayaṃ tattheva vehaliṅge gāmanigame viharāmi. tena kho pana samayena gandhakuṭi2 ovassati. atha khvāhaṃ mahārāja, bhik-

O bhikkhus, to Ghatikara, the potter's house and find out about grass." When thus was said, O Great King, the bhikkhus said this to me. "There is not grass, O Bhante, at Ghatikara, the potter's house. But there is the grass thatch [roof] on his work-shop." "Go, O bhikkhus, to Ghatikara, the potter's work-shop and take off the thatch [roof]." So then, those bhikkhus, O Great King, took off the thatch [roof] from Ghatikara, the potter's work-shop. Then, O Great King, Ghatikara, the potter's mother and father said this to those bhikkhus. "Who is taking off the thatch [roof] from the work-shop?" The bhikkhus, sister, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One's hut is leaking." "Take it away, O dear Bhante." So then, O Great King, Ghatikara, the potter, approached his mother and father. Having

khū āmantesiṃ: gacchatha bhikkhave, ghaṭīkārassa kumbhakārassa nivesane tiṇaṃ jānāthā'ti.3 evaṃ vutte mahārāja, bhikkhū maṃ etadavocuṃ: natthi kho bhante, ghaṭīkārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesanaṃ tiṇacchadana'nti. gacchatha bhikkhave ghaṭīkārassa kumbhakārassa āvesanaṃ4 uttiṇaṃ karothā'ti. atha kho te mahārāja bhikkhū ghaṭīkārassa kumbhakārassa āvesanaṃ uttiṇamakaṃsu. atha kho mahārāja, ghaṭīkārassa kumbhakārassa mātāpitaro bhikkhū etadavocuṃ: ke āvesanaṃ uttiṇaṃ karontī'ti, bhikkhū bhagini,

approached, he said this to his mother and father. "Who has taken off the thatch [roof] from the work-shop?" "It was the bhikkhus, my son, the Auspicious One Kassapa, the Arahant, the Supremely Awakened One's hut is leaking, so they say." Then, O Great King, for Ghatikara, the potter, this occurred. "Indeed it is a gain for me, it is a great gain for me that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One has confidence in me thus." Then, O Great King, happiness and pleasure did not abandon Ghatikara, the potter for half a month, nor his mother and father for a week. So then, O Great King, for all that three months [of the rainy season], the work-shop stood with the sky for roof, yet no rain fell in. Such, O Great King, is Ghatikara, the potter.

kassapassa bhagavato arahato sammāsambuddhassa gandhakuṭi2 ovassatī'ti. haratha bhante, bhadramukhāti. atha kho mahārāja, ghaṭīkāro kumbhakāro yena mātāpitaro tenupasaṅkami, upasaṅkamitvā mātāpitaro etadavoca: ke āvesanaṃ uttiṇamakaṃsū'ti. bhikkhū tāta, kassapassa kira5 bhagavato arahato sammāsambuddhassa gandhakuṭi2 ovassatī'ti. atha kho mahārāja, ghaṭīkārassa kumbhakārassa etadahosi: lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho'ti. atha kho mahārāja ghaṭīkāraṃ kumbhakā-

raṃ addhamāsaṃ pītisukhaṃ na vijahi, sattāhaṃ mātāpitunnaṃ. atha kho taṃ mahārāja āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na cātivassi6 evarūpo ca mahārāja, ghaṭīkāro kumbhakāroti.

24. “Indeed it is a gain for Ghatikara, the potter, it is a great gain for Ghatikara, the potter that the Auspicious One Kassapa, the Arahant, the Supremely Awakened One has confidence in him thus.” Then, O Ananda, King Kiki of Kasi, sent five hundred cart loads measure of specially prepared fine rice with the husks removed for Ghatikara, the potter, along with only the suitable curries appropriate for that. Then, O Ananda, those King’s assembly men, having approached,

lābhā bhante, ghaṭīkārassa kumbhakārassa, suladdhaṃ7, bhante, ghaṭīkārassa kumbhakārassa yassa bhagavā evaṃ abhivissatthoti. atha kho ānanda, kikī kāsirājā ghaṭīkārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍumuṭikassa sālino tadupiyañceva sūpeyyaṃ. atha kho te ānanda, rājapurisā ghaṭīkāraṃ kumbhakāraṃ upasaṅ-

they said this to Ghatikara, the potter. “This, O Bhante, is five hundred cart loads measure of specially prepared fine rice with the husks removed for you, along with just the suitable curries appropriate for that. Please, O Bhante, accept it. The king is busy and has much to be done.” “Mine is enough. Let this be just for the king.”

kamitvā etadavocuṃ: imāni te bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍumuṭikassa sālino tadupiyañca sūpeyyaṃ. tāni bhante, patigaṇhātū’ti8, rājā kho bahukicco bahukaraṇīyo. alaṃ me raññova hotūti.

25. ““Now it may occur to you, O Ananda, that at that time, the brahmin youth, Jotipala, was someone else.” But, O Ananda, this should not be seen thus. At that time I was the brahmin youth Jotipala.”

siyā kho pana te ānanda, evamassa: aññho nūna tena samayena jotipālo māṇavo ahosīti. na kho panetaṃ ānanda, evaṃ daṭṭhabbaṃ. ahaṃ tena samayena jotipālo māṇavo ahosinti.

26. This is what the Auspicious One said. Delighted, the venerable Ananda rejoiced in the Auspicious One’s words.

idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti. ghaṭīkārasuttaṃ paṭhamaṃ.