

# 13

## Ghaṭikāra Suttas

The Discourses on Ghaṭikāra

13a (Brahmā) Ghaṭikāra Sutta The Discourse on (Brahmā) Ghaṭikāra | S 2.24

13b (Gāthā) Ghaṭikāra Sutta The Ghaṭikāra (Verse) Discourse | S 1.50

Theme: Spiritual friendship lasts more than a life-time

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### 1 Ghaṭikāra

#### 1.1 GHAṬIKĀRA THE POTTER

**1.1.1** During the time of Kassapa Buddha (the Buddha just before Gotama), Ghaṭikāra was a potter of Veha,liṅga, the town near which the Buddha lived. At that time, the Bodhisattva, who was then the brahmin youth Jotipāla, was his closest friend. Their story is recorded in **the (Majjhima) Ghaṭikāra Sutta** (M 81).<sup>1</sup>

**1.1.2** Although Jotipāla became a monk under the Buddha Kassapa, Ghaṭikāra had to remain in the household life to support his blind old parents. He was also the Buddha's chief supporter, and had attained non-returning,<sup>2</sup> which is rare for the laity, as it entails the overcoming of all attachments to the physical body and sensual pleasures.

#### 1.2 GHAṬIKĀRA THE BRAHMA

**1.2.1** After the potter, Ghaṭikāra, dies, he is reborn as a *mahā, brahmā* in the Avihā realms,<sup>3</sup> the lowest of the 5 pure abodes, inhabited only by non-returners (*anāgāmī*). Apparently, he is a once-returner (*sakadāgāmī*) before his death (DhA 1:380), but does not wish his attainment to be known (AA 1:77).

**1.2.2** When the Bodhisattva renounces the world to live as a renunciant, Ghaṭikāra provides him with the 8 requisites (*aṭṭha parikkhāra*) of a monk.<sup>4</sup> The almsbowl that he has given to the Bodhisattva vanishes when the latter receives a bowl of milk-rice from the lady Sujātā, that is, his last meal before the great awakening (J 1:69).

**1.2.3** According to **the Ghaṭikāra Sutta** (S 1.50 + 2.24), Ghaṭikāra visits the Buddha some time after the great awakening and Ghaṭikāra reminds the Buddha of their former friendship in the time of Kassapa Buddha. Ghaṭikāra also refers to several others (besides Jotipāla) who have been his friends in Vehaliṅga — Upaka, Phala, gaṇḍa, Pukkusāti, Bhaddiya, Khandha, deva, Bāhu, dantī and Piṅgiya [172\*=342\*] [4]. They listened to the Buddha's teaching and, after death, became non-returners and reborn in Avihā, too, where they all become arhats. In the Sutta, the Buddha addresses the generic appellation, **Bhaggava**.<sup>5</sup>

<sup>1</sup> M 81/2:45-54 (SD 49.3).

<sup>2</sup> On **non-returning** (*anāgāmita*), see SD 10.16 (1.6.7).

<sup>3</sup> Avihā world, one of the Pure Abodes (*suddh'āvāsa*), the five highest heavens of the form world (*rūpa, loka*) inhabited only by non-returners who assume their last birth to become arhats and attain nirvana. These worlds are Avihā ("Non-declining"), Atappa ("Unworried"), Sudassā ("Clearly Visible"), Sudassī ("Clear-visioned") and Akanīṭhā ("Highest") (D 3:237, M 3:103, Vbh 425, Pug 42-46).

<sup>4</sup> J 1:65; SnA.ii.382; BuA.236; VvA.314. The 8 requisites (*aṭṭha parikkhāra*) are a small razor (*khuddaka, vāsi*), needle (*sūci*), water-strainer (*parissāvana*), almsbowl (*patta*) with a shoulder-strap, the triple robe (*ti, cīvara*), belt (*kāya, paṭibandha*) (MA 2:213 = DA 1:297; DA 1:206 = J 1:65; DhA 2:61; J 4:342, 5:254). Explained in detail at DA 1:206 f.

<sup>5</sup> Bhaggava is either a surname, clan name, or a generic name for all potters, perhaps a special form of address used towards members of the *kumbhakāra* class. The word is found in the foll texts where potters are addressed as "Bhaggava": **Pāṭika S** (D 24/3:2-35) 85×, SD 63.3; **Dhātu Vibhaṅga S** (M 140/3:237), SD 4.17; **Ghaṭikāra Ss** (S 1.50+2.24), SD 49.13; DhA 1:33; J 2:80, 3:382 (where also the potter's wife is addressed as Bhaggavī).

## 2 The Ghaṭikāra verses

**2.1** We have at least two records of the Ghaṭikāra verses, that is, **the (Brahmā) Ghaṭikāra Sutta** (S 2.24) [§13a] and **the (Gāthā) Ghaṭikāra Sutta** (S 1.50) [§13b]. The 13 stanzas of the verse are identical in both Suttas. The (Brahmā) Ghaṭikāra Sutta (S 170\*-182\*)<sup>6</sup> has a line of introduction. The (Gāthā) Ghaṭikāra Sutta has only the verses (S 340\*-352\*); hence, we can also call it **the Ghaṭikāra Gāthā** (S 1.50).

### 2.2 SLOKA

**2.2.1** The stanzas of **the Ghaṭikāra Suttas** are all in slokas or shlokas (P *siloka*; Skt *śloka*), that is, a quatrain, 4 lines of 8 syllables each (like the Dhammapada). *Śloka* (meaning “song, stanza” from the root *śru*, “to hear”<sup>7</sup>) is a category of verse line developed from the Vedic *anuṣṭubh* (P *anuṣṭubhā*, literally, “following in praise”) poetic metre. It is the basis for post-Buddhist Indian epic verse, and may be considered the Indian verse form par excellence, occurring, as it does, far more frequently than any other meter in classical Sanskrit poetry.<sup>8</sup> Technically, then, it is called *anuṣṭubh śloka* (P *anuṣṭubha siloka*).

**2.2.2** The sloka is technically a couplet, with each hemistich (half-verse or “foot”) of 16 syllables, composed of two “feet” (*pāda*) of 8 syllables. This can take either a *paṭhyā* (“normal”) form or one of several *vipulā* (“extended”) forms. More commonly, in the early Buddhist texts, a sloka is 4 quarter-verses, each with eight syllables, totaling 32 syllables.<sup>9</sup> In prosody, this is also called *anuṣṭubh*.

**2.2.3** Other forms include the *triṣṭubh* (P *tuṭṭhubha*), which has 4 feet of 11 syllables each, and the *gāyatrī*, with 3 feet of 8 syllables. The most famous example of Buddhist *triṣṭubh* is the Pali formula for the 3 refuges—*buddham saraṇam gacchami | dhammam saraṇam gacchāmi | saṅgham saraṇam gacchāmi*.<sup>10</sup>

**2.3** The stanzas record the brahma Ghaṭikāra’s first visit—as a Suddh’āvāsa non-returner brahma—to Gotama Buddha. The last time they met was in the time of Kassapa Buddha, when Ghaṭikāra was a potter (*kumbha, kāra*) [347\*=177\*]. Then, they were the closest of friends, and it was Ghaṭikāra who induced Jotipāla to meet the Buddha, resulting in Jotipāla’s renunciation.

The Buddha immediately recognizes Ghaṭikāra [351\*||180\*-181\*], and so recalls their “ancient friendship.” Hence, the council elders, in the closing verses, calls them “ancient friends” (*purāṇa sahāya*) [352\*=182\*]. The tone of stanzas is very cordial, that is, two spiritual friends who had parted ways, each to follow their spiritual path, but only to meet again in their last lives [152d\*=352d\*].

**2.4** While the stanzas of the two Ghaṭikāra Suttas highlight key points in **the (Majjhima) Ghaṭikāra Sutta** (M 81) [1.1.1], they also act as the happy conclusion to M 81 account, with the meeting of “ancient friends” who had been separated in time and space, together once again in the Dharma. Such an occasion merits to be remembered and celebrated as suttas for the benefit of posterity.

## 3 Teaching of the Ghaṭikāra Suttas

### 3.1 THE ENDING OF NAME-AND-FORM

**3.1.1** The key Dharma teaching of both the Ghaṭikāra Suttas is found in stanzas **175\*=345\*** which goes like this:

<sup>6</sup> The terminal star or asterisk (\*) signifies a verse or stanza.

<sup>7</sup> Arthur A Macdonell, *A Sanskrit Grammar for Students*, Oxford: Oxford Univ Press, 3rd ed, App II 1927:232.

<sup>8</sup> Macdonnell, id.

<sup>9</sup> Monier-Williams, SED 1104e, sv śloka.

<sup>10</sup> See Sn 457, in **Sundarika Bhāra, dvāja S** (Sn 3.4), SD 22.2; also SD 45.7a (4.2.3).

Where name-and-form | ends without a trace—  
Through understanding here that Dharma | that cuts the ties of existence. [S 175\* = S 345\*]

### 3.1.2 The Jaṭā Sutta

3.1.2.1 These first two lines (*pāda*) recur at **the Jaṭā Sutta** (S 58ab\*), which, in full, reads as follows:

<p><b>S 58*</b> <i>Yattha nāmañ ca rūpañ ca asesaṃ uparujjhati paṭighaṃ rūpa,saññā ca ettha sā chijjate jaṭā 'ti</i></p>	<p>Where name-and-form end without a trace, and sense-impression and form-perception, too— herein that tangle is cut. (S 1.3.1/58*/13)</p>
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3.1.2.2 This whole stanza may be taken as elaborating on **S 175\* = S 345\***, describing the attainment of arhathood of Ghaṭikāra and probably the seven monks, too, since they are “bearers of their final bodies” [S 182\* = S 352\*], although the context clearly refers only to the Buddha and Ghaṭikāra. Moreover, **S 179\* = S 349\*** speak of the seven monks as being “liberated” (*vimutta*) and “have crossed over the world” (*tiṇṇe loke visattikaṃ*).

3.1.2.3 According to the Commentary on this Sutta, **name** (*nāma*) refers to the four mental aggregates (feeling, perception, formations and consciousness) (SA 1:50). **Form** (*rūpa*), then, is the conscious body made up of the 4 elements (earth, water, fire and wind).<sup>11</sup>

“Earth” (*paṭhavi*) aspects of the body that is solid and resistant. “Water” (*āpo*) is the liquid aspects, or cohesiveness of our body. “Fire” (*teja*) is the heat of the body in a broad sense, that is, including decay. And “wind” (*vāyo*) is our breath and gaseous elements in our body, including movement and peristalsis. These are not fixed “elements” but dynamic interactive states of our body that keep it active and healthy.<sup>12</sup>

3.1.2.4 In line c of S 58\* [3.1.2.1] *paṭighaṃ* is a metrical truncation of *paṭigha,saññā* (shortening of a word or phrase to fit the stanza metre), and in full reads as a dvandva, *paṭigha,rūpa,saññā* (SAṬ:Be 1:94). In other words, we have the phrase *paṭigha,saññā* and *rūpa,saññā*.

*Paṭigha,saññā* refers to the “impact” or “sense-stimulus” of the 5 sense-objects on the 5 sense-bases, or more specifically, the fivefold sense-perceptions.<sup>13</sup> *Rūpa,saññā* or “perception of form” encompasses more, that is, including the perception of form visualized in dhyanas (such as the perception of the earth-kasina, etc, SAṬ:Be id).

The Commentary explains that perception of impact refers to the sense-sphere (*kāmāvacara*), and perception of form refers to the form-sphere (*rūpāvacara*), and the two together, the formless sphere (*arūpāvacara*) (SA 1:50). All this covers the “3 worlds” of existence.

3.1.2.5 The tangle (*jaṭā*) is “cut”—we are free from the entangled mess—in the sense that the cycle of the 3 realms is cut and ceases—this is nirvana (SA 1:50). What is interesting here is that while **S 175\* = S 345\*** implies freedom through wisdom (*paññā,vimutti*)—here meaning awakening without the higher dhyanas—**S 58\*** implies freedom both ways (*ubhato.bhāga,vimutti*)—meaning awakening with all the dhyanas (including the formless attainments).<sup>14</sup> The last lines in both verses—“herein that tangle is cut” [S 58\*] and “that cuts the ties of existence” [S 175\* = S 345\*]—mean the same thing, that is, the attainment of nirvana.

<sup>11</sup> On the 5 aggregates (*pañca-k,khandha*), see SD 17.

<sup>12</sup> On the 4 elements (*dhyātu*), see SD SD 1.7 (2); **Mahā Rāhu’ovāda S** (M 62,8-11) + SD 3.11 (4).

<sup>13</sup> Vbh 261,31-34; Vism 10.16/329,22-24.

<sup>14</sup> On the wisdom-liberated (*paññā,vimutta*) and the one liberated both ways (*ubhato.bhāga,vimutta*), see SD 10.16 (11.5.2.3+11.5.2.5).



**4.3.2** Pukkusāti, it is said, was one of seven monks who, in Kassapa Buddha's time, lived on a mountain top, and who vowed to refrain from taking food until they have attained arhathood. The senior monk gained arhathood, the second became a non-returner, but the remaining five (unnamed monks) died of starvation and were reborn in Tusita heaven.

In our Buddha's time, the five Tusita devas are reborn as Pukkusāti, Kumāra Kassapa, Bāhiya Dāru-, cīriya, Dabba Malla,putta and Sabhiya respectively.<sup>21</sup> All of them become the Buddha's disciples as arhats. From this account, we can understand why Pukkusāti easily and at once renounces the world after reading about the Buddha's teachings from Bimbisāra's letter. Interestingly, Pukkusāti dies as layman arhat.

#### 4.4 PIṄGIYA

##### 4.4.1 The Piṅgiya Mānava Pucchā

4.4.1.1 **Piṅgiya** here is probably a pupil of Bāvarī whose verses occur as **Sn 1120-1123**, that is, **the Piṅgiya Mānava Pucchā** (Sn 5.17),<sup>22</sup> "the questions of the brahmin youth Piṅgiya," which records his devotion to the Buddha, and as **Sn 1131-1149**, that is, **the Pārāyana Anugīti Gāthā**, the Pārāyana Verse Summary, the conclusion of **the Pārāyana Sutta** (Sn 5.18), which records his awakening as an arhat.<sup>23</sup> Piṅgiya is probably the oldest of the "16 youths" (*soḷasa mānava*) who are pupils of Bāvarī, whom he sends to the Buddha to question him.

4.4.1.2 Despite Piṅgiya's advanced age, he is called a "brahmin youth" (*mānava*) probably because he is the only elderly member of the 16, and also because he is very devoted to his uncle and teacher, Bāvarī. Both Bāvarī and Piṅgiya are 120 years old. After listening to the Buddha's answers, and reflecting on them, Piṅgiya becomes a non-returner. The reason he does not attain arhathood like his other 15 colleagues is because, during his reflection on the Buddha's answers, he thinks of Bāvarī, wishing that he is there to benefit from the teaching, too; thus, his mind is not fully focused. The account up to this point is recorded in **the Piṅgiya Mānava Pucchā** (Sn 5.17 = Sn 1120-123).<sup>24</sup>

**4.4.2 The Pārāyana Anugīti Gāthā.** The Pārāyana Anugīti Gāthā (the Pārāyana Verse Summary) (Sn 5.18) records Piṅgiya's return to his uncle and teacher, Bāvarī, and their respective attainments on the path. After recounting to Bāvarī the meeting of the 16 youths and the Buddha, Piṅgiya recites the Pārāyana verses to him.

At the end of the report, the Buddha appears before them in a radiant ray of light and teaches them the Dharma. It is then that Piṅgiya becomes an arhat and Bāvarī a non-returner. (SnA 603 f)<sup>25</sup>

**4.5** We have no information on the other four non-returners. There is Bhaddiya, one of the 5 monks, who is already an arhat in the first year of the Buddha's ministry.<sup>26</sup> There are a number of other monks and lay Buddhists named Bhaddiya: the Licchavī of **the (Licchavī) Bhaddiya Sutta** (A 4.193)<sup>27</sup> and the Sakya monk called Kāligodha,putta, the foremost of those monks of high birth (A 1:23). But they are still in this world. The other names are not amongst those associated with the Avihā heaven.

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<sup>20</sup> Full details on Pukkusāti, see **Dhātu Vibhaṅga S** (M 140) + SD 4.17 (1.2), also MA 5:22-63; see DPPN 2:214-216.

<sup>21</sup> Ap 2:473; DhA 2:212; UA 81.

<sup>22</sup> **Piṅgiya Mānava Pucchā** (Sn 1120-1123 = Sn 5.17), SD 49.6a.

<sup>23</sup> **Pārāyana Anugīti Gāthā** (Sn 1131-1149 = Sn 5.18), SD 49.6b.

<sup>24</sup> For the background frame-story, see SD 49.6b (2.1-2.3.2).

<sup>25</sup> For the details, see **Pārāyana S** (Sn 5.18) + SD 49.6b (2.3.3-2.3.4).

<sup>26</sup> See **Dhamma,cakka Pavattana** (S 56.11) + SD 1.1 (1) & **Anatta Lakkhaṇa S** (S 22.59,24), SD 1.2.

<sup>27</sup> A 4.193/2:190-194 (SD 45.8).

## SD 49.13a

# The Discourse on (Brahmā) Ghaṭikāra

S 2.23

1 Standing at one side, the devaputra [young deva] Ghaṭī,kāra uttered this (set of) verse in the Blessed One's presence:<sup>28</sup>

[The deity Ghaṭikāra:]

1.2 *Avihāṃ upapannāse  
vimuttā satta bhikkhavo  
raga,dosa,parikkhīṇā  
tiṇṇā loke visattikan 'ti*<sup>30</sup>

340

Reborn in Avihā,<sup>29</sup>  
the seven monks are free,  
utterly destroyed lust and hate,  
crossed over attachment to the world.

[The Blessed One:]

2 *Ke ca te ataruṃ paṅkam<sup>31</sup>  
maccu,dheyyaṃ suduttaram  
ke hitvā mānusaṃ dehaṃ  
dibba,yogaṃ upaccagun 'ti*

341

And who are they who have crossed the mire,  
Death's realm, so hard to cross?  
Who, having left the human body,  
have gone beyond the heavenly yoke?

[The deity Ghaṭikāra:]

3 *Upako phala,gaṇḍo<sup>32</sup> ca  
pukkusāti ca te tayo  
bhaddiyo khaṇḍa,devo ca  
bāhu,dantī ca piṅgiyo<sup>33</sup>  
te hitvā mānusaṃ dehaṃ  
dibba,yogaṃ upaccagun 'ti.*<sup>35</sup>

342

Upaka and Phala,gaṇḍa,  
and Pukkusāti—these are the three;  
Bhaddiya and Khandha,deva,  
Bāhu,dantī and Piṅgiya—  
they have shed the human body,<sup>34</sup>  
have gone beyond the heavenly bond.

[The Blessed One:]

4 *Kusalī bhāsasī tesam<sup>36</sup>  
māra,pāsa,p-pahāyinaṃ  
kassa te dhammam aññāya  
acchidum bhava,bandhanan 'ti.*

343

Skillful is what you say of them,  
who have abandoned Māra's snare.  
Whose Dharma have you understood  
that cut the ties of existence?

<sup>28</sup> *Ekam antaṃ thito kho ghaṭikāro deva,putto bhagavato santike imaṃ gātham abhāsi.*

<sup>29</sup> Avihā world, one of the pure abodes (*suddh'āvāsa*), inhabited only by non-returners [1.2.1].

<sup>30</sup> Qu at MA 2:191,5-9, where this stanza precedes S 172\*=342\*.

<sup>31</sup> Be Ee(1884) so; Ce Ee(1998) Se *saṅgam*, “tie, bond.” *Paṅkam* fits the context better here, esp harmonizing with *suduttaram*, “so hard to cross,” in line b.

<sup>32</sup> Ee so; Be *palagando*; Ce *palagaṇḍo*; Se *paladaṇḍo*.

<sup>33</sup> Ce Ee Se so; Be *bāhuraggi ca saṅgiyo*.

<sup>34</sup> Comy explains that the abandoning (“have shed”) of the human body (*mānusaṃ dehaṃ*) refers to the breaking of **the 5 lower fetters** (*uddham,bhāgiya saṃyojana*) (self-identity view, spiritual doubt, attachment to vows and rituals, sensual lust and repulsion) and the heavenly bond (*dibba,yogaṃ*), **the 5 higher fetters** (*oram,bhāgiya saṃyojana*) (greed for form existence, greed for formless existence, conceit, restlessness and ignorance). Technically, they have only overcome the 5 lower fetters and the first two of the higher fetters, since they are not yet arhats. On the 10 fetters, see SD 10.16 (1.2.1.2).

<sup>35</sup> Qu at MA 2:191,5-9, where this stanza follows S 170\*-340\*.

<sup>36</sup> So Be Ce Se; Ee *kusalāṃ* ... . This concurs with Comy, which says: “*Kusalī*, ‘skillful,’ this is the meaning of this word, that is, what you say of them is wholesome, blameless.” (*Kusalān 'ti idaṃ vacanaṃ imassa atthīti kusalī, tesam therānaṃ tvaṃ kusalāṃ anavajjāṃ bhāsasi*, SA 1:91).

[The deity Ghaṭikāra:]

5 *Na aññatra bhagavatā  
nāññatra tava sāsanā  
yassa te dhammam aññāya  
acchidum bhava,bandhanam* 344

None other than that of the Blessed One,  
none other than your teaching!  
It is your Dharma that we have understood,  
that cut the ties of existence!

6 *Yattha nāmañ ca rūpañ ca  
asesam uparujjhati  
tam te dhammam idh 'aññāya  
acchidum bhava,bandhanan 'ti* 345

Where name-and-form  
ends without a trace<sup>37</sup>—  
through understanding here that Dharma  
that cuts the ties of existence.

[The Blessed One:]

7 *Gambhīram bhāsasī vācam  
dubbijānam sudubbudham  
kassa tvaṃ dhammam aññāya  
vācam bhāsasi īdisan 'ti`* 346

Deep is the word you utter,  
difficult to fathom, not easy to understand.  
Having understood whose Dharma  
do you speak these words?

[The deity Ghaṭikāra:]

8 *Kumbha,kāro pure āsim  
veha,liṅge<sup>38</sup> ghaṭikaro  
mātā,petti,bharo āsim  
kassapassa upāsako* 347

A potter before was I—  
Ghaṭikāra of Vehaliṅga.  
I supported my parents,  
a lay disciple of Kassapa's.

9 *Virato methunā dhammā  
brahma,cārī nirāmiso  
ahuvā te sagāmeyyo  
ahuvā te pure sakhā* 348

Abstaining from sexual intercourse,  
I was celibate, free from the carnal.  
Your fellow villager was I,  
Your friend in the past was I.

10 *So 'ham ete pajānāmi  
vimutte satta bhikkhavo  
raga,dosa,parikkhīṇe  
tiṇṇe loke visattikan 'ti* 349

I know these  
seven liberated monks,  
who have utterly destroyed lust and hate  
who have crossed over the world.

[The Blessed One:]

11 *Evam etaṃ tadā āsi  
yathā bhāsasi bhaggava  
kumbhakāro pure āsi  
vebha,liṅge<sup>39</sup> ghaṭikaro* 350

That was indeed it is,  
just as you say, Bhaggava,  
a potter you were before,  
Ghaṭikāra of Vebhaliṅga.

12 *Mātā,petti,bharo āsi  
kassapassa upāsako  
virato methunā dhammā  
brahma,cārī nirāmiso.  
ahuvā me sagāmeyyo  
ahuvā me pure sakhā 'ti.* 351

You supported your parents,  
a lay-disciple of Kassapa's,  
abstaining from sexual intercourse,  
celibate, free from the carnal,  
my fellow villager,  
a friend to me in the past.

<sup>37</sup> “Where name-and-form | ends without a trace.” These 2 lines recur at S 1.3.1/13 (S 59ab\*): see [3.1.1].

<sup>38</sup> Be *veka,liṅge*; Ce Ee *veha,liṅge*; Ke Se *vebha,liṅge*. On *Veha,liṅga*, see SD 49.3 (3.1).

<sup>39</sup> See §8b n.

13 *Evam etaṃ purāṇānaṃ  
sahāyānaṃ ahu saṅgamo  
ubhinnaṃ bhāvit'attānaṃ  
sarīr'antima,dhārinan'ti.*

352

Thus indeed it was,  
the meeting of ancient friends,  
both cultivated of mind,  
bearers of their final bodies.

— evaṃ —

## SD 49.13b

# The Ghaṭikāra (Verse) Discourse

S 1.50

[The deity Ghaṭikāra:]

1 *Avihaṃ upapannāse  
vimuttā satta bhikkhavo  
raga,dosa,parikkhīṇā  
tiṇṇā loke visattikan'ti<sup>40</sup>*

170

Reborn in Avihā,  
the seven monks are free,  
utterly destroyed lust and hate,  
crossed over attachment to the world.

[The Blessed One:]

2 *Ke ca te ataruṃ paṅkaṃ<sup>41</sup>  
maccu,dheyyaṃ suduttaraṃ  
ke hitvā mānusaṃ dehaṃ  
dibba,yogaṃ upaccagun'ti*

171

And who are they who have crossed the mire,  
Death's realm, so hard to cross?  
Who, having left the human body,  
have gone beyond the heavenly yoke?

[The deity Ghaṭikāra:]

3 *Upako phala,gaṇḍo<sup>42</sup> ca  
pukkusāti ca te tayo  
bhaddiyo khaṇḍa,devo ca  
bāhu,dantī ca piṅgiyo<sup>43</sup>  
te hitvā mānusaṃ dehaṃ  
dibba,yogaṃ upaccagun'ti.<sup>45</sup>*

172

Upaka and Phala,gaṇḍa,  
and Pukkusāti—these are the three;  
Bhaddiya and Khandha,deva,  
Bāhu,dantī and Piṅgiya—  
they have left the human body,<sup>44</sup>  
have gone beyond the heavenly bond.

[The Blessed One:]

4 *Kusalī bhāsasī tesam<sup>46</sup>  
māra,pāsa,p-pahāyinaṃ  
kassa te dhammam aññāya  
acchiduṃ bhava,bandhanan'ti.*

173

Skillful is what you say of them,  
who have abandoned Māra's snare.  
Whose Dharma have you understood  
that cut the ties of existence?

<sup>40</sup> Qu at MA 2:191,5-9, where this stanza precedes S 172\*=342\*.

<sup>41</sup> Be Ee(1884) so; Ce Ee(1998) Se *saṅgam*, “tie, bond.” *Paṅkaṃ* fits the context better here, esp harmonizing with *suduttaram*, “so hard to cross,” in line b.

<sup>42</sup> Ee so; Be *palagando*; Ce *palagaṇḍo*; Se *paladaṇḍo*.

<sup>43</sup> Ce Ee Se so; Be *bāhuraggi ca saṅgiyo*.

<sup>44</sup> Comy explains that the abandoning (“have shed”) of the human body (*mānusaṃ dehaṃ*) refers to the breaking of **the 5 lower fetters** (*uddham,bhāgiya saṃyojana*) (self-identity view, spiritual doubt, attachment to rituals and vows, sensual lust and repulsion) and the heavenly bond (*dibba,yogaṃ*), **the 5 higher fetters** (*oram,bhāgiya saṃyojana*) (greed for form existence, greed for formless existence, conceit, restlessness and ignorance). Technically, they have only overcome the 5 lower fetters and the first two of the higher fetters, since they are not yet arhats. On the 10 fetters, see SD 10.16 (1.2.1.2).

<sup>45</sup> Qu at MA 2:191,5-9, where this stanza follows S 170\*-340\*.

<sup>46</sup> So Be Ce Se; Ee *kusalāṃ* ... . This concurs with Comy, which says: “*Kusalī*, ‘skillful,’ this is the meaning of this word, that is, what you say of them is wholesome, blameless.” (*Kusalān'ti idaṃ vacanaṃ imassa atthīti kusalī, tesam therānaṃ tvaṃ kusalāṃ anavajjāṃ bhāsasi*, SA 1:91).



[The deity Ghaṭikāra:]

5 *Na aññātra bhagavatā  
nāññātra tava sāsanā  
yassa te dhammam aññāya  
acchidum bhava,bandhanam* 344

None other than that of the Blessed One,  
none other than your teaching!  
It is your Dharma that we have understood,  
that cut the ties of existence!

6 *Yattha nāmañ ca rūpañ ca  
asesam uparujjhati  
tam te dhammam idh 'aññāya  
acchidum bhava,bandhanan 'ti* 175

Where name-and-form  
ends without a trace<sup>47</sup>—  
through understanding here that Dharma  
that cuts the ties of existence.

[The Blessed One:]

7 *Gambhīram bhāsasī vācam  
dubbijānam sudubbudham  
kassa tvañ dhammam aññāya  
vācam bhāsasi īdisan 'ti* 176

Deep is the word you utter,  
difficult to fathom, not easy to understand.  
Having understood whose Dharma  
do you speak these words?

[The deity Ghaṭikāra:]

8 *Kumbha,kāro pure āsim  
veha,liṅge<sup>48</sup> ghaṭikaro  
mātā,petti,bharo āsim  
kassapassa upāsako* [36] 177

A potter before was I—  
Ghaṭikāra of Vehaliṅga.  
I supported my parents;  
a lay disciple of Kassapa's (was I).

9 *Virato methunā dhammā  
brahma,cārī nirāmiso  
ahuvā te sagāmeyyo  
ahuvā te pure sakhā* 178

Abstaining from sexual intercourse,  
I was celibate, free from the carnal.  
Your fellow villager was I,  
Your friend in the past was I.

10 *So 'ham ete pajānāmi  
vimutte satta bhikkhavo  
raga,dosa,parikkhīṇe  
tiṅṅe loka visattikan 'ti* 179

I know these  
seven liberated monks,  
who have utterly destroyed lust and hate  
who have crossed over the world.

[The Blessed One:]

11 *Evam etañ tadā āsi  
yathā bhāsasi bhaggava  
kumbhakāro pure āsi  
vebha,liṅge<sup>49</sup> ghaṭikaro* 180

That was indeed it is,  
just as you say, Bhaggava,  
a potter you were before,  
Ghaṭikāra of Vebhaliṅga.

12 *Mātā,petti,bharo āsi  
kassapassa upāsako  
virato methunā dhammā  
brahma,cārī nirāmiso.  
ahuvā me sagāmeyyo  
ahuvā me pure sakhā 'ti.* 181

You supported your parents;  
a lay-disciple of Kassapa's,  
abstaining from sexual intercourse,  
celibate, free from the carnal,  
my fellow villager,  
a friend of mine in the past.

<sup>47</sup> “Where name-and-form | ends without a trace.” These 2 lines recur at S 1.3.1/13 (S 59ab\*): see [3.1.1].

<sup>48</sup> Be *veka,liṅge*; Ce Ee *veha,liṅge*; Ke Se *vebha,liṅge*. On *Veha,liṅga*, see SD 49.3 (3.1).

<sup>49</sup> See §8b n.

S 1.2.3.4                      Saṃyutta Nikāya 1, Saḡāthā Vagga 2, Devaputta Saṃyutta 3, Nānātitthiya Vagga 4  
S 1.1.5.10                     Saṃyutta Nikāya 1, Saḡāthā Vagga 1, Devatā Saṃyutta 5, Āditta Vagga 10

[The Council elders:]

**13** *Evam etaṃ purāṇānaṃ  
sahāyānaṃ ahu saṅgamo  
ubhinnaṃ bhāvit'attānaṃ  
sarīr'antima,dhāriṇaṃ'ti.*

**182**

Thus indeed it was,  
the meeting of ancient friends,  
both cultivated of mind,  
bearers of their final bodies.

— evaṃ —

[For **Bibliography**, see the end of SD 49c]

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