

### 0.0.1 Godhika

1. Thus was heard by me. At one time, the Auspicious One was living at Rājagaha at the Bamboo Grove, the Squirrel's Feeding Place. At that time the venerable Godhika was living at the Black Rock on the Isigili Slope. It so happened that while the venerable Godhika was dwelling ever vigilant, ardent and resolute, he attained a temporary liberation by state of mind. Then the venerable Godhika fell away from that temporary liberation by state of mind.

2. Also for a second time, while the venerable Godhika was dwelling ever vigilant, ardent and resolute, he attained a temporary liberation by state of mind. Also for a second time, the venerable Godhika fell away from that temporary liberation by state of mind. Also for a third time, the venerable Godhika fell away from that temporary liberation by state of mind. Also for a fourth time, the venerable Godhika fell away from that temporary liberation by state of mind. Also for a fifth time, the venerable Godhika fell away from that temporary liberation by state of mind. Also for a sixth time, the venerable Godhika fell away from that temporary liberation by state of mind.

3. Also for a seventh time, while the venerable Godhika was dwelling ever vigilant, ardent and resolute, he attained a temporary liberation by state of mind. Then

### 0.0.1 godhikasuttaṃ

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rāja-  
gahe viharati veḷuvane kalandakanivāpe tena kho pana  
samayena āyasmā godhiko isigilipasse viharati kālā-  
silāyaṃ. atha kho āyasmā godhiko appamatto ātāpī  
pahitatto viharanto sāmāyikaṃ<sup>1</sup> cetovimuttiṃ phusi.  
atha kho āyasmā godhiko tāya<sup>2</sup> sāmāyikāya cetovimut-  
tiyā parihāyi.

2. dutiyampi kho āyasmā godhiko appamatto ātāpī  
pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. du-  
tiyampi kho āyasmā godhiko tāya sāmāyikāya cetovi-  
muttiyā parihāyi. tatiyampi kho āyasmā godhiko tāya  
sāmāyikāya cetovimuttiyā parihāyi. catutthampi kho  
āyasmā godhiko tāya sāmāyikāya cetovimuttiyā pari-  
hāyi. pañcamampi kho āyasmā godhiko tāya sāmāyi-  
kāya cetovimuttiyā parihāyi. chaṭṭhampi kho āyasmā  
godhiko tāya sāmāyikāya cetovimuttiyā parihāyi.

3. sattamampi kho āyasmā godhiko appamatto ātāpī  
pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. atha  
kho āyasmato godhikassa etadahosi: yāva chaṭṭhaṃ  
khvāhaṃ sāmāyikāya cetovimuttiyā parihīno. yannū-  
nāhaṃ satthaṃ āhareyyanti.

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<sup>1</sup>sāmādhikaṃ-pts, sāmāyikaṃ-syā.■

<sup>2</sup>tamhā.■

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of the venerable Godhika, this occurred to him: Indeed I fallen away from temporary liberation by state of mind as much as the sixth time. What if I were to use the knife?

4. So then, Mara the evil one, having known the reflection in the venerable Godhika's mind with his own mind, by which way [led to] the Auspicious One, by that way he approached. Having approached, he addressed the Auspicious One in verses:

“O great hero, one of great wisdom,  
shining with psychic powers and glory;  
One who has overcome all enmity and fear,  
I pay homage at your feet, O All-seeing One.

Your disciple O great hero,  
it is death, O conqueror of death;  
he wishes for and thinks of,  
prevent him from that O Luminous One.

How indeed O Auspicious One, of yours,  
a disciple who delights in the dispensation,  
one in higher training who has not obtained  
his intention,  
take his own life, O widely famed.”

5. By that time the venerable Godhika had used the knife.

4. atha kho māro pāpimā āyasmato godhikassa cetasā ceto parivittakkamaññāya yena bhagavā tenupa-saṅkami. upasaṅkamitvā bhagavantam gāthāhi ajjha-bhāsi:

mahāvīra mahāpañña,  
iddhiyā yasasā jalam<sup>3</sup>;  
sabbaverabhayātīta,  
pāde vandāmi cakkhuma.

sāvako te mahāvīra,  
maraṇam maraṇābhibhu;  
ākaṅkhati cetayati,  
tam nisedha jutindhara.

katham hi bhagavā tuyham  
sāvako sāsane rato,  
appattamānaso sekho  
kālam kayirā janesutāti.

5. tena kho pana samayena āyasmatā godhikena sat-tham āharitam hoti.

6. atha kho bhagavā māro ayam pāpimā iti veditvā maram pāpimantam gāthāya ajjhabhāsi:

evam hi dhīrā kubbanti,  
nāvakaṅkhanti jīvitam;

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<sup>3</sup>jala-machasam, syā. ■

6. So then the Auspicious One having known, this is Mara, the evil one, addressed Mara, the evil one, in verse thus:

“Thus indeed [is how] the wise ones act,  
they do not wish to strive after life;  
Having removed the root of craving,  
Godhika has attained nibbana.”

7. Then the Auspicious One addressed the bhikkhus: “Come, O bhikkhus, by which way [leads to] the Black Rock on Isigili Slope, by that way let us approach where the young clansman, Godhika, has used the knife.” “Yes Bhante,” those bhikkhus replied to the Auspicious One. So then, by which way [led to] the Black Rock on Isigili Slope, by that way the Auspicious One approached with many bhikkhus. The Auspicious One saw the venerable Godhika from a distant lying down on a small bed with his body turned around.

8. At that time, a [cloud of] darkness, clouding over, just moved to the eastern direction, moved to the western direction, moved to the northern direction, moved to the southern direction, moved above, moved below, moved to the intermediate directions.

9. Then the Auspicious One addressed the bhikkhus: Do you see O bhikkhus, this [cloud of] darkness, clouding over, as it moves to the eastern direction, moves to

samūlaṃ taṇhaṃ abbuyha<sup>4</sup>,  
godhiko parinibbuto'ti.

7. atha kho bhagavā bhikkhū āmantesi: āyāma bhikkhave yena isigilipassaṃ kāḷasilā tenupasaṅkamissāma, yattha godhikena kulaputtana satthaṃ āharita'nti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kāḷasilā tenupasaṅkami. addasā kho bhagavā āyasmantaṃ godhikaṃ dūrato'va mañcake vivat-takkhandhaṃ semānaṃ<sup>5</sup>.

8. tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ.

9. atha kho bhagavā bhikkhū āmantesi: passatha no tumhe bhikkhave etaṃ dhūmāyitattaṃ timirāyitattaṃ. gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisanti. evaṃ bhante. eso kho bhikkhave māro pāpimā godhikassa kulaputtassa viññāṇaṃ samannesati<sup>6</sup>, kattha godhikassa kulaputtassa viññāṇaṃ patiṭṭhita'nti.

<sup>4</sup>kaṇhamabbuyha-machasaṃ. ■

<sup>5</sup>seyyamānaṃ-syā, soppamānaṃ-sīmu. 1. ■  
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<sup>6</sup>samanvesati-machasaṃ, pts. ■

the western direction, moves to the northern direction, moves to the southern direction, moves above, moves below, moves to the intermediate directions? “Yes Bhante.” O bhikkhus, it is really Mara, the evil one, searching for the consciousness of the young clansman, Godhika; [wondering:] “Where is the consciousness of the young clansman, Godhika, established?” “But with consciousness unestablished, O bhikkhus, the young clansman, Godhika has attained nibbana.”

10. Later on, Mara the evil one, having taken a yellow beluva lute, by which way [led to] the Auspicious One, by that way he approached. Having approached, he addressed the Auspicious One in a verse:

Above, below and across,  
in the [four] quarters and the intermediate  
directions;  
I have been searching for but cannot find,  
where Godhika has arrived at.

(the Auspicious One:)  
That wise man, one excelling in energy,  
a meditator always delighting in jhana;  
endeavoring accordingly day and night,  
with no desires [even] for life.

Having cut off the army of death,  
not having returned to renewal of being;

appatiṭṭhitena ca bhikkhave viññāṇena godhiko kula-  
putto parinibbuto'ti.

**10.** atha kho māro pāpimā beluvapaṇaḍuvīṇamādāya  
yena bhagavā tenupasaṅkami. upasaṅkamitvā bhaga-  
vantaṃ gāthāya ajjhabhāsi:

uddhaṃ adho ca tiriyaṅca  
disā anudisāsvahaṃ,  
anvesaṃ nādhigacchāmi  
godhiko so kuhiṃ gatoti?

(bhagavā:)  
so dhīro dhitisampanno  
jhāyī jhānarato sadā,  
ahorattaṃ anuyuñjaṃ  
jīvitaṃ anikāmayamaṃ.

chetvāna maccuno senaṃ  
anāgantvā punabbhavaṃ,  
samūlaṃ taṇhamabbuyha  
godhiko parinibbuto'ti.

(therā:)  
tassa sokaparetassa  
vīṇā kacchā abhassatha,  
tato so dummano yakkho  
tatthevantaradhāyathāti<sup>7</sup>.

<sup>7</sup> tatthevantaradhāyithāti-syā. ■



Having removed the root of craving,  
Godhika has attained nibbana.”

(therā:)

“Of him [thus] overcome with grief,  
his lute fell down from his armpit;  
thence that spirit [being] sad,  
disappeared right there.”

