

0.0.1 Godhika

0.0.1 godhikasuttaṃ

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.

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe tena kho pana samayena āyasmā godhiko isigilipasse viharati kāḷasilāyaṃ. atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ¹ cetovimuttiṃ phusi. atha kho āyasmā godhiko tāya² sāmāyikāya cetovimuttiyā parihāyi.

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

¹sāmādhikaṃ-pts, sāmāyikaṃ-syā. ■

²tamhā. ■

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.

duṭṭiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. duṭṭiyampi kho āyasmā godhiko tāya sāmāyikāya cetovimuttiyā parihāyi. tatiyampi kho āyasmā godhiko tāya sāmāyikāya cetovimuttiyā parihāyi. catutthampi kho āyasmā godhiko tāya sāmāyikāya cetovimuttiyā parihāyi. pañcamampi kho āyasmā godhiko tāya sāmāyikāya cetovimuttiyā parihāyi. chaṭṭhampi kho āyasmā godhiko tāya sāmāyikāya cetovimuttiyā parihāyi.

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 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?

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.

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:

atha kho māro pāpimā āyasmato godhikassa cetasā
ceto parivitakkamaññāya yena bhagavā tenupasaṅkami.
upasaṅkamitvā bhagavantaṃ gāthāhi ajjhabhāsi:

“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.

mahāvīra mahāpañña,
iddhiyā yasaṃ jalaṃ³;
sabbaverabhayātīta,
pāde vandāmi cakkhuma.

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.

³jala-machasaṃ, syā. ■

sāvako te mahāvīra,
 maraṇaṃ maraṇābhibhu;
 ākaṅkhati cetayati,
 taṃ nisedha jutindhara.

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.”

kathaṃ hi bhagavā tuyhaṃ
 sāvako sāsane rato,
 appattamānaso sekho
 kālaṃ kayirā janesutāti.

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

tena kho pana samayena āyasmatā godhikena satthaṃ
 āharitaṃ hoti.

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

atha kho bhagavā māro ayaṃ pāpimā iti viditvā mā-
 raṃ pāpimantaṃ gāthāya ajjhabhāsi:

“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.”

evaṃ hi dhīrā kubbanti,
nāvakaṅkhanti jīvitam;
samūlam taṇham abbuyha⁴,
godhiko parinibbuto'ti.

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.

atha kho bhagavā bhikkhū āmantesi: āyāma bhikkhave yena isigilipassam kāḷasilā tenupasaṅkamissāma, yatha godhikena kulaputtena sattham āharita'nti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassam kāḷasilā tenupasaṅkami. addasā kho bhagavā āyasmantaṃ godhikaṃ dūrato'va mañcake vivat-

⁴kaṇhamabbuyha-machasaṃ. ■

takkhandhaṃ semānaṃ⁵.

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.

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. 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 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.”

⁵seyyamānaṃ-syā, soppamānaṃ-sīmu. 1. ■
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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 samannesati⁶, kattha godhikassa kulaputtassa viññāṇaṃ patitṭhita'nti. appatitṭhitena ca bhikkhave viññāṇena godhiko kulaputto parinibbuto'ti.

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:

atha kho māro pāpimā beluvapaṇaḍuvīṇamādāya yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi:

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.

uddhaṃ adho ca tiriyaṅca
disā anudisāsvahaṃ,
anvesaṃ nādhigacchāmi

⁶samanvesati-machasaṃ, pts. ■

godhiko so kuhiṃ gatoti?

(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.

(bhagavā:)

so dhīro dhitisampanno
jhāyī jhānarato sadā,
ahorattaṃ anuyuñjaṃ
jīvitaṃ anikāmayam.

Having cut off the army of death,
not having returned to renewal of being;
Having removed the root of craving,
Godhika has attained nibbana.”

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

(therā:)

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

(therā:)

tassa soḁaparetassa
 vīṇā kacchā abhassatha,
 tato so dummano yakkho
 tatthevantaradhāyathāti⁷.

⁷tatthevantaradhāyithāti-syā. ■

