

0.0.1 Godhika

godhikasuttam

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.

evam me sutam: ekam samayam bhagavā rājagahe viharati veḷuvane kalandakanivāpe tena kho pana samayena āyasmā godhiko isigilipasse viharati kālasiḷāyam. 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

¹sāmādhikaṃ-pts, sāmāyikaṃ-syā. ■

²tamhā. ■

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.

dutiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. dutiyampi 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 pa-
 rihiṇo. yannūnāhaṃ satthaṃ āhareyyanti.

4. So then, Mara the evil one, having known the reflection in the venerable Godhika's mind with his own mind, went to the Auspicious One. Upon arrival, he addressed the Auspicious One in verses:

atha kho māro pāpimā āyasmato godhikassa ce-
 tasā ceto parivitakkamaññāya yena bhagavā te-
 nupasaṅkami. upasaṅkamitvā bhagavantam gā-
 thāhi 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;

³jala-machasaṃ, syā. ■

he wishes for and thinks of,
prevent him from that O Luminous One.

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 āyasmataṃ godhikena sat-
thaṃ 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 veditvā

māraṃ 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;
samūlaṃ taṇhaṃ abbuyha⁴,
godhiko parinibbuto'ti.

7. Then the Auspicious One addressed the bhikkhus: “Come, O bhikkhus, let us stop by the Black Rock on Isigili Slope where the young clansman, Godhika, has used the knife.” “Yes Bhante,” those bhikkhus replied to the Auspicious One. So then, the Auspicious One stopped by the Black Rock on Isigili Slope, along 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 isigilipassaṃ kāḷasilā tenupasaṅkamisāma, yattha godhikena kulaputtena satthaṃ āharita'nti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā sambahulehi bhik-

khūhi saddhiṃ yena isigilipassaṃ kāḷasilā tenu-
pasaṅkami. addasā kho bhagavā āyasmantaṃ go-
dhikaṃ dūrato'va mañcake vivattakkhandhaṃ se-
mānaṃ⁵.

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 timirāyi-
tattaṃ gacchateva purimaṃ disaṃ, gacchati pac-
chimaṃ 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 conscious-

⁵seyyamānaṃ-syā, soppamānaṃ-simu. 1. ■
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ness unestablished, O bhikkhus, the young clansman, Godhika has attained nibbana.”

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 patiṭṭhita'nti. apatiṭṭhitena ca bhikkhave viññāṇena godhiko kulaputto parinibbuto'ti.

10. Later on, Mara the evil one, having taken a yellow beluva lute, went to the Auspicious One. Upon arrival, he addressed the Auspicious One in a verse:

atha kho māro pāpimā beluvapaṇaḍuvīṇamādāya yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam 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.

⁶samanvesati-machasaṃ, pts. ■

uddhaṃ adho ca tiriyañca
 disā anudisāsvahaṃ,
 anvesaṃ nādhigacchāmi
 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 anikāmayāṃ.

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 sokaparetassa
vīṇā kacchā abhassatha,
tato so dummano yakkho
tatthevantaradhāyathāti⁷.

⁷tatthevantaradhāyithāti-syā. ■

