

### 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,

### 0.0.1 godhikasuttam

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagaha viharati veḷuvane kalandakanivāpe tena kho pana samayena āyasmā godhiko isigilipasse viharati kālāsīlayaṃ. atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ<sup>1</sup> cetovimuttiṃ phusi. atha kho āyasmā godhiko tāya<sup>2</sup> sāmāyikāya cetovimuttiyā parihāyi.

dutiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. dutiyampi kho āyasmā godhiko tāya sāmāyikāya

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

<sup>2</sup> tamhā. ■

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 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?

kāya 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.

sattamampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. atha kho āyasmato godhikassa etadahosi: yāva chaṭṭhaṃ khvāhaṃ sāmāyikāya cetovimuttiyā parihīno. yannūnāhaṃ 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:

“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.

atha kho māro pāpimā  
āyasmato godhikassa  
cetasā ceto parivita-  
kamaññāya yena bha-  
gavā tenupasaṅkami.  
upasaṅkamtivā bhaga-  
vantam gāthāhi ajjha-  
bhāsi:

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

sāvako te mahāvīra,  
maraṇam maraṇābhi-  
bhu;  
ākaṅkhati cetayati,  
taṃ nisedha jutindhara.

<sup>3</sup>jala-machasam, syā. ■

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.

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

katham hi bhagavā tuy-  
haṃ  
sāvako sāsane rato,  
appattamānaso sekho  
kālaṃ kayirā janēsutāti.

tena kho pana sama-  
yena āyasmatā godhi-  
kena satthaṃ āhari-  
taṃ hoti.

atha kho bhagavā māro  
ayaṃ pāpimā iti vidi-  
tvā māraṃ pāpiman-  
taṃ gāthāya ajjha-  
bhāsi:

evaṃ hi dhīrā kubbanti,  
nāvakaṅkhanti jīvitaṃ;  
samūlaṃ taṇhaṃ ab-  
buyha<sup>4</sup>,  
godhiko parinibbuto'ti.

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

atha kho bhagavā bhikkhū āmantesi: āyāma bhikkhave yena isigilipassaṃ kālāsīlā tenupasaṅkamissāma, yattha godhikena kulaputtena satthaṃ āharita'nti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kālāsīlā tenupasaṅkami. addasā kho bhagavā āyasmanthaṃ godhikaṃ dūrato'va mañcake vivattakkhandhaṃ semānaṃ<sup>5</sup>.

tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ

<sup>5</sup>seyyamānaṃ-syā, soppamānaṃ-sīmu. 1. ■

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 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 at-

disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ.

atha kho bhagavā bhikkhū āmantesi: pasatha 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 saman-<sup>6</sup>nesati, kattha godhikassa kulaputtassa viññāṇaṃ patitṭhita'nti. appatitṭhitena ca bhik-

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<sup>6</sup>samanvesati-machasaṃ, pts.

tained 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 ar-  
rived at.

(the Auspicious One:)  
That wise man, one ex-  
celling in energy,  
a meditator always de-  
lighting in jhana;  
endeavoring accordingly  
day and night,

khave viññāṇena go-  
dhiko kulaputto pari-  
nibbuto'ti.

atha kho māro pāpimā  
beluvapaṇaḍuvīṇamā-  
dāya yena bhagavā te-  
nupasaṅkami. upasaṅ-  
kamitvā bhagavantam  
gāthāya ajjhabhāsi:

uddham adho ca tiri-  
yañca  
disā anudisāsvaḥam,  
anvesaṃ nādhigacchāmi

godhiko so kuhiṃ ga-  
toti?

(bhagavā:)  
so dhīro dhitisampanno  
jhāyī jhānarato sadā,  
ahorattaṃ anuyuñjaṃ  
jīvitam anikāmayam.

with no desires [even]  
for life.

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

chetvāna maccuno se-  
naṃ  
anāgantvā punabbha-  
vaṃ,  
samūlaṃ taṇhamab-  
buyha  
godhiko parinibbuto'ti.

(therā:)  
tassa sokaparetassa  
vīṇā kacchā abhassatha,  
tato so dummano yak-  
kho  
tatthevantaradhāya-  
thāti<sup>7</sup>.

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



