

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

godhikasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakani-vāpe 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.

dutiyaṃpi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi. dutiyaṃpi kho āyasmā godhiko tāya sāmā-

¹sāmādhikaṃ-pts, sāmāyikaṃ-syā. ■

²tamhā. ■

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 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

yikāya 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

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, went to the Auspicious One. Upon arrival, 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

parihīno. yannūnā-
haṃ satthaṃ āharey-
yanti.

atha kho māro pā-
pimā āyasmato go-
dhikassa cetasā ceto
parivitakkamaññāya
yena bhagavā tenu-
pasāṅkami. upasaṅ-
kamitvā bhagavan-
taṃ gāthāhi ajjha-
bhāsi:

mahāvīra mahāpañña,
iddhiyā yasasā jalaṃ³;

sabbaverabhayātīta,
pāde vandāmi cak-
khuma.

sāvako te mahāvīra,
maraṇaṃ maraṇābhi-
bhu;
ākaṅkhati cetayati,
taṃ nisedha jutini-
dhara.

³jala-machasaṃ, syā. ■

Luminous One.

How indeed O Auspicious One, of yours,

a disciple who delights in
the instructions,
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

katham hi bhagavā
tuyhaṃ
sāvako sāsane rato,
appattamānaso sekho
kālaṃ kayirā janesu-
tāti.

tena kho pana sa-
mayena āyasmatā
godhikena satthaṃ
āharitaṃ hoti.

atha kho bhagavā
māro ayaṃ pāpimā
iti viditvā māraṃ pā-
pimantaṃ gāthāya
ajjhabhāsi:

evaṃ hi dhīrā kub-
banti,
nāvakaṅkhanti jīvi-
taṃ;

of craving,
Godhika has attained
nibbana.”

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.

8. At that time, a [cloud of] darkness, clouding over, just

samūlaṃ taṇhaṃ ab-
buyha⁴,
godhiko parinibbuto'ti.

atha kho bhagavā
bhikkhū āmantesi:
āyāma bhikkhave
yena isigilipassaṃ
kāḷasilā tenupasaṅ-
kamissāma, yattha
godhikena kulaput-
tena satthaṃ āha-
rita'nti. evaṃ bhan-
teti kho te bhikkhū
bhagavato paccasso-
sum. atha kho bha-
gavā sambahulehi
bhikkhūhi saddhiṃ
yena isigilipassaṃ
kāḷasilā tenupasaṅ-
kami. addasā kho
bhagavā āyasman-
taṃ godhikaṃ dū-
rato'va mañcake vi-
vattakkhandhaṃ se-
mānaṃ⁵.

⁴kaṇhamabbuyha-machasaṃ. ■

⁵seyyamānaṃ-syā, soppamānaṃ-
sīmu. 1. ■

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 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; [wonder-

tena kho pana samayena dhūmāyitattam timirāyitattam gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ.

atha kho bhagavā bhikkhū āmantesi: passatha no tumhe bhikkhave etaṃ dhūmāyitattam timirāyitattam. gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisanti. evaṃ bhante. eso kho bhik-

ing:] “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, went to the Auspicious One. Upon arrival, 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.

khave māro pāpimā
godhikassa kulaput-
tassa viññāṇaṃ sa-
mānesati⁶, kattha
godhikassa kulaput-
tassa viññāṇaṃ pa-
tiṭṭhita'nti. appatiṭ-
ṭhiteṇa ca bhikkhave
viññāṇeṇa godhiko
kulaputto parinib-
buto'ti.

atha kho māro pā-
pimā beluvapaṇa-
ḍuvīṇamādāya yena
bhagavā tenupasaṅ-
kami. upasaṅkami-
tvā bhagavantaṃ gā-
thāya ajjhabhāsi:

uddhaṃ adho ca tiri-
yañca
disā anudisāsvahaṃ,
anvesaṃ nādhigac-
chāmi
godhiko so kuhiṃ ga-
toti?

⁶samanvesati-machasaṃ, pts. ■

(the Auspicious One:)
 That wise man, one ex-
 celling in energy,
 a meditator always de-
 lighting 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;
 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.”

(bhagavā:)
 so dhīro dhitisam-
 panno
 jhāyī jhānarato sadā,
 ahorattaṃ anuyuñjaṃ
 jīvitaṃ anikāmayaṃ.

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

(therā:)
 tassa sokaparetassa
 vīṇā kacchā abhassa-
 tha,
 tato so dummano yak-
 kho
 tatthevantaradhāya-
 thāti⁷.

⁷tatthevantaradhāyithāti-syā. ■

