

### 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

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, 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 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 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 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; [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, 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.

(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;  
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.”