0.0.1 The Rebuke of Mara

1. Thus, was heard by me. At one time, the venerable Mahamoggallana was dwelling among the Bhaggas at the Suṃsumaragira Bhesakala Grove, the Deer Park. At that time the venerable Mahamoggallana was walking up and down in the open air.

2. At that time Mara, the Evil One, having entered the venerable Mahamoggallana's stomach, went into his intestines. Then this occurred to the venerable Mahamoggallana: Why is my stomach so heavy? It is as if I am pregnant, I think. So then, the venerable Mahamoggallana having descended from his walking path, having entered his dwelling, sat down on a prepared seat. Having sat down, the venerable Mahamoggallana attended to the root cause [of his heavy stomach] internally.

3. The venerable Mahamoggallana saw that Mara, the Evil One, having entered his stomach, had gone into his intestines. Having seen Mara, the Evil One, he said this: "Come out, O Evil One. Come out, O Evil One. Do not harass the Tathagata. Do not harass the Tathāgata's disciples. Let this not lead to your harm and suffering for a long time."

4. So then, this occurred to Mara, the Evil One: "This samana surely does not know me. He does not see me when he says thus: "Come out, O Evil One. Come out,

0.0.1 māratajjaniyasuttaṃ

1. evaṃ me sutaṃ: ekaṃ samayaṃ āyasmā mahāmoggallāno[1] bhaggesu viharati suṃsumāragire[2] bhesakalāvane migadāye. tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati.

2. tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti koṭṭhamanupaviṭṭho. atha kho āyasmato mahāmoggallānassa etadahosi: kinnu kho me kucchi garugaru[3] viya māsācitaṃ maññeti. atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. nisajja kho āyasmā mahāmoggallāno paccattaṃ[4] yoniso manasākāsi[5].

3. addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ koṭṭhamanupaviṭṭhaṃ. disvāna māraṃ pāpimantaṃ etadavoca: nikkhama pāpima, mā tathāgataṃ vihesesi[6] mā tathāgatasāvakaṃ. mā te ahosi dīgharattaṃ ahitāya dukkhāyāti.

4. atha kho mārassa pāpimato etadahosi: " ajānameva kho maṃ ayaṃ samaṇo[7] apassaṃ evamāhaṃ:

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[1] bhagavā syā
[2] susumārahire machasaṃ; suṃsumāgire syā
[3] garugaro viya machasaṃ garugarutaro viya syā
[4] māraṃ pāpimantaṃ paccattaṃ syā
[5] manasikāsi sī
[6] viheṭhasi sī, katthaci
[7] ayaṃ syā

O Evil One. Do not harass the Tathagata. Do not harass the Tathāgata's disciples. Let this not lead to your harm and suffering for a long time." Even the Teacher would not know me so quickly, so how could this disciple know me?"

5. Then the venerable Mahamoggallana said this to Mara, the Evil One: "With regard to this [too] I know, O Evil One. Do not think I do not know. You are Mara, the Evil One. It occurred to you thus: "This samana surely does not know me. He does not see me when he says thus: "Come out, O Evil One. Come out, O Evil One. Do not harass the Tathagata. Do not harass the Tathāgata's disciples. Let this not lead to your harm and suffering for a long time." Even the Teacher would not know me so quickly, so how could this disciple know me?""

6. So then, it occurred to Mara, the Evil One: "This samana surely does know me. He does see me when he says thus: "Come out, O Evil One. Come out, O Evil One. Do not harass the Tathagata. Do not harass the Tathāgata's disciples. Let this not lead to your harm and suffering for a long time." Even the Teacher would not know me so quickly, so how could this disciple know me?" Then, Mara, the Evil One, having come out of the venerable Mahamoggallāna's mouth, rising up, stood against the door bolt.

'nikkhama pāpima, nikkhama pāpima, mā tathāgataṃ vihesesi mā tathāgatasāvakaṃ. mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti. yopissa so satthā, sopi maṃ neva khippaṃ jāneyya, kuto pana[8] maṃ ayaṃ sāvako jānissatī"ti.

5. atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca: "etasmiṃ[9] kho tāhaṃ[10] pāpima jānāmi mā tvaṃ maññittho: na maṃ jānātīti. māro tvamasi pāpima. tuyhaṃ[11] hi pāpima evaṃ hoti: ' ajānameva kho maṃ[12] ayaṃ samaṇo apassaṃ evamāha: nikkhama pāpima, nikkhama pāpima, mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti. yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī"ti.

6. atha kho mārassa pāpimato etadahosi: jānameva kho maṃ ayaṃ samaṇo passaṃ evamāha: nikkhama pāpima, nikkhama pāpima, mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsi.

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[8] kuto ca pana syā
[9] evampi kho machasaṃ, pts, syā
[10] tyāhaṃ sī
[11] tassa sī
[12] ajānameva maṃ syā

7. The venerable Mahamoggallana saw Mara, the Evil One standing still against the door bolt. Having seen, he said this to Mara, the Evil One. Here too I see you, O Evil One. Do not think: "He does not see me." This is you, O Evil One, standing against the door bolt.

8. In the past, O Evil One, I was a mara named Dusi. My sister was named Kali. You were my sister's son, so you were my nephew. At that time, O Evil One, the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, had arisen in the world. The Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, O Evil One, had a pair of disciples named Vidhura and Sanjiva, the foremost auspicious pair. Among all of the disciples of the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, O Evil One, there were certainly not any of them who could match the venerable Vidhura in this case, namely the exposition of the Dhamma. In this way, O Evil One, by this method, the venerable Vidhura came to have the designation Vidhura.

8. But the venerable Sanjiva, O Evil One, either gone to the forest, gone to the root of a tree, or gone to an empty hut, without trouble or difficulty, would attain to the cessation of perception and feeling. Once upon a time, O Evil One, the venerable Sanjiva having sat under the root of a certain tree, entered upon the cessation of perception and feeling. The cowherds, shepherds, farmers, and

7. addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ. disvāna māraṃ pāpimantaṃ etadavoca: etthapi[13] kho tāhaṃ, pāpima passāmi. mā tvaṃ maññattho: na maṃ passatīti. eso tvaṃ pāpima paccaggaḷe ṭhito.

8. bhūtapubbāhaṃ pāpima dūsī nāma māro ahosiṃ. tassa me kāḷī nāma bhaginī tassā[14] tvaṃ putto. so me tvaṃ bhāgineyyo hosi[15]. tena kho pana pāpima samayena[16] kakusandho[17] bhagavā arahaṃ sammāsambuddho loke uppanno hoti. kakusandhassa[18] kho pana pāpima bhagavato arahato sammāsambuddhassa vidhurasañjīva nāma sāvakayugaṃ[19] ahosi aggaṃ bhaddayugaṃ. yāvatā kho pana pāpima kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā, nāssudha koci[20] āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya. iminā kho etaṃ pāpima pariyāyena āyasmato vidhurassa vidhuro vidhurotveva[21] samaññā udapādi.

8. āyasmā pana pāpima sañjīvo araññagatopi rukkhamūlagatopi suññāgāragatopi appakasireneva saññā-

[13] etthāpi machasaṃ, syā
[14] tassā bhaginiyā syā
[15] ahosi machasaṃ, syā; hosīti sī
[16] tena samayena pāpima sī; tena kho pana samayena syā
[17] kakusando syā
[18] kakusandassa syā
[19] mahāsāvakayugaṃ syā
[20] tesu na ca koci machasaṃ
[21] vidhuroteva samaññā machasaṃ; vidhuro vidhuroteva pts

passersby, O Evil One, saw the venerable Sanjiva seated under the root of a certain tree having entered upon the cessation of perception and feeling. Having seen, this occurred to them: "It is marvellous indeed, Sir. It is unprecedented indeed, Sir. This samana has passed away sitting just here. Well now, let's cremate him." So then, O Evil One, those cowherds, shepherds, farmers, and passersby, having collected grass, pieces of wood and cowdung, having heaped them up over the venerable Sanjiva's body, having set it on fire, they departed. Then, O Evil One, when the night had passed, the venerable Sanjiva, having emerged from that attainment, having shaken out his robes, having dressed in the morning, having taken his bowl and outer robe, entered the village for alms food. Those cowherds, shepherds, farmers, and passersby, having seen the venerable Sanjiva wandering in search of alms food, this occurred to them: "It is marvellous indeed, Sir. It is unprecedented indeed, Sir. This samana passed away just sitting down. Now this person has come back to life." In this way, O Evil One, by this method, the venerable Sanjiva came to have the designation Sanjiva.

9. Now, O Evil One, this occurred to the Mara Dusi: "These bhikkhus who are virtuous in conduct, pleasant in habits, I just don't know their coming or going. What if I were to take possession of the brahmins and house holders and say: "Come, all of you, revile, abuse, annoy and harass the bhikkhus who are virtuous in conduct,

vedayitanirodhaṃ samāpajjati. bhūtapubbaṃ pāpima āyasmā sañjīvo aññatarasmiṃ rukkhamūle saññā vedayitanirodhaṃ samāpanno nisinno hoti addasaṃsu[22] kho pāpima gopālakā pasupālakā kassakā[23] pathāvino āyasmantaṃ sañjīvaṃ aññatarasmiṃ rukkhamūle saññāvedayitanirodhaṃ samāpajjitvā[24] nisinnaṃ. disvāna nesaṃ etadahosi: acchariyaṃ vata bho. abbhutaṃ vata bho, ayaṃ samaṇo nisinnakova[25] kālakato[26], handa naṃ[27] dahāmāti atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇañca kaṭṭhañca gomayañca saṅkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggiṃ datvā pakkamiṃsu. atha kho pāpima āyasmā sañjīvo tassā rattiyā accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni[28] papphoṭetvā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ[29] ādāya gāmaṃ piṇḍāya pāvisi. addasaṃsu kho te pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ. disvāna nesaṃ etadahosi: acchariyaṃ vata bho, abbhutaṃ vata bho. ayaṃ samaṇo nisinnakova kālakato svāyaṃ patisañjīvitoti[30]. iminā kho etaṃ[31] pāpima pariyāyena āyasmato sañjīvassa sañjīvo[32] sañjīvotveva sa-

[22] addasāsuṃ sī
[23] kasakā syā
[24] samāpannaṃ machasaṃ, syā, pts
[25] nisinnako syā
[26] kālaṅkato machasaṃ
[27] handahi naṃ sī
[28] tāni cīvarāni sī
[29] pattacīvaramādāya machasaṃ, syā
[30] paṭisaññiṭhitoti syā
[31] evaṃ sī
[32] sañjīvoteva samaññā machasaṃ; sañjīvosañjīvoteva pts

pleasant in habits. Hopefully while you are reviling, abusing, annoying and harassing the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening."" So then, O Evil One, Mara Dusi took possession of the brahmins and house holders and said: "Come, all of you. Revile, abuse, annoy and harass the bhikkhus who are virtuous in conduct, pleasant in habits. Hopefully while you are reviling, abusing, annoying and harassing the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening.""

10. Then, O Evil One, those brahmins and house holders, being possessed by Mara Dusi, reviled, abused, annoyed and harassed the bhikkhus who were virtuous in conduct, pleasant in habits thus: "But these bald-headed samana wannabes, dark out-castes, offsprings of our kinsmen's feet, claim: "We are meditators, we are meditators." Then in a drunken stupor with sagging shoulders and drooping heads, they meditate, in a daze, with a gaze, unfazed. Indeed just as an owl on a tree branch looking out for a mouse meditates, in a daze, with a gaze, unfazed, so too these bald-headed samana wannabes, dark out-castes, offsprings of our kinsmen's feet, claim: "We are meditators, we are meditators." Then in a drunken stupor with sagging shoulders and drooping heads, they meditate, in a daze, with a gaze, unfazed. Indeed just as a jackal on a river bank looking out for a

maññā udapādi.

9. atha kho pāpima dūsissa mārassa[33] etadahosi: imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā. yannūnāhaṃ brāhmaṇagahapatike anvāviseyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. appevanāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ [34] dūsī māro labhetha otāranti. atha kho te pāpima dūsī māro brāhmaṇa gahapatike anvāvisi: etha tumhe, bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. appevanāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāranti.

10. atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā[35] dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosenti vihesenti: "ime pana muṇḍakā samaṇakā ibbhā kiṇhā[36] bandhupādāpaccā 'jhāyinosmā jhāyinosmā'ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. seyyathāpi nāma ulūko rukkhasākhāya[37] mū-

[33] dūsimārassa sī
[34] yathā naṃ sī, syā, pts
[35] anvāvisiṭṭhā machasaṃ, syā
[36] kaṇhā syā; kiṇṇā sī, katthaci
[37] rukkhasākhāyaṃ machasaṃ, syā, pts

fish meditates, in a daze, with a gaze, unfazed, so too these bald-headed samana wannabes, dark out-castes, offsprings of our kinsmen's feet, claim: "We are meditators, we are meditators." Then in a drunken stupor with sagging shoulders and drooping heads, they meditate, in a daze, with a gaze, unfazed. Indeed just as a cat on a rubbish heap looking out for a mouse meditates, in a daze, with a gaze, unfazed, so too these bald-headed samana wannabes, dark out-castes, offsprings of our kinsmen's feet, claim: "We are meditators, we are meditators." Then in a drunken stupor with sagging shoulders and drooping heads, they meditate, in a daze, with a gaze, unfazed. Indeed just as an unladen donkey on a rubbish heap meditates, in a daze, with a gaze, unfazed, so too these bald-headed samana wannabes, dark out-castes, offsprings of our kinsmen's feet, claim: "We are meditators, we are meditators." Then in a drunken stupor with sagging shoulders and drooping heads, they meditate, in a daze, with a gaze, unfazed." Now at that time, O Evil One, the majority of those humans, with the breakup of the body, after death, mostly arose in the lower worlds, unhappy destination, the woeful plane, hell.

11. Then, O Evil One, the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, addressed the bhikkhus: "The brahmins and house holders, O bhikkhus, have been possessed by Mara Dusi, saying: "Come, all of you. Revile, abuse, annoy and harass the bhikkhus who are virtuous in conduct, pleasant in habits. Hopefully

sikaṃ magayamāno[38] jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā 'jhāyinosmā jhāyinosmā'ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. seyyathāpi nāma kotthu[39] nadītīre macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā 'jhāyinosmā jhāyinosmā'ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. seyyathāpi nāma biḷāro sandhisamalasaṅkaṭīre mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpacca 'jhāyinosmā jhāyinosmā'ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā 'jhāyinosmā, jhāyinosmā'ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyantī"ti. ye kho pana pāpima tena samayena manussā kālaṃ karonti, yebhuyyena kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

11. atha kho pāpima kakusandho[40] bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi: anvāviṭṭhā kho

[38] maggayamāno machasaṃ, syā
[39] koṭṭho syā
[40] kakusando syā

while you are reviling, abusing, annoying and harassing the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening." Come, O bhikkhus. With a mind imbued with metta, dwell pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world, dwell pervading with a mind imbued with metta, abundant, exalted, immeasurable, free from enmity and ill-will. With a mind imbued with compassion, dwell pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world, dwell pervading with a mind imbued with compassion, abundant, grown great, immeasurable, free from enmity and ill-will. With a mind imbued with mudita, dwell pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world, dwell pervading with a mind imbued with mudita, abundant, grown great, immeasurable, free from enmity and ill-will. With a mind imbued with equanimity, dwell pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world, dwell pervading with a mind imbued with equanimity, abundant, grown great, immeasurable, free from enmity and ill-will."

bhikkhave brāhmaṇagahapatikā dūsinā mārena: 'etha tumhe, bhikkhū, sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. appevanāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ yathā taṃ[41] dūsī māro labhetha otāranti etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ[42] iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha. karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha. muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharathāti.

[41] yathā naṃ sī, syā, pts
[42] catutthaṃ machasaṃ, syā

12. Then, O Evil One, those bhikkhus being advised and instructed by the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one thus, gone to the forest, also gone to the root of a tree, also gone to an empty hut, dwelled with a mind imbued with metta, pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with metta, abundant, exalted, immeasurable, free from enmity and ill-will. With a mind imbued with compassion, they dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with compassion, abundant, exalted, immeasurable, free from enmity and ill-will. With a mind imbued with mudita, they dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with mudita, abundant, exalted, immeasurable, free from enmity and ill-will. With a mind imbued with equanimity, they dwelled pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world they dwelled pervading with a mind imbued with equanimity, abundant, exalted, immeasurable, free from enmity and ill-will.

12. atha kho te pāpima bhikkhū kakusandhena[43] bhagavatā arahatā sammā sambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharimṣu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharimṣu. karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharimṣu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharimṣu. muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharimṣu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharimṣu. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimṣu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharimṣu.

13. atha kho pāpima dūsissa mārassa etadahosi: "evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā.

[43] kakusandena syā

13. Then, O Evil One, this occurred to the Mara Dusi: "Even though I am doing thus, I neither know the coming nor the going of these bhikkhus who are virtuous in conduct, pleasant in habits. What if I were to take possession of the brahmins and house holders and say: "Come, all of you, honor, esteem, respect and worship the bhikkhus who are virtuous in conduct, pleasant in habits. Hopefully while you are honoring, esteeming, respecting and worshiping the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening."" So then, O Evil One, Mara Dusi took possession of the brahmins and house holders and said: "Come, all of you. Honor, esteem, respect and worship the bhikkhus who are virtuous in conduct, pleasant in habits. Hopefully while you are honoring, esteeming, respecting and worshiping, the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening." Then, O Evil One, those brahmins and house holders, being possessed by Mara Dusi, honored, esteemed, respected and worshiped the bhikkhus who were virtuous in conduct, pleasant in habits. Now at that time, O Evil One, the majority of those humans, with the breakup of the body, after death, mostly arose in a happy destination, a heavenly world.

14. Then, O Evil One, the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, addressed the

yannūnāhaṃ brāhmaṇagahapatike anvāviseyyaṃ: etha tumhe, bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha appevanāma tumhehi sakkarīyamānānaṃ garukarīyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññattaṃ yathā taṃ dūsī māro labhetha otāranti. atha kho te pāpima, dūsīmāro brāhmaṇagahapatike anvāvisi: etha tumhe, bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha. appevanāma tumhehi sakkarīyamānānaṃ garukarīyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ yathā taṃ [44] dūsī māro labhetha otāranti. atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā[45] dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. ye kho pana pāpima tena samayena manussā kālaṃ karonti, yebhuyyena kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

14. atha kho pāpima, kakusandho[46] bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi: anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā dūsinā mārena " etha tumhe, bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha. appevanāma tumhehi sakkarīyamānānaṃ garukarīyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittassa aññathattaṃ yathā taṃ dūsī māro labhetha otāranti. " etha tumhe bhik-

[44] yathā naṃ sī, syā, pts
[45] anvāvisiṭṭhā machasaṃ, syā
[46] kakusano syā

bhikkhus: “The brahmins and house holders, O bhikkhus, have been possessed by Mara Dusi, saying: “Come, all of you. Honor, esteem, respect and worship the bhikkhus who are virtuous in conduct, pleasant in habits. Hopefully while you are honoring, esteeming, respecting and worshiping the bhikkhus who are virtuous in conduct, pleasant in habits, there might be some alteration in their mind, whereby Mara Dusi might gain an opening.” Come, O bhikkhus. Dwell seeing in accordance with non-beauty, being percipient of repulsiveness in food, being percipient of non-delight in the whole world, seeing in accordance with impermanence in all saṅkhāras.”

15. Then, O Evil One, those bhikkhus being advised and instructed by the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one thus, gone to the forest, also gone to the root of a tree, also gone to an empty hut, dwelled seeing in accordance with non-beauty, being percipient of repulsiveness in food, being percipient of non-delight in the whole world, seeing in accordance with impermanence in all saṅkhāras.

16. Then one morning, O Evil One, the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, having dress, having taken bowl and outer robe, entered the village for alms food with the venerable Vidhura as his attendant. So then, O Evil One, Mara Dusi having possessed a certain boy, having seized a stone, gave a blow to the venerable Vidhura’s head and cut his head

khave, asubhānupassī[47] kāye viharatha. āhāre paṭikkūlasaññino sabbaloke anabhiratasaññino[48], sabbasaṅkhāresu aniccānupassinoti.

15. atha kho te pāpima, bhikkhū kakusandhena[49] bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassī kāye vihariṃsu, āhāre paṭikkūlasaññino, sabbaloke anabhiratasaññino sabbasaṃkhāresu aniccānupassino.

16. atha kho pāpima, kakusandho bhagavā arahaṃ sammāsambuddho pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya āyasmatā vidhurena pacchā samaṇena gāmaṃ piṇḍāya pāvisi. atha kho pāpima dūsī māro aññataraṃ kumāraṃ[50] anvāvisitvā sakkharaṃ gahetvā āyasmato vidhurassa sīse pahāraṃ adāsi[51]. sisaṃ[52] vobhindi. atha kho pāpima āyasmā vidhuro bhinnena sīsena lohitena galantena kakusandhaṃyeva [53] bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. atha kho pāpima kakusandho[54] bhagavā arahaṃ sammāsambuddho nāgāpalo-

[47] asubhānupassino machasaṃ
[48] anabhiratisaññino machasaṃ
[49] kakusandena syā
[50] kumārakaṃ machasaṃ, syā
[51] pahāramadāsi machasaṃ, syā
[52] sīsaṃ te bhindissāmīti katthaci
[53] kakusandaṃ yeva syā
[54] kakasando syā

open. So then, O Evil One, with his head cut with blood dripping, the venerable Vidhura just followed behind the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one. Then, O Evil One, the Auspicious One Kakusandha, the Arahant, the rightly self-awakened one, having turned around his whole body, looked at Mara Dusi with the elephant look and said: "This Mara Dusi does not recognize his measure." And having looked with that elephant look, O Evil One, Mara Dusi fell away right there and arose in the great hell.

17. Now, O Evil One, there are three names for that great hell, the six domains for contact proper, the meeting together of iron stakes proper, to be experienced by oneself proper. So Then, O Evil One, the hell wardens having approached, said this: "Good man, when stake meet stake in your heart, then you would know that you have been roasting in hell for a thousand years." For many years, O Evil One, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, I roasted in that great hell. For ten thousand years I also roasted in the subsidiary of that great hell called, "Emergence from feeling." My body, O Evil One, was that of a human but my head was that of a fish.

What was the kind of hell,
where Dusi roasted;
for attacking the disciple Vidhura,
of the Brahmin Kakusandha.

kitaṃ apalokesi: na cāyaṃ[55] dūsī māro mattamaññāsīti. sahāpalokanāya[56] ca pana pāpima dūsī māro tamhā ca[57] ṭhānā cavi. mahānirayañca upapajjī.

17. tassa kho pana pāpima mahānirayassa tayo nāmadheyyā honti: chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi. atha kho maṃ[58] pāpima nirayapālā upasaṅkamitvā etadavocuṃ: yadā kho te mārisa saṅkunā saṅku hadaye samāgaccheyya, atha naṃ ājāneyyāsi[59] 'vassasahassaṃ me niraye paccamānassā'ti. so kho ahaṃ pāpima bahūni vassāni[60] bahūni vassasatāni bahūni vassasahassāni tasmiṃ mahāniraye apacciṃ. dasavassasahassāni[61] tasseva mahānirayassa ussade apacciṃ vuṭṭhānimaṃ nāma vedanaṃ[62] vediyamāno. tassa mayhaṃ pāpima evarūpo kāyo hoti seyyathāpi manussassa. evarūpaṃ sīsaṃ hoti seyyathāpi macchassa.-

kīdiso nirayo āsi,
yattha dūsī apaccatha;
vidhuraṃ sāvakamāsajja,
kakusandhañca[63] brāhmaṇaṃ.

[55] nacāyaṃ pts, syā
[56] nāgāpalokanāya sī sabhāpalokanā
[57] tamhāva sī
[58] atha naṃ tvaṃ syā
[59] atha naṃ tvaṃ jāneyyāsi machasaṃ
[60] bahunivassasatāni sī
[61] dasasahassāni syā
[62] vuṭṭhānavedanaṃ syā
[63] kakusandañca syā

Hundred iron spikes,
all of them felt individually;
such was the hell,
where Dusi roasted;
for attacking the disciple Vidhura,
of the Brahmin Kakusandha.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

In the middle of the ocean stands,
a palace lasting for an aeon;
charming, the color of lapis lazuli,
radiant, luminous;
there celestial nymphs dance,
of many diverse colors.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

Surely he who, exhorted to act by the Buddha,

with the bhikkhu Sangha looking;
shook with his big toe,
Migāra's Mother's palace.

sataṃ āsi ayosaṅku,
sabbe paccattavedanā;
īdiso nirayo āsi,
yattha dūsī apaccatha;
vidhuraṃ sāvakamāsajja,
kakundhañca brāhmaṇaṃ.

yo etamabhijānāti[64],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

majjhe sarassa tiṭṭhanti,
vimānā kappaṭhāyino[65];
veluriyavaṇṇā rucirā,
accimanto pabhassarā;
accharā tattha naccanti,
puthu nānattavaṇṇiyo.

yo etamabhijānāti[66],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

yo ve buddhena cudito,
bhikkhusaṅghassa pekkhato;
migāramātupāsādaṃ,

[64]so etamabhijānāmi sī
[65]kappaṭṭhāyino syā, sī, katthaci
[66]so etamabhijānāmi si

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

He who caused to shake,
the Vejayanta palace with his big toe;
supported by psychic powers,
shocking the devas.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

He who at the Vejayanta palace,
interrogated Sakka;
do you know, O friend,
freedom by the extinction of thirsting;
of that Sakka answered truthfully,
the question that was asked.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

He who interrogated that Brahma,
near the Sudhamma hall;
today, O friend, are you of the view,

pādaṅguṭṭhena kampayī.

yo etamabhijānāti[67],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

yo vejayantaṃ pāsādaṃ[68],
pādaṅguṭṭhena kampayī;
iddhibalenupatthaddho[69],
saṃvejesi ca devatā.

yo etamabhijānāti[70],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

yo vejayante[71] pāsāde,
sakkaṃ so paripucchati;
api āvuso[72] jānāsi,
taṇhakkhayavimuttiyo;
tassa sakko viyākāsi[73],
pañhaṃ puṭṭho yathātathaṃ[74].

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[67] so etamabhijānāmi si
[68] vejayantapāsādaṃ syā
[69] iddhibalena patthaddho syā
[70] so etamabhijānāmi si
[71] vejayantapāsāde machasaṃ, syā
[72] api vāsava machasaṃ
[73] vyākāsi sī
[74] yathākathaṃ syā

the view which you formally held;
do you see the radiance,
surpassing the Brahma world?

Of that Brahma answered,
truthfully in sequence;
dear sir, I am not of that view,
the view which was formally held by me.

I do see the radiance,
surpassing the Brahma world;
so how could I say today,
that I am permanent and eternal.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

He who by liberation ,
has touched the peak of Mount Meru;
visitedthe forests of Pubbavideha,
and the lands where other humans dwell.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;
a disciple of the Buddha,
the bhikkhu who knows this.

Indeed the fire does not think,

yo etamabhijānāti[75],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

yo brahmānaṃ[76] paripucchati[77],
sudhammāyaṃ[78] abhito sabhaṃ;
'ajjāpi te āvuso[79] diṭṭhi,
yā te diṭṭhi pure ahū;
passasi[80] vītivattantaṃ,
brahmaloke pabhassaraṃ'.

tassa brahmā viyākāsi,
anupubbaṃ yathātathaṃ;
'na me mārisa sā diṭṭhi,
yā me diṭṭhi pure ahu.

passāmi vītivattantaṃ,
brahmaloke pabhassaraṃ;
sohaṃ ajja kathaṃ vajjaṃ,
ahaṃ niccomhi sassato.'

yo etamabhijānāti[81],
bhikkhu buddhassa sāvako;

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[75] so etamabhijānāmi sī
[76] brahmaṃ machasaṃ
[77] paripucchi sī
[78] sudhammāya sī; sudhammāyābhito machasaṃ
[79] ajjāpi tyāvuso machasaṃ
[80] passa mī sī
[81] so etamabhijānāmi sī

“I will burn the fool.”;
but the fool who attacks,
a blazing fire gets burned.

So too you, O Mara,
attacking the Tathagata;
you only burn yourself,
just like the fool who touches fire.

O Mara, you have generated demerit,
attacking the Tathāgata;
Do you think, O Evil One,
my evil will not ripen?

You are heaping up evil,
for your long term lamentation;
give up on the Buddha, O Mara,
do not create aspiration in the bhikkhus.

“Mara thus alarmed,
by the bhikkhu at the Bhesakala Grove;
being dejected from that,
the spirit disappeared right there.”

tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

yo mahāneruno kūṭaṃ,
vimokhena[82] aphassayi;
vanaṃ pubbavidehānaṃ,
ye ca bhūmisayā narā.

yo etamabhijānāti[83],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

na ve aggi veṭhayati[84],
ahaṃ bālaṃ ḍahāmitī[85];
bālova[86] jalitaṃ aggiṃ,
āsajjana sa ḍayhati[87].

evameva tuvaṃ māra,
āsajjana[88] tathāgataṃ;
sayaṃ ḍahissasi attānaṃ,
bālo aggiṃva samphusaṃ.

apuññaṃ pasavī māro,

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[82] vimokkhena machasaṃ, syā, pts, sī
[83] so etamabhijānāmi sī
[84] cetayati machasaṃ, syā, pts
[85] dahāmīti pts, sī
[86] bālo ca machasaṃ, syā, pts
[87] āsajja naṃ sa ḍayhati sīmu, machasaṃ
[88] āsajjanaṃ sīmu, machasaṃ

āsaṇjjana[89] tathāgataṃ;
kinnu maññasi pāpima,
na me pāpaṃ vipaccati.

karoto cīyati[90] pāpaṃ,
cirarattāya kandati[91];
māra nibbinda buddhamhā,
āsaṃ mākāsi bhikkhusu.

iti māraṃ atajjesi[92],
bhikkhu bhesakalāvane;
tato so dummano yakkho,
tatthevantaradhāyathāti.

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[89] āsaṇja naṃ sīmu, machasaṃ[redacted]
[90] ca yati sī[redacted]
[91] dantakasī sīmu, machasaṃ[redacted]
[92] tajjesi sīmu[redacted]