0.0.1 The Rebuke of Mara

māratajjaniyasuttaṃ

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.

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

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

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

[1] bhagavā syā
[2] susumārahire machasaṃ; suṃsumāgire syā
[3] garugaro viya machasaṃ garugarutaro viya syā

the root cause [of his heavy stomach] internally.

āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. nisajja kho āyasmā mahāmoggallāno paccattaṃ[4] yoniso manasākāsi[5].

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."

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. 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

atha kho mārassa pāpimato etadahosi:

[4]māraṃ pāpimantaṃ paccattaṃ syā[redacted]
[5]manasikāsi si[redacted]
[6]viheṭhasi sī, katthaci[redacted]

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?"

" ajānameva kho maṃ ayaṃ samaṇo[7] apassaṃ evamāhaṃ: '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. 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

atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca: "etasmiṃ[9] kho tāhaṃ[10] pāpima jānāmi mā tvaṃ maññittho: na maṃ jānātīti. māro tvamasi pāpima. tuy-

[7] ayaṃ syā
[8] kuto ca pana syā
[9] evampi kho machasaṃ, pts, syā
[10] tyāhaṃ sī

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?""

haṃ[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. 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

atha kho mārassa pāpimato etadahosi: jānameva kho maṃ ayaṃ samaṇo passaṃ evamāha: nikkhama pāpima, nikkhama pāpima, mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. mā te ahosi dī-

[11] tassa si
[12] ajānameva maṃ syā

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.

gharattaṃ ahitāya dukkhāyāti. atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsi.

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.

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. 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

bhūtapubbāhaṃ pāpima dūsī nāma māro ahosiṃ. tassa me kāḷī nāma bhaginī tassā[14] tvaṃ putto. so me tvaṃ bhāgi-

[13] etthāpi machasaṃ, syā
[14] tassā bhaginiyā syā

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.

neyyo hosi[15]. tena kho pana pāpima samayena[16] kakusandho[17] bhagavā arahaṃ sammāsambuddho loke uppanno hoti. kakusandhassa [18] kho pana pāpima bhagavato arahato sammāsambuddhassa vidhura- sañjīva 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

[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

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 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

kho etaṃ pāpima pariyāyena āyasmato vidhurassa vidhuro vidhurotveva[21] samaññā udapādi.

āyasmā pana pāpima sañjīvo araññagatopi rukkhamūlagatopi suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati. bhūtapubbaṃ pāpima āyasmā sañjīvo aññatarasmiṃ rukkhamūle saññā vedayitanirodhaṃ samāpanno nisinno hoti addasaṃsu[22] kho pāpima gopālakā pasupālakā kassakā [23] pathāvino āyasmantaṃ sañjīvaṃ aññatarasmiṃ ruk-

[21] vidhuroteva samaññā machasaṃ; vidhuro vidhuroteva pts
[22] addasāsuṃ si
[23] kasakā syā

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

khamūle 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] papphoṭe-

[24] samāpannaṃ machasaṃ, syā, pts
[25] nisinnako syā
[26] kālaṅkato machasaṃ
[27] handahi naṃ sī
[28] tāni cīvarāni sī

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

tvā 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 samaññā udapādi.

[29] pattacīvaramādāya machasaṃ, syā[redacted]
[30] paṭisaññiṭhitoti syā[redacted]
[31] evaṃ si[redacted]
[32] sañjīvoteva samaññā machasaṃ; sañjīvosañjīvoteva pts[redacted]

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, 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.””

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:

[33] dūsimārassa si
[34] yathā naṃ sī, syā, pts

etha tumhe, bhikkhū sīlavante kalyāṇa-dhamme akkosatha paribhāsatha rose-tha vihesetha. ap-pevanāma tumhehi akkosiyamānānaṃ paribhāsiyamānā-naṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññā-thattaṃ, yathā taṃ dūsī māro labhetha otāranti.

10. Then, O Evil One, those brahmins and house hold-ers, being possessed by Mara Dusi, reviled, abused, an-noyed and harassed the bhik-khus who were virtuous in conduct, pleasant in habits thus: “But these bald-headed samana wannabes, dark out-castes, offsprings of our kins-men’s feet, claim: “We are medi-tators, we are medi-tators.” Then in a drunken stupor with sagging shoul-

atha kho te pāpima brāhmaṇagahapa-tikā anvāviṭṭhā[35] dū-sinā mārena bhikkhū sīlavante kalyāṇa-dhamme akkosanti paribhāsanti rosenti vihesenti: "ime pana muṇḍakā samaṇakā ibbhā kiṇhā[36] ban-dhupādāpaccā 'jhāyi-nosmā jhāyinosmā'ti

[35]anvāvisiṭṭhā machasaṃ, syā
[36]kaṇhā syā; kiṇṇā sī, katthaci

ders 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 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 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 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."

pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. seyyathāpi nāma ulūko rukkhasākhāya[37] mūsikaṃ 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,

[37] rukkhasākhāyaṃ machasaṃ, syā, pts
[38] maggayamāno machasaṃ, syā
[39] koṭṭho syā

deed 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

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, eva-

death, mostly arose in the lower worlds, unhappy destination, the woeful plane, hell.

mevime 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. 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,

atha kho pāpima kakusandho[40] bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi: anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā dūsinā mārena: 'etha tumhe, bhikkhū, sīlavante kalyā-

[40] kakusando syā

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." 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

ṇadhamme 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. karu-

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

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."

ṇāsahagatena 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.

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

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

[43] kakusandena syā

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.

tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu. karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu. muditāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddha-

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.

madho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu. upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṃsu.

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

atha kho pāpima dūsissa mārassa etadahosi: "evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kal-

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, pleas-

yāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā. 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 pū-

ant 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.

jiyamānānaṃ 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. 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. Honor, esteem, respect

atha kho pāpima, kakusandho[46] bhagavā arahaṃ sammāsambuddho bhikkhū āmantesi: anvāviṭṭhā kho bhikkhave brāhmaṇagahapa-

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

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."

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

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,

atha kho te pāpima, bhikkhū kakusandhena[49] bhagavatā

[47] asubhānupassino machasaṃ
[48] anabhiratisaññino machasaṃ
[49] kakusandena syā

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.

arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā arañ-ñagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassī kāye viharimṣu, āhāre paṭikkūlasaññino, sabbaloke anabhiratasañ-ñino sabbasaṃkhāresu aniccānupassino.

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 open.

atha kho pāpima, kakusandho bhagavā arahaṃ sammāsambuddho pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya āyasmatā vidhurena pacchā samaṇena gāmaṃ piṇḍāya pāvisi. atha kho pāpima dūsī māro añ-ñataraṃ kumāraṃ[50] anvāvisitvā sakkha-

[50]kumārakaṃ machasaṃ, syā

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.

raṃ 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 nāgāpalokitaṃ apalokesi: na cāyaṃ[55] dūsī māro mattamaññāsīti. sahāpalokanāya[56] ca pana pāpima dūsī māro

[51] pahāramadāsi machasaṃ, syā
[52] sīsaṃ te bhindissāmīti katthaci
[53] kakusandaṃ yeva syā
[54] kakasando syā
[55] nacāyaṃ pts, syā
[56] nāgāpalokanāya sī sabhāpalokanā

tamhā ca[57] ṭhānā cavi. mahānirayañca upapajjī.

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

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

[57] tamhāva sī
[58] atha naṃ tvaṃ syā
[59] atha naṃ tvaṃ jāneyyāsi machasaṃ
[60] bahunivassasatāni sī

head was that of a fish.

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.-

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

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

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

sataṃ āsi ayosaṅku,
sabbe paccattavedanā;
īdiso nirayo āsi,
yattha dūsī apacca-

[61] dasasahassāni syā
[62] vuṭṭhānavedanaṃ syā
[63] kakusandañca syā

sandha.

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;

tha;
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.

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

a disciple of the Buddha,
the bhikkhu who knows
this.

yo etamabhijānāti[66],
bhikkhu buddhassa
sāvako;
tādisaṃ bhikkhumā-
sajja,
kaṇha dukkhaṃ ni-
gacchasi.

Surely he who, exhorted
to act by the Buddha,
with the bhikkhu Sangha
looking;
shook with his big toe,
Migāra's Mother's palace.

yo ve buddhena cu-
dito,
bhikkhusaṅghassa
pekkhato;
migāramātupāsādaṃ,
pādaṅguṭṭhena kam-
payī.

O dark one, you will un-
dergo suffering,
for attacking such a bhikkhu;

a disciple of the Buddha,
the bhikkhu who knows
this.

yo etamabhijānāti[67],
bhikkhu buddhassa
sāvako;
tādisaṃ bhikkhumā-
sajja,
kaṇha dukkhaṃ ni-
gacchasi.

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

yo vejayantaṃ pāsā-
daṃ[68],
pādaṅguṭṭhena kam-

[66] so etamabhijānāmi sī
[67] so etamabhijānāmi sī
[68] vejayantapāsādaṃ syā

payī;
iddhibalenupatthaddho[69],
saṃvejesi ca devatā.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;

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

a disciple of the Buddha,
the bhikkhu who knows this.

yo vejayante[71] pāsāde,

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.

sakkaṃ so paripucchati;
api āvuso[72] jānāsi,
taṇhakkhayavimuttiyo;
tassa sakko viyākāsi[73],

pañhaṃ puṭṭho yathātathaṃ[74].

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

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,
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.

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;

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

'na me mārisa sā diṭṭhi,
yā me diṭṭhi pure ahu.

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

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

O dark one, you will undergo suffering,
for attacking such a bhikkhu;

a disciple of the Buddha,
the bhikkhu who knows this.

yo etamabhijānāti[81],
bhikkhu buddhassa sāvako;
tādisaṃ bhikkhumāsajja,
kaṇha dukkhaṃ nigacchasi.

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

yo mahāneruno kūṭaṃ,
vimokhena[82] aphassayi;
vanaṃ pubbavidehānaṃ,

[81] so etamabhijānāmi sī
[82] vimokkhena machasaṃ, syā, pts, sī

ye ca bhūmisayā narā.

O dark one, you will undergo suffering,
for attacking such a bhikkhu;

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

a disciple of the Buddha,
the bhikkhu who knows this.

Indeed the fire does not think,
“I will burn the fool.”;
but the fool who attacks,
a blazing fire gets burned.

na ve aggi veṭhayati[84],

ahaṃ bālaṃ ḍahāmitī[85];
bālova[86] jalitaṃ aggiṃ,
āsajjana sa ḍayhati[87].

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

evameva tuvaṃ māra,
āsajjana[88] tathāgataṃ;
sayaṃ ḍahissasi attānaṃ,
bālo aggiṃva sam-

[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

phusaṃ.

apuññaṃ pasavī māro,

āsajjana[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.

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.”

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