

samyutta nikāya 4
Linked Discourses 4

1. pathamavagga
1. Life Span

1. tapokammasutta
1. Mortification

evaṃ me sutāṃ—
So I have heard.

ekam samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre
ajapālanigrodhamūle pathamābhisambuddho.

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

“mutto vatamhi tāya dukkarakārikāya.
“I am truly freed from that grueling work!

sādhū mutto vatamhi tāya anattasamhitāya dukkarakārikāya.
Thank goodness I'm freed from that pointless grueling work.

sādhū vatamhi mutto bodhiṃ samajjhagan”ti.
Thank goodness that, steadfast and mindful, I have attained awakening.”

atha kho māro pāpimā bhagavato cetasā cetoparivitakkamaññāya yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:
And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and addressed him in verse:

“tapokammā apakkamma,
“You’ve departed from the practice of mortification

ye na sujjhanti māṇavā;
by which humans purify themselves.

asuddho maññasi suddho,
You’re impure, but think yourself pure;

suddhimaggā aparaddho”ti.
you’ve strayed from the path of purity.”

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāhi
ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“anattasamhitam ñatvā,
“I realized that it’s pointless;

yaṃ kiñci amaraṃ tapaṃ;
all that mortification in search of immortality

sabbaṃ natthāvahaṃ hoti,
is as futile

phiyārittaṃva dhammani.
as oars and rudder on dry land.

sīlaṃ samādhi paññaṇa,
Ethics, immersion, and wisdom:

maggam bodhāya bhāvayaṃ;
by developing this path to awakening

pattosmi paramaṃ suddhiṃ,
I attained ultimate purity.

nihato tvamasi antakā”ti.
You're beaten, terminator!”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti, dukkhī
dummano tatthevantaradhāyīti.
*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

samyutta nikāya 4
Linked Discourses 4

1. pathamavagga
1. Life Span

2. hatthirājavaṇṇasutta
2. In the Form of an Elephant King

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre
ajapālānigrodhamūle pathamābhisambuddho.
*At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of
the goatherd's banyan tree on the bank of the Nerañjarā River.*

tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti,
devo ca ekamekaṃ phusāyati.
*Now at that time the Buddha was meditating in the open during the dark of night, while a
gentle rain drizzled down.*

atha kho māro pāpimā bhagavato bhayaṃ chambhitattaṃ lomahamsaṃ
uppādetukāmo mahantaṃ hatthirājavaṇṇaṃ abhinimminivā yena bhagavā
tenupasaṅkami.
*Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps,
manifested in the form of a huge elephant king and approached him.*

seyyathāpi nāma mahāarittṭhako maṇi;
Its head was like a huge block of soapstone.

evamassa sīsaṃ hoti.
-

seyyathāpi nāma suddhaṃ rūpiyaṃ;
Its tusks were like pure silver.

evamassa dantā honti.
-

seyyathāpi nāma mahatī naṅgalīsā;
Its trunk was like a long plough pole.

evamassa soṇḍo hoti.
-

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya
ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“saṃsaraṃ dīghamaddhānaṃ,
“Transmigrating for such a long time,

vaṇṇaṃ katvā subhāsubhaṃ;
you've made forms beautiful and ugly.

alaṃ te tena pāpima,
Enough of this, Wicked One!

nihato tvamasi antakā”ti.
You're beaten, terminator!”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 4
Linked Discourses 4

1. paṭhamavagga
1. Life Span

3. subhasutta
3. Beautiful

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre
ajapālanigrodhamūle pathamābhisambuddho.

At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti,
devo ca ekamekaṃ phusāyati.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

atha kho māro pāpimā, bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre
uccāvaca vaṇṇanibhā upadaṃseti, subhā ceva asubhā ca.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly.

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā mārāṃ pāpimantaṃ gāthāhi
ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“saṃsaraṃ dīghamaddhānaṃ,
“Transmigrating for such a long time,

vaṇṇaṃ katvā subhāsubhaṃ;
you've made forms beautiful and ugly.

alaṃ te tena pāpima,
Enough of this, Wicked One!

nihato tvamasi antaka.
You're beaten, terminator.

ye ca kāyena vācāya,
Those who are well restrained

manasā ca saṃvutā;
in body, speech, and mind

na te māravasānugā,
don't fall under Māra's sway,

na te mārassa baddhaḡ”ti.
they don't become your footmen.”

atha kho māro ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

samyutta nikāya 4
Linked Discourses 4

1. pathamavagga
1. Life Span

4. pathamamārapāsasutta
4. Māra's Snares (1st)

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti,
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“mayhaṃ kho, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā, anuttarā vimutti sacchikatā.
“Mendicants, I have attained and realized supreme freedom through proper attention and proper effort.

tumhepi, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha, anuttaraṃ vimuttiṃ sacchikarothā”ti.
You too should attain and realize supreme freedom through proper attention and proper effort.”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“baddhosi mārapāsena,
“You’re bound by Māra’s snares,

ye dibbā ye ca mānusa;
both human and divine.

mārabandhanabaddhosi,
You’re bound by Māra’s bonds:

na me samaṇa mokkhasi”ti.
you won’t escape me, ascetic!”

“muttāhaṃ mārapāsena,
“I’m freed from Māra’s snares,

ye dibbā ye ca mānusa;
both human and divine.

mārabandhanamuttomhi,
I’m freed from Māra’s bonds.

nihato tvamasi antakā”ti.
You’re beaten, terminator!”

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

1. paṭhamavagga

1. Life Span

5. dutiyamārapāsasutta

5. Māra's Snares (2nd)

ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

bhagavā etadavoca:

The Buddha said this:

“muttāhaṃ, bhikkhave, sabbapāsehi ye dibbā ye ca mānūsā.

“Mendicants, I am freed from all snares, both human and divine.

tumhepi, bhikkhave, muttā sabbapāsehi ye dibbā ye ca mānūsā.

You are also freed from all snares, both human and divine.

caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya
atthāya hitāya sukhāya devamanussānaṃ.

Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

mā ekena dve agamittha.

Let not two go by one road.

desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ
sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.

Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

bhavissanti dhammassa aññātāro.

There will be those who understand the teaching!

ahampi, bhikkhave, yena uruvelā senānigamo tenupasaṅkamissāmi
dhammadesanāyā”ti.

I will travel to Uruvelā, the village of Senāni, in order to teach the Dhamma.”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“baddhosi sabbapāsehi,

“You're bound by all snares,

ye dibbā ye ca mānūsā;

both human and divine.

mahābandhanabaddhosi,

You're bound by the great bond:

na me samaṇa makkhasi”ti.

you won't escape me, ascetic!”

“muttāhaṃ sabbapāsehi,

“I'm freed from all snares,

ye dibbā ye ca mānūsā;
both human and divine.

mahābandhanamuttomhi,
I'm freed from the great bonds;

nihato tvamasi antakā”ti.
You're beaten, terminator!”

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

samyutta nikāya 4
Linked Discourses 4

1. paṭhamavagga
1. Life Span

6. sappasutta
6. A Serpent

evam me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti,
devo ca ekamekaṃ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

atha kho māro pāpimā bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo mahantaṃ sapparājavaṇṇaṃ abhinimminivā yena bhagavā
tenupasaṅkami.
Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him.

seyyathāpi nāma mahatī ekarukkhikā nāvā;
Its body was like a huge canoe carved from a single tree.

evamassa kāyo hoti.
-

seyyathāpi nāma mahantaṃ soṇḍikākīlaṇṇaṃ;
Its hood was like a large brewer's sieve.

evamassa phaṇo hoti.
-

seyyathāpi nāma mahatī kosalikā kaṃsapāti;
Its eyes were like those big bronze dishes from Kosala.

evamassa akkhīni bhavanti.
-

seyyathāpi nāma deve gaḷagaḷāyante vijjullatā niccharanti;
Its tongue flickered from its mouth like lightning flashes in a thunderstorm.

evamassa mukhato jivhā niccharati.
-

seyyathāpi nāma kammāraggariyā dhamamānāya saddo hoti;
The sound of its breathing was like the puffing of a blacksmith's bellows.

evamassa assāsapassāsānaṃ saddo hoti.
-

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāhi
ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“yo suññagehāni sevati,

“A self-controlled sage frequents

seyyā so muni attasaññato;

empty buildings for lodging.

vossajja careyya tattha so,

It's appropriate for such a person

patirūpañhi tathāvidhassa taṃ.

to live there after relinquishing.

carakā bahū bheravā bahū,

Though there are lots of creepy crawlies,

atho daṃsasarīsapā bahū;

and lots of flies and snakes,

lomampi na tattha iñjaye,

they wouldn't stir a hair

suññāgāragato mahāmuni.

of a great sage in that empty hut.

nabhaṃ phaleyya pathavī caleyya,

Though the sky may split and the earth may quake,

sabbepi pāṇā uda santaseyyuṃ;

and all creatures be stricken with fear;

sallampi ce urasi pakappayeyyuṃ,

and even if an arrow's aimed at their breast,

upadhīsu tāṇaṃ na karonti buddhā”ti.

the Buddhas take no shelter in attachments.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tatthevantaradhāyīti.

*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

saṃyutta nikāya 4

Linked Discourses 4

1. paṭhamavagga

1. Life Span

7. supatisutta

7. Sleeping

ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’
feeding ground.*

atha kho bhagavā bahudevarattiṃ abbhokāse caṅkamtivā rattiyā paccūsasamayaṃ
pāde pakkhāletvā vihāraṃ pavisitvā

*He spent most of the night practicing walking meditation in the open. At the crack of dawn he
washed his feet and entered his dwelling.*

dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno
utthānasaññaṃ manasi karitvā.

*He laid down in the lion's posture—on the right side, placing one foot on top of the
other—mindful and aware, and focused on the time of getting up.*

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“kiṃ soppasi kiṃ nu soppasi,
“What, you’re asleep? Really, you’re asleep?”

kimidaṃ soppasi dubbhago viya;
You sleep like a loser—what’s up with that?

suññamagāranti soppasi,
You sleep, thinking that the hut is empty.

kimidaṃ soppasi sūriye uggate”ti.
You sleep when the sun has come up—what’s up with that?”

“yassa jālinī visattikā,
“For them there is no craving—

taṇhā natthi kuhiñci netave;
the weaver, the clinger—to lead them anywhere.

sabbūpadhiparikkhayā buddho,
With the ending of all attachments the awakened Buddha sleeps.

soppati kiṃ tavettha mārā”ti.
What’s that got to do with you, Māra?”

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

saṃyutta nikāya 4
Linked Discourses 4

1. pathamavagga
1. Life Span

8. nandatisutta
8. Delighting

evam me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato
santike imaṃ gātham abhāsi:
Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha’s presence:

“nandati puttehi puttimā,
“Your children bring you delight!

gomā gobhi tatheva nandati;
Your cattle also bring you delight!

upadhīhi narassa nandanā,
For attachments are a man’s delight;

na hi so nandati yo nirūpadhī”ti.
without attachments there’s no delight.”

“socati puttehi puttimā,
“Your children bring you sorrow.

gomā gobhi tatheva socati;
Your cattle also bring you sorrow.

upadhīhi narassa socanā,
For attachments are a man's sorrow;

na hi so socati yo nirūpadhī”ti.
without attachments there are no sorrows.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tatthevantaradhāyīti.

*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

samyutta nikāya 4
Linked Discourses 4

1. pathamavagga
1. Life Span

9. paṭhamaāyusutta
9. Life Span (1st)

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’
feeding ground.*

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“appamidam, bhikkhave, manussānaṃ āyu.
“Mendicants, the life span of humans is short.

gamanīyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ.
*You must go to the next life. So you should do what is skillful, you should practice the spiritual
life.*

natthi jātassa amaraṇaṃ.
No-one born is immortal.

yo, bhikkhave, ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo”ti.
A long life is a hundred years or a little more.”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“dīghamāyu manussānaṃ,
“The life of humans is long!

na naṃ hīḷe suporiso;
A good person wouldn’t scorn it.

careyya khīramattova,
Live like a suckling babe,

natthi maccussa āgamo”ti.
for Death has not come for you.”

“appamāyu manussānaṃ,

“The life of humans is short,

hiḷeyya naṃ suporiso;

and a good person scorns it.

careyyādittasīsova,

They should live as though their head was on fire,

natthi maccussa nāgamo”ti.

for Death comes for everyone.”

atha kho māro ... pe ... tatthevantaradhāyīti.

Then Māra ... vanished right there.

saṃyutta nikāya 4

Linked Discourses 4

1. paṭhamavagga

1. Life Span

10. dutiyaāyusutta

10. Life Span (2nd)

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

tatra kho bhagavā ... pe ... etadavoca:

There the Buddha ... said:

“appamidam, bhikkhave, manussānaṃ āyu.

“Mendicants, the life span of humans is short.

gamanīyo samparāyo, kattabbaṃ kusalam, caritabbaṃ brahmacariyaṃ.

You must go to the next life. So you should do what is skillful, you should practice the spiritual life.

natthi jātassa amaraṇaṃ.

No-one born is immortal.

yo, bhikkhave, ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo”ti.

A long life is a hundred years or a little more.”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“nāccayanti ahorattā,

“The days and nights don’t rush by,

jīvitam nūparujjhati;

and life isn’t cut short.

āyu anupariyāyati maccānaṃ,

The life of mortals keeps rolling on,

nemīva rathakubbaran”ti.

like a chariot’s rim around the hub.”

“accayanti ahorattā,

“The days and nights rush by,

jīvitam uparujjhati;

and then life is cut short.

āyu khīyati maccānaṃ,
The life of mortals wastes away,

kunnadīnaṃva odakaṃ”ti.
like the water in tiny streams.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tattevantaradhāyīti.

*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

paṭhamo vaggo.

tapokammañca nāgo ca,

subhaṃ pāsena te duve;

sappo supati nandanaṃ,

āyunā apare duveti.

samyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

11. pāsānasutta
11. Boulders

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

tena kho pana samayena bhagavā rattandhakāratimisāyaṃ abbhokāse nisinno hoti,
devo ca ekamekaṃ phusāyati.

*Now at that time the Buddha was meditating in the open during the dark of night, while a
gentle rain drizzled down.*

atha kho māro pāpimā bhagavato bhayaṃ chambhitattaṃ lomahaṃsaṃ
uppādetukāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre
mahante pāsāne padālesi.

*Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps,
approached him, and crushed some large boulders close by him.*

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya
ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“sacepi kevalaṃ sabbhaṃ,
“Even if you shake

gijjhakūtaṃ calessasi;
this entire Vulture’s Peak,

neva sammāvimuttānaṃ,
the rightly released,

buddhānaṃ atthi iñjitaṃ”ti.
the awakened, are unshaken.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tattevantaradhāyīti.

*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

saṃyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

12. kinnusīhasutta
12. Lion

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ deseti.
Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

atha kho māraṃ pāpimato etadahosi:
Then Māra thought,

“ayaṃ kho samaṇo gotamo mahatiyā parisāya parivuto dhammaṃ deseti.
“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.
Why don't I go and pull the wool over their eyes?”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“kinnu sīhova nadasi,
“Why now do you roar like a lion?

parisāyaṃ visārado;
You're so self-assured in the assembly!

paṭimallo hi te atthi,
For there is someone who'll wrestle with you,

vijitāvī nu maññasī”ti.
so why do you imagine you're the victor?”

“nadanti ve mahāvīrā,
“The great heroes they roar,

parisāsu visārādā;
self-assured in the assembly.

tathāgatā balappattā,
The Realized One, attained to power,

tiṇṇā loke visattikaṇ”ti.
has crossed over clinging to the world.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tatthevantaradhāyīti.
*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

saṃyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

13. sakalikasutta
13. A Splinter

evaṃ me sutāṃ—
So I have heard.

ekam samayaṃ bhagavā rājagahe viharati maddakucchismiṃ migadāye.
At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

tena kho pana samayena bhagavato pādo sakalikāya khato hoti,
Now at that time the Buddha's foot had been cut by a splinter.

bhusā sudaṃ bhagavato vedanā vattanti sārīrikā dukkhā tibbā kharā kaṭukā asātā amanāpā.

The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable.

tā sudaṃ bhagavā sato sampajāno adhiyāseti avihaññamāno.
But he endured with mindfulness and situational awareness, without worrying.

atha kho bhagavā catugguṇaṃ saṅghātiṃ paññāpetvā dakkhiṇena passena
sihaseyyaṃ kappesi pāde pādāṃ accādhāya sato sampajāno.

And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ
gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“mandiyā nu kho sesi udāhu kāveyyamatto,
“Are you feeble that you lie down? Or are you drunk on poetry?

atthā nu te sampacurā na santi;
Don't you have all that you need?

eko vivitte sayanāsanamhi,
Alone in a secluded lodging,

niddāmukho kimidaṃ soppase vā”ti.
why this sleeping, sleepyhead?”

“na mandiyā sayāmi nāpi kāveyyamatto,
“I'm not feeble that I lie down, nor am I drunk on poetry.

atthaṃ sameccāhamapetasoko;
Having reached the goal, I'm rid of sorrow.

eko vivitte sayanāsanamhi,
Alone in a secluded lodging,

sayāmaḥaṃ sabbabhūtānukampī.
I lie down full of compassion for all living creatures.

yesampi sallāṃ urasi pavittthaṃ,
Even those with a dart stuck in the breast,

muḥuṃ muḥuṃ hadayaṃ vedhamānaṃ;
piercing the heart again and again,

tepīdha soppaṃ labhare sasallā,
are able to get some sleep.

tasmā ahaṃ na supe vītasallo.
So why not I, whose dart is drawn out?

jaggaṃ na sañke napi bhemi sottaṃ,
I don't lie awake tense, nor do I fear to sleep.

rattindivā nānutapanti māmāṃ;
The days and nights don't disturb me,

hāniṃ na passāmi kuhiñci loke,
as I see no decline for myself in the world.

tasmā supe sabbabhūtānukampī”ti.

That’s why I lie down full of compassion for all living creatures.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 4

Linked Discourses 4

2. dutiyavagga

2. Rule

14. patirūpasutta

14. Appropriate

ekaṃ samayaṃ bhagavā kosalesu viharati ekasālāyaṃ brāhmaṇagāme.

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā.

tena kho pana samayena bhagavā mahatiyā gihiparisāya parivuto dhammaṃ deseti.

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

“ayaṃ kho samaṇo gotamo mahatiyā gihiparisāya parivuto dhammaṃ deseti.

“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople.

yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.

Why don’t I go and pull the wool over their eyes?”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“netam tava patirūpaṃ,

“It’s not appropriate for you

yadaññāmanusāsasi;

to instruct others.

anurodhavirodhesu,

As you engage in this,

mā sajjittho tadācaran”ti.

don’t get caught up in favoring and opposing.”

“hitānukampī sambuddho,

“The Buddha instructs others

yadaññāmanusāsati;

out of compassion for their welfare.

anurodhavirodhehi,

The Realized One is liberated

vippamutto tathāgato”ti.

from favoring and opposing.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

saṃyutta nikāya 4

Linked Discourses 4

2. dutiyavagga

2. Rule

15. mānasasutta

15. A Mental Snare

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“antalikkhacaro pāso,

“There's a mental snare

yvāyaṃ carati mānaso;

wandering the sky.

tena taṃ bādhayissāmi,

I'll bind you with it—

na me samaṇa makkhasi”ti.

you won't escape me, ascetic!”

“rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phoṭṭhabbā ca manoramā;

and touches so delightful:

ettha me vigato chando,

desire for these is gone from me.

nihatō tvamasi antakā”ti.

You're beaten, terminator!”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

samyutta nikāya 4

Linked Discourses 4

2. dutiyavagga

2. Rule

16. pattasutta

16. The Alms Bowls

sāvatthinidānaṃ.

At Sāvattihī.

tena kho pana samayena bhagavā pañcannaṃ upādānakkhandhānaṃ upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

atha kho mārassa pāpimato etadahosi:

Then Māra thought,

“ayaṃ kho samaṇo gotamo pañcannaṃ upādānakkhandhānaṃ upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇānti.

And the mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

yannūnāham yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.

Why don’t I go and pull the wool over their eyes?”

tena kho pana samayena sambahulā pattā abbhokāse nikkhittā honti.

At that time several alms bowls were placed in the open air.

atha kho māro pāpimā balībaddavaṇṇaṃ abhinimminivā yena te pattā tenupasaṅkami.

Then Māra the Wicked manifested in the form of an ox and approached those bowls.

atha kho aññataro bhikkhu aññataraṃ bhikkhuṃ etadavoca:

One of the mendicants said to another,

“bhikkhu bhikkhu, eso balībaddo patte bhindeyyā”ti.

“Mendicant, mendicant, that ox will break the bowls.”

evaṃ vutte, bhagavā taṃ bhikkhuṃ etadavoca:

When this was said, the Buddha said to that mendicant,

“na so, bhikkhu, balībaddo.

“Mendicant, that’s no ox.

māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That’s Māra the Wicked come to pull the wool over your eyes!”

atha kho bhagavā “māro ayaṃ pāpimā” iti veditvā māraṃ pāpimantaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“rūpaṃ vedayitaṃ saññā,

“Sights, feeling, and perception,

viññāṇaṃ yañca saṅkhatam;

consciousness and what is chosen:

nesohamasmi netam me,

‘I am not this’ and ‘this is not mine’;

evaṃ tattha virajjati.

that’s how to be free of desire them.

evaṃ virattaṃ khemattaṃ,

When you’re detached, secure,

sabbasaṃyojanātigaṃ;

all fetters transcended,

anvesaṃ sabbatṭhānesu,

though Māra and his army chase everywhere

mārasenāpi nājjhagā”ti.

they never find you.”

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.

Then Māra ... vanished right there.

samyutta nikāya 4

Linked Discourses 4

2. dutiyavagga

2. Rule

17. chaphassāyatanasutta

17. The Six Fields of Contact

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

tena kho pana samayena bhagavā channaṃ phassāyatanānaṃ upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sappahaṃseti.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

atha kho māraṃsā pāpimato etadahosi:

Then Māra thought,

“ayaṃ kho samaṇo gotamo channaṃ phassāyatanānaṃ upādāya bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sappahaṃseti.

“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

yannūnaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.

Why don’t I go and pull the wool over their eyes?”

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre mahantaṃ bhayaḥheravaṃ saddamakāsi, apissudaṃ pathavī maññe undrīyati. atha kho aññataro bhikkhu aññataraṃ bhikkhuṃ etadavoca:

Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering, so that one of the mendicants said to another,

“bhikkhu bhikkhu, esā pathavī maññe undrīyati”ti.

“Mendicant, mendicant, it seems like the earth is shattering!”

evaṃ vutte, bhagavā taṃ bhikkhuṃ etadavoca:

When this was said, the Buddha said to that mendicant,

“nesā, bhikkhu, pathavī undrīyati.

“Mendicant, that’s not the earth shattering.

māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That’s Māra the Wicked come to pull the wool over your eyes!”

atha kho bhagavā “māro ayaṃ pāpimā” iti viditvā māraṃ pāpimantaṃ gāthāya ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“rūpā saddā rasā gandhā,

“Sights, sounds, tastes, smells,

phassā dhammā ca kevalā;

touches, and thoughts, the lot of them—

etaṃ lokāmiṣaṃ ghoram,

this is the dreadful bait

ettha loko vimucchito.
that the world's infatuated by.

etañca samatikkamma,
But a mindful disciple of the Buddha

sato buddhassa sāvako;
has transcended all that.

māradheyyaṃ atikkamma,
Having gone beyond Māra's sovereignty,

ādiccova virocati"ti.
they shine like the sun."

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

saṃyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

18. piṇḍasutta
18. Alms Food

ekam samayaṃ bhagavā magadhesu viharati pañcasālāyaṃ brāhmaṇagāme.
At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā.

tena kho pana samayena pañcasālāyaṃ brāhmaṇagāme kumārikānaṃ pāhunakāni bhavanti.
Now at that time in Pañcasālā the young women were taking care of guests.

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya pañcasālāyaṃ brāhmaṇagāmaṃ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms.

tena kho pana samayena pañcasāleyyakā brāhmaṇagahapatikā mārena pāpimatā anvāvitthā bhavanti:
Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought,

“mā samaṇo gotamo piṇḍamalattā”ti.
“Don't let the ascetic Gotāma get any alms!”

atha kho bhagavā yathādhoteṇa pattena pañcasālāyaṃ brāhmaṇagāmaṃ piṇḍāya pāvisi tathādhoteṇa pattena paṭikkāmi.
Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms.

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:
Then Māra the Wicked went up to the Buddha and said to him,

“api tvam, samaṇa, piṇḍamalattā”ti?
“Well, ascetic, did you get any alms?”

“tathā nu tvam, pāpima, akāsi yathāhaṃ piṇḍam na labheyyam”ti.
“Wicked One, did you make sure I didn't get any alms?”

“tena hi, bhante, bhagavā dutiyampi pañcasālāyaṃ brāhmaṇagāmaṃ piṇḍāya pavisatu.
“Well then, sir, let the Buddha enter Pañcasālā a second time for alms.

tathāhaṃ karissāmi yathā bhagavā piṇḍam lacchatī”ti.
I'll make sure you get alms.”

“apuññaṃ pasavi māro,
“Māra’s made bad karma

āsajja naṃ tathāgataṃ;
in attacking the Realized One.

kiṃ nu maññaṃ pāpima,
Wicked One, do you imagine that

na me pāpaṃ vipaccati.
your wickedness won’t bear fruit?

susukhaṃ vata jīvāma,
We who have nothing

yesaṃ no natthi kiñcanaṃ;
live so very happily.

pītibhakkhā bhavissāma,
We’ll feed on rapture,

devā ābhassarā yathā”ti.
like the gods of streaming radiance.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tatthevataradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.

saṃyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

19. kassakasutta
19. A Farmer

sāvattthinidānaṃ.
At Sāvattthī.

tena kho pana samayena bhagavā bhikkhūnaṃ nibbānapaṭisaṃyuttāya dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the
mendicants with a Dhamma talk about extinguishment.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā
dhammaṃ suṇānti.

And those mendicants were paying heed, paying attention, engaging wholeheartedly, and
lending an ear.

atha kho māraṃsa pāpimato etadahosi:
Then Māra thought,

“ayaṃ kho samaṇo gotamo bhikkhūnaṃ nibbānapaṭisaṃyuttāya dhammiyā kathāya
... pe ...

“The ascetic Gotama is giving a Dhamma talk about extinguishment ... and the mendicants
are listening well.

yannūnāhaṃ yena samaṇo gotamo tenupasaṅkameyyaṃ vicakkhukammāyā”ti.
Why don’t I go and pull the wool over their eyes?”

atha kho māro pāpimā kassakavaṇṇaṃ abhinimminivā mahantaṃ naṅgalaṃ
khandhe karitvā dīghapācanayaṭṭhiṃ gaheṭvā haṭṭhatakeso sāṇasātinivatto
kaddamamakkhitehi pādehi yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ etadavoca:

*Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his
shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were
muddy. He went up to the Buddha and said to him,*

“api, samaṇa, balībadde addasā”ti?

“So, ascetic, did you happen to see any oxen?”

“kiṃ pana, pāpima, te balībaddehi”ti?

“But what have you to do with oxen, Wicked One?”

“mameva, samaṇa, cakkhu, mama rūpā, mama cakkhusamphassaviññāṇāyatanaṃ.

“Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness.

kuhiṃ me, samaṇa, gantvā mokkhasi?

Where can you escape me, ascetic?

mameva, samaṇa, sotaṃ, mama saddā ... pe ...

Mine alone is the ear ...

mameva, samaṇa, ghānaṃ, mama gandhā;

nose ...

mameva, samaṇa, jivhā, mama rasā;

tongue ...

mameva, samaṇa, kāyo, mama phoṭṭhabbā;

body ...

mameva, samaṇa, mano, mama dhammā, mama manosamphassaviññāṇāyatanaṃ.

mind, mine are thoughts, mine is the field of mind contact consciousness.

kuhiṃ me, samaṇa, gantvā mokkhasi”ti?

Where can you escape me, ascetic?”

“taveva, pāpima, cakkhu, tava rūpā, tava cakkhusamphassaviññāṇāyatanaṃ.

*“Yours alone, ascetic, is the eye, yours are sights, yours is the field of eye contact
consciousness.*

yattha ca kho, pāpima, natthi cakkhu, natthi rūpā, natthi
cakkhusamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

*Where there is no eye, no sights, no eye contact consciousness—you have no place there,
Wicked One!*

taveva, pāpima, sotaṃ, tava saddā, tava sotasamphassaviññāṇāyatanaṃ.

Yours alone is the ear ...

yattha ca kho, pāpima, natthi sotaṃ, natthi saddā, natthi
sotasamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

taveva, pāpima, ghānaṃ, tava gandhā, tava ghānasamphassaviññāṇāyatanaṃ.

nose ...

yattha ca kho, pāpima, natthi ghānaṃ, natthi gandhā, natthi
ghānasamphassaviññāṇāyatanaṃ, agati tava tattha, pāpima.

taveva, pāpima, jivhā, tava rasā, tava jivhāsamphassaviññāṇāyatanaṃ ... pe ...

tongue ...

taveva, pāpima, kāyo, tava phoṭṭhabbā, tava kāyasamphassaviññāṇāyatanaṃ ... pe ...

body ...

taveva, pāpima, mano, tava dhammā, tava manosamphassaviññāṇāyatanaṃ.

mind, yours are thoughts, yours is the field of mind contact consciousness.

yattha ca kho, pāpima, natthi mano, natthi dhammā, natthi
manosamphassaviññāṇāyatanam, agati tava tattha, pāpimā”ti.

*Where there is no mind, no thoughts, no mind contact consciousness—you have no place there,
Wicked One!”*

“yaṃ vadanti mama yidanti,
“The things they call ‘mine’,

ye vadanti mamanti ca;
and those who say ‘it’s mine’:

ettha ce te mano atthi,
if your mind remains there,

na me samaṇa makkhasī”ti.
you won’t escape me, ascetic!”

“yaṃ vadanti na taṃ mayhaṃ,
“The things they speak of aren’t mine;

ye vadanti na te ahaṃ;
I’m not someone who speaks like that.

evaṃ pāpima jānāhi,
So know this, Wicked One:

na me maggampi dakkhasī”ti.
you won’t even see the path I take.”

atha kho māro pāpimā ... pe ... tatthevantaradhāyīti.
Then Māra ... vanished right there.

saṃyutta nikāya 4
Linked Discourses 4

2. dutiyavagga
2. Rule

20. rājasutta
20. Ruling

ekaṃ samayaṃ bhagavā kosalesu viharati himavantapadese araṇṇakutikāyaṃ.
At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the
slopes of the Himalayas.

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:
Then as he was in private retreat this thought came to his mind,

“sakkā nu kho rajjaṃ karetuṃ ahaṇaṃ aghātayaṃ ajinaṃ ajāpayaṃ asocaṃ
asocāpayaṃ dhammena”ti?
“I wonder if it’s possible to rule legitimately, without killing or having someone kill for you;
without conquering or having someone conquer for you; without sorrowing or causing
sorrow?”

atha kho māro pāpimā bhagavato cetasa cetoparivitaṅkamaññāya yena bhagavā
tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:
And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and said,

“kāretu, bhante, bhagavā rajjaṃ, kāretu, sugato, rajjaṃ ahaṇaṃ aghātayaṃ ajinaṃ
ajāpayaṃ asocaṃ asocāpayaṃ dhammena”ti.
“Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill
for you; without conquering or having someone conquer for you; without sorrowing or causing
sorrow!”

“kiṃ pana me tvaṃ, pāpima, passasi yaṃ maṃ tvaṃ evaṃ vadesi:
“But what do you see, Wicked One, that you say this to me?”

‘kāretu, bhante, bhagavā rajjaṃ, kāretu sugato, rajjaṃ ahaṇaṃ aghātaṃ ajiṇaṃ
ajāpayaṃ asocaṃ asocāpayaṃ dhammena’”ti?

“bhagavatā kho, bhante, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā
anuṭṭhitā paricīṭā susamāraddhā.

*“The Blessed One, sir, has developed and cultivated the four bases for psychic power, made
them a vehicle and a basis, kept them up, consolidated them, and properly implemented them.*

ākaṅkhamāno ca, bhante, bhagavā himavantam pabbatarājaṃ suvaṇṇaṃ tveva
adhimucceyya suvaṇṇaṇca paṇassā”ti.

*If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was
gold, and it would turn into gold.”*

“pabbatassa suvaṇṇassa,

“Take a golden mountain,

jātarūpassa kevalo;

made entirely of gold, and double it—

dvittāva nālamekassa,

it’s still not enough for one!

iti vidvā samañcare.

Knowing this, live a moral life.

yo dukkhamaddakkhi yatonidānaṃ,

When a person has seen where suffering comes from

kāmesu so jantu kathaṃ nameyya;

how could they incline towards sensual pleasures?

upadhiṃ veditvā saṅgoti loke,

Realizing that attachment is a tie in the world,

tasseva jantu vinayāya sikkhe”ti.

a person would train to remove it.”

atha kho māro pāpimā “jānāti maṃ bhagavā, jānāti maṃ sugato”ti dukkhī dummano
tatthevantaradhāyīti.

*Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!”
miserable and sad, vanished right there.*

dutiyo vaggo.

pāsāṇo siho sakalikaṃ,

patirūpaṇca mānasam;

pattaṃ āyatanam piṇḍam,

kassakaṃ rajjena te dasāti.

saṃyutta nikāya 4

Linked Discourses 4

3. tatiyavagga

3. Māra

21. sambahulasutta

21. Several

evaṃ me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati silāvatiyaṃ.

At one time the Buddha was staying in the land of the Sakya near Silāvati.

tena kho pana samayena sambahulā bhikkhū bhagavato avidūre appamattā ātāpino pahitattā viharanti.

Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute.

atha kho māro pāpimā brāhmaṇavaṇṇaṃ abhinimminivā mahantena jaṭaṇḍuvena ajinakkhipanivattho jinno gopānasiṅgaṃ ghurughurupassāsī udumbaraḍaṇḍaṃ gahetvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said,

“daharā bhavanto pabbajitā susū kālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikkālitāvino kāmesu.

“You’ve gone forth while young, reverends. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures.

bhuñjantu bhavanto mānusaṃ kāme.

Enjoy human sensual pleasures.

mā sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvitthā”ti.

Don’t give up what is visible in the present to chase after what takes effect over time.”

“na kho mayaṃ, brāhmaṇa, sandiṭṭhikaṃ hitvā kālīkaṃ anudhāvāma.

“Brahmin, that’s not what we’re doing.

kālīkaṃ kho mayaṃ, brāhmaṇa, hitvā sandiṭṭhikaṃ anudhāvāma.

We’re giving up what takes effect over time to chase after what is visible in the present.

kālīkaṃ hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo.

For the Buddha says that sensual pleasures take effect over time; they give much suffering and distress, and they are all the more full of drawbacks.

sandiṭṭhiko ayaṃ dhammo akālīko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi”ti.

But this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

evaṃ vutte, māro pāpimā sīsaṃ okampetvā jivhaṃ nillāletvā tivasākaṃ nalāṭe nalāṭikaṃ vutthāpetvā dandaṃ molubbha pakkāmi.

When they had spoken, Māra the Wicked shook his head, wagged his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said,

“idha mayaṃ, bhante, bhagavato avidūre appamattā ātāpino pahitattā viharāma.

atha kho, bhante, aññataro brāhmaṇo mahantena jaṭaṇḍuvena ajinakkhipanivattho jinno gopānasiṅgaṃ ghurughurupassāsī udumbaraḍaṇḍaṃ gahetvā yena mayaṃ tenupasaṅkami; upasaṅkamitvā amhe etadavoca:

‘daharā bhavanto pabbajitā susū kālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikkālitāvino kāmesu.

bhuñjantu bhavanto mānusaṃ kāme.

mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvitthā”ti.

evaṃ vutte, mayaṃ, bhante, taṃ brāhmaṇaṃ etadavocumha:

‘na kho mayaṃ, brāhmaṇa, sandiṭṭhikaṃ hitvā kālikaṃ anudhāvāma.

kālīkaṇca kho mayaṃ, brāhmaṇa, hitvā sandiṭṭhikaṃ anudhāvāma.

kālīkā hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo.

sandiṭṭhiko ayaṃ dhammo akālika ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī”ti.

evaṃ vutte, bhante, so brāhmaṇo sīsaṃ okampetvā jivhaṃ nillāletvā tivisākhaṃ nalāṭe nalāṭikaṃ vuṭṭhāpetvā daṇḍamolubbha pakkanto”ti.

“neso, bhikkhave, brāhmaṇo.

“Mendicants, that was no brahmin.

māro eso pāpimā tumhākaṃ vicakkhukammāya āgato”ti.

That was Māra the Wicked who came to pull the wool over your eyes!”

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

Then, knowing the meaning of this, on that occasion the Buddha recited this verse:

“yo dukkhamaddakkhi yatonidānaṃ,

“When a person has seen where suffering comes from

kāmesu so jantu kathaṃ nameyya;

how could they incline towards sensual pleasures?

upadhiṃ veditvā saṅgoti loke,

Realizing that attachment is a tie in the world,

tasseva jantu vinayāya sikkhe”ti.

a person would train to remove it.”

saṃyutta nikāya 4

Linked Discourses 4

3. tatiyavagga

3. Māra

22. samiddhisutta

22. With Samiddhi

ekaṃ samayaṃ bhagavā sakkesu viharati silāvatīyaṃ.

At one time the Buddha was staying in the land of the Sakyans near Silāvati.

tena kho pana samayena āyasmā samiddhi bhagavato avidūre appamatto ātāpī pahitatto viharati.

Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute.

atha kho āyasmato samiddhissa rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi:

Then as Venerable Samiddhi was in private retreat this thought came to his mind,

“lābhā vata me, suladdhaṃ vata me,

“I’m so fortunate, so very fortunate,

yassa me satthā araham sammāsambuddho.
to have a teacher who is a perfected one, a fully awakened Buddha!

lābhā vata me, suladdham vata me,
I'm so fortunate, so very fortunate,

vyāham evam svākkhāte dhammavinaye pabbajito.
to have gone forth in a teaching and training so well explained!

lābhā vata me, suladdham vata me,
I'm so fortunate, so very fortunate,

yassa me sabrahmacārino sīlavanto kalyāṇadhammā"ti.
to have spiritual companions who are ethical and of good character."

atha kho māro pāpimā āyasmato samiddhissa cetasā cetoparivitakkamaññāya
yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmato samiddhissa avidūre
mahantaṃ bhayaabheravaṃ saddamakāsi, apissudaṃ pathavī maññe undrīyati.
*And then Māra the Wicked, knowing what Samiddhi was thinking, went up to him and made a
terrifyingly loud noise close by him. It seemed as if the earth was shattering.*

atha kho āyasmā samiddhi yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno āyasmā samiddhi
bhagavantaṃ etadavoca:
*Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had
happened. The Buddha said,*

“idhāham, bhante, bhagavato avidūre appamatto ātāpī pahitatto viharāmi.

tassa mayham, bhante, rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi:

‘lābhā vata me, suladdham vata me,

yassa me satthā araham sammāsambuddho.

lābhā vata me, suladdham vata me,

vyāham evam svākkhāte dhammavinaye pabbajito.

lābhā vata me, suladdham vata me,

yassa me sabrahmacārino sīlavanto kalyāṇadhammā"ti.

tassa mayham, bhante, avidūre mahābhayaabheravasaddo ahosi, apissudaṃ pathavī
maññe undrīyati"ti.

“nesā, samiddhi, pathavī undrīyati.
"Samiddhi, that's not the earth shattering.

māro eso pāpimā tuyham vicakkhukammāya āgato.
That's Māra the Wicked come to pull the wool over your eyes!

gaccha tvam, samiddhi, tattheva appamatto ātāpī pahitatto viharāhī"ti.
Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute."

“evam, bhante"ti kho āyasmā samiddhi bhagavato paṭissutvā utthāyāsanaṃ
bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.
*"Yes, sir," replied Samiddhi. He got up from his seat, bowed, and respectfully circled the
Buddha, keeping him on his right, before leaving.*

dutiyampi kho āyasmā samiddhi tattheva appamatto ātāpī pahitatto vihāsi.
And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute.

dutiyampi kho āyasmato samiddhissa rahogatassa paṭisallīnassa ... pe ...
And for a second time he had the same thought ...

dutiyampi kho māro pāpimā āyasmato samiddhissa cetasā cetoparivitakkamaññāya
... pe ...
and Māra made an earth-shattering noise.

apissudaṃ pathavī maññe undrīyati.

atha kho āyasmā samiddhi māraṃ pāpimantaṃ gāthāya ajjhabhāsi:
Then Samiddhi addressed Māra the Wicked One in verse:

“saddhāyāhaṃ pabbajito,
“I went forth out of faith

agārasmā anagāriyaṃ;
from the lay life to homelessness.

sati paññā ca me buddhā,
My mindfulness and wisdom are mature,

cittaṅca susamāhitam;
my mind is serene in immersion.

kāmaṃ karassu rūpāni,
Make whatever illusions you want,

neva maṃ byādhayissasī”ti.
it won’t bother me.”

atha kho māro pāpimā “jānāti maṃ samiddhi bhikkhū”ti dukkhī dummano
tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

samyutta nikāya 4
Linked Discourses 4

3. tatiyavagga
3. Māra

23. godhikasutta
23. With Godhika

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground.

tena kho pana samayena āyasmā godhiko isigilipasse viharati kālasilāyaṃ.
Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock.

atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaikaṃ
cetovimuttiṃ phusi.
Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

atha kho āyasmā godhiko tamhā sāmayaikāya cetovimuttiyā parihāyi.
But then he fell away from that temporary freedom of heart.

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

For a second ...

dutiyampi kho āyasmā godhiko tamhā sāmāyikāya cetovimuttiyā parihāyi.

tatiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi.

third ...

tatiyampi kho āyasmā godhiko tamhā ... pe ... parihāyi.

catutthampi kho āyasmā godhiko appamatto ... pe ... vimuttiṃ phusi.

fourth ...

catutthampi kho āyasmā godhiko tamhā ... pe ... parihāyi.

pañcamampi kho āyasmā godhiko ... pe ... cetovimuttiṃ phusi.

fifth ...

pañcamampi kho āyasmā ... pe ... vimuttiyā parihāyi.

chaṭṭhampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi.

sixth time Godhika experienced temporary freedom of heart.

chaṭṭhampi kho āyasmā godhiko tamhā sāmāyikāya cetovimuttiyā parihāyi.

But for a sixth time he fell away from it.

sattamampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmāyikaṃ cetovimuttiṃ phusi.

For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

atha kho āyasmato godhikassa etadahosi:

Then he thought,

“yāva chaṭṭhaṃ khvāhaṃ sāmāyikāya cetovimuttiyā parihīno.

“I’ve fallen away from this temporary freedom of heart no less than six times.

yannūnāhaṃ satthaṃ āhareyyan”ti.

Why don’t I slit my wrists?”

atha kho māro pāpimā āyasmato godhikassa cetasā cetoparivitakkamaññāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ gāthāhi ajjhābhāsi:

And then Māra the Wicked, knowing what Godhika was thinking, went up to the Buddha and addressed him in verse:

“mahāvīra mahāpañña,

“O great hero, O greatly wise!

iddhiyā yasasā jala;

Shining with power and glory.

sabbaverabhayātīta,

You’ve gone beyond all threats and perils,

pāde vandāmi cakkhuma.

I bow to your feet, O seer!

sāvako te mahāvīra,

Great hero, master of death,

maraṇaṃ maraṇābhibhū;

your disciple longs for death,

ākaṅkhati cetayati,
he's planning for it.

taṃ nisedha jutindhara.
Stop him, O light-bringer!

kathañhi bhagavā tuyhaṃ,
For how, Blessed One, can a disciple of yours,

sāvako sāsane rato;
one who loves your teaching,

appattamānaso sekkho,
a trainee who hasn't achieved their heart's desire,

kālaṃ kayirā janesutā"ti.
take his own life, O renowned one?"

tena kho pana samayena āyasmataṃ godhikena satthaṃ āharitaṃ hoti.
Now at that time Venerable Godhika had already slit his wrists.

atha kho bhagavā "māro ayaṃ pāpimā" iti veditvā māraṃ pāpimantaṃ gāthāya
ajjhabhāsi:

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"evañhi dhīrā kubbanti,
"This is how the wise act,

nāvakaṅkhanti jīvitam;
for they don't long for life.

samūlaṃ taṇhamabbuyha,
Having plucked out craving, root and all,

godhiko parinibbuto"ti.
Godhika is extinguished."

atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

"āyāma, bhikkhave, yena isigilipassaṃ kālasilā tenupasaṅkamissāma yattha
godhikena kulaputtana satthaṃ āharitaṃ"ti.

*"Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who
came from a good family, slit his wrists."*

"evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum.
"Yes, sir," they replied.

atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ yena isigilipassaṃ kālasilā
tenupasaṅkami.
*Then the Buddha together with several mendicants went to the Black Rock on the slopes of
Isigili.*

addasā kho bhagavā āyasmantaṃ godhikaṃ dūratova mañcake vivattakkhandhaṃ
semānaṃ.

The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates.

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

*Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and
in-between.*

atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, etaṃ dhūmayitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati uddhaṃ, gacchati adho, gacchati anudisaṃ”ti?
“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“evaṃ, bhante”.
“Yes, sir.”

“eso kho, bhikkhave, māro pāpimā godhikassa kulaputtassa viññāṇaṃ samanvesati:
“That’s Māra the Wicked searching for Godhika’s consciousness, wondering:

‘kattha godhikassa kulaputtassa viññāṇaṃ patitṭhitaṃ’ti?
‘Where is Godhika’s consciousness established?’

appatitṭhitaṃ ca, bhikkhave, viññāṇena godhiko kulaputto parinibbuto”ti.
But since his consciousness is not established, Godhika is extinguished.”

atha kho māro pāpimā beluvapaṇḍuvīṇaṃ ādāya yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ gāthāya ājjhabhāsi:
Then Māra, carrying his harp of yellow wood apple, went up to the Buddha and addressed him in verse:

“uddhaṃ adho ca tiriyaṃ,
“Above, below, and all around,

disā anudisā svaṃ;
in the four quarters and in-between,

anvesaṃ nādhigacchāmi,
I’ve been searching without success:

godhiko so kuhiṃ gato”ti.
where has that Godhika got to?”

“yo dhīro dhitisaṃpanno,
“He was a wise and steadfast sage,

jhāyī jhānarato sadā;
a meditator who loved to practice absorption.

ahorattaṃ anuyuñjaṃ,
By day and by night he applied himself,

jīvitaṃ anikāmayam.
without concern for his life.

jetvāna maccuno senaṃ,
He defeated the army of death,

anāgantvā punabbhavaṃ;
and won’t return for any future life.

samūlaṃ taṇhamabbuyha,
Having plucked out craving root and all

godhiko parinibbuto”ti.
Godhika is extinguished.”

tassa sokaparetassa,
Stricken with sorrow,

vīṇā kacchā abhassatha;
his harp dropping from his armpit,

tato so dummano yakkho,
that spirit, downcast,

tatthevantaradhāyathāti.
vanished right there.

samyutta nikāya 4
Linked Discourses 4

3. tatiyavagga
3. *Māra*

24. sattavassānubandhasutta
24. *Seven Years of Following*

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhe.
At one time the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

tena kho pana samayena māro pāpimā sattavassāni bhagavantam anubandho hoti
otārāpekkho otāram alabhamāno.
Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success.

atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam
gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“sokāvatiṇṇo nu vanamhi jhāyasi,
“Are you overwhelmed by sorrow that you meditate in the forest?

vittam nu jīno uda patthayāno;
Have you lost a fortune, or do you long for one?

āguṃ nu gāmasmimakāsi kiñci,
Or perhaps you’ve committed some crime in the village?

kasmā janena na karosi sakkhim;
Why don’t you get too close to people?

sakkhī na sampajjati kenaci te”ti.
And why does no-one get close to you?”

“sokassa mūlam palikhāya sabbam,
“I’ve dug out the root of sorrow completely.

anāgu jhāyāmi asocamāno;
I practice absorption free of guilt or sorrow.

chetvāna sabbam bhavalobhajappam,
I’ve cut off all greed and hunger for future lives.

anāsavo jhāyāmi pamattabandhū”ti.
Undeified, I practice absorption, O kinsman of the negligent!”

“yam vadanti mama yidanti,
“The things they call ‘mine’,

ye vadanti mamanti ca;
and those who say ‘it’s mine’:

ettha ce te mano atthi,
if your mind remains there,

na me samaṇa mokkhasī”ti.
you won’t escape me, ascetic!”

“yam vadanti na tam mayham,
“The things they speak of aren’t mine;

ye vadanti na te ahaṃ;
I'm not someone who speaks like that.

evaṃ pāpima jānāhi,
So know this, Wicked One:

na me maggampi dakkhasī'ti.
you won't even see the path I take."

“sace maggaṃ anubuddhaṃ,
"If you've discovered the path

khemaṃ amataḡāminam;
that's safe, and leads to the deathless,

apehi gaccha tvameveko,
go and walk that path alone—

kimaññamanusāsasī'ti.
why teach it to anyone else?"

“amaccudheyyaṃ pucchanti,
"Those crossing to the far shore

ye janā pāragāmino;
ask what's beyond the domain of Death.

tesāhaṃ puṭṭho akkhāmi,
When I'm asked, I explain to them

yaṃ saccaṃ taṃ nirūpadhinī'ti.
the truth without attachments."

“seyyathāpi, bhante, ḡamassa vā nigamassa vā avidūre pokkharanī.
"Sir, suppose there was a lotus pond not far from a town or village,

tatrassa kakkaṭako.
and a crab lived there.

atha kho, bhante, sambahulā kumārakā vā kumārīkāyo vā tamhā ḡamā vā nigamā vā
nikkhamitvā yena sā pokkharanī tenupasaṅkameyyuṃ; upasaṅkamitvā taṃ
kakkatakaṃ udakā uddharitvā thale patiṭṭhapeyyuṃ.
*Then several boys or girls would leave the town or village and go to the pond, where they'd pull
out the crab and put it on dry land.*

yaṃ yadeva hi so, bhante, kakkatako aḡaṃ abhininnāmeyya taṃ tadeva te kumārakā
vā kumārīkāyo vā kaṭṭhena vā kathaḡāya vā sañchindeyyuṃ sambhañjeyyuṃ
sampalibhañjeyyuṃ.
*Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off
with a stick or a stone.*

evañhi so, bhante, kakkatako sabbehi aḡehi sañchinnehi sambhaggehi
sampilbhaggehi abhabbo taṃ pokkharanīṃ otarituṃ.
*And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able
to return down into that lotus pond.*

evameva kho, bhante, yāni kānici visūkāyikāni visevitāni vipphanditāni, sabbāni
tāni bhagavatā sañchinnāni sambhaggāni sampalibhaggāni.
*In the same way, sir, the Buddha has snapped, cracked, and broken off all my tricks, dodges,
and evasions.*

abhabbo dānāhaṃ, bhante, puna bhagavantaṃ upasaṅkamituṃ yadidaṃ
otārāpekkhoī'ti.
Now I'm not able to approach the Buddha again in hopes of finding a vulnerability."

atha kho māro pāpimā bhagavato santike imā nibbejanīyā ḡāthāyo abhāsi:
Then Māra the Wicked recited these verses of disappointment in the Buddha's presence:

“medavaṇṇaṇca pāsāṇaṃ,

“A crow once circled a stone

vāyaso anupariyagā;

that looked like a lump of fat.

apettha muduṃ vindema,

‘Perhaps I’ll find something tender,’ it thought,

api assādanā siyā.

‘perhaps there’s something tasty.’

aladdhā tattha assādaṃ,

But it didn’t find anything tasty,

vāyasetto apakkame;

so the crow left that place.

kākova selamāsajja,

Like the crow that pecked the stone,

nibbijjāpema gotamā”ti.

I leave Gotama disappointed.”

saṃyutta nikāya 4

Linked Discourses 4

3. tatiyavagga

3. Māra

25. māradhītusutta

25. Māra’s Daughters

atha kho māro pāpimā bhagavato santike imā nibbejanīyā gāthāyo abhāsivā tamhā
ṭhānā apakkamma bhagavato avidūre pathaviyaṃ pallaṅkena nisīdī tuṇhībhūto
maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno kaṭṭhena bhūmiṃ
vilikhanto.

*And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha’s
presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent,
embarrassed, shoulders drooping, downcast, depressed, with nothing to say, scratching the
ground with a stick.*

atha kho taṇhā ca aratī ca ragā ca māradhītaro yena māro pāpimā

tenupasaṅkamimṃsu; upasaṅkamitvā māraṃ pāpimantaṃ gāthāya ajjhabhāsimṃsu:

*Then Māra’s daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed
him in verse:*

“kenāsi dummano tāta,

“Why so downhearted, dad?

purisaṃ kaṃ nu socasi;

What man are you upset about?

mayam taṃ rāgapāsenā,

We’ll catch him with the snare of lust,

āraññamiva kuñjaraṃ;

like an elephant in the wild.

bandhitvā ānayissāma,

We’ll tie him up and bring him back—

vasago te bhavissatī”ti.

he’ll fall under your sway!”

“araḥaṃ sugato loke,

“In this world he is the perfected one, the Holy One.

na rāgena suvānayo;
He's not easily seduced by lust.

māradheyyaṃ atikkanto,
He has gone beyond Māra's sovereignty;

tasmā socāmaḥaṃ bhusan”ti.
that's why I'm so upset.”

atha kho taṇhā ca arati ca ragā ca māradhītarō yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā bhagavantaṃ etadavocum:

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

atha kho bhagavā na manasākāsi, yathā taṃ anuttare upadhisāṅkhaye vimutto.
But the Buddha ignored them, since he was freed with the supreme ending of attachments.

atha kho taṇhā ca arati ca ragā ca māradhītarō ekamantaṃ apakkamma evaṃ
samacintesuṃ:

Then Craving, Delight, and Lust withdrew to one side to think up a plan.

“uccāvacaḥ kho purisānaṃ adhippāyā.
“Men have a diverse spectrum of tastes.

yannūna mayaṃ ekasataṃ ekasataṃ kumārivaṇṇasataṃ abhinimmineyyāma”ti.
Why don't we each manifest in the form of a hundred young maidens?”

atha kho taṇhā ca arati ca ragā ca māradhītarō ekasataṃ ekasataṃ
kumārivaṇṇasataṃ abhinimminivā yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā bhagavantaṃ etadavocum:

So that's what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

tampi bhagavā na manasākāsi, yathā taṃ anuttare upadhisāṅkhaye vimutto.
But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

atha kho taṇhā ca arati ca ragā ca māradhītarō ekamantaṃ apakkamma evaṃ
samacintesuṃ:

Then Craving, Delight, and Lust withdrew to one side to think up a plan.

“uccāvacaḥ kho purisānaṃ adhippāyā.
“Men have a diverse spectrum of tastes.

yannūna mayaṃ ekasataṃ ekasataṃ avijātavaṇṇasataṃ abhinimmineyyāma”ti.
Why don't we each manifest in the form of a hundred women who have never given birth?”

atha kho taṇhā ca arati ca ragā ca māradhītarō ekasataṃ ekasataṃ
avijātavaṇṇasataṃ abhinimminivā yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā bhagavantaṃ etadavocum:

So that's what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

tampi bhagavā na manasākāsi, yathā taṃ anuttare upadhisāṅkhaye vimutto.
But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

atha kho taṇhā ca ... pe ...
Then Craving, Delight, and Lust ...

yannūna mayaṃ ekasataṃ ekasataṃ sakim vijātavaṇṇasataṃ abhinimmineyyāmāti.

atha kho taṇhā ca ... pe ...

sakiṃ vijātavaṇṇasataṃ abhinimminivā yena bhagavā tenupasaṅkamim̐su;
upasaṅkamitvā bhagavantam̐ etadavocuṃ:

each manifested in the form of a hundred women who have given birth once ...

“pāde te, samaṇa, paricāremā”ti.

tampi bhagavā na manasākāsi, yathā taṃ anuttare upadhisāṅkhaye vimutto.

atha kho taṇhā ca ... pe ...

yannūna mayam̐ ekasataṃ ekasataṃ duvijātavaṇṇasataṃ abhinimmineyyāmāti.

atha kho taṇhā ca ... pe ...

duvijātavaṇṇasataṃ abhinimminivā yena bhagavā ... pe ...

women who have given birth twice ...

yathā taṃ anuttare upadhisāṅkhaye vimutto.

atha kho taṇhā ca ... pe ...

majjhimitthivaṇṇasataṃ abhinimmineyyāmā”ti.

atha kho taṇhā ca ... pe ...

majjhimitthivaṇṇasataṃ abhinimminivā ... pe ...

middle-aged women ...

anuttare upadhisāṅkhaye vimutto.

atha kho taṇhā ca ... pe ...

mahitthivaṇṇasataṃ abhinimmineyyāmāti.

atha kho taṇhā ca ... pe ...

mahitthivaṇṇasataṃ abhinimminivā yena bhagavā ... pe ...

old women ...

anuttare upadhisāṅkhaye vimutto.

But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

atha kho taṇhā ca arati ca ragā ca māradhītaro ekamantaṃ apakkamma etadavocuṃ:

Then Craving, Delight, and Lust withdrew to one side and said,

“saccaṃ kira no pitā avoca:

“What our father said is true:

‘arahaṃ sugato loke,

‘In this world he is the perfected one, the Holy One.

na rāgena suvānayo;

He’s not easily seduced by lust.

māradheyyam̐ atikkanto,

He has gone beyond Māra’s sovereignty;

tasmā socāmaḥam̐ bhusan’ti.

that’s why I’m so upset.’

yañhi mayam samaṇam vā brāhmaṇam vā avītārāgaṃ iminā upakkamena
upakkameyyāma hadayaṃ vāssa phaleyya, uṇhaṃ lohitaṃ vā mukhato
uggaccheyya, ummādaṃ vā pāpuṇeyya cittakkhepaṃ vā.

*For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart
would explode, or he'd spew hot blood from his mouth, or he'd go mad and lose his mind.*

seyyathā vā pana naḷo harito luto ussussati visussati milāyati;

He'd dry up, wither away, and shrivel up like a green reed that was mowed down."

evameva ussusseyya visusseyya milāyeyyā"ti.

atha kho taṇhā ca arati ca ragā ca māradhītaro yena bhagavā tenupasaṅkamimṣu;
upasaṅkamitvā ekamantaṃ atthaṃsu.

*Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and stood to one
side.*

ekamantaṃ tñitā kho taṇhā māradhītā bhagavantaṃ gāthāya ajjhabhāsi:

Māra's daughter Craving addressed the Buddha in verse:

“sokāvatiṇṇo nu vanamhi jhāyasi,

“Are you overwhelmed by sorrow that you meditate in the forest?

vittaṃ nu jīno uda patthayāno;

Have you lost a fortune, or do you long for one?

āguṃ nu gāmasmimakāsi kiñci,

Or perhaps you've committed some crime in the village?

kasmā janena na karosi sakkhim;

Why don't you get too close to people?

sakkhī na sampajjati kenaci te”ti.

And why does no-one get close to you?”

“atthassa pattim hadayassa santim,

“I've reached the goal, peace of heart.

jetvāna senaṃ piyasātārūpaṃ;

Having conquered the army of the likable and pleasant,

ekohaṃ jhāyaṃ sukhamanubodhim,

alone, practicing absorption, I awakened to bliss.

tasmā janena na karomi sakkhim;

That's why I don't get too close to people,

sakkhī na sampajjati kenaci me”ti.

and no-one gets too close to me.”

atha kho arati māradhītā bhagavantaṃ gāthāya ajjhabhāsi:

Then Māra's daughter Delight addressed the Buddha in verse:

“kathaṃvihārībahulodha bhikkhu,

“How does a mendicant who has crossed five floods

pañcoghatinṇo atarīdha chaṭṭhaṃ;

usually meditate here while crossing the sixth?

kathaṃ jhāyim bahulaṃ kāmasaññā,

How do they usually practice absorption so that sensual perceptions

paribāhirā honti aladdha yo tan”ti.

are kept out and don't get hold of them?”

“passaddhakāyo suvimuttacitto,

“With tranquil body and mind well freed,

asaṅkharāno satimā anoko;
without making plans, mindful, homeless;

aññāya dhammaṃ avitakkajhāyī,
understanding the teaching, they practice absorption without placing the mind;

na kuppati na sarati na thino.
they're not shaking or drifting or rigid.

evamvihārībahulodha bhikkhu,
That's how a mendicant who has crossed five floods

pañcoghatinṇo atarīdha chaṭṭhaṃ;
usually meditates here while crossing the sixth.

evaṃ jhāyimaṃ bahulaṃ kāmasaññā,
That's how they usually practice absorption so that sensual perceptions

paribāhiraṃ honti aladdha yo tan"ti.
are kept out and don't get hold of them."

atha kho ragā māradhītā bhagavato santike gāthāya ajjhabhāsi:
Then Māra's daughter Lust addressed the Buddha in verse:

"acchejja taṇhaṃ gaṇasaṅghacārī,
"He lives with his community after cutting off craving,

addhā carissanti bahū ca saddhā;
and many of the faithful will cross over for sure.

bahuṃ vatāyaṃ janataṃ anoko,
Alas, this homeless one will snatch many men away,

acchejja nessati maccurājassa pāraṇ"ti.
and lead them past the King of Death!"

"nayanti ve mahāvīrā,
"The great heroes they lead

saddhammena tathāgatā;
by means of the true teaching.

dhammena nayamānānaṃ,
When the Realized Ones are leading by the teaching,

kā usūyā vijānatan"ti.
how could anyone who knows be jealous?"

atha kho taṇhā ca arati ca ragā ca māradhītaro yena māro pāpimā
tenupasaṅkamissa.
Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked.

addasā kho māro pāpimā taṇhaṇca aratiṇca ragaṇca māradhītaro dūratova
āgacchantiyo.
Māra the Wicked saw them coming off in the distance,

disvāna gāthāhi ajjhabhāsi:
and addressed them in verse:

"bālā kumudanālehi,
"Fools! You drill into a mountain

pabbataṃ abhimatthatha;
with lotus stalks!

giriṃ nakhena khanatha,
You dig up a hill with your nails!

ayo danteḥi khādatha.
You chew iron with your teeth!

selaṃva sirasūhacca,
You seek a footing in the deeps, as it were,

pātāle gādhamesatha;
while lifting a rock with your head!

khāṇuṃva urasāsajja,
After attacking a stump with your breast, as it were,

nibbijjāpetha gotamā”ti.
you leave Gotama disappointed.”

“daddallamānā āgañchum,
“They came in their splendor—

taṇhā ca aratī ragā;
Craving, Delight, and Lust.

tā tattha panudī satthā,
But the Teacher brushed them off right there,

tūlaṃ bhaṭṭhaṃva māluto”ti.
like the breeze, a fallen tuft.”

tatiyo vaggo.

sambahulā samiddhi ca,

godhikaṃ sattavassāni;

dhītaraṃ desitaṃ buddha,

setṭhena imaṃ mārapañcakanti.

mārasaṃyuttaṃ samattaṃ.
The Linked Discourses with Māra are complete.