

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

4. Connected Discourses with Māra (4. Mārasaṃyuttaṃ)

[SN 4.1-25, PTS 1.103-1.127]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

4. Connected Discourses with Māra

1. The First Chapter

1. The Discourse on Ascetic Practice

137. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the root of the goatherd's banyan tree, newly fully enlightened. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Indeed I am released from that performance of austerities. Good! Indeed I am released from that unbeneficial performance of austerities. Good! Indeed I am released and have attained enlightenment."

Then Māra the Evil One, having known with his mind the reflection in the mind of the Blessed One, approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Having departed from austere ascetic practice, by which young men are not purified;
Being impure you think yourself pure, you have failed from the path of purification."

Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verses -

"Having known as unbeneficial whatever austere asceticism for immortality;
All is not bringing benefit, like an oar on dry land.

"Developing morality, concentration, and wisdom, the path for enlightenment;
I have attained the supreme purity, you are defeated, O Death."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

2. The Discourse on the Appearance of the Elephant King

138. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the root of the goatherd's banyan tree, newly fully enlightened. Now at that time the Blessed One was seated in the open air in the darkness of the night, and the rain god was sprinkling drop by drop. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, having created a great elephant-king appearance, approached the Blessed One. Just as a great black stone, so was its head. Just as pure silver, so were its tusks. Just as a great plough-beam, so was its trunk. Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verse -

"Wandering for a long course, having assumed beautiful and ugly forms;
Enough for you with that, Evil One, you are defeated, O Death."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

3. The Discourse to Subha

139. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the root of the goatherd's banyan tree, newly fully enlightened. Now at that time the Blessed One was seated in the open air in the darkness of the night, and the rain god was sprinkling drop by drop. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, approached the Blessed One; having approached, he displayed various radiant colours not far from the Blessed One, both beautiful and ugly. Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verses -

"Wandering for a long course, having assumed beautiful and ugly forms;
Enough for you with that, Evil One, you are defeated, O Death.

"Those who are well-restrained by body, by speech, and by mind;
They are not subject to Māra's control, they are not Māra's captive followers."

Then Māra etc. disappeared right there.

4. The First Discourse on Māra's Snare

140. Thus have I heard - On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"For me, monks, through wise attention, through wise right striving, the unsurpassed liberation has been attained, the unsurpassed liberation has been realised. You too, monks, through wise attention, through wise right striving, attain the unsurpassed liberation, realise the unsurpassed liberation." Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"You are bound by Māra's snare, those that are divine and those that are human;
You are bound by Māra's bondage, you will not escape from me, ascetic."

"I am freed from Māra's snare, those that are divine and those that are human;
I am freed from Māra's bondage, you are defeated, O Death."

Then Māra the Evil One, etc. disappeared right there.

5. The Second Discourse on Māra's Snare

141. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"I am freed, monks, from all snares, those that are divine and those that are human. You too, monks, are freed from all snares, those that are divine and those that are human. Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Let not two go by one way. Teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining. There will be those who understand the Teaching. I too, monks, will approach Uruvelā, the market town of Senāni, for the proclamation of the Teaching." Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"You are bound by all snares, those that are divine and those that are human;
You are bound by the great bondage, you will not escape from me, ascetic."

"I am freed from all snares, those that are divine and those that are human;
I am freed from the great bondage, you are defeated, O Death."

Then Māra the Evil One, etc. disappeared right there.

6. The Discourse on the Snake

142. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Blessed One was seated in the open air in the darkness of the night, and the rain god was sprinkling drop by drop.

Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, having created a great serpent-king appearance, approached the Blessed One. Just as a great single-tree boat, so was its body. Just as a great brewer's straining basket, so was its hood. Just as a great Kosalan bronze dish, so were its eyes. Just as when the sky is thundering lightning flashes forth, so from its mouth its tongue flashed forth. Just as there is a sound of a blacksmith's bellows being blown, so was the sound of its in-breath and out-breath.

Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verses -

"He who frequents empty dwellings,
That sage, self-restrained, is better;
Having relinquished, he should wander there,
For that is fitting for one such as that.

"Many are the prowling creatures, many the fearsome things,
And also many the gadflies and serpents;
Not even a hair would he stir there,
The great sage gone to an empty house.

"Though the sky should split, though the earth should quake,
Though all living beings should tremble;

Even if they should thrust a dart into his chest,
The Buddhas do not seek shelter in clinging."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

7. The Discourse on Sleeping

143. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Blessed One, having walked up and down in the open air for much of the night, towards the break of dawn, having washed his feet, entered the dwelling and lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Why do you sleep? Why indeed do you sleep?
Why do you sleep like an unfortunate one?
Thinking 'My house is empty' you sleep,
Why do you sleep when the sun has risen?"

"For one in whom the entangling craving,
That craving to lead anywhere, does not exist;
The Buddha, with the utter elimination of all clinging,
Sleeps - what is that to you, Māra?"

Then Māra the Evil One, etc. disappeared right there.

8. The Discourse on Rejoicing

144. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Māra the Evil One approached the Blessed One; having approached, he spoke this verse in the presence of the Blessed One:

"One with children rejoices in children, one with cattle likewise rejoices in cattle;
Clinging is the rejoicing of a man, for he who is without clinging does not rejoice."

"One with children grieves over children, one with cattle likewise grieves over cattle;
Clinging is the sorrowing of a man, for he who is without clinging does not grieve."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

9. The First Discourse on Life Span

145. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the

Blessed One. The Blessed One said this -

"Short, monks, is the life span of human beings. The next world must be gone to; wholesome deeds should be done; the holy life should be lived. There is no deathlessness for one who is born. One who, monks, lives long, lives a hundred years or a little more."

Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Long is the life span of human beings, a good person should not scorn it;
One should live like one fed on milk, there is no coming of death."

"Short is the life span of human beings, a good person should scorn it;
One should live as if one's head were on fire, there is no non-coming of death."

Then Māra etc. disappeared right there.

10. The Second Discourse on Life Span

146. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Blessed One, etc. said this -

"Short, monks, is the life span of human beings. The next world must be gone to; wholesome deeds should be done; the holy life should be lived. There is no deathlessness for one who is born. One who, monks, lives long, lives a hundred years or a little more."

Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Days and nights do not pass by, life does not cease;
Life span revolves for mortals, like the rim around the chariot pole."

"Days and nights pass by, life ceases;
The life span of mortals is exhausted, like water in small streams."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

The first chapter.

Its summary:

Ascetic Practice and Elephant, Beautiful, with Snare those two;
Snake, Sleeps, Nandana, with Life Span the other two.

2. The Second Chapter

1. The Discourse on the Stone

147. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time the Blessed One was seated in the open air in the darkness of the night, and the rain god was sprinkling drop by drop. Then Māra the Evil One, wishing to arouse fear, trepidation, and terror in the Blessed One, approached the Blessed One; having approached, he split a great boulder not far from the Blessed One.

Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verse -

"Even if you should shake the whole entire Vulture's Peak;
There is indeed no perturbation for the Buddhas who are rightly liberated."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

2. The Discourse on "What is a Lion?"

148. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Blessed One was expounding the Teaching surrounded by a great assembly.

Then this occurred to Māra the Evil One: "This ascetic Gotama is expounding the Teaching surrounded by a great assembly. What if I were to approach the ascetic Gotama for the purpose of blinding their vision." Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Why do you roar like a lion, confident in the assembly?
For there is a rival wrestler for you; do you think yourself victorious?"

"Great heroes indeed roar, confident in assemblies;
Truth-finders who have attained power, who have crossed over attachment in the world."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

3. The Discourse on the Splinter

149. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Deer Park at Maddakucchi. Now at that time the Blessed One's foot had been cut by a splinter. Severe indeed were the feelings that occurred to the Blessed One, bodily feelings that were painful, sharp, severe, bitter, disagreeable, displeasing. These the Blessed One endured, mindful and fully aware, without being distressed. Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware. Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Do you lie down out of stupidity or intoxicated with poetry,
Are your purposes not abundant?
Alone in a secluded resting place,
With drowsy face, why do you sleep?"

"I do not lie down out of stupidity nor intoxicated with poetry,
Having attained the goal, I am free from sorrow;
Alone in a secluded resting place,
I lie down with compassion for all beings.

"Even those with a dart pierced in the chest,
With heart trembling again and again;
Even they here obtain sleep with the dart,
Therefore I do not sleep, being free from the dart.

"Awake I do not fear, nor do I fear to sleep,
Nights and days do not torment me;
I see no deterioration anywhere in the world,
Therefore I sleep with compassion for all beings."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

4. The Discourse on the Suitable

150. On one occasion the Blessed One was dwelling among the Kosalans at Ekasālā, a brahmin village. Now at that time the Blessed One was expounding the Teaching surrounded by a great assembly of householders.

Then this occurred to Māra the Evil One: "This ascetic Gotama is expounding the Teaching surrounded by a great assembly of householders. What if I were to approach the ascetic Gotama for the purpose of blinding their vision." Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"This is not proper for you, that you instruct others;
Do not get attached while practising thus, in compliance and opposition."

"The Perfectly Enlightened One, wishing for their welfare, instructs others;
The Truth-finder is free from compliance and opposition."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

5. The Discourse on the Mind

151. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"The snare that moves through the sky, that which prowls connected with the mind;
With that I will bind you, you will not escape from me, ascetic."

"Forms, sounds, flavours, odours, tangible objects and delightful things;
Here my desire has departed, you are defeated, O Death."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

6. The Discourse on the Bowl

152. At Sāvattthī. Now at that time the Blessed One, with reference to the five aggregates of clinging, was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

Then this occurred to Māra the Evil One: "This ascetic Gotama, with reference to the five aggregates of clinging, is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. What if I were to approach the ascetic Gotama for the purpose of blinding their vision."

Now at that time several bowls had been placed in the open air. Then Māra the Evil One, having created the appearance of an ox, approached those bowls. Then a certain monk said this to another monk: "Monk, monk, this ox might break the bowls." When this was said, the Blessed One said this to that monk: "That is not an ox, monk. This is Māra the Evil One, come for the purpose of blinding your vision." Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verse -

"Matter, feeling, perception, consciousness, and what is conditioned;
'This I am not, this is not mine' - thus one becomes dispassionate therein.

"One thus dispassionate, secure, gone beyond all fetters;
Searching in all states, even Māra's army did not find him."

Then Māra the Evil One, etc. disappeared right there.

7. The Discourse on the Six Sense Bases of Contact

153. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Blessed One, with reference to the six sense bases of contact, was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

Then this occurred to Māra the Evil One: "This ascetic Gotama, with reference to the six sense bases of contact, is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. What if I were to approach the ascetic Gotama for the purpose of blinding their vision." Then Māra the Evil One approached the Blessed One; having approached, not far from the Blessed One, he made a great fearful and terrifying sound, so much so that the earth, methinks, was splitting open. Then a certain monk said this to another monk: "Monk, monk, this earth, methinks, is splitting open." When

this was said, the Blessed One said this to that monk: "This is not, monk, the earth splitting open. This is Māra the Evil One, come for the purpose of blinding your vision." Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verse -

"Forms, sounds, flavours, odours, contacts and mental phenomena, all these;
This is the terrible worldly gain, here the world is infatuated.

"But having transcended this, a mindful disciple of the Buddha;
Having passed beyond the realm of Māra, shines like the sun."

Then Māra the Evil One, etc. disappeared right there.

8. The Discourse on Almsfood

154. On one occasion the Blessed One was dwelling among the Magadhans at Pañcasālā, a brahmin village. Now at that time at Pañcasālā, the brahmin village, there were gift-givings for the young girls. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Pañcasālā, the brahmin village, for almsfood. Now at that time the brahmin householders of Pañcasālā had been possessed by Māra the Evil One - "Let not the ascetic Gotama obtain almsfood."

Then the Blessed One entered Pañcasālā, the brahmin village, for almsfood with his bowl as washed, and departed with his bowl as washed. Then Māra the Evil One approached the Blessed One; having approached, he said this to the Blessed One - "Did you, ascetic, obtain almsfood?" "So you, Evil One, acted in such a way that I would not obtain almsfood." "If so, venerable sir, let the Blessed One enter Pañcasālā, the brahmin village, for almsfood a second time. I shall act in such a way that the Blessed One will obtain almsfood."

"Māra generated demerit, having approached the Truth-finder;
What do you think, Evil One, does not my evil ripen?

"Very happily indeed we live, we who have nothing;
We shall be feeders on rapture, like the radiant gods."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

9. The Discourse on the Farmer

155. At Sāvattthī. Now at that time the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined.

Then this occurred to Māra the Evil One: "This ascetic Gotama is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna... etc. What if I were to approach the ascetic Gotama for the purpose of blinding their vision." Then Māra the Evil One, having created the appearance of a farmer, having placed a great plough on his shoulder, having taken

a long goad-stick, with dishevelled hair, clothed in hempen cloth, with feet smeared with mud, approached the Blessed One; having approached, he said this to the Blessed One - "Have you, ascetic, seen my oxen?" "But what have you to do with oxen, Evil One?" "Mine alone, ascetic, is the eye, mine are forms, mine is the sense base of eye-contact-consciousness. Where, ascetic, having gone, will you escape from me? Mine alone, ascetic, is the ear, mine are sounds... etc. mine alone, ascetic, is the nose, mine are odours; mine alone, ascetic, is the tongue, mine are flavours; mine alone, ascetic, is the body, mine are tangible objects; mine alone, ascetic, is the mind, mine are mental phenomena, mine is the sense base of mind-contact-consciousness. Where, ascetic, having gone, will you escape from me?"

"Yours alone, Evil One, is the eye, yours are forms, yours is the sense base of eye-contact-consciousness. But where, Evil One, there is no eye, there are no forms, there is no sense base of eye-contact-consciousness, there is no access for you there, Evil One. Yours alone, Evil One, is the ear, yours are sounds, yours is the sense base of ear-contact-consciousness. But where, Evil One, there is no ear, there are no sounds, there is no sense base of ear-contact-consciousness, there is no access for you there, Evil One. Yours alone, Evil One, is the nose, yours are odours, yours is the sense base of nose-contact-consciousness. But where, Evil One, there is no nose, there are no odours, there is no sense base of nose-contact-consciousness, there is no access for you there, Evil One. Yours alone, Evil One, is the tongue, yours are flavours, yours is the sense base of tongue-contact-consciousness... etc. yours alone, Evil One, is the body, yours are tangible objects, yours is the sense base of body-contact-consciousness... etc. yours alone, Evil One, is the mind, yours are mental phenomena, yours is the sense base of mind-contact-consciousness. But where, Evil One, there is no mind, there are no mental phenomena, there is no sense base of mind-contact-consciousness, there is no access for you there, Evil One."

"What they say is 'mine' and 'this is mine', and those who say 'mine';
If here your mind is present, you will not escape from me, ascetic."

"What they speak of is not mine, those who speak are not me;
Thus know, Evil One, you will not even see my path."

Then Māra the Evil One, etc. disappeared right there.

10. The Discourse on Kingship

156. On one occasion the Blessed One was dwelling among the Kosalans in the Himalayan region in a forest hut. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Is it possible to exercise kingship without killing, without causing to kill, without conquering, without causing to conquer, without sorrowing, without causing to sorrow, righteously?"

Then Māra the Evil One, having known with his mind the reflection in the mind of the Blessed One, approached the Blessed One; having approached, he said this to the Blessed One - "Let the Blessed One exercise kingship, venerable sir, let the Fortunate One exercise kingship without killing, without causing to kill, without conquering, without causing to conquer, without sorrowing, without causing to sorrow, righteously." "But what do you see in me, Evil One, that you speak to me thus 'Let the Blessed One exercise kingship, venerable sir, let the Fortunate One exercise

kingship without killing, without causing to kill, without conquering, without causing to conquer, without sorrowing, without causing to sorrow, righteously'?" "The four bases for spiritual power, venerable sir, have been developed by the Blessed One, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken. And if he wishes, venerable sir, the Blessed One could resolve that the Himalaya, the king of mountains, be gold, and it would be gold."

"Even if there were a mountain of gold, of pure gold, entirely;
Even twice that would not be enough for one, knowing this, one should live righteously.

"He who has seen suffering and its source,
How could that being incline towards sensual pleasures;
Having understood that clinging is attachment in the world,
A being should train for the removal of that very thing."

Then Māra the Evil One, thinking "the Blessed One knows me, the Fortunate One knows me", afflicted and unhappy, disappeared right there.

The second chapter.

Its summary:

Stone, lion, splinter, suitable and mental state;
Bowl, sense base, almsfood, farmer, with kingship - these are ten.

3. The Third Chapter

1. The Discourse on Several

157. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Silāvatī. Now at that time several monks were dwelling not far from the Blessed One, diligent, ardent, and resolute. Then Māra the Evil One, having created the appearance of a brahmin, with a great mass of matted hair, wearing a cloak of cheetah hide, old, bent like a rafter, breathing heavily, having taken a fig-wood staff, approached those monks; having approached, he said this to those monks - "The sirs have gone forth while young, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures. Let the sirs enjoy human sensual pleasures. Do not abandon what is visible here and now to run after what is temporal." "We are not, brahmin, abandoning what is visible here and now to run after what is temporal. Rather, brahmin, we are abandoning what is temporal to run after what is visible here and now. For sensual pleasures, brahmin, have been declared by the Blessed One as temporal, having much suffering, much anguish, the danger here is greater. This Teaching is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise." When this was said, Māra the Evil One, having shaken his head, having wagged his tongue, having raised three-lined wrinkles on his forehead, leaning on his staff, departed.

Then those monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here we, venerable sir, were dwelling not far from the Blessed One, diligent, ardent, and resolute. Then, venerable sir, a certain brahmin, with a great mass of matted hair, wearing a cloak of cheetah hide, old, bent like a rafter, breathing heavily, having taken a fig-wood staff, approached us; having approached, he said this to us - 'The sirs have gone forth while young, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures. Let the sirs enjoy human sensual pleasures. Do not abandon what is visible here and now to run after what is temporal.' When this was said, venerable sir, we said this to that brahmin - 'We are not, brahmin, abandoning what is visible here and now to run after what is temporal. Rather, brahmin, we are abandoning what is temporal to run after what is visible here and now. For sensual pleasures, brahmin, have been declared by the Blessed One as temporal, having much suffering, much anguish, the danger here is greater. This Teaching is visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' When this was said, venerable sir, that brahmin, having shaken his head, having wagged his tongue, having raised three-lined wrinkles on his forehead, leaning on his staff, departed."

"That, monks, was no brahmin. This is Māra the Evil One, come for the purpose of blinding your vision." Then the Blessed One, having understood this matter, at that time spoke this verse -

"He who has seen suffering and its source,
How could that being incline towards sensual pleasures;
Having understood that clinging is attachment in the world,
A being should train for the removal of that very thing."

2. The Discourse on Samiddhi

158. On one occasion the Blessed One was dwelling among the Sakyans at Silāvātī. Now at that time the Venerable Samiddhi was dwelling not far from the Blessed One, diligent, ardent, and resolute. Then, when the Venerable Samiddhi had gone to a private place and was in seclusion, this reflection arose in his mind: "It is a gain for me indeed, it is well-gained for me indeed, that my Teacher is the Worthy One, the Perfectly Enlightened One. It is a gain for me indeed, it is well-gained for me indeed, that I have gone forth in such a well-proclaimed Teaching and discipline. It is a gain for me indeed, it is well-gained for me indeed, that my fellows in the holy life are moral, of good character." Then Māra the Evil One, having known with his mind the reflection in the mind of the Venerable Samiddhi, approached the Venerable Samiddhi; having approached, not far from the Venerable Samiddhi, he made a great fearful and terrifying sound, so much so that the earth, methinks, was splitting open.

Then the Venerable Samiddhi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Samiddhi said this to the Blessed One: "Here I, venerable sir, was dwelling not far from the Blessed One, diligent, ardent, and resolute. When I, venerable sir, had gone to a private place and was in seclusion, this reflection arose in my mind: 'It is a gain for me indeed, it is well-gained for me indeed, that my Teacher is the Worthy

One, the Perfectly Enlightened One. It is a gain for me indeed, it is well-gained for me indeed, that I have gone forth in such a well-proclaimed Teaching and discipline. It is a gain for me indeed, it is well-gained for me indeed, that my fellows in the holy life are moral, of good character.' Then, venerable sir, not far from me there was a great fearful and terrifying sound, so much so that the earth, methinks, was splitting open."

"This is not, Samiddhi, the earth splitting open. This is Māra the Evil One, come for the purpose of blinding your vision. Go, Samiddhi, dwell right there, diligent, ardent, and resolute." "Yes, venerable sir," the Venerable Samiddhi, having assented to the Blessed One, having risen from his seat, having paid respect to the Blessed One, having circumambulated him keeping him on his right, departed. For the second time the Venerable Samiddhi dwelt right there, diligent, ardent, and resolute. For the second time, when the Venerable Samiddhi had gone to a private place and was in seclusion, etc. For the second time Māra the Evil One, having known with his mind the reflection in the mind of the Venerable Samiddhi, etc. so much so that the earth, methinks, was splitting open. Then the Venerable Samiddhi addressed Māra the Evil One in verse:

"Through faith I have gone forth, from home into homelessness;
Mindfulness and wisdom have been developed in me, and my mind is well
concentrated;
Make whatever forms you wish, you will never disturb me."

Then Māra the Evil One, thinking "the monk Samiddhi knows me", afflicted and unhappy, disappeared right there.

3. The Discourse on Godhika

159. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Godhika was dwelling at the Black Rock on the slope of Isigili. Then the Venerable Godhika, dwelling diligent, ardent, and resolute, attained the temporary liberation of mind. Then the Venerable Godhika fell away from that temporary liberation of mind. For the second time, the Venerable Godhika, dwelling diligent, ardent, and resolute, attained the temporary liberation of mind. For the second time, the Venerable Godhika fell away from that temporary liberation of mind. For the third time, the Venerable Godhika, dwelling diligent, ardent, and resolute, attained the temporary liberation of mind. For the third time, the Venerable Godhika from that etc. fell away. For the fourth time, the Venerable Godhika, diligent etc. attained liberation. For the fourth time, the Venerable Godhika from that etc. fell away. For the fifth time, the Venerable Godhika etc. attained the liberation of mind. For the fifth time, the Venerable etc. fell away from liberation. For the sixth time, the Venerable Godhika, dwelling diligent, ardent, and resolute, attained the temporary liberation of mind. For the sixth time, the Venerable Godhika fell away from that temporary liberation of mind. For the seventh time, the Venerable Godhika, dwelling diligent, ardent, and resolute, attained the temporary liberation of mind.

Then this occurred to the Venerable Godhika - "Up to six times I have fallen away from the temporary liberation of mind. What if I were to bring the knife?" Then Māra the Evil One, having known with his mind the reflection in the mind of the Venerable

Godhika, approached the Blessed One; having approached, he addressed the Blessed One in verses -

"O Great Hero, of great wisdom, blazing with supernormal power and fame;
Gone beyond all enmity and fear, I pay homage at your feet, O One with
Vision.

"Your disciple, O Great Hero, death, the conqueror of death;
He wishes, he intends; hold him back, O radiant one.

"For how indeed, Blessed One, could your disciple, delighted in the
Dispensation,
A trainee who has not attained his goal, die while renowned among people?"

Now at that time the Venerable Godhika had brought the knife. Then the Blessed One, having understood "this is Māra the Evil One", addressed Māra the Evil One in verse -

"Thus indeed the wise act, they do not wish for life;
Having uprooted craving with its root, Godhika has attained final Nibbāna."

Then the Blessed One addressed the monks: "Come, monks, let us approach the Black Rock on the slope of Isigili where the son of good family Godhika has brought the knife." "Yes, venerable sir," those monks assented to the Blessed One.

Then the Blessed One together with several monks approached the Black Rock on the slope of Isigili. The Blessed One saw the Venerable Godhika from afar lying on a small bed with his body turned over. Now at that time an obscuration, a darkness, was going to the eastern direction, going to the western direction, going to the northern direction, going to the southern direction, going above, going below, going to the intermediate directions.

Then the Blessed One addressed the monks: "Do you see, monks, that obscuration, that darkness, going to the eastern direction, going to the western direction, going to the northern direction, going to the southern direction, going above, going below, going to the intermediate directions?" "Yes, venerable sir." "This, monks, is Māra the Evil One searching for the consciousness of the son of good family Godhika: 'Where is the consciousness of the son of good family Godhika established?' But, monks, with consciousness unestablished, the son of good family Godhika has attained final Nibbāna." Then Māra the Evil One, having taken a yellow beluva-wood lute, approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Above, below, and across, the directions and intermediate directions, I
Searching, do not find him; where has that Godhika gone?"

"He who is wise, endowed with energy, a meditator, always delighting in
meditative absorption;
Practising day and night, not wishing for life.

"Having conquered the army of Death, not coming to renewed existence;
Having uprooted craving with its root, Godhika has attained final Nibbāna."

"For him overcome by sorrow, the lute fell from his armpit;
Then that unhappy demon disappeared right there."

4. The Discourse on Following for Seven Years

160. Thus have I heard - On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree. Now at that time Māra the Evil One had been following the Blessed One for seven years, watching for a chance, not obtaining a chance. Then Māra the Evil One approached the Blessed One; having approached, he addressed the Blessed One in verse -

"Overcome by sorrow, do you meditate in the forest,
Having lost wealth or desiring it?
Did you commit some offence in the village,
Why do you not make friendship with people;
Friendship is not achieved by you with anyone?"

"Having dug up the entire root of sorrow,
Without offence I meditate, not grieving;
Having cut off all craving for existence,
Without mental corruptions I meditate, friend of the heedless."

"What they say is 'mine' and 'this is mine', and those who say 'mine';
If here your mind is present, you will not escape from me, ascetic."

"What they speak of is not mine, those who speak are not me;
Thus know, Evil One, you will not even see my path."

"If you have understood the path, secure, leading to the Deathless;
Go away, go alone, why do you instruct others?"

"Those people going to the far shore ask about what is not the realm of Death;
When asked by them I declare what is truth, that is without clinging."

"Just as, venerable sir, not far from a village or a town there might be a pond. There might be a crab. Then, venerable sir, several boys or girls, having gone out from that village or town, might approach that pond; having approached, having pulled that crab out of the water, they might set it on dry ground. Whatever claw, venerable sir, that crab might extend, that very claw those boys or girls would cut, break, and smash with a stick or a potsherd. Thus indeed, venerable sir, that crab, with all its claws cut, broken, and smashed, would be incapable of descending into that pond. Just so, venerable sir, whatever wriggings, contortions, and struggles, all those have been cut, broken, and smashed by the Blessed One. I am now incapable, venerable sir, of approaching the Blessed One again, that is to say, watching for a chance." Then Māra the Evil One spoke these verses of dejection in the presence of the Blessed One -

"A crow went round about a fat-coloured stone,
'Perhaps here we may find something soft, perhaps there may be some gratification.'

"Not having obtained gratification there, the crow departed from here;
Like a crow having struck against a rock, let us depart disheartened from
Gotama."

5. The Discourse on Māra's Daughters

161. Then Māra the Evil One, having spoken these verses of dejection in the presence of the Blessed One, having departed from that place, sat down cross-legged on the ground not far from the Blessed One, silent, downcast, with drooping shoulders, face cast down, brooding, bewildered, scratching the ground with a stick. Then Craving and Discontent and Lust, the daughters of Māra, approached Māra the Evil One; having approached, they addressed Māra the Evil One in verse -

"Why are you unhappy, father, for what man do you grieve?
We will bind him with the snare of lust, like a forest elephant;
Having bound him we will bring him, he will be under your control."

"The Worthy One, the Fortunate One in the world, is not easily led by lust;
He has passed beyond the realm of Māra, therefore I grieve exceedingly."

Then Craving and Discontent and Lust, the daughters of Māra, approached the Blessed One; having approached, they said this to the Blessed One - "We will serve at your feet, ascetic." Then the Blessed One paid no attention, as one liberated in the unsurpassed extinction of clinging.

Then Craving and Discontent and Lust, the daughters of Māra, having withdrawn to one side, considered thus - "Various indeed are the intentions of men. What if we were each to create a hundred forms of young maidens." Then Craving and Discontent and Lust, the daughters of Māra, having each created a hundred forms of young maidens, approached the Blessed One; having approached, they said this to the Blessed One - "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging.

Then Craving and Discontent and Lust, the daughters of Māra, having withdrawn to one side, considered thus - "Various indeed are the intentions of men. What if we were each to create a hundred forms of women who have not given birth." Then Craving and Discontent and Lust, the daughters of Māra, having each created a hundred forms of women who have not given birth, approached the Blessed One; having approached, they said this to the Blessed One - "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging.

Then Craving and etc. What if we were each to create a hundred forms of women who have given birth once. Then Craving and etc. having created a hundred forms of women who have given birth once, approached the Blessed One; having approached, they said this to the Blessed One - "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging.

Then Craving and etc. "What if we were to create one hundred each, a hundred forms of women who have given birth twice." Then Craving and etc. having created a hundred forms of women who have given birth twice, approached the Blessed One, etc. as one liberated in the unsurpassed extinction of clinging. Then Craving and etc. "What if we were to create a hundred forms of middle-aged women." Then Craving and etc. having created a hundred forms of middle-aged women, etc. liberated in the unsurpassed extinction of clinging.

Then Craving and etc. "What if we were to create a hundred forms of mature women." Then Craving and etc. having created a hundred forms of mature women, approached the Blessed One, etc. liberated in the unsurpassed extinction of clinging. Then Craving and Discontent and Lust, the daughters of Māra, having withdrawn to one side, said this - "Truly indeed our father spoke -

"The Worthy One, the Fortunate One in the world, is not easily led by lust;
He has passed beyond the realm of Māra, therefore I grieve exceedingly."

"For if we were to approach any ascetic or brahmin who is not free from lust with this approach, either his heart would burst, or hot blood would gush from his mouth, or he would reach madness or derangement of the mind. Just as a green reed that is cut dries up, withers away, and wilts; just so would he dry up, wither away, and wilt."

Then Craving and Discontent and Lust, the daughters of Māra, approached the Blessed One; having approached, they stood to one side. Standing to one side, Craving, the daughter of Māra, addressed the Blessed One in verse -

"Overcome by sorrow, do you meditate in the forest,
Having lost wealth or desiring it?
Did you commit some offence in the village,
Why do you not make friendship with people;
Friendship is not achieved by you with anyone?"

"The attainment of the goal, the peace of the heart,
Having conquered the army of dear and pleasant forms;
Alone, meditating, I awakened to happiness,
Therefore I do not make friendship with people;
Friendship is not achieved by me with anyone."

Then Discontent, Māra's daughter, addressed the Blessed One in verse -

"Dwelling in what way mostly here, a monk,
Having crossed the five mental floods, has crossed here the sixth;
Meditating in what way mostly, perceptions of sensuality,
Remain outside, not having obtained him?"

"With body calmed, with well-liberated mind,
Not generating activities, mindful, without attachment;
Having understood the Teaching, a meditator without applied thought,
He is not agitated, does not yearn, is not slothful.

"Dwelling in this way mostly here, a monk,

Having crossed the five mental floods, has crossed here the sixth;
Meditating in this way mostly, perceptions of sensuality,
Remain outside, not having obtained him?"

Then Lust, Māra's daughter, spoke this verse in the presence of the Blessed One -

"Having cut off craving, one who walks with groups and communities,
Surely many with faith will follow;
This one without attachment will indeed lead many people,
Having cut them off, to the far shore from the King of Death."

"Great heroes indeed lead, Truth-finders by the Good Teaching;
For those being led by the Teaching, what envy is there for those who
understand?"

Then Craving and Discontent and Lust, Māra's daughters, approached Māra the Evil One. Māra the Evil One saw Craving and Discontent and Lust, Māra's daughters, coming from afar. Having seen them, he addressed them in verses -

"Fools, with water-lily stalks you crush a mountain;
You dig a rock with fingernails, you chew iron with teeth.

"As if striking a rock with your head, seeking a foothold in the abyss;
As if knocking your chest against a stump, depart disheartened, Gotamas."

Shining brightly they came, Craving and Discontent and Lust;
The Teacher dispelled them there, as the wind dispels fallen cotton.

The third chapter.

Its summary:

Several, Samiddhi, Godhika, Seven Years;
Daughters, taught by the supreme Buddha, this is the Māra pentad.

The Connected Discourses on Māra is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 1. The Book with Verses. 4. Connected Discourses with Māra Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org