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Māra Dhītu Sutta

The Discourse on Māra's Daughters | S 4.25/1:125-127
Theme: The Buddha is not affected by negative past memories
Translated by Piya Tan ©2011

1 Related texts

1.1 THE FIFTH WEEK. The **Māra Dhītu Sutta** (S 4.25) details the Buddha's encounter with Māra's daughters,¹ and is clearly a sequel to **the Satta Vassa Sutta** (S 4.24).² The Pali Commentaries³ and the Mahāvastu, a well known Sanskrit work,⁴ place this temptation episode in the fifth week after the great awakening. This is confirmed by the Satta Vassa Sutta's location at the foot of the Aja,pāla Banyan on the Nerañjarā river-bank near Uruvelā.⁵

1.2 THE BUDDHA'S REMARK TO THE LADY MĀGANDIYĀ. The (**Aṭṭhaka Vagga**) **Māgandiyā Sutta** (Sn 4.9) relates the meeting between the brahmin Māgandiyā whose daughter Māgandiyā falls in love with the Buddha and wishes to marry him.⁶ When her father proposes the marriage to the Buddha, he alludes to his meeting with Māra's daughter, and replies thus:

*Disvāna taṇham aratim ragañ ca
nāhosi chando api methunasmiñ
kim ev'idañ mutta,karīsa,punnam
pādāpi nañ samphusitum na icche*

Seeing Taṇhā, Arati and Rāga,
there was not even desire for coupling.
What indeed is this but full of urine and dung?
I would not wish to touch her even with my foot. (Sn 835)

Later on, Māgandiyā marries the rajah Udena, and goes on to become the villainess of the Udena cycle of stories, **the Sāmā,vatī Vatthu** (DhA 2.1), which relates how she avenges herself for being spurned by the Buddha by viciously murdering his disciple, queen Sāmā,vatī.⁷

2 Allegories in early Buddhism

2.1 MĀRA'S DAUGHTERS. The **Māra Dhītu Sutta** (S 4.25) tells us of Māra's three daughters, aptly named Taṇhā (Craving), Arati (Discontent) and Rāga (Lust). Soon after the Buddha's awakening, it is said, Māra sits down cross-legged resigned and despondent, "silent, dismayed, his shoulders drooping, hanging his head, glum, unable to speak [at a loss for words]" [§1a]. Māra's daughters then propose that they seduce the Buddha. They assume the form of a hundred women in six successive forms, each at a different stage of life, from being a maiden to old women [§§6-11]. The Buddha, on account of his awakening, remains unmoved.

The **Jātaka Commentary** adds a humorous touch to the account. Some teachers, it records, say that when the Buddha sees Māra's daughters approaching as elderly women, he resolves that they remain so "forever," with their broken teeth and grey hair!⁸ But it rejects this account as improbable, for the Buddha would never do such a thing. (However, it is possible that the Buddha turned them *temporarily* into old hags just to teach them a lesson!) The Commentary goes on, saying:

¹ S 4.25/1:125-127 = SD 36.6.

² S 4.24/1:122-124 = SD 36.5.

³ J 1:78 f; DhA 3:295-298.

⁴ Mvst 3:281-286.

⁵ See **Satta Vassa S** (4.24) = SD 36.5(2.1.2).

⁶ (**Aṭṭhaka Vagga**) **Māgandiyā S** (Sn 835/4.9) = SD 84.1.

⁷ Sn 4.9/835-84/163-166; DhA 2.1/1:199-202, 210-222; see also UA 383-387; cf Divy 36/446.1-464.30 (ed Vaidya) where she is called Anūpamā.

⁸ Cf A 5:46; U 3; J 1:78 f, 469; DhA 3:15 f.

But the Blessed One said,

“Go away! What is your purpose here? It is improper that you should act thus, even before those who have not overcome their lust. As for the Tathagata, he has overcome lust, hate and delusion.”

And he instructed them in the Dharma on the following two verses on the overcoming of defilements, found in the Buddha, vagga of the Dhammapada:

179 *Yassa jitaṃ nāvajjīyati
jitaṃ assa no yāti koci loke
taṃ buddham ananta, gocaraṃ
apadaṃ kena padena nessatha*

Whose conquest is not lost,
whose conquered goes not anywhere in the world:
that Buddha, whose pasture is the infinite,
trackless, by what track will you lead him?

180 *Yassa jālinī visattikā
taṇhā n'atthi kuhiñci netave
taṃ buddham ananta, gocaraṃ
apadaṃ kena padena nessatha*

For whom there is no entangling net
of craving to lead him anywhere,
that Buddha, whose pasture is the infinite,
trackless, by what track will you lead him?

(Dh 179 f) (J 1:79)

Some traditional Buddhists regard Māra, his daughters, and such beings as real living beings. Māra's daughters, however, are hardly mentioned anywhere else. The other extreme view is to deny their existence altogether. The “middle way” is to take them as *mythical figures* in that they have a psychological reality, representing our various negative emotions, especially the three unwholesome roots, whose powers over us are very real.

2.2 MĀRA'S ARMY. Māra's daughters—Tanhā, Aratī and Rāga—or, at least, the names, are found in Māra's army (*māra, sena*), as defined in **the Padhāna Sutta** (Sn 3.2), also quoted in **the Mahā Niddesa** (Nm 1:91,1*-10*), thus:

436 *Kāmā te paṭhamā senā
dutiya aratī vuccati
tatiya khup, pipāsā te
catutthī taṇhā pavuccati*

Sensual pleasures⁹ are your first army.
Discontent is your second called.
Your third is hunger-and-thirst.
The fourth is craving called.

437 *Pañcamā thīna, middham¹⁰ te
chaṭṭhā bhīrū pavuccati
sattamī vicikicchā te
makkho thambho te aṭṭhamo*

Your fifth is sloth-and-torpor.
The sixth is fear called.
Your seventh is doubt.
Hypocrisy and obstinacy are the eighth.

438 *Lābho siloko sakkāro
micchā, laddho ca yo yaso
yo c'attānaṃ samukkaṃse
pare ca avajānati*

Gain, repute, honour,
and whatever fame ill-gotten,
and whoever praises himself
but belittles others,

439 *Esā namuci te senā
kaṇhassābhīppahārīnī
na naṃ asūro jināti
jetvā ca labhate sukhaṃ*

that, Namuci, is your army—
the strike-force of the dark one [Kaṇha].
Who is not a hero [Jina] cannot conquer it,
but having conquered it, he gains happiness.

(Sn 436-439; Nm 1:9,1*-10*)

⁹ *Kāma* = *rāga*, “lust” (Sn 436a). See explanation below.

¹⁰ On this as *thīna-m-iddha* (increase of sleepiness), see *Thīna, middha* = SD 32.6 (1.1).

The names *taṇhā* and *āratī* are found in Sn 436, while *kāma* at Sn 436a is a synonym for *rāga*. In fact, *rāga* can also be the collective name for the rest of Māra's army. These names are clearly allegorical.

2.3 ALLEGORIES. In religious literature, we call such figures **allegories**. An **allegory** is a sustained metaphor, that is, an extended statement in which the significant terms all stand for something else.¹¹ Such allegories actually depict us as being dominated or directed by each of these negative emotions in turn. Understanding the import of such imageries, we are better empowered to rise above them.¹²

Psychologically, we can say that these allegories are the Buddha's way of relating to us that these are a part of his memories of his Bodhisattva days, such as when he is living in the three palaces.¹³ Although such memories do occasionally arise, they do not trouble him in any way, but serve as useful lessons for us. That such memories can and do arise in the minds of the Buddha and arhats by way of the actions of past karma, but they do not create any new karma at all.¹⁴

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The Discourse on Māra's Daughters

S 4.25/1:125-127

1a ¹⁵Then Māra, having uttered these verses of dejection,¹⁶ went away to a spot not far away from the Blessed One, and sat down cross-legged, silent, dismayed, his shoulders drooping, hanging his head, downcast and bewildered, scratching the ground with a stick.

1b Then Māra's daughters, Taṇhā, Aratī and Rāga, approached Māra the evil one and addressed him in verse, thus:

*Kenāsi dummano tāta
purisaṃ kaṃ nu socasi
mayam taṃ rāga, pāsena
āraññam iva kuñjaram
bandhitvā ānayissāma
vasago te bhavissatī 'ti*

Why are you dejected, father?
Who is the man you grieve for?
With the snare of lust,
he, like an elephant in the forest,¹⁷
having trapped, we will lead it away:
he will be under your power!

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*Araham sugato loke
na rāgena suvānayo*

The arhat [worthy], well-gone in the world,
not easy to be led away by lust,

¹¹ Encyclopaedia of Buddhism entry on "Allegories" sadly and summarily dismisses them as non-existent in the Theravāda texts, as "[t]he well-known stories of the previous lives of the Buddha and of persons connected with him...are certainly not myths in the eyes of the Buddhists throughout the centuries." (Ency BSm 1:394).

¹² On **allegory**, see **Myth in Buddhism** = SD 36.1(3.3).

¹³ On **the 3 palaces**, see **(Paribbājaka) Māgandiya S** (M 75.10/1:504) = SD 31.5.

¹⁴ See **(Saṃyojana) Koṭṭhita S** (S 35.23/4:162-165) = SD 28.4(3): **Does the Buddha have feelings?**

¹⁵ This whole section is the "defeated figure" pericope (Ariṭṭha, M 22.7/1:132,28-30; Saccaka, M 35.22/1:234,1-2; Sāti, M 38.6/1:258,28-30): is found in Ce Ee Se of **Satta Vassa S** (S 4.24.11/1:124) = SD 36.5 as its conclusion, but omitted in Be & Ee 1(1998). Here I follow Be & Ee (1998) in including it. It is significant that this Sutta starts rather abruptly, showing that it carries on from S 4.24, forming a single narrative. Hence the break is only apparent.

¹⁶ **Nibbejanīyā**, which Comy glosses as *ukkaṇṭhanīyā*, "feeling dissatisfied, regretful" (SA 1:186,9); DPL der its from **nibbejana*, "associated with √VIJ, or with *nibbijati*(qv)? and def it as "connected with recoiling; connected with despondency, giving up" (S 1:124,3; SA 1:186,9; SnA 393,8). The word is clearly a near-synonym of *nibbidā*, "disgust": cf Skt *nirvid* (SED); BHS *nirvidā* (BHSD).

¹⁷ Comy's explanation suggests something more: "They catch an elephant and lead him out of the forest by letting a female decoy entice him with her female wiles, and so he follows her" (SA 1:186).

*māra, dheyyaṃ atikkanto
tasmā socāmi'ahaṃ bhusan'ti*

one who has crossed beyond Māra's realm—
therefore, I bitterly sorrow.

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3 Then, Taṇhā, Aratī and Rāga, daughters of Māra, having approached the Blessed One, said this to the Blessed One,

“We serve at your feet, O recluse!”¹⁸

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.¹⁹

4 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred *young maidens*.” [125]

5 Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred young maidens, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

6 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women *who have not yet given birth*.”

7 Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred women who have not yet given birth, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

8 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women *who have given birth once*.”

Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred women who have given birth once, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

9 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men's tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women *who have given birth twice*.”

Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred women who have given birth twice, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

¹⁸ *Pāde te samaṇa paricāremā'ti*. The feet clearly suggests servility, so that Māra's daughters are proposing that the Buddha could do whatever he wants with them. A sexual innuendo is obvious here.

¹⁹ “The supreme extinction of acquisitions,” *anuttare upadhi, saṅkhaye vimutto*. “Acquisitions,” *upadhi*, substrates of existence, essentials of being, worldly possessions as a source of rebirth. Comy mentions 4 kinds of acquisitions: the aggregates (*khandh'upadhi*), defilements (*kiles'upadhi*), volitional formations (*abhisāṅkhār'upadhi*), and the cords of sense-pleasure (*kāma, guṇ'upadhi*) (MA 2:112, 3:169, 5:60).

10 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men’s tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who are *middle-aged*.”

Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred middle-aged women, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

11 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves:

“Men’s tastes are diverse. Suppose we each manifest ourselves in the form of a hundred women who are *old*.”²⁰

Then, Taṇhā, Aratī and Rāga, daughters of Māra, each having assumed the form of a hundred old women, approached the Blessed One and said this to him,

“We serve at your feet, O recluse!”

But the Blessed One paid no attention. For, he was liberated in the supreme extinction of acquisitions.

12 Then, Taṇhā, Aratī and Rāga, daughters of Māra, went to one side and discussed amongst themselves, “It is true then what our father has said:

*Araham sugato loka
na rāgena suvānayo
māra,dheyyam atikkanto
tasmā socām ’aham bhusan ’ti*

The arhat [worthy], well-gone in the world,
not easy to be led away by lust,
one who has crossed beyond Māra’s realm—
therefore, I bitterly sorrow.

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13 If, in such a manner, we had assailed any recluse or brahmin who is not free from lust, his heart would have split, or hot blood would spew forth from his mouth, [126] or he would lose his mind and become unhinged.

Just as green reed that has been mown down, dries up, wilts down, and withers away, even so, they would dry up, wilt down and wither away.²¹

14 Then, Taṇhā, Aratī and Rāga, daughters of Māra, approached the Blessed One and stood at one side.

15 Standing thus at one side, **Taṇhā**, Māra’s daughter, addressed the Blessed One in verse,

[Kumārī Pañha:]²²

*Sokāvatiṇṇo nu vanamhi jhāyasi
vittam nu jīno uda patthayāno
āguṃ nu gāmasmim akāsi kiñci
kasmā janena na karosi sakkhīm
sakkhī na sampajjati kenaci te ’ti*

Are you drowned in sorrow, meditating in the woods?
Perhaps you have lost wealth or pining for it?
Or committed some crime in the village?
Why don’t you make friends with people?
Why don’t you form any intimate tie?²³

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²⁰ “Women who are old,” *mah ’itthiyo*, lit “great women,” which is interesting and rare. Comy glosses it as “to the extent of a century old and decrepit” (*evam yāva vassa satikaṃ obhaggam*) (SnA 1:243). The idea here is prob to inspire pity and concern rather than desire. See J 1:79; cf ApA 84. See Intro (2.1). It is possible to take *mah ’itthī* literally as “great (ie fat) women,” rather than aged one. It is possible that the Buddha turned them *temporarily* into old hags just to teach them a lesson!

²¹ *Seyyathā vā pana naḷo harito luto ussussati vissussati milāyati, evam eva ussusseyya vissusseyya milāyeyyā ’ti.*

²² In **Kālī S** (A 10.26), Mahā Kaccāyana calls this, Kumārī,pañha (the maiden’s question), and qu the Buddha’s verse answer, commenting on it in terms of various *kaṣiṇa* (device) meditation methods, saying that the Buddha has successfully used the “consciousness device” (*viññāṇā kaṣiṇa*) (A 10.26.3/5:46); also in intro to **Pañca,garu J** (J 132/1:469); cf Sn 835.

²³ This same verse is used by Māra himself, earlier on, in **Satta Vassa S** (S 4.24), in his attempt to distract the

16 [The Buddha:]

*Atthassa pattim hadayassa santim
jetvāna senam piya,sāta,rūpaṃ
eko'ham jhāyam sukham anubodhim
tasmā janena na karomi sakkhim
sakkhī na sampajjati kenaci me'ti*

Having gained the goal, the heart's peace,
conquering the army²⁴ of likeable lovely forms,²⁵
I meditate alone, having awakened to happiness.
Therefore, I make no intimate of anyone,
nor will I even fall into intimacy. **510**

17 Then, Aratī, Māra's daughter, addressed the Blessed in verse,²⁶

*Katham vihārī,bahulo'dha bhikkhu
pañc'ogha,tiṇṇo atarīdha chaṭṭham
katham jhāyīm bahulam kāma,saññā
paribāhirā honti aladdha yo tan 'ti*

How does a monk here devotedly dwell,
having crossed the five floods, here cross the sixth?²⁷
How does meditation grow so that sensual perception,
which are external [alien], are not collected? **511**

18 [The Buddha:]

*Passaddha,kāyo suvimutta,citto
asaṅkharāno satimā anoko
aññāya dhammaṃ avitakka,jhāyī
na kuppati na saratī na thīno*

The body tranquil, the mind well liberated,²⁸
without fabricating, mindful, homeless,²⁹
knowing the Dharma, one meditates thought-free,³⁰
not agitated, not adrift, not stiff.³¹ **512**

Buddha (S 4.24.3b/1:123*) = SD 36.5.

²⁴ Comy says these two lines (510ab) refer to arhathood, and glosses “army” (*senā*) here as “the army of defilements” (*kilesa, senā*), and explains, “Having conquered the army of the pleasant and agreeable, meditating alone, I found the bliss of arhathood, that is to say, ‘having gained the goal, the heart’s peace’ (*atthassa pattim hadayassa santim*)” (SA 1:187). Mahā Kaccāna gives a long comy on this verse to lady Kālī Kurara,ghaikā at **Kālī S** (A 10.26/5:46-48) = SD 80.3*. There it is called “the maiden’s question” (*kumārī, pañha*).

²⁵ “Of likeable lovely forms” (*piya, rūpaṃ sāta, rūpaṃ*): see **Mahā Satipaṭṭhāna S** (D 22.19-20/2:308-311) = SD 13.2 & **Sammasa S** (S 12.66/2:109-112) = SD 82.6.

²⁶ The BHS of these 3 verses are found in Mahāvastu & Yogācāra, bhūmi Śarirārtha, gāthā (Mvst 3:283 f; Yogābh-ṣg: see Enomoto, *Comprehensive Study of the Chinese Saṃyuktāgama*, pt 1, 1994:25 f.

²⁷ Comy explains “having crossed the five floods” (*pañc'ogha, tiṇṇo*) as referring to one who has crossed over the floods of defilements arising through the five sense-doors, and “the sixth” (*chaṭṭham*), as “having crossed” (*atarī*) the flood of defilements of the mind-door. Alternatively, the “five floods” can be taken as referring to the 5 lower fetters (self-identity view, doubt, clinging to rituals and vows; sensual craving, ill will), and the sixth (collectively) as the 5 higher fetters (craving for form existence, craving for formless existence, conceit, restlessness and ignorance). (SA 1:187). In the former case (the 6 sense-bases), see eg (**Saṃyojana**) **Koṭṭhita S** (S 35.232/4:162-165) = SD 28.4; for the latter (the ten fetters), see eg see **Ānāpānasati S**, M 118.10 = SD 7.13 or **Kīṭa, giri S** (M 70/1:473-481) = SD 11.1 Intro (5).

²⁸ “**The body tranquil**” (*passaddha, kāyo*): Comy says that this arises with the stilling of the in-and-out breathing in the 4th dhyana. See **Paṭilīna S** (A 4.38.3/2:41,21-28) = SD 43.10. “**The mind well liberated**” (*suvimutta, citto*), well liberated by the liberation of the fruit of arhathood. (SA 1:187)

²⁹ “**Without fabricating**” (*asaṅkharāno*, mfn, neg part med: see Geiger, *A Pāli Grammar*, §192), ie not building any karmic formations through the three doors (SA 1:187 ≠ Mvst 3:284,9*), ie, not rooting any action or state in any of the 3 roots, greed, hate or delusion. See **Parivīmaṃsana S** (S 12.51/2:80-84) = SD 11.5 & **Candana S** (S 2.15/1:53) = SD 86.9 n ad 300*. “**Homeless**” (*anoko*), lit “without a house” (S 3:10; Dh 87; U 32; Sn 628, 966), ie “free from attachment” (*anālaya*) to the world (SA 1:187). The 4 aggregates (form, feeling, perception, and formations) are said to be the “home” of consciousness: see **Hālidakāni Sutta 1** (S 22.3.4/3:9) = SD 10.12 & **Viññāna** = SD 17.8a(1.2).

³⁰ “**Knowing the Dharma**” (*aññāya dhammaṃ*): Comy says “knowing the 4 noble truths” (SA 1:187). But this can be a wordplay: (1) knowing the teachings, one meditates effectively; (2) one carefully watches whatever states that arise so that one is not distracted by them. “**One meditates thought-free**” (*avitakka, jhāyī*), in the 4th dhyana (SA 1:187).

Evam, vihārī, bahulo 'dha bhikkhu Thus a monk often dwells,
pañc 'ogha, tiṇṇo atarīdha chaṭṭham having crossed the five floods, here crossed the sixth.³²
evam jhāyīm bahulam kāma, saññā Thus his meditation grows so that sensual perception,
paribāhirā honti aladdha yo tan 'ti [127] which are external [alien], are not collected. **513**

19 Then, Aratī, Māra's daughter, addressed the Blessed in verse,

Acchecchi taṇham gaṇa, saṅgha, cārī Having cut off³³ craving, faring with his community,
addhā carissanti bahū ca saddhā surely, many will live in faith!³⁴
bahum vatāyam janataṃ anoko Alas, this homeless one, snatching many people,
acchejja nessati maccu, rājassa pāran 'ti would lead them beyond the King of Death. **514**

20 [The Buddha:]³⁵

Nayanti ve mahā, vīrā Truly, the great heroes, the tathagatas [thus come],
saddhammena tathāgatā lead (beings) away by means of the true Dharma.
dhammena nayamānānam As they are being led away³⁶ by means of the Dharma,
kā usūyā vijānatan 'ti what envy is there in those who know? **515**

21 Then, Taṇhā, Aratī and Rāga, daughters of Māra, approached Māra the evil one.

22 Then, Māra the evil one saw Taṇhā, Aratī and Rāga, daughters of Māra, approaching from not far away. Seeing them, he uttered these verses:³⁷

Bālā kumuda, nālehi Fools! Would you with lotus-stalks
pabbataṃ abhimatthatha crush a mountain?
giriṃ nakhena khanatha Would you dig up a hill with a nail?
ayo dantehi khādatha You are chewing iron with your teeth!³⁸ **516**

³¹ “Not agitated” (*na kuppati*), on account of hate; “not adrift” (*na sarati*), on account of lust; “not stiff” (*na thino*), on account of delusion. Alternatively, “not agitated” refers to the hindrance of ill will; “not adrift,” the hindrance of sensual desire; and “not stiff,” the remaining hindrances (SA 1:187). See (Āhāra) Kāya S (S 46.2/5:64-67) = SD 62.9.

³² Mvst (BHS) has *pañcōgha, tiṇṇo tarat 'tha ṣaṣṭam*, ie *tarati* is present tense while here it is past tense, *atari*. See S:B 423 n326.

³³ Be Ee Se *acchejja*; Ce PED *acchecchi*. Bodhi reads *acchejji* (which he says is Ce), aor of *chindati*, “he cuts.” CPD however takes this as wr for *acchecchi*. He prefers the finite vb to *acchejja* (absol of *acchindati*, “he snatches away, robs”)—which is found in line d—but accepts the vl *acchecchi* (aor 2 sg, 2nd sg of *chindati*, “he cuts.”

³⁴ So BeCe Ee Se; Ce reads last word as *sattā*, “beings.” SA (Be Se): *addhā carissantī 'ti aññepi saddhā bahū janā ekamsena carissantī*, “many other people, too, would surely live in faith.” Bodhi reads this line as *addhā tarissantī bahū ca sattā*, “surely, many will beings cross over,” claiming that SA:Ee supports *sattā*: *Addhā pi bahu, janā ekamsena tarissantī*, “surely many people would in all likelihood cross over.” Mvst read is too different to be of any help, bu see Mvst:J 3:273 n4 & S:B 424 n328.

³⁵ This verse occurs at V 1:43,27-28 in a different context, ie, in connection with Sañjayin, the erstwhile teacher of Sāriputta and Moggallāna.

³⁶ “Are leading away,” *nayamānānam*; vll *niyamānām* or *niyyamānānam*, both of which are passive. The BHS versions at Mvst 3:90 have *dharmeṇa nayamānānam*, which is active. Uv 21.8c has *nadamānānam*, “are roaring (the Dharma.”

³⁷ Mvst ascribes verses 516-517 to the Buddha (*bhagavāṃ tām māra, dhītarō gāthāye pratyabhāṣati*, “the Blessed One replied to Māra's daughters in verses...,” Mvst 3.285). The last verse (518) was added by the council elders (SA 1:188).

³⁸ As at J 4:383.

*Selaṃ 'va sirasūhacca
pātāle gādham esatha
khāṇum 'va urasāsajja
nibbijjâpetha gotamā 'ti*

As if lifting a rock onto your head,
you seek a foothold in the abyss,³⁹
as if having hit a stump with your breast,
dejected, leave Gotama alone!

517

*Daddallamānā āgañchum
taṇhā ca aratī ragā
tā tattha panudī sathā
tūlam bhaṭṭham va māluto 'ti*

⁴⁰They came all a-glitter,
Taṇhā, Aratī and Rāga,
but the teacher dispelled them right there,
like the wind a piece of fallen cotton.

518

— evaṃ —

081229; 110323; 110329; 110623; 110827; 111118a

³⁹ Cf **Pātāla S** (S 36.4/4:206 f*) = SD 2.25.

⁴⁰ Comy attributes this verse to the council elders (*saṅgīti, kārā*) (SA 1:188).