

SD 61.10 (Māra) Mānaso Sutta

The (Māra) Discourse on the Mental

S 4.15

Theme: Māra traps us through the mind

Translated by Piya Tan ©2011, 2024

1 Introduction

1.1 SUTTA SUMMARY

Māra declares that anyone who runs after any sense-objects or thoughts—which is anyone who is unawakened—is fully under his power. The Buddha replies that one who is awakened delights in no sense-object or thoughts.

1.2 SUTTA SIGNIFICANCE

1.2.1 The (Māra) Mānaso Sutta (S 4.15)—one of the 25 suttas of the Māra Saṃyutta (S 4)—is a case of how Māra appears to distract, confuse or tempt us away from our practice, and to keep us in a constant cycle of sense-dependence so that we keep thinking about them in a self-centred or confused way. As a result, we are distracted from being mindful and peaceful, and from our Dharma practice.

1.2.2 The (Māra) Mānaso Sutta is essentially about **mental bondage** (*yoga*), that is, our mind is constantly caught up in a flood of disparate and distracting thinking due to unmindfully trying to follow every sight, sound, smell, taste, touch or thought that arises, especially negative ones. We are driven by the bond or yoke of sensual lust (*kāma,yoga*), existence (*bhava,yoga*), views (*diṭṭhi,yoga*) and ignorance (*avijjā,yoga*).¹

1.2.3 It's the nature of the mind to wildly and incessantly “bond” itself with our sense-experiences and thoughts which we turn into ideas and images in our mind. Psychologically, this is Māra; when we understand how this bond works on our mind, we begin to know Māra better. To know Māra is to free ourselves from Māra. One way to know Māra better is to understand the nature of these bonds, which are called “snares” (*pāsa*) in **the (Māra) Mānaso Sutta** below.

1.2.4 A related text that helps us to better understand the (Māra) Mānaso Sutta is **the Bandana Sutta** (S 1.65/1:39 f), “the discourse on the binding,” thus:

<i>kiṃsu sambandhano loko</i>	By what is the world bound?
<i>kiṃsu tassa vicāraṇaṃ</i>	By what does it travel about?
<i>kissasa vippāhanena</i>	What is it that is to be abandoned
<i>nibbānan iti vuccati</i>	that is called “cutting off (all) bondage” (nirvana)?
	S 211
<i>nandī sambandhano loko</i>	The world is bound by delight.
<i>vitakk’assa vicāraṇaṃ</i>	Thought is its way of travelling about.
<i>taṇhāya vippāhanena</i>	Craving is what one must abandon
<i>sabbaṃ chindati bandhanan ti</i>	to cut off all bondage.
	S 212

¹ See SD 30.3 (1.4.2 n); **Cūḷa Gopālaka S** (M 34,6) n, SD 61.3.

2 Early context of the Sutta verses

2.1 MĀRA’S EARLY APPEARANCES TO THE BUDDHA

2.1.1 Māra’s 1st appearance to the Buddha: An untold story?

2.1.1.1 The Mahā Parinibbāna Sutta (D 16), in its 3rd chapter, has a well-known account at the Cāpāla shrine of Māra inviting the Buddha to pass away,² reminding the Buddha that he has made a “promise” to him to pass away when all the 4 assemblies of disciples (streamwinners etc, amongst the monks, nuns, laymen and laywomen)³ have been established.

Interestingly, there is no such account of the Buddha making such a promise to Māra recorded in any of the suttas, the Vinaya or the Abhidhamma. What we have here is a case of an unrecorded story of Māra’s first visit to the Buddha, or one that is told in retrospect to explain or dramatize a key event near the very end of the Buddha’s life, that is, the Buddha’s decision to pass away (to end his life-formations, *āyu,saṅkhāra*).⁴

2.1.1.2 The Dīgha Commentary’s Old Subcommentary (*porāṇa,ṭīkā*) gives some details. After the Buddha has spent 7 weeks in the vicinity of the Bodhi tree, Māra realizes that Mahā Brahmā and Sakra are at the goatherd’s banyan, asking the Buddha to teach the Dharma. This development disappoints Māra, who thinks, “This one lets beings overcome my domain by teaching Dharma!” So Māra approaches with a “wish-fulfiller” (*mano,ratha*), which he thinks will persuade the Buddha to enter parinirvana. (DAṬ 2:193,15-21)

2.1.1.3 The Udāna Commentary adds: “When the Blessed One was staying at the goatherd’s banyan tree after spending 7 weeks on the throne of awakening (*bodhi,maṇḍa*), and when his (Māra’s) own daughters went (to the Buddha) but returned in frustration, Māra, thinking, ‘Here is a means,’ went there and said, ‘Enter parinirvana now, bhante, Blessed One!’” (UA 325,35-36,6)

In fact, this conversation between Māra and the Buddha at the goatherd’s banyan tree during the 8th week is not recorded anywhere in the canon. The reciters of the Mahā,parinibbāna Sutta must have known this story for the account of the last meeting between the Buddha and Māra at the Cāpāla shrine to make sense. Those preserving this Cāpāla incident [2.1.1.1] surely knew or accepted the account of Māra meeting the Buddha at the goatherd’s banyan tree when the Buddha first mentions when he will actually pass away (when the noble sangha of monks, nuns, laymen and laywomen has been well established).⁵

2.1.2 Māra’s 2nd appearance to the Buddha

2.1.2.1 The 2nd occasion when Māra visits the Buddha is during the 1st rains (or rains retreat)⁶ just after the “great commission” (S 4.5, SD 61.19), that is, the Buddha sending out the first 60 arhats to

² D 16,3.7 f (SD 9).

³ See SD 61a (2.1.5.3).

⁴ For a study of the Buddha’s “life-formations” (*āyu,saṅkhāra*), see **Kappāvasesa** (SD 60.13).

⁵ See also SD 61a (2.2.3).

⁶ North Indian climate has 4 months of rains due to the monsoons, lasting from June to September. The season is dominated by the humid SW summer monsoon, which slowly sweeps across the country beginning in late May or early June. Monsoon rains begin to recede from north India at the beginning of Oct. Monastic age or seniority is

spread the teaching. The Buddha himself said that he will go to Senānigama near Uruvelā to teach the Dharma [SD 61.19 (1.2.2) & (1.3.12)]. This makes early Buddhism the world's first missionary religion. Māra, on the other hand, continues with his crusade to denounce the Buddha, as recorded thus:

Then **Māra** the evil one approached the Blessed One; having approached, he addressed the Blessed One in verse ...

You are bound by all the snares, you are bound by the great bondage:	both divine and human; You won't escape me, recluse!" ... [S 454]
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[The Blessed One:]

Sights, sounds, smells, tastes, touches here desire (for them) is gone from me;	that the mind delights in— you have been defeated, end-maker.
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Then, Māra the evil one, thinking, "The Blessed One knows me, the well-farer knows me,"
pained, afflicted, vanished there and then. (Mv 1.11.12.2 (V 1:21))

2.1.3 Māra's 3rd visit to the Buddha

2.1.3.1 Māra's 3rd visit to the Buddha—the Vinaya continues—is just after the 1st rains retreat. **The Vinaya** (*māra, katha*, "talk on Māra") preserves this dialogue in the deer park at Isipatana (V 1:21, 19 f). It puts the pair of verses, **S 454 f**, of **the (Māra) Pāsa Sutta 2** (S 4.5/1:106), SD 61.19 first, and immediately follows with the verses of **the (Māra) Mānaso Sutta** below.

Apparently, **the Vinaya reciters** preserved an ancient account of Māra's first meeting with the awakened Gotama where all the 4 verses occur. **The Saṃyutta reciters** recorded the Buddha as quoting pairs of these verses on a future occasion on another visit by Māra who repeats those same verses on 2 different occasions, as recorded in the (Māra) Pāsa Sutta 2 (S 4.5) and the (Māra) Mānaso Sutta (S 4.15).

2.1.3.2 In this excerpt from **the Māra Kathā** [2.1.3.1] of the Vinaya, we see the ancient context of these 2 verses echoed in **the (Māra) Pāsa Sutta 2** (S 4.5) and **the (Māra) Mānaso Sutta** below:⁷

*Atha kho māro pāpimā yena bhagvā
ten'upasaṅkami, upasaṅkamitvā bhagavantam
gāthāya ajjhabhāsi:*

Then, Māra the evil one approached the Blessed One, and having approached, addressed the Blessed One in verses:

THE MĀRA PERICOPE⁸

*baddho'si sabba, pāsehi
ye dibbā ye ca mānusa
mahā, bandhana, baddho'si
na me samaṇa mokkhasī ti*

S 454

Bound you are by all the snares,
both the divine and the human
In great bondage are you bound,
recluse, you will not be freed from me.

[The Blessed One:]

*muttāham sabba, pāsehi
ye dibbā ye ca mānusa*

Freed am I from all the snares,
both the divine and the human.

measured in "rains" (*vassa*) or "monastic years," of which 1 year is added when a monk or nun properly spends the rains-retreat (*vass'āvāsa*), roughly from Jul-Oct of the lunar year. On the Indian calendar, see SD 1.1 (1.2) n.

⁷ See also SD 61a (2.2.4.2).

⁸ "The Māra pericope" refers to the first 2 verses only; "the full Māra pericope" incl the last 2 verses. See SD 61.19.

*mahā,bandhana,mutto'mhi
nihato tvaṃ asi antakā ti*

S 455

From great bondage am I freed,
you have been defeated, end-maker.⁹

THE MĀRA-SNARE PERICOPE

*antalikkha,caro pāso¹⁰
yvāyaṃ carati mānaso*

*tena taṃ bādhayissāmi
na me samaṇa mokkhasī ti*

S 476

There is a snare that moves through the air;
that which moves in the mind.¹¹
By means of that I will bind you--
you will not escape from me, recluse!

[The Blessed One:]

*rūpā saddā gandhā rasā¹²
poṭṭhabbā ca manoramā*

*ettha me vigato chando
nihato tvam asi antakā ti*

S 477

Forms, sounds, smells, tastes,
and touches that the mind delights in—
desire for these here has vanished from me:
you're defeated, end-maker!

*Atha kho māro pāpimā
jānāti maṃ bhagavā, jānāti maṃ sugato'ti
dukkhī dummano tatth'eva antaradhāyī ti*

Then, Māra the evil one, (thinking),
“The Blessed One knows me, the well-gone knows me!”
Sad and disheartened, he disappeared right there.
(Mv 1.11.2 @ V 1:21,10-22)

2.1.3.3 From now on, it seems, we see the same pattern: Māra will try to distract the Buddha—or his disciples or devotees—usually without showing himself, only as a voice or in some disguise. Once the Buddha recognizes Māra, he will at once disappear. Māra, it seems, is dispelled by courage and presence of mind. But then he keeps coming back, trying to taunt the Buddha, his disciples and his followers. This is the perennial struggle between good and evil; only when good has transcended itself into awakening does that evil find no way to pair itself with good. In this sense, the arhat is *beyond good and evil*.

2.2 EARLY SANSKRIT ACCOUNTS

2.2.1 Mahāvastu accounts of Māra meeting the Buddha

2.2.1.1 A Buddhist Hybrid Sanskrit (BHS) parallel of the above passage [2.1.3.2] is found in **the Mahāvastu** (“the great story”), also known as the Mahāvastu Avadāna (“sacrificial pieces of great stories”). This lengthy work is the earliest Sanskrit biography of the Buddha we know of. It is a work of the Vinaya of the Lokottaravāda (“tradition of the supramundane”) which sees the Buddha as a transcendental being in a docetic sense. It was a branch of the Mahāsaṅghika (“great community”), regarded by some scholars as a possible antecedent of the Mahāyāna.

The work’s location in the Vinaya Piṭaka suggests that the genre of Buddha-biographies began as introductions to the monastic code before becoming independent works. It thus parallels the **Mahāvagga** of the Khandhaka of the Pāli Vinaya Piṭaka. In fact, in many of the Buddha accounts, we find close parallels which help us with a better understanding of the life of the Buddha according to early Buddhism.

⁹ VA glosses as “a bad, inferior being” (*lāmaka, hīna, satta* (VA 966,27); as Māra’s name it means “death-bringer” [1.2.2.2].

¹⁰ S1 *poso*.

¹¹ These 2 lines: *anta, likkha, caro pāso yvāyaṃ [Ee yo’yaṃ] carati mānaso* (V 1:21,17 = S 1:111,28) [SD 61a (2.2.4.1)]. Comy says: “The snare is the snare of lust (*raga, pāsa*), which binds even those who move in the air.” The phrase *antalikkha, cara* means either or both of these: (1) those with psychic powers, (2) devas inhabiting the heavens (esp those of the sense-world), to which Māra’s powers extend. See S 1.64/*210b/1:39, 1.65/*211b/1:40.

¹² Note that in **S 477a** in the Sutta below *rasa* is placed 4th (after *gandhā*): see S 477 [2.2.1.4].

The Mahāvastu is divided into 3 parts:

- (1) the previous lives of the being who would become Sakyamuni Buddha, recounting the virtuous deeds he performed and the Bodhisattva vow he made to the past buddha Dīpaṅkara;
- (2) this begins in Tuṣita heaven, when the Bodhisattva decides where to take his final birth. It then relates his birth, childhood and youth; leaving the palace; the search for awakening; and concludes with his defeat of Māra;
- (3) the conversions of the first monks and formation of the sangha.

Like other early Buddha “biographies,” the Mahāvastu narrative ends long before the Buddha’s parinirvana. Furthermore, the Mahāvastu does not follow any chronology, interspersing the accounts with numerous teachings, the Buddha’s past lives (*jātaka*), and disciples’ past lives (*avadāna*). Some of these stories have no Pāli parallels. There are also interpolations; for example, there are 2 versions of the Bodhisattva’s renunciation, the first is a simple account and the second more elaborate, containing the famous accounts of the chariot rides during which the prince sees an aged person, a sick person, a corpse and a renunciant very much like epiphanies.

The so-called proto-Mahāyāna elements of the Mahāvastu have been the subject of much debate amongst scholars. For example, the text includes a lengthy description of the 10 Bodhisattva-bhūmis, often regarded as a standard Mahāyāna tenet, but their description differs in significant ways from that found in the Mahāyāna sūtras. Although clearly a work with many interpolations and a miscellany of excerpts and verses from older sources, its language suggests that parts of it may date to as early as the 2nd century BCE.¹³

2.2.1.2 Like the Pali sources, **the Mahāvastu**, too, relates 3 occasions when Māra approaches the Buddha, all found in the same chapter regarding “Māra” (Mvst 3:415-418).¹⁴ The main difference, however, is that these meetings all occurred within the 1st year of the newly awakened Buddha, all of them in the deer park at Rṣivadana (*P isipatana*) outside Benares (*P bārāṇasī*). These 3 encounters between the Buddha and Māra in the Rṣivadana deer park are as follows:

- 2.2.1.3 The 1st deer park encounter Mvst 3:415 f Mv 1.11.2 (V 1:21,13-20); 1.12.4 (V 1:22,31-36)
 2.2.1.5 The 2nd deer park encounter Mvst 3:416 f
 2.2.1.7 The 3rd deer park encounter Mvst 3:417 f

For the Sanskrit texts, I have used both Senart’s (1882-97) and a new edition by K Marciniak (2019), with some minor adjustments to the Sanskrit for better reading. I have also consulted J J Jones’ translation (1956), which though dated has some useful notes.

2.2.1.3 THE 1ST RṢIVADANA DEER PARK ENCOUNTER (Mvst 3:415 f)

The Blessed One, fully awakened and having attained his goal, was staying in the deer park at Rṣivadana outside Benares. And there the Blessed One addressed the fortunate group of 5 monks:¹⁵

¹³ See Princeton Dictionary of Buddhism 2014: Mahāvastu.

¹⁴ See (ed) K Marciniak, *The Mahāvastu, a new edition*, Tokyo, 2019 3:536-538. Also (ed) E Senart, *Mahāvastu Avadāna*, Paris, 1882-97 3:591-593; (tr) J J Jones, *The Mahāvastu*, 3 vols, London, 1956 3:416-419.

¹⁵ *Pañcakā bhadravargiyā*. The group of 5 recluses were led by the elderly Koṇḍañña (one of the 8 brahmin seers, the only one sure of the child’s destiny as Buddha). When Siddhattha renounced the world, he and 4 other sons of the other brahmins, too, renounced to follow Siddhattha’s progress (MA 2:87). See **Dhamma,cakka Pavattana S** (S 56.11), SD 1.1 (1+9); **Anatta Lakkhaṇa S** (S 22.59), SD 1.2 (1); **Ariya,pariyesanā S** (M 26,26-30), SD 1.11 (6+26). The Pali texts do not describe them as *bhadda*, calling them simply *pañca vaggīyā bhikkhū* (V 1:8; M 1:171), though they were not yet “monks” in the Buddhist sense. The Pali expression *bhadda,vaggiyā* is applied to the “group of 30” youths who were converted by the Buddha on a later occasion (Mv 1.14 @ V 1:23). I B Horner thinks that the Mvst

“Monks, I am freed from all snares, divine or human. You, too, monks, are freed from all snares, divine or human. Go forth, monks, let not two of you go the same way. For, monks, there are beings who are pure, undefiled, with but little dust in their eyes,¹⁶ but who, because they have not heard the dharma, may fall away. As for me, I will go to Senāpati,grāma (Senāpati’s village)¹⁷ at Uruvilva, out of compassion for the matted-hair ascetics.”¹⁸

[Māra:]

“Here is this recluse Gautama staying in the deer park at Ṛṣivadana. And he has spoken to the group of 5 monks, saying, ‘Go forth, monks, ... I will go to the village of Senāpati,grāma at Uruvilva, out of compassion for the matted-hair ascetics.’

What now if I were to go to them in order to confuse¹⁹ him?²⁰”

Then Mara the evil one addressed the Blessed One in verse:

<u>PĀLI</u>	<u>SANSKRIT</u>	
<i>baddho’si māra,pāsehi</i>	<i>amukto manyase mukto</i>	Unfreed, you think you are free.
<i>ye dibbā ye ca mānusā</i>	<i>kiṃ tu mukto ti manyasi </i>	What, think that you are free?
<i>mahā,bandhana,baddho’si</i>	<i>gāḍhabaṃdhanabaddho si</i>	In tight bounds you are bound.
<i>na me samaṇa mokkhasī ti</i>	<i>na me śramaṇa mokṣyasi</i>	There’s no escape from me, recluse!
		[S 476d]

Then the Blessed One replied to Māra the evil one in verse:

<u>PĀLI</u>	<u>SANSKRIT</u>	
<i>muttāhaṃ māra,pāsehi</i>	<i>mukto’haṃ sarvapāsehi</i>	Freed am I from all snares.
<i>ye dibbā ye ca mānusā</i>	<i>ye divyā ye mānuṣā </i>	both divine and human.
<i>mahā,bandhana,baddho’mhii</i>	<i>evaṃ jānāhi pāpimāṃ</i>	Know thus, evil one,
<i>nihatto tvam asi antakā ti</i>	<i>nihatto tvam asi antaka </i>	you are defeated, end-maker! [S 277d]

Then, Māra the evil one thought, “The recluse Gautama knows me!” Sad, disheartened, remorseful, he disappeared right there. This is what has been heard here.²¹ (Mvst 3:415 f)

calls the 5 monks *bhaddiyā* due to “contamination” with the 30 youths account (Mvst:J 3:313 n2).

¹⁶ Reading *alpa,rajaska,jātikā* (Pāṇini 5.4,151 & PED)for *aparokṣa*; P *appa,raj’akkha,jātika* (D 2:38,23; S 1:138,5 = V 1:6,26 ≈ M 1:169,8). See CPD: appa-rakkha.

¹⁷ The village of Senānī, father of Sujāta who gave milk-rice as the Bodhisattva’s last meal before his awakening. It was near Uruvelā and on the banks of the [Nerañjarā](#) (J 1:68). The name seems originally to have been Senānigama (eg, V 1:21; M 1:166, 240; S 1:106). Buddhaghosa himself seems to have been unsure of the spelling. He gives a mythical story, saying that it was so called because it was occupied by soldiers at the beginning of the world-cycle (*paṭhama,kappikānaṃ senāya niviṭṭh’okāse patitṭhita,gāmo*) or because it was the market-town of Sujātā’s father Senānī (*sujātāya vā pitu senānī nāma nigamo*, SA 1:172,28-30). Lalitavistara (311 [248]) calls it Senāpati,grāma.

¹⁸ *bhagavāṃ samyaksambuddho yad arthaṃ samudāgato tam artham abhisambhāvayitvā vārāṇasyāṃ viharati ṛṣivadane mṛgadāve. tatra khalu bhagavāṃ āyuṣmamāṃ pañcakā bhadravargiyān āmantrayati “mukto ’haṃ bhikṣava sarvapāsehi ye divyā ye ca mānuṣā. yūyam api bhikṣavo muktā sarvapāsehi divyā ye ca mānuṣā. carata bhikṣava cārikāṃ, mā ca duve ekena agamittha. sarṃti hi bhikṣava satvāḥ śuddhā alparaḥ alparajaska,jātika ye āsravaṇatvād dharmāṇāṃ parihāyamti. ahaṃ pi gaṃse yena uruvilvāyāṃ senāpatigrāmako jaṭilānāṃ anukampāya.”*

¹⁹ Or, “blur his vision,” *vicakṣurkarmāya*, dat of *vicakṣurkarma*, P *vicakkhukamma*. See PED: vicakkhu & BHS: vicakṣu(s).

²⁰ *yaṃ nūnāhaṃ upasaṃkrameyaṃ vicakṣukarmāya*.

²¹ *atha khalu māro pāpimāṃ jānāti khalu me śramaṇo gautamo tti duḥkhī dumano vipratīṣārī tatraiva antara-hāye | ittham etaṃ śrūyati*.

2.2.1.4 The Pali “Talk on Māra” (*māra,kathā*) of the **Mahāvagga**, however, repeats these 2 verses followed by two additional verses before describing Mara’s disappearance. The 2 preceding verses—which are the verses of the **(Māra) Mānaso Sutta** below—are as follows:

<i>antalikkha,caro pāso</i> <i>yvāyaṃ carati mānaso</i> <i>tena taṃ bādhayissāmi</i> <i>na me samaṇa makkhāsī ti</i>	(S 476)	There is a snare that moves through the skies; that which is mental, that moves about ²² by means of that I will bind you-- you will not escape from me, recluse!
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<i>rūpā saddā gandhā²³ rasā</i> <i>poṭṭhabbā ca manoramā</i> <i>ettha me vigato chando</i> <i>nihato tvam asī antakā ti</i>	(S 477)	Forms, sounds, smells, tastes, and touches that the mind delights in— desire for these here has vanished from me: you’re defeated, end-maker! (Mv 1.11.2 @ V 1:21,13-20), SD 61.18.
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But in the Mahāvastu, as in the **(Māra) Pāsa Suttas 1 + 2** (S 4.4+5/1:105 f), these verses seem to form part of separate episodes or traditions concerning Māra’s appearances; hence, apparently, the words *ittham etam śrūyati*, which closes in the Mahāvastu incident, which J J Jones translates as “This is the tradition.”²⁴ [2.2.1.3]

2.2.1.5 THE 2ND RṢIVADANA DEER PARK ENCOUNTER (Mvst 3:416 f)

The Blessed One, fully self-awakened, having realized his goal, was staying in the deer park at Rṣivadana outside Benares, as the teacher of devas and humans. And while the Blessed One was alone in meditative solitude, this reflection arose in his mind:

“Sensual pleasures are impermanent, suffering, subject to change.”²⁵

Then, Māra the evil one thought,

“Here is this recluse, Gautama, *staying in the deer park at Rṣivadana outside Benares, teaching devas and humans. And while the Blessed One was alone in seclusion and solitude, this reflection arose in him:*

‘Sensual pleasures are impermanent, suffering, subject to change.’

What now if I were to approach him and confuse him?”

And so **Mara** the evil one approached the Blessed One and addressed him in verse:

<i>dr̥ḍho nāma mayā pāso</i> <i>carati mānasaṃ tava </i> <i>tena tvāṃ bandhayiṣyāmi</i> <i>na me śramaṇa mokṣyasi </i>		Fast is the snare of mine, it goes into your mind. ²⁶ By this I’ll hold you bound; you will not escape from me, recluse. ²⁷
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²² *Antalikkha,caro pāso | yvāyaṃ carati mānaso*. Comy states: “The snare is the snare of lust (*raga,pasa*), which binds even those who move in the sky (ie, by psychic power).’ It is more likely *antalikkha,caro* refers to the incorporeal nature of lust, which can propel the mind across vast distances; see S 210b, 211b.

²³ Here, **V 1:21** version puts “smells” before “tastes” (... *gandhā rasā* ...) in the usual way. **S 4.15/1:111** reverses the order (... *rasā gandhā* ...); cf Mv 5.1.27; A 3:69; Sn 387, 759, Tha 455, 643.

²⁴ See E Windisch, *Die Komposition des Mahāvastu*, Leipzig, 1909:30 f.

²⁵ *kāmā anitya,duḥkha,vipariṇāma,dharmā*.

²⁶ *Carati manasam tava*. Cf *yvāyaṃ carati mānaso* (V 1:21,17) [2.2.1.4].

²⁷ S 476 @ S4.15/1:111.

But **the Blessed One** replied to Mara the evil one in verse:

<i>pañcakāmaguṇe loke</i>	There are 5 strands of sensual pleasures in the world;
<i>manaḥ saṣṭhaṃ praveditaṃ </i>	the mind is declared a sixth. ²⁸
<i>tatra me vigato chando</i>	Gone, scattered, destroyed from me
<i>vindo vidhvasto vinalīkṛto </i>	is any desire for them.
<i>evaṃ jānāhi pāpīmaṃ</i>	Know this, evil one;
<i>nihato tvam asi antaka </i>	you are defeated, end-maker!

Then, Māra the evil one thought, “The recluse Gautama knows me!” Sad, disheartened, remorseful, he disappeared right there. This is what has been heard here. (Mvst 3:416 f)

2.2.1.6 These 2 verses parallel **S 476 f** already mentioned above as also recurring in the Vinaya [2.2.1.4]. The parallel is only by connotation (similar ideas but using different words). For example, **S 477** mentions *rūpa saddā gandhā rasā | phoṭṭhabba* but the Mvst verse (the Buddha’s reply) simply refers to *pañca, kāma, guṇe* (the 5 strands of sensual pleasures) [2.2.1.5].

2.2.1.7 THE 3RD RṢIVADANA DEER PARK ENCOUNTER (Mvst 3:417 f)

The Blessed One, the fully self-awakened, having realized his goal, dwelled in the deer park at Rṣivadana outside Benares. And while **the Blessed One** was alone in meditative solitude, this reflection arose in his mind:

“An acquisition²⁹ that has arisen is impermanent, suffering, subject to change.”³⁰

Then, it occurred to Māra the evil one:

“The recluse Gautama is *dwelling in the deer park at Rṣivadana outside Benares. And while he was alone in meditative solitude, this reflection arose in his mind:*

‘An acquisition that has arisen is impermanent, suffering, subject to change,’

What now if I were to approach him and confuse him?”

And so **Mara** the evil one approached the Blessed One and addressed him in verse:³¹

<i>nandati putrehi putrimāṃ</i>	One with children ³² delights in children,
<i>gopiko gohi tathaiva nandati </i>	thus, the herdsman truly delights in cattle.
<i>upadhīhi jano prabādhito</i>	For, people delight in acquisitions ³³ ;
<i>na hi śocati yo nirudhiḥ </i>	one without acquisition delights not.

²⁸ Recurs as Sn 171 in **Hemavata S** (Sn 1.9); cf S 77 at S 1.30/1:16; but not with any of the lines in V 1:21 or Māra Samy (S 4.1-24/4:103-127).

²⁹ *Upadhi*, “acquisition(s),” *upa* + *VDHĀ*, “to put, rest upon,” lit, “that upon which something rests, ie, the foundations or factors of existence. It has both objective and subjective connotations. Objectively, it refers to things acquired, what one *has* (property, wealth, assets, etc); subjectively, to the act of appropriation rooted in craving. Often, both the senses apply or are intended. *Upadhi* is a near-synonym of clinging (*upādāna*), but they are not etym related. Comys list 4 kinds: (1) sense-based possessions and their pleasures (*kāmūpadhi*), (2) the 5 aggregates (*khandhūpadhi*), (3) defilements, the bases for samsaric suffering (*kilesūpadhi*), and (4) volitional formations, karmic accumulation as foundation of cyclic existence (*abhisaṅkhārūpadhi*) (SA 1:31,23-25). See S 12.66; Sn p141; also **S 503*** (S 4.24,8), SD 36.5; SD 51.24 (2.5.2.3 (3) n) acquisitions.

³⁰ *udapāsi upadhir anityo duḥkho vipariṇāma, dharmo ti.*

³¹ Identical with **Dhaniya S** (Sn 1.2) verses Sn 33 f/6 (the 2nd verse, a reply, by the Buddha) (SD 50.20). They recur two more times in Saṃyutta: at (**Devatā**) **Nandati S** (S 1.12/22 f/1:6), S 22 by a devata with the Buddha’s reply, and at (**Māra**) **Nandati S** (S 1.8/461 f/1:107 f), S 461 spoken by Māra, with the same reply by the Buddha. None of the lines occur in V 1:21 or **Māra Saṃy** (S 4.1-4.25/1:103-127).

³² “Children,” *puttā*, usu tr as “sons,” but here refers to both sons and daughters (SnA 2:44,11).

³³ On *upadhi*, see (2.2.2.17) n & SD 50.20 (1.1.1; 3.2).

But the Blessed One replied to Mara the evil one in verse:

*socati putrehi putrimām
gopiko gohi tathaiva socati |
upadhīhi jano prabādhito
na hi śocati yo nirudhiḥ ||*

One with children grieves over children,
the herdsman truly grieves over cattle.
For, acquisitions are grief for man—
but one without acquisitions grieves not.

Then, Māra the evil one thought, “The recluse Gautama knows me!” Sad, disheartened, remorseful, he disappeared right there. This is what has been heard here.

*suvimalavimalasya nirmalasya śucisya
bhagavato 'malavarṇo kīrtito gautamasya |
tam mahesino pradeśaṁ sarvasatvāna deti
sarvajagataḥ kriyābhirnirvṛtiṁ prāpuṇeti ||*

Far famed is the stainlessness of the blessed Gotama,
the spotless, the undefiled, the pure one.³⁴
He gives to all beings the place of great seer.³⁵
He brings all the world to gain³⁶ karma's extinction.³⁷

The monks asked the Exalted One, "How does the Lord speak a solemn utterance"?

*yasmim na māyā vasati na mānaṁ
yo vītarāgo anigho nirāso |
pranunnakrodho abhinirvṛtātmā
so brāhmaṇo sa śramaṇo sa bhikṣuḥ ||*

He in whom no illusion dwells, nor conceit;
he who is rid of lust, free from evil, free from longing;
he who has shaken off anger, with self fully freed—
he is a brahmin, he is a recluse, he is a monk.³⁸

(Mvst 3:417 f)

— — —

³⁴ This verse and the next one are introduced abruptly, having no connection either with what precedes or with what follows. (Mvst:J n)

³⁵ Senart: *Tam arahitaṁ pradeśaṁ*. But Senart's restoration must be regarded as very doubtful. For *arahita* (Skt *arhita*), see CPD.

³⁶ *Prāpuṇeti*, in causal sense, according to Senart, but Edgerton {B.H.S.D. s.v.) points out the uncertainty of the text.

³⁷ *Kriyā* here is synonymous with *kamma*.

³⁸ Cf Sn 464, 494.

(Māra) Mānaso Sutta

The (Māra) Discourse on the Mental

S 4.15

1 Thus have I heard.

At one time, the Blessed One was dwelling in Anātha,piṇḍika's monastery park in Jeta's grove.

2 Then, Māra the evil one approached the Blessed One and addressed him:³⁹

- | | | |
|---|---------------------|---|
| <p>3 <i>antalikkha, caro pāso</i>⁴⁰
<i>yo'yaṃ</i>⁴¹ <i>carati mānaso</i>
<i>tena taṃ bādhayissāmi</i>
<i>na me samaṇa mokkhasī ti</i></p> | <p>S 476</p> | <p>There is a snare that moves through the skies;
that which is mental, that moves about⁴²
by means of that I will bind you—
you will not escape from me, recluse!</p> |
| <p>4 <i>rūpā saddā rasā</i>⁴³ <i>gandhā</i>
<i>poṭṭhabbā ca manoramā</i>
<i>ettha me vigato chando</i>
<i>nihatō tvam asī antakā ti</i></p> | <p>S 477</p> | <p>Forms, sounds, tastes, smells,
and touches that the mind delights in—
desire for these here has vanished from me:
you're defeated, end-maker!</p> |

5 Then, Māra the evil one, thinking,
"The Blessed One knows me, the well gone one knows me!"
Sad and disheartened, he disappeared right there.⁴⁴

— evaṃ —

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³⁹ Vinaya locates this verse dialogue in the deer park at Isi,patana (V 1:21,19 f), immediately after the pair of verses (S 454* f) at S 4.5/1:106. A BHS parallel is found in Mahāvastu (Mvst 3:416-17), but the first couplet is that of 77ab.

⁴⁰ S1 *pāso*. These 2 lines: *anta, likkha, caro pāso yvāyaṃ* [Ee *yo'yaṃ*] *carati mānaso* (V 1:21,17 = S 1:111,28) [SD 61a (2.2.4.1)]. Comy says: "The snare is the snare of lust (*raga, pāsa*), which binds even those who move in the skies." The phrase *antalikkha, cara* means either or both of these: (1) those with psychic powers, (2) devas inhabiting the heavens (esp those of the sense-world), to which Māra's powers are limited. See S 1.64/*210b/1:39, 1.65/*211b/1:40.

⁴¹ Be Se *yvāyaṃ*; Ce Ee *yo'yaṃ*.

⁴² *Antalikkha, caro pāso yo yaṃ carati mānaso*. Comy states: "The snare is the snare of lust (*raga, pasa*), which binds even those who move in the sky (ie, by psychic power).⁴³ It is more likely *antalikkha, caro* refers to the incorporeal nature of lust, which can propel the mind across vast distances; see S 210b, 211b.

⁴³ Only Be *gandhā rasā*. The line recurs at A 5.55/3:69,8, Tha 895. The same sequence is seen at Sn 387, 759; Tha 455, 643. Note that most MSS put "tastes" before "smells"; the usu sequence is "smells, tastes." The unique sequence *rūpā saddā gandhā rasā poṭṭhabbā ca manoramā*, "forms, sounds, smells, tastes, and delightful touches," is seen at Mv 5.1.27 (V 1:185,6) [2.11].

⁴⁴ *Dukkhī dummano tatth'ev'antaradhāyi*. This stock occurs 32 times in Saṃyutta in connection with Māra [3].