

SD 61.9 (Māra) Paṭirūpa Sutta

The (Māra) Discourse on the Fitting

S 4.14

Theme: Māra seeks to fault us when we do good

Translated by Piya Tan ©2011, 2024

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Paṭirūpa Sutta (S 4.1.4) states that the Buddha teaches Dharma with neither like nor dislike.

1.2 SUTTA SIGNIFICANCE

The (Māra) Paṭirūpa Sutta is the 14th sutta in **the Māra Saṃyutta** (the collected teachings on Māra), the 4th collection in the **Sa, gāthā Vagga** (the chapter of suttas with verses), the very first chapter of the Saṃyutta. The importance of **Māra** is shown by the fact that he has a whole *samyutta* (collection) dedicated to him. Besides, we also have **the Bhikkhuṇī Saṃyutta** (S 5) where Māra appears to every one of the nuns mentioned in the collection to distract them in their meditation [3.2.1.1].

Furthermore, there are suttas showing how Māra is especially connected with the nature of the aggregates. The elder **Rādha**, too, has a collection of such teachings connected with Māra to his name.¹

2 Māra: An overview

2.1 MĀRA AS A REAL BEING

2.1.1 Māra the evil one

2.1.1.1 Mara is the evil one (*māra pāpimā*) in the sense that he represents everything that the Buddha and his teachings try to correct in our being and in others. Māra is whatever or whoever distracts us from knowing our true self and bettering ourselves. Māra is the tempter and seducer in the sense that he wants us to be caught up with sense-experiences, both pleasurable and painful.

We are sucked into the currents and floods of sense-pleasures so that nothing else seems to matter. Essentially, this is usually what happens to us when we are drunk with drinks or views: with our guard let down, we become uninhibited and readily break any or all of the precepts. Yet, we do not need to take drinks and drugs to be drunk. Worse than intoxicants are the self-views and wrong views we hold; they chain and enslave us to habits and inclinations expressed through our senses. This is Māra in a psychological sense; thus he is very real, very subtly and insidiously real, in our lives.

2.1.1.2 Māra is the supreme distractor that draws us away from self-betterment and the path to liberation. We may have an early start in learning Buddhism and living the Buddhist life. However, as we grow with the world, driven by our needs and urges, and by the promise of plenty and pleasure, we suddenly lose the safe ground of Dharma. We are sucked into the gravity and vortex of another person or pursuit.

We don't just "know" people or "do" things. The reality is that we are driven and defined by **forms**: we see, hear, smell, taste, touch and think of them. We are drawn to **feelings**: flooded by pleasant feel-

¹ See SD 61a (2.3.4.3).

ings, we drown in them; blinded and lamed by unpleasant ones, we are stalled by them. Our **perceptions** recognize visions of *gain, power and fame* to inflate our status to be bigger than what we really are, to forget our renunciation and get sucked back into worldliness.

We notice how people are easily misled or fooled by words and ideas. On the other hand, we lie and pretend, thinking that people do not really know what we think or want. We project our lives with **karma-formations** rooted in *greed, hatred and delusion* and are stifled in their undergrowth. Yet, we measure others by what we can get from them, or use them to be the tools or steps of our plots and plans. We limit, even deny, the existence of others who measure up less than us, according to our biases. In our delusion, we create God, Buddha and religion in our image, and seek to dominate others.

2.1.1.3 We exist in a web we habitually and repeatedly spin of our looks, lies, charms, charisma, pretences and promises. What we do not realize is that we have trapped ourselves in our own web of deceit. We have *become* Māra. This idea does not trouble us because we think that Māra does not “exist.” Māra, we believe, is merely a metaphor, a myth, representing our psychological conditions such as ignorance and craving, and the external things to which we become bound, particularly the 5 aggregates. This is the Buddhism, the religion, the philosophy, the psychology we have created for ourselves.

When we examine closely **the sutta teachings**, we will learn that Mara is not only a personification of our moral frailty, but the suttas see him as a real evil deity arising in samsara, out to hinder and frustrate the efforts of those seeking the path of awakening. The evidence is clear from the lives and struggles of the Buddha and the arhats even after their awakening, which would not be credible if Māra were regarded merely as a psychological projection or “personification” of evil. The danger is always greater when we think that it does not exist.

2.2 MĀRA AS OUR SUFFERING

2.2.1 Māra as suffering

2.2.1.1 The Buddha and the arhats *see* Māra and **know** him as he is or know her as she is, as shown at the conclusion of this Sutta. We *see* Māra every day of our unawakened lives, but we do not know it is Māra. We see it as *gain, power, status* and desirable things. Our knowledge, cleverness and cunning blind us before Māra. We are like purblind beasts in a dark dense jungle, wandering into our waiting hunters.

Surely, we are not such dumb beasts, and surely we are not blind: we can see. We know what gain is, what power is, what status is. What are we without them in such a competitive materialistic world?

And so we seek gain, power and status in various **forms**, bodies, things and situations.

We seek *gain, power and status* in **feelings** we feel as pleasant.

We seek *gain, power and status* in what we **perceive** as good for us.

We seek *gain, power and status* in our **karmic drives** in the form of speech, actions and thoughts.

We seek *gain, power and status* in every **conscious** moment of our lives, in what we see, hear, smell, taste, touch and think.

This is the world we have created in our own image: what a great and beautiful world it is! Just like a spider and its web.

2.2.1.2 Just as a **spider** assiduously keeps mending and extending its web after every strong wind or storm, so does Sisyphus keep avidly pushing the boulder up the hill, only to see it roll down again, running after it and pushing it up all over again and again. It gives him a sense of accomplishment, seeing each time he ascends the hill as acts of success and achievement. The reality is that he couldn't choose to do otherwise, even if he wanted to.

Essentially, this is what our unconscious drives or latent tendencies (*anusaya*) (especially sensual lust, aversion and ignorance) do to us. We don't even know this. Even if we do notice anything, we are often clueless or helpless about it. We quickly forget about it, and the cycle continues, often with some new routines. In fact, much of it becomes habitual—like Dr Alexander Manette in Dickens' *A Tale of Two Cities* who, broken by 18 years of unjust imprisonment in the Bastille, suffers from partial amnesia and a longing for his old prison occupation of cobbling. Even Sisyphus knows he was being punished and was frustrated by it; we are worse than Sisyphus: we seem to enjoy our sufferings and not even realize their futility and harm.

One may imagine **Māra** to be like Zeus who condemns Sisyphus to a samsaric punishment. Māra creates and sustains the delusion of power and success that drives us through hamster routines that are the wheels of profession. Māra wants us to loyally keep to that routine (*vata*) and habit (*nati*) of boulder-pushing and running after it (*taṇhā*, craving), and doing it all over again and again (*upādāna*, clinging). This is the existential dependent arising, the pain and persistence of suffering.

2.2.1.3 We must then conclude that Māra is ever **suffering**. Māra is unawakened and ignorant of true reality, or perhaps, he knows what true reality is (like a “professional” scholar knows Buddhism) but he neither understands nor accepts it. Māra wants everyone else to see things the way he does, and to do things the same way as he does.

At some point in our lives, we are likely to meet Māra in the form of an acquaintance, even someone near or dear to us. Māra, as this person, wants to see us as a mere cog in his or her existential wheel of death—but there is neither life nor joy in such a cycle. This Māra will appear as an ostentatiously kind, generous and caring person, giving us just the right strokes, bribing us with food and things, so that we feel an amazing sense of being special and valued. This is the impression we will have so long as we are not in Māra's way; so long as we serve, as it were, as a foil to Māra.²

Surely, we will know this when it is happening to us. Surely, we can see this when it is happening to another we know so well. The Buddha teaches us how to get out of this, what to do next rightly.

3 Dukkhī dummano tatth'ev'antaradhāyi

3.1 DUKKHĪ DUMMANO

3.1.1 Reacting to loss or lapse

3.1.1.1 In the phrase ***dukkhī dummano***, *dukkhī* may be rendered as “afflicted, suffering (in a mental or emotional sense)” and *dummano*, means “grieving, depressed.” **The (Pañcaka) Kosala Sutta** (A 5.49) describes **king Pasenadi's** emotional state at learning of the death of his beloved queen, Mallikā: He “sat, afflicted, grieving, his shoulders drooping, face down [hanging his head], glum, unable to speak.”³ (A 5.49).

² On an account of my encounter with Māra, see SD 61a (3.3.8).

³ *Dukkhī dummano patta-k, khandho adho, mukho pajjhāyanto appaṭibhāno nisīdi* (A 5.49/3:57,11), SD 42.14. Cf *tuṇhī, bhūtaṃ maṅku, bhūtaṃ patta-k, khandhaṃ adho, mukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā*, D 3:53,26 = M 1:132,34 = 234,4 = 258,31 = 2:154,27 = 3:298,23 ≈ A 3:57,13 (*dukkhīṃ dummanaṃ patta-k, khandhaṃ +*). **Tuṇhī, bhūto +**, M 1:132,30 (= Comy: *kiñci paṭibhānaṃ apassanto chinna, paṭibhāṇo*, lit “not seeing any wit, wit uprooted,” ie at one's wit's ends, at a loss) = 234,2 (= Comy: *uttaraṃ apassanto*, “not seeing a refutation [not knowing how to answer]”) = 258,29 = 2:154,25 = 3:187,18 = 208,22 = M 3:298,21 = S 1:124,12 = A 1:186,29 ≈ A 3:57,11 (*dukkhī dummano patta-k, khandho +*) ≈ D 3:53,22 (see prec n). **3 pl nisidim̐su tuṇhī, bhūtā +**, V 3:162,4 = 2:78,24 ≈ D 3:57,13 = A 5:188,18.

This is a very common description of the sorrow of losing one near or dear, especially to death. The same phrase, passage or description can also describe an emotional state of any kind of loss, defeat, failure, or guilt (regarding moral lapse). The Vinaya gives an interesting description of the last kind, a case of moral lapse regarding the monk Sudinna, which we will now examine. [3.1.1.2 f]

3.1.1.2 The monk **Sudinna Kalandaka,putta**⁴ was the protagonist behind the formulation of the 1st rule entailing defeat (*pārājika*), that is, a monk who engages in sex even with a female animal.⁵ When there was a famine in the Vajjī country, Sudinna went to Vesālī, hoping to be supported by his rich relatives. They gave him 60 bowls of rice, which he distributed among his colleagues. When he went to his father’s house, in Kalanda, he saw a servant-girl about to throw away some boiled rice and asked her to put it into his bowl. The girl, recognising his hands, feet and voice, told his mother of his presence.

Both she and his father visited him as he was eating the rice, and his father took him by the hand and led him home. There he was provided with a seat and asked to eat. He, however, refused, saying he had already eaten. The next day he was again invited; he went, and they tried to tempt him back to the lay life. His former wife joined in the attempt, but on being addressed by him as “Sister,” she fell fainting.

Then he asked for his alms-meal, saying that if they desired to give it to him they should do so without worrying him. Later his wife visited him, with his mother, at the great forest (*mahā,vana*), and begged him to give her a son, so that the Licchavī might not confiscate their wealth for want of an heir. Sudinna agreed, and had intercourse 3 times with her.

She became pregnant, and in due course a son was born. Sudinna’s friends called him Bījaka (“seed-born”), his mother, Bījaka,mātā, and Sudinna, Bījaka,pitā. After some time, both Bījaka,mātā went forth into homelessness, and both Sudinna and she realized arhathood. (Pār 1.5.9 @ V 3:19,5-13)

3.1.1.3 Immediately following this,⁶ **the Vinaya** states that Sudinna realised what he had done and was filled with remorse. The Vinaya describes him as follows:

*Atha kho āyasmato sudinnassa
ahu deva kukkucarṃ ahū vippaṭṭisāro
alābhā vata me na vata me lābhā,
dulladdharṃ vata me na vata me suladdharṃ,
yvāham evaṃ svākkhāte dhamma,vinaye
pabbajitvā
nāsakkhiṃ yāva,jīvaṃ paripuṇṇaṃ
brahma,cariyaṃ caritun ti.*

*So ten’eva kukkuccena tena vippaṭṭisārena
kiso ahosi lūkho dubbaṇṇo
uppaṇḍ’uppaṇḍuka,jāto dhamani,santhata,gatto
anto,mano līna,mano
dukkhī dummano vippaṭṭisārī pajjhāyi*

But the venerable Sudinna
was anxious and remorseful, (thinking,
“This is truly no gain for me, no good for me,
this is not a gain for me, what a loss for me,
that after going forth in such a well-proclaimed
Dharma-Vinaya,
I wasn’t able to practise the perfectly
full and pure spiritual training for life!”
And because of his anxiety and remorse,
he became thin, haggard, pale,
with veins protruding all over his body.
He became sad, sullen,
miserable, depressed, weighed down by remorse.”
(Pār 1.5.10 @ V 3:19,13-20)

⁴ His wealthy merchant family was from the village of Kalanda, near Vesālī in northern India.

⁵ Pār 1 (V 3:23,33-36). For a nun, “even with a male animal” (Bh Pār 1, V 4:213).

⁶ If there is a strict chronological sequence here, it could well be after at least a decade, even two, that Sudinna realized what he had done. This is unlikely. It’s probable that quite soon after Bījaka was born Sudinna realized his moral lapse.

Noticing Sudinna’s troubled condition, his colleagues learned of the real reason for it, and reported him to the Buddha, who chided him severely (V 3:11-21). According to **the Commentary**, Sudinna is held not guilty of the *pārājika* offence because he was the first offender (*ādi,kammika*),⁷ meaning that he was not guilty because the rule had not been laid down. Furthermore, he was actually induced into the wrong act by his own parents. The fact however remains that he was the first-doer responsible for the introduction of the 1st *pārājika* rule.

We will now see how two of these terms—*dukkhī dummano*—appear most frequently describing how Māra feels on being discovered that he is behind some moral mischief.

3.1.2 “Suffering and disheartened, he disappeared right away”

3.1.2.0 We will here examine the stock phrase, *dukkhī dummano*, in connection with Māra. The full phrase is “**sad and disheartened, he disappeared right there**” (*dukkhī dummano tatth’ev’antaradhāyi*), which describes how Māra feels and behaves when he is discovered doing some evil act.

This stock occurs a total of 32 times in the Saṃyutta⁸—the most number of times for a single phrase in connection with the same person—as follows:⁹

3.1.2.1 MĀRA TRIES TO DISTRACT THE BUDDHA WHEN HE IS ALONE

S 4.1-10 Māra Saṃyutta, Paṭhama Vagga

Tapo,kamma Sutta	S 4.1/1:103	Māra accuses the Buddha of abandoning self-mortification
(Māra) Nāga Sutta	S 4.2/1:103 f	tries to terrify the Buddha by assuming fearsome forms
(Māra) Subha Sutta	S 4.3/1:104	tries to rattle the Buddha by showing beautiful and ugly forms
(Māra) Pāsa Sutta 1	S 4.4/1:105	claims that all (including the Buddha) are bound to Māra
(Māra) Pāsa Sutta 2	S 4.5/1:105 f	the great commission [SD 11.2]; <u>the Māra pericope</u> [2.2.4.1]
(Māra) Sappa Sutta	S 4.6/1:106 f	Māra appears as a huge fearsome hooded serpent
(Māra) Supati Sutta	S 4.7/107	questions the Buddha why he should sleep
(Māra) Nandati Sutta	S 4.8/107 f	on the joys of having family and property (Sn 33 f)
(Māra) Āyu Sutta 1	S 4.9/108	life is long; be like a milk-suckling baby (depend on others)
(Māra) Āyu Sutta 2	S 4.10/1:108 f	time does not fly but turns like a wheel around its hub

The above suttas record Māra trying to distract the Buddha when he is alone, usually meditating. Māra tries to distract the Buddha by mentioning his past ranging from his family life and youth; or the present, regarding what he should or should not do, or that he is trapped in this world. Or about the future, such as talking about the joys of family life, having children; or that the future still needs to be lived. Or simply appearing in some fearsome forms to try to scare the Buddha.

3.1.2.2 MĀRA TRIES TO DISTRACT THE BUDDHA IN OTHER WAYS

S 4.11-23 Māra Saṃyutta, Duttiya Vagga

(Māra) Pāsāṇa Sutta	S 4.11/1:109	Māra shatters hill-side boulders on a dark night
(Māra) Kinnu,sīha S	S 4.12/1:110 f	there are others who can preach like the Buddha
(Māra) Sakalika Sutta	S 4.13/110 f	Māra criticizes the wounded Buddha for dozing
(Māra) Paṭirūpa Sutta	S 4.14/1:111	teaching Dharma while caught in attachment and aversion
(Māra) Mānasa Sutta	S 4.15/1:11	the moving and the mental are Māra’s traps

⁷ VA 1:270. The Buddha’s censure of Sudinna forms one of the Miln dilemmas (Miln 1:170 f).

⁸ For a detailed study on “Māra in the Saṃyutta Nikāya,” see SD 61a (2.3), to be read in this connection.

⁹ For the SD nos. of these suttas, see SD 61a (2.3.1.1).

(Māra) Patta Sutta	S 4.16/1:112	Māra appears as an ox to distract the audience
Cha Phass'āyatana S	S 4.17/112 f	makes earth-splitting noises
(Māra) Piṇḍa Sutta	S 4.18/1:113 f	a village is prevented from giving almsfood
(Māra) Kassaka Sutta	S 4.19/1:114-116	appears as a farmer who has lost his oxen
(Māra) Rajja Sutta	S 4.20/1:116 f	Māra tempts the Buddha to be a righteous king

The suttas here record how Māra tries to distract the Buddha with various false ideas, pretences, promises and appearances. Māra makes loud noises when the Buddha is meditating to distract him. After preventing a whole village from giving alms to the Buddha, Māra then invites him to go out for alms again trying to humiliate him.

3.1.2.3 MĀRA TRIES TO DISTRACT MONKS FROM THE PATH

S 4.22 f Māra Saṃyutta Tatiya Vagga

(Māra) Samiddhi Sutta	S 4.22/1:120 f	Māra tries to terrify Samiddhi with loud noises
Godhika Sutta	S 4.23/1:120-122*	a monk gives his life for awakening

Samiddhi's meditation is disrupted by the loud sounds made by Māra which frighten him, but the Buddha explains to him how Māra works. Māra pretends to be concerned about Godhika struggling with his life to attain arhathood, but Māra feigns concern that the monk will end his life (and gain arhathood). After Godhika dies an arhat, Māra is unable to find his consciousness.

3.1.2.4 MĀRA TRIES TO DISTRACT OR TEMPT THE NUNS

S 5.1-10 Bhikkhūnī Saṃyutta, Bhikkhūnī Vagga¹⁰

Āḷavikā Sutta	S 5.1/1:128 f	Māra claims that sensual pleasures are better than solitude
Somā Sutta	S 5.2/1:129	that a woman cannot attain any spiritual state
Kisā Gotamī Sutta	S 5.3/1:129 f	after losing your only child, are you looking for a man?
Vijayā Sutta	S 5.4/1:130 f	Māra invites us to lose ourselves with music
Uppalavaṇṇa Sutta	S 5.5/1:131 f	are you not afraid that rogues might assail you?
Cāla Sutta	S 5.6/1:132 f	once born, we should enjoy sensual pleasures
Upacālā Sutta	S 5.7/1:133	why not enjoy heavenly pleasures?
Sisupacālā Sutta	S 5.8/1:133 f	whose teaching or creed do you follow?
Selā Sutta	S 5.9/1:134	who created this puppet that is our body?
Vajirā Sutta	S 5.10/1:134 f	who created this being?

Māra is especially notorious for trying to belittle and discourage women from living the spiritual life. When he sees women as being intelligent, he will try to distract them with various speculative ideas, such as speculating on the "creator" of this being and so on. Or, he tries to seduce them into enjoying sensual pleasures. He often tries to remind women that they needed men to fulfil themselves, or that they are not cut out for the life of renunciation.

3.1.3 Māra as suffering

3.1.3.1 All the above suttas record how Māra is known by the Buddha, the monk or the nun. Māra is often depicted as approaching the Buddha or trying to distract or seduce a monastic since they repre-

¹⁰ Further on these "nun" suttas, see SD 61a (2.4.2).

sent those who are free from his worldly domain and are likely to inspire others to be liberated like them. In early Buddhism, we see Māra not as some divine being trying to wrestle power from some other deities. Even if we see any such struggle—such as the asuras trying to defeat the devas of Tāvātimsa—they are incidental to those beings and they are not a characteristic of Māra.

In significant ways, Māra is **suffering**—the world in its unsettling nature—and he wants everyone else to be part of that suffering, too. In this sense, Māra is not “evil” (in the sense of rebelling against the Buddha, for example). Rather, Māra is that unsatisfactory nature of existence that keeps us driven by greed, hatred and delusion. Suffering is *bad* and *unwholesome*, it prevents us from being really happy, from growing towards the path of liberation. Māra is the truth of suffering; we become “noble” when we realize this.

3.1.3.2 Māra does appear to the laity just as often as he would appear to monastics. The key difference between them is that monastics who are better trained in Dharma will be able to more quickly and easily recognize and defeat Māra. The laity are more likely to be so caught up with life’s daily struggle and pettiness that Māra does not need to intervene at all. The laity are already doing Māra’s work for him!

The greatest threat that the laity poses to Māra is when they learn to **let go** of the world and feel the joy of renunciation. While monastic life in itself is an external renunciation (represented by the Vinaya), there is still the need for monastics to build their **inner renunciation** through the Dharma. Even though the laity are not “full-time” renunciants, they can, at proper times, direct their minds to the idea or practice of renunciation, such as reflecting on impermanence. Since nothing lasts, we can only live and enjoy this moment with joy, peace and wisdom.

3.1.3.3 Even as lay practitioners, even without the status of a renunciant, we can assume the **state** of monkhood or nunhood when we sit in the joy and peace of **breath meditation**. When we properly sit in breath meditation—taking a breath in, and then giving it back, as it were—we are learning to let go of *life* itself, that is, our breath. In experiencing renunciation in this manner, we are living the state of renunciation, like a true monk or a true nun.¹¹

3.1.3.4 Based on the key early Buddhist teaching on **nonself**—that all beings and everything are somehow interrelated—that is, there are neither discrete things nor alien beings—Māra is really a subtle and real dimension of our own being. Even when we speak of Māra as a deity, it is just like saying that we can, with the right karma, be reborn in divine realms. It means that the reality and state of suffering encompasses the whole existential universe. To be is to suffer—the simple fact that we dislike such a statement shows how bad it is.

Māra is suffering, that is, suffering as a verb (Māra *feels* pain) and as a noun (Māra *is* pain); Māra feels pain and suffers on account of that feeling. Māra sees the Buddha teaching on how to see and overcome suffering; he is troubled and reacts to make the Buddha feel that it’s not worth teaching Dharma, or that the Buddha is not worthy of being a teacher.

Few will ever really understand this (how Māra deceives us). More will invent their own Dharma and confuse others with it; even more will be confused by it. Furthermore, most do not really care about it.

For the wise, this is like telling, even threatening, children not to learn, and reminding them to remain children and childish. Growing up is not worth it. The Buddha comes along and declares that to grow is to *know* that we are still children; to *see* that we can and must continue to grow up and be free. Trying to remain as children, we will only grow *old*; learning to grow *up*, we will be free.

¹¹ On meditators as attaining “bhikkhuhood,” see **Satipaṭṭhāna Ss**, SD 13.1 (3.1.1).

The Paṭirūpa Sutta depicts Māra as feeling frustrated at the Buddha’s wisdom in knowing who and what Māra really is. Māra becomes “**sad and disheartened, he disappeared right there**” [§6]. When we accept and understand suffering, we learn to deal with it, to be rid of it, and to be healthy and happy.

— — —

(Māra) Paṭirūpa Sutta

The (Māra) Discourse on the Fitting

S 4.14

(Thus have I heard.)¹²

1 At one time the Blessed One was dwelling outside the brahmin village of Eka,sālā.

Now at that time, the Blessed One was teaching the Dharma surrounded by a large assembly of lay people.

2 Then, it occurred to Māra the evil one,

“This recluse is teaching the Dharma surrounded by a large assembly of lay people. Let me approach the recluse Gotama to confound the assembly.”

3 Then, Māra the evil one approached the Blessed One and addressed him in verse:

<p>4 <i>n’etaṃ tava patirūpaṃ Yad aññam anusāsasi anurodha,virodhesu mā sajjittha¹⁴ tad ācaran ti.</i></p>	<p>S 474</p>	<p>This is not fitting for you, that you instruct others. Don’t get caught up in attraction and repulsion¹³ while you are at it.</p>	<p>d</p>
---	---------------------	---	----------

[The Blessed One:]

<p>5 <i>hitānukam pī sambuddho yad aññam anusāsati anurodha,virodhehi vipamutto tathāgato ti.</i></p>	<p>S 475</p>	<p>Compassionate for their good, the self-awakened instructs others. The Tathagata is well freed from attraction and repulsion.</p>	<p>d c</p>
---	---------------------	---	----------------

6 Then, Māra the evil one, thinking,

“The Blessed One knows me, the well gone one knows me!”

Sad and disheartened, he disappeared right there.¹⁵

— evaṃ —

240713 240717 241129 250115

¹² Only Se.

¹³ Comy: **Attraction and repulsion** (*anurodha,virodha*) means attachment and aversion (*raga,paṭigha*). **Don’t get caught up ... while you are at it** (*mā sajjittha tad ācaran*): For when someone gives a Dharma talk, some people express appreciation, and attachment arises towards them; but others listen disrespectfully, and aversion arises towards them. Thus a Dharma speaker becomes caught in attraction and repulsion. But because **the self-awakened is compassionate** (*sambuddho hitānukam pi*) **when he teaches others** (*yad aññam anusāsti*), he is **well freed from attraction and repulsion** (*anurodha,virodhehi vipamutto tathāgato ti*). (SA 1:177,6-14)

¹⁴ Only Se; all others *sajjittho*.

¹⁵ *Dukkhī dummano tatth’ev’antaradhāyi*. This stock phrase occurs 32 times in Saṃyutta in connection with Māra [3].