Monday class – The Mara

**NAMOBUDDAYA!**

**Namothassa Bhagawato Arahato Samma Sambuddassa....**

**Homage to the Blessed One. The Worthy One. The Supremely Enlightened One.**

**The Lion’s Roar – Mahāsīhanādasutta . MN12**

The Realized One possesses ten powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

.What ten? *Katamāni dasa?*

**1.** Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible.

*Idha, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti.*

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

*Yampi, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti,idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (1)*

**2.** Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

*Puna caparaṃ, sāriputta, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānasohetuso vipākaṃ yathābhūtaṃ pajānāti.*

Since he truly understands this, this is a power of the Realized One. *…Yampi, sāriputta, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetusovipākaṃ yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃāgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃpavatteti. (2)*

**The Supreme Victory in Battle / The Many Elements / Bahudathuka Sutta – MN.115**

…………………………………………………………“But sir, how is a mendicant qualified to be called ‘skilled in the possible and impossible’?” “It’s when a mendicant understands: ‘It’s impossible for a person accomplished in view to take any condition as permanent. That is not possible. But it’s possible for an ordinary person to take some condition as permanent. That is possible.’ They understand: ‘It’s impossible for a person accomplished in view to take any condition as pleasant. But it’s possible for an ordinary person to take some condition as pleasant.’ They understand: ‘It’s impossible for a person accomplished in view to take anything as self. But it’s possible for an ordinary person to take something as self.’

They understand: ‘It’s impossible for a person accomplished in view to murder their mother. But it’s possible for an ordinary person to murder their mother.’ They understand: ‘It’s impossible for a person accomplished in view to murder their father … or murder a perfected one. But it’s possible for an ordinary person to murder their father … or a perfected one.’ They understand: ‘It’s impossible for a person accomplished in view to injure a Realized One with malicious intent. But it’s possible for an ordinary person to injure a Realized One with malicious intent.’ They understand: ‘It’s impossible for a person accomplished in view to cause a schism in the Saṅgha. But it’s possible for an ordinary person to cause a schism in the Saṅgha.’ They understand: ‘It’s impossible for a person accomplished in view to acknowledge another teacher. But it’s possible for an ordinary person to acknowledge another teacher.’

**They understand: ‘It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.**

***‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyuṃ, netaṃ ṭhānaṃ vijjatī’ti pajānāti;***

**But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.’**

***‘ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahaṃ sammāsambuddho uppajjeyya, ṭhānametaṃ vijjatī’ti pajānāti.***

’ They understand: ‘It’s impossible for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.’

They understand: ‘It’s impossible for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.’ They understand: ‘It’s impossible for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.’

**They understand: ‘It’s impossible for a woman to perform the role of Sakka, Māra, or Brahmā.**

***‘Aṭṭhānametaṃ anavakāso yaṃ itthī sakkattaṃ kareyya … mārattaṃ kareyya … brahmattaṃ kareyya, netaṃ ṭhānaṃ vijjatī’ti pajānāti;***

**But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.’**

***‘ṭhānañca kho etaṃ vijjati yaṃ puriso sakkattaṃ kareyya … mārattaṃ kareyya … brahmattaṃ kareyya, ṭhānametaṃ vijjatī’ti pajānāti.***

They understand: ‘It’s impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind. But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.’ They understand: ‘It’s impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind. But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.’

They understand: ‘It’s impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.’ They understand: ‘It’s impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell. But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.’ That’s how a mendicant is qualified to be called ‘skilled in the possible and impossible’.”

When he said this, Venerable Ānanda said to the Buddha: “It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?” “In that case, Ānanda, you may remember this exposition of the teaching as ‘The Many Elements’, or else ‘The Four Cycles’, or else ‘The Mirror of the Teaching’, or else ‘The Drum of the Deathless’, or else **‘The Supreme Victory in Battle’.”**

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

**Dhammachakka Sutta**

**linked discourses SN 4.1**

**1. Mortification**

so i have heard. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd’s banyan tree on the bank of the Nerañjarā River. Then as he was in private retreat this thought came to his mind: “I am truly freed from that grueling work! Thank goodness I’m freed from that pointless grueling work. Thank goodness that, steadfast and mindful, I have attained awakening.”

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

“You’ve departed from the practice of mortification -  by which humans purify themselves.   
You’re impure, but think yourself pure; -you’ve strayed from the path of purity.”

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

“I realized that it’s pointless; - all that mortification in search of immortality -is as futile   
as oars and rudder on dry land.

Ethics, immersion, and wisdom:   
by developing this path to awakening   
I attained ultimate purity.   
You’re defeated, terminator!”

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

**4. Māra’s Snares (1st)**

so i have heard. At one time the Buddha was staying near Benares, in the deer park at Isipatana. There the Buddha addressed the mendicants: “Mendicants!” “Venerable sir,” they replied. The Buddha said this:

“Mendicants, I have attained and realized supreme freedom through proper attention and proper effort. You too should attain and realize supreme freedom through proper attention and proper effort.” Then Māra the Wicked went up to the Buddha and addressed him in verse:

“You’re bound by Māra’s snares,   
both human and divine.   
You’re bound by Māra’s bonds:   
you won’t escape me, ascetic!”

“I’m freed from Māra’s snares,   
both human and divine.   
I’m freed from Māra’s bonds.   
You’re defeated, terminator!”

Then Māra … vanished right there.

**8. Delighting**

so i have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha’s presence:

“Your children bring you delight!   
Your cattle also bring you delight!   
For attachments are a man’s delight;   
without attachments there’s no delight.”

“Your children bring you sorrow.   
Your cattle also bring you sorrow.   
For attachments are a man’s sorrow;   
without attachments there are no sorrows.”

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

**15. A Mental Snare**

so i have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Māra the Wicked went up to the Buddha and addressed him in verse:

“There’s a mental snare   
wandering the sky.   
I’ll bind you with it—  
you won’t escape me, ascetic!”

“Sights, sounds, tastes, smells,   
and touches so delightful:   
desire for these is gone from me.   
You’re defeated, terminator!”

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

**19. A Farmer**

At Sāvatthī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then Māra thought: “The ascetic Gotama is giving a Dhamma talk about extinguishment … and the mendicants are listening well. Why don’t I go and pull the wool over their eyes?” Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him: “So, ascetic, did you happen to see any oxen?” “But what have you to do with oxen, Wicked One?” “Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness. Where can you escape me, ascetic? Mine alone is the ear … nose … tongue … body … mind, mine are thoughts, mine is the field of mind contact consciousness. Where can you escape me, ascetic?”

“Yours alone, ascetic, is the eye, yours are sights, yours is the field of eye contact consciousness. Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One! Yours alone is the ear … nose … tongue … body … mind, yours are thoughts, yours is the field of mind contact consciousness. Where there is no mind, no thoughts, no mind contact consciousness—you have no place there, Wicked One!”

“The things they call ‘mine’,   
and those who say ‘it’s mine’:   
if your mind remains there,   
you won’t escape me, ascetic!”

“The things they speak of aren’t mine;   
I’m not someone who speaks like that.   
So know this, Wicked One:   
you won’t even see my path.”

Then Māra … vanished right there.

**16. The Alms Bowls**

At Sāvatthī. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Then Māra thought: “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And the mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear. Why don’t I go and pull the wool over their eyes?”

At that time several alms bowls were placed in the open air. Then Māra the Wicked manifested in the form of an ox and approached those bowls. Then one of the mendicants said to another: “Mendicant, mendicant, that ox will break the bowls.” When this was said, the Buddha said to that mendicant: “Mendicant, that’s no ox. That’s Māra the Wicked come to pull the wool over your eyes!” Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sights, feeling, and perception,   
consciousness and what is chosen:   
‘I am not this’ and ‘this is not mine’;   
that’s how to be free of desire them.

When you’re detached, secure,   
all fetters transcended,   
though Māra and his army chase everywhere   
they never find you.”

Then Māra … vanished right there.

**18. Alms Food**

At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā. Now at that time in Pañcasālā the young women were taking care of guests. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms. Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought: “Don’t let the ascetic Gotama get any alms!”

Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms. Then Māra the Wicked went up to the Buddha and said to him: “Well, ascetic, did you get any alms?” “Wicked One, did you make sure I didn’t get any alms?” “Well then, sir, let the Buddha enter Pañcasālā a second time for alms. I’ll make sure you get alms.”

“Māra’s made bad karma   
in attacking the Realized One.   
Wicked One, do you imagine that   
your wickedness won’t bear fruit?

We who have nothing   
live so very happily.   
We’ll feed on rapture,   
like the gods of streaming radiance.”

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

**3.2. The Striving of Gotama – Padana sutta**

*Buddha*  
1. As I strove to subdue myself  
beside the broad Nerañjarā,  
absorbed unflinchingly to gain  
the surcease of bondage here,  
Namucī came and spoke to me  
with words all garbed in pity thus:

*Māra*  
2. O you are thin and you are pale,  
and you are in death’s presence too:

a thousand parts are pledged to death  
but life still holds one part of you.  
Live, sir! Life’s the better way;  
you may gain merit if you live,

3. come live the life of purity, pour  
libations on the holy fires  
and thus a world of merit gain.  
What can you do by struggling now?

The path of struggling too is rough,  
and difficult and hard to bear.

*Narrator*  
4. Now Māra, as he spoke these lines  
drew near until he stood close by.

The Blessed One replied to him  
as he stood thus:

*Buddha*  
5. O Evil One,  
O Cousin of the Negligent,  
you have come here for your own ends.

Now, merit I need not at all.  
Let Māra talk of merit then,  
to those that stand in need of it.

6. For I have faith and energy,  
and I have understanding, too.  
So while I thus subdue myself,  
why do you speak to me of life?

7. There is this wind that blows, can dry  
even the rivers’ running streams;  
so while I thus subdue myself,  
why should it not dry up my blood?

8. And, as the blood dries up, then bile  
and phlegm run dry, the wasting flesh  
becalms the mind: I shall have more  
of mindfulness and wisdom too,  
I shall have greater concentration.

9. For living thus I come to know  
the limits to which feeling goes.  
My mind looks not to sense-desires:  
Now see a being’s purity.

10. Your squadron’s first is Sense-desires  
your second’s Sexual Discontent,  
Hunger and Thirst compose the third,  
and Craving is the fourth in rank,

11. the fifth is Sloth and Accidy,  
while Fear is called the sixth in line,  
Sceptical doubt is seventh, the eighth  
is Sliminess, Hardheartedness;

Gain with Honour, Praise besides,  
and ill-won Notoriety,  
Self-praise and Denigrating others—

12. These are your squadrons, Namucī,  
the Black One’s fighting troops.  
None but the brave will conquer them  
to gain bliss by the victory.

13. As though I’m weaving *muñja*-grass,  
proclaiming no retreat: shame upon life  
defeated here—better to die in battle now  
than choose to live on in defeat.

14. Ascetics and brahmins there are found  
that have surrendered here, and they  
are seen no more: they do not know  
the paths the pilgrim travels by.

15. So, seeing Māra’s squadrons now  
arrayed all round, with elephants,  
I sally forth to fight, that I  
may not be driven from my post.

16. Your serried squadrons, which the world  
with all its gods cannot defeat,  
Now I’ll break with wisdom sharp,  
as with a stone a raw clay pot.

17. With all mind’s thoughts within the range,  
with well-established mindfulness,  
I’ll travel on from state to state  
many disciples leading out.

18. They, both diligent and resolute  
carry on my *Sāsana*,  
and though you like it not, they’ll go  
to where they do not grieve.

*Māra*  
19. Though step by step for seven years  
I’ve followed on the Blessed One,  
the Fully Enlightened One, possessed  
of mindfulness, he gave to me no chance.

20. A crow there was who walked around  
a stone that seemed a lump of fat;  
“Shall I find something soft in this?  
And is there something tasty here?”

21. He finding nothing tasty there,  
made off: and we from Gotama  
depart in disappointment, too,  
like to the crow that tried the stone.

*Narrator*  
22. Then full of sorrow he let slip  
the lute from underneath his arm,  
then that dejected demon  
disappeared just there.

**Fodder- Nivapa sutta. MN25- (https://suttacentral.net/mn25/en/sujato)**

…………………………………………………………………..And where is it that Māra and his assembly can’t go? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra …

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is called a mendicant who has blinded Māra …

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

**65. Samiddhi’s Question About Māra - LD 35.7**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels’ feeding ground. Then Venerable Samiddhi went up to the Buddha … and said to him: “Sir, they speak of this thing called ‘Māra’. How do we define Māra or what is known as Māra?”

“Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra. Where there is the ear, sounds, ear consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known as Māra. Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra. Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra. Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra. Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra. - Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra. Where there is no ear … no nose … no tongue … no body … Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra.”

**66. Samiddhi’s Question About a Sentient Being - LD 35.7**

“Sir, they speak of this thing called a ‘sentient being’. How do we define a sentient being or what is known as a sentient being?” …

**Sadu!. Sadu!!.. Sadu!!!...**