

MN 50
Majjhima Nikāya
The Middle Length Discourses

Cūḷayamaka Vagga
The Shorter Section of the Paired Discourses

Māra Tajjanīya Sutta
“Scolding and Teaching Māra a Lesson”

Translated by Bhikkhu Candana

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I have personally heard this.

Once, the Venerable Mahāmoggallāna was staying at the Deer Park in the Bhesakaḷā forest, among the Sunsumāra Peaks, in the land of the Bhaggas.

It was during that time, that the Venerable Mahāmoggallāna was engaged in walking meditation outside his kuti, pacing back and forth.

Now, on that day, Māra the Evil One, had snuck his way into the Venerable Mahāmoggallāna’s body, by invading and hiding within the intestines, in his gut.

Meanwhile, the Venerable Mahāmoggallāna, on becoming aware of the unusual nature of the bodily sensations he was experiencing, began considering:

“Well, this is rather strange! Why does my gut suddenly feel so heavy and tight, as though I just ate an entire bag of starchy beans?”

Not long after, the Venerable Mahāmoggallāna decided to leave his walking meditation practice and headed back down to his kuti, where he went and sat on a seat that was made ready for him.

On sitting down, the Venerable Mahāmoggallāna began closely observing his body, while wisely reflecting. At that very moment, the Venerable Mahāmoggallāna clearly saw that it was, in fact, Māra the Evil One, who had somehow entered and snuck into his body, and now was hiding in the intestines of his gut.

Having discovered Māra in his hiding place, the Venerable Mahāmoggallāna then spoke these scolding words to Māra, the Evil One:

“Get out of your hiding place, O Evil One! Get out now, O Māra, and stop creating trouble by causing harm either to The Tathāgata, or to The Tathāgata’s own disciple! Otherwise, you will be struck down and end up facing much hardship and suffering for a very long time, indeed; bringing such horrendous suffering upon you that is much more severe than the one you are causing to me now!”

Then, on hearing these words, Māra, the Evil One began reflecting:

“It is impossible that somehow this recluse could see me, let alone know that I am secretly hiding here inside his gut! No, he surely must be guessing or bluffing, that’s all!

“For, how could he or *anyone* else, *including* his own Teacher, detect or reveal the fact that I’ve secretly invaded his body, and that now I am hiding here, in his gut?

“No, there is no way that he could know it is me causing him all these belly aches, trying to agitate his heart! No! *Nobody* has the ability to discover my hiding place, not even his teacher, let alone to command me to get out, by saying:

‘Get out of your hiding place, O Evil One! Get out now, O Māra, and stop creating trouble by causing harm either to The Tathāgata, or to The Tathāgata’s own disciple! Otherwise, you will be struck down and end up facing much hardship and suffering for a very long time, indeed; bringing such horrendous suffering upon you that is much more severe than the one you are causing to me, now!’

Then, the Venerable Mahāmoggallāna, on reading the very thoughts of Māra, the Evil One, exclaimed:

“You’re wrong again, Māra, for I *do* in fact, know you far more than you think you know yourself, as well as your abilities! So, don’t go on telling yourself:

‘It’s impossible that somehow, this recluse could possibly see me, let alone know that I am secretly hiding here inside his gut! No, he surely must be guessing or bluffing, that’s all!’

‘For, how could he or anyone else, including his own Teacher, detect or reveal the fact that I’ve secretly invaded his body, and that now I am hiding here, in his gut?’

‘No, there’s no way that he could know it’s me causing him all these belly aches, trying to agitate his heart! No! Nobody has the ability to discover my hiding place, not even his teacher, let alone to command me to get out, by saying:

‘Get out of your hiding place, O Evil One! Get out now, O Māra, and stop creating trouble by causing harm either to The Tathāgata, or to The Tathāgata’s own disciple! Otherwise, you will be struck down, and end up facing much hardship and suffering for a very long time indeed; bringing such horrendous suffering upon you that is much more severe than the one you are causing to me, now!’

Then, Māra, the Evil One, on realizing that he was indeed discovered and thus called out, began reflecting:

“Wow! It seems this recluse *has* indeed seen me, for he clearly knows that I am secretly hiding here inside his gut, which is why he commands me thus to get out, by telling me:

‘Get out of your hiding place, O Evil One! Get out now, O Māra, and stop creating trouble by causing harm either to The Tathāgata, or to The Tathāgata’s own disciple! Otherwise, you will be struck down, and end up facing much hardship and suffering for a very long time, indeed; bringing such horrendous suffering upon you that is much more severe than the one you are causing to me now!’

Then, while attempting to escape the Venerable Mahāmoggallāna’s gaze, Māra, the Evil One, came out of the Venerable’s mouth, and went standing against the door of the kuti.

Clearly witnessing this taking place, the Venerable Mahāmoggallāna directly addressed Māra, the Evil One, who was now standing right next to his door, speaking these words of rebuke at Māra:

“And do you *actually* think you hid yourself from me, now that you are standing right there, in front of me? You do realize, right, that I can see you clearly, O Evil one?

“So, stop telling yourself:

‘There’s absolutely no way that he could see me or detect my moves!’

“That’s because, I can *clearly* see you standing right there against the door, as well as observe not *only* every move you make but I know every single one of your thoughts too, that you are pondering, O Evil One!”

Then, the Venerable Mahāmoggallāna continued by saying:

“You don’t know this, but a very long time ago, this person you are looking at now, O Evil One, *was* Māra himself! Back then, however, I was known as Dūsī, the Evil One; the Māra of that age, long time ago!

“In that existence, I had a sister by the name of Kālī, who happened to have a son, my own nephew, who called me his ‘uncle.’

“Now, know this, O Māra, that that nephew of mine, was none other than *you*, who now is standing there at my door, trying to hide himself from me!

“It was at that time, O Evil One, that The Perfectly Self-Awakened Buddha of that age, The Tathāgata Kakusandha, The Blessed Lord, had appeared in the world.

“Now, it so happened that the fortunate pair of friends, Vidhura and Sañjīva were the two Chief Disciples of The Buddha Kakusandha.

“Furthermore, none of The Buddha Kakusandha’s disciples could match, let alone surpass, the wisdom that the Chief Disciple Vidhura possessed, nor his ability to teach and clarify The Dhamma. Thus, it was due to his all-encompassing and thorough understanding, O Māra, that The Chief Disciple had received the designation: ‘Vidhura, The Peerless.’

“Meanwhile, as it relates to the other Chief Disciple, Sañjīva, he would retreat by secluding himself to practice meditation, whereby he would spend his time sitting alone at the roots of trees, or in caves in total isolation, and with much ease and no difficulty whatsoever, he would attain and enter into the sublime meditative state, wherein the complete cessation of perception and feeling takes place.

“Thus, one day, while the Venerable Sañjīva was sitting in seclusion, at the roots of a certain tree, having attained and entered into the sublime meditative state of complete cessation of perception and feeling, a group of farmers, cowherds, and other cattle herders from the village nearby, along with other passers-by, on witnessing him sitting absolutely motionless, not reacting to anything occurring around him, began discussing amongst themselves:

‘O, Wow! How remarkably impressive! This recluse must have died while seated in meditation! How truly wonderful! But seeing that he is now dead, we should take care of his remains, by going ahead and cremating his body!’

“So, those people went around gathering some dried leaves and grass, twigs, cow-dung and whatever they could find to burn, and then proceeded to pile them around Sañjīva, the Chief Disciple’s motionless body. Once this was done, they lit it on fire, and then all went on their way, leaving behind the burning funeral pyre they had built.

“Then much later, O Māra, when the night had completely passed, and the sun was about to rise, the Venerable Sañjīva, emerged from his meditative attainment of the cessation of feeling and perception. And by shaking off the remaining gray ash and dust from his body, he got up and after adjusting his robes, he took his alms bowl with him and proceeded to walk to the nearby village, in order to obtain his daily meal.

“Now, O Evil One, on witnessing him approach, those same farmers, cowherds, and other cattle herders, as well as the passers-by, who had seen him sitting in meditation and cremated his body in the forest, exclaimed in astonishment!

‘What a miraculous feat! How truly incredible, indeed! For, this most powerful recluse has come back to life, by resurrecting himself from death itself, and walked away untouched by the fires, in which we placed and cremated him ourselves!’

“And this itself, O Māra, you Evil being, was what gave the Chief Disciple the designation “Sañjīva, the Resurrected.”

“Meanwhile, the Evil One of that age, Māra Dūsī, who was observing all of this taking place, began pondering:

‘It’s really strange that, whenever I look at these recluses who are lovely in character and living with such purity of virtue in their behavior, for some reason or other, despite all my efforts, I still cannot find out their next place of birth! Why is it that I am unable to see or know at all where these recluses are headed for their next rebirth destination?’

“Then, Māra Dusi decided, while reflecting:

‘What if I invade and take possession of all those brahmins and villagers who now support those Bhikkhus, and by controlling their behavior, I drive them instead to keep harassing, abusing, and attacking all those recluses who are lovely in character; living with such purity of virtue in their behavior.

‘Yes, perhaps that way, by taking charge of the situation, I, the all-powerful Evil One, Māra Dūsī, could acquire an advantage and an upper hand, by finding a gap and thus cause agitation in the hearts of those Bhikkhus, as I detect a vulnerable and weak spot in their character, and thus regain my control over these Bhikkhus!’

“Thus, as he had schemed, Māra Dūsī, the Evil One of that era, quickly invaded the minds and bodies of those brahmins and householders in that village, and they, in turn, being completely under Māra’s control, behaved in unholy and vile manners towards those venerable Bhikkhus.

“And so it was, that they began harassing, abusing, and attacking all those recluses who are lovely in character; living with such purity of virtue in their behavior. They engaged in such unwholesome and harmful behaviors, while accusing and making false statements about those venerable ones, by slandering and hurling insults at them, such as:

‘Behold these useless and utterly despicable shaven-heads, who are in fact, savages in their behavior! These dark-skinned rascals, where even the best among them are truly lower than the very dirt stains left by the feet of our noble kinsmen!

‘Take a look at these shallow beings, who are in fact the worst scum of the earth, who go on claiming:

“We are meditators! We are, indeed, excellent meditators!”

‘But these so-called recluses just go on sitting motionless, while being absolutely clueless of what’s taking place around them in the world, as their heads and shoulders go on slouching. These gloomy characters that are no good for nothing, they just keep ‘meditating’ while totally lost in their mindless absorptions; utterly useless and burdensome for us, good kinsmen, as they keep sitting, fully lost in their endless contemplations!

a. ‘Actually, they are very much like owls, sitting quietly on a tree branch, remaining completely undetected, making mischievous plans and scheming anxiously; motionless but always ready to hunt when no one’s watching, by sweeping down and plucking out that unsuspecting mouse, upon whom they prey.

‘In the same manner, these shallow beings, who are in fact the worst scum of the earth, go on claiming:

“We are meditators! We are, indeed, excellent meditators!”

‘But these so-called recluses just go on sitting motionless, while being absolutely clueless of what’s taking place around them in the world, as their heads and shoulders go on slouching. These gloomy characters that are no good for nothing, they just keep ‘meditating’ while totally lost in their mindless absorptions; utterly useless and burdensome for us, good kinsmen, as they keep sitting, fully lost in their endless contemplations!

b. ‘Truly, they are no different than those prowling scavenger jackals; scouring and lurking around the banks of rivers, making mischievous plans and scheming anxiously, motionless, but always opportunistic and ready to make their move and pounce on the poor and unsuspecting fish, that come near the water’s surface.

‘In the same manner, these shallow beings, who are in fact the worst scum of the earth, go on claiming:

“We are meditators! We are, indeed, excellent meditators!”

‘But these so-called recluses just go on sitting motionless, while being absolutely clueless of what’s taking place around them in the world, as their heads and shoulders go on slouching. These gloomy characters that are no good for nothing, they just keep ‘meditating’ while totally lost in their mindless absorptions; utterly useless and burdensome for us, good kinsmen, as they keep sitting, fully lost in their endless contemplations!

c. ‘Really, there is no difference between these so-called recluses and street cats that sit by rubbish heaps; patiently waiting while making no sounds, who although may look motionless but in fact, are anxiously anticipating and preparing to jump and pounce on the poor and unsuspecting mice and other rodents that come looking for food!

‘In the same manner, these shallow beings, who are in fact the worst scum of the earth, go on claiming:

“We are meditators! We are, indeed, excellent meditators!”

‘But these so-called recluses just go on sitting motionless, while being absolutely clueless of what’s taking place around them in the world, as their heads and shoulders go on slouching. These gloomy characters that are no good for nothing, they just keep ‘meditating’ while totally lost in their mindless absorptions; utterly useless and burdensome for us, good kinsmen, as they keep sitting, fully lost in their endless contemplations!

d. ‘Indeed, these so-called meditating recluses are no different than those lame and unworkable donkeys that stand there idly, regurgitating and chewing all day long, contributing nothing to society, skulking and loitering on street corners; grazing and uselessly standing there, quietly ruminating, seemingly lost in absorption, meanwhile they contribute nothing to the community.

‘In the same manner, these shallow beings, who are in fact the worst scum of the earth, go on claiming:

“We are meditators! We are, indeed, excellent meditators!”

‘But these so-called recluses just go on sitting motionless, while being absolutely clueless of what’s taking place around them in the world, as their heads and shoulders go on slouching. These gloomy characters that are no good for nothing, they just keep ‘meditating’ while totally lost in their mindless absorptions; utterly useless and burdensome for us, good kinsmen, as they keep sitting, fully lost in their endless contemplations!’

“Then, O Evil One, many of those people engaging in such abusive behavior towards those Bhikkhus met with death, as their bodies, in one way or another, broke down, and right at the moment of their dying, immediately after expiring their last breath, those people found themselves dragged into the miserable realms, reappearing into the woeful and lowest planes of existence, where they began experiencing terribly unimaginable suffering, within the hells.

“It was then, O Evil One, that The Perfectly Self-Awakened Buddha of that age, The Tathāgata Kakusandha called over His Bhikkhus and informed them by saying:

“Bhikkhus, the brahmins and householders of a certain village have been invaded and possessed by Māra Dūsī, the Evil One. He was behind infecting the hearts and minds of those people, by controlling their behavior; scheming his evil plans throughout against you, O Bhikkhus, while conspiring:

‘Through these brahmins and householders, I will keep harassing, abusing, and attacking all those recluses who are lovely in character; living with such purity of virtue in their behavior.’

“Thus, his plan was that by taking charge of the situation, he, the Evil One, Māra Dūsī, could acquire an advantage and an upper hand by finding a gap in you, Bhikkhus, and agitate your hearts; trying to detect a vulnerable and weak spot in your character, and thus somehow regain his control over you!’

“Then, by continuing to speak, The Perfectly Self-Awakened Buddha, The Tathāgata Kakusandha, instructed those Bhikkhus by saying:

a. “Therefore, O Bhikkhus, you must meditate while pervading one quarter direction with loving kindness, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as you keep radiating with a mind that is fully drenched in loving kindness; ever-expanding while enveloping and growing in all directions; immeasurably, and without having in you even the slightest tension or resentment.

b. “Similarly, you must meditate while pervading one quarter direction with compassion, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as you keep radiating with a mind that is fully drenched in compassion; ever-

expanding while enveloping and growing in all directions, immeasurable, and without having in you even the slightest tension or resentment.

c. “Also, you must meditate while pervading one quarter direction with altruistic and exuberant joy, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as you keep radiating with a mind that is fully drenched in altruistic and exuberant joy; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in you even the slightest tension or resentment.

d. “And, you must meditate while pervading one quarter direction with equanimity, so too with the second quarter, the third quarter, the fourth quarter; so above, below and across, and in every manner, as you keep radiating with a mind that is fully drenched in equanimity; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in you even the slightest tension or resentment.

“Then, having thus received this instruction from their Teacher, The Buddha Kakusandha, those Bhikkhus all went and secluded themselves, whether into their individual kutis, or to the remote wilderness areas, sitting by the exposed roots of trees, or within mountain caves, as they all wholeheartedly engaged in the practice advised by The Blessed One.

aa. “In this manner, those Bhikkhus meditated while pervading one quarter direction with loving kindness, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as they kept radiating with a mind that is fully drenched in loving kindness; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in them even the slightest tension or resentment.

bb. “Similarly, they meditated while pervading one quarter direction with compassion, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as they kept radiating with a mind that is fully drenched in compassion; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in them even the slightest tension or resentment.

cc. “They also meditated while pervading one quarter direction with altruistic and exuberant joy, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as they kept radiating with a mind that is fully drenched in altruistic and exuberant joy; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in them even the slightest tension or resentment.

dd. “And, they meditated while pervading one quarter direction with equanimity, so too with the second quarter, the third quarter, and the fourth quarter; so above, below and across, and in every manner, as they kept radiating with a mind that is fully drenched in equanimity; ever-expanding while enveloping and growing in all directions, immeasurable, and without having in them even the slightest tension or resentment.

“Meanwhile, the Evil One, Māra Dūsī, on witnessing how he had failed in his attempt to affect the Bhikkhus in any way, began thinking:

‘It’s really strange that, despite my best efforts, whenever I look at these recluses who are lovely in character and living with such purity of virtue in their behavior, for some reason or other, I still cannot find out their next place of birth! Why is it that I am unable to see or know at all where these recluses are headed for their next rebirth destination?’

“Then, Māra Dusi decided, while reflecting:

‘What if I invade and take possession of all the remaining brahmins and villagers by controlling their behavior, but this time, have them show these Bhikkhus respect by venerating, honoring, and paying homage to all those recluses who are lovely in character, living with such purity of virtue in their behavior?’

‘Yes, perhaps that way, by taking charge of the situation, I, the all-powerful Evil One, Māra Dūsī could get an advantage and an upper hand by finding a gap and agitating their hearts, as I detect a vulnerable and weak spot in their character and thus regain my control over these Bhikkhus!’

“Thus, as he had schemed, Māra Dūsī, the Evil One of that era, again invaded the minds and bodies of the remaining brahmins and householders in that village, and they in turn, being completely under his control, behaved exactly as he willed, by showing respect towards those venerable ones.

“In that manner, those remaining brahmins and householders started showing respect by venerating, honoring, and paying homage to all those recluses who are lovely in character; living with such purity of virtue in their behavior.

“Then, O Evil One, when the moment of death arrived for those people, as their bodies in one way or another broke down, right at the moment of their dying, immediately after expiring their last breath, those people found themselves reappearing into the divinely delightful realms, finding themselves surrounded by happiness unimaginable; for they were now reborn into the Divine planes of existence, within the heavens.

“It was then, O Evil One, that The Perfectly Self-Awakened Buddha of that age, The Tathāgata Kakusandha again called over His Bhikkhus, and this time informed them by saying:

“Bhikkhus, the brahmins and householders of a certain village have been invaded and possessed by Māra Dūsī, the Evil One. He was the one who infected their hearts and minds by controlling their behavior, scheming his evil plans against you, O Bhikkhus, while conspiring:

‘Through these brahmins and householders, this time, I will feign veneration, by having these people offer much respect and honor to all those recluses who are lovely in character; living with such purity of virtue in their behavior.’

“Thus, his plan was that by taking charge of the situation, he, the Evil One, Māra Dūsī, would get an advantage and an upper hand by finding a gap in you, Bhikkhus, and creating agitation in your hearts; trying to detect a vulnerable and weak spot in your character, and thus somehow gain control over you!’

“Then, by continuing to speak, The Perfectly Self-Awakened Buddha, The Tathāgata Kakusandha, instructed those Bhikkhus by saying:

a. “Therefore, O Bhikkhus, whenever you look upon the body, you must meditate while clearly seeing and perceiving it to be ugly and dreadfully awful, instead of trying to look for something beautiful or lovely in it.

b. “Similarly, when experiencing food, you must relate to it and see it to be ultimately repulsive, instead of trying to look for something delicious or lovely in it.

c. “Also, when experiencing the world or existence as such, in all its aspects, you must relate to it and see it as the source of suffering and full of disappointments, instead of trying to look for something memorable or lovely in it.

d. “And, Bhikkhus, in all these meditations you must clearly observe and stay with the fact that all conditioned things are indeed impermanent; remaining utterly unreliable and unstable, irrespective of whatever event you may come to experience; always closely staying with the understanding that all things are truly inconstant and transitory, where nothing that is constructed or conditioned stays the same, ever.

“Then, having thus received this instruction from their Teacher, The Buddha Kakusandha, those Bhikkhus all went and secluded themselves, whether into their individual kutis, or to the remote wilderness areas, whether sitting by the exposed roots of trees, or within mountain caves, as they all wholeheartedly engaged in the practice prescribed by The Blessed One.

a. “Thus, whenever looking upon the body, those Bhikkhus meditated while clearly seeing and perceiving it to be ugly and dreadfully awful, instead of trying to look for something beautiful or lovely in it.

b. “Similarly, when experiencing food, they all related to it and saw it to be ultimately repulsive, instead of trying to look for something delicious or lovely in it.

c. “Also, when experiencing the world or existence as such, in all its aspects, they all related to it and saw it as the source of suffering and full of disappointments, instead of trying to look for something memorable or lovely in it.

d. “And, those Bhikkhus, in all their meditations clearly observed and stayed with the fact that all conditioned things are indeed impermanent; remaining utterly unreliable and unstable, irrespective of whatever events they happened to experience; always closely staying with the understanding that all things are truly inconstant and transitory, where nothing that is constructed or conditioned stays the same, ever.

“Then, O Evil One, early one morning, on rising up, The Perfectly Self-Awakened Buddha, The Tathāgata Kakusandha put on His robes and by taking His outer robe and alms bowl, while being accompanied by the Venerable Vidhura, the Chief Disciple, who was closely following behind him as His attendant, they both went walking for alms, as they approached the village nearby.

“It was then, that Māra Dūsī, the Evil One, your own uncle, took possession of a young boy on the street, by making that youngster pick up a piece of rock, and toss at the Venerable Vidhura. The sharp rock struck the Venerable, hitting and wounding the Chief Disciple, as it opened a big gash on his head, which immediately started bleeding profusely.

“Yet the Chief Disciple, without making any sounds, kept walking closely behind The Blessed One, His Teacher, bearing the pain of the blow he received on his head, while also bleeding from that gaping wound.

“It was at this moment, that The Tathāgata, Lord Buddha Kakusandha, turned with his elephant gaze and looked at Māra Dūsī, the Evil One, while uttering these words:

“Indeed, this Māra Dūsī neither understands the limits of his stupidity, nor comprehends their severity!”

“And it was right at *that* exact moment, O Evil One, when The Blessed One had just spoken the last word, when suddenly, the Evil One, Māra Dūsī, died on the spot and fell from his powerful state, and was immediately dragged and deposited into the lowest of the hell realms, as he landed at the horrid place called ‘The Great Niraya Hell’ itself.

“Now, this most horrible place, The Great Niraya Hell, is also known by three other names, which are: ‘*The Hell that is closely tied to the Six Sense Sphere,*’ ‘*The Hell where iron spikes come and join together in one’s own heart,*’ and ‘*The Hell that cannot be described but only known and experienced by oneself!*’

“It was then, O Evil One, when the guardians of that terrible Great Niraya Hell came to me, the one who but a moment earlier was the mighty and powerful Māra Dūsī himself, your own very uncle, and informed me:

‘You there! When you experience these massive iron spikes come smashing together as they pierce your heart and touch each other, then that is your sign, that you already have spent a thousand years here; being roasted, grilled and skewered while alive, ceaselessly, for a thousand years, non-stop.’

“Thus, I spent not only a year, nor a hundred years, nor just a thousand years, but for many millennia I was kept there to suffer in utter misery; for countless thousands of years, where I was roasting, grilling, and being skewered alive ceaselessly, non-stop; experiencing the indescribable pain and impossible-to-fathom and terrible torture that awaits all those who land into The Great Niraya Hell!

“And after having experienced many thousands of years in that Great Niraya Hell itself, the pain I began to experience was finally one that could be considered a remotely describable sensation,

one that although was somewhat lessened and downgraded, nevertheless, it was still terribly painful and excruciating indeed, and very difficult to imagine, let alone to describe.

“It was then, that my form took a different shape, whereby my body took the form of a man, while my head was that of a fish.”

Now, this is what the Venerable Mahāmoggallāna said while scolding, Māra, the Evil One, who was still standing next to his door.

Then, The Venerable Mahāmoggallāna continued addressing Māra, while speaking in verse:

*“O you should have witnessed that terrible hell,
That’s unfathomed in the misery it will bring to you, just as it did to Dūsī,
The old Māra of times gone by!
For, I was he, you see, the Māra you now claim to be,
But soon I found out, I was now being roasted alive, again and again,
As a punishment for the assault and injury I caused to Vidhura,
The Chief Disciple of Kakusandha Buddha,
During those ancient and forgotten times!*

*“You are clueless as to the pain you now bring upon yourself,
Just as I did, when, to my surprise I ended up
Being skewered repeatedly more than a hundred times, with iron spikes,
With each blunt head painfully piercing through me,
Delivering such unimaginable agony,
That’s the kind of hell which now waits for you;
The same miserable torture that I, as Dūsī,
Māra of that era, had to face,
Being dragged to and getting boiled alive, for such a long time,
Simply for causing pain and injury to Vidhura,
The Chief Disciple of Kakusandha Buddha,
Of those ancient and forgotten times!*

*“Don’t you see, Kaṇha, O you dark deluded fool,
That if you, in any way, come terrorizing or causing harm
To any one of The Buddha’s Bhikkhus,
Especially a Bhikkhu from whose eyes
No such distant memories or forgotten details could ever remain hidden,
While you yourself could never imagine, let alone come to know,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain in misery for a very long time, indeed,
And face indescribable suffering there,
In total and unrelenting agony!*

*“There are entire palaces and mansions that stand so tall,
Lasting for entire eons, easily,
They rise up from deep waters of a lake as wide as an ocean,
Surrounded by the effervescent waters that glisten,
In the colors of deep blue and lapis lazuli,
Brilliantly, as they shine and sparkle in so many dazzling colors and hues,
Lighting up those bastions where the mighty Devas and their dancing nymphs,
Dwell care-free in absolute ease and utter happiness!*

*“Don’t you see, Kaṇha, you dark deluded fool,
That if you, in any way come terrorizing or causing harm
To any one of The Buddha’s Bhikkhus,
Especially to a Bhikkhu who knows all such details and from whom nothing is kept hidden,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain for a very long time, indeed,
And face indescribable suffering too,
In total and unrelenting misery?*

*“After all, did you really forget that it was me,
The one, to whom The Buddha Himself asked
To go ahead and teach a lesson to the Bhikkhu Sangha,
When they stood there fully stunned and shaken in terror,
As I wiggled my big toe and gently touched one of the beams,
Shuddering the entire Palace of Migāra’s Mother, along with its inhabitants too?*

*“Don’t you see, Kaṇha, you dark deluded fool,
That if you, in any way come to assault by causing harm
To any one of The Buddha’s Bhikkhus,
Especially to one who is able to accomplish such a feat,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain for a very long time, in misery,
And face indescribable suffering there,
In total and unrelenting agony!*

*“Also, how could you be so foolish enough to forget,
That it was in fact me,
That very Bhikkhu, who once shook even the heavens above,
When the tapping of my big toe, yet again,
Sent an earthquake through Tāvātimsā’s newly erected gigantic Vejayanta Palace;
Causing terror and fear to arise in the hearts of all Devas present,
Where even Sakka himself was terrified, completely awestruck and amazed
By the mastery he clearly witnessed that I possess,
In displaying such psychic power, unfathomed even by the Gods?*

*“So, don’t you see, Kaṇha, O you dark deluded fool,
That if you, in any way come to assail or cause harm
To any one of The Buddha’s Bhikkhus,
Especially to one who is able to accomplish such a feat,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain in agonizing pain for a very long time,
While facing indescribable suffering there,
Tortured and bereft, in total misery!*

*“Hence, it seems you forgot that it was me,
The one who went to Tāvātimsa in person and straightaway questioned Sakka,
In front of his newly erected Vejayanta Palace,
By asking him directly, as he stood there among his retinue:*

*‘Kosiya, could you share with us what The Blessed One explained to you,
When you asked Him about the Bhikkhu who is released?
That brief and encapsulating instruction;
The concise and well-defined teaching that can be easily discerned,
The one with the help of which, the Bhikkhu gets liberated through the destruction of craving,
By putting an end to all suffering?’*

*“And I was also the one, to whom Sakka provided the answer to that very question,
As he stood there in front of me,
With both of his hands in respectful anjalī!*

*“So, you still don’t seem to get it, Kaṇha, you deluded idiot,
That if you, in any way approach to terrorize or cause harm
To any one of The Buddha’s Bhikkhus;
Especially to one who is able to accomplish such a feat,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain for a very long time, indeed,
And face unimaginable agony there,
In complete and unrelenting misery!*

*“It seems you’ve also forgotten that I was also the one,
Who questioned that particular Brahma God in his Brahmā realm,
Interrogating him, within the Sudhamma Hall, in front of his own retinue, by asking:*

*‘How about now, friend,
Are you still going to hold on to that wrong view of yours?
Or is it that the thickly deadlocked ignorance of those like you in the Brahma realm,
Has been truly smashed into smithereens,
By the glorious radiance displayed in front of you,
Which you, with your very own eyes,
Are now unmistakably witnessing right here?’*

*“Furthermore, Kanha, you don’t realize that I was that Bhikkhu,
To whom that same Brahma God replied respectfully,
Quickly and delightedly by speaking in verse, the following:*

*‘Most Venerable Sir,
The wrong view I had at one point in the past, is indeed no more!
For, in witnessing the glorious radiance displayed in front of me here, with my very own eyes,
The thickly deadlocked ignorance I was living in, while being in this Brahma realm,
Is now truly smashed into smithereens!*

*‘In fact, along with that, Venerable Sir,
I now see the silliness of my old evil belief,
Where I used to keep thinking that ‘I am eternal, living in permanency!’
All that nonsense too has now been fully washed away and is no more!’*

*“So, you see, Kanha, you dark and deluded fool,
That if you, in any way come trying to assault or cause harm
To any one of The Buddha’s Bhikkhus,
Especially to one who is able to accomplish such feats,
Then, for sure, you will fall head-first into the deepest abysmal hells,
Where you’ll remain for a very long time, indeed,
And face indescribable agony,
Experiencing terrible, unrelenting misery!*

*“Don’t forget the fact that
Through the sheer power of Release, which I gained through meditation,
I am the one who has reached out and touched
The very peak of Great Mount Neru!
And similarly, with the unreachably far,
Deep forested Eastern quarter of the universe too,
For, I am the one, indeed, who not only knows about those outermost reaches of existence,
But even directly, I have gone and visited those realms, while interacting with those beings,
Who live there, calling it their beloved home!*

*“So, you see, Kanha, you dark and deluded fool,
That if you, in any way come terrorizing or try to cause harm
To any one of The Buddha’s Bhikkhus,
Especially to one who is able to accomplish such a feat,
Then, for sure, you are to fall head-first into the deepest abysmal hells,
Where you’ll remain for a very long time, indeed,
And face terribly indescribable suffering there,
In complete and merciless agony!*

*“Therefore, O! Māra, you fool!
Just like the fire itself does not go on thinking:
‘I shall burn this person over here, or that one over there!’
But it is in fact, the idiot’s fault who goes off chasing after the fire,*

*Who, driven by his own lunacy, tries to grab or assault the fire, instead,
Which is why he's the only one who gets burned, in the end;
Scorching himself with the burning fire and its blaze,
And not, therefore, the other way around!*

*“So, in just the same manner, Māra, you fool,
If you try to come here and assail me or anyone else,
In your feeble attempt to invade or injure The Tathāgata or His Noble Sons,
All you'll really end up doing is causing much harm and destruction onto yourself;
Bringing terrible pain and misery for you to bear for a very, very long time.
For, you will simply be throwing yourself into the merciless flames,
Just like that fool, sticking his hand out,
Thinking to bring injury to the fire, while stupidly touching its flames!*

*“Therefore, much demerit has now been accrued by this Māra, the heartless idiot,
Who went and tried attacking The Tathāgata Himself!
You stupid imbecile!
Do you actually think you can get away with such terrible evil that you caused?
Or that, somehow, your evil actions won't bear any fruit,
As they come crashing down upon you,
With their heavy-to-bear, corresponding evil fruits?*

*“You are deceived by the illusion of time you think extends for you, into a non-existent forever,
As you go on heedlessly gathering for yourself evil rewards for the wickedness you pursue,
With no regard to what you shall inevitably have to face, O! You end-maker, you!
So, do yourself and everyone a favor, and just step back
By abandoning any hopes that you still may have of doing more evil against
The Mighty and Matchless Buddha!
And while you're at it, don't hold your breath either,
By hoping to send terror or somehow shake us, too,
Us Bhikkhus who are Lord Buddha's very own Sons!”*

*“Thus, it was, that the Mighty Chief Disciple within the Bhesakālā Forest,
Chastised and scolded Māra, that dark and heartless fool,
Who yet again, found himself droopy-headed and dejected once more;
For, he was fully exposed along with his lame and lousy tricks,
Which is why that Yakkha called Māra, could not help but retreat in absolute defeat,
As he disappeared from sight, right then and there.”*

Sādhū

Sādhū

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