

SN 4.19
Saṃyutta Nikāya
The Connected Discourses

Sagāthāvagga Saṃyutta
Group of Discourses Connected to Verses
Māra Saṃyutta
Connected Discourses Dealing with Māra
Dutiya Vagga
The Second Section

Kassaka Sutta
“The Farmer”

Translated by Bhikkhu Candana

Copyright © Bhikkhu Candana 2024

Once, while in Sāvattī, The Blessed One was engaged in instructing, guiding, encouraging, gladdening the hearts of the Bhikkhus who had come and gathered to listen; having surrounded Him, as The Blessed One kept teaching them The Dhamma, while discussing various aspects of The Teaching, pertaining to Nibbāna.

Now, those Bhikkhus were giving it their full attention, as they carefully listened to what was being taught by their Teacher with their hearts wide open to the words spoken by The Blessed One.

Meanwhile, however, Māra, the Evil One, who was closely observing what was taking place, began thinking:

‘The Recluse Gautama is now engaged in instructing this large group of Bhikkhus on The Dhamma while discussing various aspects of The Teaching, pertaining to Nibbāna.

‘It’s obvious to me how these Bhikkhus, are indeed giving it their full attention, as they carefully listen to what is being taught by their Teacher; listening with their hearts wide open to the words spoken by the Recluse Gautama.

‘I must, therefore, disrupt this immediately by pulling a veil over the minds of His Bhikkhus, at once!’

So, in wanting to shake their faith and disturb their focus, Māra, conjured up another ruse; one more of his tricks, whereby he transformed himself into a larger-than-life shape of a farmer, carrying a massive plough over one shoulder, along with a very long whip. In addition, his hair was all disheveled while wearing a burlap outfit, with bare feet that were all covered in wet mud.

Manifesting in this form, Māra, the Evil One then began approaching The Blessed One and began addressing Him in this manner:

“Tell me, Recluse! Where did you see my oxen go?”

While The Blessed One replied by saying:

“And what business do you have with oxen, O Evil One?”

Then Māra proudly retorted, in a declarative tone and with self-assurance:

“I have *everything* to do with them!

1. “After all, mine are the eyes of all beings! Mine too, are all things that are visible and every sight they get to see! Mine also, is all that with which the eye consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

2. “Also, mine are the ears of all beings! Mine too, are all things that are audible and every sound they get to hear! Mine also, is all that with which the ear consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

3. “Also, mine are the noses of all beings! Mine too, are all the things and every smell and fragrance they get to smell! Mine also, is all that with which the nose consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

4. “Also, mine are the tongues and tastebuds of all beings! Mine too, are all the things and every flavor they get to taste! Mine also, is all that with which the tongue consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

5. “After all, mine are the bodies of all beings! Mine too, are all the things and every tactile object they get to touch! Mine also, is all that with which the body consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

6. “Also, mine are the minds of all beings! Mine too, are all the things and every thought or idea they get to know or cognize! Mine also, is all that with which the mind consciousness makes contact!

“So, where do you think you can go, Recluse! There’s no escape from me!

And The Blessed One replied to Māra, by saying:

1. “Indeed, O Evil One, it is true that yours are the eyes of beings; yours are the sights they get to see, and yours too, are all the things with which the eye consciousness makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more eyes; no more sights to go out or to look for things; no more eye consciousness that goes out, seeking to make contact with visible things anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

2. “Also, it is true that yours are the ears of beings; yours are the sounds they get to hear, and yours too, are all the things with which the ear consciousness comes to makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more ears; no more sounds to go out or to look for; no more ear consciousness that goes out, seeking to make contact with audible things anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

3. “Also, it is true that yours are the noses of beings; yours are the odors they get to smell, and yours too, are all the things with which the nose consciousness makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more odors; no more smells to go out or to look for; no more nose consciousness that goes out seeking to make contact with fragrant things anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

4. “Also, it is true that yours are the tongues of beings; yours are the flavors they get to taste, and yours too, are all the things with which the tongue consciousness makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more tongues; no more flavors to go out or to look for; no more tongue consciousness that goes out, seeking to make contact with flavorful things anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

5. “Also, it is true that yours are the bodies of beings; yours are the tactile objects they get to touch, and yours too, are all the things with which the body consciousness makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more bodies; no more touches to go out or to look for; no more body consciousness that goes out, seeking to make contact with enjoyable tactile things anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

6. “Also, it is true that yours are the minds of beings; yours are the thoughts and ideas they get to know or think about, and yours too, are all the ideas with which the mind consciousness makes contact.

“However, O Evil One, that is where your dominion ends, and never reaches further or go beyond.

“For wherever there are no more minds; no more thoughts or concepts to go out or to look for; no more mind consciousness that goes out, seeking to make contact with concepts anymore, then that’s where your dominion comes to its end and is no more. That’s where you cannot exist nor ever come to know or even experience, O you wicked fool!

Then, in response, Māra, spoke these words in verse:

*“So long as there are things for one to claim as “mine,”
So long as there are beings who claim them as “mine,”
That’s where your mind and attention will remain, right by my side!
So, there’s no way of escaping me, O Recluse!”*

But The Blessed One again replied, this time in verse, while addressing Māra, as He said:

*“All that which you speak about are of no concern to me,
For there’s nothing that I may claim as “mine,”
Hence, your references here can never apply to Me.
For The Path I take and travel upon,
Will never be seen by you, O wicked fool,
Thus, it will forever remain unknown to you!”*

On being addressed directly by The Blessed One, then Māra, the Evil One, quickly shriveled back as he recoiled to his natural form, while thinking:

‘Oh, The Blessed One has figured out it’s me! There’s no way of fooling Him, it seems!’

‘The Fortunate One, obviously knows and sees that it’s me!’

And by drooping his head in defeat, and vanquished, the Evil One vanished right then and there.

Sādhu

Sādhu

Sādhu