

Majjhima Nikāya - The Middle Length Discourses

Frightening the Evil One (Maaratajjhaniyasutta)

I heard thus.

At one time venerable Mahaamoggallaana was living in the Bhagga country, in the deer park among the Su.msunaara peaks in the Bhesakalaa forest. At that time venerable Mahaamoggallaana was walking in the open. Death the Evil One entered venerable Mahaamoggallaana's stomach through the groins. Then it occurred to venerable Mahaamoggallaana, why is my stomach so heavy, as though in advanced pregnancy. Then venerable Mahaamoggallaana stepped out of the walking meditation and entered the monastery and sat on the seat prepared. Seated he directed his attention inside. When attending internally he saw the Evil One in the stomach entered through the groins, and addressed him: Evil One get out! Do not worry the Thus Gone One and the disciples of the Thus Gone One. It will be for your unpleasantness for a long time. Even his Teacher would not know me so quickly, how could his disciple know me so quickly. Evil One I know you thinking, He does not know me You are the Evil One. I knowing and seeing you address. Get out Evil One! Do not worry the Thus Gone One. Do not worry the disciples of the Thus Gone One. It will be for your unpleasantness for a long time. Even if it was his Teacher, he would not know me so quickly. How could his pupil know me so quickly Evil One did it occur to you, even his teacher would not know me so quickly, how could the pupil know me so quickly? Then it occurred to Death the Evil One, This recluse knows me and sees me and says Get out! Evil One. Do not worry the Thus Gone One and do not worry the disciples of the Thus Gone One. It will be for your unpleasantness for a long time. Then Death the Evil One came out of the mouth and got stuck in the throat.

Venerable Mahaamoggallaana saw the Evil One stuck in the throat and said, I see you there too. You are stuck in the throat. In the past there was an Evil One named Duusi. To me there was a sister named Kaali. You were her son. Then you were my nephew. It was at the time of the perfect rightfully enlightened Blessed One Kakusanda's time. To the perfect rightfully Enlightened One, Kakusanada, there were two chief disciples named Vidura and Sa~njiiva. Out of the disciples of the Enlightened One Kakusanda, there wasn't anyone comparable to venerable Vidura in teaching. He was so sharp, with that meaning he was given the name Vidura. As for venerable Sa~njiiva, gone to the forest, to the root of a tree or to an empty house, would without difficulty attain the cessation of

perceptions and feelings. It happened that one day venerable Sa~njiiva attained to the cessation of perceptions and feelings. Then the cowherds, cattle-herds, farmers and wayfarers saw venerable Sa~njiiva attained to the cessation of perceptions and feelings, at the root of a certain tree. Then it occurred to them, it is wonderful, and surprising this recluse has fulfilled time seated. Then they collected grass, sticks, cowdung and dirt on top of him and set fire to it, and went away. Then venerable Sa~njiiva got up from the cessation of perceptions and feelings at the end of that night. Cleaning up his bowl and robes and putting on robes and taking bowl and robes entered that village for alms. The cowherds, cattleherds, farmers and wayfarers seeing venerable Sa~njiiva going for alms were surprised and said, this recluse had fulfilled time seated and now he has got up from it, he is alive again. Thus the name sa~njiiva came to him

Then to the Evil One Duusi it occurred thus: I do not know the comings and goings*1) of these virtuous bhikkhus, what if I took possession of the brahmin householders and scolded and abused the virtuous bhikkhus. Then if we arouse the bhikkhus, we would get a chance to change the minds of these bhikkhus*2). Then the Evil One Duusi took possession of the brahmin householders and scolded the bhikkhus and worried them: These are recluse shavellings, menials, wicked ones, born from the foot of Brahma, saying we concentrate, muse with drooping heads and face turned down. Reflect and waste, like owls waiting among branches for mice. These recluse shavellings, menials, wicked ones, born from the foot of Brahma, saying we concentrate, muse with drooping heads and face turned down..Reflect and waste, like jackals on the bank of the river waiting for fish. These recluse shavellings, menials, wicked ones, born from the foot of Brahma saying we concentrate muse with drooping heads and face turned down. Reflect and waste, like a cat waiting for rats on a heap of rubbish. These recluse shavellings, menials, wicked ones, born from the foot of Brahma, saying we concentrate muse with drooping heads and face turned down. Reflect and waste, like a donkey released from its burden standing in a heap of rubbish. O! Evil One, many humans who died at that time, were born in loss, in hell.

Then the perfect and rightfully enlightened, Blessed One addressed the bhikkhus: Bhikkhus, the brahmin householders are possessed by the Evil One Duusi. If they scold and worry these bhikkhus we will get a chance, when the minds of these bhikkhus change. Come bhikkhus, abide with the thought of loving kindness pervading one direction, so too the second, the third, the fourth, above, below and across. In all circumstances, for all purposes, and towards all, abide with that thought of

loving kindness developed and grown great without anger. Abide with the thought of compassion. Abide with the thought of intrinsic joy. Abide with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across. In all circumstances, for all purposes and towards all abide with the thought of equanimity developed and grown great without anger. Evil One, those bhikkhus advised by the enlightened one Kakusanda, gone to the forest, to the root of a tree, or to an empty house, abode with the thought of loving kindness pervading one direction, so too the second, the third, the fourth, above, below and across. In all circumstances, for all purposes, and towards all, abode with that thought of loving kindness developed and grown great without anger. Abode with the thought of compassion. Abode with the thought of intrinsic joy. Abode with the thought of equanimity pervading one direction, so too the second, the third, the fourth, above, below, and across. In all circumstances, for all purposes and towards all, abode with the thought of equanimity developed and grown great without anger.

Then it occurred to Duusi the Evil One, doing this the goings and comings of the virtuous bhikkhus, are not known. What if I possessed the minds of these brahmin householders and made them revere, honour and worship these virtuous bhikkhus. Then we will get a chance, when the minds of these bhikkhus change. Come, householders, revere, honour, and worship these virtuous bhikkhus. So the brahmin householders revered, honoured, and worshipped the virtuous bhikkhus. Most of the humans who died at that time went to increase, were born in heaven.

Then O! Evil one, the perfect, rightfully enlightened Kakusanda Blessed One, addressed the bhikkhus. Bhikkhus, the brahmin householders are possessed by the Evil One Duusi. He says, come, revere, honour and worship these virtuous bhikkhus. Then we will get a chance, when the minds of these bhikkhus change Therefore bhikkhus abide developing loathesomeness of the body, loathesomeness of supports, the perception of detachment from the whole world. Seeing impermanence in all determinations. Then those bhikkhus, thus advised by the perfect rightfully enlightened Kakusanda Blessed One gone to the forest, to the root of a tree or to an empty house would abide developing loathesomeness of the body, loathesomeness of supports, the perception of detachment from the whole world and seeing impermanence in all determinations.

Then the perfect rightfully enlightened Kakusanda Blessed One, putting on robes in the morning and taking bowl and robes entered the village for alms with venerable Vidura as second recluse. Then Duusi the Evil One taking possession of a certain boy taking a stone hit on the head of Venerable Vidura. The head split and with blood streaming he followed close behind. The perfect rightfully enlightened Kakusanda Blessed One looked at him with the elephant's look thinking this Maara Duusi should know his limits, and together with that look he was born in the Great Hell. This hell has three names; The sphere of the six contacts, pulled along with iron spikes, giver of internal pain. Then I approached the waderers of that hell and asked, good sirs, from when were your hearts pierced with spikes. They do not know it, and experience it since a thousand years. O! Evil One, I have experience of suffering in that hell for a hundred thousand years. For ten thousand years I suffered in that hell prominently suffering with a special pain. Evil One in that hell I had the body of a human and the head of a fish.

How was the hell that Duusi suffered,

Harming the disciple Vidhura and the brahmin Kakusanda.

A hundred iron spikes pierced the heart giving internal pain,

Duusi suffered in such a hell, harming the disciple Vidhura and

The brahmin Kakusanda

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu I would go to dark unpleasantness.

In the middle is a mansion which stands for a world cycle

It shines like the lapis gem

Nymphs dance there decked in various colours.

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu would go to dark unpleasantness

He who was chosen by the enlightened one, out of the community,

To shake the palace of Migaara's mother with the toe.

If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu I would go to dark unpleasantness
He shook the Vejanta palace with his toe,
Full of super normal powers aroused consternation in the gods.

If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness,
At the Vejanta palace, he questioned Sakka

Venerable one do you know the release with the destruction of craving.

To him Sakka explained, when the question was asked

The disciple of the enlightened one who could do this much

If he knew this much, this is a disciple of the enlightened one,
Hurting such a bhikkhu, I would go to dark unpleasantness.

He questioned, Brahma fearlessly in the Sudhamma assembly,

Venerable one do you maintain that view, you had earlier,

That we see you, enjoying the pleasures of the brahma world..

Then Brahma explained in stages, that he does not maintain that view

Although I enjoy the pleasures of Brahma

I know it is a mistake to think it is permanent and eternal.

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu, I would go to dark unpleasantness

He touched the peak of Mahaameru attained to voidity

Touched the forests of Pubbavidheha and the people sleeping there

If he knew this much, this is a disciple of the enlightened one,

Hurting such a bhikkhu, I would go to dark unpleasantness.

Fire does not think I will not burn the fool,

It burns the fool and also the wrong doer

Thus Evil One, you have hurt the Thus Gone One,

By oneself is one burnt, as the fool who has touched fire.

Evil One you have accumulated demerit, hurting the Thus Gone One

Evil One do you think, results of demerit will not come to me

Evil One, the doer accumulates demerit throughout a long time,

Evil One, go away from the enlightened one, do not worry the bhikkhu.

Thus the Evil One did not hurt the bhikkhu in the Bhesakalaa forest.

The displeased demon, vanished from there.

Notes.

1. Does not know the goings and comings ‘n’eva jaanaami aagati,m vaa gati.m vaa’ This is to know the desires, wishes, and intentions, A person’s thoughts and thought processes would be according to his desires, wishes, and intentions

2. If we arouse the bhikkhus, we would get a chance . to change the minds of these bhikkhus ‘siyaa cittassa a~n~nathatta.m yathaa ta.m Duusi maaro labhetha otaranti’ To change the mind is to arouse feelings, so that Death could wield power over their minds.

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