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Satta Vassa Sutta

The Discourse on the Seven Years | S 4.24/1:122-124

Be: **Satta Vassānubandhana Sutta** The Discourse on the Seven Years' Following

Theme: Māra is unable to find a single weakness in the Buddha

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1 Māra's persistence and failure

1.1 MĀRA'S PERSISTENCE. The **Satta Vassa Sutta** (the Discourse on the Seven Years) (S 4.24) of the Māra Saṃyutta tells us that during 5th week after the awakening,¹ **Māra the evil one** appears to the Buddha who is sitting under the goatherd banyan. Māra has been tailing the Buddha for seven years, says the Commentary—six years before the awakening and one after that—but fails to find any weakness in him (SA 1:185). He makes a final jibe at the Buddha, proposing that he is a just lonely man [§3], to which the Buddha replies that he is truly sorrow-free [§4].

Māra then makes an ominously realistic remark, that if we have a mind that identifies with anything, then we would not escape from him [§5], but the Buddha replies that Māra is completely blind to him [§6]. Then, Māra tells the Buddha not to teach the Dharma to others [§7] but the Buddha replies that there are those who desire to know “what lies beyond Death's realm” [§8], that is, they desire to be free from samsara.

In the **Mahā,parinibbāna Sutta** (D 16), the Buddha recounts how, around this time, Māra fervently persuades him to pass into final nirvana as he has already found what he is seeking, that is, awakening. Since his search for the truth has been accomplished, what need has the Buddha to remain in the world? Māra asks—and for what purpose would he want to teach the Dharma to others? The Buddha then declares to Māra that he will not pass away until there is fully flourishing the fourfold community (*cattāro parisā*)—monk disciples, nun disciples, layman disciples and laywoman disciples—who are

accomplished, trained, skilled, learned, well-versed in Dharma, trained in accordance to the Dharma, correctly trained and walking the path of the Dharma, who will pass on what they have gained from their own teacher, teach it, declare it, establish it, expound it, analyze it, make it clear: until they shall be able, by means of the Dharma, to refute false teachings that have arisen, and teach the Dharma accompanied by wonders (*sappāṭihāriya dhamma*).” (D 16.3.34-35/2:112)

1.2 MĀRA'S FAILURE. Māra then admits that he is defeated like a crab whose claws have been removed and crushed by playful children and left stranded on high ground, unable to move or return to its pond [§9]. Then, Māra makes his famous confession comparing himself to “a crow that walked around a stone that looked like a lump of fat” and finding nothing tasty there, leaves disappointed. [§10]

MĀRA'S SIXTEEN LINES. The Satta Vassa Sutta closes with a curious remark that Māra sits dejected, “scratching the ground with a stick” (*kaṭṭhena bhūmim vilikhanto*) [§13]. What is he doing? **The Jātaka Nidāna** (Introduction to the Jātaka Commentary) gives an interesting explanation:

At that time, the devaputra Māra thought, “All this while that I have been tailing him, looking for a weakness, I have not seen him stumble in any way. He has now gone beyond my power!”

He sat on the highway dejected, scribbling the reasons in sixteen lines on the ground. One line, he wrote thus:

“I have not fulfilled the perfection of giving as he has. As such, I am not like him to that extent.”

Then, writing ten lines, he thought, “I have not fulfilled the perfection of moral virtue, the perfection of renunciation, the perfection of wisdom, the perfection of effort, the perfection of

¹ J 1:78,9-11.

patience, the perfection of truth, the perfection of determination, the perfection of lovingkindness, and the perfection of equanimity. As such, I am not like him to that extent.”

Then writing the eleventh line, he thought, “I have not fulfilled the ten perfections that are the bases for the realization of the unique knowledge of the development of the various levels of the faculties.² As such, I am not like him to that extent.”

Then writing up to the sixteenth line, he thought, “I have not fulfilled the ten perfections that are the bases for the realization of the unique knowledge of intentions and latencies, knowledge of the attainment of great compassion, knowledge of the twin wonder, knowledge of the removal of hindrances, and knowledge of omniscience. As such, I am not like him to that extent.”

Thus, he sat on the highway dejected, scribbling the reasons in sixteen lines on the ground.

(J 1:78)

A SINGLE STORY. Evidently, the Satta Vassa Sutta (S 4.24) and the following Māra Dhītu Sutta (S 4.25) must have, at an earlier time, formed a single sutta, as the narrative clearly flows consecutively. This is attested by the fact that some manuscripts include the closing paragraph here in the Satta Vassa Sutta [§11], which also fits the Māra Dhītu Sutta’s opening.³

2 Events connected with the Aja,pāla Nigrodha

2.1 AJA,PĀLA NIGRODHA

2.1.1 Origin and etymology of aja,pāla

2.1.1.1 ORIGIN OF THE GOATHERD BANYAN. The Pāli sources are generally silent on how the goatherd banyan arose. **The Maha,vastu**,⁴ an early Buddhist Sanskrit work, says that when the Bodhisattva is practising self-mortification on the bank of the Nairañjanā (P *nerañjarā*) river, a goatherd sees him and is filled with devotion. he plants a young banyan with the conviction that when it reaches full size, the ascetic would have attained his goal. He invites the Bodhisattva to use the tree, and he acquiesces by his silence. From time to time, the goatherd would tend to the soil around the tree and water it. The tree grows quickly, and seeing this, the goatherd in due course dies happy, and is reborn in the Heaven of the Thirty-three as the deva Nyagrodha (P *nigrodha*). As a deva, reflecting on his good karma, he reappears before the Bodhisattva with other devas and, out of gratitude, again invites him to use the banyan (Mvst 3:301 f).⁵

According to **the Abhiniṣkramaṇa Sūtra**, a shepherd boy offers the Bodhisattva some goat’s milk, and also anoints the latter’s body with it. Then, cutting some banyan branches, he makes a shelter over the Bodhisattva’s head. These branches then take root, bear leaves and flowers as if to shelter him.⁶

2.1.1.2 ETYMOLOGIES OF AJA,PĀLA. The Commentaries give three explanations for the derivation of the name *aja,pāla*. The most complete set of definitions is found in the Udāna Commentary, which gives the following etymologies:

- (1) Goatherds (*aja,pālā*) rest in its shade (also VA 5:957; UA 51).
- (2) Old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ram-parts (*na japantī’ti ajapā, mantānam anajjhāyakā ajapā, ālenti arīyanti nivāsam etthā’ti ajapālo’ti*).
- (3) It shelters the goats that seek its shade at midday. (UA 51)

² “Knowledge of ... the faculties,” *indriya,paro,pariyatta,nāṇa*.

³ S 4.25/1:125-127 = SD 36.6.

⁴ A well known 2nd-century Buddhist Hybrid Sanskrit text of the Lokottara,vāda (a Mahāsaṅghika branch), an early Mahayana school.

⁵ For BHS parallels, see Mvst:J 3:269-274.

⁶ T3.188 異出菩薩本起經 *Yi chū púsà běnqī jīng* (“A different translation of the origin or former history of the Bodhisattva”). The Skt orig is lost, preserved only in the Chinese, a work of Dharma,guptaka school. Tr S Beal, *The Romantic Legend of Sākya Buddha*, London, 1875:192, 238. See Ency Bsm: Abhiniṣkramaṇa Sūtra.

Both the Vinaya Commentary (VA 5:957) and the Aṅguttara Commentary (AA 3:24) give only one and the same explanation of the name *aja,pāla*, that is, as (1) above, but both their Tīkā add etymologies (2) and (3) above.⁷

2.1.2 Key events at the Aja,pāla Nigrodha. After the Bodhi tree, the goatherd banyan (*aja,pāla nigrodha*) is the most famous banyan tree in Buddhist history and literature. It grows on the east side of the Bodhi tree on the bank of the Nerañjarā river, near Uruveḷā.⁸ The tree is important even before the awakening. For, it is here that the Bodhisattva spends some time (D 2:267), and where the lady Sujātā offers him a bowl of milk-rice, his last meal before the awakening (J 1:16, 69).

From **the Mahā,parinibbāna Sutta** (D 16), we learn that it is here, too, under the Ajapāla Nigrodha, that, very soon after the awakening, Māra persuades the Buddha to pass right away as he has achieved his goal (D 2:112). In fact, the Saṃyutta records that Māra appears to the Buddha several times here trying to distract him. [2.1.3]

At the end of the first week, says **the Vinaya**, the Buddha, having emerged from his meditation, meets the *humhuṅka* brahmin.⁹ **The Vinaya Commentary** and **the Udāna Commentary**, however, place this event in the fifth week (VA 5:957; UA 54). Here, in the fifth week, too, it is said, Māra approaches the Buddha, beseeching him *not* to teach the Dharma, but fails.¹⁰ Then Mara's daughters, reacting to their father's failure, try to tempt the Buddha themselves, without any success.¹¹

The Mahāvastu, however, says that it is only *after* the fifth week spent by the Buddha at the abode of the naga king, Mucalinda, that he sits for seven days, that is, the whole of the sixth week, enjoying blissful meditation at the foot of the goatherd banyan (Mvst 3:302 f). In the next section, it says, without mentioning the time, that the Buddha then reflects on the profundity of the Dharma he has awakened to, and the difficulty for others to understand it, and so thinks of living a solitary forest life. This is when Brahmā Sahampati appears before the Buddha to implore him to teach the Dharma (Mvst 3:314 f).

In the seventh week, says the Vinaya, the Buddha leaves the *raj'āyatana* (*Bauhinia latifolia*) tree and returns to the goatherd banyan (V 1:4). There, it is said that Brahmā Sahampati appears to him and beseeches him to teach the Dharma (V 1:5-7). This account of Brahmā's supplication agrees with that of the Mahāvastu just mentioned.

The Commentaries, however, put this event in the eighth week (SA 1:195), that is, immediately after the meal offered by the merchants, Tapussa and Bhallika.¹² Around that time, too, when the Buddha reflects on the propriety of finding a teacher to show respect to—he decides that it is the Dharma that should be respected—Brahmā Sahampati again appears, supporting the Buddha in his reflection.¹³

Various discourses record the Buddha as reflecting on some key models for teaching the Dharma while he is sitting under the goatherd banyan. **The Brahmā Sutta** (S 4.18) and **the Magga Sutta** (S 47.4) speak of the four satipatthanas, while **the Sahampati Brahmā Sutta** (S 48.57) mention the five faculties, and **the Uruveḷā Sutta 1** (A 4.21) the three trainings [2.1.3]. Each time, Brahmā Sahampati appears approving of his thoughts. These are vital clues telling us how the Buddha formulates various models for this teaching the Dharma.

It is said in **the Uruveḷā Sutta 2** (A 4.22) that several old brahmins visit the Buddha here, inquiring whether it is true that, despite his youth, he does not honour older brahmins. In reply, the Buddha teaches

⁷ VAT:Be 3:144; AAT:Be 2:243.

⁸ For a map of the Bodhi tree area and location of the goatherd banyan, see diag, **The first seven weeks** = SD 63.1.

⁹ V 1:2 f; U 1.4/3 (no week is mentioned). A similar episode is found at Mvst 3:325. Comys say that this brahmin believes in visual good omens (*diṭṭhi,maṅgalika*), and who walks about sounding *hum* from conceit and anger (VA 957; UA 52). E Hardy says that the name “apparently is the designation of a class of brahmins uttering and putting their confidence in the sound *hum*” (JPTS 5 1987-1901:42). On *hum* meaning disapproval, cf Vism 96, 105. On its possible meaning of approval or acceptance, see VvA 77. See U:W 3n & U:M 13 n18.

¹⁰ **Satta Vassa S** (S 4.24/1:122-124) = SD 36.5.

¹¹ **Māra,dhītu S** (S 4.25/1:125-127) = SD 36.6; J 1:78, 469

¹² MA 2:185f; J 1:81. Mvst records this as happening immediately after the 7 weeks (Mvst 3:302 f).

¹³ S 1:138 f; A 2:20 f.

them the four conditions that make an elder (*thera,karanā dhamma*) [2.1.3]. This discourse probably records a later event, at a time when the Buddha's teaching is more established. It is unlikely that such brahmin elders would ask the Buddha such a question when he has had little contact with them. However, there is still the possibility that this discourse records an event that follows up from the Buddha's meeting with the *humhuṅka* brahmin (see above).

2.1.3 A summary of discourses related to the Aja,pāla Nigrodha. The events of the Satta Vassa Sutta (S 4.24) and the Māra,dhītu Sutta (S 4.25) occurs while the Buddha is sitting under the goatherd banyan (*aja,pāla nigrodha*), said to be during the fifth week after the awakening.¹⁴ Other discourses that are located at this same spot (but not necessarily given at the same time) include:

• Mahā,parinibbāna Sutta	Māra invites the Buddha to finally pass away ¹⁵	D 16,
• Sakka Pañha Sutta	Pañca,sikha composes inspirational verses ¹⁶	D 21,
• Tapo,kamma Sutta	The Buddha reflects on his giving up self-mortification ¹⁷	S 4.1,
• Satta Vassa Sutta	Māra fails to taunt the Buddha for seven years ¹⁸	S 4.24,
• Māra Dhītu Sutta	Māra's daughters fail to tempt the Buddha ¹⁹	S 4.25,
• Brahmā Sutta	The Buddha reflects on satipaṭṭhana (3 rd person report) ²⁰	S 47.18,
• Magga Sutta	The Buddha reflects on satipaṭṭhana (1 st person report) ²¹	S 47.43,
• Sahampati Brahmā Sutta	The Buddha reflects on the five faculties ²²	S 48.57,
• Uruveḷā Sutta 1	The Buddha reflects on the three trainings ²³	A 4.21,
• Uruveḷā Sutta 2	The Buddha meets some old brahmins ²⁴	A 4.22,
• Humhuṅka Sutta	The Buddha meets a <i>humhuṅka</i> brahmin ²⁵	U 1.4.

The Aja,pāla Nigrodha, besides being the venue for Māra approaching the Buddha on various occasions, is also the scene of the following significant events in the Buddha's life:

- The lady Sujātā offers milk-rice to the Bodhisattva just before his awakening (J 1:68 f; DhA 1:71),
- Brahmā Sahampati invites the Buddha to teach the Dharma to the world (V 1:4-6; S 6.1/1:137 f).

2.2 RELATED PARABLES. The Pali word for “weakness” here is *otāra*, which literally means “opportunity,” and which the Commentary glosses as *vivara*, “opening” (SA 1:185). The word *otāra* is found in the following discourses, each of which, using a parable, describes Māra's determination to catch us un-awares when we are unmindful, that is:

• Kummōpama Sutta	A jackal is unable to hurt a tortoise in its shell	(S 35.240/4:178),
• Avassuta Pariyāya Sutta	A hut of reed or grass easily catches fire	(S 35.243/4:185 f),

¹⁴ J 1:78 f; DhA 3:295-298; Mvst 3:281-286.

¹⁵ D 16.3.34/2:112 = SD 9.

¹⁶ D 21.1.6/2:267 = SD 34.8.

¹⁷ S 4.1/1:103 = SD 79.8.

¹⁸ S 4.24/1:122 = SD 36.5. The events of this Sutta and the next occur in the 1st year of the ministry (SA 1:185).

See §1 n.

¹⁹ The foll **Māra Dhītu S** (S 4.25/1:125-127) = SD 36.6, on the temptation by Māra's daughters, is clearly a sequel to **Satta Vassa S** (S 4.24). See prec n.

²⁰ S 47.18/5:167. On *satipaṭṭhāna*, see **Satipaṭṭhana S** (M 10/1:55-63) = SD 13.1+3.

²¹ S 47.43/5:185: see prec n.

²² S 48.57/5:232. The 5 faculties (*pañc'indriya*) are: (1) faith (*saddhā*), (2) effort (*virīya*), (3) mindfulness (*sati*), (4) concentration, and (5) wisdom (*paññā*): see **Āpaṇa S** (S 48.50/5:225 f) = SD 10.4.

²³ A 4.21/2:20. The 3 trainings (*ti,sikkhā*) are the training (1) in moral virtue (*sīla,sikkhā*), (2) in mental concentration (*samādhi,sikkhā*), and (3) in wisdom (*paññā,sikkhā*): see **Ti Sikkhā S** (A 3.88/1:235) = SD 24.10c.

²⁴ A 4.22/2:22. Several old brahmins visit the Buddha here, inquiring whether it were true that, on account of his youth, he does not honour older brahmins. In reply, the Buddha teaches them the 4 conditions that make an elder (*thera,karanā dhamma*), ie (1) moral virtue in keeping with the monastic discipline; (2) great learning in the Dharma; (3) being an adept in attaining the 4 dhyanas; (4) an arhat (A 4.22.3/2:22 f) = SD 71.13.

²⁵ U 1.4/3 = SD 71.12.

- **Sakuṇ’agghi Sutta** A quail hiding in the earth is safe from a hawk (S 47.6/5:147),
- **Makkaṭṭa Sutta** A monkey that avoids pitch²⁶ on a tree is untrapped (S 47.7/5:149).²⁷

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The Discourse on the Seven Years

S 4.24/1:122-124

1 Thus have I heard.

At one time, the Blessed One, when he first awakened, was staying at the foot of the goatherd banyan, on the bank of the river Nerañjarā, near Uruvelā.²⁸

2 Now at that time, Māra the evil one had been following the Blessed One for seven years, closely watching for a weakness, but found none.²⁹

3a Then, Māra the evil one, approached the Blessed One, and addressed him in verse: [123]

<p>3b <i>Sokāvatiṇṇo nu vanamhi jhāyasi vittam nu jīno uda patthayāno āguṃ nu gāmasmim akāsi kiñci kasmā janena na karosi sakkhim sakkhī na sampajjati kenaci te ’ti</i></p>	<p>Are you drowned in sorrow, meditating in the woods? Perhaps you have lost wealth or pining for it? Or committed some crime in the village? Why don’t you make friends with people? Why don’t you form any intimate tie?³⁰</p>	498
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[Buddha:]

<p>4 <i>Sokassa mūlam palikhāya sabbam anāgu jhāyāmi asocamāno chetvāna sabbam bhava,lobha,jappam anāsavo jhāyāmi pamatta,bandhū ’ti</i></p>	<p>Having dug up entirely sorrow’s root, guiltless, I meditate, sorrow-free. Having cut off all greedy urge for existence,³¹ I meditate taintless, O kinsman of the heedless!</p>	499
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[Māra:]

<p>5 <i>Yam vadanti mama-y-idan ’ti ye vadanti maman ’ti ca</i></p>	<p>³²That of which they say, “It’s mine,” and those who speak of “mine”—</p>
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²⁶ A thick sticky resin derived from the sap of various trees, such as conifers (eg the pines).

²⁷ See further Ency Bsm: Ajapāla-Nigrodha.

²⁸ *Ekam samayam bhagavā uruvelāyā viharati najjā nerañjarāya tīre ajapāla, nigrodhe.* Comy explains the 7 years of Māra’s tailing the Buddha as his 6 years (of self-mortification) before the awakening and for a year after that (*pure bodhiyā chab, bassāni, bodhito pacchā ekam vassam*, SA 1:185). The foll **Māra Dhitu S** (S 4.25/1:125-127) = SD 36.6, on the temptation by Māra’s daughters, is clearly a sequel to **Satta Vassa S**. Comys & Mvst (a Skt work) place the temptation episode in the 5th week after the awakening (J 1:78 f; DhA 3:295-298; Mvst 3:281-286). This is confirmed by the Sutta’s location at the foot of the Ajapāla Banyan on the Nerañjarā river-bank near Uruvelā.

²⁹ *Tena kho pana samayena māro pāpimā satta, vassāni bhagavantam anubandho hoti otārāpekkho otāram alabh-amāno.* “Closely watching for a weakness” (*otārāpekkho*): Māra thinks, “If I see anything improper (*ananucchavika*) in the recluse Gotama’s conduct by way of his body speech or mind, I will reprove him.” He is unable to find even a dust mote (of misconduct) to be cleansed (SA 1:179, 185).

³⁰ This same verse is later used by Rāgā, Māra’s daughter, too, in her attempt to distract the Buddha (S 4.25.17/-1:126) = SD 36.6.

³¹ “Greedy urge for existence” (*bhava, lobha, jappa*), ie craving by way of greed for existence (*bhava, lobha, sañ-khatam taṇham*, SA 1:185).

³² This and foll verses as in **Kassaka S** (S 484+485/4.19/1:116) = SD 43.9.

*ettha ce te mano atthi
na me samaṇa mokkhasī'ti*

if your mind exists among these,
you won't escape me, recluse!

500

[Buddha:]

6 *Yaṃ vadanti na taṃ mayham
ye vadanti na te aham
evaṃ pāpima jānāhi
na me maggam pi dakkhasī 'ti*

³³That which they speak of is not mine,
I'm not one of those who speak so.
You should know thus, O evil one:
My path you will not see.

501

[Māra:]

7 *Sace maggam anubuddham³⁴
khemam amata, gāmino
apehi gaccha tvam ev'eko
kim aññam anusāsasī'ti*

If you have realized the path,
the secure way leading to the deathless,
depart and walk your path all alone!
What's the point of instructing others?³⁵

502

[Buddha:]

8 *Amaccu, dheyyaṃ³⁶ pucchanti
ye janā pāra, gāmino
tesāham puṭṭho akkhāmi
yaṃ saccam taṃ nirūpadhin'ti*

“What lies beyond Death's realm?” ask
those people going to the far shore.
When asked, I explain to them
the truth free from birth-basis.³⁷

503

Māra's confession

9 “Suppose, bhante, there is a lotus pond not far from a village or a market town, and therein, there is a crab.³⁸

Then, bhante, a number of boys or girls,³⁹ having come from the village, would approach the lotus pond, and take the crab out of the water and leave it on dry land.

Then, bhante, whenever the crab were to stretch a claw, those boys or girls would hack it off, break it off, smash it up with sticks or stones.

Thus, bhante, the crab, with all its claws hacked off, broken off, smashed up, would not be able to return to the lotus pond.

Even so, bhante, all those displays, trickery, and twistings (of mine)⁴⁰ [124] have been hacked off, broken off, smashed up, by the Blessed One.

³³ See prec n.

³⁴ *Anubuddham*, “have realized” (V 1:231,1; D 2:123,8*; S 1:137,24* = Sn 384), here pp of *anubujjhati*, “he understands, is conscious of.”

³⁵ See (**Sāla, vatikā**) **Lohicca S** (D 12), where the Buddha extricates Lohicca from his wrong view that even if one has realized the truth, it is not worth declaring to others, ie, one should not teach anything (D 12/1:224-234) = SD 34.8.

³⁶ Comy glosses as nirvana (SA 1:185). Cf gen *akusalā amaccu, dheyya*, “unskilled in what is outside Death's realm” (M 35.3/1:225,19), which Comy glosses as the 9 supramundane states (*nava, look'uttara dhamma*), ie the 4 pairs of saints (streamwinner-to-be, streamwinner-become, once-returner-to-be, once-returner-become, non-returner-to-be, non-returner-become, arhat-to-be, arhat-become) and nirvana (MA 2:266). Cf *amāra, dheyya*, “not Māra's realm” (M 1:225,18), which is also glossed as the 9 supramundane states (MA 2:266).

³⁷ Be Ce Ee (1998) *Se yaṃ saccam taṃ nirūpadhim*; Ee *yaṃ sabban taṃ nirūpadhim*, “all that which is free from any birth-basis.” The supreme truth (*param'attha sacca*) is nirvana, which is free from any acquisition (*upadhi*), ie attachment to any kind of possession, material or mental, that leads to rebirth; see DBW: upadhi.

³⁸ This parable recurs in a social context, spoken by Dummukuha the Licchavī youth, of Saccaka's defeat, in **Cūḷa Saccaka S** (M 35.23/1:234,7-18) = SD 26.5.

³⁹ “A number of boys or girls,” *sambahulā kumārakā vā kumārikāyo*: “a rare instance instance in Buddhist literature of the male sex being placed first” (S:RD 1:154 n7).

Now, I, bhante, am unable to approach the Blessed One to look for any weakness.”

Māra’s melancholy verse⁴¹

10a Then, Māra the evil one uttered these verses before the Blessed One:

10b *Meda,vaṇṇañ ca pāsāṇam
vāyaso anupariyagā
apettha muduṃ vindema
api assādanā siyā*

There was a crow that walked around
a stone that looked like a lump of fat.
“Let’s find something tender there,” it thought,
“Perhaps there’s something nice and tasty.” **504**

10c *Aladdhā tattha assādam
vāyas’etto apakkame
kāko’va selam āsajja
nibbijjāpema gotamā ’ti.*

But because it found nothing there,
The crow departed from that spot.
Just like the crow that attacked the stone,
dejected, we leave Gotama. **505**

11 ⁴²Then Māra, having uttered these verses of dejection,⁴³ went away to a spot not far away from the Buddha, and sat down cross-legged, silent, dismayed, his shoulders drooping, hanging his head, downcast and bewildered, scratching the ground with a stick.⁴⁴

— evaṃ —

110323; 110328; 110623a; 110825; 111117

⁴⁰ *Visūkāyikāni visevitāni vipphanditāni. Visūkāyita* (PED), pp of *visūkāyeti*, denom fr *visūka*) **1** restlessness, impatience (M 1:446). **2** disorder, twisting, distortion (of views); usu in phrase *diṭṭhi~* with *visevita vipphandita*: M 35.23/1:234; S 4.24.9/1:123. Native glosses: *Visūkāyikānī’ti māra,visūkāni* (“twitching on account of Māra”). *Visevitānī’ti viruddha,sevitāni* (“associated with what is contrary [hindering]”), “*appam āyu manussānam, accayanti aho,rattā’ti vutte, “dīgham āyu manussānam, nāccayanti ahorattā’ti ādīni paṭiloma,kāraṇāni* (“saying contrary such things as, ‘short is human life, passing by night and day,’ or ‘long is human life, not passing by night and day’”). *Vipphanditānī’ti, tamhi tamhi kāle hatthi,rāja,vaṇṇa,sappa,vaṇṇ’ādi,dassanāni* (“such as the visions of a forms of a royal elephant or a serpent”) (SA 1:186). Comy ad **M 1:123**: *vinivijjh’ aṭṭhena viloman’aṭṭhena*, “with the sense of being penetrated or reversed,” MA 1:71; Comy ad **S 1:123**: *sabbaṃ micchā,diṭṭhi,vevacanam eva*, “merely a word for all wrong views,” SA 2:69; **Dhs §381/78** (Dhs:R 93, “disorder of opinion”); Nm 2:271(iii); Vbh 145; DhsA 253. Comy ad **Sn 55** glosses *diṭṭhi,visukāni* as referring to “falling into (one or other of) the 62 bases of wrong views (*dvā,saṭṭhi diṭṭhi,gatāni*, SnA 106,13); or “the puppet-shows of heresy” (DPL: *visūkāni*). *Visūkāyikānī’ti diṭṭhi,visūkāni* (“restlessness on account of views”). *Visevitānī’ti diṭṭhi,sañcaritāni* (“shaken by views”). *Vipphanditānī’ti diṭṭhi,vipphanditāni*, “floundering in views” (MA 2:280). Cf vl S 1:123.

⁴¹ *Nibbejanīyā gāthā*: see below, n on *nibbejanīyā*.

⁴² This whole section is the “defeated figure” pericope (Ariṭṭha, M 22.7/1:132,28-30; Saccaka, M 35.22/1:234,1-2; Sāti, M 38.6/1:258,28-30): found in Ce Ee Se, but omitted in Be & Ee 1(1998), which moves it to beginning of the foll **Māra,dhītu S** (S 4.25/1:125-127) = SD 36.6. However, as the two suttas form a single narrative, this variation is not significant.

⁴³ *Nibbejanīyā*, which Comy glosses as *ukkaṇṭhanīyā*, “feeling dissatisfied, regretful” (SA 1:186,9), but does not give any derivation; DPL der its from **nibbejana*, “associated with √VIJ, or with *nibbijjati*, “to be disgusted with,” and def it as “connected with recoiling; connected with despondency, giving up” (S 1:124,3; SA 1:186,9; SnA 393,-8). The word is clearly a near-synonym of *nibbidā*, “disgust”: cf Skt *nirvid* (SED); BHS *nirvidā* (BHSD).

⁴⁴ See Intro (1.2).