

7. *Subhānupassim viharantam* —
indriyesu asamvutam
Bhojanamhi amattanūm —
kusitam hinaviriyam
Tam ve pasahati māro —
vāto rukkam'va dubbalam 7.
8. *Asubhānupassim viharantam* —
indriyesu susamvutam
Bhojanamhi ca mattanūm —
saddham āradhviriyam
Tam ve nappasahati māro —
vāto selam'va pabbatam. 8.

THE WEAK SUCCUMB TO TEMPTATION BUT NOT THE STRONG

7. Whoever lives contemplating pleasant things¹, with senses unrestrained, in food immoderate, indolent, inactive, him verily Māra² overthrows, as the wind (overthrows) a weak tree.

8. Whoever lives contemplating "the Impurities",³ with senses restrained, in food moderate, full of faith,⁴ full of sustained energy, him Māra overthrows not, as the wind (does not overthrow) a rocky mountain.⁵

Story

Two brothers became monks, the elder by conviction and the younger without any faith. The

faithless younger monk, constantly thinking of material pleasures, succumbed to the temptations of his former wives and left the Order. The devout elder monk strove hard and attained Arahantship. His former wives tried to entrap him but failed.

1. Desiring pleasurable sensual objects.
2. According to Buddhism there are five kinds of Māras — namely, i. the five Aggregates (*khandha*), ii. moral and immoral activities (*abhisankhāra*), iii. death (*maccu*), iv. passions (*kilesa*), and v. Māra the deity (*devaputta*). Here the term Māra is used in the sense of passions.
3. The thirty-two impurities of the body such as hair, hair of the skin, nails, teeth, skin, etc. To overcome lust, meditation on the impurities of the body is recommended.
4. *Saddhā* is faith in the Buddha (the Teacher), the Dhamma (the Teaching) and the Sangha (the Order), based on knowledge. There is no blind faith in Buddhism. One is not expected to accept anything on mere unreasoning faith.
5. These two verses are meant exclusively for Bhikkhus who lead the Holy Life. The first verse indicates the worldly path of sense-gratification; the second, the spiritual path of sense-control and asceticism. It should be noted that Buddhism offers one way of life to the monks and another to the laity.