

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

2. Connected Discourses with Rādhā (2. Rādhasaṃyuttaṃ)

[SN 23.1-46, PTS 3.189-3.201]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

2. Connected Discourses with Rādhā

1. The First Chapter

1. The Discourse on Māra

160. At Sāvattthī. Then the Venerable Rādhā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Rādhā said this to the Blessed One -

"'Māra, Māra', venerable sir, is said. In what way, venerable sir, is there Māra?" "When matter exists, Rādhā, there would be Māra or a killer or one who dies. Therefore, Rādhā, see matter as Māra, see it as a killer, see it as one who dies, see it as disease, see it as a boil, see it as a dart, see it as misery, see it as a source of misery. Those who see it thus, they see rightly. When feeling exists... when perception exists... when activities exist... when consciousness exists, there would be Māra or a killer or one who dies. Therefore, Rādhā, see consciousness as Māra, see it as a killer, see it as one who dies, see it as disease, see it as a boil, see it as a dart, see it as misery, see it as a source of misery. Those who see it thus, they see rightly."

"But, venerable sir, what is the purpose of right vision?" "Right vision, Rādhā, is for the purpose of disenchantment." "But, venerable sir, what is the purpose of disenchantment?" "Disenchantment, Rādhā, is for the purpose of dispassion." "But, venerable sir, what is the purpose of dispassion?" "Dispassion, Rādhā, is for the purpose of liberation." "But, venerable sir, what is the purpose of liberation?" "Liberation, Rādhā, is for the purpose of Nibbāna." "But, venerable sir, what is the purpose of Nibbāna?" "You have gone beyond the question, Rādhā, you were not able to grasp the limit of the question. For, Rādhā, the holy life is grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal." The first.

2. The Discourse on a Being

161. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'A being, a being', venerable sir, is said. In what way, venerable sir, is one called a being?" "Rādhā, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, one is attached there, one is strongly attached there, therefore one is called a being. In feeling, in perception, in activities, whatever desire, whatever lust, whatever delight, whatever craving there is for consciousness, one is attached there, one is strongly attached there, therefore one is called a being."

"Just as, Rādhā, boys or girls play with sand houses. As long as they are not free from lust for those sand houses, not free from desire, not free from affection, not free from thirst, not free from fever, not free from craving, for so long they cling to those sand houses, play with them, treasure them, treat them as their own. But when, Rādhā, those boys or girls become free from lust for those sand houses, free from desire, free

from affection, free from thirst, free from fever, free from craving, then they scatter those sand houses with their hands and feet, destroy them, demolish them, make them unplayable. Just so, Rādhā, you too scatter matter, destroy it, demolish it, make it unplayable, proceed to the elimination of craving. Scatter feeling, destroy it, demolish it, make it unplayable, proceed to the elimination of craving. Perception... scatter activities, destroy them, demolish them, make them unplayable, proceed to the elimination of craving. Scatter consciousness, destroy it, demolish it, make it unplayable, proceed to the elimination of craving. For the elimination of craving, Rādhā, is Nibbāna." The second.

3. The Discourse on the Conduit to Existence

162. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Cessation of the conduit to existence, cessation of the conduit to existence', venerable sir, is said. What indeed, venerable sir, is the conduit to existence, what is the cessation of the conduit to existence?" "Regarding matter, Rādhā, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies - this is called the conduit to existence. Their cessation is the cessation of the conduit to existence. In feeling, in perception, in activities, in consciousness, whatever desire, etc. mental standpoints, adherences and underlying tendencies - this is called the conduit to existence. Their cessation is the cessation of the conduit to existence." The third.

4. The Discourse on What is to be Fully Understood

163. At Sāvattthī. The Venerable Rādhā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Rādhā seated to one side, the Blessed One said this -

"I will teach you, Rādhā, the phenomena to be fully understood, full understanding, and the person who has fully understood. Listen to that, pay close attention; I will speak." "Yes, venerable sir," the Venerable Rādhā assented to the Blessed One. The Blessed One said this - "And what, Rādhā, are the phenomena to be fully understood? Materiality, Rādhā, is a phenomenon to be fully understood, feeling is a phenomenon to be fully understood, perception is a phenomenon to be fully understood, activities are a phenomenon to be fully understood, consciousness is a phenomenon to be fully understood. These are called, Rādhā, the phenomena to be fully understood. And what, Rādhā, is full understanding? That which, Rādhā, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, Rādhā, full understanding. And what, Rādhā, is the person who has fully understood? 'The Worthy One' should be said. This venerable one of such a name and such a clan - this is called, Rādhā, the person who has fully understood." The fourth.

5. The Discourse on Ascetics

164. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "These are the five aggregates of clinging, Rādhā. Which five? The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. Whatever ascetics or brahmins, Rādhā, who do not understand as it

really is the gratification, danger, and escape of these five aggregates of clinging; they are not for me, Rādhā, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, Rādhā, who understand as it really is the gratification, danger, and escape of these five aggregates of clinging; they are for me, Rādhā, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The fifth.

6. The Second Discourse on the Ascetic

165. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "These are the five aggregates of clinging, Rādhā. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Whatever ascetics or brahmins, Rādhā, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging, etc. Having realised by direct knowledge themselves, having attained, they dwell." The sixth.

7. The Discourse on the Stream-Enterer

166. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "These are the five aggregates of clinging, Rādhā. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, Rādhā, a noble disciple understands as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging - this is called, Rādhā, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The seventh.

8. The Discourse on the Worthy One

167. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "These are the five aggregates of clinging, Rādhā. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, Rādhā, a monk, having understood as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging, is liberated by non-clinging - this is called, Rādhā, a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The eighth.

9. The Discourse on Desire and Lust

168. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "Rādhā, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, abandon that. Thus that matter will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire, whatever lust, whatever delight, whatever craving there is for feeling, abandon that. Thus that feeling will be abandoned, its root cut off, made like

a palm stump, brought to obliteration, subject to non-arising in the future. Of perception... whatever desire, whatever lust, whatever delight, whatever craving there is for activities, abandon that. Thus those activities will be abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire, whatever lust, whatever delight, whatever craving there is for consciousness, abandon that. Thus that consciousness will be abandoned, etc. subject to non-arising in the future." The ninth.

10. The Second Discourse on Desire and Lust

169. At Sāvaththī. To the Venerable Rādhā seated to one side, the Blessed One said this - "Regarding matter, Rādhā, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies, abandon them. Thus that matter will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies there are for feeling, abandon them. Thus that feeling will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Of perception... Whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies there are for activities, abandon them. Thus those activities will be abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies there are for consciousness, abandon them. Thus that consciousness will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." The tenth.

The first chapter of the Connected Discourses on Rādhā.

Its summary:

Māra, Being, Conduit to Existence, To Be Fully Understood, Ascetics, two;
Stream-Enterer and Worthy One, and Desire and Lust the other two.

2. The Second Chapter

1. The Discourse on Māra

170. At Sāvaththī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Māra, Māra', venerable sir, is said. What indeed, venerable sir, is Māra?" "Materiality, Rādhā, is Māra, feeling is Māra, perception is Māra, activities are Māra, consciousness is Māra. Seeing thus, Rādhā, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge:

'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on Subject to Māra

171. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Subject to Māra, subject to Māra', venerable sir, is said. What indeed, venerable sir, is subject to Māra?" "Materiality, Rādhā, is subject to Māra, feeling is subject to Māra, perception is subject to Māra, activities are subject to Māra, consciousness is subject to Māra. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The second.

3. The Discourse on Impermanence

172. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Impermanent, impermanent', venerable sir, is said. What indeed, venerable sir, is impermanent?" "Materiality, Rādhā, is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The third.

4. The Discourse on Subject to Impermanence

173. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Subject to impermanence, subject to impermanence', venerable sir, is said. What indeed, venerable sir, is subject to impermanence?" "Materiality, Rādhā, is subject to impermanence, feeling is subject to impermanence, perception is subject to impermanence, activities are subject to impermanence, consciousness is subject to impermanence. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The fourth.

5. The Discourse on Suffering

174. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Suffering, suffering', venerable sir, is said. What indeed, venerable sir, is suffering?" "Materiality, Rādhā, is suffering, feeling is suffering, perception is suffering, activities are suffering, consciousness is suffering. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The fifth.

6. The Discourse on Subject to Suffering

175. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "'Subject to suffering, subject to suffering', venerable sir, is said. What indeed, venerable sir, is subject to suffering?" "Materiality, Rādhā, is subject to suffering, feeling is subject to suffering, perception is subject to suffering, activities are subject to suffering, consciousness is subject to suffering. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The sixth.

7. The Discourse on Non-self

176. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Non-self, non-self', venerable sir, is said. What indeed, venerable sir, is non-self?" "Materiality, Rādha, is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The seventh.

8. The Discourse on Having the Nature of Non-Self

177. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Having the nature of non-self, having the nature of non-self', venerable sir, is said. What indeed, venerable sir, is having the nature of non-self?" "Materiality, Rādha, has the nature of non-self, feeling has the nature of non-self, perception has the nature of non-self, activities have the nature of non-self, consciousness has the nature of non-self. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The eighth.

9. The Discourse on Subject to Destruction

178. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Subject to destruction, subject to destruction', venerable sir, is said. What indeed, venerable sir, is subject to destruction?" "Matter, Rādha, is subject to destruction, feeling is subject to destruction, perception is subject to destruction, activities are subject to destruction, consciousness is subject to destruction. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The ninth.

10. The Discourse on Having the Nature of Falling

179. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Having the nature of falling, having the nature of falling', venerable sir, is said. What indeed, venerable sir, is having the nature of falling?" "Materiality, Rādha, has the nature of falling, feeling has the nature of falling, perception has the nature of falling, activities have the nature of falling, consciousness has the nature of falling. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The tenth.

11. The Discourse about Having the Nature of Rising

180. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Having the nature of arising, having the nature of arising', venerable sir, is said. What indeed, venerable sir, is having the nature of arising?" "Materiality, Rādha, has the nature of arising, feeling has the nature of arising, perception has the nature of arising, activities have the nature of arising, consciousness has the nature of arising. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The eleventh.

12. The Discourse on Having the Nature of Cessation

181. At Sāvattthī. Seated to one side, the Venerable Rādha said this to the Blessed One - "'Having the nature of cessation, having the nature of cessation', venerable sir, is said. What indeed, venerable sir, is having the nature of cessation?" "Matter, Rādha, has the nature of cessation, feeling has the nature of cessation, perception

has the nature of cessation, activities have the nature of cessation, consciousness has the nature of cessation. Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The twelfth.

The second chapter of the Connected Discourses on Rādhā.

Its summary:

Māra and subject to Māra, by impermanent the other two;
By suffering two are spoken of, by non-self likewise too;
Destruction, fall, origin, by having the nature of cessation - twelve.

3. The Chapter on Request

1-11. The Eleven Discourses Beginning with Māra

182. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Whatever, Rādhā, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādhā, is Māra? Materiality, Rādhā, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Feeling is Māra; therein your desire is to be abandoned, etc. Perception is Māra; therein your desire is to be abandoned, etc. Activities are Māra; therein your desire is to be abandoned, etc. Consciousness is Māra; therein your desire is to be abandoned, etc. Whatever, Rādhā, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

183. That which, Rādhā, is subject to Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned, etc.

184. Whatever, Rādhā, is impermanent, etc.

185. That which, Rādhā, is subject to impermanence, etc.

186. Whatever, Rādhā, is suffering, etc.

187. That which, Rādhā, is subject to suffering, etc.

188. That which, Rādhā, is non-self... etc.

189. That which, Rādhā, has the nature of non-self, etc.

190. That which, Rādhā, is subject to destruction, etc.

191. That which, Rādhā, is having the nature of falling, etc.

192. That which, Rādhā, is having the nature of arising; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned, etc.

12. The Discourse on Having the Nature of Cessation

193. At Sāvattthī. Seated to one side, the Venerable Rādhā said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Whatever, Rādhā, has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādhā, has the nature of cessation? Matter, Rādhā, has the nature of cessation; therein your desire is to be abandoned, etc. Feeling has the nature of cessation; therein your desire is to be abandoned, etc. Perception has the nature of cessation; therein your desire is to be abandoned, etc. Activities have the nature of cessation; therein your desire is to be abandoned, etc. Consciousness has the nature of cessation; therein your desire is to be abandoned, etc. Whatever, Rādhā, has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

The Chapter on Aspiration is the third.

Its summary:

Māra and subject to Māra, by impermanent the other two;
By suffering two are spoken of, by non-self likewise too;
Destruction, fall, origin, by having the nature of cessation - twelve.

4. The Chapter on Sitting Nearby

1-11. The Eleven Discourses Beginning with Māra

194. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "Whatever, Rādhā, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādhā, is Māra? Materiality, Rādhā, is Māra; therein your desire is to be abandoned, etc. Consciousness is Māra; therein your desire is to be abandoned, etc. Whatever, Rādhā, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

195. That which, Rādhā, is subject to Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned, etc.

196. Whatever, Rādhā, is impermanent, etc.

197. That which, Rādhā, is subject to impermanence, etc.

198. Whatever, Rādhā, is suffering, etc.

199. That which, Rādhā, is subject to suffering, etc.

200. That which, Rādhā, is non-self... etc.

201. That which, Rādhā, has the nature of non-self, etc.

202. That which, Rādhā, is subject to destruction, etc.

203. That which, Rādhā, is having the nature of falling, etc.

204. That which, Rādhā, is having the nature of arising; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned, etc.

12. The Discourse on Having the Nature of Cessation

205. At Sāvattthī. To the Venerable Rādhā seated to one side, the Blessed One said this - "Whatever, Rādhā, has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādhā, has the nature of cessation? Matter, Rādhā, has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Feeling... etc. perception... etc. activities... etc. Consciousness has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, Rādhā, has the nature of cessation; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

The Chapter on Sitting Close By is the fourth.

Its summary:

Māra and subject to Māra, by impermanent the other two;
By suffering two are spoken of, by non-self likewise too;
Destruction, fall, origin, by having the nature of cessation - twelve.

The Connected Discourses on Rādhā is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 3. The Book of the Aggregates. 2. Connected Discourses with Rādhā Retrieved from paliverse.org

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