

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

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

3. Commentary on the Book of the Aggregates (3. Khandhavagga-
aṭṭhakathā)

2. Connected Discourses with Rādhā (2. Rādhasaṃyuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

3. Commentary on the Book of the Aggregates

2. Connected Discourses with Rādhā

1. The First Chapter

1. Commentary on the Māra Discourse

160. In the first of the Connected Discourses on Rādhā, "there would be Māra" means there would be death. "A killer" means one who should be killed. "Or one who dies" means or one who dies. "For the purpose of disenchantment" means for the purpose of the knowledge of disenchantment. "For the purpose of Nibbāna" means this is called fruition-liberation; the meaning is: for the purpose of Nibbāna without clinging. "You have gone beyond" means you have gone past. "Grounded upon Nibbāna" means established in Nibbāna. This holy life of the path is lived within the domain of Nibbāna, not having gone beyond Nibbāna - this is the meaning. "Has Nibbāna as its final goal" means Nibbāna is its final goal; the meaning is: its accomplishment and conclusion. The first.

2-10. Commentary on the Satta Discourse and Others

161-169. In the second, "a being, a being" is a question about attachment. "Attached there, strongly attached there" means stuck there, fastened there. "With sand houses" means with sand dwellings. "They treasure them" means they play with them. "They treat them as wealth" means they regard them as if they were wealth. "They treat them as their own" means they make selfish attachment thinking "this is mine, this is mine," and they do not allow another even to touch them. "They make them unplayable" means thinking "the play is finished," breaking them, they bring about the cessation of play. In the third, "the conduit to existence" means the rope of existence. The fourth is clear in itself. In the four beginning with the fifth, the four truths have been spoken of; in the two, the abandoning of mental defilements. The second and so on.

The first chapter.

2. The Second Chapter

1-12. Commentary on the Māra Discourse and Others

170-181. In the first discourse of the Second Chapter, "Māra, Māra" - he asks about death. But since there is no such thing as death free from materiality and so on, therefore the Blessed One said to him "Materiality, Rādhā, is Māra" and so on. In the second, "subject to Māra" means subject to death. By this method the meaning should be understood everywhere.

The second chapter.

3-4. The Āyācana Chapter and Others

1-11. Commentary on the Group of Eleven Discourses Beginning with Māra

182-205. What follows beyond that is of clear meaning. For this Elder Rādhā was an elder monk of ready wit by name. Upon seeing this elder monk, a subtle reason presents itself to the Truth-finder. Therefore the Blessed One expounds the Teaching to him by various methods. Thus in this Rādhā Connected Discourses, the first two chapters were taught by way of questioning, the third by way of request, and the fourth by way of conversation while seated nearby. But it should be understood that this entire Rādhā Connected Discourses was taken up only by way of teachings conducive to the maturing of liberation for the elder monk.

The Commentary on the Rādhā Connected Discourses is finished.



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.

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