THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

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

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

2. Connected Discourses with Rādha (2. Rādhasaṃyuttaṃ)

[SN 23.1-46, PTS 3.189-3.201]



3. The Collection of the Connected Discourses

3. The Book of the Aggregates

2. Connected Discourses with Rādha

1. The First Chapter

1. The Discourse on Māra

160. At Sāvatthī. Then the venerable Rādha 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 Rādha said this to the Blessed One:

"'Māra, Māra', venerable sir, is said. In what way, venerable sir, is there Māra?" "When matter exists, Rādha, there would be Māra or a killer or one who dies. Therefore, Rādha, 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, Rādha, 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, Rādha, is for the purpose of disenchantment." "But, venerable sir, what is the purpose of disenchantment?" "Disenchantment, Rādha, is for the purpose of dispassion." "But, venerable sir, what is the purpose of dispassion?" "Dispassion, Rādha, is for the purpose of liberation." "But, venerable sir, what is the purpose of liberation?" "Liberation, Rādha, is for the purpose of Nibbāna." "But, venerable sir, what is the purpose of Nibbāna?" "You have gone beyond the question, Rādha, you were not able to grasp the limit of the question. For, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha said this to the Blessed One: "'A being, a being', venerable sir, is said. In what way, venerable sir, is one called a being?" "Rādha, 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, Rādha, 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, Rādha, 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. So too, Rādha, 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, Rādha, is Nibbāna." The second.

3. The Discourse on the Conduit to Existence

162. At Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, 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 Sāvatthī. The venerable Rādha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Rādha seated to one side, the Blessed One said this:

"I will teach you, Rādha, the phenomena to be fully understood, full understanding, and the person who has fully understood. Listen to that and attend closely, I will speak." "Yes, venerable sir!" the venerable Rādha replied to the Blessed One.The Blessed One said this: "And what, Rādha, are the phenomena to be fully understood? Materiality, Rādha, 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, Rādha, the phenomena to be fully understood. And what, Rādha, is full understanding? That which, Rādha, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, Rādha, full understanding. And what, Rādha, 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, Rādha, the person who has fully understood." The fourth.

5. The Discourse on Ascetics

164. At Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "These are the five aggregates of clinging, Rādha. 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, Rādha, who do not understand as it really is the gratification, danger, and escape of these five aggregates of clinging;

they are not for me, Rādha, 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 brahminhood in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, Rādha, who understand as it really is the gratification, danger, and escape of these five aggregates of clinging; they are for me, Rādha, 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 brahminhood in this very life, having realised by direct knowledge themselves." The fifth.

6. The Second Discourse on the Ascetic

165. At Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "These are the five aggregates of clinging, Rādha. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Whatever ascetics or brahmins, Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "These are the five aggregates of clinging, Rādha. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, Rādha, 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, Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "These are the five aggregates of clinging, Rādha. Which five? The aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, Rādha, 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, Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "Regarding matter, Rādha, 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 Rādha.

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 Sāvatthī. Seated to one side, the venerable Rādha said this to the Blessed One: "'Māra, Māra', venerable sir, is said. What indeed, venerable sir, is Māra?" "Materiality, Rādha, is Māra, feeling is Māra, perception is Māra, activities are Māra, consciousness is Māra. Seeing thus, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha said this to the Blessed One: "'Impermanent, impermanent', venerable sir, is said. What indeed, venerable sir, is impermanent?" "Materiality, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha said this to the Blessed One: "'Suffering, suffering', venerable sir, is said. What indeed, venerable sir, is suffering?" "Materiality, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, 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 Sāvatthī. 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 Sāvatthī. 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 Sāvatthī. 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 Sāvatthī. 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 Sāvatthī. 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 Sāvatthī. 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 Rādha.

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 Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādha, is Māra? Materiality, Rādha, 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, Rādha, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

183. That which, Rādha, 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, Rādha, is impermanent, etc.

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

186. Whatever, Rādha, is suffering, etc.

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

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

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

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

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

192. That which, Rādha, 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 Sāvatthī. Seated to one side, the venerable Rādha 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, Rādha, 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, Rādha, has the nature of cessation? Matter, Rādha, 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, Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "Whatever, Rādha, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, Rādha, is Māra? Materiality, Rādha, is Māra; therein your desire is to be abandoned, etc. Consciousness is Māra; therein your desire is to be abandoned, etc. Whatever, Rādha, is Māra; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

195. That which, Rādha, 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, Rādha, is impermanent, etc.

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

198. Whatever, Rādha, is suffering, etc.

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

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

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

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

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

204. That which, Rādha, 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 Sāvatthī. To the venerable Rādha seated to one side, the Blessed One said this: "Whatever, Rādha, 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, Rādha, has the nature of cessation? Matter, Rādha, 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, Rādha, 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 Rādha 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 (Ṭīkā), 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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