

sam̐yutta nikāya 23

Linked Discourses 23

1. pathamamāravagga

1. About Māra

1. m̐rasutta

1. About Māra

sāvatthinidānaṃ.

At Sāvatthī.

atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā rādho bhagavantam etadavoca:

Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

“māro, māro’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra’.

kittāvataṃ nu kho, bhante, māro’ti?

How is Māra defined?”

“rūpe kho, rādha, sati māro vā assa māretā vā yo vā pana mīyati.

“When there is form, Rādha, there may be Māra, or the murderer, or the murdered.

tasmātiha tvam, rādha, rūpaṃ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtaṃ passa.

So you should see form as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable.

ye naṃ evaṃ passanti te sammā passanti.

Those who see it like this see rightly.

vedanāya sati ...

When there is feeling ...

saññāya sati ...

perception ...

saṅkhāresu sati ...

choices ...

viññāṇe sati māro vā assa māretā vā yo vā pana mīyati.

consciousness, there may be Māra, or the murderer, or the murdered.

tasmātiha tvam, rādha, viññāṇaṃ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtaṃ passa.

So you should see consciousness as Māra, the murderer, the murdered, the diseased, the abscess, the dart, the misery, the miserable.

ye naṃ evaṃ passanti, te sammā passanti’ti.

Those who see it like this see rightly.”

“sammāpassanaṃ pana, bhante, kimatthiyaṃ’ti?

“But sir, what’s the purpose of seeing rightly?”

“sammāpassanaṃ kho, rādha, nibbidatthaṃ”.

“Disillusionment is the purpose of seeing rightly.”

“nibbidā pana, bhante, kimatthiā’ti?

“But what’s the purpose of disillusionment?”

“nibbidā kho, rādha, virāgatthā”.

“Dispassion is the purpose of disillusionment.”

“virāgo pana, bhante, kimatthiyo’ti?

“But what’s the purpose of dispassion?”

“virāgo kho, rādhā, vimuttattho”.
“Freedom is the purpose of dispassion.”

“vimutti pana, bhante, kimatthiyā”ti?
“But what’s the purpose of freedom?”

“vimutti kho, rādhā, nibbānatthā”.
“Extinguishment is the purpose of freedom.”

“nibbānaṃ pana, bhante, kimatthiyan”ti?
“But sir, what is the purpose of extinguishment?”

“accayāsi, rādhā, pañhaṃ, nāsakkhi pañhassa pariyaṇtaṃ gahetum.
“Your question goes too far, Rādhā. You couldn’t figure out the limit of questions.

nibbānogaḍhañhi, rādhā, brahmacariyaṃ vussati, nibbānaparāyaṇaṃ
nibbānapariyosānaṃ”ti.
For extinguishment is the culmination, destination, and end of the spiritual life.”

paṭhamam.

samyutta nikāya 23
Linked Discourses 23

1. paṭhamamāravagga
1. About Māra
2. sattasutta
2. Sentient Beings

sāvattihinidānaṃ.
At Sāvatti.

ekamantaṃ nisinno kho āyasmā rādhā bhagavantaṃ etadavoca:
Seated to one side, Venerable Rādhā said to the Buddha:

“satto, satto”ti, bhante, vuccati.
“Sir, they speak of this thing called a ‘sentient being’.

kittāvatā nu kho, bhante, sattoti vuccati”ti?
How is a sentient being defined?”

“rūpe kho, rādhā, yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto,
tasmā sattoti vuccati.
*“Rādhā, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then
a being is spoken of.*

vedanāya ...
When you cling, strongly cling, to desire, greed, relishing, and craving for feeling ...

saññāya ...
perception ...

saṅkhāresu ...
choices ...

viññāne yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti
vuccati.
consciousness, then a being is spoken of.

seyyathāpi, rādhā, kumārakā vā kumārikāyo vā paṃsvāgārakehi kīḷanti.
Suppose some boys or girls were playing with sandcastles.

yāvakiṇaṇca tesu paṃsvāgāraquesu avigatarāgā honti avigatacchandaṃ avigatapemā
avigatapipāsā avigataparilāhā avigatataṇhā, tāva tāni paṃsvāgārakāni allīyanti
kelīyanti dhanāyanti mamāyanti.
*As long as they’re not rid of greed, desire, fondness, thirst, passion, and craving for those
sandcastles, they cherish them, fancy them, treasure them, and treat them as their own.*

yato ca kho, rādhā, kumārakā vā kumārikāyo vā tesu paṃsvāgārakesu vigatarāgā honti vigatacchandaṃ vigatapemā vigatapipāsā vigataparilāhā vigatatanhā, atha kho tāni paṃsvāgārakāni hatthehi ca pādehi ca vikiranti vidhamanti viddhamṣenti vikiḷaniyaṃ karonti.

But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable.

evameva kho, rādhā, tumhepi rūpaṃ vikiratha vidhamatha viddhamṣetha vikiḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha.

In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving.

vedanaṃ vikiratha vidhamatha viddhamṣetha vikiḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha.

You should scatter, destroy, and demolish feeling ...

saññāṃ ...

perception ...

saṅkhāre vikiratha vidhamatha viddhamṣetha vikiḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha.

choices ...

viññāṇaṃ vikiratha vidhamatha viddhamṣetha vikiḷaniyaṃ karotha taṇhākkhayāya paṭipajjatha.

consciousness, making it unplayable. And you should practice for the ending of craving.

taṇhākkhayo hi, rādhā, nibbānaṃ'ti.

For the ending of craving is extinguishment."

duṭṭiyaṃ.

saṃyutta nikāya 23

Linked Discourses 23

1. paṭhamamāravagga

1. About Māra

3. bhavanettisutta

3. Attachment To Rebirth

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādhā said to the Buddha:

“bhavanettinirodho, bhavanettinirodho'ti, bhante, vuccati.

"Sir, they speak of this thing called 'the cessation of attachment to rebirth'.

katamā nu kho, bhante, bhavanetti, katamo bhavanettinirodho'ti?

What is the attachment to rebirth? And what is the cessation of attachment to rebirth?"

“rūpe kho, rādhā, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhitthānābhinivesānusayā—

"Rādhā, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies—

ayaṃ vuccati bhavanetti.

this is called the attachment to rebirth.

tesaṃ nirodho bhavanettinirodho.

Their cessation is the cessation of attachment to rebirth.

vedanāya ...

Any desire, greed, relishing, and craving for feeling ...

saññāya ...
perception ...

saṅkhāresu ...
choices ...

viññāṇe yo chando ... pe ... adhiṭṭhānābhinivesānusaṃyā—
consciousness; and any becoming involved, grasping, mental fixation, insistence, and underlying tendencies—

ayaṃ vuccati bhavanetti.
this is called the attachment to rebirth.

tesaṃ nirodho bhavanettinirodho”ti.
Their cessation is the cessation of attachment to rebirth.”

tatiyaṃ.

saṃyutta nikāya 23
Linked Discourses 23

1. paṭhamamāravagga
1. About Māra

4. pariññeyyasutta
4. Should Be Completely Understood

sāvattthinidānaṃ.
At Sāvattṭhi.

āyasmā rādhō yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:

Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“pariññeyye ca, rādha, dhamme desessāmi pariññāṇca pariññātāvaṃ puggalaṇca.
“Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.

taṃ suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“evaṃ, bhante”ti kho āyasmā rādhō bhagavato paccassosi.
“Yes, sir,” Rādha replied.

bhagavā etadavoca:
The Buddha said this:

“katame ca, rādha, pariññeyyā dhammā?
“And what things should be completely understood?

rūpaṃ kho, rādha, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo.

Form, feeling, perception, choices, and consciousness.

ime vuccanti, rādha, pariññeyyā dhammā.
These are called the things that should be completely understood.

katamā ca, rādha, pariññā?
And what is complete understanding?

yo kho, rādha, rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ—
The ending of greed, hate, and delusion.

ayaṃ vuccati, rādha, pariññā.
This is called complete understanding.

katamo ca, rādhā, pariññātāvī puggalo?

And what is the person who has completely understood?

‘arahā’tissa vacanīyaṃ.

It should be said: a perfected one,

yvāyaṃ āyasmā evaṃnāmo evaṅgotto—

the venerable of such and such name and clan.

ayaṃ vuccati, rādhā, pariññātāvī puggalo”ti.

This is called the person who has completely understood.”

catutthaṃ.

samyutta nikāya 23

Linked Discourses 23

1. paṭhamamāravagga

1. About Māra

5. samaṇasutta

5. Ascetics and Brahmins

sāvatthinidānaṃ.

At Sāvattī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

katame pañca?

What five?

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,
saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ
upādānakkhandhānaṃ assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ
nappajānanti;

*There are ascetics and brahmins who don’t truly understand these five grasping aggregates’
gratification, drawback, and escape.*

na me te, rādha, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu
vā brāhmaṇasammatā, na ca pana te āyasmanto sāmāññatthaṃ vā brahmaññatthaṃ
vā diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti.

*I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of
life as an ascetic or brahmin, and don’t live having realized it with their own insight.*

ye ca kho keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ
upādānakkhandhānaṃ assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti;

*There are ascetics and brahmins who do truly understand these five grasping aggregates’
gratification, drawback, and escape.*

te kho me, rādha, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā
brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmāññatthaṇca
brahmaññatthaṇca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharanti”ti.

*I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an
ascetic or brahmin, and live having realized it with their own insight.”*

pañcamaṃ.

samyutta nikāya 23

Linked Discourses 23

1. paṭhamamāravagga

1. About Māra

6. dutiyasamaṇasutta

6. Ascetics and Brahmins (2nd)

sāvattihinidānaṃ.

At Sāvattthi.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhāṃ bhagavā etadavoca:

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

katame pañca?

What five?

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṃ pañcannaṃ

upādānakkhandhānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca

nissaraṇaṇca yathābhūtaṃ nappajānanti ... pe ...

There are ascetics and brahmins who don't truly understand these five grasping aggregates' origin, ending, gratification, drawback, and escape ... Those venerables don't realize the goal of life as an ascetic or brahmin ...

sayāṃ abhiññā sacchikatvā upasampajja viharanti”ti.

There are ascetics and brahmins who do truly understand ... Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

chaṭṭhaṃ.

samyutta nikāya 23

Linked Discourses 23

1. paṭhamamāravagga

1. About Māra

7. sotāpannasutta

7. A Stream-Enterer

sāvattihinidānaṃ.

At Sāvattthi.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhāṃ bhagavā etadavoca:

When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.

“Rādha, there are these five grasping aggregates.

katame pañca?

What five?

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.

The grasping aggregates of form, feeling, perception, choices, and consciousness.

yato kho, rādha, ariyasāvako imesaṃ pañcannaṃ upādānakkhandhānaṃ

samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti—

When a noble disciple truly understands these five grasping aggregates' origin, ending, gratification, drawback, and escape,

ayaṃ vuccati, rādha, ariyasāvako sotāpanno avinipātadhammo niyato

sambodhiparāyano”ti.

they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

sattamaṃ.

samyutta nikāya 23
Linked Discourses 23

1. paṭhamamāravagga
1. About Māra

8. arahantasutta
8. A Perfected One

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.
“Rādha, there are these five grasping aggregates.

katame pañca?
What five?

rūpupādānakkhandho ... pe ... viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

yato kho, rādha, bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā
anupādāvimutto hoti—
*A mendicant comes to be freed by not grasping after truly understanding these five grasping
aggregates' origin, ending, gratification, drawback, and escape.*

ayaṃ vuccati, rādha, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti.
*Such a mendicant is called a perfected one, with defilements ended, who has completed the
spiritual journey, done what had to be done, laid down the burden, achieved their own true
goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”*

atṭhamam.

samyutta nikāya 23
Linked Discourses 23

1. paṭhamamāravagga
1. About Māra

9. chandarāgasutta
9. Desire and Greed

sāvattthinidānaṃ.
At Sāvattthī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
“Rādha, you should give up any desire, greed, relishing, and craving for form.

evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnaṃ mūlaṃ tālāvattthukataṃ
anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ.
*Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and
unable to arise in the future.*

vedanāya yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
You should give up any desire, greed, relishing, and craving for feeling ...

evaṃ sā vedanā pahīnā bhavissati ucchinnaṃ tālāvatthukatā anabhāvaṅkatā
āyatīṃ anuppādadhammā.

saññāya ...
perception ...

saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
choices ...

evaṃ te saṅkhārā pahīnā bhavissanti ucchinnaṃ tālāvatthukatā anabhāvaṅkatā
āyatīṃ anuppādadhammā.

viññāne yo chando yo rāgo yā nandī yā taṇhā, taṃ pajahatha.
consciousness.

evaṃ taṃ viññāṇaṃ pahīnaṃ bhavissati ... pe ... anuppādadhammaṃ”ti.
*Thus that consciousness will be given up, cut off at the root, made like a palm stump,
obliterated, and unable to arise in the future.”*

navamaṃ.

saṃyutta nikāya 23
Linked Discourses 23

1. paṭhamamāravagga
1. About Māra

10. dutiyachandarāgasutta
10. Desire and Greed (2nd)

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhāṃ bhagavā etadavoca:
When Venerable Rādhā was seated to one side, the Buddha said to him:

“rūpe kho, rādhā, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso
adhiṭṭhānābhinivesānusayā, te pajahatha.

*“Rādhā, you should give up any desire, greed, relishing, and craving for form; and any
attraction, grasping, mental fixation, insistence, and underlying tendencies.*

evaṃ taṃ rūpaṃ pahīnaṃ bhavissati ucchinnaṃ tālāvatthukataṃ
anabhāvaṅkataṃ āyatīṃ anuppādadhammaṃ.

*Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and
unable to arise in the future.*

vedanāya yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso
adhiṭṭhānābhinivesānusayā, te pajahatha.

You should give up any desire, greed, relishing, and craving for feeling ...

evaṃ sā vedanā pahīnā bhavissati ucchinnaṃ tālāvatthukatā anabhāvaṅkatā
āyatīṃ anuppādadhammā.

saññāya ...
perception ...

saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso
adhiṭṭhānābhinivesānusayā, te pajahatha.
choices ...

evaṃ te saṅkhārā pahīnā bhavissanti ucchinnaṃ tālāvatthukatā anabhāvaṅkatā
āyatīṃ anuppādadhammā.

viññāne yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso
adhiṭṭhānābhinivesānusayā, te pajahatha.

consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

evam taṃ viññāṇaṃ pahīnaṃ bhavissati ucchinnamūlaṃ tālāvattukataṃ
anabhāvaṅkataṃ āyatim anuppādadhamman”ti.

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

dasamaṃ.

rādhasaṃyuttassa paṭhamamāravaggo.

māro satto bhavanetti,

pariññeyyā samaṇā duve;

sotāpanno arahā ca,

chandarāgāpare duveti.

saṃyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

11. mārasutta

11. About Māra

sāvattihinidānaṃ.

At Sāvatti.

ekamantaṃ nisinno kho āyasmā rādho bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“māro, māro”ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra’.

katamo nu kho, bhante, māro”ti?

How is Māra defined?”

“rūpaṃ kho, rādha, māro, vedanā māro, saññā māro, saṅkhārā māro, viññāṇaṃ māro.

“Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

evam passaṃ, rādha, sutavā ariyasāvako rūpasamimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasamimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati; virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

paṭhamam.

saṃyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

12. māradhammasutta

12. A Māra-like Nature

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“māradhammo, māradhammo’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘Māra-like nature’.

katamo nu kho, bhante, māradhammo”ti?

What is a Māra-like nature?”

“rūpaṃ kho, rādha, māradhammo, vedanā māradhammo, saññā māradhammo, saṅkhārā māradhammo, viññāṇaṃ māradhammo.

“Rādha, form has a Māra-like nature. Feeling, perception, choices, and consciousness have a Māra-like nature.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

dutiyam.

saṃyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

13. aniccassutta

13. Impermanence

sāvattthinidānaṃ.

At Sāvattthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“aniccaṃ, aniccaṃ’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘impermanence’.

katamaṃ nu kho, bhante, aniccaṃ”ti?

What is impermanence?”

“rūpaṃ kho, rādha, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

“Rādha, form, feeling, perception, choices, and consciousness are impermanent.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

tatiyaṃ.

samyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

14. aniccadhammasutta

14. Naturally Impermanent

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādhā said to the Buddha:

“aniccadhammo, aniccadhammo’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘naturally impermanent’.

katamo nu kho, bhante, aniccadhammo’ti?

What is naturally impermanent?

“rūpaṃ kho, rādhā, aniccadhammo, vedanā aniccadhammo, saññā aniccadhammo, saṅkhārā aniccadhammo, viññāṇaṃ aniccadhammo.

“Rādhā, form, feeling, perception, choices, and consciousness are naturally impermanent.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti’ti.

They understand: ‘... there is no return to any state of existence.’”

catutthaṃ.

samyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

15. dukkhasutta

15. Suffering

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādhā said to the Buddha:

“dukkhaṃ, dukkhaṇ’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘suffering’.

katamaṃ nu kho, bhante, dukkhaṇ’ti?

What is suffering?”

“rūpaṃ kho, rādhā, dukkhaṃ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ.

“Rādhā, form, feeling, perception, choices, and consciousness are suffering.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānāti’ti.

They understand: ‘... there is no return to any state of existence.’”

pañcamaṃ.

samyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

16. dukkhadhammasutta

16. Entailing Suffering

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“dukkhadhammo, dukkhadhammo’ti, bhante, vuccati.

“Sir, they speak of ‘things that entail suffering’.

katamo nu kho, bhante, dukkhadhammo’ti?

What are the things that entail suffering?”

“rūpaṃ kho, rādha, dukkhadhammo, vedanā dukkhadhammo, saññā

dukkhadhammo, saṅkhārā dukkhadhammo, viññāṇaṃ dukkhadhammo.

“Rādha, form, feeling, perception, choices, and consciousness are things that entail suffering.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

chaṭṭhaṃ.

saṃyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

17. anattasutta

17. Not-Self

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“anattā, anattā’ti, bhante, vuccati.

“Sir, they speak of this thing called ‘not-self’.

katamo nu kho, bhante, anattā’ti?

What is not-self?”

“rūpaṃ kho, rādha, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

“Rādha, form, feeling, perception, choices, and consciousness are not-self.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.

They understand: ‘... there is no return to any state of existence.’”

sattamaṃ.

saṃyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

18. anattadhammasutta
18. Naturally Not-Self

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“anattadhammo, anattadhammo’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘naturally not-self’.

katamo nu kho, bhante, anattadhammo’ti?
What is naturally not-self?”

“rūpaṃ kho, rādha, anattadhammo, vedanā anattadhammo, saññā anattadhammo,
saṅkhārā anattadhammo, viññāṇaṃ anattadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are naturally not-self.

evaṃ passaṃ ... pe ...
Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.
They understand: ‘... there is no return to any state of existence.’”

aṭṭhamāṃ.

saṃyutta nikāya 23
Linked Discourses 23

2. dutiyamāravagga
2. About Māra (2nd)

19. khayadhammasutta
19. Liable To End

sāvatthinidānaṃ.
At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“khayadhammo, khayadhammo’ti, bhante, vuccati.
“Sir, they speak of things being ‘liable to end’.

katamo nu kho, bhante, khayadhammo’ti?
What is liable to end?”

“rūpaṃ kho, rādha, khayadhammo, vedanā khayadhammo, saññā khayadhammo,
saṅkhārā khayadhammo, viññāṇaṃ khayadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to end.

evaṃ passaṃ ... pe ...
Seeing this ...

nāparaṃ itthattāyāti pajānātī’ti.
They understand: ‘... there is no return to any state of existence.’”

navamaṃ.

saṃyutta nikāya 23
Linked Discourses 23

2. dutiyamāravagga
2. About Māra (2nd)

20. vayadhammasutta
20. Liable To Vanish

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādhā said to the Buddha:

“vayadhammo, vayadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to vanish’.

katamo nu kho, bhante, vayadhammo”ti?

What is liable to vanish?”

“rūpaṃ kho, rādhā, vayadhammo, vedanā vayadhammo, saññā vayadhammo, saṅkhārā vayadhammo, viññāṇaṃ vayadhammo.

“Rādhā, form, feeling, perception, choices, and consciousness are liable to vanish.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ ithattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

dasamaṃ.

samyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

21. samudayadhammasutta

21. Liable To Originate

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādhā said to the Buddha:

“samudayadhammo, samudayadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to originate’.

katamo nu kho, bhante, samudayadhammo”ti?

What is liable to originate?”

“rūpaṃ kho, rādhā, samudayadhammo, vedanā samudayadhammo, saññā samudayadhammo, saṅkhārā samudayadhammo, viññāṇaṃ samudayadhammo.

“Rādhā, form, feeling, perception, choices, and consciousness are liable to originate.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ ithattāyāti pajānāti”ti.

They understand: ‘... there is no return to any state of existence.’”

ekādasamaṃ.

samyutta nikāya 23

Linked Discourses 23

2. dutiyamāravagga

2. About Māra (2nd)

22. nirodhadhammasutta

22. Liable To Cease

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“nirodhadhammo, nirodhadhammo’ti, bhante, vuccati.

“Sir, they speak of things being ‘liable to cease’.

katamo nu kho, bhante, nirodhadhammo’ti?

What is liable to cease?”

“rūpaṃ kho, rādha, nirodhadhammo, vedanā nirodhadhammo, saññā nirodhadhammo, saṅkhārā nirodhadhammo, viññāṇaṃ nirodhadhammo.

“Rādha, form, feeling, perception, choices, and consciousness are liable to cease.

evaṃ passaṃ ... pe ...

Seeing this ...

nāparaṃ ithattāyāti pajānāti’ti.

They understand: ‘... there is no return to any state of existence.’”

dvādasamaṃ.

dutiyaṃāravaggo.

māro ca māradhammo ca,

aniccena apare duve;

dukkhena ca duve vuttā,

anattena tatheva ca;

khayavayasamudayaṃ,

nirodhadhammena dvādasāti.

saṃyutta nikāya 23

Linked Discourses 23

3. āyācanavagga

3. Appeals

23–33. mārādisuttaekādasaka

23–33. Eleven Discourses on Māra, Etc.

sāvattihinidānaṃ.

At Sāvattihī.

ekamantaṃ nisinno kho āyasmā rādhō bhagavantaṃ etadavoca:

Seated to one side, Venerable Rādha said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyaṃ”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra.

ko ca, rādha, māro?

And what is Māra?

rūpaṃ kho, rādhā, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Form is Māra. You should give up any desire, any greed, any desire and greed for it.

vedanā māro; tatra te chando pahātabbo ... pe ...

Feeling ...

saññā māro; tatra te chando pahātabbo ... pe ...

Perception ...

saṅkhārā māro; tatra te chando pahātabbo ... pe ...

Choices ...

viññāṇaṃ māro; tatra te chando pahātabbo ... pe ...

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādhā, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“yo kho, rādhā, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe (2)

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“yaṃ kho, rādhā, aniccaṃ ... pe (3)

“... impermanent ...”

“yo kho, rādhā, aniccadhammo ... pe (4)

“... naturally impermanent ...”

“yaṃ kho, rādhā, dukkhaṃ ... pe (5)

“... suffering ...”

“yo kho, rādhā, dukkhadhammo ... pe (6)

“... things that entail suffering ...”

“yo kho, rādhā, anattā ... pe (7)

“... not-self ...”

“yo kho, rādhā, anattadhammo ... pe (8)

“... naturally not-self ...”

“yo kho, rādhā, khayadhammo ... pe (9)

“... liable to end ...”

“yo kho, rādhā, vayadhammo ... pe (10)

“... liable to vanish ...”

“yo kho, rādhā, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe (11)

“... liable to originate ...”

samyutta nikāya 23

Linked Discourses 23

3. āyācanavagga

3. Appeals

34. nirodhadhammasutta

34. Liable To Cease

sāvatthinidānaṃ.

At Sāvattṭhi.

āyasmā rādhō bhagavantaṃ etadavoca:

Venerable Rādhā said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakatṭho appamatto ātāpī pahitatto vihareyyan”ti.

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“yo kho, rādhā, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Rādhā, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

ko ca, rādhā, nirodhadhammo?

And what is liable to cease?

rūpaṃ kho, rādhā, nirodhadhammo; tatra te chando pahātabbo ... pe ...

Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

vedanā nirodhadhammo; tatra te chando pahātabbo ... pe ...

Feeling ...

saññā nirodhadhammo; tatra te chando pahātabbo ... pe ...

Perception ...

saṅkhārā nirodhadhammo; tatra te chando pahātabbo ... pe ...

Choices ...

viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo ... pe ...

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādhā, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

āyācanavaggo tatiyo.

-

māro ca māraddhammo ca,

-

aniccena apare duve;

-

dukkhena ca duve vuttā,

-

anattena tattheva ca;

-

khayavayasamudayaṃ,

-

nirodhadhammena dvādasāti.

-

saṃyutta nikāya 23

Linked Discourses 23

4. upanisinnavagga

4. Sitting Close

35–45. mārādisuttaekādasaka

35–45. Eleven Discourses on Māra, Etc.

sāvatthinidānaṃ.

At Sāvattihī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:

When Venerable Rādhā was seated to one side, the Buddha said to him:

“yo kho, rādhā, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Rādhā, you should give up any desire, any greed, any desire and greed for whatever is Māra.

ko ca, rādhā, māro?

And what is Māra?

rūpaṃ kho, rādhā, māro; tatra te chando pahātabbo ... pe ...

Form is Māra. You should give up any desire, any greed, any desire and greed for it. ...

viññāṇaṃ māro; tatra te chando pahātabbo ... pe ...

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādhā, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“yo kho, rādhā, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe (2)

“You should give up any desire, any greed, any desire and greed for whatever is of Māra-like nature ...”

“yaṃ kho, rādhā, aniccaṃ ... pe (3)

“... impermanent ...”

“yo kho, rādhā, aniccadhammo ... pe (4)

“... naturally impermanent ...”

“yaṃ kho, rādhā, dukkhaṃ ... pe (5)

“... suffering ...”

“yo kho, rādhā, dukkhadhammo ... pe (6)

“... things that entail suffering ...”

“yo kho, rādhā, anattā ... pe (7)

“... not-self ...”

“yo kho, rādhā, anattadhammo ... pe (8)

“... naturally not-self ...”

“yo kho, rādhā, khayadhammo ... pe (9)

“... liable to end ...”

“yo kho, rādhā, vayadhammo ... pe (10)

“... liable to vanish ...”

“yo kho, rādhā, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo ... pe (11)

“... liable to originate ...”

samyutta nikāya 23

Linked Discourses 23

4. upanisinnavagga

4. Sitting Close

46. nirodhadhammasutta

46. Liable To Cease

sāvatthinidānaṃ.

At Sāvatthī.

ekamantaṃ nisinnaṃ kho āyasmantaṃ rādhaṃ bhagavā etadavoca:

When Venerable Rādhā was seated to one side, the Buddha said to him:

“yo kho, rādhā, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

“Rādhā, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.

ko ca, rāḍha, nirodhadhammo?

And what is liable to cease?

rūpaṃ kho, rāḍha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

vedanā ... pe ...

Feeling ...

saññā ... pe ...

Perception ...

saṅkhārā ... pe ...

Choices ...

viññāṇaṃ nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

yo kho, rāḍha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

upanisinnavaggo catuttho.

-

māro ca māradhammo ca,

-

aniccena apare duve;

-

dukkhena ca duve vuttā,

-

anattena tatheva ca;

-

khayavayasamudayaṃ,

-

nirodhadhammena dvādasāti.

-

rādhasaṃyuttaṃ samattaṃ.

The Linked Discourses with Rāḍha are complete.