

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)

4. Commentary on the Chapter on the Six Sense Bases
(4. Saḷāyatanavagga-aṭṭhakathā)

10. The Connected Discourses on the Undeclared
(10. Abyākatasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

4. Commentary on the Chapter on the Six Sense Bases

10. The Connected Discourses on the Undeclared

1. Commentary on the Khemā Discourse

410. In the first discourse of the Undeclared Connected Discourses, "Khemā" means the great elder nun who during her time as a householder was a female lay follower of Bimbisāra, who went forth through faith, and was established by the Blessed One in the foremost position for great wisdom thus: "This is the foremost, monks, of my female disciples who are nuns of great wisdom, that is to say, Khemā." "Wise" means possessed of wisdom. "Learned" means possessed of lucidity. "Intelligent" means possessed of intelligence, that is, wisdom. "Very learned" means possessed of both great learning in the Scriptures and great learning in penetration.

"Accountant" means skilled in unbroken counting. "Calculator" means skilled in counting by finger-reckoning. "Reckoner" means skilled in aggregate counting. "Deep" means eighty-four thousand yojanas deep. "Immeasurable" means immeasurable by counting in āḷhaka measures. "Hard to fathom" means hard to plunge into for the purpose of taking a measure by counting in āḷhaka measures. "By which matter the Truth-finder" means by which matter one might describe the Truth-finder, reckoned as a being, as tall, short, dark, or fair. "That matter has been abandoned by the Truth-finder" means that matter of the aforesaid kind has been abandoned by the Omniscient Truth-finder through the abandoning of its origin. "Liberated through the extinction of matter" means liberated even from the concept of matter, because of the tranquillisation even of the conventional expression "He will be of such a form" by way of the material and immaterial classification, through the non-attainment of matter in the future. "Deep" means deep by depth of disposition and by depth of virtue. For one who sees the absence of that description through the absence of that on account of which there is the description "Truth-finder" reckoned as a being, regarding this Omniscient Truth-finder who is thus deep in virtue, the statement "This being reckoned as a being, the Truth-finder exists after death" is not befitting, is not fitting; the meaning is that the statement beginning with "The Truth-finder does not exist after death" also is not befitting, is not fitting.

"Will fit together" means will become one. "Will agree" means will be without interruption. "Will not conflict" means there will be no conflicting term. "Regarding the highest teaching" means regarding the Teaching. For here the Teaching is what is intended as "the highest teaching."

2. Commentary on the Anurādha Discourse

411. The second has been explained in detail in the Khandhiya Vagga itself, but here it is spoken from the standpoint of the undeclared.

3-8. Commentary on the First Sāriputta-Koṭṭhika Discourse and Others

412-417. In the third, "this pertains to matter" means this is merely matter. Here it shows that apart from matter no being whatsoever is found, but when there is matter, this is merely a name. In "this pertains to feeling" and so on too, the same method applies. "This, friend, is the cause" means this intrinsic nature of not being found apart from matter and so on is the cause, why this has been left undeclared by the Blessed One. The fourth and so on are of manifest meaning only.

9. Commentary on the Debating Hall Discourse

418. In the ninth, "in the debating hall" - there is no separate hall called a "debating hall" by name. But wherever ascetics and brahmins of various sects engage in various kinds of discussion, that, because it is the place where curiosity arises among many - "What does this one say, what does that one say?" - is called the "debating hall." "Goes even far" means it goes as far as the Ābhassara Brahma world. "Lays down this body" means one lays it down with the death consciousness. "Has not yet arisen" means at the very moment of death, because of the non-arising of the consciousness of conception, one has not yet arisen.

10. Commentary on the Ānanda Sutta

419. In the tenth, "that would have been in accordance with them" means this would have been in accordance with their theory. "Would that have been in conformity with the arising of knowledge - 'all phenomena are non-self'" means: that which is this insight knowledge that arises as "all phenomena are non-self" - would that have been in conformity with it for me? This is the meaning.

11. Commentary on the Sabhiya Kaccāna Discourse

420. In the eleventh, "this much in this much time would be this much" means, friend, for anyone for whom in this much time there would be the declaration "when the cause exists, the describing as 'material' and so on occurs; when it is absent, it does not occur," for him this much alone would be much. "What then to say of one so advanced" means but regarding one so advanced in the exceedingly agreeable method of expounding the Teaching, what need is there to speak? There is nothing to say, the discussion is concluded.

The Commentary on the Undeclared Connected Discourses is concluded.

Thus in the Sāratthappakāsinī, the Commentary on the Saṃyutta Nikāya,

the Commentary on the Six Sense Bases Chapter is concluded.



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). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 4. Commentary on the Chapter on the Six Sense Bases. 10. The Connected Discourses on the Undeclared Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org