

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
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2. The Connected Discourses on Feeling (2. Vedanāsaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

4. Commentary on the Chapter on the Six Sense Bases

2. The Connected Discourses on Feeling

1. The Book with Verses

1. Commentary on the Concentration Sutta

249. In the first of the Sagāthāvagga of the Vedanāsaṃyutta, "concentrated" means concentrated through either access or absorption. "He understands feelings" means he understands feelings by way of the truth of suffering. "And the origination of feelings" means he understands the origination of those very feelings by way of the truth of origin. "Where these" means where these feelings cease, he understands that Nibbāna by way of the truth of cessation. "Leading to elimination" means he understands the path leading to the elimination of those very feelings by way of the truth of the path. "Without hunger, attained final Nibbāna" means having become free from craving, attained final Nibbāna through the final extinguishment of the mental defilements. Thus here, in the prose, feeling as the domain of exploration is spoken of. In the verses, by two terms, serenity and insight meditation are spoken of; by the remaining ones, the four truths are spoken of. Thus here, an all-inclusive classification of phenomena of the four planes is stated.

2. Commentary on the Happiness Discourse

250. In the second, "neither-unpleasant-nor-pleasant together with" means neither-unpleasant-nor-pleasant together with pleasant and unpleasant. "Internally and externally" means of oneself and of another. "Subject to deception" means having the intrinsic nature of destruction. "Disintegrating" means crumbling, having the intrinsic nature of breaking apart. "Touching again and again, seeing the fall" means having touched again and again with knowledge, seeing the fall. "Thus one becomes dispassionate therein" means thus one becomes dispassionate regarding those feelings. Here too, in the prose, feeling as the domain of exploration is spoken of; in the verses, the touching by knowledge.

3. Commentary on the Discourse on Abandoning

251. In the third, "he has cut off craving" means he cut and utterly cut off all craving. "Turned back the mental fetters" means he turned back and made rootless the tenfold mental fetter. "Completely" means by cause, by reason. "Through the full realisation of conceit" means through the full realisation of seeing conceit and the full realisation of abandoning conceit. For the path of arahantship sees conceit by way of function; this is its full realisation of seeing. But that which is seen by it is abandoned at that very moment, like the life of beings who have seen poison that has been seen. This is its full realisation of abandoning.

"He made an end of suffering" means thus, because conceit has been seen and abandoned by the path of arahantship, these four kinds of end - the end as the ultimate boundary as stated thus "within the waistband it decays, or the edge of green vegetation"; and the end as the inferior as stated thus "this is the lowest, monks, of livelihoods"; and the end as a portion as stated thus "identity is one extreme"; and the end as the limit as stated thus "this itself is the end of suffering through the elimination of all conditions" - among these, he made that end of all the suffering of the round of rebirths reckoned as the fourth limit; he made a delimitation, a boundary; the meaning is that he made suffering remain only to the extent of the final bodily frame.

"Does not neglect full awareness" means does not give up full awareness. "Does not come to reckoning" means he does not come to the description as lustful, hateful, or deluded; the meaning is that, having abandoned that description, he is called one who has eliminated the mental corruptions. In this discourse, the underlying tendency by way of object is spoken of.

4. Commentary on the Abyss Discourse

252. In the fourth, "abyss" (pātāla) means sufficient for a fall (pātassa alam), fit for it; there is no support here - thus it is an abyss. "Non-existing, not found" means not having arisen, not being evident. "Speaks this speech" means this speech: "There is an abyss in the ocean." For that which is the powerful mouth of the ocean - the water, having rushed forward with force, having struck the world-circle or Sineru, having risen up even to the extent of one yojana, two yojanas, or ten yojanas, falls back again into the ocean, at whose place of falling there is something like a precipice of the great hell - that is what in the world is called "the powerful mouth." With reference to that, he speaks thus.

But since there, for such fish, turtles, gods, and titans of that kind, there is both support and comfortable dwelling, therefore he speaks that speech about something non-existing, not found. But since all worldlings are unable to find a support in bodily painful feeling, therefore, showing that this itself is the abyss in the meaning of "sufficient for a fall," he said beginning with "This, monks, is for bodily."

"Did not gain a foothold in the abyss" means did not find a support in the abyss. "Firm ground" means support. "Wails" means he cries, lamenting with unbound confused talk. "Weak" means weak in knowledge. "Without strength" means of slight strength due to the limitedness of the strength of knowledge. In this discourse, "noble disciple" means a stream-enterer. For the stream-enterer is the foremost here; but a practitioner of meditation with strong insight, though not of sharp intelligence, who is able to find a support without following the arisen feeling, is also fitting.

5. Commentary on the To Be Seen Discourse

253. In the fifth, "should be seen as suffering" means should be seen as suffering by way of change. "As a dart" means should be seen as a dart in the meaning of piercing through with hurting. "As impermanent" means neither-unpleasant-nor-pleasant, having been, should be seen as impermanent by way of non-existence. "Addā" means he saw. "Peaceful" means of peaceful intrinsic nature.

6. Commentary on the Dart Discourse

254. In the sixth, "there" means among those two persons. "Pierce following the first" means a following piercing in a nearby spot, within a finger-breadth or two finger-breadths of that very surface of the wound. For one pierced thus, that following piercing feeling is stronger than the first feeling; the feeling of displeasure arising afterwards is likewise stronger than the former feeling. "Escape from unpleasant feeling" means for unpleasant feeling, concentration, path, and fruition are the escape; he does not know that, he knows only sensual happiness as the escape. "Of those feelings" means of those pleasant and unpleasant feelings. "He feels it bound" means having become associated only with mental defilements, he feels that feeling, not dissociated. "Bound to suffering" - the ablative is used in the instrumental sense; the meaning is associated with suffering. "For one who has discerned phenomena" means for one who has known phenomena, for one who has weighed phenomena. "Very learned" means very learned in the scriptures and very learned in penetration. "He rightly understands, one gone beyond existence" means he has gone to the beyond of existence, Nibbāna; he rightly understands that very Nibbāna. In this discourse too, only the underlying tendency by way of object is spoken of. Among noble disciples, one who has eliminated the mental corruptions is the foremost here; they say a non-returner too is fitting.

7. Commentary on the First Sickness Discourse

255. In the seventh, "he went to the sick hall" - having thought "The foremost person in the world together with its gods, the Truth-finder too, goes to attend on the sick; the monks, having believed and being convinced, will think that the sick are indeed those who should be attended upon" and also "For those there who are suited to a meditation subject, I shall teach them a meditation subject," he approached. What should be said regarding "observing the body in the body" and so on, we shall explain later. "Observing impermanence" means observing impermanence. "Observing passing away" means observing passing away. "Observing dispassion" means observing dispassion. "Observing cessation" means observing cessation. "Observing relinquishment" means observing relinquishment.

By this much, what has been shown? The practice that should be approached by this monk; for the establishments of mindfulness too are of the preliminary portion only; and even regarding full awareness, the observation of impermanence, the observation of passing away, and the observation of dispassion - these three observations too are of the preliminary portion only; the observation of cessation and the observation of relinquishment - these two are mixed. By this much, the time for meditation development of this monk has been shown. The remainder is according to the method already stated.

8-9. Commentary on the Second Sickness Discourse and Others

256-257. In the eighth, when "dependent on this very contact" is said, it was spoken according to the disposition of those who awaken, but in meaning this is no difference. For here indeed the body alone is said to be "contact." The ninth is clear in itself.

10. Commentary on the Rooted in Contact Discourse

258. In the tenth, "experienced as pleasant" means being a condition for pleasant feeling. The same method applies in the remaining ones too. But the word-by-word explanation herein has been explained in detail above. In this pair of discourses, feeling as the domain of exploration is spoken of.

The Chapter with Verses is concluded as first.

2. The Chapter on Being Alone

1. Commentary on the Gone to a Private Place Discourse

259. In the first of the Rahogatavagga, "whatever is felt, that is in suffering" means whatever is felt, all that is suffering. In the passages beginning with "the impermanence of activities," that which is the impermanence of activities, the nature of destruction, the nature of fall, the nature of change - he explains that with reference to this, "whatever is felt, that is suffering, was spoken by me." For whatever is the impermanence of activities, that same impermanence applies to feelings as well. And this impermanence is indeed death, and there is no suffering greater than death - with this intention, all feelings were said to be "suffering." "But, monk, by me" - this was begun for the purpose of showing that "I do not declare the cessation of feelings only, but I declare the cessation of these phenomena as well." The appeasement and the tranquillities were spoken according to the disposition of those who awaken through such a teaching. And herein, by the inclusion of the cessation of perception and feeling, the four immaterial states should be understood as included as well.

2-3. Commentary on the First Space Discourse and Others

260-261. In the second, "many winds blow" means many winds blow. The remainder is of manifest meaning only. The third was spoken without verses, according to the disposition of those who awaken.

4. Commentary on the House Discourse

262. In the fourth, "eastern" means from the eastern direction. Thus everywhere. In "carnal pleasant feeling" and so on, carnal pleasant feeling means feeling connected with the material gains of sensual pleasure. Spiritual pleasant feeling means feeling arisen by means of the first meditative absorption and so on, by means of insight, and by means of recollection. Carnal unpleasant feeling means feeling that is carnal through the material gains of sensual pleasure itself; spiritual unpleasant feeling means the feeling of displeasure arisen conditioned by longing for one who sets up longing for the unsurpassed deliverances. Carnal neither-unpleasant-nor-pleasant feeling means feeling that is carnal through the material gains of sensual pleasure itself. Spiritual neither-unpleasant-nor-pleasant feeling means neither-unpleasant-nor-pleasant feeling arisen by means of the fourth meditative absorption.

5-8. Commentary on the First Ānanda Discourse and Others

263-266. The four beginning with the fifth are just according to the method spoken of below. But here the former two have complete tranquillity, the latter ones have half tranquillity. They were spoken according to the disposition of those who awaken through the teaching.

9-10. Commentary on the Pañcakaṅga Discourse and Others

267-268. In the ninth, "the carpenter Pañcakaṅga" - "Pañcakaṅga" is his name; or, because of being endowed with the five factors reckoned as the adze, hatchet, chisel, stick-mallet, and carpenter's measuring line-tube, he was recognised as "Pañcakaṅga." "Carpenter" means the chief among carpenters. "Udāyī" means the Elder Paṇḍita-Udāyī. "Exposition" means reason. "Two, Ānanda" means two also, Ānanda; "by exposition" means by reason. And here, two should be known by way of bodily and mental; three also by way of pleasure and so on; five by way of faculties beginning with the faculty of pleasantness; six by way of doors beginning with that born of eye-contact; eighteen by way of exploration beginning with "having seen a form with the eye, one explores a form that is a basis for pleasure"; six pleasures connected with the household life, six connected with renunciation, six displeasures connected with the household life, six connected with renunciation, six equanimities connected with the household life, six connected with renunciation - thus thirty-six. Those thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - thus one hundred and eight feelings should be known.

"There are, Ānanda, these five types of sensual pleasure" - this is a separate connection. For not only were two feelings laid down by the Blessed One as the starting point, but by method even one feeling was spoken of; showing that, he began this teaching in order to support the doctrine of the carpenter Pañcakaṅga. "More brilliant" means more beautiful. "More sublime" means less gross. And here, beginning from the fourth meditative absorption, the neither-unpleasant-nor-pleasant feeling - that too was said to be happiness in the meaning of peaceful and in the meaning of sublime. Cessation became called happiness by way of bliss without feeling. For that which has arisen by way of the five types of sensual pleasure and by way of the eight meditative attainments is called bliss with feeling; cessation is called bliss without feeling. Thus whether it be bliss with feeling or bliss without feeling, it has become exclusively happiness in the meaning of happiness reckoned as the state of being free from suffering.

"Wherever" means in whatever place. "Happiness is found" means bliss with feeling or bliss without feeling is found. "That the Truth-finder declares as happiness; all that the Truth-finder declares as being in the state of freedom from suffering, as happiness only" - here the Blessed One, having made the attainment of cessation the head, concluded the teaching with the very pinnacle of arahantship by way of a person who needs to be guided. The tenth is of manifest meaning only.

The Chapter on Gone to a Private Place is the second.

3. The Chapter on the Theme of the Hundred and Eight

1. Commentary on the Sīvaka Discourse

269. In the first discourse of the third chapter, "Moḷiyasīvaka" - "Sīvaka" is his name. But he has a top knot of hair, therefore he is called "Moḷiyasīvaka." "Wandering Ascetic" means a clothed wandering ascetic. "Originating from bile" means having bile as condition. "Feelings" means feelings. Therein, three feelings arise with bile as condition. How? For a certain person, thinking "My bile is disturbed, life is indeed difficult to know," gives a gift, takes upon himself morality, performs the Observance

practice; thus wholesome feeling arises for him. A certain person, thinking "I shall prepare a medicine for bile," kills a living being, takes what is not given, speaks falsely, performs the ten actions of immorality; thus unwholesome feeling arises for him. A certain person, thinking "Even by this much treatment my bile is not appeased, enough with whatever happens. Let it be so," being neutral, enduring bodily feeling, lies down; thus indeterminate feeling arises for him.

"By oneself too indeed this" means having seen this or that bile disorder, this should be known by oneself too. "Accepted as truth" means accepted as factual. For the world too, having seen on his body the bile disorder such as variegated colour and so on, knows "his bile is disturbed." "Therefore" means because they pass over what is known by oneself and what is accepted as truth by the world, therefore. In "originating from phlegm" and so on too, the same method applies. Here, however, "from the combination of humours" means arisen through the disturbance of all three - bile and so on. "Born from change of season" means arisen from an unsuitable season. For those dwelling in arid regions, when living in watery regions, an unsuitable season arises; and for those dwelling in watery regions, in arid regions - thus by way of mountain regions, seashores, and so on too, unsuitability of season arises indeed. "Born from that" means they are called born from change of season.

"Born from improper care" means arisen from improper care, either from carrying heavy burdens, pounding lime, and so on, or from snake bites, falling into pits, and so on, for one going about at improper times. "Caused by external assault" means arisen having made as condition the assault of beating with knees, elbows, clubs, and so on, having seized one saying "this is a thief or an adulterer." Having received this external assault, someone does wholesome in the manner already stated, someone does unwholesome, someone enduring lies down. "Born from the result of action" means arisen solely from the result of action. For when those too have arisen, in the manner already stated, someone does wholesome, someone does unwholesome, someone enduring lies down. Thus in all instances, feelings are only threefold.

Therein, bodily feelings arisen from the former seven causes can be warded off, but for those born from the result of action, even all medicines and even all protective chants are not sufficient for their prevention. In this discourse, what is called popular expression has been spoken of.

2-10. Commentary on the Hundred and Eight Discourse and Others

270-278. In the second, "exposition on one hundred and eight" means that which is the cause of one hundred and eight. "Exposition of the Teaching" means a cause of the Teaching. As for "bodily and mental," here bodily feelings are obtained only in the sensual-sphere of existence, while mental ones are of the four planes as well. In the passage beginning with "pleasant" and so on, pleasant feeling does not exist in the immaterial-sphere of existence, but is obtained in the remaining three planes; unpleasant feeling is of the sensual-sphere of existence only; the other is of the four planes. In the pentad, the faculty of pleasantness, the faculty of pain, and the faculty of displeasure are of the sensual-sphere of existence only; the pleasure faculty is of three planes; the equanimity faculty is of four planes. In the set of six, feelings at the five doors are of the sensual-sphere of existence only; at the mind-door they are of the four planes. In the set of eighteen, at the six desirable objects, because they

explore together with pleasure, they are explorations with pleasure. In the remaining two as well, the same method applies. Thus this teaching has come by way of sustained thought, but by way of the pleasure and so on associated with it, here eighteen feelings should be known.

In the passage beginning with "six pleasures connected with the household life" and so on: "When one regards as obtaining the obtaining of forms cognisable by the eye that are desirable, lovely, agreeable, delightful, connected with worldly gains, or when one recollects what was previously obtained, past, ceased, changed, pleasure arises. Whatever such pleasure, this is called pleasure connected with the household life." Thus the pleasures dependent on the types of sensual pleasure spoken of at the six doors are called the six pleasures connected with the household life.

"Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - seeing thus as it really is with right wisdom, pleasure arises. Whatever such pleasure, this is called pleasure connected with renunciation" - thus the pleasures that have arisen at the six doors, when a desirable object has come into range, for one who, having established insight by way of impermanence and so on, is able to arouse zeal, and who has become joyful thinking "My insight has been aroused" - these are called the six pleasures connected with renunciation.

"When one regards as not obtaining the not obtaining of forms cognisable by the eye that are desirable, lovely, agreeable, delightful, connected with worldly gains, or when one recollects what was previously obtained, past, ceased, changed, displeasure arises. Whatever such displeasure, this is called displeasure connected with the household life." Thus the displeasures dependent on the types of sensual pleasure, arisen for one who reflects at the six doors: "I shall not experience a desirable object, I am not experiencing it" - these are called the six displeasures connected with the household life.

"Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - having seen thus as it really is with right wisdom, one sets up longing for the unsurpassed deliverances: 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, displeasure arises conditioned by that longing. Whatever such displeasure, this is called displeasure connected with renunciation; thus the displeasures that have arisen at the six doors, when a desirable object has come into range, for one who, having set up longing for the noble fruition states termed the unsurpassed deliverances, having established insight by way of impermanence and so on for the achievement of that, being unable to arouse zeal, bewails thus: "Having aroused zeal in insight for this fortnight too, this month too, this year too, I was unable to reach the noble plane" - these are called the six displeasures connected with renunciation.

"Having seen a form with the eye, equanimity arises for a foolish, confused worldling who has not conquered the limit, who has not conquered the result, who does not see the danger, an uninstructed worldling. Whatever equanimity is of such a kind, it does not go beyond form. Therefore that equanimity is called connected with the

household life"; thus at the six doors, when a desirable object has come into range, like a fly lurking on a ball of molasses, not going beyond forms and so on, stuck and fastened right there, the arisen equanimity dependent on the types of sensual pleasure is called the six equanimities connected with the household life.

"Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - seeing thus as it really is with right wisdom, equanimity arises. Whatever equanimity is of such a kind, it goes beyond form. Therefore that equanimity is called connected with renunciation"; thus at the six doors, when a desirable and other objects have come into range, for one not being lustful towards the desirable, not being averse towards the undesirable, not being confused through improper regard, the arisen equanimity associated with insight knowledge is called equanimity connected with renunciation. In this discourse, an all-inclusive classification of phenomena of the four planes has been spoken of. The third and so on are of manifest meaning only.

11. Commentary on the Discourse on the Spiritual

279. In the eleventh, "carnal" means carnal through the material gains of mental defilements. "More spiritual than the spiritual" means even more spiritual than the spiritual rapture of meditative absorption. But is it not that rapture in the two meditative absorptions is both exalted and supramundane, while reviewing-rapture is merely mundane - so why has it become more spiritual? Because it has arisen by way of reviewing a peaceful and sublime state. Just as a king's favourite, a minor attendant, entering the king's palace without hindrance and at ease, does not reckon even the millionaires and generals and others who kick him with their feet. Why? Because of being a close attendant of the king. Thus he is more superior than them; just so, this too, because it has arisen by way of reviewing a peaceful and sublime state, should be understood as more superior even than supramundane rapture. In the remaining cases too, the same method applies.

In the deliverance section, however, deliverance connected with fine-material existence is called carnal by way of the material gains of matter that constitutes its own object, and deliverance connected with immaterial existence is called spiritual because of the absence of the material gains of matter.

The Commentary on the Connected Discourses on Feeling 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.

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