

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

9. Connected Discourses on the Unconditioned
(9. Asaṅkhatasaṃyuttaṃ)

[SN 43.1-44, PTS 4.360-4.373]



PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

9. Connected Discourses on the Unconditioned

1. The First Chapter

1. The Discourse on Mindfulness Directed to the Body

366. At Sāvattthī. "I will teach you, monks, the unconditioned and the path leading to the unconditioned. Listen to that. And what, monks, is the unconditioned? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the unconditioned. And what, monks, is the path leading to the unconditioned? Mindfulness of the body. This is called, monks, the path leading to the unconditioned."

"Thus, monks, the unconditioned has been taught by me to you, the path leading to the unconditioned has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The first.

2. The Discourse on Serenity and Insight

367. "I will teach you, monks, the unconditioned and the path leading to the unconditioned. Listen to that. And what, monks, is the unconditioned? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the unconditioned. And what, monks, is the path leading to the unconditioned? Serenity and insight. This is called, monks, the path leading to the unconditioned, etc. The second.

3. The Discourse on Applied and Sustained Thought

368. "And what, monks, is the path leading to the unconditioned? Concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought - this is called, monks, the path leading to the unconditioned, etc. The third.

4. The Discourse on Emptiness Concentration

369. "And what, monks, is the path leading to the unconditioned? Emptiness concentration, signless concentration, desireless concentration - this is called, monks, the path leading to the unconditioned, etc. The fourth.

5. The Discourse on the Establishment of Mindfulness

370. "And what, monks, is the path leading to the unconditioned? The four establishments of mindfulness. This is called, monks, the path leading to the unconditioned, etc. The fifth.

6. The Discourse on Right Striving

371. "And what, monks, is the path leading to the unconditioned? The four right strivings. This is called, monks, the path leading to the unconditioned, etc. The sixth.

7. The Discourse on the Bases for Spiritual Power

372. "And what, monks, is the path leading to the unconditioned? The four bases for spiritual power. This is called, monks, the path leading to the unconditioned, etc. The seventh.

8. The Discourse on the Faculties

373. "And what, monks, is the path leading to the unconditioned? The five faculties. This is called, monks, the path leading to the unconditioned, etc. The eighth.

9. The Discourse on the Powers

374. "And what, monks, is the path leading to the unconditioned? The five powers. This is called, monks, the path leading to the unconditioned, etc. The ninth.

10. The Discourse on the Factors of Enlightenment

375. "And what, monks, is the path leading to the unconditioned? The seven factors of enlightenment. This is called, monks, the path leading to the unconditioned, etc. The tenth.

11. The Discourse on the Path Factors

376. "And what, monks, is the path leading to the unconditioned? The noble eightfold path. This is called, monks, the path leading to the unconditioned. Thus, monks, the unconditioned has been taught by me to you, the path leading to the unconditioned has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The eleventh.

The first chapter.

Its summary:

Body, serenity, with applied thought, emptiness, establishments of mindfulness;

Right strivings, bases for spiritual power, faculties, powers, factors of enlightenment;

With path as eleventh, its summary is pronounced.

2. The Second Chapter

1. The Discourse on the Unconditioned

377. "I will teach you, monks, the unconditioned and the path leading to the unconditioned. Listen to that. And what, monks, is the unconditioned? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion -

this is called, monks, the unconditioned. And what, monks, is the path leading to the unconditioned? Serenity. This is called, monks, the path leading to the unconditioned. Thus, monks, the unconditioned has been taught by me to you, the path leading to the unconditioned has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you."

"I will teach you, monks, the unconditioned and the path leading to the unconditioned. Listen to that. And what, monks, is the unconditioned? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the unconditioned. And what, monks, is the path leading to the unconditioned? Insight. This is called, monks, the path leading to the unconditioned. Thus, monks, the unconditioned has been taught by me to you, etc. This is our instruction to you."

"And what, monks, is the path leading to the unconditioned? Concentration with applied and sustained thought. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Concentration without applied but with sustained thought only. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Concentration without applied and sustained thought. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Emptiness concentration. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Signless concentration. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Desireless concentration. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk dwells observing feelings in feelings, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk dwells observing mind in mind, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk dwells observing mental phenomena in mental phenomena, etc. this is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and

strives. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the faith faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the energy faculty, based upon seclusion, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the mindfulness faculty, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the concentration faculty, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the wisdom faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the power of faith, based upon seclusion, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the power of energy, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the power of mindfulness, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the power of concentration, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned?

Here, monks, a monk develops the power of wisdom, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the enlightenment factor of mindfulness, etc. this is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops the enlightenment factor of investigation of phenomena, etc. he develops the enlightenment factor of energy, etc. he develops the enlightenment factor of rapture, etc. he develops the enlightenment factor of tranquillity, etc. he develops the enlightenment factor of concentration, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned, etc.

"And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned, etc. And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops right thought, etc. he develops right speech, etc. he develops right action, etc. he develops right livelihood, etc. he develops right effort, etc. he develops right mindfulness, etc. I will teach you, monks, the unconditioned and the path leading to the unconditioned. Listen to that. And what, monks, is the unconditioned, etc.? And what, monks, is the path leading to the unconditioned? Here, monks, a monk develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, the path leading to the unconditioned. Thus, monks, the unconditioned has been taught by me to you, the path leading to the unconditioned has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The first.

2. The Discourse on the Unbent

378. "I will teach you, monks, the unbent and the path leading to the unbent. Listen to that. And what, monks, is the unbent? Etc." The second.

3-32. The Discourses Beginning with Without Mental Corruptions

379-408. "I will teach you, monks, that which is without mental corruptions and the path leading to that which is without mental corruptions. Listen to that. And what, monks, is that which is without mental corruptions? Etc. I will teach you, monks, the truth and the path leading to the truth. Listen to that. And what, monks, is the truth? Etc. I will teach you, monks, the far shore and the path leading to the far shore. Listen to that. And what, monks, is the far shore? Etc. I will teach you, monks, the subtle and the path leading to the subtle. Listen to that. And what, monks, is the subtle? Etc. I will teach you, monks, the very difficult to see and the path leading to the very difficult to see. Listen to that. And what, monks, is the very difficult to see? Etc. I will teach you, monks, the unageing and the path leading to the unageing. Listen to that. And what, monks, is the unageing? Etc. I will teach you, monks, the stable and the

path leading to the stable. Listen to that. And what, monks, is the stable? Etc. I will teach you, monks, the non-disintegrating and the path leading to the non-disintegrating. Listen to that. And what, monks, is the non-disintegrating? Etc. I will teach you, monks, the non-manifest and the path leading to the non-manifest. Listen to that. And what, monks, is the non-manifest? Etc. I will teach you, monks, that which is without obsession and the path leading to that which is without obsession. Listen to that. And what, monks, is that which is without obsession? Etc.

"I will teach you, monks, the peaceful and the path leading to the peaceful. Listen to that. And what, monks, is the peaceful? Etc. I will teach you, monks, the Deathless and the path leading to the Deathless. Listen to that. And what, monks, is the Deathless? Etc. I will teach you, monks, the sublime and the path leading to the sublime. Listen to that. And what, monks, is the sublime? Etc. I will teach you, monks, the safe and the path leading to the safe. Listen to that. And what, monks, is the safe? Etc. I will teach you, monks, security and the path leading to security. Listen to that. And what, monks, is security? Etc. I will teach you, monks, the elimination of craving and the path leading to the elimination of craving. Listen to that. And what, monks, is the elimination of craving? Etc.

"I will teach you, monks, the wonderful and the path leading to the wonderful. Listen to that. And what, monks, is the wonderful? Etc. I will teach you, monks, the marvellous and the path leading to the marvellous. Listen to that. And what, monks, is the marvellous? Etc. I will teach you, monks, freedom from harm and the path leading to freedom from harm. Listen to that. And what, monks, is freedom from harm? Etc. I will teach you, monks, that which has the nature of freedom from harm and the path leading to that which has the nature of freedom from harm. Listen to that. And what, monks, is that which has the nature of freedom from harm? Etc. I will teach you, monks, Nibbāna and the path leading to Nibbāna. Listen to that. And what, monks, is Nibbāna? Etc. I will teach you, monks, freedom from affliction and the path leading to freedom from affliction. Listen to that. And what, monks, is freedom from affliction? Etc. I will teach you, monks, dispassion and the path leading to dispassion. Listen to that. And what, monks, is dispassion? Etc.

"I will teach you, monks, purity and the path leading to purity. Listen to that. And what, monks, is purity? Etc. I will teach you, monks, freedom and the path leading to freedom. Listen to that. And what, monks, is freedom? Etc. I will teach you, monks, non-attachment and the path leading to non-attachment. Listen to that. And what, monks, is non-attachment? Etc. I will teach you, monks, the island and the path leading to the island. Listen to that. And what, monks, is the island? Etc. I will teach you, monks, the rock cell and the path leading to the rock cell. Listen to that. And what, monks, is the rock cell? Etc. I will teach you, monks, the shelter and the path leading to the shelter. Listen to that. And what, monks, is the shelter? Etc. I will teach you, monks, the refuge and the path leading to the refuge. Listen to that. And what, monks, is the refuge? Etc. instruction." The thirty-second.

33. The Discourse on the Ultimate Goal

409. "I will teach you, monks, the ultimate goal and the path leading to the ultimate goal. Listen to that. And what, monks, is the ultimate goal? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called,

monks, the ultimate goal. And what, monks, is the path leading to the ultimate goal? Mindfulness of the body. This is called, monks, the path leading to the ultimate goal. Thus, monks, the ultimate goal has been taught by me to you, the path leading to the ultimate goal has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The thirty-third.

The second chapter.

Its summary:

The unconditioned, the unbent, that without mental corruptions, the truth and the far shore, the subtle, the very difficult to see;
The unageing, the stable, the non-disintegrating, the non-manifest, without obsession, the peaceful.

The Deathless, the sublime and the safe, the secure, the elimination of craving, the wonderful and the marvellous;
Freedom from harm, that which has the nature of freedom from harm, this Nibbāna was taught by the Fortunate One.

Non-affliction, dispassion and purity, freedom, non-attachment;
The island, the rock cell and the shelter, the refuge and the ultimate goal.

The Connected Discourses on the Unconditioned 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 (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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