

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)

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



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

4. Commentary on the Chapter on the Six Sense Bases

9. Connected Discourses on the Unconditioned

1. The First Chapter

1-11. Commentary on the Kāyagatāsati Discourse and Others

366-376. In the Asaṅkhatasaṃyutta, "unconditioned" means unmade. "Seeking their welfare" means by one seeking welfare. "Compassionate" means by one having compassion. "Out of compassion" means having encompassed compassion with the mind; it is also said "dependent on." "That has been done by me for you" means that has been done for you by me teaching this unconditioned and the path to the unconditioned. For this much only is the function of a compassionate Teacher, that is to say, the proclamation of the Teaching without distortion. From here onwards, however, practice is the function of the disciples. Therefore he said "These, monks, are tree-roots, etc." "Our instruction" - by this he shows lodging at the root of a tree. "Empty houses" - by this, a place secluded from people. And by both he indicates a lodging suitable for meditation, and hands over the inheritance.

"Meditate" means meditate upon the thirty-eight objects by meditation on a single object, and upon the aggregates, sense bases and so on beginning with impermanence by meditation on the three characteristics; what is meant is "develop both serenity and insight." "Do not be negligent" means do not be negligent. "Do not be remorseful afterwards" means those who formerly, in the time of youth, in the time of health, in the time of the achievement of suitability of beings and so on, and in the time of the Teacher's presence, being devoid of wise attention, night and day becoming sluggish in their meals, experiencing the pleasure of sleeping and the pleasure of torpor, are negligent - they afterwards, in the time of old age, in the time of illness, in the time of death, in the time of failure, and in the time of the Teacher's final nibbāna, recollecting that former heedless abiding, and seeing the gravity of dying with renewed conception, become remorseful. Showing "but do not be such as that," he said "do not be remorseful afterwards."

"This is our instruction" means this is the instruction from our presence to you, namely "meditate, do not be negligent"; what is meant is "exhortation."

2. The Second Chapter

1-33. Commentary on the Unconditioned Discourse and Others

377-409. What should be said regarding "observing the body in the body" and so on, we shall explain later.

Regarding "the unbent" and so on: it is "unbent" (anataṃ) due to the absence of the bending of craving. It is "without mental corruptions" (anāsavaṃ) due to the absence of the four mental corruptions. It is "truth" (saccaṃ) because of being true in the ultimate sense. It is "the beyond" (pāraṃ) in the sense of being the further part of the round of rebirths. It is "subtle" (nipuṇaṃ) in the sense of smoothness. It is "very difficult to see" (sududdasaṃ) because of being well difficult to see. It is "unageing" (ajajjaraṃ) because of not being aged by ageing. It is "everlasting" (dhuvaṃ) in the sense of being firm. It is "non-disintegrating" (apalokitaṃ) because of not crumbling. It is "non-manifest" (anidassanaṃ) because of not being able to be seen by eye-consciousness. It is "without obsession" (nippapañcaṃ) due to the absence of the obsessions of craving, conceit, and wrong view.

It is "peaceful" (santaṃ) in the sense of being of a peaceful nature. It is "the Deathless" (amataṃ) due to the absence of death. It is "sublime" (paṇītaṃ) in the sense of being highest. It is "safe" (sivaṃ) in the sense of being resplendent. It is "secure" (khemaṃ) because of being free from danger. It is "the elimination of craving" (taṇhakkhayaṃ) because of being a condition for the elimination of craving.

It is "wonderful" (acchariyaṃ) in the sense of being astonishing, being fit for snapping the fingers. It is "marvellous" (abbhutaṃ) because it is what has not become yet is existent, or because having been unborn it exists. It is "free from harm" (anītikaṃ) because of being free from suffering. It is "having the nature of freedom from harm" (anītikadhammaṃ) because of having an intrinsic nature free from suffering. It is "Nibbāna" (nibbānaṃ) due to the absence of craving. It is "non-affliction" (abyābajjhaṃ) precisely due to the absence of affliction. It is "dispassion" (virāgaṃ) because of being a condition for the achievement of dispassion. It is "purity" (suddhi) because of being pure in the ultimate sense. It is "freedom" (mutti) because of being freed from the three existences. It is "non-attachment" (anālayaṃ) due to the absence of attachments to sensual pleasures. It is "an island" (dīpaṃ) in the sense of being a support. It is "a rock cell" (leṇaṃ) in the sense of being fit to be clung to. It is "a shelter" (tāṇaṃ) in the sense of protection. It is "a refuge" (saraṇaṃ) in the sense of being a refuge from fear; the meaning is the destruction of fear. It is "the ultimate goal" (parāyaṇaṃ) because the further path, destination, and support. The remainder here is the same as the method already stated.

The Commentary on the Unconditioned Connected Discourses 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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