

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)

1. Commentary on the Book with Verses (1. Sagāthāvagga-
aṭṭhakathā)

9. Connected Discourses on the Woods (9. Vanasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

9. Connected Discourses on the Woods

1. Commentary on the Viveka Sutta

221. In the first discourse of the Vana Saṃyutta, "was dwelling among the Kosalans" means having taken a meditation subject in the presence of the Teacher, because almsfood was easily obtainable in that country, having gone there, he dwells. "Wishing to arouse a sense of urgency" means wishing to make him practise seclusion. "Desiring seclusion" means aspiring to the three kinds of seclusion. "Wanders out externally" means roams about in external manifold objects. "Being a person, for people" means you, a person, should remove desire and lust for other people. "Pajahāsi" means abandon. "Bhavāsi" means be. "We remind you of the virtuous" means we too remind you who are mindful and wise, or the meaning is we remind you of the teaching of the virtuous. "Dust of the abyss" means the dust of defilement reckoned as an abyss in the sense of being without a footing. "Let not the dust of sensuality" means let not this dust of sensual lust carry you away; the meaning is let it not lead you to the realm of misery. "Covered with dust" means smeared with dust. "Vidhuna" means shaking off. "Clinging dust" means dust attached to the body. "Attained a sense of urgency" means thinking "Even a deity reminds me thus," he attained seclusion; or having exerted the highest energy, he practised the path itself, the supreme seclusion. The first.

2. Commentary on the Upaṭṭhāna Sutta

222. In the second, "sleeps" - it is said that this one was one who had eliminated the mental corruptions. He, having gone to a distant village for alms round and returned, having put away his bowl and robes in the hermitage, having descended into a natural lake nearby, having let his limbs become refreshed by the temperature, having swept the day-quarters, having prepared a low bed there, lay down without actually falling into sleep. For even for one who has eliminated the mental corruptions there is indeed bodily disturbance; for the purpose of dispelling that, with reference to that, "sleeps" is said. "Addressed" means imagining "This monk, having taken a meditation subject in the presence of the Teacher, sleeps during the day, and this daytime sleep, when cultivated, removes the benefit pertaining to the present life and the future life," having thought "I shall accuse him," she spoke.

"For one who is afflicted" - there are three kinds of afflicted: afflicted by old age, afflicted by disease, and afflicted by mental defilements. Among them, she said this with reference to one afflicted by mental defilements. "Pierced by a dart" means one whose heart is pierced by the dart of craving, which is permeated with the poison of ignorance, like a poisoned spear-dart. "Being transformed" means of one who is being struck.

Now, speaking of the danger in sensual pleasures to him, she said beginning with "impermanent." Therein, "unattached" means independent of the support of craving and views. "Why should it torment one gone forth?" - such daytime sleep does not torment one who has eliminated the mental corruptions; why then should it not torment such a one? She says. Or this is the utterance of the elder monk himself; therefore the meaning here is - Why should daytime sleep torment one like me, one gone forth who has eliminated the mental corruptions, freed, unattached, among those who are bound? It will not torment. The same method applies in the remaining verses too. In the interpretation as the deity's utterance - "Daytime sleep does not torment such a one gone forth who has eliminated the mental corruptions; but why should it not torment such a one? It will indeed torment" - this is the meaning. In the interpretation as the elder monk's utterance - "Why should daytime sleep torment such a one like me, one gone forth who has eliminated the mental corruptions? It does not torment at all" - this is the meaning. This, however, is here the explanation of obscure terms. "By the removal" means by the removal. "By the transcendence" means by the transcendence of ignorance, which is the root of the round of rebirths. "That knowledge" means that knowledge of the four truths. "Supremely pure" means supremely purified. "One gone forth" means one gone forth who is endowed with such knowledge. "By true knowledge" means by the true knowledge of the fourth path. "Putting forth strenuous energy" means energy that is exerted, energy that is complete. The second.

3. Commentary on the Kassapagotta Sutta

223. In the third, "a hunter" means a deer-hunter. "Exhorts" means that deer-hunter, it is said, having eaten right early in the morning, having entered the forest thinking "I shall kill deer," having seen a red deer, while pursuing it thinking "I shall strike it with a spear," he passes not far from the elder who was seated for his day residence in the manner stated in the first discourse. Then the elder - "Lay follower, killing living beings is indeed conducive to the realm of misery and conducive to a short life span. It is possible to maintain a wife by other work such as farming and trading. Do not do such a harsh deed," he said. He too, out of respect thinking "A great rag-robe-wearing elder is speaking," stood still and began to listen. Then the elder, thinking "I shall generate in him the desire to hear," caused his thumb to blaze. He sees with his eyes and hears with his ears, but his mind runs step by step after the deer thus: "The deer will have gone to such and such a place, will have descended to such and such a ford; having gone there, having killed it, having eaten as much meat as I wish, having taken the remainder on a carrying pole, having gone, I shall delight my little children." With reference to the elder expounding the Teaching to one whose mind was thus distracted, it was said "exhorts." "Addressed" means she spoke thus: "This elder, like one planing what is not wood, like one sowing in what is not a field, ruins his own work too; I shall accuse him."

"Lacking wisdom" means devoid of wisdom. "Without mind" means devoid of a mind capable of knowing the reason. "As a fool" means like a blind fool. "Hears" means he hears your talk on the Teaching. "Does not cognise" means he does not know its meaning. "Looks" means he looks at the thumb blazing by your ordinary person's supernormal power. "Does not see" means here he does not see this reason: "There is neither oil nor wick nor lamp dish, but this blazes by the power of the elder." "Ten

lamps" means ten lamps on the ten fingers. "Forms" means the forms of the reason. "Eye" means the eye of wisdom. "Attained a sense of urgency" means "What is the use of this to me?" Having exerted energy, he practised the path of arahantship, the supreme seclusion. The third.

4. Commentary on the Several Discourse

224. In the fourth, "many" means numerous experts in the discourses, those versed in the Abhidhamma, and experts in monastic discipline. "Were dwelling" means they dwell having taken a meditation subject in the presence of the Teacher. "Departed" means it is said that people, having seen them approaching a certain village in that province, with confident minds, having prepared fleecy coverlets and other coverings in the sitting hall, having given rice gruel and sweet-meats, sat down close by. The great elder said to one speaker of the Teaching: "Speak the Teaching." He gave a varied talk on the Teaching. The people, having gained confidence, at mealtime gave sumptuous food. The great elder gave a delightful thanksgiving after the meal. The people, exceedingly devoted, having obtained the promise "Right here, venerable sir, dwell for three months," having built lodgings in a place convenient for coming and going, attended upon them with the four requisites. The great elder exhorted the monks on the day of entering the rains retreat - "Friends, by you a meditation subject has been taken in the presence of the venerable Teacher; the manifestation of a Buddha is indeed rare. Having heard the Teaching on eight days of the month, abandoning the company of groups, dwell diligently." They, from then on, engage in and strive. Sometimes they hear the Teaching for the whole night, sometimes they answer questions, sometimes they practise striving. On their days of hearing the Teaching, while they are speaking the Teaching, dawn rises. On the day of answering questions, an experienced monk asks a question, a wise one answers - while they are thus doing the questioning and answering. On the day of striving, at sunset, having struck the gong, having descended to the walking path, while they are practising striving. They, having thus spent the rains retreat, having celebrated the invitation ceremony, departed. With reference to that, this was said. "Lamenting" means weeping, having said such things as "Where shall I now obtain such sweet hearing of the Teaching and answering of questions?"

"Appears" means is evident, presents itself. "Ko me" means where are these. "To the Vajji land" means they went towards the Vajji country. "Like quadrupeds" means just as quadrupeds, wandering at this or that foot of a mountain or in this or that jungle thicket - Without taking it as "This belongs to our mother, belongs to our father, come down by tradition," wherever there is ease of foraging for them and absence of danger, there they wander. Thus, without an abode, homeless, monks too, without taking it as "This, friend, belongs to our teachers and preceptors, come down by tradition," wherever suitability of climate, suitability of food, suitability of persons, suitability of lodgings, and suitability of hearing the Teaching is easily obtained for them, there they dwell. The fourth.

5. Commentary on the Ānanda Sutta

225. In the fifth, "Ānanda" means the elder who was the storekeeper of the Teaching. "Excessively" means a time gone beyond the limit. "Occupied with informing householders" means informing householders for a long time by night and by day.

When the Blessed One had attained final Nibbāna, the Elder Mahākassapa said to the elder - "Friend, we, having entered the rains retreat at Rājagaha, shall recite together the Teaching. Go, having entered the forest, make effort for the purpose of the three higher paths." He, having taken the Blessed One's bowl and robe, having gone to the Kosalan country, having dwelt in a certain forest residence, on the following day entered a village. The people, having seen the elder - "Venerable Ānanda, formerly you used to come together with the Teacher. Today you have come all alone. Where have you come from, having left the Teacher? Now whose bowl and robes do you go about carrying? To whom do you give water for washing the face and a wooden toothbrush, whose residential cell do you sweep, for whom do you perform all kinds of duties?" - having said much, they lamented. The elder - Having said "Do not, friends, grieve, do not lament, impermanent are activities" and so on, having convinced them, at the conclusion of the meal he goes to his dwelling place. The people, having gone there even in the evening, lament in the same way. The elder too exhorts in the same way. With reference to that, this was said. "Addressed" means having thought "This elder, having heard the talk of the Community of monks, having entered the forest thinking 'I shall practise the ascetic duty,' now dwells informing householders; the Teacher's Dispensation stands like an ungathered heap of flowers; he does not undertake the compilation of the Teaching; I shall accuse him," she spoke.

"Having entered" means having gone in. "Having placed in the heart" means having put into the heart by way of function and by way of object. One making effort thinking "I shall attain Nibbāna" is said to place Nibbāna in the heart by way of function; but one who sits having attained an attainment with Nibbāna as object, by way of object. She speaks with reference to both of those. "Meditate" means be one who meditates by the two meditative absorptions. "Chatter" means this is chatter together with householders. The fifth.

6. Commentary on the Anuruddha Sutta

226. In the sixth, "former wife" means the queen-consort in the immediately preceding individual existence. "You will shine" means you shone formerly too, you shine now too. "Ill-fated" means not ill-fated by way of an unfortunate destination of rebirth. For they, standing in a fortunate destination, experience success; but they are ill-fated by way of ill-fated practice. For having passed away from there, they are reborn even in hell - thus they are ill-fated. "Established" means one who is established in identity is established by eight causes - one lustful is established through the power of lust; one corrupted through the power of hate etc. one deluded through the power of delusion etc. one bound through the power of conceit etc. one who adheres through the power of views etc. one become strong through the power of underlying tendencies etc. one who has not reached a conclusion through the power of doubt etc. one gone to distraction is established through the power of restlessness. They too are established in just this way. "Of the gods among men" means of the divine men.

"There is now no" - it is said that that goddess had strong affection for the elder and was unable to turn back. Coming from time to time, she sweeps the residential cell, sets out water for washing the face, a wooden toothbrush, drinking water, and water for washing. The elder consumes without adverting. One day, when the elder, whose

robe was worn out, was walking for rag-cloth almsfood, she placed a divine cloth on a rubbish heap and departed. The elder, having seen it, having picked it up, looking at it, having seen the cloth-end, having known "this is cloth," thinking "this is sufficient," took it. With that, his robe was finished. Then the two chief disciples and the Elder Anuruddha - these three persons made the robe. The Teacher, having threaded a needle, gave it. When the robe was finished, as he was walking for almsfood, the deity instigates the giving of almsfood. She comes to the elder's presence sometimes alone, sometimes as a second person herself. But on that occasion, having come as a third person herself, having approached the elder at his day-quarters - she said: "We are called the Agreeable-bodied; by mind we create whatever form is wished for." The elder - thought: "They say thus; I shall investigate - let them all become blue." They, having known the elder's mind, all became blue in colour; likewise yellow, red, and white in colour. Then they thought - "The elder enjoys seeing us" - they began to put on a festive display; one sang, one danced, one snapped her fingers. The elder cast down his faculties. Thereupon - having known "the elder does not enjoy seeing us," not obtaining affection or intimacy, having become disenchanted, they began to depart. The elder, having known their intention to depart - "so that they would not come again and again" - declaring arahantship, he spoke this verse. Therein, "vikkhīṇa" means eliminated. "The cycle of birth and wandering" means the wandering reckoned as birth here and there. The sixth.

7. Commentary on the Nāgadatta Sutta

227. In the seventh, "too early" means having slept the whole night, at the strong break of dawn, having swept a little with the tip of a broom, having washed his face, he enters right early for rice gruel and almsfood. "Too late in the day" means having taken rice gruel, having gone to the hall with sitting accommodation and drunk it, having lain down in one place and slept - thinking "I shall obtain superior almsfood at the mealtime of human beings," when midday was approaching, having risen, having taken water with a filter waterpot, having wiped his eyes, having walked for almsfood, having eaten as much as he liked, he returns after midday has passed. "And having come back during the day" means one who has entered too early should return earlier than other monks; but the meaning is that you, having come back exceedingly late in the day, went. "I fear for Nāgadatta" means I fear for that Nāgadatta. "So very bold" means thoroughly bold. "To families" means to supporting families such as families of the warrior caste and so on. The seventh.

8. Commentary on the Kulagharaṇī Sutta

228. In the eighth, "immersed" means plunged into. It is said that he, having taken a meditation subject in the presence of the Teacher, having entered that jungle thicket, on the second day entered the village for almsfood with his pleasing deportment of going forth and so on. A certain family, having become confident in his deportment, having paid homage with the fivefold prostration, gave almsfood. Having heard the thanksgiving for the meal again, having become even more confident, they invited him saying "Venerable sir, always accept almsfood right here." The elder, having consented, consuming their food, having exerted energy, striving, having attained arahantship, thought - "This family has been very helpful to me; having gone elsewhere, what shall I do?" Experiencing the happiness of fruition attainment, he dwelt right there. "Addressed" means it is said that she, not knowing the elder's state

of having eliminated the mental corruptions, thought - "This elder indeed does not go to another village, nor to another house, nor does he sit at tree-roots, assembly halls, and so on; always having entered the house, he just sits down. Both of these have become immersed, have become mutually attached. At some time he might corrupt this family; I shall accuse him." Therefore she spoke.

"At resting places" means at the place near the city gate where people unload their goods and rest. "Having come together" means having assembled. "Discuss" means they speak. "About me and that one" means they speak about me and they speak about that one. "What is the reason" means what is the cause? "Many sounds are obstacles" means these are many contrary sounds in the world. "Not by that" means one should not become ashamed by that reason, or by that austere ascetic. "For not by that" shows that indeed not by that word spoken by others is a being defiled, but one is defiled only by evil action done by oneself. "Like a wind-deer" means just as a wind-deer in the forest is agitated by the sound of leaves and so on stirred by the wind, so whoever is frightened by sounds - this is the meaning. "His religious duty is not fulfilled" means the religious duty of that fickle-minded one is not fulfilled. But the elder, because of being one who had eliminated the mental corruptions, should be understood as one whose religious duty was accomplished. The eighth.

9. Commentary on the Vajjiputta Sutta

229. In the ninth, "Vajjian prince" means a prince in the Vajji country who abandoned the umbrella and went forth. "All-night festival" means the all-night festival that was set in motion after proclaiming the Kattika constellation celebration and adorning the entire city with flags, banners, and so on. For this celebration is connected as one even with the gods of the Four Great Kings. "The sound of the resounding music, drums and instruments" means the resounding sound of drums and other musical instruments that were struck, and of lutes and other instruments that were played. "Spoke" means in Vesālī, it is said, there were seven thousand seven hundred and seven kings, and just as many were their viceroys, generals, and so on. When they, adorned and prepared, had descended into the street for the purpose of celebrating the festival, while walking up and down on the great walking path of sixty cubits, having seen the moon standing in the middle of the sky, standing leaning against the plank at the end of the walking path, he spoke. "Like a log thrown away in the woods" means because of being devoid of clothing, wrapping, and ornaments, it had become like a piece of wood discarded in the forest. "More wretched" means is there anyone else more inferior than us. "They envy" means the elder is a forest-dweller, a wearer of rag-robles, an almsfood eater, a successive house-to-house alms goer, of few wishes, content - thus many desire you - this is the meaning. "Those going to heaven" means of those going to heaven and also of those who have gone. The ninth.

10. Commentary on the Sajjhāya Sutta

230. In the tenth, "yaṃ sudaṃ" is merely a particle. "Devoted to study" means reciting for a greater period of time by way of study for the purpose of escape. It is said that he, having swept the teacher's day-quarters, stands looking out for the teacher. Then, having seen him coming, having gone forward to meet him, having received his bowl and robe, having given a fan-breeze to him seated on the prepared seat, having asked about drinking water, having washed his feet, having anointed

them with oil, having paid homage, standing there, having taken up the recitation, he recites until sunset. He sets up water in the bathing porch and makes a fire on the charcoal pan. Having wiped the water on the feet of the teacher who has come after bathing, having done the back-rubbing, having paid homage, having taken up the recitation, having recited in the first watch, having refreshed the body in the middle watch, having taken up the recitation in the last watch, having recited until the break of dawn, he meditates on the ceased sound as elimination. Then, regarding the remainder - derived materiality, primary matter, mentality-materiality - having developed insight into the five aggregates, he attained arahantship. "Living at ease" means without eagerness in taking up the recitation and in the task of reciting. "Kept still" means the purpose for which I would now recite, that purpose of mine has reached its summit. "What need have I now of reciting?" - he passes the time in the happiness of fruition attainment. "Addressed" means "Has some illness arisen for this elder, or for his teacher? For what reason indeed does he not recite with a sweet voice as before?" Having come and standing nearby, she spoke.

"Passages of the Teaching" - here all the word of the Buddha is intended. "Do not study" means you do not recite. Or the reading is "nādiyasi"; the meaning is you do not take up. "Praise" means a reciter of the Teaching obtains praise; those versed in the higher teaching, those versed in the discourses, and experts in monastic discipline become his praisers. "With dispassion" means by the noble path. "Having understood" means having known. "Laying down" explains that the peaceful ones speak of the relinquishing of that which is seen, heard, and so on - not of the word of the Buddha. By this much, it is not the case that "the elder causes the word of the Buddha to be abandoned" - one should not be constantly reciting only; but having recited - Having known "I am able to be a support for this much meaning or Teaching," one should proceed towards the making an end of the suffering of the round of rebirths. The tenth.

11. Commentary on the Akusalavitakka Sutta

231. In the eleventh, "unwholesome thoughts" means the three great thoughts beginning with sensual thought. "Through unwise attention" means by unmethodical attention. "So" means "so you." "Having given up the unwise" means abandon this unmethodical attention. "The Teacher" - by this verse he speaks of a pleasing meditation subject. "Joy and happiness without doubt" means definitively you will attain powerful joy and happiness. The eleventh.

12. Commentary on the Majjhanhika Sutta

232. In the twelfth, what should be said has already been stated in the Nandana Chapter of the Devatāsaṃyutta. The twelfth.

13. Commentary on the Pākatindriya Sutta

233. The thirteenth has been explained in detail in the Jantu Young God Discourse in the Connected Discourses on Young Gods. The thirteenth.

14. Commentary on the Gandhatthena Sutta

234. In the fourteenth, "addressed" means having seen that monk sniffing at a lotus having taken it by the stalk - "This monk, having taken a meditation subject in the presence of the Teacher, having entered the forest to practise the ascetic duty, reflects upon an odour as object. He, having sniffed today, will sniff again tomorrow and the following day too. Thus that craving for odour of his, having grown, will destroy his benefit pertaining to the present life and the future life. Let him not perish while I am looking on; I shall accuse him" - having approached, she spoke.

"This is one factor of theft" means this is one factor, one portion, of the five portions of things that can be stolen, namely visual objects and so on. The meaning is one portion. "I do not take" means I do not take and go away. "From afar" means far away; he says "having taken the stalk and bent it, standing far away, I sniff at it." "By reason" means by cause.

"Which" means "which this." It is said that while he was speaking with the deity, one ascetic, having descended, began digging up lotus roots and so on; with reference to him, she said thus. "Of impure conduct" means thus of impure activity.

"Akhīṇakammanto" is also a reading; the meaning is of hard, rough conduct. "Is not so called" means why is he not called a scent-thief or a flower-thief?

"Of impure cruelty" means one of much evil or of deep evil; therefore he is not so called. "Smeared like a nurse's cloth" means just as a soiled garment worn by a nurse is smeared with excrement, urine, dust, soot, mud, and so on, just so he is smeared with lust, hate, and so on. "I am fit to address" means I am fit to say. The admonition of the deity, it is said, is similar to the instruction of the Fortunate One; inferior persons of low disposition and wrongly practising individuals do not obtain it. But in that individual existence, persons of a nature capable of path and fruition obtain it; therefore she spoke thus.

"Seeking what is pure" means for one who seeks the pure things of morality, concentration, and knowledge. "The size of a cloud" means like the size of a cloud-peak. "You know" means you know "this one is pure." "You should speak" means you should say. "We do not depend on you" - the deity, it is said, thought - "This monk might engage in negligence thinking 'There is a deity desiring my welfare; she will accuse me and remind me.' I shall not accept his word." Therefore he spoke thus. "You yourself" means you yourself only. "Should know" means you should know. "By what" means by whatever action you would go to a good destination, that action you yourself should know. The fourteenth.

Thus in the Sāratthappakāsinī

Of the Commentary on the Saṃyutta Nikāya

the commentary on the Vana Saṃyutta is completed.



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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