

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

1. vivekasutta  
*1. Seclusion*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmim vanasaṇḍe.  
*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi gehanissite.

*Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life.*

atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami;  
upasaṅkamitvā taṃ bhikkhuṃ gāthāhi ajjhabhāsi:

*The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:*

“vivekakāmosi vanam pavittḥo,  
*“You entered the woods desiring seclusion,*

atha te mano niccharatī bahiddhā;  
*yet your mind wanders off to outward things.*

jano janasmim vinayassu chandaṃ,  
*As a person, you should dispel the desire for people.*

tato sukhī hohisi vītārāgo.  
*Then you'll be happy, free of greed.*

aratiṃ pajahāsi sato,  
*Mindful, give up discontent;*

bhavāsi sataṃ taṃ sārāyāmaṣe;  
*let us remind you of the way of the good.*

pātālarajo hi duttaro,  
*The dusty abyss is so hard to cross;*

mā taṃ kāmarajo avāhari.  
*don't let sensual dust drag you down.*

sakuṇo yathā paṃsukunthito,  
*Just as a bird strewn with dirt*

vidhunaṃ pātayati sitaṃ rajam;  
*sheds that clingy dust with a shake;*

evaṃ bhikkhu padhānavā satimā,  
*so too, an energetic, mindful mendicant*

vidhunaṃ pātayati sitaṃ rajan”ti.  
*sheds that clingy dust with a shake.”*

atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, that mendicant was struck with a sense of urgency.*

# 1. vanavagga

## 1. In the Woods

# 2. upatthānasutta

## 2. Getting Up

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe.

*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu divāvihāragato supati.

*Now at that time that mendicant fell asleep during the day's meditation.*

atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā  
atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami;  
upasaṅkamitvā taṃ bhikkhuṃ gāthāhi ajjhabhāsi:

*The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:*

“utthehi bhikkhu kiṃ sesi,

*“Get up, mendicant! Why lie down?*

ko attho supitena te;

*What's the point in your sleeping?*

āturassa hi kā niddā,

*What slumber can there be for those afflicted,*

sallaviddhassa ruppato.

*injured, pierced by an arrow?*

yāya saddhāya pabbajito,

*You should amplify the faith*

agārasmānagāriyaṃ;

*that led you to go forth*

tameva saddham brūhehi,

*from the home life to homelessness.*

mā niddāya vasaṃ gamī”ti.

*Don't fall under the sway of slumber.”*

“aniccā addhuvā kāmā,

*“Sensual pleasures are impermanent and unstable,*

yesu mandova mucchito;

*but idiots still fall for them.*

baddhesu muttaṃ asitaṃ,

*Among those who are bound, they're free and unattached:*

kasmā pabbajitaṃ tape.

*why bother a renunciate?*

chandarāgassa vinayā,

*By removing desire and greed,*

avijjāsamatikkamā;

*by going beyond ignorance,*

taṃ ñāṇaṃ paramodānaṃ,

*that knowledge has been perfectly cleansed:*

kasmā pabbajitaṃ tape.

*why bother a renunciate?*

chetvā avijjaṃ vijjāya,

*By breaking ignorance with knowledge,*

āsavānaṃ parikkhayā;  
*by the ending of defilements,*

asokaṃ anupāyāsaṃ,  
*they're sorrowless, unstressed:*

kasmā pabbajitaṃ tape.  
*why bother a renunciate?*

āraddhavīriyaṃ pahitattaṃ,  
*Energetic, resolute,*

niccaṃ dāḥaparakkamaṃ;  
*always staunchly vigorous,*

nibbānaṃ abhikaṅkhantaṃ,  
*aspiring to extinguishment:*

kasmā pabbajitaṃ tape”ti.  
*why bother a renunciate?”*

saṃyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

3. kassapagottasutta  
*3. With Kassapagotta*

ekaṃ samayaṃ āyasmā kassapagotto kosalesu viharati aññatarasmiṃ vanasaṇḍe.  
*At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena āyasmā kassapagotto divāvihāragato aññataraṃ chetaṃ ovadati.  
*Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter.*

atha kho yā tasmiṃ vanasaṇḍe adhiwatthā devatā āyasmantaṃ kassapagottaṃ saṃvejetukāmā yenāyasmā kassapagotto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ kassapagottaṃ gāthāhi ajjhabhāsi:  
*Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:*

“giriduggacaraṃ chetaṃ,  
*“A tribal hunter wandering the rugged hills*

appapaññaṃ acetasaṃ;  
*is unintelligent, unthinking.*

akāle ovadaṃ bhikkhu,  
*It's a waste of time to advise him;*

mandova paṭibhāti maṃ.  
*this mendicant seems to me like an idiot.*

suṇāti na vijānāti,  
*The tribal hunter listens without understanding,*

āloketi na passati;  
*he looks without seeing.*

dhammasmiṃ bhaññaṃānasmim,  
*Though the teaching is spoken,*

atthaṃ bālo na bujjhati.  
*the fool doesn't get it.*

sacepi dasa pajjote,  
*Even if you lit ten lamps*

dhārayissasi kassapa;  
*and brought them to him, Kassapa,*

neva dakkhati rūpāni,  
*he wouldn't see anything,*

cakkhu hissa na vijjati”ti.  
*for he has no eyes to see.”*

atha kho āyasmā kassapagotto tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, Venerable Kassapagotta was struck with a sense of urgency.*

saṃyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

4. sambahulasutta  
*4. Several Mendicants Set Out Wandering*

ekaṃ samayaṃ sambahulā bhikkhū kosalesu viharanti aññatarasmim vanasaṇḍe.  
*At one time several mendicants were staying in the land of the Kosalans in a certain forest grove.*

atha kho te bhikkhū vassaṃvuṭṭhā temāsaccayena cārikaṃ pakkamiṃsu.  
*Then after completing the three months of the rainy season residence, those mendicants set out wandering.*

atha kho yā tasmim vanasaṇḍe adhiwatthā devatā te bhikkhū apassanti paridevamānā  
tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:  
*Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they recited this verse:*

“arati viya mejja khāyati,  
*“Seeing so many vacated seats today,*

bahuke disvāna vivitte āsane;  
*it seems to me that they must have become dissatisfied.*

te cittakathā bahussutā,  
*They were so learned, such brilliant speakers!*

kome gotamasāvakaṃ gatā”ti.  
*Where have these disciples of Gotama gone?”*

evam vutte, aññatarā devatā taṃ devataṃ gāthāya paccabhāsi:  
*When they had spoken, another deity replied with this verse:*

“māgadhaṃ gatā kosalaṃ gatā,  
*“They’ve gone to Magadha, they’ve gone to Kosala,*

ekacchiyā pana vajjibhūmiyā;  
*and some are in the Vajjian lands.*

magā viya asaṅgacārino,  
*Like deer that wander free of ties,*

aniketā viharanti bhikkhavo”ti.  
*the mendicants live with no abode.”*

saṃyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

5. ānandaṣutta  
5. With Ānanda

ekaṃ samayaṃ āyasmā ānando kosalesu viharati aññatarasmim vanasaṇḍe.  
*At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena āyasmā ānando ativelaṃ gihisaññattibahulo viharati.  
*Now at that time Ānanda was spending too much time informing the lay people.*

atha kho yā tasmim vanasaṇḍe adhiwatthā devatā āyasmato ānandassa anukampikā  
atthakāmā āyasmantaṃ ānantaṃ saṃvejetukāmā yenāyasmā ānando  
tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānantaṃ gāthāya ajjhabhāsi:  
*Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him.  
So they approached him wanting to stir him up, and recited these verses:*

“rukhamūlagahanaṃ pasakkiya,  
*“You've left for the jungle, the root of a tree,*

nibbānaṃ hadayaasmim opiya;  
*with quenching in your heart.*

jhāya gotama mā pamādo,  
*Practice absorption, Gotama, don't be negligent!*

kiṃ te bilibilikā karissatī”ti.  
*What is this hullabaloo to you?”*

atha kho āyasmā ānando tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, Venerable Ānanda was struck with a sense of urgency.*

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

6. anuruddhasutta  
*6. With Anuruddha*

ekaṃ samayaṃ āyasmā anuruddho kosalesu viharati aññatarasmim vanasaṇḍe.  
*At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove.*

atha kho aññatarā tāvatimsakāyikā devatā jālinī nāma āyasmato anuruddhassa  
purāṇadutiyikā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamitvā āyasmantaṃ  
anuruddhaṃ gāthāya ajjhabhāsi:  
*Then a certain deity of the company of the Thirty-Three named Penelope had been  
Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:*

“tattha cittaṃ paṇidhehi,  
*“Set your heart there,*

yattha te vusitaṃ pure;  
*where you used to live;*

tāvatimsesu devesu,  
*among the gods of the Thirty-Three,*

sabbakāmasamiddhisu;  
*whose every desire is granted!*

purakkhato parivuto,  
*At the fore of a retinue*

devakaññāhi sobhasī”ti.  
*of divine maidens, you'll shine!”*

“duggatā devakaññāyo,  
*“Divine maidens are in a sorry state,*

sakkāyasmim patitthitā;  
*stuck in self-identity.*

te cāpi duggatā sattā,  
*And those beings too are in a sorry state,*

devakaññāhi patthitā”ti.  
*who are attached to divine maidens.”*

“na te sukhaṃ pajānanti,  
*“They don’t know pleasure*

ye na passanti nandanam;  
*who don’t see the Garden of Delight!*

āvāsaṃ naradevānaṃ,  
*It’s the abode of lordly gods,*

tidasānaṃ yasassinan”ti.  
*the glorious host of Thirty!”*

“na tvaṃ bāle vijānāsi,  
*“Fool, don’t you understand*

yathā arahataṃ vaco;  
*the saying of the perfected ones:*

aniccā sabbasaṅkhārā,  
*all conditions are impermanent,*

uppādavayadhammino;  
*their nature is to rise and fall;*

uppajjitvā nirujjhanti,  
*having arisen, they cease;*

tesaṃ vūpasamo sukho.  
*their stilling is true bliss.*

natthi dāni punāvāso,  
*Penelope, weaver of the web,*

devakāyasmi jālini;  
*now there are no future lives in the hosts of gods.*

vikkhīṇo jātisaṃsāro,  
*Transmigration through births is finished,*

natthi dāni punabbhavo”ti.  
*now there is no further existence.”*

saṃyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

7. nāgadattasutta  
*7. With Nāgadatta*

ekaṃ samayaṃ āyasmā nāgadatto kosalesu viharati aññatarasmim vanasaṇḍe.  
*At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena āyasmā nāgadatto atikālena gāmaṃ pavisati, atidivā paṭikkamati.

*Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day.*

atha kho yā tasmim vanasaṇḍe adhivatthā devatā āyasmato nāgadattassa anukampikā  
atthakāmā āyasmantaṃ nāgadattaṃ saṃvejetukāmā yenāyasmā nāgadatto  
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ nāgadattaṃ gāthāhi ajjhabhāsi:  
*Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him.  
So they approached him wanting to stir him up, and recited these verses:*

“kāle pavisa nāgadatta,  
*“Entering too early,*

divā ca āgantvā ativelacārī;  
*and returning after spending too much of the day,*

samsattho gahatthehi,  
*Nāgadatta socializes with lay people,*

samānasukhadukkho.  
*sharing their joys and sorrows.*

bhāyāmi nāgadattaṃ suppagabbhaṃ,  
*I'm afraid for Nāgadatta; he's so reckless*

kulesu vinibaddhaṃ;  
*in his attachment to families.*

mā heva maccurañño balavato,  
*May he not come under the King of Death's power,*

antakassa vasaṃ upesī”ti.  
*under the sway of the terminator!”*

atha kho āyasmā nāgadatto tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, Venerable Nāgadatta was struck with a sense of urgency.*

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

8. kulagharaṇīsutta  
*8. The Mistress of the House*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmim vanasaṇḍe.  
*At one time one of the monks was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu aññatarasmim kule ativelaṃ ajjhogālhappatto  
viharati.  
*Now at that time that monk had become too closely involved in the affairs of a certain family.*

atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā  
atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yā tasmim kule kulagharaṇī, tassā  
vannaṃ abhinimminivā yena so bhikkhu tenupasaṅkami; upasaṅkamtivā taṃ  
bhikkhuṃ gāthāya ajjhabhāsi:  
*The deity haunting that forest had compassion for that monk, wanting what's best for him. So,  
wanting to stir him up, they manifested in the appearance of the mistress of that family,  
approached the monk, and addressed him in verse:*

“nadītiresu saṇṭhāne,  
*“On the banks of the rivers and in the guest houses,*

sabhāsu rathiyāsu ca;  
*in meeting halls and highways,*

janā saṅgamma mantenti,  
*people come together and gossip:*

mañca tañca kimantaraṇ”ti.  
*what's going on between you and me?”*

“bahūhi saddā paccūhā,  
“There are lots of annoying sounds

khamitabbā tapassinā;  
that an austere ascetic must endure.

na tena mañku hotabbaṃ,  
But they mustn't be dismayed by that,

na hi tena kilissati.  
for that's not what defiles you.

yo ca saddaparittāsī,  
If you're startled by every little sound,

vane vātamigo yathā;  
like a wind-deer in the wood,

lahucittoti taṃ āhu,  
they'll call you 'flighty minded';

nāssa sampajjate vatan”ti.  
and your practice won't succeed.”

saṃyutta nikāya 9  
Linked Discourses 9

1. vanavagga  
1. In the Woods

9. vajjiputtasutta  
9. A Vajji

ekaṃ samayaṃ aṇṇataro vajjiputtako bhikkhu vesāliyaṃ viharati aṇṇatarasmim  
vanasaṇḍe.

*At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove.*

tena kho pana samayena vesāliyaṃ vajjiputtako sabbaratticāro hoti.  
Now at that time the Vajjis were holding an all-night event in Vesālī.

atha kho so bhikkhu vesāliyā tūriyatālitaṇṇavāditanigghosasaddaṃ sutvā paridevamāno  
tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:  
*Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:*

“ekakā mayaṃ araṇṇe viharāma,  
“We dwell alone in the wilderness,

apaviddhaṃva vanasmim dārukaṃ;  
like a cast-off log in the forest.

etādisikāya rattiyā,  
On a night like this,

ko su nāmaṃhehi pāpiyo”ti.  
who's worse off than me?”

atha kho yā tasmim vanasaṇḍe adhiṇatthā devatā tassa bhikkhuno anukampikā  
atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami;  
upasaṅkamitvā taṃ bhikkhuṃ gāthāya ajjhabhāsi:

*The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:*

“ekakova tvaṃ araṇṇe viharasi,  
“You dwell alone in the wilderness,

apaviddhaṃva vanasmim dārukaṃ;  
like a cast-off log in the forest.



tassa te bahukā pihayanti,  
*Lots of people are jealous of you,*

nerayikā viya saggagāminan”ti.  
*like beings in hell of those going to heaven.”*

atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, that mendicant was struck with a sense of urgency.*

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

10. sajjhāyasutta  
*10. Recitation*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe.  
*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu yaṃ sudam pubbe ativeლაṃ sajjhāyabahulo viharati so aparena samayena appossukko tuṇhībhūto saṅkasāyati.  
*Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence.*

atha kho yā tasmim vanasaṇḍe adhiwatthā devatā tassa bhikkhuno dhammaṃ asuṇantī yena so bhikkhu tēnupasaṅkami; upasaṅkamtivā taṃ bhikkhuṃ gāthāya ajjhabhāsi:  
*Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:*

“kasmā tuvaṃ dhammapadāni bhikkhu,  
*“Mendicant, why don’t you recite passages of the teaching,*

nādhīyasi bhikkhuhi saṃvasanto;  
*living together with other mendicants?*

sutvāna dhammaṃ labhatippasādaṃ,  
*When you hear the teaching confidence grows;*

diṭṭheva dhamme labhatippasaṃsan”ti.  
*and the reciter is praised in the present life.”*

“ahu pure dhammapadesu chando,  
*“I used to be enthusiastic about passages of the teaching,*

yāva virāgena samāgamimha;  
*so long as I’d not realized dispassion.*

yato virāgena samāgamimha,  
*But then I realized dispassion, which the good call*

yaṃ kiñci diṭṭhaṃva sutam mutam vā;  
*the laying to rest by completely understanding*

aññāya nikkhepanamāhu santo”ti.  
*whatever is seen, heard, and thought.”*

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

11. akusalavitakkasutta  
*11. Unskillful Thoughts*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe.  
*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi, seyyathidaṃ—  
*Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is:*

kāma vitakkaṃ, byāpāda vitakkaṃ, vihiṃsā vitakkaṃ.  
*sensual, malicious, and cruel thoughts.*

atha kho yā tasmim vanasaṇḍe adhivattā devatā tassa bhikkhuno anukampikā atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ gāthāhi ajjhabhāsi:  
*The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:*

“ayoniso manasikārā,  
*“Because of improper attention,*

so vitakkehi khajjasi;  
*you're consumed by your thoughts.*

ayoniso paṭinissajja,  
*When you've given up irrationality,*

yoniso anucintaya.  
*make sure your thoughts are rational.*

sattthāraṃ dhammamārabbha,  
*Thinking about the Teacher, the teaching,*

saṅghaṃ sīlāni attano;  
*the Saṅgha, and your own ethics,*

adhigacchasi pāmojjaṃ,  
*you'll find gladness,*

pītisukhamasamsayaṃ;  
*and rapture and bliss as well, no doubt.*

tato pāmojjabahulo,  
*And when you're full of joy,*

dukkhassantaṃ karissasī'ti.  
*you'll make an end to suffering.”*

atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, that mendicant was struck with a sense of urgency.*

samyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

12. majjhanhikasutta  
*12. Midday*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe.  
*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

atha kho tasmim vanasaṇḍe adhivattā devatā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā tassa bhikkhuno santike imaṃ gāthaṃ abhāsi:  
*The deity haunting that forest approached that mendicant and recited this verse in their presence:*

“*ṭhite majjhanhike kāle,*

*“In the still of high noon,*

*sannisīvesu pakkhisu;*

*when the birds have settled down,*

*saṇateva brahāraññaṃ,*

*the formidable jungle whispers to itself:*

*taṃ bhayaṃ paṭibhāti maṃ.*

*that seems so scary to me!”*

*ṭhite majjhanhike kāle,*

*“In the still of high noon,*

*sannisīvesu pakkhisu;*

*when the birds have settled down,*

*saṇateva brahāraññaṃ,*

*the formidable jungle whispers to itself:*

*sā rati paṭibhāti man”ti.*

*that seems so delightful to me!”*

*samyutta nikāya 9*

*Linked Discourses 9*

*1. vanavagga*

*1. In the Woods*

*13. pākatindriyasutta*

*13. Undisciplined Faculties*

*ekaṃ samayaṃ sambahulā bhikkhū kosalesu viharanti aññatarasmim vanasaṇḍe uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.*

*Now at that time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, gossipy, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.*

*atha kho yā tasmim vanasaṇḍe adhivatthā devatā tesam bhikkhūnaṃ anukampikā atthakāmā te bhikkhū samvejetukāmā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū gāthāhi ajjhabhāsi:*

*The deity haunting that forest had compassion for those mendicants, and wanted what’s best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:*

*“sukhajīvino pure āsum,*

*“The mendicants used to live happily,*

*bhikkhū gotamasāvakā;*

*as disciples of Gotama.*

*anicchā piṇḍamesanā,*

*Desireless they sought alms;*

*anicchā sayanāsanam;*

*desireless they used their lodgings.*

*loke aniccatam nātvā,*

*Knowing that the world was impermanent*

*dukkhassantam akaṃsu te.*

*they made an end of suffering.*

*dupposam katvā attānaṃ,*

*But now they’ve made themselves hard to look after,*

gāme gāmanikā viya;  
*like chiefs in a village.*

bhutvā bhutvā nipajjanti,  
*They eat and eat and then lie down,*

parāgāresu mucchitā.  
*unconscious in the homes of others.*

saṃghassa añjalim katvā,  
*Having raised my joined palms to the Saṅgha,*

idhekacce vadāmahaṃ;  
*I speak here only about certain people.*

apaviddhā anāthā te,  
*They're rejects, with no protector,*

yathā petā tatheva te.  
*just like those who have passed away.*

ye kho pamattā viharanti,  
*I'm speaking about*

te me sandhāya bhāsitaṃ;  
*those who live negligently.*

ye appamattā viharanti,  
*To those who live diligently*

namo tesaṃ karomahaṃ”ti.  
*I pay homage.”*

atha kho te bhikkhū tāya devatāya saṃvejitā saṃvegamaṃpādunti.  
*Impelled by that deity, those mendicants were struck with a sense of urgency.*

saṃyutta nikāya 9  
*Linked Discourses 9*

1. vanavagga  
*1. In the Woods*

14. gandhatthenasutta  
*14. The Thief of Scent*

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe.  
*At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.*

tena kho pana samayena so bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto  
pokkharaniṃ ogāhetvā padumaṃ upasiṅghati.  
*Now at that time, after the meal, on their return from alms-round, that mendicant plunged into a lotus pond and sniffed a pink lotus.*

atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā  
atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami;  
upasaṅkamitvā taṃ bhikkhuṃ gāthāya ajjhabhāsi:  
*The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:*

“yametaṃ vārijaṃ pupphaṃ,  
*“This water flower has not been given.*

adinnaṃ upasiṅghasi;  
*When you sniff it,*

ekaṅgametaṃ theyyānaṃ,  
*this is one factor of theft.*

gandhatthenosi mārīsā”ti.  
*Good sir, you are a thief of scent!”*

“na harāmi na bhañjāmi,  
*“I do not take, nor do I break;*

ārā siṅghāmi vārijaṃ;  
*I sniff the water flower from afar.*

atha kena nu vaṇṇena,  
*So based on what evidence*

gandhatthenoti vuccati.  
*do you call me a thief of scent?*

yvāyaṃ bhisāni khanati,  
*Why don’t you accuse someone*

puṇḍarīkāni bhañjati;  
*who does such vandalizing*

evaṃ ākiṇṇakammanto,  
*as digging up the roots,*

kasmā eso na vuccatī”ti.  
*or breaking off the flowers?”*

“ākiṇṇaluddo puriso,  
*“I have nothing to say*

dhātīcelamva makkhito;  
*to a person who is a crude vandal,*

tasmīṃ me vacanaṃ natthi,  
*soiled like a used nappy.*

tvañcārahāmi vattave.  
*You’re the one who deserves to be spoken to.*

anaṅgaṇassa posassa,  
*To the man who has not a blemish*

niccaṃ sucigavesino;  
*who is always seeking purity,*

vālaggamattaṃ pāpassa,  
*even a hair-tip of evil*

abbhāmattaṃva khāyatī”ti.  
*seems as big as a cloud.”*

“addhā maṃ yakkha jānāsi,  
*“Indeed, O spirit, you understand me,*

atho me anukampasi;  
*and you empathize with me.*

punapi yakkha vajjāsi,  
*Please speak to me again,*

yadā passasi edisaṃ”ti.  
*whenever you see something like this.”*

“neva taṃ upajīvāma,  
*“I’m no dependent of yours,*

napi te bhatakāmhase;  
*nor am I your servant.*

tvameva bhikkhu jāneyya,  
*You yourself should know, mendicant,*

yena gaccheyya suggatin”ti.  
*the way that leads to a good place.”*

atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādīti.  
*Impelled by that deity, that mendicant was struck with a sense of urgency.*

vanavaggo paṭṭhamo.

vivekaṃ upaṭṭhānañca,

kassapagottena sambahulā;

ānando anuruddho ca,

nāgadattañca kulagharaṇī.

vajjiputto ca vesālī,

sajjhāyena ayoniso;

majjhanhikālamhi pākatindriya—

padumapupphena cuddasa bhaveti.

vanasaṃyuttaṃ samattaṃ.  
*The Linked Discourses in the Forest are completed.*