

samyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgīsa

1. nikkhantasutta
1. Renounced

evam me sutam—
So I have heard.

ekam samayaṃ āyasmā vaṅgīso ālaviyaṃ viharati aggālave cetiye āyasmatā
nigrodhakappena upajjhāyena saddhiṃ.

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggālava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

tena kho pana samayena āyasmā vaṅgīso navako hoti acirapabbajito ohiyyako
vihārapālo.

Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling.

atha kho sambahulā itthiyo samalaṅkaritvā yena aggālavako ārāmo
tenupasaṅkamiṃsu vihārapekkhikāyo.

Then several women dressed in all their finery went to the monastery at Aggālava in order to inspect the dwelling.

atha kho āyasmato vaṅgīsassa tā itthiyo disvā anabhirati uppajjati, rāgo cittaṃ
anuddhaṃseti.

When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind.

atha kho āyasmato vaṅgīsassa etadahosi:

Then he thought,

“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ;

“It’s my loss, my misfortune,

yassa me anabhirati uppannā, rāgo cittaṃ anuddhaṃseti, taṃ kutettha labbhā, yaṃ
me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya.

that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction?

yannūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan”ti.

Why don’t I do it myself?”

atha kho āyasmā vaṅgīso attanāva attano anabhiratiṃ vinodetvā abhiratiṃ
uppādetvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“nikkhantaṃ vata maṃ santaṃ,

“Now that I’ve renounced

agārasmānagāriyaṃ;

the home life for homelessness

vitakkā upadhāvanti,

I’m overrun

pagabbhā kaṇhato ime.

by the impudent thoughts of the Dark One.

uggaputtā mahissāsā,

Even if a thousand mighty princes and great archers,

sikkhitā dalhadhammino;

well trained, with strong bows,

samantā parikireyyuṃ,
were to completely surround me;

sahassaṃ apalāyinaṃ.
I would never flee.

sacepi etato bhiyyo,
And even if women come,

āgamissanti itthiyo;
many more than that,

neva maṃ byādhayissanti,
they won't scare me,

dhamme samhi patitṭhitaṃ.
for I stand firm in the teaching.

sakkhī hi me suttaṃ etaṃ,
I heard this with my own ears

buddhassādiccabandhuno;
from the Buddha, Kinsman of the Sun,

nibbānagamaṇaṃ maggaṃ,
about the path going to extinguishment;

tattha me nirato mano.
that's what delights my mind.

evañce maṃ viharantaṃ,
Wicked One, if you come near me

pāpima upagacchasi;
as I meditate like this,

tathā maccu karissāmi,
I'll make sure that you, Death,

na me maggampi dakkhasī'ti.
won't even see the path I take."

saṃyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgīsa

2. aratīsutta
2. Dissatisfaction

ekaṃ samayaṃ ... pe ... āyasmā vaṅgīso ālavīyaṃ viharati aggālave cetiye āyasmatā
nigrodhakappena upajjhāyena saddhiṃ.

*At one time Venerable Vaṅgīsa was staying near Ālavī, at the Aggālava Tree-shrine, together
with his mentor, Venerable Nigrodhakappa.*

tena kho pana samayena āyasmā nigrodhakappa pacchābhattaṃ
piṇḍapātāpatikkanta vihāraṃ pavisati, sāyaṃ vā nikkhamati aparajju vā kāle.
*Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from
alms-round, he would enter his dwelling and not emerge for the rest of that day, or the next.*

tena kho pana samayena āyasmato vaṅgīsassā anabhirati uppannā hoti, rāgo cittaṃ
anuuddhaṃseti.

And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

atha kho āyasmato vaṅgīsassā etadahosi:
Then he thought,

“alābhā vata me, na vata me lābhā; dulladdham vata me, na vata me suladdham;
“It’s my loss, my misfortune,

yassa me anabhirati uppannā, rāgo cittaṃ anuddhamseti; taṃ kutettha labbhā, yaṃ
me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya.
*that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else
to dispel my discontent and give rise to satisfaction?*

yannūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan”ti.
Why don’t I do it myself?”

atha kho āyasmā vaṅgīso attanāva attano anabhiratiṃ vinodetvā abhiratiṃ
uppādetvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:
*Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he
recited these verses:*

“aratiṇca ratiṇca pahāya,
“Giving up discontent and desire,

sabbaso gehasitaṇca vitakkaṃ;
along with all thoughts of the lay life,

vanathaṃ na kareyya kuhiñci,
they wouldn’t get entangled in anything;

nibbanatho arato sa hi bhikkhu.
unentangled, undesiring: that’s a real mendicant.

yamidha pathaviṇca vehāsaṃ,
Whether on this earth or in the sky,

rūpagataṇca jagatogadham;
whatever in the world is included in form

kiñci parijīyati sabbamaniccaṃ,
wears out, it is all impermanent;

evaṃ samecca caranti mutattā.
the thoughtful live having comprehended this truth.

upadhīsu janā gadhitāse,
People are bound to their attachments,

ditthasute paṭighe ca mute ca;
to what is seen, heard, felt, and thought.

ettha vinodaya chandamanejo,
Unstirred, dispel desire for these things;

yo ettha na limpati taṃ munimāhu.
for one called ‘a sage’ does not cling to them.

atha satthhinissitā savitakkā,
Attached to the sixty wrong views, and full of their own opinions,

puthū janatāya adhammā nivittā;
ordinary people are fixed in wrong principles.

na ca vaggatassa kuhiñci,
But that mendicant wouldn’t join a sectarian group,

no pana duṭṭhullabhāṇī sa bhikkhu.
still less would they utter lewd speech.

dabbo cirarattasamāhito,
Clever, long serene,

akuhako nipako apihālu;
free of deceit, alert, without envy,

santaṃ padaṃ ajjhagamā muni paṭicca,
the sage has reached the state of peace;

parinibbuto kaṅkhati kālan”ti.
and because he’s extinguished, he awaits his time.”

samyutta nikāya 8
Linked Discourses 8

1. vaṅḡisavagga
1. With Vaṅḡisa

3. pesalasutta
3. Good-Hearted

ekaṃ samayaṃ āyasmā vaṅḡiso ālavayaṃ viharati aggālave cetiye āyasmatā
nigrodhakappena upajjhāyena saddhiṃ.

At one time Venerable Vaṅḡisa was staying near Ālavī, at the Aggālava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

tena kho pana samayena āyasmā vaṅḡiso attano paṭibhānena aññe pesale bhikkhū
atimaññāti.

Now at that time Venerable Vaṅḡisa looked down on other good-hearted mendicants because of his own poetic virtuosity.

atha kho āyasmato vaṅḡisassa etadahosi:
Then he thought,

“alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ;
“It’s my loss, my misfortune,

vyāhaṃ attano paṭibhānena aññe pesale bhikkhū atimaññāmī”ti.
that I look down on other good-hearted mendicants because of my own poetic virtuosity.”

atha kho āyasmā vaṅḡiso attanāva attano vipphaṇṇasāram uppādetvā tāyaṃ velāyaṃ
imā gāthāyo abhasi:

Then, on the occasion of arousing remorse in himself, he recited these verses:

“mānaṃ pajahassu gotama,
“Give up conceit, Gotama!

mānapathaṇca pajahassu;
Completely abandon the different kinds of conceit!

asesaṃ mānapathasmiṃ,
Besotted with the different kinds of conceit,

samucchito vipphaṇṇasārahuvā cirarattaṃ.
you’ve had regrets for a long time.

makkhena makkhitā pajā,
Smearred by smears and slain by conceit,

mānahatā nirayaṃ papatanti;
people fall into hell.

socanti janā cirarattaṃ,
When people slain by conceit are reborn in hell,

mānahatā nirayaṃ upapannā.
they grieve for a long time.

na hi socati bhikkhu kadāci,
But a mendicant who practices rightly,

maggajino sammāpaṭipanno;
owning the path, never grieves.

kittiñca sukhañca anubhoti,
They enjoy happiness and a good reputation,

dhammasasoti tamāhu pahitattam.
and they rightly call him a ‘Seer of Truth’.

tasmā akhilodha padhānavā,
So don’t be hard-hearted, be energetic,

nīvaraṇāni pahāya visuddho;
with hindrances given up, be pure.

mānañca pahāya asesam,
Then with conceit given up completely,

vijjāyantakaro samitāvī”ti.
use knowledge to make an end, and be at peace.”

samyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgisa

4. ānandasutta
4. With Ananda

ekam samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme.
At one time Venerable Ānanda was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ
piṇḍāya pāvisi āyasmatā vaṅgīsena pacchāsamaṇena.
*Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered
Sāvattihī for alms with Venerable Vaṅgisa as his second monk.*

tena kho pana samayena āyasmato vaṅgīsassa anabhirati uppannā hoti, rāgo cittaṃ
anuddhamseti.
And at that time Venerable Vaṅgisa became dissatisfied, as lust infected his mind.

atha kho āyasmā vaṅgīso āyasmantaṃ ānandaṃ gāthāya ajjhabhāsi:
Then he addressed Ananda in verse:

“kāmarāgena dayhāmi,
“I’ve got a burning desire for pleasure;

cittaṃ me pariḍayhati;
My mind is on fire!

sādhu nibbāpanaṃ brūhi,
Please, out of compassion, Gotama,

anukampāya gotamā”ti.
tell me how to quench the flames.”

“saññāya vipariyesā,
“Your mind is on fire

cittaṃ te pariḍayhati;
because of a perversion of perception.

nimittaṃ parivajjehi,
Turn away from the feature of things

subhaṃ rāgūpasamhitam.
that’s attractive, provoking lust.

saṅkhāre parato passa,
See all conditioned phenomena as other,

dukkhato mā ca attato;
as suffering and not-self.

nibbāpehi mahārāgaṃ,
Extinguish the great fire of lust,

mā dayhittho punappunaṃ.
don't burn up again and again.

asubhāya cittaṃ bhāvehi,
With mind unified and serene,

ekaggaṃ susamāhitaṃ;
meditate on the ugly aspects of the body.

sati kāyagatā tyatthu,
With mindfulness immersed in the body,

nibbidābahulo bhava.
be full of disillusionment.

animittaṇca bhāvehi,
Meditate on the signless,

mānānusayamujjaha;
give up the underlying tendency to conceit;

tato mānābhisamayā,
and when you comprehend conceit,

upasanto carissasī"ti.
you will live at peace."

saṃyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgīsa

5. subhāsitasutta
5. Well-Spoken Words

sāvatthinidānaṃ.
At Sāvatthī.

tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

bhagavā etadavoca:
The Buddha said this:

“catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā;
anavajjā ca ananuvajjā ca viññūnaṃ.

“Mendicants, speech that has four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people.

katamehi catūhi?
What four?

idha, bhikkhave, bhikkhu subhāsitaṃveva bhāsati no dubbhāsitaṃ, dhammaṃveva bhāsati no adhammaṃ, piyaṃveva bhāsati no appiyaṃ, saccaṃveva bhāsati no alikaṃ.

It's when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely.

imehi kho, bhikkhave, catūhi aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnaṃ”ti.

Speech with these four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people.”

idamavoca bhagavā.

That is what the Buddha said.

idam vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“subhāsitaṃ uttamamāhu santo,

“Good people say that well-spoken words are foremost;

dhammaṃ bhaṇe nādhammaṃ taṃ dutiyaṃ;

second, speak on the teaching, not against it;

piyaṃ bhaṇe nāppiyaṃ taṃ tatiyaṃ,

third, speak pleasantly, not unpleasantly;

saccaṃ bhaṇe nālikaṃ taṃ catutthaṃ”ti.

and fourth, speak truthfully, not falsely.”

atha kho āyasmā vaṅgīso utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ, vaṅgīsa”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

atha kho āyasmā vaṅgīso bhagavantam sammukhā sārubbhāhi gāthāhi abhitthavi:

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“tameva vācaṃ bhāseyya,

“Speak only such words

yāyattānaṃ na tāpaye;

as do not hurt yourself

pare ca na vihiṃseyya,

nor harm others;

sā ve vācā subhāsitā.

such speech is truly well spoken.

piyavācaṃva bhāseyya,

Speak only pleasing words,

yā vācā paṭinanditā;

words gladly welcomed.

yaṃ anādāya pāpāni,

Pleasing words are those

paresaṃ bhāsate piyaṃ.

that bring nothing bad to others.

saccaṃ ve amatā vācā,

Truth itself is the undying word:

esa dhammo sanantano;
this is an ancient principle.

sacce atthe ca dhamme ca,
Good people say that the teaching and its meaning

āhu santo patitthitā.
are grounded in the truth.

yaṃ buddho bhāsate vācam,
The words spoken by the Buddha

khemaṃ nibbānapattiyaṃ;
for realizing the sanctuary, extinguishment,

dukkhassantakiriyaṃ,
for making an end of suffering:

sā ve vācānamuttamā”ti.
this really is the best kind of speech.”

saṃyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgīsa

6. sārīputtasutta
6. With Sārīputta

ekaṃ samayaṃ āyasmā sārīputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sārīputta was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

tena kho pana samayena āyasmā sārīputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejēti sampahaṃseti poriyā vācāya vissaṭṭhāya aneḷaḷāya atthassa viññāpaniyā.
Now at that time Venerable Sārīputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning.

te ca bhikkhū atṭhiṃ katvā manasi katvā sabbacetasaṃ samannāharitvā ohitasotā dhammaṃ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

“ayaṃ kho āyasmā sārīputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejēti sampahaṃseti poriyā vācāya vissaṭṭhāya aneḷaḷāya atthassa viññāpaniyā.
“This Venerable Sārīputta is educating the mendicants. ...

te ca bhikkhū atṭhiṃ katvā manasi katvā sabbacetasaṃ samannāharitvā ohitasotā dhammaṃ suṇanti.
And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

yannūnāhaṃ āyasmantaṃ sārīputtaṃ sammukhā sārūppāhi gāthāhi abhitthaveyyan”ti.
Why don’t I extoll him in his presence with fitting verses?”

atha kho āyasmā vaṅgīso utthāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāyasmā sārīputto tenaṅjaliṃ paṇāmetvā āyasmantaṃ sārīputtaṃ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sārīputta, and said,

“paṭibhāti maṃ, āvuso sārīputta, paṭibhāti maṃ, āvuso sārīputtā”ti.

“I feel inspired to speak, Reverend Sārīputta! I feel inspired to speak, Reverend Sārīputta!”

“paṭibhātu taṃ, āvuso vaṅgīsā”ti.

“Then speak as you feel inspired,” said Sārīputta.

atha kho āyasmā vaṅgīso āyasmantaṃ sārīputtaṃ sammukhā sārūppāhi gāthāhi abhiththavi:

Then Vaṅgīsa extolled Sārīputta in his presence with fitting verses:

“gambhīrapañño medhāvī,

“Deep in wisdom, intelligent,

maggāmaggassa kovido;

expert in the variety of paths;

sārīputto mahāpañño,

Sārīputta, so greatly wise,

dhammaṃ deseti bhikkhunaṃ.

teaches Dhamma to the mendicants.

saṃkhittenapi deseti,

He teaches in brief,

vitthārenapi bhāsati;

or he speaks at length.

sālīkāyiva nigghoso,

His call, like a myna bird,

paṭibhānaṃ udīrayi.

overflows with inspiration.

tassa taṃ desayantassa,

While he teaches

suṇanti madhuraṃ girama;

the mendicants listen to his sweet voice,

sarena rajāṇīyena,

sounding attractive,

savaṇīyena vaggunā;

clear and graceful.

udaggacittā muditā,

They listen joyfully,

sotaṃ odhenti bhikkhavo”ti.

their hearts uplifted.”

saṃyutta nikāya 8

Linked Discourses 8

1. vaṅgīsavagga

1. With Vaṅgīsa

7. pavāraṇāsutta

7. The Invitation to Admonish

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi sabbeheva arahantehi.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones.

tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish.

atha kho bhagavā tuṇḥbhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“handa dāni, bhikkhave, pavāremi vo.

“Come now, monks, I invite you all:

na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā”ti.

Is there anything I’ve done by way of body or speech that you would criticize?”

evaṃ vutte, āyasmā sārīputto utthāyāsanā ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalim paṇāmetvā bhagavantaṃ etadavoca:

When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“na kho mayaṃ, bhante, bhagavato kiñci garahāma kāyikaṃ vā vācasikaṃ vā.

“There is nothing, sir, that you’ve done by way of body or speech that we would criticize.

bhagavā hi, bhante, anuppannaṃ maggaṃ uppādetā, asaṅjātassa maggaṃ saṅjanetā, anakkhātassa maggaṃ akkhātā, maggaññū maggavidū maggakovidō.

For the Blessed One is the one who gave rise to the unarisen path, who gave birth to the unborn path, who explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path.

maggānugā ca, bhante, etarahi sāvaka viharanti pacchā samannāgatā;

And now the disciples live following the path; they acquire it later.

ahañca kho, bhante, bhagavantaṃ pavāremi.

And sir, I invite the Blessed One.

na ca me bhagavā kiñci garahati kāyikaṃ vā vācasikaṃ vā”ti.

Is there anything I’ve done by way of body or speech that you would criticize?”

“na khvāhaṃ te, sārīputta, kiñci garahāmi kāyikaṃ vā vācasikaṃ vā.

“There is nothing, Sāriputta, that you’ve done by way of body or speech that I would criticize.

paṇḍito tvaṃ, sārīputta, mahāpaṇḍito tvaṃ, sārīputta, puthupaṇḍito tvaṃ, sārīputta, hāsapaṇḍito tvaṃ, sārīputta, javanapaṇḍito tvaṃ, sārīputta, tikkhapaṇḍito tvaṃ, sārīputta, nibbedhikapaṇḍito tvaṃ, sārīputta.

Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating wisdom.

seyyathāpi, sārīputta, rañño cakkavattissa jetthaputto pitarā pavattitaṃ cakkaṃ sammadeva anuppavatteti;

A wheel-turning monarch’s oldest son rightly keeps wielding the power set in motion by his father.

evameva kho tvaṃ, sārīputta, mayā anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavattesi”ti.

In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me.”

“no ce kira me, bhante, bhagavā kiñci garahati kāyikaṃ vā vācasikaṃ vā.

“Since it seems I have done nothing worthy of the Blessed One’s criticism,

imesaṃ pana, bhante, bhagavā pañcannaṃ bhikkhusatānaṃ na kiñci garahati kāyikaṃ vā vācasikaṃ vā”ti.

is there anything these five hundred monks have done by way of body or speech that you would criticize?”

“imesampi khvāhaṃ, sāriputta, pañcannaṃ bhikkhusatānaṃ na kiñci garahāmi kāyikaṃ vā vācasikaṃ vā.

“There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize.

imesaṇhi, sāriputta, pañcannaṃ bhikkhusatānaṃ satthi bhikkhū tevijjā, satthi bhikkhū chaḷabhiññā, satthi bhikkhū ubhatobhāgavimuttā, atha itare paññāvimuttā”ti.

For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom.”

atha kho āyasmā vaṅgīso utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ, vaṅgīsa”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

atha kho āyasmā vaṅgīso bhagavantaṃ sammukhā sārūppāhi gāthāhi abhitthavi:

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“ajja pannarase visuddhiyā,

“Today, on the fifteenth day sabbath,

bhikkhū pañcasatā samāgatā;

five hundred monks have gathered together to purify their precepts.

samyojanabandhanacchidā,

These untroubled sages have cut off their fetters and bonds,

anīghā khīṇapunabbhavā isī.

they will not be reborn again.

cakkavattī yathā rājā,

Just as a wheel-turning monarch

amaccaparivārīto;

surrounded by ministers

samantā anupariyeti,

travels all around this

sāgarantaṃ mahiṃ imaṃ.

land that's girt by sea.

evaṃ vijitasāṅgāmaṃ,

So disciples with the three knowledges,

satthavāhaṃ anuttaraṃ;

destroyers of death,

sāvakā payirupāsanti,

revere the winner of the battle,

tevijjā maccuhāyino.

the unsurpassed caravan leader.

sabbe bhagavato puttā,

All are sons of the Blessed One—

palāpettha na vijjati;

there is no rubbish here.

taṇhāsallassa hantāraṃ,

I bow to the Kinsman of the Sun,

vande ādiccabandhunan”ti.
destroyer of the dart of craving.”

samyutta nikāya 8
Linked Discourses 8

1. vaṅḡsavaṅga
1. With Vaṅḡsa

8. parosahassasutta
8. Over a Thousand

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme mahatā bhikkhusaṅghena saddhiṃ addhatelasehi bhikkhusatehi.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants.

tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

atha kho āyasmato vaṅḡsassa etadahosi:
Then Venerable Vaṅḡsa thought,

“ayaṃ kho bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.
“The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

te ca bhikkhū aṭṭhiṃ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.
And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

yannūnāham bhagavantam sammukhā sārubbhāhi gāthāhi abhithhaveyyan”ti.
Why don't I extoll him in his presence with fitting verses?”

atha kho āyasmā vaṅḡso uṭṭhāyāsanā ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantam etadavoca:
Then Venerable Vaṅḡsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ, vaṅḡsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

atha kho āyasmā vaṅḡso bhagavantam sammukhā sārubbhāhi gāthāhi abhiththavi:
Then Vaṅḡsa extolled the Buddha in his presence with fitting verses:

“parosahassaṃ bhikkhūnaṃ,
“Over a thousand mendicants

sugataṃ payirupāsati;
revere the Holy One

desentaṃ virajam dhammaṃ,
as he teaches the immaculate Dhamma,

nibbānaṃ akutobhayaṃ.
extinguishment, fearing nothing from any quarter.

suṇanti dhammaṃ vimalaṃ,
They listen to the immaculate Dhamma

sammāsambuddhadesitaṃ;
taught by the fully awakened Buddha;

sobhati vata sambuddho,
the Buddha is so brilliant,

bhikkhusaṅghapurakkhato.
at the fore of the mendicant Saṅgha,

nāganāmosi bhagavā,
Blessed One, your name is 'Giant',

isīnaṃ isisattamo;
seventh of the sages.

mahāmeghova hutvāna,
You are like a great cloud

sāvake abhivassati.
that rains on your disciples.

divāvihārā nikkhamma,
I've left my day's meditation,

satthudassanakamyatā;
out of desire to see the teacher.

sāvako te mahāvīra,
Great hero, your disciple Vaṅḡsa

pāde vandati vaṅḡiso”ti.
bows at your feet.”

“kiṃ nu te, vaṅḡsa, imā gāthāyo pubbe parivitakkitā, udāhu ṭhānasova taṃ
paṭibhantī”ti?
*“Vaṅḡsa, had you previously composed these verses, or did they spring to mind in the
moment?”*

“na kho me, bhante, imā gāthāyo pubbe parivitakkitā, atha kho ṭhānasova maṃ
paṭibhantī”ti.
“They sprang to mind in the moment, sir.”

“tena hi taṃ, vaṅḡsa, bhiyyoso mattāya pubbe aparivitakkitā gāthāyo paṭibhantū”ti.
“Well then, Vaṅḡsa, speak some more spontaneously inspired verses.”

“evaṃ, bhante”ti kho āyasmā vaṅḡso bhagavato paṭissutvā bhiyyoso mattāya
bhagavantam pubbe aparivitakkitāhi gāthāhi abhittavi:
*“Yes, sir,” replied Vaṅḡsa. Then he extolled the Buddha with some more spontaneously
inspired verses, not previously composed:*

“ummaggapathaṃ mārassa abhibhuyya,
“Having overcome Māra's devious path,

carasi pabhijja khilāni;
you wander with hard-heartedness dissolved.

taṃ passatha bandhapamuñcakaraṃ,
See him, the liberator from bonds, unattached,

asitaṃ bhāgaso pavibhajaṃ.
analyzing the teaching.

oghassa nittharaṇatthaṃ,
He has explained in many ways

anekavihitam maggam akkhāsi;
the path to cross the flood.

tasmiñce amate akkhāte,
The seers of Dhamma stand unfaltering

dhammaddasā thitā asamhārā.
in the deathless you've explained.

pajjotakaro ativijjha,
The bringer of light who has pierced the truth,

sabbatthitīnam atikkamamaddasa;
you've seen what lies beyond all states of being.

ñatvā ca sacchikatvā ca,
When you saw and realized this for yourself,

aggaṃ so desayi dasaddhānam.
you taught it first to the group of five.

evaṃ sudesite dhamme,
When the Dhamma has been so well taught,

ko pamādo vijānataṃ dhammaṃ;
how could those who know it be negligent?

tasmā hi tassa bhagavato sāsane,
So being diligent, we should always respectfully train

appamatto sadā namassamanusikkhe”ti.
in the Buddha's teaching.”

saṃyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga
1. With Vaṅgisa

9. koṇḍaññasutta
9. With Koṇḍañña

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

atha kho āyasmā aññāsikoṇḍañño sucirasseva yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca
paricumbati, pāṇihi ca parisambāhati, nāmañca sāveti:

*Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence.
He bowed with his head to the Buddha's feet, caressing them and covering them with kisses,
and pronounced his name:*

“koṇḍañño haṃ, bhagavā, koṇḍañño haṃ, sugatā”ti.
“I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!”

atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgisa thought,

“ayaṃ kho āyasmā aññāsikoṇḍañño sucirasseva yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca
paricumbati, pāṇihi ca parisambāhati, nāmañca sāveti:

*“This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long
absence. He bowed with his head to the Buddha's feet, caressing them and covering them with
kisses, and pronounced his name:*

‘koṇḍañño haṃ, bhagavā, koṇḍañño haṃ, sugatā’ti.
‘I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!’

yannūnāham āyasmantaṃ aññāsikoṇḍaññaṃ bhagavato sammukhā sārūppāhi
gāthāhi abhithhaveyyan”ti.

Why don't I extoll him in the Buddha's presence with fitting verses?"

atha kho āyasmā vaṅgīso utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā
tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

"I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

“paṭibhātu taṃ, vaṅgīsa”ti bhagavā avoca.

"Then speak as you feel inspired," said the Buddha.

atha kho āyasmā vaṅgīso āyasmantaṃ aññāsikoṇḍaññaṃ bhagavato sammukhā
sārūppāhi gāthāhi abhithhavi:

Then Vaṅgīsa extolled Koṇḍañña in the Buddha's presence with fitting verses:

“buddhānubuddho so thero,

"The senior monk who was awakened right after the Buddha,

koṇḍañño tibbanikkamo;

Koṇḍañña, is keenly energetic.

lābhī sukhavīhārānaṃ,

He regularly gains blissful meditative states,

vivekānaṃ abhinhaso.

and the three kinds of seclusion.

yaṃ sāvakena pattaḃbhaṃ,

Whatever can be attained by a disciple

satthusaṇaṇakārīnā;

who does the Teacher's bidding,

sabbassa taṃ anuppattaṃ,

he has attained it all,

appamattassa sikkhato.

through diligently training himself.

mahānubhāvo tevijjo,

With great power and the three knowledges,

cetopariyāyakovido;

expert in comprehending the minds of others,

koṇḍañño buddhadāyādo,

Koṇḍañña, the heir to the Buddha,

pāde vandati satthuno”ti.

bows at the Teacher's feet."

saṃyutta nikāya 8

Linked Discourses 8

1. vaṅgīsavagga

1. With Vaṅgīsa

10. moggallānasutta

10. With Moggallāna

ekam samayaṃ bhagavā rājagahe viharati isigilipasse kālasilāyaṃ mahatā
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi.

At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

tesaṃ sudaṃ āyasmā mahāmogallāno cetasā cittaṃ samannesati vippamuttaṃ nirupadhiṃ.

Thereupon, with his mind, Venerable Mahāmogallāna checked to see whose mind was liberated and free of attachments.

atha kho āyasmato vaṅḡsassa etadahosi:

Then Venerable Vaṅḡsa thought,

“ayaṃ kho bhagavā rājagahe viharati isigilipasse kāḷasilāyaṃ mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeheva arahantehi.

“The Buddha is staying on the slopes of Isigili ... with five hundred perfected ones.

tesaṃ sudaṃ āyasmā mahāmogallāno cetasā cittaṃ samannesati vippamuttaṃ nirupadhiṃ.

Mahāmogallāna is checking to see whose mind is liberated and free of attachments.

yannūnāhaṃ āyasmantaṃ mahāmogallānaṃ bhagavato sammukhā sārūppāhi gāthāhi abhiṭṭhaveyyaṃ”ti.

Why don't I extoll him in the Buddha's presence with fitting verses?”

atha kho āyasmā vaṅḡso utṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantaṃ etadavoca:

Then Venerable Vaṅḡsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ, vaṅḡsā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

atha kho āyasmā vaṅḡso āyasmantaṃ mahāmogallānaṃ bhagavato sammukhā sārūppāhi gāthāhi abhiṭṭhavi:

Then Vaṅḡsa extolled Mahāmogallāna in his presence with fitting verses:

“nagassa passe āsīnaṃ,

“As the sage, who has gone beyond suffering,

munīṃ dukkhassa pāraguṃ;

sits upon the mountain slope,

sāvakaṃ payirupāsanti,

he is revered by disciples with the three knowledges,

tevijjā macchāyino.

destroyers of death.

te cetasā anupariyeti,

Mogallāna, of great psychic power,

mogallāno mahiddhiko;

comprehends with his mind,

cittaṃ nesaṃ samannesam,

scrutinizing their minds,

vippamuttaṃ nirūpadhiṃ.

liberated, without attachments.

evaṃ sabbaṅgasampannaṃ,

So they revere Gotama,

munīṃ dukkhassa pāraguṃ;

the sage gone beyond suffering,

anekākārasampannaṃ,

who is endowed with all path factors,

payirupāsanti gotaman”ti.
and with a multitude of attributes.”

samyutta nikāya 8
Linked Discourses 8

1. vaṅḡisavagga
1. With Vaṅḡisa

11. gaggarāsutta
11. At Gaggarā

ekam samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca upāsikāsatehi anekehi ca devatāsahashehi.

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

tyāssudaṃ bhagavā atirocati vaṇṇena ceva yasasā ca.
But the Buddha outshone them all in beauty and glory.

atha kho āyasmato vaṅḡisassa etadahosi:
Then Venerable Vaṅḡisa thought,

“ayaṃ kho bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca upāsikāsatehi anekehi ca devatāsahashehi.

The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

tyāssudaṃ bhagavā atirocati vaṇṇena ceva yasasā ca.
And he outshines them all in beauty and glory.

yannūnāhaṃ bhagavantam sammukhā sārūppāya gāthāya abhithaveyyan”ti.
Why don’t I extoll him in his presence with fitting verses?”

atha kho āyasmā vaṅḡiso utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā bhagavantam etadavoca:

Then Venerable Vaṅḡisa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṃ, bhagavā, paṭibhāti maṃ, sugatā”ti.

“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“paṭibhātu taṃ, vaṅḡisā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

atha kho āyasmā vaṅḡiso bhagavantam sammukhā sārūppāya gāthāya abhithavi:

Then Vaṅḡisa extolled the Buddha in his presence with fitting verses:

“canda yathā vigatavalāhake nabhe,

“Like the moon on a cloudless night,

virocati vigatamaloḃa bhāṇumā;

like the shining immaculate sun,

evampi aṅḡīrasa tvaṃ mahāmuni,

so too Aṅḡīrasa, O great sage,

atirocasi yasasā sabbalokaṃ”ti.

your glory outshines the entire world.”

samyutta nikāya 8
Linked Discourses 8

1. vaṅgīsavagga

1. With Vaṅgīsa

12. vaṅgīsasutta

12. With Vaṅgīsa

ekaṃ samayaṃ āyasmā vaṅgīso sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Vaṅgīsa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

tena kho pana samayena āyasmā vaṅgīso aciraarahattappatto hutvā vimuttisukhaṃ paṭisaṃvedī tayaṃ velāyaṃ imā gāthāyo abhāsi:

Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

“kāveyyamattā vicarimha pubbe,

“We used to wander, drunk on poetry,

gāmā gāmaṃ purā puram;

village to village, town to town.

athaddasāma sambuddhaṃ,

Then we saw the Buddha,

saddhā no upapajjatha.

and faith arose in us.

so me dhammamadesesi,

He taught me Dhamma:

khandhāyatanadhātuyo;

the aggregates, sense fields, and elements.

tassāhaṃ dhammaṃ sutvāna,

When I heard his teaching

pabbajiṃ anagāriyaṃ.

I went forth to homelessness.

bahunnaṃ vata atthāya,

It was truly for the benefit of many

bodhiṃ ajjhagamā muni;

that the sage achieved awakening—

bhikkhūnaṃ bhikkhunīnañca,

for the monks and for the nuns

ye niyāmagataddasā.

who see that they've reached certainty.

svāgataṃ vata me āsi,

It was so welcome for me

mama buddhassa santike;

to be in the presence of the Buddha.

tisso vijjā anuppattā,

I've attained the three knowledges,

katam buddhassa sāsaṇaṃ.

and fulfilled the Buddha's instructions.

pubbenivāsaṃ jānāmi,

I know my past lives,

dibbacakkuṃ visodhitam;

my clairvoyance is purified,

tevijjo iddhipattomhi,
I am master of three knowledges, attained in psychic power,

cetopariyāyakovido”ti.
expert in comprehending the minds of others.”

nikkhantaṃ arati ceva,

pesalā atimaññanā;

ānandena subhāsītā,

sāriputtapavāraṇā;

parosahassaṃ koṇḍañño,

moggallānena gaggarā;

vaṅgīsenā dvādasāti.

vaṅgīsasamyuttaṃ samattaṃ.
The Linked Discourses with Vaṅgīsa are complete.