

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

1. The Book with Verses (1. Sagāthāvaggo)

8. Connected Discourses with Vaṅgīsa (8. Vaṅgīsaṃyuttaṃ)

[SN 8.1-12, PTS 1.185-1.196]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

8. Connected Discourses with Vaṅgīsa

1. The Discourse on Going Forth

209. Thus have I heard - On one occasion the Venerable Vaṅgīsa was dwelling at Āḷavī in the Aggāḷava shrine together with his preceptor, the Venerable Nigrodhakappa. Now at that time the Venerable Vaṅgīsa was a junior, recently gone forth, left behind as the monastery guardian. Then several women, having adorned themselves, approached the Aggāḷava park to see the monastery. Then, having seen those women, discontent arose in the Venerable Vaṅgīsa, lust assailed his mind. Then this occurred to the Venerable Vaṅgīsa - "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that for me discontent has arisen, lust assails my mind. How could it be obtained here, that another might dispel my discontent and arouse contentment in me? What if I myself were to dispel my own discontent and arouse contentment?" Then the Venerable Vaṅgīsa, having himself dispelled his own discontent and aroused contentment, at that time spoke these verses -

"Though I have gone forth from home to homelessness,
Applied thoughts run up to me, these bold ones from the dark side.

"Even if sons of nobles, great archers, trained, with firm bows,
Were to surround me on all sides, a thousand who do not flee,

"Even if more than these women were to come,
They will never disturb me, established as I am in the Teaching.

"For I have heard this face to face from the Buddha, the Kinsman of the Sun,
The path leading to Nibbāna - there my mind delights.

"If, Evil One, you approach me dwelling thus,
I shall act in such a way, O Death, that you will not even see my path."

2. The Discourse on Discontent

210. On one occasion, etc. the Venerable Vaṅgīsa was dwelling at Āḷavī in the Aggāḷava shrine together with his preceptor, the Venerable Nigrodhakappa. Now at that time the Venerable Nigrodhakappa, after the meal, having returned from his alms round, would enter the dwelling, and would come out in the evening or the following day at the proper time. Now at that time discontent had arisen in the Venerable Vaṅgīsa, lust assailed his mind. Then this occurred to the Venerable Vaṅgīsa - "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that for me discontent has arisen, lust assails my mind; how could it be obtained here, that another might dispel my

discontent and arouse contentment in me? What if I myself were to dispel my own discontent and arouse contentment?" Then the Venerable Vaṅḡsa, having himself dispelled his own discontent and aroused contentment, at that time spoke these verses -

"Having abandoned discontent and delight, and altogether thought connected with the household life;
One should not create craving anywhere, free from craving, without delight - he indeed is a monk.

"Whatever here on earth and in the sky, whatever material form and grounded in the world;
Everything whatsoever decays, all is impermanent - thus having understood, the wise ones live.

"People are attached to clinging, to what is seen and heard, to aversion and what is sensed;
Here one should dispel desire, being without longing - whoever here does not cling, him they call a sage.

"Then dependent on the six sense bases, with applied thought, various unwholesome states are established among people;
One should not go to any faction anywhere, nor should that monk be one who speaks coarsely.

"Capable, concentrated for a long time, not fraudulent, prudent, not greedy;
The sage has attained the peaceful state, dependent on it, attained final Nibbāna, he awaits the time."

3. The Discourse on the Well-Behaved

211. On one occasion the Venerable Vaṅḡsa was dwelling at Āḷavī in the Aggāḷava shrine together with his preceptor, the Venerable Nigrodhakappa. Now at that time the Venerable Vaṅḡsa despised other well-behaved monks because of his own poetic inspiration. Then this occurred to the Venerable Vaṅḡsa - "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that I despise other well-behaved monks because of my own poetic inspiration." Then the Venerable Vaṅḡsa, having himself aroused remorse in himself, at that time spoke these verses -

"Abandon conceit, Gotama, and abandon the path of conceit;
Completely cut off in the path of conceit, one was remorseful for a long time.

"People smeared with contempt, struck down by conceit, fall into hell;
People grieve for a long time, struck down by conceit, reborn in hell.

"Indeed a monk never grieves, a conqueror by the path, one who has rightly practised;
He experiences fame and happiness, they call him resolute, a seer of the Teaching.

"Therefore be without mental rigidity here and strenuous; having abandoned the hindrances, be pure.
And having entirely abandoned conceit, be an end-maker by true knowledge, peaceful."

4. The Discourse on Ānanda

212. On one occasion the Venerable Ānanda was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood with the Venerable Vaṅgīsa as his attendant monk. Now at that time discontent had arisen in the Venerable Vaṅgīsa, lust assailed his mind. Then the Venerable Vaṅgīsa addressed the Venerable Ānanda in verse -

"I am burning with sensual lust, my mind is consumed;
Please tell me the quenching, out of compassion, O Gotama."

"Through perversion of perception, your mind is consumed;
Avoid the sign of the beautiful connected with lust.

"See activities as alien, as suffering, and not as self;
Quench the great lust, do not be burnt again and again.

"Develop the mind towards foulness, fully focused, well concentrated;
Let mindfulness directed to the body be yours, be full of disenchantment.

"And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace."

5. The Discourse on Well-Spoken

213. At Sāvattthī. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, speech possessed of four factors is well spoken, not badly spoken; blameless and beyond reproach by the wise. With which four? Here, monks, a monk speaks only what is well spoken, not what is badly spoken; speaks only what is in accordance with the Teaching, not what is contrary to the Teaching; speaks only what is pleasant, not what is unpleasant; speaks only what is true, not what is false. Monks, speech possessed of these four factors is well spoken, not badly spoken, blameless and beyond reproach by the wise." This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

"The good have said that well-spoken speech is the highest,
One should speak what is in accordance with the Teaching, not contrary to it - that is the second;
One should speak what is pleasant, not unpleasant - that is the third,
One should speak what is true, not false - that is the fourth."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Blessed One face to face with fitting verses -

"One should speak only that speech by which one would not torment oneself;
And would not harm others - that indeed is well-spoken speech.

"One should speak only pleasant speech, speech that is welcomed;
Which, not taking up evil words, speaks what is pleasant to others.

"Truth indeed is deathless speech, this is an eternal principle;
The good have said they are established in truth, in meaning, and in the Teaching.

"The speech that the Buddha speaks, secure for the attainment of Nibbāna;
For making an end of suffering - that indeed is the highest of speeches."

6. The Discourse to Sāriputta

214. On one occasion the Venerable Sāriputta was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Sāriputta was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. Then this occurred to the Venerable Vaṅgīsa - "This Venerable Sāriputta is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. What if I were to praise the Venerable Sāriputta face to face with fitting verses."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Venerable Sāriputta, said this to the Venerable Sāriputta - "It occurs to me, friend Sāriputta, it occurs to me, friend Sāriputta." "Let it occur to you, friend Vaṅgīsa." Then the Venerable Vaṅgīsa praised the Venerable Sāriputta face to face with fitting verses -

"Of profound wisdom, intelligent, skilled in what is the path and what is not the path;
Sāriputta of great wisdom expounds the Teaching to the monks.

"He teaches in brief, he also speaks in detail;
Like the sound of a myna bird, he utters inspiration.

"As he teaches that, they hear his sweet utterance;
With a voice that is delightful, pleasant to hear, lovely;
With elated minds, joyful, the monks lend an ear."

7. The Discourse on the Invitation Ceremony

215. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion, together with a large Community of monks, about five hundred monks, all of them Worthy Ones. Now at that time, on the uposatha day, the fifteenth, for the invitation ceremony to admonish, the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, addressed the monks - "Come now, monks, I invite you to admonish me. Do you censure anything in me, bodily or verbal?"

When this was said, the Venerable Sāriputta, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "We do not, venerable sir, censure anything in the Blessed One, bodily or verbal. For the Blessed One, venerable sir, is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path. And now, venerable sir, the disciples dwell following the path, having become endowed with it afterwards; and I, venerable sir, invite the Blessed One to admonish me. And the Blessed One does not censure anything in me, bodily or verbal."

"I do not indeed censure anything in you, Sāriputta, bodily or verbal. You are wise, Sāriputta, you are of great wisdom, Sāriputta, you are of broad wisdom, Sāriputta, you are of joyful wisdom, Sāriputta, you are of swift wisdom, Sāriputta, you are of sharp wisdom, Sāriputta, you are of penetrative wisdom, Sāriputta. Just as, Sāriputta, the eldest son of a wheel-turning monarch rightly keeps turning the wheel set in motion by his father; just so indeed you, Sāriputta, rightly keep turning the unsurpassed wheel of the Teaching that was set in motion by me."

"If indeed, venerable sir, the Blessed One does not censure anything in me, bodily or verbal, does the Blessed One, venerable sir, censure anything in these five hundred monks, bodily or verbal?" "I do not indeed, Sāriputta, censure anything in these five hundred monks, bodily or verbal. For, Sāriputta, of these five hundred monks, sixty monks are possessors of the threefold true knowledge, sixty monks possess the six higher knowledges, sixty monks are liberated in both ways, and the rest are liberated by wisdom."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Blessed One face to face with fitting verses -

"Today on the fifteenth, for purification, five hundred monks have assembled;
Cutters of the bonds and fetters, free from trouble, with rebirth eliminated,
sages.

"Just as a wheel-turning king, surrounded by ministers,
Travels all around this earth bounded by the ocean.

"So the unsurpassed caravan leader, victorious in battle,
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.

"All are sons of the Blessed One, here no chaff is found;
The destroyer of the dart of craving, I pay homage to the kinsman of the sun."

8. The Discourse on More Than a Thousand

216. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park, together with a large Community of monks, twelve hundred and fifty monks. Now at that time the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. Then this occurred to the Venerable Vaṅgīsa - "This Blessed One is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. What if I were to praise the Blessed One face to face with fitting verses."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Blessed One face to face with fitting verses -

"More than a thousand monks attend upon the Fortunate One;
Teaching the stainless Teaching, Nibbāna, fearless from any quarter.

"They listen to the spotless Teaching, taught by the Perfectly Enlightened One;
Indeed the Self-awakened One shines, honoured by the Community of monks.

"You are named Nāga, Blessed One, the seventh sage among sages;
Having become like a great cloud, he rains upon the disciples.

"Having come out from the day residence, with desire to see the Teacher;
Your disciple, O Great Hero, Vaṅgīsa pays homage at your feet."

"Were these verses, Vaṅgīsa, previously thought out by you, or do they occur to you on the spot?" "These verses, venerable sir, were not previously thought out by me, but they occur to me on the spot." "Well then, Vaṅgīsa, let verses not previously thought out occur to you even more exceedingly." "Yes, venerable sir," the Venerable Vaṅgīsa, having assented to the Blessed One, praised the Blessed One even more exceedingly with verses not previously thought out -

"Having overcome Māra's devious path, he walks having broken through the barrenness;
See him, the releaser from bonds, unattached, analysing in parts.

"For the purpose of crossing over the flood, he declared the path of many

kinds;

When that Deathless has been declared, the seers of the Teaching stand unshakable.

"The light-maker, having penetrated, saw the transcendence of all states of existence;

Having known and having realised, he taught the highest to the five.

"When the Teaching has been thus well-expounded,

What negligence is there for those who understand the Teaching?

Therefore, in that Blessed One's Dispensation,

One should always, diligent, pay homage and train."

9. The Discourse on Koṇḍañña

217. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Aññāsikoṇḍañña, after a very long time, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am Koṇḍañña, Blessed One, I am Koṇḍañña, Fortunate One." Then this occurred to the Venerable Vaṅgīsa - "This Venerable Aññāsikoṇḍañña, after a very long time, approached the Blessed One; having approached, having fallen at the Blessed One's feet with his head, he kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - 'I am Koṇḍañña, Blessed One, I am Koṇḍañña, Fortunate One.' What if I were to praise the Venerable Aññāsikoṇḍañña face to face with the Blessed One with fitting verses."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Venerable Aññāsikoṇḍañña face to face with the Blessed One with fitting verses -

"That elder Koṇḍañña, awakened following the Buddha, of keen energy;
An obtainer of pleasant abidings, of seclusions, repeatedly.

"Whatever is to be attained by a disciple, one who follows the Teacher's instruction;
All that has been attained by him, the diligent one who trains.

"Of great majesty, possessor of the threefold true knowledge, skilled in the ways of others' minds;
Koṇḍañña, heir of the Buddha, pays homage at the feet of the Teacher."

10. The Discourse on Moggallāna

218. On one occasion the Blessed One was dwelling at Rājagaha at the Black Rock on the slope of Isigili together with a large Community of monks, about five hundred monks, all of them Worthy Ones. The Venerable Mahāmoggallāna was investigating

their minds with his mind, free, without clinging. Then this occurred to the Venerable Vaṅgīsa - "This Blessed One is dwelling at Rājagaha at the Black Rock on the slope of Isigili together with a large Community of monks, about five hundred monks, all of them Worthy Ones. The Venerable Mahāmoggallāna was investigating their minds with his mind, free, without clinging. What if I were to praise the Venerable Mahāmoggallāna face to face with the Blessed One with fitting verses."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Venerable Mahāmoggallāna face to face with the Blessed One with fitting verses -

"Seated on the slope of the mountain, the sage who has gone beyond suffering;
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.

"Moggallāna of great supernormal power goes around them with his mind;
Investigating their minds, free, without clinging.

"Thus accomplished in all qualities, the sage who has gone beyond suffering;
Accomplished in many ways, they attend upon Gotama."

11. The Discourse on Gaggarā

219. On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond together with a large Community of monks, about five hundred monks, and seven hundred lay followers, and seven hundred female lay followers, and many thousands of deities. There the Blessed One outshone them in beauty and glory. Then this occurred to the Venerable Vaṅgīsa - "This Blessed One is dwelling at Campā on the bank of the Gaggarā pond together with a large Community of monks, about five hundred monks, and seven hundred lay followers, and seven hundred female lay followers, and many thousands of deities. There the Blessed One outshone them in beauty and glory. What if I were to praise the Blessed One face to face with a fitting verse."

Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "It occurs to me, Blessed One, it occurs to me, Fortunate One." "Let it occur to you, Vaṅgīsa" - the Blessed One said. Then the Venerable Vaṅgīsa praised the Blessed One face to face with a fitting verse -

"Just as the moon in a cloudless sky,
Shines like the radiant sun free from stain;
So too you, Aṅgīrasa, great sage,
Outshine the whole world in glory."

12. The Discourse on Vaṅgīsa

220. On one occasion the Venerable Vaṅgīsa was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Vaṅgīsa, having recently attained arahantship, experiencing the bliss of liberation, at that time spoke these verses -

"Intoxicated with poetry we wandered before, from village to village, from town to town;
Then we saw the Enlightened by himself, faith arose in us.

"He expounded the Teaching to me, the aggregates, sense bases, and elements;
Having heard his Teaching, I went forth into homelessness.

"Indeed for the benefit of many, the sage attained enlightenment;
For monks and nuns, those who have seen the fixed course of destiny.

"Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

"I know past lives, the divine eye has been purified;
I am a possessor of the threefold true knowledge, attained to supernormal power, skilled in the ways of others' minds."

The Connected Discourses on Vaṅgīsa is complete.

Its summary:

Gone Forth and Discontent, Well-behaved and Contempt;
Well Spoken by Ānanda, Sāriputta's Invitation to Admonish;
More than a Thousand, Koṇḍañña, Gaggarā by Moggallāna;
By Vaṅgīsa makes twelve.



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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