

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)

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

[SN 9.1-14, PTS 1.197-1.205]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

9. Connected Discourses on the Woods

1. The Discourse on Seclusion

221. Thus have I heard - On one occasion a certain monk was dwelling among the Kosalan in a certain jungle thicket. Now at that time that monk, having gone for his day residence, was thinking evil unwholesome thoughts connected with the household life. Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, approached that monk; having approached, she addressed that monk in verses -

"Desiring seclusion you have entered the forest,
Yet your mind wanders out externally;
Being a person, remove desire for people,
Then you will be happy, free from lust.

"Abandon discontent, be mindful, we remind you of the virtuous;
For the dust of the abyss is hard to cross, let not the dust of sensuality carry
you away.

"Just as a bird covered with dust, shaking off, drops the clinging dust;
So a monk with striving, mindful, shaking off, drops the clinging dust."

Then that monk, stirred by that deity, attained a sense of urgency.

2. The Discourse on Attendance

222. On one occasion a certain monk was dwelling among the Kosalan in a certain jungle thicket. Now at that time that monk, having gone for his day residence, was sleeping. Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, approached that monk; having approached, she addressed that monk in verses -

"Rise up, monk, why do you lie down? What use is sleeping to you?
For what sleep is there for one who is afflicted, pierced by a dart, being
transformed?

"With whatever faith you went forth from home into homelessness;
Develop that very faith, do not come under the control of sleep."

"Sensual pleasures are impermanent, unstable, in which a fool is infatuated;
One who is freed, unattached, among those who are bound, why should
austere asceticism torment one gone forth?

"By the removal of desire and lust, by the transcendence of ignorance;

That knowledge is supremely pure, why should austere asceticism torment one gone forth?

"Having cut off ignorance by true knowledge, with the utter elimination of the mental corruptions;

One who is sorrowless, without anguish, why should austere asceticism torment one gone forth?

"One putting forth strenuous energy, resolute, constantly of firm effort;

One longing for Nibbāna, why should austere asceticism torment one gone forth?"

3. The Discourse on Kassapagotta

223. On one occasion the Venerable Kassapagotta was dwelling among the Kosalans in a certain jungle thicket. Now at that time the Venerable Kassapagotta, having gone for his day residence, was exhorting a certain hunter. Then the deity dwelling in that jungle thicket, wishing to arouse a sense of urgency in the Venerable Kassapagotta, approached the Venerable Kassapagotta; having approached, she addressed the Venerable Kassapagotta in verses -

"This hunter who roams the mountain wilderness, lacking wisdom, without mind;

The monk exhorting at an improper time appears to me as a fool.

"He hears but does not cognise, he looks but does not see;

When the teaching is being spoken, the fool does not understand the meaning.

"Even if you were to hold ten lamps, Kassapa;

He will not see forms, for he has no eye."

Then the Venerable Kassapagotta, stirred by that deity, attained a sense of urgency.

4. The Discourse on Several

224. On one occasion many monks were dwelling among the Kosalans in a certain jungle thicket. Then those monks, having completed the rains retreat, after the three months had passed, set out on a journey. Then the deity dwelling in that jungle thicket, not seeing those monks, lamenting, at that time spoke this verse -

"Discontent, as it were, appears to me today,

Having seen many secluded seats;

Those of varied discourse, very learned,

Where have these disciples of Gotama gone?"

When this was said, a certain deity replied to that deity in verse -

"Gone to Magadha, gone to Kosala, and some to the Vajji land;

Like quadrupeds wandering without attachment, homeless the monks dwell."

5. The Discourse on Ānanda

225. On one occasion the Venerable Ānanda was dwelling among the Kosalans in a

certain jungle thicket. Now at that time the Venerable Ānanda was dwelling excessively occupied with informing householders. Then the deity dwelling in that jungle thicket, compassionate towards the Venerable Ānanda, desiring his welfare, wishing to arouse a sense of urgency in the Venerable Ānanda, approached the Venerable Ānanda; having approached, she addressed the Venerable Ānanda in verse -

"Having entered the thicket at the foot of a tree, having placed Nibbāna in your heart;
Meditate, Gotama, do not be negligent, what will this chatter do for you?"

Then the Venerable Ānanda, stirred by that deity, attained a sense of urgency.

6. The Discourse on Anuruddha

226. On one occasion the Venerable Anuruddha was dwelling among the Kosalans in a certain jungle thicket. Then a certain deity belonging to the Tāvatiṃsa realm, named Jālinī, the Venerable Anuruddha's former wife, approached the Venerable Anuruddha; having approached, she addressed the Venerable Anuruddha in verse -

"Direct your mind there, where you dwelt before;
Among the Tāvatiṃsa gods, endowed with all sensual pleasures;
Honoured and surrounded by heavenly maidens, you will shine."

"Ill-fated are the heavenly maidens, established in identity;
And those beings too are ill-fated, who are desired by heavenly maidens."

'They do not understand happiness, those who do not see Nandana;
The residence of the gods among men, of the glorious Thirty-three.'

"You, fool, do not understand, as is the word of the Worthy Ones;
Impermanent are all activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness."

"There is now no further residence in the company of gods, Jālinī;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

7. The Discourse on Nāgadatta

227. On one occasion the Venerable Nāgadatta was dwelling among the Kosalans in a certain jungle thicket. Now at that time the Venerable Nāgadatta entered the village too early and returned too late in the day. Then the deity dwelling in that jungle thicket, compassionate towards the Venerable Nāgadatta, desiring his welfare, wishing to arouse a sense of urgency in the Venerable Nāgadatta, approached the Venerable Nāgadatta; having approached, she addressed the Venerable Nāgadatta in verses -

"Enter at the proper time, Nāgadatta, and having come back during the day,
you wander about too long;
In company with householders, sharing their happiness and suffering."

"I fear for Nāgadatta, so very bold, bound to families;

May you not come under the control of the mighty King of Death, the Ender."

Then the Venerable Nāgadatta, stirred by that deity, attained a sense of urgency.

8. The Discourse on the Mistress of a House

228. On one occasion a certain monk was dwelling among the Kosalans in a certain jungle thicket. Now at that time that monk was dwelling excessively immersed in a certain family. Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, having created the appearance of the mistress of that family, approached that monk; having approached, she addressed that monk in verse -

"On river banks, at resting places, in assembly halls and on streets;
People having come together discuss about me and that one - what is the reason?"

"Many sounds are obstacles, to be endured by the austere ascetic;
One should not become ashamed by that, for by that one is not defiled.

"But whoever is frightened by sounds, like a wind-deer in the forest;
They call him 'fickle-minded', his religious duty is not fulfilled."

9. The Discourse on the Vajjian Son

229. On one occasion a certain Vajjian prince who was a monk was dwelling at Vesālī in a certain jungle thicket. Now at that time at Vesālī there was an all-night festival of the Vajjian princes. Then that monk, having heard the sound of the resounding music, drums and instruments from Vesālī, lamenting, at that time spoke this verse -

"Alone we dwell in the forest,
Like a log thrown away in the woods;
On such a night as this,
Who indeed is more wretched than us?"

Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, approached that monk; having approached, she addressed that monk in verse -

"Alone you dwell in the forest, like a log thrown away in the woods;
Many envy you, as those doomed to hell envy those going to heaven."

Then that monk, stirred by that deity, attained a sense of urgency.

10. The Discourse on Recitation

230. On one occasion a certain monk was dwelling among the Kosalans in a certain jungle thicket. Now at that time that monk who formerly dwelt for a protracted time devoted to study, at a later time was living at ease, silent, and kept still. Then the deity dwelling in that jungle thicket, not hearing the Teaching from that monk, approached that monk; having approached, she addressed that monk in verse -

"Why do you, monk, not study the passages of the Teaching, living together

with monks?

Having heard the Teaching one gains confidence, in this very life one gains praise."

"There was formerly desire for the passages of the Teaching, until we met with dispassion;

Since we met with dispassion, whatever is seen or heard or sensed -

Having understood, the peaceful ones have spoken of the laying down of that."

11. The Discourse on Unwholesome Thoughts

231. On one occasion a certain monk was dwelling among the Kosalans in a certain jungle thicket. Now at that time that monk, having gone for his day residence, was thinking evil unwholesome thoughts, as follows - sensual thought, thought of anger, thought of violence. Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, approached that monk; having approached, she addressed that monk in verses -

"Through unwise attention, you are consumed by thoughts;
Having given up the unwise, reflect wisely.

"Regarding the Teacher, the Teaching, the Community, and one's own morality;

You will attain gladness, joy and happiness without doubt;

Then, full of gladness, you will make an end of suffering."

Then that monk, stirred by that deity, attained a sense of urgency.

12. The Discourse on Midday

232. On one occasion a certain monk was dwelling among the Kosalans in a certain jungle thicket. Then the deity dwelling in that jungle thicket approached that monk; having approached, spoke this verse in the presence of that monk -

"When the midday time stands still, when the birds have settled down,
The great forest seems to resound - that fear occurs to me."

"When the midday time stands still, when the birds have settled down,
The great forest seems to resound - that delight occurs to me."

13. The Discourse on Uncontrolled Faculties

233. On one occasion many monks were dwelling among the Kosalans in a certain jungle thicket, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties. Then the deity dwelling in that jungle thicket, compassionate towards those monks, desiring their welfare, wishing to arouse a sense of urgency in those monks, approached those monks; having approached, he addressed those monks in verses -

"In the past, monks, disciples of Gotama, lived happily;
Without desire they sought almsfood, without desire their lodgings;

Having known impermanence in the world, they made an end of suffering.

"Having made themselves hard to support, like village headmen in a village;
Having eaten and eaten, they lie down, infatuated in others' houses.

"Having made salutation with joined palms to the Community, I speak here to some;
They are cast away, without protector, just like ghosts, so are they.

"Those who dwell heedlessly, with reference to them this is spoken;
Those who dwell heedfully, to them we pay homage."

Then those monks, stirred by that deity, attained a sense of urgency.

14. The Discourse on the Odour Thief

234. On one occasion a certain monk was dwelling among the Kosalan in a certain jungle thicket. Now at that time that monk, after the meal, having returned from his alms round, having plunged into a pond, was sniffing at a lotus. Then the deity dwelling in that jungle thicket, compassionate towards that monk, desiring his welfare, wishing to arouse a sense of urgency in that monk, approached that monk; having approached, she addressed that monk in verse -

"This water-born flower that you sniff at, not given;
This is one factor of theft, you are a scent-thief, sir."

"I do not take, I do not break, from afar I sniff the water-born;
Then for what reason is one called a scent-thief?

"He who digs up lotus roots, who breaks white lotuses;
One of such impure conduct, why is he not so called?"

"A man of impure cruelty, smeared like a nurse's cloth;
I have no word for him, but you I am fit to address.

"For a person without blemish, always seeking what is pure;
Even a hair-tip of evil appears like a cloud."

"Surely you know me, demon, and also you have compassion for me;
Speak again, demon, whenever you see such a thing."

"We do not depend on you, nor are we your hired servants;
You yourself, monk, should know by what one goes to a good destination."

Then that monk, stirred by that deity, attained a sense of urgency.

The Connected Discourses on the Forest is complete.

Its summary:

Seclusion and Attendance, with Kassapagotta, Several;
Ānanda and Anuruddha, and Nāgadatta and the Mistress of the Family.

Vajjiputta and Vesālī, with Recitation, Unwise;
At Midday, Uncontrolled Faculties, with the Lotus Flower makes fourteen.



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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