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Vekhanassa Sutta

The Discourse to Vekhanassa | M 80/2:40-44

Theme: Recall of past lives not necessary for spiritual liberation

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1 Vekhanassa's wrong view**1.1 VEKHANASSA AND “PERFECT BEAUTY”**

1.1.1 Sutta and its parallels. The Vekhanassa Sutta is a dialogue between the Buddha and the wanderer Vekhanassa.¹ The Commentary says that although Vekhanassa is a wanderer, he is devoted to sense-pleasures. The Buddha gives the instruction of the Vekhanassa Sutta to make him recognize his fixation with sense-pleasure, so that he would benefit from this realization (MA 3:277). [2.3]

The Sutta has Chinese parallels in the Madhyama Āgama and an individual Chinese translation.² The Vekhanassa Sutta and its two parallels describe in similar terms that the wanderer Vekhanassa visits the Buddha and speaks in praise of the “perfect beauty” (*parama vaṇṇa*), a sort of hedonistic ideal [§2.3].

1.1.2 Vekhanassa. The name **Vekhanassa** is apparently related to the Vaikhanasa hermits of the brahminical tradition. The Vaikhanasa brahmins originated as a group of ascetics in Maṇava Dharmasāstra, where Manu discusses the *vanaprastha* (forest-dweller), the third of the 4 *āśrama* (stages of life), and mentions “a *vaikhanasa* rule.” As such it is possible that there was a Vaikhanasa ascetic community before the common era. Surviving Vaikhanasa sutras are no older than the 4th cent CE. Today, a significant number of Vaiṣṇava priests belong to the Vaikhanasa tradition.³

If Vekhanassa is his real name, then he could be the founder or an ancestor of the priestly lineage of the same name. Vaisnavism as a sect, however, began only a few centuries after the Buddha, with the resurgence of Brahmanism as Hinduism. In the Vekhanassa Sutta, the Buddha addresses him by his clan (*gotta*) name of **Kaccāna** [eg §2.3 passim].

According to the Majjhima Commentary, Vekhanassa is Sakul'udāyi's erstwhile teacher. Sakul'udāyi is converted by the Buddha after he points out the error in Sakul'udāyi's view of the notion of “perfect beauty,” as recounted in **the Cuḷa Sakul'udāyi Sutta** (M 79),⁴ When Vekhanassa learns of this, he decides to go all the way from Rājagaha to Sāvattihī—a distance of 45 yojana⁵—to confront and defeat the Buddha himself in debate. (MA 3:277,2)

1.1.3 The Buddha's parables. The Vekhanassa Sutta and its parallels depict the first part of the exchange between Vekhanassa and the Buddha in the same way as the Cuḷa Sakul'udāyi Sutta describes the exchange between Sakul'udāyi and the Buddha. The common passages describe the Buddha's speaking on the “country's beauty” parable [§3.3], of someone claiming to be in love with the most beautiful girl that he has never seen. This parable is to illustrate how Vekhanassa undefined view of “perfect beauty” is absurd.

Vekhanassa then invokes the simile of a shining beryl placed on a red woollen blanket, to illustrate his idea of “perfect beauty.” The Buddha then retorts by giving an ascending sequence of radiances, that is, a glow-worm in the dark [§5], a lamp in the dark [§6], a great bonfire in the dark [§7], the morning star [§8], the mid-autumn full moon [§9], and the noon sun [§10], but radiance of the celestial gods outshine all these [§11].

¹ Be *vekhanasa*; Ce Ee *vekhanassa*; Se *vekhaṇasa*; also reflected in the title.

² The parallels are MA 209 @ TI.786b-788a and T90 @ T1.913c-914c. MA 209 and T90 agree with M 80 in locating the discourse in Jeta's grove. MA 209 gives the title of “discourse to Vekhanassa” as 鞞摩那修經 *bīṅ mó nà xiū jīng*, and T90 the “discourse spoken by the Buddha to Vekhanassa,” 佛說鞞摩肅經 *fó shuō bīṅ mó sù jīng*. On MA 209 see THICH Minh Chau 1964: 62; for a tr of MA 209 see Analayo 2007g.

³ For a tr and study of their Dharmasūtra, see Eggers 1929. On Vaisnavism, see Suvira Jaiswal, *The Origin and Development of Vaisnavism: Vaisnavism from 200 BC to AD 500*, Columbia, MO: South Asia Books, 1981.

⁴ M 79/2:29-39 = SD 91.4.

⁵ A *yojana* is about 11.25 km or 7 mi; hence, 45 yojana is about 506 km [315 mi].

2 Vekhanassa and sense-pleasures

2.1 THE BUDDHA’S STATEMENT ON PLEASURE. The Buddha then declares that there is what is known as the “peak of sense-pleasure” (*kām’agga, sukha*), which is actually a wordplay, as it can also be taken as “the bliss beyond the peak of sensuality.” By this the Buddha means nirvana itself (MA 3:227,-21).

Apparently, before the Buddha could go on to instruct in greater detail, Vekhanassa excitedly cuts in, exclaiming this is exactly his view and is euphoric that the Buddha “agrees” with him! [§14.1]. If not for this interruption,⁶ the Buddha would probably have applied the *nissarana* (“escape”) formula, explaining to Vekhanassa the “gratification” (*assāda*) of sense-pleasures, their “dangers” (*ādīnava*), and the escape (*nissaraṇa*) from them.⁷

2.2 THE BUDDHA CORRECTS VEKHANASSA. At once, the Buddha replies to Vekhanassa that he has misunderstood what has been said. The Buddha explains that since Vekhanassa follows a different teaching and practice, it is difficult for him to fully and correctly understand what has just been taught [§14.2]. Only those fully self-awakened, the arhats, can do this, and are beyond misunderstanding the Buddha’s teaching [§4.3].

It is helpful for our spiritual practice to understand the implication of this. The arhats are beyond misunderstanding the Buddha’s teaching on account of their having eradicated all mental defilements (including sense-desires), as they harbour no views at all and they fully understand the deceptive nature of sense-desires and pleasures. Vekhanassa, on the other hand, apparently misunderstands the Buddha’s statement as an approval of sense-desires, in that pleasant sense-objects or sensuality constitute the peak of happiness.

2.3 VEKHANASSA IS FIXATED ON SENSE-PLEASURES. Vekhanassa’s view of sense-pleasure seems to be similar to the hedonistic affirmation of sense-pleasures as suggested by the wanderer Māgandiya’s view in the **Māgandiya Sutta** (M 75) and its parallel MĀ 153.⁸ This parallel might explain why the commentary on M 80 glosses *kām’agga, sukha* as referring to nirvana, as according to the Vekhanassa Sutta and its Madhyama Āgama version,⁹ during his discussion with Māgandiya the Buddha indeed refers to the supreme happiness of nirvana (*nibbānaṃ paramaṃ sukhaṃ* and 涅槃第一樂, *nièpán dìyī lè*). As §14.3¹⁰ states that the Buddha’s arhat disciples will never misunderstand any reference he makes to *kām’agga, sukha*, Buddhaghosa perhaps concludes that the Buddha’s statement must refer to nirvaṇa.¹¹ [2.1]

3 Apparent problems in the Sutta

3.0 Analayo Bhikkhu, a specialist in the Majjhima Nikāya and its parallel versions, has written two useful essays on the Vekhanassa Sutta: the first is a chapter in his *A Comparative Study of the Majjhima-nikāya* (2011) and a journal article, “The Vekhanassa-sutta and its Madhyama-āgama parallel: A case

⁶ Cf the monk Pukkusaṭṭi, who, records **Dhātu Vibhaṅga S** (M 140), while listening to the Buddha in the potter’s shed only recognizes him in the midst of his teaching, but remains silently attentive until the Buddha has finished his instruction (M 140.22.2/3:244), SD 4:17.

⁷ On the *nissarana* formula, see SD 14.6 (2). While according §14.1 (M 80/2:43,8) presents Vekhanassa as approving of what the Buddha’s words as being “well spoken” (*subhāsita*), the Chin version (MĀ 209) presents him as he saying that “the recluse Gotama has explained to me in various ways sense-pleasure and the foremost sense-pleasure.” 沙門瞿曇為我無量方便說 欲樂, 欲樂第一 *shāmén qútán wèi wǒ wú liàng fāng biàn shuō yù lè, yù lè dìyī* (T1.-787a27). According to MĀ 209, Vekhanassa continues by illustrating his interpretation of the Buddha’s statement with the example of using burning grass to light a wood fire, or burning wood to light a grass fire (the simile at T90 @ T1.914b6 differs slightly, as it speaks of a fire that depends on wood and grass). This fire imagery in either case, suggests Vekhanassa’s approval of adding fuel to the “fire” of sense-pleasure. See Analayo 2011:438 & n220.

⁸ M 75/1:503,18 = SD 31.5 & MĀ 153 @ T1.670c16, respectively.

⁹ M 75/1:508,30 & MA 153 @ T1.672a29 respectively.

¹⁰ M 80/2:43,14.

¹¹ See Analayo 2011:438 & n221.

study in the transmission of the Pāli discourses” (2007g). This section is mostly based on his views and conclusions as relevant to our present study, with my own comments where appropriate.

3.1 SENSUALITY AND THE REALMS. In the Vekhanassa Sutta, the Buddha speaks of sense-pleasures in connection “a sensuality [a sense-object] that is the peak of sense-pleasure—here it is called ‘the peak’,” *kāma, sukhā kām’agga, sukham tattha aggam akkhāyati* [§13.2]. As presented in the Vekhanassa Sutta, this remark seems to be rather cryptic, made at the end of a statement of the five cords of sensual pleasure. The Commentary explains that *kām’agga, sukha* refers to nirvana,¹² to which the Subcommentary adds that, since all phenomena of the three realms can be considered as a form of sense-pleasure (*kāma*), as such, of all such types of happiness nirvana is the highest.¹³

Scholars find this commentarial explanation problematic. A first problem is that *kāma* (sensuality, more specifically, objects and pleasures of the 5 physical senses) in its early Buddhist usage refers only to the first of the three realms, not all of them. The other two realms, whether as an existential sphere (as a place of rebirth) or as a meditative base, such as the dhyanas or the formless attainments, are totally beyond *kāma*.

This is clear from the stock passage on the attainment of the first dhyana in both the Pāli Nikāyas and the Chinese Āgamas, which quite explicitly indicates that it is “quite secluded [detached] from sensual pleasures” (*vivicc’eva kāmehi*).¹⁴ In fact, in **the Sirimā Vimāna, vatthu** (Vv 16.3), we find the expression *kām’agga* referring, not to nirvana, but to the highest of the sense-spheres, that of the devas who delight in others’ creation (*para, nimmita, vasa. vatti deva*), a realm that clearly inferior in existential quality as in the other two higher realms (that is, the form and the formless realms).¹⁵

3.2 THE PEAK OF SENSUALITY. Another problem is that nirvana is beyond the three realms, so that it would not be appropriate to treat the happiness of nirvana as “supreme” among the types of happiness of the three realms. As Sāriputta declares in **the Nibbāna, sukha Sutta** (A 9.34), the joy of nirvana is the very cessation of all feelings: “There is just this bliss here; there is nothing felt here.”¹⁶ This clearly shows that the joy of nirvana is quite different from any that can be felt within the three realms.

Analayo proposes that “the admittedly cryptic passage” in the Sutta [3.1] is clarified in its Madhyama Āgama parallel. In agreement with the other Chinese translation undertaken by Guṇabhadra, the Madhyama Āgama translation presents the Buddha as stating that desirable sense-objects appear to provide supreme happiness, when they are contrasted to undesirable sense-objects.¹⁷

3.3 PIYA’S EXPLANATION (1). Instead of referring to nirvana, the Madhyama passage apparently only acknowledges the gratification (*assāda*) that can be obtained through desirable sense-objects. This would then have been the first step in an examination of sense-pleasures from the perspective of **the “nissaraṇa formula,”** that is, their gratification (*assāda*), their dangers (*ādīnava*) and the release from them (*nissaraṇa*)¹⁸—an exposition that is aborted owing to Vekhanassa’s interruption.

These Chinese parallels to the Vekhanassa Sutta actually confirms the fact that the Buddha has started on his exposition of the *nissaraṇa* formula, but is interrupted by the deludedly euphoric Vekhanassa, who thinks that the Buddha is affirming his hedonistic view. The problem here, then, is only apparent, and lies only with the commentarial gloss of *kām’agga* as nirvana [3.1]. If we discount this, and accept that the Buddha is simply using the word as what it denotes, that is, *the highest of sense-pleasure is that of highest*

¹² *Kām’agga, sukhan’ti nibbānaṃ adhippetam* (MA 3:277,2).

¹³ *Sabbe hi tebhūmaka, dhammā kāmanīy’atṭhena kāmā, te paṭicca uppajjana, sukhatō nibbāna, sukham eva agga, bhūtaṃ sukham.* (MĀ:Be 2:133)

¹⁴ This “aloofness” from *kāma* is esp highlighted in **Anupubba, vihāra S** (A 9.33): “quite secluded from sense-pleasures...he attains and dwells in the first dhyana. Here, sensuality ends, and he dwells having utterly ended sensuality,” *vivicc’eva kāmehi...paṭhamam jhānam upasampajja viharati, ettha kāmā nirujjhanti, te ca kāme nirodhetvā nirodhetvā viharanti.* (A 9.33/4:411,5), SD 95.2.

¹⁵ Vv 139*/17; VvA 79 f.

¹⁶ *Etad eva khv’ ettha sukham, yad’ ettha n’ atthi vedayitam* (A 9.34/4:415,3), SD 91.5.

¹⁷ MĀ 209 @ T1.787a21; T90 @ T1.914a29.

¹⁸ On the *nissaraṇa* formula, see SD 14.6 (2).

heaven of the sense-world [3.2], but there are higher pleasures, those beyond the physical senses, and the true “supreme beauty” (*parama vaṇṇa*) or highest bliss [§2.4] is that of nirvana.

3.4 VEKHANDASSA’S ANGER. The Chinese parallels further throw some light on Vekhandassa’s reaction on being told by the Buddha that he has misunderstood his exposition. The Pāli and Chinese versions agree that Vekhandassa is upset and criticizes those who claim to have reached final liberation without knowing the past and the future¹⁹ [§15.2]. The two Chinese versions speak in the same context of knowing “infinite births,” which makes it clear that the reference to knowing the past refers to the recollection of past lives. The same understanding is found in the Pāli commentary (MA 3:278).

According to the Pāli version, the Buddha acknowledges that Vekhandassa has “reasonably [rightly] censured” those ignorant people²⁰ [§16.1]. This is rather surprising, say **Analayo**, since recollection of past lives is not an indispensable requirement for reaching full liberation. Of the three higher knowledges, the decisive one, from a Buddhist perspective, is the knowledge of destruction of the influxes. Such destruction can be accomplished even without having cultivated the other two higher knowledges, and thus without a knowledge of the past.

Those who attain arhathood without cultivating the first two higher knowledges would be the “wisdom-liberated” (*paññā, vimutta*) arhats, those who are freed by wisdom only. A listing of different types of arhats in the **Pavāraṇā Sutta** (S 8.7) indicates that, out of a congregation of 500 arhats, 60 have gained the three higher knowledges, another 60 have the six knowledges (*abhiññā*), another 60 are “freed both ways” (*ubhato, bhāga, vimutta*), but the remaining 320 are released by wisdom (*paññā, vimutta*).²¹

The numbers given in the Chinese parallels differ, but they also clearly indicate that the majority of arhats were those released by wisdom.²² Thus, concludes Analayo, on reading the Vekhandassa Sutta, one would be at a loss to understand why the Buddha should agree with Vekhandassa’s criticism.

3.5 THE BUDDHA DISAGREES WITH VEKHANDASSA. The Chinese versions, on the other hand, presents the Buddha as rejecting Vekhandassa’s criticism [3.4]. Instead, the Buddha says that those who voice such criticism should be told to let the past and the future be.²³ The two Chinese versions continue with the Buddha then telling Vekhandassa let the past and the future be, too. Although this same response is found in the Vekhandassa Sutta [§16.1-2], its implications, says Analayo, seem less evident, as it follows after the Buddha’s acknowledgement of the appropriateness of Vekhandassa’s criticism.²⁴

The Vekhandassa Sutta then continues with the Buddha’s invitation to discipleship, that is, his ability to guide a sincere disciple to realization. This statement is also found in the Chinese versions, which however, also make the point that such a disciple could be led to realization even if he were unable to recall a single birth. Thus, says Analayo, “what in the Pāli version appears somewhat unrelated to what goes on before, in the Chinese versions reinforces the point made earlier, namely that Vekhandassa’s criticism was not justified, as it is possible to reach liberation even without knowing the past.” (2007: 99 f)

3.6 THE BOUND INFANT PARABLE. The Vekhandassa Sutta then illustrates the Buddha’s ability in instructing a disciple towards realization with the parable of an infant bound with a fivefold bond who, upon growing up, is free from its bondage, and knows he is free from them [§16.6-9]. The parable’s significance is clear in the Chinese versions, which highlight that the grown-up child’s knowledge of being

¹⁹ *Ajānantā pubb’antam apassantā apar’antam* (M 80/2:43,22); MĀ 209 @ T1/787b9: 不知世前際, 不知世後際, 不知無窮生死, *bùzhī shì qián jì, bùzhī shì hòu jì, bùzhī wúqióng shēngsǐ*; T 90 @ T1.914b17: 不知過去世, 不知當來世, 無量生世間 *bùzhī guòqù shì, bùzhī dānglái shì, wúliàng shēng shìjiān*.

²⁰ *Tesam so yeva saha, dhammiko niggaho hoti* (M 80/2:44,3).

²¹ S 8.7/1:191,22 = SD 80.1.

²² MĀ 121 @ T1.610b25, T63 @ T1/862a4 and SĀ 1212 @ T2.330b24 count 90 arhats endowed with the three higher knowledges, 90 arhats freed both ways, while the remaining 320 are freed by wisdom. SĀ2 228 @ T2.457c11 counts 90 arhats with the three higher knowledges and 180 arhats freed both ways, the remainder being freed by wisdom.

²³ MĀ 209 @ T1.787b28: 置世前際, 置世後際 *zhì shì qián jì, zhì shì hòu jì*, and T90 @ T1.914b28: 置過去世, 置當來世 *zhì guòqù shì, zhì dānglái shì*.

²⁴ *Api ca kaccāna tiṭṭhatu pubb’anto tiṭṭhatu apar’anto* (M 80/2:44,3).

freed is independent of his ability to recall the earlier bondage. The significance here is that to know our bondage in past existences is not required in order to reach liberation in the present.

3.7 VEKHANASSA'S REFUGE-TAKING

3.7.1 The wanderer Vekhanassa as a lay disciple. The Vekhanassa Sutta concludes with Vekhanassa taking refuge in the Buddha [§17]. According to **Analayo**, this is to some extent puzzling, since Vekhanassa is a wanderer, so that we would expect him to rather request ordination instead of becoming a lay disciple.²⁵

While it is true that we have, from the literature and traditions available, no evidence of any lay Buddhist wanderer, the Vekhanassa Sutta, if we accept it as it is, is evidence enough to show that there was at least one. If this Sutta statement is a difficult one, it is likely to be a true one, a *lectio difficilior*.

The wanderers (*paribbājaka*), as evident from the word, were peripatetics—more fully, “the sectarian wanderers of other faiths with various outlooks” (*añña,tiṭṭhiyā paribbājakā*)—were a special class of ancient Indian mendicants (including women wanderers) who held various beliefs, and wandered around India from pre-Buddhist times.²⁶

They were generally neither recluses nor ascetics, except when they were celibate. Such wanderers who were teachers often engaged in debates over a wide range of topics. Special debating halls and meeting places were set aside for them and the local inhabitants came to pay their respects and support them. In a few rare instances, wanderers were lay devotees of the Buddha. The Vekhanassa records one such example.²⁷

3.7.1 Vekhanassa's awakening. According to the Chinese versions, however, Vekhanassa attains streamwinning while being instructed, requests for renunciation, and in due course becomes an arhat.²⁸ The Chinese parallels to the Vekhanassa Sutta thus clarify some points in the Pāli version “that may have suffered from the vicissitudes of oral transmission” (2007:100).

The Chinese versions also support the notion that the reference to the peak of sense-pleasure is not or need not be nirvana (as suggested by Buddhaghosa). Moreover, they also counter the wrong view that awakening must be accompanied by knowledge of the past, since even without recollecting a single past life, full awakening can still be attained.

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The Discourse to Vekhanassa

M 80/2:40-44

1 Thus have I heard.

The wanderer Vekhanassa's view

At one time the Blessed One was staying in Anātha,piṇḍika's park, in Jeta's grove, near Sāvathī.

²⁵ Freiburger 1997:128, in a survey of the usage of the term *paribbājaka* in the Pāli suttas, concludes that there is no evidence for the existence of any Buddhist *paribbājakas*; cf also Karunaratne 2004:318. Thus, concludes Analayo, for someone who has already gone forth as a wanderer and who becomes a Buddhist, the most natural thing to do would be to ordain as a member of the Buddhist monastic order.

²⁶ See **Jaṭila S** (S 3.11.3/1:78), SD 14.11 nn; **Susima S** (S 12.70), SD 16.6; also DPPN: *paribbājaka*; G C Pande, *Studies in the Origins of Buddhism*, 2nd ed 1974: 330-337; Uma Chakravarti, *The Social Dimensions of Early Buddhism*, 1987:36-38, 132.

²⁷ On various related terms, see SD 25.1 (1) & SD 38.6 (2.1).

²⁸ MĀ 209 @ T1.787c24 and T90 @ T1.914c15.

2.1 Then the wanderer Vekhanassa²⁹ approached the Blessed One and exchanged greetings with him. When this courteous and friendly exchange was concluded, he stood at one side.

2.2 Standing thus at one side, he uttered this udana [this inspired utterance]³⁰ to the Blessed One: “This is perfect beauty! This is perfect beauty!”³¹

2.3 “But what is this, Kaccāna,³² that you speak of thus: ‘This is perfect beauty! This is perfect beauty!’?”

What, Kaccāna, is ‘perfect beauty’?”

2.4 “That perfect beauty, master Gotama, is the beauty that is neither surpassed by anything better nor anything more sublime.”³³

Vekhanassa is unclear of his view³⁴

3.1 “This, Kaccāna, would indeed go on for a long time in this way!”³⁵

3.2 You say, ‘That perfect beauty, master Gotama, is the beauty that is neither surpassed by anything better nor anything more sublime,’

but you have not defined what that beauty is.

3.3 THE COUNTRY’S BEAUTY.³⁶ Kaccāna, it is just as if a man were to say, ‘I desire and love the most beautiful girl in the country.’³⁷

And if people were to ask him, ‘All right, then, do you know whether this most beautiful girl is a kshatriya lady [noble woman], a brahminee [brahmin woman], a vaishya [business-class woman] or a shudra [working-class woman]?’³⁸ he would answer, ‘No.’

And if people were to ask him, ‘All right, then, do you know the name or the family name of this most beautiful woman? Is she tall or short or of medium height? Is her complexion black, dark or clear?’³⁹ Is she from a village, town or city?’ he would answer, ‘No.’

And if people were to ask him, ‘All right, then, do you desire and love for someone whom you neither know nor have seen?’ he would answer, ‘Yes!’⁴⁰

What do you think, [41] Kaccāna, such being the case, does not what this person says turn out to be groundless?”

3.4 “Surely, master Gotama, such being the case, that man’s word comes to be groundless.”⁴¹

²⁹ Be *vekhanasa*; Ce Ee *vekhanassa*; Se *vekhaṇasa*. Also reflected in the title.

³⁰ An *udāna* is usu an “inspired utterance” in response to see a liberating aspect of the teaching, but is here applied to an outsider, one who holds a wrong view (that the highest pleasure is sense-pleasure). Further see **Udāna S** (S 22.55/3:55-58), SD 17.16.

³¹ *Ayaṃ paramo vaṇṇo*. *Vaṇṇa* has many senses: colour, caste, beauty, appearance, praise. Vekhanassa does not really define his term. See **Cūḷa Sakul’udāyi S** (M 79) where Vekhanassa teaches this view to Sakul’udāyi (M 79.-19-21/2:32-36), SD 91.4. Comy on M 79.19 relates *vaṇṇa* to the radiant splendour of the Subha,kiṇha devas (MA 3:273,16).

³² This is clearly his family name, like today we would address someone by his surname.

³³ *Yasmā bho gotama vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā n’atthi, so paramo vaṇṇōti*.

³⁴ These foll sections [§§3-11] as at **Cūḷa Sakul’udāyi S** (M 79.10-18/1:33-35), SD 91.4.

³⁵ *Dīghā’pi kho te esā kaccāna phareyya*.

³⁶ This parable recurs in **Poṭṭhapāda S** (D 9.35/1:193), SD 7.14 & **Te,vijja S** (D 13.19/1:241 f) & SD 1.8 (3). It illustrates the absurdity of imaginative but unfounded beliefs. See also Jayatilleke 1963:326 f.

³⁷ “The most beautiful girl in the country,” *janapada,kalyāṇī*, alt tr “the beauty queen of the country,” Jayatilleke (1963:326 f), or, more simply, “the country’s beauty.” See SD 1.8 (3).

³⁸ These four were the classes (*vaṇṇa*) of ancient India: generally the kshatriya was a noble; the brahmin, a priest; the vaisya, a merchant; the shudra (or helot), a menial worker. See **Kaṇṇaka-t,thala S** (M 90), SD 10.8 (4).

³⁹ “Clear(-complexioned),” *maṅgura-c,chavī*, lit “golden-skinned.”

⁴⁰ See SD 1.8 (3).

⁴¹ “Word...groundless,” *appāṭihīra,katam bhāsitaṃ*, as at **Poṭṭhapāda S** (D 9.35/1:193), SD 7.14, **Te,vijja S** (D 13.14+21+22/1:239+243+244), SD 1.8; **Vekhanassa S** (M 80.3.4/2:41), SD 40a.15. Comy at M 79 explains *ap-*

3.5 Even so, Kaccāna, you say thus: ‘That perfect beauty, master Gotama, is the beauty that is neither surpassed by anything better nor anything more sublime,’
but you have not defined what that beauty is.”

The Buddha turns the tables on Vekhanassa⁴²

4 VEKHANDASSA’S VIEW: THE BERYL GEM. ⁴³Master Gotama, just as if there were a beautiful beryl⁴⁴ gem of the purest water—eight faceted, well polished and cut [well worked], lying on a red woollen blanket, glows, radiates, and shines—of such radiance is the self that survives death unimpaired.”⁴⁵

5.1 THE BERYL GEM AND THE GLOW-WORM. ⁴⁶“What do you think, Kaccāna?

This beautiful beryl gem of the purest water, eight faceted, well polished and cut [well worked], lying on a red woollen blanket, glows, radiates, and shines,

or a glow-worm [the fire-fly] in the thick of the blinding night⁴⁷—

which of these two gives off a radiance that is greater and more sublime?”

5.2 “Master Gotama, of these two—the beautiful beryl gem of the purest water, eight faceted, well polished and cut [well worked], lying on a red woollen blanket, glows, radiates, and shines,

and the glow-worm [the fire-fly] in the thick of the blinding night—

it is the glow-worm [the fire-fly] in the thick of the blinding night that gives off a radiance that is greater and more sublime.”

6.1 THE GLOW-WORM AND THE LAMP. “What do you think, Kaccāna?

The glow-worm [the fire-fly] in the thick of the blinding night,

or an oil-lamp in the thick of the blinding night—

which of these two gives off a radiance that is greater and more sublime?”

6.2 “Master Gotama, of these two—the glow-worm [the fire-fly] in the thick of the blinding night, and an oil-lamp in the thick of the blinding night—

it is the oil-lamp in the thick of the blinding night that gives off a radiance that is greater and more sublime.”

7.1 THE OIL-LAMP AND A GREAT BLAZE. “What do you think, Kaccāna?

The oil-lamp in the thick of the blinding night,

or a great blazing bonfire in the thick of the blinding night—

which of these two gives off a radiance that is greater and more sublime?”

7.2 “Master Gotama, of these two—the oil-lamp in the thick of the blinding night,

and a great blazing bonfire in the thick of the blinding night—

pāṭihīra,kaṭam as “not leading to liberation, unrooted, without purpose” (*aniyyānikam amūlakam niratthakam*) (MA 3:273,10). Cf *appāṭihāriya* (M 2:9).

⁴² This passage recurs in M 79: see §3.1 header n above.

⁴³ (Up to “shines”): *Seyyathā’pi bho gotama maṇi veluriyo subho jātimā aṭṭhamso suparikamma,kato paṇḍu,kambale nikkhitto bhāsati ca tapati ca virocati ca* [Ce Ee; Be *bhāsate ca tapate ca virocate ca*; Se *bhāsate va tapate va virocate va*]. In the cpd *paṇḍu,kambala*, *paṇḍu* (Ved *pāṇḍu*, *palita*, *pāṭala*) is a colour with a range of red, reddish, light red, pale/light yellow, and *kambala* is a woollen blanket. This beryl parable is given in greater detail at **Sāmañña,phala S** (D 2.86/1:76), SD 8.10 & **Subha S** (D 10.2.22/1:209). On the phrase, “lying on a read woollen blanket” (*paṇḍu,kambale nikkhitto*) (M 79.11+12/2:33, M 80.6+8/2:41, M 120.17/3:102; S 2.29/1:64).

⁴⁴ *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl). (Walshe). Cf the beryl simile, relating to the Bodhisattva’s gestation period (as a foetus), at **Mahāpadāna S** (D 14.1.21/2:13) = **Acchariya Abbhūta S** (M 123.12/3:121).

⁴⁵ “Of such radiance...etc,” *evam vaṇṇo attā hoti arogo parammaraṇā’ti*. Cf **Cūla Sakul’udāyi S** (M 79), where Sakul’udāyi reacts similarly to Vekhanassa (M 79.11/1:33), SD 91.4. Here *arogo* (referring to the self) means “unimpaired, permanent”: see its various occurrences in **Pañca-t,aya S** (M 102) & SD 40a.12 (3.2.2).

⁴⁶ Here, however, the Buddha ironically uses the same sequence of parables to instruct Vekhanassa as that he (the Buddha) has given to Sakul’udāyi in M 79. The erstwhile teacher receives from the Buddha the same dose of Dharma medicine as his own pupil.

⁴⁷ *Yo vā ratt’andhakāra,timisāyam kimi khajjo,paṇako*.

it is the great bonfire in the thick of the blinding night that gives off a radiance that is greater and more sublime.”

8.1 THE GREAT BLAZE AND THE MORNING STAR. “What do you think, Kaccāna?

The great bonfire in the thick of the blinding night,
or the morning star in the clear dawn [42] sky without a rain-cloud, cloudless⁴⁸—
which of these two gives off a radiance that is greater and more sublime?”

8.2 “Master Gotama, of these two—the great bonfire in the thick of the blinding night,
and the morning star in the clear dawn sky without a rain-cloud, cloudless—
it is the morning star in the clear dawn sky without a rain-cloud, cloudless, that is greater and more sublime.”

9.1 THE MORNING STAR AND THE HARVEST MOON. “What do you think, Kaccāna?

The morning star in the clear dawn sky without a rain-cloud, cloudless,
or the full moon at midnight in the clear sky without a rain-cloud, cloudless, on the uposatha day, the
fifteenth⁴⁹—
which of these two gives off a radiance that is greater and more sublime?”

9.2 “Master Gotama, of these two—the morning star in the clear dawn sky without a rain-cloud,
cloudless,
and the full moon at midnight in the clear sky without a rain-cloud, cloudless, on the uposatha day,
the fifteenth—
it is the full moon at midnight in the clear sky without a rain-cloud, cloudless, on the uposatha day,
the fifteenth, that is greater and more sublime.”

10.1 THE HARVEST MOON AND THE NOON SUN. “What do you think, Kaccāna?

The full moon at midnight in the clear sky without a rain-cloud, cloudless, on the uposatha day, the
fifteenth,
or the sun at noon in the clear sky without a rain-cloud, cloudless, in autumn, in the last month of the
rains⁵⁰—
which of these two gives off a radiance that is greater and more sublime?”

10.2 “Master Gotama, of these two—the full moon at midnight in the clear sky without a rain-cloud,
cloudless, on the uposatha day, the fifteenth,
and the sun at noon in the clear sky without a rain-cloud, cloudless, in autumn, in the last month of
the rains—
it is the sun at noon in the clear sky without a rain-cloud, cloudless, in autumn, in the last month of
the rains, that is greater and more sublime.”

11.1 Beyond this, Kaccāna, I know many more of the numerous gods, whom neither the lights of the
moon nor the sun equal.⁵¹

11.2 Yet, I do not say that there is no other beauty greater or more sublime than that.⁵²

11.3 But, you, Kaccāna, say of that beauty, that it is the glow-worm [the fire-fly] in the thick of the
blinding night that gives off a radiance that is greater and more sublime [§5.2];⁵³

⁴⁸ *Yā vā rattiyā paccusa, samayaṃ viddhe vigata, valāhake deve osadhī, tārakā.*

⁴⁹ *Yo vā tad-ah'uposathe paṇṇa, rase viddhe vigata, valāhake deve abhido aḍḍha, ratti, samayaṃ cando.* The full moon here is that of mid-autumn, famously known as “the harvest moon,” ie, the full moon closest to the autumnal equinox (in the northern hemisphere, on 20th Mar, when the sun is right over the equator; the other occasion for this is the spring equinox, 22 or 23 Sep): see Earth's Seasons: Equinoxes, Solstices, Perihelion, and Aphelion, 2000-2020. About once every 4 years, it occurs in October in the northern hemisphere. When the night of the harvest moon coincides with the night of the equinox, it is called a “super harvest moon.”

⁵⁰ *Yo vā vassānaṃ pacchime māse sarada, samaye viddhe vigata, valāhake deve abhido majjh'antika, samayaṃ suriyo.*

⁵¹ *Ato kho [Be Ce; Se tato kho] te kaccāna, bahū hi bahu, tarā devā, ye imesaṃ candima, suriyānaṃ ābhā nānu-bhonti, tyāhaṃ pajānāmi.*

⁵² *Atha ca paṇāhaṃ na vadāmi yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇūtatara vā n'atthī.*

but you have not defined what that beauty is.⁵⁴

The 5 cords of sense-pleasure⁵⁵

12 There are, Kaccāna, these five cords of sense-pleasure. What are the five?⁵⁶

- (1) Forms cognized by *the eye*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (2) Sounds cognized by *the ear*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (3) Smells cognized by *the nose*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (4) Tastes cognized by *the tongue*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (5) Touches cognized by *the body* [43]
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust.

These, Kaccāna, are five cords of sense-pleasure.

13.1 Now, Kaccāna, physical pleasure and mental joy arise dependent on these five cords of sense-pleasure—this is called ‘sense-pleasure.’⁵⁷

13.2 Thus, sense-pleasure arises on account of sensuality [a sense-object], but beyond sense-pleasure, there is a sensuality [sense-object] that is the peak of sense-pleasure—here it is called ‘the peak’.⁵⁸

Vekhanassa interrupts the Buddha

14.1 When this was said, the wanderer Vekhanassa said this to the Blessed One:

“It is wonderful, master Gotama! It is marvellous, master Gotama!

How well said this is by master Gotama, that is to say:

‘Thus, sense-pleasure arises on account of sensuality [a sense-object], but beyond sense-pleasure, there is a sensuality [sense-object] that is the peak of sense-pleasure—here it is called ‘the peak’!’⁵⁹

The Buddha corrects Vekhanassa

14.2 Kaccāna, it is hard for one, holding a different view, keeping different priority, having a different personal preference [under a different influence], keeping to a different practice, following a different teaching,⁶⁰ to understand⁶¹

⁵³ *Atha ca pana tvam kaccāna, yvāyam vaṇṇo kiminā khajjopaṇakena hīna,taro* [Ce Ee; Be Se *nihīna,taro*] *ca patikiṭṭha,taro* [Be Ce Ee; Se *kiliṭṭha,taro*] *ca, so paramo vaṇṇōti vadesi.*

⁵⁴ Ee closes with *iti* here.

⁵⁵ As eg at **Te,vijja S** (D 13.27/1:245: called “shackles, *andu*; bonds, *bandhana*”); **Saṅgīti S** (D 33.2.1(3)/3:234); **Mahā Dukkha-k,khandha S** (M 13.7/1:85); **Bahu Vedanīya S** (M 59.6/1:398); **Sunakkhatta S** (M 105.7/2:253); **Miga,jāla S 1+2** (S 35.63+64/4:35-38); **Uttiya S** (S 45.30/5:22); **Nibbedhika S** (A 6.63.3/3:411); **Nibbāna,sukha S** (A 9.34.3/4:415); **(Pañcāla,caṇḍa) Sambādha S** (A 9.42.2/4:449, where they are called “the confined,” *sambādha*); **Kukkuḷa Kathā** (Kvu 2.8.3/210); cf V 1:184. On the 5 aggregates, see SD 17.

⁵⁶ This section and the rest of the Sutta have been introduced to address Vekhanassa’s attachment to sense-pleasures on account of his misunderstanding of them, as is apparent below [§ 14]: see Intro (2).

⁵⁷ *Yaṃ kho kaccāna ime pañca kāma,guṇe paṭicca uppajjati sukhaṃ somanassaṃ, idaṃ vuccati kāma,sukhaṃ.*

⁵⁸ *Iti kāmehi kāma,sukhaṃ, kāma,sukhā kām’agga,sukhaṃ tattha aggam-akkhāyatīti.* This is actually the beginning of the Buddha’s instruction to Vekhanassa, but misinterpreting what the Buddha means, misconstruing it as the Buddha’s endorsement of his own hedonistic views, Vekhanassa excitedly interrupts. Comy explains that by *kām--agga,sukha,sukha*, the Buddha means nirvana itself (MA 3:277,21). See Intro (2.1); (2.2)n on Comy gloss on nirvana. See esp (3.5).

⁵⁹ *Acchariyaṃ bho gotama abbhutaṃ bho gotama, yāva,subhāsitañ c’idaṃ bhotā gotamena: kāmehi kāma,sukhaṃ, kāma,sukhā kām’agga,sukhaṃ tattha aggam-akkhāyatīti.*

⁶⁰ “Holding a differing view... following different teachings,” *añña,dīṭṭhikena añña,khantikena añña,rucikena aññatr’āyogena aññatr’ācariyakena.* This is stock: **Poṭṭhapāda S** (D 9.24/1:187x2); **Pāṭhika S** (D 24.2.21/3:35 x2);

sensuality [sense-object], or sense-pleasure, or peak of sense-pleasure.’⁶²

14.3 But those monks, Kaccāna, who are arhats, whose influxes are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal,⁶³ destroyed the fetters of being, and are completely liberated through final knowledge.’⁶⁴

Vekhanassa is angered

15.1 When this was said, the wanderer was angry and displeased at the Blessed One, and he reviled, disparaged and censured the Blessed One,⁶⁵ saying:⁶⁶

“The recluse Gotama will be proven wrong [be worsted]!”⁶⁷

15.2 Then he said to the Blessed One:

“So then there are some recluses and brahmins here who, without knowing the past, without seeing the future, would then claim, thus:⁶⁸

‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’⁶⁹

15.3 This word of theirs, then would turn out to be only laughable, frivolous, empty, hollow.’⁷⁰

Aggi Vaccha,gotta S (M 72.18/1:487); **Udumbarikā Sīha,nāda S** (D 25.7/3:40); **Vekhanassa S** (M 80.14/2:43). Cf Soṇa,daṇḍa’s fear that the Buddha might ask him something beyond his ken: **Soṇa,daṇḍa S** (D 4.11/1:119), SD 30.5.

⁶¹ *Dujjānam kho etaṃ kaccāna tayā añña,diṭṭhikena añña,khantikena añña,rucikena aññatra,yogena* [Se aññatha,yogena] aññath’ācariyakena. This is stock, see: **Poṭṭha,pāda S** (D 9) to the wanderer **Poṭṭhapāda** on perception (*saññā*) (D 9.24/1:187), SD 7.14; **Pāthika S** (D 24) to the wanderer **Bhaggava** on the beautiful (*subha*) (D 24.2.21/-3:35), SD 63.3; **Udumbarikā Sīha,nāda S** (D 25) to the wanderer **Nigrodha** on the nature of the essence of the moral life (D 25.7.2/3:40), SD 1.4; **Aggi Vaccha,gotta** (M 72) to the wanderer **Vaccha,gotta** (M 72.18/1:487) on the four alternatives = SD 6.15; **Vekhanassa S** (M 80), to the wanderer **Vekhanassa**, on the nature of sense-pleasure (M 80.14.2/2:43), SD 40a.15.

⁶² *Kāmā vā kāma,sukhaṃ vā kām’agga,sukhaṃ vā*. The cpd *bhav’agga* recurs in S 22.76/3:83,14. Such cpds, incl *sīl’agga* etc (A 4.75/79,2), are tadpurusha (*tappurisa*) or determinative cpd with *-agga* as its final element, meaning the “topmost,” the “highest,” or “supreme” among what is referred to by the initial element.

⁶³ *Sadatthā*, which may be resolved in 2 ways: (1) *sa-d-atthā*, “one own goal,” (2) *sant + atthā*, “the sublime goal,” “the ideal.”

⁶⁴ *Ye kho te kaccāna bhikkhū arahanto khīṇ’āsavā vusita’vanto kata’karaṇiyā ohita’bhārā anuppatta,sadatthā parikkhīṇa,bhava,saṃyojanā samma-d-aññā vimuttā*. This is stock: **Alagaddūpama S** (M 22.42/1:141), SD 3.13; **Cūḷa Gopālaka S** (M 34.6/1:226), SD 61.3; **Kandaraka S** (M 51.3/1:339), SD 32.9; **Kiṭṭhā,giri S** (M 70.12/1:477), SD 11.1; **Vekhanassa S** (M 80.14.3/2:43), SD 40a.15; **Gaṇaka Moggallāna S** (M 107.11/3:4), SD 56.3; **Āṇāpāna,sati S** (M 118.9/3:80), SD 7.13; **Rājā (Jarā,marāṇa) S** (S 3.3/1:71), SD 42.13; **(Sekha) Deva,daha S** (S 35.-134/4:125), SD 80.9; **Sālā S** (S 47.4/5:145), SD 80.10; **Icchā,naṅgala S** (S 54.11/5:326), SD 44.9; **Kaṅkheyya S** (S 54.12/5:327, 328×2), SD 77.7; **Nandaka S** (A 9.4.9/4:362), SD 73.4; Miln 104×2.

⁶⁵ *Evam vutte vekhanasso paribbājako kupito anattamano bhagavantam yeva khusento bhagavantam*.

⁶⁶ *Vadamāno*. This passage also found in **Ambaṭṭha S** (D 3), where the angry speaker is Ambaṭṭha, and the reading there is *upavadamāno*, “insulting” (D 3.1.12/1:90), SD 21.3 & **(Brahma,vihāra) Subha S** (M 90), where the angry speaker is the brahmin youth Subha (M 99.10/2:200), SD 38.6.

⁶⁷ *Samaṇo gotamo pāpito bhavissatīti*. **Pāpito** (pp of *pāpeti*¹ (PED) = *pāpika*), one who has done wrong, bad, evil (M 2:43, where D 1:90 reads *pāpika*; DA 1:256 for *pāpika*, vl *vāpita*, “sown”). Hence, Subha’s reaction can be colloquially rendered as, “The recluse Gotama is wicked in saying so!”

⁶⁸ *Evam eva pan’idh’eke* [Ce Ee; Be Se pan’idh’ekacce] *samaṇa,brāhmaṇā ajānantā pubb’antam, apassantā apar’antam, atha ca pana...paṭijānanti*.

⁶⁹ *Khiṇā jāti vusitam brahma,cariyam kataṃ karaṇiyam nāparam ithattāyāti pajānāmāti paṭijānanti*. This peri-cope (without *paṭijānanti*) is found throughout the Vinaya and suttas.

⁷⁰ *Tesam idam bhāsitaṃ hassakaṃ yeva sampajjati, lāmakam yeva sampajjati, rittakam yeva sampajjati,tucchakam yeva sampajjati*. Cf **Te,vijja S** (D 13), where the Buddha charges the Vedas with these words, and where the reading is *nāmakaṃ*, “mere words,” instead of *lāmakam* (D 13.15/1:240), SD 1.8.

The Buddha consoles Vekhanassa

16.1 “If, according to you, Kaccāna, those recluses or brahmins, [44] who, not knowing the past, not seeing the future, claim,

‘Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being,’

they can indeed be reasonably [rightly] censured.⁷¹

16.2 But, Kaccāna, let the past be, let the future be!⁷²

16.3 Let an intelligent person, honest, trustworthy, upright,⁷³ come to me, and I will instruct, I will teach the Dharma,⁷⁴

16.4 such that, practising which, he would, in no long time, know and see for himself [recluseship],⁷⁵ thus:

16.5 ‘Thus, indeed, there is full [right] liberation from the bonds, that is, the bonds of ignorance!’⁷⁶

16.6 Suppose, Kaccāna, a tender boy child, an infant lying on its back, is bound by the five bond-strings, with the fifth around the neck,⁷⁷

16.7 Following his growth and maturing of his faculties, he would be free from the strings.

16.8 He would know, ‘I am free!’ and be without bondage.

16.9 In the same way, Kaccāna, *let an intelligent person, honest, trustworthy, upright, come to me, and I will instruct, I will teach the Dharma,*

such that, practising which, he would, in no long time, know and see for himself, thus:

‘Thus, indeed, there is full [right] liberation from the bonds, that is, the bonds of ignorance!’”

Vekhanassa goes for refuge

17 When this was said, the wanderer Vekhanassa said this to the Blessed One:

“Excellent, master Gotama, excellent! Just as if one
were to place upright what had been overturned, or
were to reveal what was hidden, or
were to show the way to one who was lost, or
were to hold up a lamp in the dark

⁷¹ *Tesaṃ so yeva saha, dhammiko niggaho hoti.* On *saha, dhammika* (adj), see **Mahā Cattārisaka S** (M 117.37/-3:76) n; also SD 21.3 (1.1.3).

⁷² *Api ca kaccāna tiṭṭhatu pubb’anto, tiṭṭhatu apar’anto.* The Buddha, in the same context, says these words to Sakul’udāyi, too, in **Cūḷa Sakul’udāyi S** (M 79.8/2:32), SD 91.4. Comy says that the Buddha says this because Vekhanassa has no knowledge of past lives (retrocognition) as the basis of further dialogue; and he also has no divine eye (clairvoyance) as the basis for talk about the future (MA 2:32).

⁷³ “Honest, trustworthy, upright,” *asaṭho amāyāvī uju, jātiko* (= M 2:44/80.16), lit “not treacherous, not deceitful, straightforward.”

⁷⁴ (These 2 lines) *Etu viññū puriso asaṭho amāyāvī uju, jātiko aham anusāsāmi, aham dhammaṃ desemi.* Both lines as at **Udumbarikā Sīha, nāda S** (M D 25.22.2/3:55), SD 1.4. This second line and the foll line [§16.4: see foll n], also spoken by the Buddha to the five monks at **V 1:9, 15-17**, where instead of “recluseship” (*sāmañña*), the ref is to the true purpose of renunciation (as in the stock passage).

⁷⁵ *Yathānusiṭṭhaṃ tathā paṭipajjamāno na cirass’eva sāmaññeva ñassati.* Here, *sāmaññeva* clearly means “for himself” (*sāmaṃ yeva*), but there is an interesting possibility for the reading *sāmaññaṃ yeva*, “recluseship itself.” The vb *ñassati* (cf *jñāsyati*) is fut 3 sg of *jānāti*, “he knows”: V 3:105,26; D 1:165,19; A 1:9,13; Sn 909; Nm 325,11. See prec n.

⁷⁶ *Evam kira sammā* [Be Ce Ee; Se kir’āyasmā] *bandhanā vipamokkho hoti yad idaṃ avijjā, bandhanā* [Ce vl *bandhanam*].

⁷⁷ *Seyyathā’pi kaccāna daharo kumāro mando uttāna, seyyako kaṇṭha, pañcamehi bandhanehi baddho assa sutta, - bandhanehi.* Comy says that the child, for its own safety, is bound by strings at the four limbs, and a fifth at the neck. As it grows up and matures, these strings would break by themselves or through rotting away, so that the child is free from them (MA 3:278). On the fivefold bonds, see M 2:44,10; S 1:221,16, 4:201,22 f; Kvu 137,8 = 272,14 (with wr *kaṇṭha*).

so that those with eyes could see forms, in the same way, in numerous ways, the Dharma has been made clear by master Gotama.

I go to master Gotama for refuge, to the Dharma, and to the community of monks. May master Gotama remember me as a lay follower who has gone for refuge from this day forth, for life.”

— evaṃ —

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[For a fuller bibliography, see that of SD 6.15 or SD 40a.10]

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