

Vekhanassa Sutta **(Majjhima Nikāya Sutta No. 80)**

1. To Vekhanassa

Translated by Bhikkhu Bodhi

2. Discourse to Vekhanassa

Translated by I. B. Horner

3. Advice to the Wandering Ascetic Vekhanassa

Translated by Sister Uppalavanna

4. Pali Text of the Sutta

Chatta Sangāyanā Edition

1. To Vekhanassa

Translated by Bhikkhu Bodhi

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattṭhi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then the wanderer Vekhanassa went to the Blessed One and exchanged greetings with him. 'S' When this courteous and amiable talk was finished, he stood at one side and in the Blessed One's presence he uttered this exclamation:

"This is the perfect splendour, this is the perfect splendour!" "But, Kaccana, why do you say: 'This is the perfect splendour, this is the perfect splendour!?' What is that perfect splendour?" "Master Gotama, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime." "But, Kaccana, what is that splendour that is unsurpassed by any other splendour higher or more sublime?"

"Master Gotama, that splendour is the perfect splendour that is unsurpassed by any other splendour higher or more sublime." 3-11. "Kaccana, you might continue for a long time in this way... (as Sutta 79, §§10-18)... [41, 42] yet you do not indicate what that splendour is.

12. "Kaccana, there are these five cords of sensual pleasure." What five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear ... Odours cognizable by the nose ... Flavours cognizable by the tongue... Tangibles cognizable by the body [43] that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

13. "Now, Kaccana, the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure. Thus sensual pleasure [arises] through sensual pleasures, but beyond sensual pleasure there is a pleasure higher than the sensual, and that is declared to be the highest among them."^{s9}

14. When this was said, the wanderer Vekhanassa said: "It is wonderful, Master Gotama, it is marvellous, how well that has been expressed by Master Gotama: 'Thus sensual pleasure [arises] through sensual pleasures, but beyond sensual pleasure there is a pleasure higher than the sensual, and that is declared to be the highest among them.'"

"Kaccana, for you who are of another view, who accept another teaching, who approve of another teaching, who pursue a different training, who follow a different teacher, it is hard to know what sensuality is, or what sensual pleasure is, or what the pleasure higher than the sensual is. But those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge - it is they who would know what sensuality is, what sensual pleasure is, and what the pleasure higher than the sensual is."

15. When this was said, the wanderer Vekhanassa was angry and displeased, and he reviled, disparaged, and censured the Blessed One, saying: "The recluse Gotama will be worsted." He then said to the Blessed One: "So then there are some recluses and brahmins here who, without knowing the past and without seeing the future, yet claim: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' What they say turns out to be ridiculous; it turns out to be mere words, empty and hollow."

16. "If any recluses and brahmins [44], without knowing the' past and without seeing the future, yet claim: 'Birth is' destroyed, the holy life has been lived, what had to be done has' been done, there is no more coming to any state of being,' they can be confuted in accordance with the Dhamma. Rather, let past be, Kaccana, and let the future be. Let a wise man com one who is honest and sincere, a man of rectitude. I

instruct hi I teach him the Dhamma in such a way that by practising instructed he will soon know and see for himself: ‘Thus, indeed’ there rightly comes to be liberation from the bond, that is, from the bond of ignorance.’ Suppose, Kaccana, there were a young tender infant lying prone, bound by stout bonds [at the four limbs] with the fifth at the neck; and later on, as a result of his growth and the maturing of his faculties, those bonds loosened, then he would know ‘I am free’ and there would be no more bondage. So too, let a wise man come...’ Thus, indeed, there rightly comes to be liberation from the bond, that is, from the bond of ignorance.”

17. When this was said, the wanderer Vekhanassa said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear ... (as *Sutta* 79, §19)...for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life.”

1. Discourse to Vekhanassa

Translated by I. B. Horner

THUS have I heard: At one time the Lord was staying near Sāvathī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the wanderer Vekhanassa¹ approached the Lord; having approached, he greeted the Lord; and having conversed in a friendly and courteous way, he stood at a respectful distance. As he was standing at a respectful distance, the wanderer Vekhanassa uttered a solemn utterance in the Lord's presence: " This is the highest lustre, this is the highest lustre."

" But why do you, Kaccāna,² speak thus: ‘This is the highest lustre, this is the highest lustre ?’ Which is this highest lustre ?" " Good Gotama, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre."

" But which, Kaccāna, is this lustre than which there is no other lustre superior or more excellent ?"

" Good Gotama, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre."

" You would be long in expanding this, Kaccāna. You say: ‘Good Gotama, there is no other lustre superior to or more excellent than this lustre, it is the highest lustre.’ But you do not point to this lustre. Kaccāna, it is as though a man should say: ‘Whoever is the belle of this countryside, I want her, I desire her’³. . . Greater than these are those many *devas*, Kaccāna, who do not share in the brilliance of these moons and suns – that I comprehend. But then I do not say: ‘There is no other lustre superior to or more excellent than this lustre.’ But you, Kaccāna, although this lustre of a glow-worm or a fire-fly is feebler and poorer, say it is the highest lustre. And you do not point to that lustre.

These five, Kaccana, are the strands of sense-pleasures. Which five ? Material shapes cognisable by the eye, agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. Sounds cognisable by the ear ... Smells cognisable by the nose ... Tastes cognisable by the tongue ... Touches cognisable by the body, [43] agreeable, pleasant, liked, enticing, connected with sensual pleasures, alluring. These, Kaccāna, are the five strands of sense-pleasures. Whatever happiness, Kaccana, whatever pleasure arises in consequence of these five strands of sense-pleasure, this is called happiness in sense-pleasures. Thus, because of sense-pleasures there is happiness in sense-pleasures; from happiness in sense-pleasures the topmost happiness in sense-pleasures⁴ is there accounted topmost."

When this had been said, the wanderer Vekhanassa spoke thus to the Lord: "It is wonderful, good Gotama, it is marvellous, good Gotama. So far this is well spoken by the good Gotama : ‘Because of sense-pleasures there is happiness in sense-pleasures; from happiness in sense-pleasures the topmost happiness in sense-pleasures is there accounted topmost.’ "

" Hard is this for you to understand, Kaccana – sense-pleasures, or the happiness in sense-pleasures, or the topmost happiness in sense-pleasures – you who are of another view, another allegiance, another objective, of a different observance and under a different teacher. But those monks, Kaccāna, who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, who have attained their

1. *MA. iii. 277* says he was the teacher of Sakuludayin (of *Stas. 77 and 79*). Wishing to find out why his pupil had been defeated by Gotama, and to defeat him himself on the question of the highest lustre, he went the forty-five *yojanas* from Rājagaha to Sāvathī.

2. Kaccāna (or Kaccāyana) was the name of a *gotta*, a family or clan. Presumably therefore Vekhanassa belonged to this clan.

3. Exactly as in the preceding Discourse, above, p. 230.

4. *MA. iii. 277* calls this nibbana.

own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge – these would know: sense-pleasures, or the happiness in sense-pleasures, or the topmost happiness in sense-pleasures."

When this had been said, the wanderer Vekhanassa, angry and displeased, scorning even the Lord, despising even him, saying⁵ even of him: "The recluse Gotama shall be disgraced," spoke thus to the Lord: "But it is just that there are here some recluses and brahmins who, not knowing the past, not seeing the future, yet claim: 'Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so.' This speech of theirs proves merely ridiculous, worthless, empty, void."

"This censure is only just, Kaccāna, for those recluses and brahmins who, not knowing the past, [44] not seeing the future, yet claim: 'Destroyed is birth ... there is no more of being such or so.' But, Kaccāna, let be the past, let be the future.⁶ Let there come an intelligent man, guileless, honest, straight, and who says: 'I instruct, I teach *Dharma*.⁷ Faring along as instructed it will not be long before (some man) of himself will know, of himself will see.' Even so, indeed, is deliverance from the direst bond – that is from the bond of ignorance. Kaccāna, it is like a young baby boy lying on his back and bound around his neck with a fivefold swaddling, it might be with swaddlings of thread. As he grows up and develops his faculties he would be released from those swaddlings, and in the absence of swaddlings he would know: 'I am released.' Even so, Kaccāna, let there come intelligent man, guileless, honest, straight ... Even so, indeed, is deliverance from the direst bond – that is from the bond of ignorance."

When this had been said, the wanderer Vekhanassa spoke thus to the Lord: "It is excellent, good Gotama, excellent, good Gotama ... May the revered Gotama accept me as a lay-disciple going for refuge from today forth for as long as life lasts."

3. Advice to the Wandering Ascetic Vekhanassa

Translated by Sister Uppalavanna

I heard thus. At one time the Blessed One was living in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvathī. Then the wandering ascetic Vekhanassa approached the Blessed One, exchanged friendly greetings and stood on a side and uttered a solemn utterance. 'This is the most excellent appearance.'

'Kaccāyana, why do you say, this is the most excellent appearance? What is that most excellent appearance?'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccāyana, how is that appearance, which has no other appearance more noble and exalted than that.'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccāyana, does it extend lengthwise?'

'Good Gotama, as there is no other appearance more noble and exalted than that, it is said to be the highest appearance, and it cannot be pointed out.'

'Kaccāyana, it is like this. There is a man who says, I desire and love the most beautiful woman in this state: Then he is asked Good man, the most beautiful woman you desire, is she of warrior clan, brahmin clan, householder clan or from an out caste clan? When asked, he would say No. Then he is asked. Good man, the most beautiful woman you desire and love, do you know, of what clan she is. do you know whether she is tall, short or medium. Do you know whether she is dark, fair or brown? Do you know in which village, hamlet or town she lives? When asked he says, No. Then he is told, good man, do you desire and love someone whom you do not know and have not seen? Then he would say, yes. 'What do you think Kaccāyana. Doesn't this talk turn out to be stupid talk?'

'Good Gotama, when that is so, that man's talk turns out to be stupid talk.'

'In the same manner Kaccāyana, you say, good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance, and that appearance you do not point out.'

5. *vadamāno*. This passage is also found at M. ii. 200, D. i. 90; at the latter the reading is *upavadamano*, insulting.

6. As at *M. I* 32. *MA*. iii. 278 says Gotama said this because the wanderer had no knowledge of former habitations making it suitable to talk about the past; and no knowledge of the deva-vision making it suitable to talk about the future.

7. As at *Vin.* i. 9, where the sentence is attributed to Gotama himself.

‘Good Gotama, it is like a lapis gem of good birth, with eight facets, well completed and when placed in the orange coloured blanket, shines, emits heat and illuminates. The self would be of that appearance, healthy after death.’

‘Kaccayana, what do you think, of these two, the lapis gem of good birth, with eight facets, well completed and placed in the orange coloured blanket, and the worms and fire flies in the darkness of the night, which give the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances the more excellent appearance would be the worms and fire flies in the darkness of the night.’

‘Kaccayana, of these two, the worms and fire flies in the darkness of the night and a lighted oil lamp, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the lighted oil lamp.’

‘Kaccayana, of these two, the lighted oil lamp for the darkness of the night, and a large mass of fire, for the darkness of the night, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be a large mass of fire for the darkness.’

‘Kaccayana, of these two, a large mass of fire for the darkness, and the morning star, in the last watch of the night, when the sky is clear, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these appearances, the more excellent appearance would be the morning star in the last watch of the night, when the sky is clear.’

‘Kaccayana, of these two, the morning star in the last watch of the night, when the sky is clear, and the full moon at mid night when the sky is clear without clouds, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the full moon at mid night when the sky is clear without clouds?’

‘Kaccayana, of these two, the full moon at mid night when the sky is clear without clouds and the sun in the sky at mid day in Summer, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent would be the sun in the sky at mid day in Summer time.’

‘Kaccayana, the excellence of many of these gods surpasses the excellence of the moon and sun, I know them, yet I would not tell whose appearance is more noble and more excellent than the other’s appearance. Yet, you say, this appearance, which is inferior even to the appearance of the worms and fireflies, is the most noble and excellent appearance. That too you would not point out..’

‘Kaccayana, five are the strands of sensual pleasures. What are the five? Pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --Pleasing agreeable smells, -Pleasing agreeable tastes, --- Pleasing agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Kaccayana, these are the five strands of sensual pleasures on account of them arises pleasantness and pleasure. Thus from the senses is sensual pleasures, of sensual pleasures the highest sensual pleasure is declared’.⁸

When this was said the wandering ascetic Vekhanassa said thus to the BlessedOne-‘Indeed wonderful are the words of good Gotama, from the senses is sense pleasures, of sensual pleasures the highest pleasure is told by me..’

‘Kaccayana, you of another faith, another liking, another yoking, without knowing the training, would not know the senses, the sense pleasures, and of sensual pleasures the highest sensual pleasure. Kaccayana, those perfected bhikkhus, desires destroyed, lived the holy life, done what should be done, put down the weight, have attained the highest good, have destroyed the desires ‘to be’ and knowing rightly released, would know the senses, the sensual pleasures, and the highest sensual pleasure.’

When this was said the wandering ascetic Vekhanassa was angry and displeased and cursed and reviled the Blessed One.’It is the recluse gotama who says evil words. In this manner certain recluses and brahmins, not knowing the beginning and not seeing the end acknowledge birth is destroyed. The holy life is lived, what should

8. Of sensual pleasures the highest sensual pleasure is declared.’*kāmasukhā kāmaggā sukhaṃ tatthāggam akkhāyatīti*’ This is explained in many a sutta as the sensual pleasures enjoyed by a man seeing a young girl of warrior clan, brahmin clan or householder clan, of about the age of fifteen or sixteen years. Seeing her, touching her etcetra.

be done is done, there is nothing more to wish. These their words are empty and foolish.’

‘There Kaccayana, those recluses and brahmins who not knowing the beginning and not seeing the end, acknowledge birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. They should be rightfully blamed. Yet Kaccayana, leave alone the beginning and the end. Let any wise man come, not crafty and fraudulent, is straightforward I will instruct him and advise him. If he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance. Kaccayana, like a toddler who would have strings tied on his arms, legs and the neck and when he is grown up and his mental faculties are mature those bonds would be broken and he would know. I am free of those bonds. In the same manner let any wise man come, who is not crafty and fraudulent, is straightforward, I will instruct him and advise him, and if he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance.’

When this was said, the wandering ascetic Vekhanassa said thus: ‘Good Gotama, now I understand. It is as though something over turned is reinstalled. As something covered is made manifest. It is as though the path is shown to someone who has lost his way. As though an oil lamp is lighted for those who have sight to see forms in the darkness. In various ways, the Teaching is explained, by good Gotama.. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until I die.

4. Pali Text of Sutta

Vekhanasasuttam

278. Evaṃ (2.0231) me sutam– ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vekhanaso , paribbājako yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi– ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ ti.

‘Kiṃ pana tvam, kaccāna, evaṃ vadesi– ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ ti? Katamo, kaccāna, so paramo vaṇṇo’ ti?

‘Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti.

‘Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ ti?

‘Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti.

‘Dīghāpi kho te esā, kaccāna, phareyya– ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti vadesi, tañca vaṇṇaṃ na paññapesi. Seyyathāpi, kaccāna, puriso evaṃ vadeyya– ‘ahaṃ yā imasmim̐ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ ti. Tameṇaṃ evaṃ vadeyyuṃ– ‘ambho purisa, yaṃ tvam̐ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ– khattiyī vā brāhmaṇī vā vessī vā suddī vā’ ti? Iti puṭṭho ‘no’ ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ– ‘ambho purisa, yaṃ tvam̐ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ ‘evaṃnāmā evaṃgottāti vāti ...pe... dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti... amukasmim̐ gāme vā nigame vā nagare vā’ ti? Iti puṭṭho ‘no’ ti vadeyya. Tameṇaṃ evaṃ vadeyyuṃ– ‘ambho purisa, yaṃ tvam̐ na jānāsi na passasi, taṃ tvam̐ icchasi kāmesi’ ti? Iti puṭṭho ‘āmā’ ti vadeyya.

‘Taṃ kiṃ maññasi, kaccāna, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’ ti? ‘Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ (2.0232) bhāsitaṃ sampajjati’ ti. ‘Evameva kho tvam, kaccāna, ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti vadesi; tañca vaṇṇaṃ na paññapesi’ ti. ‘Seyyathāpi, bho gotama, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā’ ti.

279. ‘Taṃ kiṃ maññasi, kaccāna, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’ ti? ‘Yvāyaṃ, bho gotama,

rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā-aggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya mahā-aggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya mahā-aggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti. “Taṃ kiṃ maññasi, kaccāna, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake (2.0233) deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti. “Taṃ kiṃ maññasi, kaccāna, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti? “Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo— ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti. “Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi— ‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthī’ti. Atha ca pana tvaṃ, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi”.

280. “Pañca kho ime, kaccāna, kāmagaṇā. Katame pañca? Cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā... jivhaviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā— ime kho, kaccāna, pañca kāmagaṇā. Yaṃ kho, kaccāna, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ. Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tatha aggamakkhāyatī”ti.

Evam vutte, vekhanaso paribbājako bhagavantaṃ etadavoca— “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamea— ‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tatha aggamakkhāyatī’ti. (‘kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tatha aggamakkhāyatī’ti) ,— “dujjānaṃ kho etaṃ, kaccāna, tayā (2.0234) aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācarīyakena— kāmā , vā kāmasukhaṃ vā kāmaggasukhaṃ vā. Ye kho te, kaccāna, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā te kho etaṃ jāneyyūṃ— kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”ti.

281. Evam vutte, vekhanaso paribbājako kupito anattamano bhagavantaṃyeva khumsento bhagavantaṃyeva vambhento bhagavantaṃyeva vadamāno “samaṇo , gotamo pāpito bhavissatī”ti bhagavantaṃ etadavoca— “evameva panidhekacce , samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ atha ca pana ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti— pajānāmā’ti— paṭijānanti ,. Tesamidaṃ bhāsitaṃ hassakaṃyeva sampajjati, nāmakamāyeva sampajjati, rittakamāyeva sampajjati, tucchakamāyeva sampajjati”ti. “Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti— pajānāmā’ti— paṭijānanti; tesam soyeva , sahadhammiko niggaho hoti. Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Etu viññū puriso asaṭho amāyāvī ujjātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamāno , nacirasseva sāmaññeva ñassati sāmaṃ dakkhiti— evaṃ kira sammā , bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā. Seyyathāpi, kaccāna, daharo kumāro mando

uttānaseyyako kaṅṭhapañcamehi bandhanehi baddho assa suttabandhanehi; tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyuṃ; so mokkhomhīti kho jāneyya no ca bandhanaṃ. Evameva kho, kaccāna, etu viññū puriso asaṅho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi; yathānusiṅṭhaṃ tathā paṭipajjamāno nacirasseva sāmāññe ñassati (2.0235), sāmaṃ dakkhiti– ‘evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā’”ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca– “abhikkantaṃ, bho gotama ...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ