SD 46.14

Vera,haccāni Sutta

The Discourse to the Vera,haccāni Lady **| S 35.133**
Theme: The proper way to teach the Dharma
Translated & annotated by Piya Tan ©2008, 2014

1 Sutta summary and highlights

1.1 SUTTA SUMMARY

The Vera,haccāni Sutta (S 35.133) is a discourse that highlights respect for the Dharma. The Sutta opens with a brahmin youth (*māṇavaka*), a resident student or apprentice (*antevāsi*) of a brahminee lady of the Vera,haccāni clan, meeting the elder Udāyī and receiving teachings from him [§§2-3].

The inspired youth recounts his experience to his lady teacher [§4], who then invites Udāyī for a dawn meal the following day [§§5-7]. After the meal, the brahminee, lacking decorum, brusquely requests Udāyī to teach Dharma, but he politely declines [§8].

The brahmin youth visits Udāyī a second time [§9] and again reports his joy to his lady teacher [§10]. When she remarks on Udāyi's conduct at the first meal offering [§11], the brahmin youth explains that "these worthy ones respect the Dharma, they revere the Dharma" [§12].

During the second meal offering [§§13-15], the lady teacher shows proper decorum and asks a Dharma question [§16], which Udāyī duly answers [§17], giving, in Dharma terms, the crux of the Sutta [1.2.1]. The brahminee then goes for refuge [§18].

1.2 SUTTA HIGHLIGHTS

1.2.1 Sutta theme

1.2.1.1 Although the crux of the Sutta is the teaching that *pleasure and pain arise through the 6 sense-bases*, the more urgent Sutta theme or import is that of respect for the Dharma (*dhamma,gāravatā*). This quality is the second of *the 6 kinds of respect* to be cultivated by a practitioner. They are listed in **the (Upagantabba) Kula Sutta** (A 9.17) as the 6 conditions for non-decline (*aparihāniya dhamma*) (that is, an extended "3 trainings"),[1] thus:

(1)	respect for the Teacher	*satthu,gāravatā,*
(2)	respect for the Dharma	*dhamma.garavatā,*
(3)	respect for the sangha	*saṅgha,gāravatā,*
(4)	respect for the training	*sikkhā,gāravatā,*
(5)	respect for heedfulness	*appamāda,gāravatā,*
(6)	respect for hospitality	*paṭisanthāra,gāravatā.*[2] (A 9.17/4:387 f) + SD 37.11 (1-7)

1.2.1.2 "**Respect**" (*gāravatā*) here means *accepting something for what it really is*, or acknowledging the wholesomeness of a being or quality at hand, and cultivating it ourselves accordingly. Hence, re-

[1] On the connection between the 3 trainings and the 6 conditions for non-decline (also called the 6 kinds of respect, *gāravatā*, see SD 38.4 (5.1).

[2] For details of "respect for hospitality," see SD 38.4 (5).

spect for the Dharma means to acknowledge or accept that understanding the Dharma basically arouses joy and wisdom in us, which, in due course, brings about spiritual liberation and awakening.

1.2.1.3 The notion of *respect,* on a deeper level, is a reminder of the truth of **conditionality** (*paccaya*), that we need to exert ourselves rightly, that is, the 4 right efforts:[3]

(1) avoid the bad that has not arisen,	or, the effort to restrain,	*saṁvara*
(2) lessen or weaken the bad that exists,	or, the effort to abandon,	*pahāna*
(3) cultivate good that has not arisen,	or, the effort to cultivate, and	*bhāvanā*
(4) maintain the good that exists.	or, the effort to maintain.	*anurakkhana*

1.2.1.4 Or, more briefly, this means avoiding all that is bad, promoting the wholesome, and purifying the mind (Dh 183).[4] In terms of **the 3 trainings** (*sikkhā*), the first 2 right efforts refer to the training in moral virtue (*sīla,sikkhā*); while the last 2 right efforts refer to the training in mental cultivation (*samādhi,sikkhā*); and both these trainings are the bases for the training in wisdom (*paññā,sikkhā*),[5] or the liberating wisdom that arises through cultivation.

1.2.1.5 The brahminee, keeping her footwear on, taking a high seat, and covering her head [§8], exhibits the social conventions of the times that she is still in a "worldly" mode, and not ready to receive the Dharma. We must well prepare ourselves so that the Dharma is "well taught" (*svākkhāta*). Then, we will be able to see it (the reality of things) "here and now" (*sandiṭṭhika*), experiencing it in a *timeless* way, so that it has an "immediate effect" (*akālika*) on us.

The true Dharma is open for us to "come and see" it (*ehi,passika*) for ourselves as a personal experience, not through any external agency. In this way, such an experience leads us "onwards" (*opanayika*) on the path of personal development, and then, based on our understanding, spiritually awaken for ourselves (*paccattaṁ veditabbo viññūhi*).[6] Hearing or knowing the Dharma, in other words, is our opportunity for self-understanding and spiritual awakening—if we are ready for it. [1.2.3.2]

1.2.2 Vinaya theme

1.2.2.1 At the end of the first meal offering by the Vera,haccāni brahminee lady, Udāyī politely declines to teach her the Dharma because she does not observe the proper decorum [§8]:

• she has her footwear on—which is against	Sekhiya 61 (V 4:201,14 f);
• she takes a high seat—which is against	Sekhiya 69 (V 4:203,22 f); and
• she covers her head—which is against	Sekhiya 67 (V 4:202,34 f).

Sekhiya means "that which is to be observed as one's training." These are aspects of conventional morality (*paṇṇatti,sīla*)[7]—social conventions—that prepare us for momentarily "renouncing" the world so that we are ready to receive the Dharma[8] [1.2.1.5].

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[3] On the 4 right efforts (*sammā-p,padhāna*), see **(Catu) Padhāna S** (A 4.14), SD 10.2.

[4] These threefold efforts form the first part of the "admonitory code" (*ovāda pāṭimokkha*). For its context, see SD 16.1 (6.1).

[5] On the 3 trainings (*ti,sikkhā*), see ***Sīla samādhi paññā***, SD 21.6; also SD 1.11 (5).

[6] This section summarizes the 6 virtues of the Dharma (*dhamma,guṇa*): see ***Dhammânussati,*** SD 15.9.

[7] On the 2 kinds of moral, conventional (*paṇṇatti,sīla*) and natural (*pakati,sīla*), see SD 40a.1 (13.2).

[8] On "renunciation" (*nekkhamma*) as the essence of the Buddhist practice, see SD 15.1 (14.17).

1.2.2.2 These 3 rules [1.2.2.1] form part of the last 75 rules of the monks' Pāṭimokkha or code of conduct, dealing with 4 areas of conduct,[9] thus:

(1) with "what is proper" (*sāruppa*), dealing with proper social etiquette and non-socializing (such as when entering populated areas) [Sekh 1-26];
(2) regarding meals (*bhojana,paṭisaṁyutta*), that is, decorum and etiquette when receiving food and taking meals (such as not eating noisily or selecting choice portions), and ecology (such as not disposing of wash-water in places where there are living beings or plants growing) [Sekh 27-56];
(3) when teaching Dharma (*dhamma.desana,paṭisaṁyutta*), such as not teaching Dharma to those who are unready or disrespectful [Sekh 57-72]; and
(4) miscellaneous (*pakiṇṇaka*), dealing with cleanliness and hygiene [Sekh 73-75].

1.2.2.3 A monastic who breaches any such rule entails "bad conduct" (*dukkaṭa*). Such offences need to be properly confessed before another monastic. Although this kind of offence is amongst the lightest, they are of great significance because the breach of any such rule either arises from an unwholesome intention (rooted in greed, hate or delusion), or would give the laity and others a negative image of the sangha, and would not be conducive to arousing faith in them. However, there is no offence if the person concerned has no unwholesome intention or is sick.[10]

1.2.3 Dharma readiness

1.2.3.1 An interesting point to note is how the brahminee addresses Udāyī after the meal when she requests him to teach, brusquely saying, "Speak on the teaching of the recluse!" (*bhaṇa samaṇa,dhamman'ti*) [§8.2]. Note that no polite vocative (such as *bhante*) is used here at all. She is probably unfamiliar with the proper decorum and respect for the Dharma, until her student, the brahmin youth, explains it to her [§12].

However, at the end of the second meal-offering to Udāyī, the brahminee observes all the proper decorum, and asks a Dharma question [§16.2], which is answered by Udāyī [§17]. Furthermore, she is inspired by Udāyī's teaching and goes for refuge [§18], when she addresses Udāyī as *bhante* ("sir") and *ayya* ("noble").

1.2.3.2 This Sutta teaching clearly aims to remind both monastics and the laity on **the respect for the Dharma** [1.2.1]. Not only should we externally (personally and socially, through body and speech), prepare ourselves for experiencing or feeling the Dharma, but we must internally (with head and heart) direct our attention and feelings towards the Dharma.

As our worldly knowledge grows, so, too, our wealth and social status; then, we might be drawn into the busyness of the world, and see the Dharma through mundane lenses to be merely an appendage of our knowledge, wealth and status. Wealth and power can be mistaken for a cheap imitation of honour and respect. We may even think, albeit falsely, that it is possible to buy honour and respect, or wear their price-tag on our bespoke clothes. We are thus limited and blinded by our own knowledge, wealth and pride.

We can when we disrespect the Dharma, or take it for granted, so that our wealth creates a false religion in our image—as we can see in the new Buddhisms of urbanized communities and countries,

[9] The rules, however, are not arranged according to these areas, but are grouped in 10's or decads (except for the last) to facilitate memory by way of reciting the rules. See W Pruitt (ed) & K R Norman (tr), *The Pātimokkha,* Oxford: Pali Text Soc, 2001:88-107 (monks), 229-247 (nuns).

[10] For a detailed study on the *sekhiya* rules, see Vajirañāṇavaroros, *The Entrance to the Vinaya,* Bangkok: Mahamakutarajavidyalaya, 1969:204-225.

such as Japan,[11] Taiwan[12] and Thailand.[13] Instead of seeing the Dharma as it is—a means of personal development and spiritual transformation—we thingify and trivialize it into some kind of status marker or marketable commodity, a quick fix, an instant meal, a Google Buddhism. The reality is that we do not really respect the Dharma, and we hardly know it—so we will never taste the spiritual freedom that comes with it.

1.2.3.3 The Dharma goes against the currents of the world—otherwise, it serves no purpose to bring us out of such dangerous waters. True happiness can only be gained through the Dharma by our letting go of our views, which would otherwise trick us into imposing itself on others and the world. The more we are willing and able to let go of our views, the more peace and joy will transform our lives. All this must begin with respecting the Dharma—taking it for what it really is.[14]

1.2.4 Mahā Udāyī

1.2.4.1 The elder in the Sutta is probably **Māha Udāyī**, the wise elder.[15] There are 3 well-known persons in the suttas known as Udāyī, that is, Lāḷ'udāyī, Kāḷ'udāyī and Mahā Udāyī (DA 3:903). The first, Lāḷ'udāyī is known as "the foolish." The second, Kāḷ'udāyī, "the dark," is a "courtier's son" (*āmacca,putta,* ThaA 3:7), born on the same day as the Buddha, and is his childhood playmate (J 1:54, 86 f). Although he is declared as being the foremost among those who gladdened the clans (*kula-p,pasāda-kānam aggo*) (A 1:25), we have no record of any teaching by him. The third of them, Mahā Udāyī, however, is a famous elder who is also well known for his teachings.[16]

1.2.4.2 The Sutta's highlight is its closing, that is, **Udāyī's teaching** [§17], which in summary states that when there is a sense-base (eye, ear, nose, tongue, body or mind) there is pleasure and pain. When there is no sense-base, there is no *pleasure and pain.* This is a shorthand teaching on the whole **cognitive cycle**, that is:[17]

With sense-base + sense-object + sense-consciousness,
there is contact → feelings → pleasure and pain.

This cognitive cycle may be explained as follows:
When there is **a sense-base** (a functional sense-faculty), such as *the eye* and
there is **a sense-object**, such as *a visible object*, and
there is the proper **sense-consciousness**, that is, appropriate *attention*,
there is **sense-contact**, which, in this case, is an experience *seeing*.

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[11] See eg Piyasilo, *Nichiren: The new Buddhism of modern Japan,* Malaysia: The Dharmafarers, 1988.

[12] See eg André Laliberté, *The Politics of Buddhist Organizations in Taiwan: 1989-2003.* London & NY: Routledge-Curzon, 2004.

[13] See eg Rachelle M Scott, *Nirvana for Sale? Buddhism, wealth and the Dhammakāya Temple in contemporary Thailand,* Albany, NY: State Univ of NY Press, 2009.

[14] Further see **The notion of *diṭṭhi,*** SD 40a.1.

[15] See SD 24.8 (1.1.2). On individuals named Udāyī, see SD 24.8 (1).

[16] **D 28,20/**3:115 (DA 3:903); **M 59**/1:396-400 = **S 36.19**/4:223 f ("wise Udāyī," *paṇḍita udāyī*, MA 3:114 = SA 3:79); **M** 66/1:447 (MA 5:16, qu at Kvu 528); **S 35.133/**4:121-124 (?), **35.234/**4:166-168 (?), **36.19**/4:223 f, **46.26/-**5:86 f ("skilled in relating ideas," *anusandhi,kusalo,* SA 3:149), **46.28/**5:88 f, **46.10**/5:89 f; **A 6.43**/3:344-346 (AA 3:369) = **Tha** 689-704 (ThaA 3:7-11); **A 5.159**/3:184 (?), **9.37/**4:426-428. He is said to be a "brahmin's son" (*brāhmaṇa,putta,* ThaA 3:7).

[17] For a more elaborate diagram, see "How suffering arises," SD 1.1 (App 4).

With seeing, there is **perception**, that is, memory of a similar *visual* experience.

That memory may be a pleasant one, or an unpleasant one, or it may be something *unfamiliar.*

However, at this stage of **formations**,

when one forms (*abhisaṅkharoti*) the idea of **liking** the pleasant object, then *craving* arises;

when one forms the idea of **disliking t**he unpleasant object, then *revulsion* arises;

when one ignores the neutral or unknown object, then *ignorance* is reinforced.

When at this stage, one simply regards the experience as being "***mind-made***," hence, impermanent, and one lets is go, there is no negative karmic root at work.

In the case of the arhat, there is no reaction to the pleasant or the unpleasant feeling; hence, "**the arhat does not declare pleasure and pain**," there is only feeling that arises and passes away.

2 The brahminee lady of the Vera,hāccāni clan

2.1 *VERA,HACCĀNI*

The term ***vera,haccāni*** is obscure, appearing only here, where it is a clan (*gotta*) name. Its Skt form is probably *vairahatyāni.* Monier-Williams' Sanskrit-English Dictionary SED gives only *vaira,hatya* (from *vīra* + √HAN, "to kill"), "the murder of men or heroes." The SED also gives *vaira* as "enmity, hostility, animosity, grudge, quarrel, feud" and *hatya,* "killing, slaying, slaughter."

Presumably, the suffix *–āni* makes it feminine (as in *khattiyāni,* the feminine form of *khattiya,* "kshatriya"). We can then conjecture that *vaira + hatya* means, "destroyer of enmity." Besides this, we have no other clue as to what the name really means, except that it is a clan name.

2.2 A LADY TEACHER

The Vera,haccāni Sutta informs us that the Vera,haccāni brahminee is a "lady teacher" (*ācariya,bhariyā*, "teacher-wife"). When the brahmin youth invites Udāyī for a meal-offering, he says, "Would master Udāyī please accept a meal from the brahminee lady teacher of the Vera,haccāni clan (*ācariya,bhariyāya vera,haccāni,gottāya brāhmaṇiyā*) at dawn tomorrow?" [§5.2]

The term ***ācariya,bhariyā***, literally and usually means "a teacher's wife,"[18] but here it clearly means "lady teacher" (S 4:122,8).[19] She was a brahminee (a brahmin's wife). However, such a woman who was also a teacher in her own right was unheard of, until the Buddha's time, when there was a more liberal view of women and religion. We have no other information as to what kind of teacher she was.

3 Sutta date

3.0 The Vera,haccāni Sutta is clearly late, that is, coming probably from a time when the Buddha has passed away but before the time of Asoka (r 268-232 BCE). The evidence that supports this claim of lateness is as follows:

(1) There is no mention of the Buddha [3.1].

(2) The allusion to the "training" rules (*sekhiya,dhamma*) [3.2].

(3) That Udāyī is addressed as *ayya* [3.3].

3.1 The Sutta makes no mention of the Buddha's presence at all. It does not open with the usual note on where the Buddha is residing, but only tells us where Udāyī is residing [§1]. As this is a stand-alone sutta, this omission suggests that the Sutta records events after the Buddha's passing.

[18] D 3:72,9; A 1:51,23 = It 36,9 = MA 2:314,4; J 4:184,18*.

[19] See CPD & DP, under ācariya-bhariyā.

Despite the Buddha's physical absence, his spiritual presence is in the Dharma itself. "He who sees the Dharma sees me,"[20] says the Buddha. In other words, the Buddha places the Dharma even above himself.[21] This is to ensure that the teaching or method of personal development is not lost, but perpetuated by our own practice.[22]

3.2 Another important clue to the lateness of the Sutta is its allusion to 3 of the "training" (*sekhiya*) rules: that the brahminee, prepares herself for the after-meal Dharma teaching by removing her sandals on, taking a low seat, and uncovering her head [§§8.1+16.1]. The purpose of these rules is to socially and mentally prepare the listener or audience for a proper acceptance of the Dharma that is to come, so that it is effectively internalized and one's life transformed by it.

An unprepared or inattentive audience is likely to miss or forget what is being taught. Or worse, we might trivialize what we have construed of the teaching, and so prevent us from opening up to a clearer and fuller vision of our true self and the possibility of personal transformation and spiritual awakening. [1.2.1.5]

3.3 Occurrences of *ayya*

3.3.1 *Ayya* as adjective

The brahminee, in her refuge-going, addresses Udāyī as ***ayya*** [§18], a form of address that is not found in the earlier suttas and texts. Its better known Sanskrit form is *ārya* (P *ariya*), meaning "noble, worthy, lord." It is however common enough as an adjective or qualifier to a monk's name. The usual form would be *āyasmata,* "the venerable (one)" or *bhante,* "venerable sir."

3.3.2 The Nandak'ovāda Sutta (M 146)

The Nandak'ovāda Sutta (M 146) for example, reports that it is Nandaka's turn to exhort Mahā Pajapatī Gotamī and 500 nuns.[23] He is reluctant do so, but is instructed by the Buddha to carry out his task. They address the elder Nandaka as *ayya*.[24] Clearly, this Sutta hints at the social distance that should exist between the monks and the nuns, reflecting a time when the Buddhist monastic community has grown, and perhaps is more settled.

3.3.3 Cīvara Sutta (S 16.11)

Another text that records the use of *ayya* is **the Cīvara Sutta** (S 16.11), where the rambunctious nun Thulla,nandā, while referring both to Mahā Kassapa and Ānanda with the qualifier *ayya* ("noble"), criticizes the former for chiding the latter. Here again, we see a late setting where the order of nuns was already well established enough to have indisciplined nuns.

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[20] More fully: "Vakkali, one who sees the Dharma sees me; one who sees me, sees the Dharma" (*yo kho Vakkali dhammaṁ passati so maṁ passati; yo maṁ passati so dhammaṁ passati*) (**Vakkali S,** S 22.87,13 @ SD 8.8). Cf **Saṅghāṭi,kaṇṇa S** (It 92/3.5.3/90-92), SD 24.10a. Cf also "He who sees dependent arising, sees Dharma": **Mahā Hatthi,padopama S** (M 28,28) + SD 6.16 (5). See Harvey 1995a:231-234.

[21] See esp **Gārava S** (S 6.2), SD 12.3.

[22] On the "supreme worship" (*parama,pūjā*), see **Mahā,parinibbāna S** (D 16,5.1-3), SD 9.

[23] The story of Mahā Pajāpatī Gotamī and the nuns is a late one, too: see **Dakkhiṇa Vibhaṅga S** (M 142), SD 1.9 (1+2).

[24] M 146,5/3:271,17 @ SD 66.12. In **Bodhi Rāja,kumāra S** (M 85), the prince refers to his mother as *ayyā* (M 85,-61/2:97 @ SD 55.2). In **Assalāyana S** (M 93), *ayya* clearly means "master" as contrasted with "slave" (*dāsa*) (M 93,-6/2:149,5), SD 40a.2. In **Nandak'ovāda S** (M 146,5.2), the nuns address Nandaka as *ayya nandaka* (SD 66.12). In **Maṇi,cūlaka S** (S 42.10), *ayyā* is voc pl, "masters, noble sirs" (S 42.10/4:326,8), SD 100.9.

The Sutta relates the famous occasion where Mahā Kassapa exchanges his own patch-robes for the Buddha's,[25] which is traditionally taken as the Buddha appointing Mahā Kassapa as his "Dharma-heir" in a lineage sense, a notion that took on a full sectarian form in later Buddhism, such as the Chan of China and its related forms.[26]

3.3.4 (Licchavī) Sīha Sutta (A 8.12)

The (Licchavī) Sīha Sutta (A 8.12) records *ayyo* as a vocative, used by general Sīha, an erstwhile Jain, to address a messenger who reports that the Jains are going around badmouthing general Siha, complaining that he has killed a large animal to make a meal-offering to the Buddha.[27]

3.3.5 The Vinaya

The Vinaya has many occurrences of *ayya,* especially as a vocative, meaning "master, noble sir." In **the Mahā,vagga,** the doctor Jivaka is addressed as *ayya* by those non-Buddhists who request him to heal their various diseases (V 1:71-73). The masses address one another, using *ayyā* (3rd masculine plural), complaining about those who break out of jail and then join the Buddhist order (J 1:75), and about those who are in debt who join the order (V 1:76).

In the case history of **Saṅgh'ādi,sesa 4** (one of the serious rules involving a sangha conclave from beginning to end), some women address the monk Lāḷ'udāyī as *ayya,* asking him what sort of offering he needs. Lāḷ'udāyī speaks in praise of sexual pleasure as an offering! (V 3:133).

Such usages of the word *ayya* show that such suttas are late, as is the Vera,haccāni Sutta.

3.4 LATE BUT SIGNIFICANT

3.4.1 Although the Vera,haccāni Sutta (and similar teachings of the Pali Canon) is said to be "late," its value and significance are no less than any other sutta, early or late. In terms of a sutta, the notion of "early" or "late" is simply to help us have an idea of its time and circumstance as a historical event of the arising and presence of the Dharma within human memory. In this way, the Dharma is accessible to us for personal practice and benefit.

3.4.2 A vital significance of a "late" sutta is that it reflects a time that is closer to our own than an "early" sutta, which reflects an ideal time or a classical period, in terms of the Buddha's teaching. Many of the prophetic suttas,[28] for example, are clearly late, as they reflect concern for a time when the monastic community has become large, settled and well patronized by the laity and powers that be, and the chances for monastic laxity is greater, as in our own time. Such "late" suttas, then, are very instructive in reminding us to be more prepared to deal with such situations—or at least not denying or trivializing them—so that we can work to correct the situation and make renewed and proper efforts to practise and present the true Dharma.

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[25] S 16.11,10+11/2:219,8+9+12+13 @ SD 77.5.
[26] See eg **How Buddhism became Chinese,** SD 40b.5.
[27] A 8.12,11/4:188,1 @ SD 71.5.
[28] On the prophetic suttas, see eg SD 1.10 (3).

Vera,haccāni Sutta

The Discourse to the Vera,haccāni Lady

S 35.133

1 At one time, the venerable Udāyi[29] was living in the brahmin Todeyya's[30] mango grove outside Kāmaṇḍā.[31]

A brahmin youth meets Udāyī

2 Then a brahmin youth, resident student [apprentice] of a brahminee lady of the Vera,haccāni[32] clan, approached the venerable Udāyī.[33]

Having approached the venerable Udāyī, he exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.

3 When he was seated thus at one side, the venerable Udāyī instructed, inspired, roused and gladdened[34] him.

The Vera,haccāni brahminee lady teacher

4 When the brahmin youth had been instructed, inspired, roused and gladdened by the venerable Udāyī, he rose from his seat and left, approached the brahminee lady of the Vera,haccāni clan, and said this:

"Indeed, madam, you should know[35] that the recluse Udāyī
teaches the Dharma that is good in the beginning, good in the middle, good in the end, **[122]**
endowed with meaning and phrasing.
He proclaims the holy life that is entirely complete and pure."

5 "In that case, young brahmin [*māṇavaka*], invite the recluse Udāyī in my name for a meal at dawn tomorrow."

"Yes, madam," the brahmin youth replied in assent to the brahminee lady of the Vera,haccāni clan.

5.2 Then he approached the venerable Udāyī and said,

"Would master Udāyī please accept a meal from the brahminee lady teacher of the Vera,haccāni clan at dawn tomorrow?"[36]

The venerable Udāyī consented by his silence.

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[29] This is prob Mahā Udāyī: see (1.2.4). Note that there is no mention of the Buddha at all [3].

[30] On the brahmin Todeyya, see SD 38.6 (3.1). **Todeyya** is a wealthy brahmin "of the great halls" (*mahā,sālā*), often mentioned together with other wealthy and eminent peers of Kosala, such as Caṅkī, Tārukkha, Pokkhara,sāti, and Jāṇussoṇī (eg M 99/2:202), who often gather together in brahmin gatherings, such as those Icchā,naṅgala (Sn p 115) and at Manasākata (D 13/1:235). His son is Subha: see SD 38.6 (3).

[31] Kamaṇḍā in a village in Kosala. It does not seem to be mentioned anywhere else.

[32] On ***vera,haccāni,*** see (2.1).

[33] *Atha kho vera,haccāni,gottāya brāhmaṇiyā ante,vāsī māṇavako yen'āyasmā udāyī ten'upasaṅkami.*

[34] "[I]nstructed, inspired, roused and gladdened": on the difficulties of tr this phrase, *sandassesi samādapesi samuttejesi sampahaṁsesi*, see Cousins 1997:272.

[35] Be Ce *yagghe bhoti jāneyyāsi*; Be:Ka Ee *yagghe bhoti jāneyya*; Ke Se *yagghe bhotī jāneyya*.

[36] *Adhivāsetu kira bhavaṁ udāyī amhākaṁ ācariya,bhariyāya vera,haccāni,gottāya brāhmaṇiyā svātanāya bhattan'ti.* On the term, ***ācariya,bhariyā,*** see (2.2).

Udāyī visits the brahminee

6 Then, when the night had passed, early at dawn, the venerable Udāyī dressed himself, and taking robe and bowl, approached the brahminee lady of the Vera,haccāni clan.

When he arrived, he sat down on the seat that had been prepared.

7 Then, the brahminee of the Vera,haccāni clan served with her own hands, foods hard and soft, and satisfied the venerable Udāyī.

8 Then, when the venerable Udāyī had finished his meal, and washed his bowl and hands,[37]

the brahminee lady of the Vera,haccāni clan,[38]

having put on her sandals,[39] *pādukā ārohitvā*

took a high seat,[40] *ucce āsane nisīditvā*

covering her head,[41] *sīsaṁ oguṇṭhitvā*

said this to the venerable Udāyī,

8.2 "Speak on the teaching of the recluse!"[42] *bhaṇa samaṇa,dhamman'ti*

8.3 Having said, "There will be the time for that, sister," the venerable Udāyī rose from his seat and left.

The brahmin youth's second visit to Udāyī

9 For a second time, the brahmin youth, resident student [apprentice] of a lady of the Vera,haccāni clan, approached the venerable Udāyī.

Having approached the venerable Udāyī, he exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.

9.2 *When he was seated thus at one side, the venerable Udāyī instructed, inspired, roused and gladdened him*.

10 For the second time, when the brahmin youth had been instructed, inspired, roused and gladdened by the venerable Udāyī, *he rose from his seat and left, approached the brahminee lady of the Vera,haccāni clan, and said this:*

"Indeed, madam, you should know that the recluse Udāyī
teaches the Dharma that is good in the beginning, good in the middle, **[123]** *good in the end,*
endowed with meaning and phrasing.
He proclaims the holy life that is entirely complete and pure.".

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[37] *Atha kho vera,haccāni,gottā brāhmaṇī āyasmantaṁ udāyiṁ bhuttāviṁ onīta,patta,pāṇiṁ.* "Washed his bowl and hands," ***onīta,patta,pāṇiṁ,*** is stock: **D 16**/2:88,24, 97,32; **M 35**/1:236,31, **58/**1:393,30, **81**/2:50,20, **85**/2:93,-10, **92**/2:146 (=Sn p111,8), **127**/3:145,25; **S 35.133**/4:122,19, 123,27, **55.26**/5:384,19; **A 4.57/**2:63,3, **5.33**/3:37,10, **7.53/**4:64,23, **8.12/**4:188,10; **U 4.3**/38,34, **8.6**/89,16; **Sn 3.7**/p111,8. It is sometimes tr as "(having) withdrawn his hand from the bowl," esp when preceded by *dhota,hatthaṁ,* as in V 1:244: *bhagavantaṁ dhota,hatthaṁ onīta,-patta,pāṇiṁ,* "the Blessed One washed his hands, and withdrew his hand from the bowl" (V 1:244 §13.2 @ SD 45.7b). But see important long n at Sn:N 281 ad Sn p111 (§25.4); also S:B 1418 n135. See CPD: onīta-patta-pāṇi & DPL: onīta.

[38] On the significance of the foll 3 actions, see (1.2) & (3).

[39] This would make the monk transgress Sekhiya 61 @ V 4:201,14 f. See (1.2.2).

[40] This would make the monk transgress Sekhiya 69 @ V 4:203,22 f. See (1.2.2).

[41] This would make the monk transgress Sekhiya 67 @ V 4:202,34 f. See (1.2.2).

[42] *Bhaṇa samaṇa,dhamman'ti.* Note that no polite vocative is used here at all, but cf her refuge-going [§18] where she addresses Udāyī as *bhante* ("sir") and *ayya* ("noble"): see (1.2.3). It is possible to render ***samaṇa,dhamma*** as "the teaching on recluseship," too, but here possibly Vera,haccāni is referring to the Buddha's teaching: cf §12.2.

11 "So you, young brahmin, sing praises of the recluse Udāyī.
But when he was told, 'Speak on the teaching of the recluse,'
he said, 'There will be the time for that, sister, and rose from his seat and left.'"

12 "That is because you, lady, *having put on your sandals, taken a high seat, and keeping your head covered*, said this to the venerable Udāyī,
'*Speak on the teaching of the recluse!*'
12.2 For these worthy ones respect the Dharma, they revere the Dharma."[43]

Udāyī's second visit to the Vera,haccāni lady

13 *"In that case, young brahmin [māṇavaka], invite the recluse Udāyī in my name for a meal at dawn tomorrow."*
"Yes, madam," the brahmin youth replied in assent to the brahminee lady of the Vera,haccāni clan. Then he approached the venerable Udāyī and said,
"Would master Udāyī please accept a meal from the brahminee lady teacher of the Vera,haccāni clan at dawn tomorrow?"
The venerable Udāyī consented by his silence.

Udāyī visits the brahminee

14 *Then, when the night had passed, early at dawn, the venerable Udāyī dressed himself, and taking robe and bowl, approached the brahminee lady of the Vera,haccāni clan.*
When he arrived, he sat down on the seat that had been prepared.
15 *Then, the brahminee of the Vera,haccāni clan served with her own hands, foods hard and soft, and satisfied the venerable Udāyī.*
16 *Then, when the venerable Udāyī had finished his meal, and washed his bowl and hands,*
the brahminee lady of the Vera,haccāni clan,

removed her sandals, and	*pādukā orohitvā*
having taken a low seat,	*nīce āsane nisīditvā*
uncovered her head,	*sīsaṁ vivaritvā*

said this to the venerable Udāyī,[44]
16.2 'According to the arhats, bhante,
when what <u>exists</u> does the arhat declare [define] <u>pleasure and pain</u>?
When what does <u>not</u> exist does the arhat *not* declare pleasure and pain?"[45]

Udāyī's teaching

17 "Sister,
(1) when there is <u>the eye</u>, the arhat declares pleasure and pain;
when there is *no eye*, the arhat does not declare pleasure and pain; **[124]**

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[43] *Dhamma,garuno hi te bhavanto dhamma,gāravâti.*
[44] From the start: *Atha kho verahaccāni,gottā brāhmaṇī āyasmantaṁ udāyiṁ bhuttāviṁ onīta,patta,pāṇiṁ pādukā orohitvā nīce āsane nisīditvā sīsaṁ vivaritvā āyasmantaṁ udāyiṁ etad avoca*. See (3.2).
[45] *Kismiṁ nu kho bhante sati arahanto sukha,dukkhaṁ paññapenti, kismiṁ asati arahanto sukha,dukkhaṁ na paññapentîti.*

(2) when there is the ear, the arhat declares pleasure and pain;
when there is *no ear*, the arhat does not declare pleasure and pain;
(3) when there is the nose, the arhat declares pleasure and pain;
when there is *no nose*, the arhat does not declare pleasure and pain;
(4) when there is the tongue, the arhat declares pleasure and pain;
when there is *no tongue*, the arhat does not declare pleasure and pain;
(5) when there is the body, the arhat declares pleasure and pain;
when there is *no body*, the arhat does not declare pleasure and pain;
(6) when there is the mind, the arhat declares pleasure and pain;
when there is *no mind*, the arhat does not declare pleasure and pain.

The Vera,haccāni lady goes for refuge

18 When this was spoken, the brahminee lady of the Vera,haccāni clan said this to the venerable Udāyī,

"Excellent, bhante! Excellent, bhante!
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 so that those with eyes could see forms,
in the same way, in numerous ways, the Dharma has been made clear by the noble Udāyī.[46]

I, noble Udāyī,[47] go to the Blessed One as refuge, and to the Dharma, and to the community of monks.

May the noble Udāyī remember me as a laywoman who has gone for refuge from this day forth, for life."

— evaṁ —

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[46] *Evam evaṁ ayyena udāyinā anekapariyāyena dhammo pakāsito.* Note here that the brahminee addresses Udāyī as *ayya:* see (3.3).

[47] *Ayya udāyi.*