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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 turns it down [§8].

The brahmin youth visits Udāyī a second time [§9] and again reports his joy to his lady teacher [§10]. When she remarks on Udāyī’s conduct at the first meal offering [§11], the brahmin youth explains that “the 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 [§16], which Udāyī duly answers [§17], which, in Dharma terms, is 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*), thus:

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

1.2.1.2 “**Respect**” (*gāravatā*) here means taking something for what it really is, or acknowledging the wholesomeness of a being or quality at hand, and cultivating it accordingly. Hence, respect for the Dharma means to acknowledge 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** (*pacca-ya*), that we need to exert ourselves rightly, that is, the 4 right efforts:²

- | | | |
|---|----------------------------------|--------------------|
| (1) avoid the bad that has not arisen, | or, the effort to restrain, | <i>saṃvara</i> |
| (2) lessen or weaken the bad that exists, | or, the effort to abandon, | <i>pahāna</i> |
| (3) cultivate good that has not arisen, | or, the effort to cultivate, and | <i>bhāvanā</i> |
| (4) maintain the good that exists. | or, the effort to maintain. | <i>anurakkhana</i> |

1.2.1.4 Or, more briefly, this means avoiding all that is bad, promoting the wholesome, and purifying the mind (Dh 183).³ In terms of **the 3 trainings** (*sikkhā*), the first 2 right efforts refer to the training in

¹ For details of “respect for hospitality,” see SD 38.4 (5).

² On the 4 right efforts (*sammā-p, padhāna*), see **(Catu) Padhāna S** (A 4.14), SD 10.2.

³ These threefold efforts form the first part of the “admonitory code” (*ovāda pāṭimokkha*). For its context, see SD 16.1 (6.1).

moral virtue (*sīla,sikkhā*); while the last 2 right efforts refer to the training in mental cultivation (*samādhi,sikkhā*); and both these training are the bases for the training in wisdom (*paññā,sikkhā*),⁴ or the liberating wisdom that arises through cultivation.

1.2.1.5 The brahminee, in having 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 should 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 to realizing spiritual awakening for ourselves (*paccattam vedītabbo viññūhi*).⁵ 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 (*paññatti,sīla*)⁶—social conventions—that prepare us for momentarily “renouncing” the world so that we are ready to receive the Dharma⁷ [1.2.1.5].

1.2.2.2 These 3 rules [1.2.2.1] form the last 75 rules of the monks’ Pāṭimokkha or code of conduct, dealing with 4 areas of conduct,⁸ 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,paṭisaṃyutta*), 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,paṭisaṃyutta*), 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” (*dukkata*). 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.⁹

⁴ On the 3 trainings (*ti,sikkhā*), see *Sīla samādhi paññā*, SD 21.6; also SD 1.11 (5).

⁵ This section summarizes the 6 virtues of the Dharma (*dhamma,guṇa*): see *Dhammānussati*, SD 15.9.

⁶ On the 2 kinds of moral, conventional (*paññatti,sīla*) and natural (*pakati,sīla*), see SD 40a.1 (13.2).

⁷ On “renunciation” (*nekkhamma*) as the essence of the Buddhist practice, see SD 15.1 (14.17).

⁸ 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 Pāṭimokkha*, Oxford: Pali Text Soc, 2001:88-107 (monks), 229-247 (nuns).

⁹ For a detailed study on the *sekhiya* rules, see Vajirañāṇavaroros, *The Entrance to the Vinaya*, Bangkok: Mahamakutarakajavidyalaya, 1969:204-225.

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], 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 the 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 increases, our wealth grows, and social status rises, we might be drawn into the busyness of worldly business, and see the Dharma through such mundane lenses as merely an appendage of our knowledge, wealth and status. Wealth and power can be mistaken for a cheap imitation of honour and respect. We might even think that it is possible to buy honour and respect, and willing to pay the price for it.

We can be easily deluded into believing that wealth can create or shape religion—as we often see in the new religions of urbanized communities, such as in Japan,¹⁰ Taiwan¹¹ and Thailand.¹² 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 marketable commodity, a quick fix, an instant meal, a Google Buddhism. This is when we do not respect the Dharma, so that we will never taste the spiritual freedom that comes with it.

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 letting go of views, the self trying to impose itself on the 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.¹³

1.2.4 Mahā Udāyī. The elder in the Sutta is probably Māha Udāyī, the wise elder.¹⁴ There are 3 well-known persons in the suttas known as Udāyī, that is, Lāl’udāyī, Kāl’udāyī and Mahā Udāyī (DA 3:903). The first, Lāl’udāyī is known as “the foolish.” The second, Kāl’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, pasādakā-nam aggo*) (A 1:25), we have no record of any teaching by him. Mahā Udāyī, however, is a well known elder who is also well known for his teachings.¹⁵

¹⁰ See eg Piyasilo, *Nichren: The new Buddhism of modern Japan*, Malaysia: The Dharmafarers, 1988.

¹¹ See eg André Laliberté, *The Politics of Buddhist Organizations in Taiwan: 1989-2003*. London & NY: RoutledgeCurzon, 2004.

¹² See eg Rachele M Scott, *Nirvana for Sale? Buddhism, wealth and the Dhammakāya Temple in contemporary Thailand*, Albany, NY: State Univ of NY Press, 2009.

¹³ Further see **The notion of *dīṭṭhi***, SD 40a.1.

¹⁴ See SD 24.8 (1.1.2). On individuals named Udāyī, see SD 24.8 (1).

¹⁵ **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).

2 The brahminee lady of the Vera,haccāni 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,bhāriyā*). 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,bhāriyāya vera,haccāni,gottāya brāhmaṇiyā*) at dawn tomorrow?” [§5.2]

The term *ācariya,bhāriyā*, literally and usually means “a teacher’s wife,”¹⁶ but here it clearly means “lady teacher” (S 4:122,8).¹⁷ She is, of course, a brahminee, that is, a brahmin’s wife. However, such a woman who was also a teacher in her own right was unheard, until the Buddha’s time, when there was a more liberal view of religion. We have no other information whatsoever as to what kind of teacher she is.

3 Sutta date

3.0 The *Vera,haccāni Sutta* is clearly late, that is, coming from a time when the Buddha has passed away but before the time of Asoka (c 268-232 BCE). The reasons for this lateness are 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*, it is very likely from this omission means that the *Sutta* records events after the Buddha’s passing.

Despite the Buddha’s physical absence, his spiritual presence is in the Dharma itself. “He who sees the Dharma sees me,”¹⁸ says the Buddha. In other words, the Buddha places the Dharma even above himself.¹⁹ This is to ensure that the teaching or method of personal development is not lost, but perpetuated by our own practice.²⁰

3.2 Another important clue to the lateness of the *Sutta* is its allusion to three “training” (*sekhiya*) rules: that the brahminee keeps her sandals on, that she takes a high seat, and that she covers her head [§8.1]. 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 properly internalized.

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.

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.”

¹⁶ D 3:72,9; A 1:51,23 = It 36,9 = MA 2:314,4; J 4:184,18*.

¹⁷ See CPD & DP, under *ācariya-bhāriyā*.

¹⁸ More fully: “Vakkali, one who sees the Dharma sees me; one who sees me, sees the Dharma” (*yo kho Vakkali dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ 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.

¹⁹ See esp **Gāraṇa S** (S 6.2), SD 12.3.

²⁰ On the “supreme worship” (*parama,pūjā*), see **Mahā,parinibbāna S** (D 16,5.1-3), SD 9.

3.3.2 The Nandak’ovāda Sutta (M 146), for example, reports that it is Nandaka’s turn to exhort Mahā Pajāpatī Gotamī and 500 nuns.²¹ He is reluctant do so so, but is instructed by the Buddha to carry out his task. They address the elder Nandaka as *ayya*.²² 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 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.

The Sutta relates the famous occasion where Mahā Kassapa exchanges his own patch-robos for the Buddha’s,²³ 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.²⁴

3.3.4 (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 Siha, that he has killed a large animal to make a meal-offering to the Buddha.²⁵

3.3.5 The Vinaya has many occurrences of *ayya*, especially as a vocative, meaning “master, noble sir.” In **the Mahā,vagga**, the doctor Jivaka is addresses as *ayya* 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 Lāl’udāyī as *ayya*, asking him what sort of offering he needs. Lāl’udāyī speaks in praise of sexual pleasure as an offering! (V 3:133).

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

3.4 LATE BUT SIGNIFICANT. 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.

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,²⁶ 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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²¹ 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).

²² M 146,5/3:271,17 @ SD 66.12. In **Bodhi Rāja,kumāra S** (M 85), the prince refers to 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.

²³ S 16.11,10+11/2:219,8+9+12+13 @ SD 77.5. In **Maṇi,cūlaka S** (S 42.10), *ayyā* is voc pl, “masters, noble sirs” (S 42.10/4:326,8), SD 100.9.

²⁴ See eg **How Buddhism became Chinese**, SD 40b.5.

²⁵ A 8.12,11/4:188,1 @ SD 71.5.

²⁶ On the prophetic suttas, see eg SD 1.10 (3).

The Discourse to the Vera,haccāni Lady

S 35.133

1 At one time, the venerable Udāyī²⁷ was living in the brahmin Todeyya's²⁸ mangro grove outside Kāmaṇḍā.²⁹

A brahmin youth meets Udāyī

2 Then a brahmin youth, resident student [apprentice] of a brahminee lady of the Verahaccāni³⁰ clan, approached the venerable Udāyī.³¹

Having approached the venerable Udāyī and 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 gladdened³² 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 know³³ 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?”³⁴

The venerable Udāyī consented by his silence.

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 has been prepared.

7 Then, the brahmin lady 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,³⁵

²⁷ This is prob Mahā Udāyī: see (1.2.4). Note that there is no mention of the Buddha at all [3].

²⁸ 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, Tārukka, 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).

²⁹ Kamaṇḍā in a village in Kosala. It does not seem to be mentioned anywhere else.

³⁰ On *vera,haccāni*, see (2.1).

³¹ *Atha kho vera,haccāni,gottāya brāhmaṇiyā ante,vāsī māṇavako yen 'āyasmā udāyī ten 'upasaṅkami.*

³² “[I]nstructed, inspired, roused and gladdened”: on the difficulties of tr this phrase, *sandassesī samādapesī samuttejesi sampahaṃsesi*, see Cousins 1997:272.

³³ Be Ce *yagghe bhoti jāneyyāsi*; Be:Ka Ee *yagghe bhoti jāneyya*; Ke Se *yagghe bhoti jāneyya*.

³⁴ *Adhivāsetu kira bhavaṃ udāyī amhākaṃ ācariya,bhāriyāya vera,haccāni,gottāya brāhmaṇiyā svātānāya bhat-tan 'ti.* On the term, *ācariya,bhāriyā*, see (2.2).

the brahminee lady of the Vera,haccāni clan,³⁶
 having put on her sandals,³⁷
 took a high seat,³⁸
 covering her head,³⁹

pādukā ārohitvā
ucce āsane nisīditvā
sīsam oḡuṇṭhitvā

said this to the venerable Udāyī,

8.2 “Speak on the teaching of the recluse!”⁴⁰

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 and 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?”

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, 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!’

For these worthy ones respect the Dharma, they revere the Dharma.”⁴¹

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,

³⁵ *Atha kho verah,accāni,gottā brāhmaṇī āyasmantam udāyīm bhuttāvim onīta,patta,pāṇim.* “Washed his bowl and hands,” *onīta,patta,pāṇim*, 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,hattham*, as in V 1:244: *bhagavantam dhota,hattham onīta,patta,pāṇim*, “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.

³⁶ On the significance of the foll 3 actions, see (1.2) & (3).

³⁷ This would make the monk transgress Sekhiya 61 @ V 4:201,14 f. See (1.2.2).

³⁸ This would make the monk transgress Sekhiya 69 @ V 4:203,22 f. See (1.2.2).

³⁹ This would make the monk transgress Sekhiya 67 @ V 4:202,34 f. See (1.2.2).

⁴⁰ *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 Intro (1.2.3).

⁴¹ *Dhamma,garuno hi te bhavanto dhamma,gāravāti.*

“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 has been prepared.

15 Then, the brahmin lady 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 having taken a low seat, uncovered her head, said this to the venerable Udāyī,⁴²

16.2 ‘According to the arhats, bhante, when what exist does the arhat declare [define] pleasure and pain? When what does not exist does the arhat not declare pleasure and pain?’⁴³

Udāyī’s teaching

17 “Sister,

- (1) when there is the eye, the arhat declares pleasure and pain;
when there is no eye, the arhat does not declare pleasure and pain; [124]
- (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.⁴⁴

I, noble Udāyī,⁴⁵ go to the Blessed One as refuge, and to the Dharma, and to the community of monks.

May the noble Udena⁴⁶ remember me as a laywoman who has gone for refuge from this day forth, for life.”

⁴² From the start: *Atha kho verahaccāni,gottā brāhmaṇī āyasmantaṃ udāyīm bhuttāvim onīta,patta,pāṇim pādukā orohitvā nīce āsane nisīditvā sīsam vivaritvā āyasmantaṃ udāyīm etad avoca.*

⁴³ *Kismiṃ nu kho bhante sati arahanto sukha,dukkhaṃ paññapenti, kismiṃ asati arahanto sukha,dukkhaṃ na paññapenti.*

⁴⁴ *Evam evaṃ ayyena udāyīnā anekapariyāyena dhammo pakāsito.* Note here that the brahminee addresses Udāyī as *ayya*: see (3.3).

⁴⁵ *Ayya udāyī.*

— evaṃ —

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⁴⁶ *Ayyo udāyī*,