# SN 35.133 — Verahaccāni

English translation by Bhikkhu Sujato.
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## Text

Linked Discourses 35.133

13. Householders

Verahaccāni

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

Then a boy who was a pupil of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that young student with a Dhamma talk.

Then that young student went to the brahmin lady of the Verahaccāni clan and said to her, "Please, madam, you should know this. The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure."

"Then, young student, invite him in my name for tomorrow's meal."

"Yes, madam," he replied. He went to Udāyī and said, "Would Worthy Udāyī please accept an offering of tomorrow's meal from my tutor's wife, the brahmin lady of the Verahaccāni clan?" Udāyī consented with silence.

Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

When Udāyī had eaten and washed his hand and bowl, she put on a pair of slippers, sat on a high seat, covered her head, and said to him, "Ascetic, preach the Dhamma."

"There will be an occasion for that, sister," he replied, then rose from his seat and left.

For a second time that young student went to Venerable Udāyī …

And for a second time that young student went to the brahmin lady of the Verahaccāni clan …

She said to him, "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got

up and left.”

“Madam, that’s because you put on a pair of slippers, sat on a high seat, and covered your head before inviting him to teach. For the good sirs respect the teaching.”

“Then, young student, invite him in my name for tomorrow’s meal.”

“Yes, madam,” he replied. …

Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

When Udāyī had eaten and washed his hand and bowl, she took off her slippers, sat on a low seat, uncovered her head, and said to him, “Sir, when what exists do the perfected ones assert that there is pleasure and pain? When what doesn’t exist do the perfected ones not declare that there is pleasure and pain?”

“Sister, when there’s an eye, the perfected ones assert that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain. When there’s an ear … nose … tongue … body … mind, the perfected ones assert that there is pleasure and pain. When there’s no mind, the perfected ones don’t declare that there is pleasure and pain.”

When he said this, the brahmin lady said to Udāyī, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Master Udāyī has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Udāyī remember me as a lay follower who has gone for refuge for life.”