

Hāliddakāni Sutta 1

The Discourse to Hāliddakāni 1

[On true renunciation]
(Saṃyutta Nikāya 22.3/3:9-12)
Translated by Piya Tan ©2003

Introduction

1 Hāliddakāni

Hāliddakāni or Hāliddikāni was an eminent lay disciple of Avantī.¹ The word *halidda* (Skt *haridrā*) means turmeric, and *hālidda* means “dyed in turmeric” (orange-yellow).² Hāliddakāni was probably a turmeric seller or dyer. Turmeric (*Curcuma longa*) or Indian saffron is a perennial herbaceous plant of the ginger family or its tuberous rhizomes, or underground stems, used since ancient times as a condiment, a dye and medically as an aromatic stimulant. It has an orange-yellow colour. The rhizome has a pepper-like aroma and a slightly warm bitter taste.

Once when Mahā Kaccāna is staying on Papāta Hill near Kurara,ghara, Hāliddakāni visits and asks him to explain in detail a stanza from the following suttas:

- **Māgandiya Pañha**³ (Sn 844) on the conduct of a silent sage (*muni*) (S 22.1/3:9 f),
- **Sakka Pañha Sutta** (D 21)⁴ on the extinction of craving (S 22.4/3:13 f),
- **Vedanā(natta) Sutta 1** (S 14.4)⁵ on the diversity of contacts (sense-stimuli) (S 35.130/4:115 f).

All three have the same title: **the Hāliddakāni Sutta**, but the third is sometimes called **the Hāliddaka Sutta**.

The stanza from the Hāliddakāni Sutta 1 is found in the Māgandiya Sutta (Sn 844) and is commented on in the Mahā Niddesa (Nm 1:196-201). The Sakka Pañha Sutta (D 21.2.6) verse is found in **the Haliddakāni Sutta 2** (S 22.4).⁶

2 Mahā Kaccāna

2.1 EARLY LIFE. Mahā Kaccāna is one of the pre-eminent disciples of the Buddha, declared by him to be the foremost of those monks “who elaborates the meaning of what is spoken in brief” (*saṅkhittena bhāsītassa vitthārena attham vibhajantānam*) (A.1:23).⁷ Born at Ujjeni⁸ into the family of the rajah Caṇḍa [the fierce] Pajjota’s chaplain, Tirīti,vaccha, and his wife, Candimā,⁹ both of the Kaccāyana clan, one of

¹ **Avantī country** lay southwest of the Middle Country (middle Gangetic plain), and was divided by the Vindhya mountains. The northern sector had its capital at Ujjeni (Ujjayinī; modern Ujjain), north of Indore, on the Sipra river (which rises in the Vindhya and flows into the Cambal, a tributary of the Yamuna). The southern sector lay along the Narmada river, and its capital was at Mahissati (Mahiśmati), possibly the present Maheshwar on the Narmada river south of Indore. See Jack Finegan, *An Archaeological History of Religions in Indian Asia*, 1989:97 f.

² Turmeric is similar in colour to saffron (*Crocus sativus*) which, however, is not native to India. In Pāli & Sanskrit, saffron is *kuṅkuma* (Miln 382; Vism 241). The word *kuṅkumī*, meaning “fidgety,” is found in the Canon, in **Kuṇḍala J** (J 536/5:435).

³ Sn 844 from the Aṭṭhaka Vagga (Sn ch 4).

⁴ D 21.2.6/2:283; cf M 1:252.

⁵ S 14.4/2:141 f.

⁶ S 22.4/3:13.

⁷ The accounts of his lives are mainly found in **Apadāna** (Ap 33/1:84 f & 54/2:463-465) & Comys: AA 1:204-207, ThaA 2:206-210 (on Tha 494-501) & Ap 1:204-209.

⁸ See §1 n on Avantī.

⁹ According to the Apadāna, Kaccāna’s father was called Tirīti,vaccha (or Tidiva,vaccha), and his mother Canda,padumā (Ap 54.21/2:465).

the oldest and most highly respected lines of brahmins. He is named Kaccāna both because of his golden complexion and due to his gotra [clan] name.

He studied the three Vedas¹⁰ and after his father's death, succeeds him as chaplain (*purohita*). With seven others he visits the Buddha, at the request of Caṇḍa Pajjota,¹¹ to invite him to come to Ujjenī. Kaccāna and his companions listen to the Buddha's discourse, and at the end of it they all become arhats, complete with the four analytical knowledges.¹² They join the order and he then convey the king's invitation to the Buddha, who point out that it would now suffice if Kaccāna himself return to Ujjenī.

Kaccāna then sets out for Ujjenī with his seven companions, accepting alms on the way at the house of a very poor girl of Telappanāli, Gopāla,mātā, who later becomes Caṇḍa Pajjota's queen. In Ujjenī, Kaccāna lives in the royal park, where the rajah shows him all honour. He constantly teaches Dharma to the people, as a result of which many join the order, so that the whole city is one blaze of orange robes. It is said that after having duly established the Dispensation (*sāsana*) in Avantī, Kaccāna returns to the Buddha (AA 1:204). Caṇḍa Pajjota consults him on various occasions, and among the verses attributed to Kaccāna in the Thera,gāthā (Tha 494, 501) are several addressed to the king himself.

2.2 PAST LIVES. Legend has it that it was in the time of Padum'uttara Buddha that Kaccāna, after listening to Padum'uttara praising a monk, also named Kaccāna, for similar proficiency, himself made his resolve to win that same pre-eminence. Kaccāna was then a magician (*vijjā,dhara*, lit "knowledge bearer, charm master, spellbinder") and offered the Buddha three *kaṇikāra* flowers¹³ (Ap 54/2:463). The Thera,-gāthā Commentary, however, says that he was a charm master in Sumedha Buddha's time. In Kassapa Buddha's time, he was a householder of Benares who offered a golden brick worth one hundred thousand to the caitya which was being built over the Buddha's remains. Then he made a vow that in future lives his body would be of a golden hue (ThaA 1:483 f; AA 1:206).

Another Apadāna records how Mahā Kaccāna, in the time of Padum'uttara Buddha, built for the him a stupa with a stone seat, which he covered with gold. The stupa was embellished with a jewelled parasol and an ornamental fan. It was this offering, says the Apadāna, that Padumuttara Buddha predicted his future attainment to the position of a great disciple in the Dispensation of the Gotama Buddha. The Buddha also prophesized that as the fruit of his meritorious gifts, the householder would become a leader of the gods (*devinda*) for thirty aeons. Having returned to the human world, he would become a universal monarch (*cakkavatti,rāja*) named Pabhassara, whose body radiated light all around. He would spend his penultimate birth in Tusita heaven, and passing away from there, he would be reborn in a Kaccāna brahmin clan. In that life he would attain arhathood and be appointed a great disciple by the Buddha (Ap 33/1:84 f).

2.3 MAHĀ KACCĀNA'S PRE-EMINENCE: SUTTAS. The Buddha declared Maha Kaccāna's pre-eminence mainly because of eight suttas found in the Nikāyas: three in the Majjhima, three in the Sāmyutta, and two in the Aṅguttara. The Aṅguttara Commentary says that Mahā Kaccāna won the position of

¹⁰ The Veda is a collection of religious literature in Sanskrit dating from approx 1200 BCE and which forms the foundation of the orthodox scriptures of Brahmanism and later, Hinduism. The word Veda is derived from the Sanskrit root √vid, "to know," and the texts are believed to be the store of ultimate truth as revealed by the devas [divine beings] to the ancient seers. During the Buddha's time, only three Vedas were known: Rg, Sāma and Yajur Vedas. After the Buddha, a fourth, the Atharva Veda, was added. See **Tevijja S** (D 13) = SD 1.8 (2003). On the Vedas, see Dictionary of Buddhism: Veda, & Basham 1989:27 f.

¹¹ Caṇḍa Pajjota (Pradyota)'s daughter, Vāsula,dattā (Vasava,dattā), became chief queen of rajah Udena (Udayana) of Vamsa (Vatsa) (DhA 2.1.4/191-200).

¹² "The four analytical knowledges" (*paṭisambhidā,ñāna*), the 4 mental skills or insights attainable by arhats: (1) analytic discrimination of meanings, or insight into meanings (*attha,paṭisambhidā*); (2) analytic discrimination of ideas, or insight into causality (*dhamma,paṭisambhidā*); (3) analytic discrimination of language, or insight into philology (*nirutti,paṭisambhidā*); (4) analytic discrimination of sagacity, or insight of ready wit, creative insight (A 4.173/2:160, 7.37/4:32 f; Pm 1:119; Vbh 15, 294; Vism 14.21 ff).

¹³ Karnikāra (Cassia, Pudding Pipe, Golden Shower, Kihinirimal) with yellow flowers. Mentioned in **Mahā Parinibbāna S** (D 16) as an object suitable for yellow kasinā meditation (D 16.3.30/2:111): see picture at SD 9.

being the foremost of those monks who elaborated on teachings given in brief on account of his teachings recorded these three suttas:

Madhu,piṇḍika Sutta (M 18):¹⁴ On the nature of mental proliferation (*papañca*).

Kaccā(ya)na,gotta Sutta (S 12.15/2:16 f):¹⁵ On the spiritual middle way.

Pārāyana Sutta (untraced): this sutta is probably lost. However, this name could refer to the **Pārāyana Vagga** of the Sutta Nipāta (Sn ch 5), on whose stanza/s he must have elaborated (AA 1:209).

The Majjhima contains two other suttas by Mahā Kaccāna:

Mahā Kaccāna Bhaddeka,ratta Sutta (M 133/3:192 ff): on living now through mindfulness.

Uddesa Vibhaṅga Sutta (M 138): the training of consciousness and overcoming of agitation.

Examples of suttas containing Mahā Kaccāna's detailed explanations of what is said in brief by the Buddha may be found in the following:

Hālidikāni Sutta (S 22.3/3:9-12): the meaning of true renunciation.

Kālī Sutta (A 5:46 f; S 1:126): On the 10 kasiṇa meditations.

Other examples of individuals seeking Mahā Kaccāna's assistance for a detailed explanation of something said in brief by the Buddha include the rajah Avantī,putta.

Avantī,putta, the rajah of Madhurā, has Caṇḍa Pajjota, the rajah of Avantī, as his maternal uncle—hence his name, Avantī,putta [son of Avantī] (MA 3:319 f). Once he goes in royal state to visit Mahā Kaccāna at Gundā forest near Madhurā. Their conversation is recorded in **the Madhurā Sutta** (M 84). It centres around the four castes, all of which are shown by Mahā Kaccāna to be equal. After the dialogue, Avantī,putta becomes a follower of the Buddha (M 84/2:83-90; MA 2:738).

2.4 PEOPLE CONNECTED WITH MAHĀ KACCĀNA.

Samiddhi (S 1:8 ff; M 3:192), teachings given to him are elaborated as the Mahā Kaccāna Bhaddeka,ratta Sutta (M 133).

Uttara (untraced)¹⁶ is a youth of Kosambī, the son of a minister of rajah Udena. One day while on his way to the forest to fell trees for timber, he meets Mahā Kaccāna and is pleased at the elder's demeanour. Along with his companions, Uttara invites the elder for a meal offering at his house. At the conclusion of the meal, he follows Mahā Kaccāna to the monastery and invites him to receive meal offerings daily from his house. He later becomes a stream-winner and builds a vihāra. He persuades his relatives to join in the meritorious deeds, but his mother not only refuses to help but abuses the monks. As a result of this, she is reborn as a preta (PvA 140 ff).

Valliya (untraced)¹⁷ is a brahmin of Vesālī and is named Gaṇḍī,mitta or Kaṇha,mitta. Inspired by the Buddha, he joins the order under Mahā Kaccāna. However, because of his dull insight and overdependence on his companions, he is called "Valliya" (creeper), since he is like a creeper that needs to lean on something in order to grow. Later, following the elder Veṇu,datta's advice, he develops insight (ThaA 2:43 f).

Kaccāna's most famous pupil is **Soṇa Kuṭīkaṇṇa**. After mastering the whole of **the Aṭṭhaka Vagga** of the Sutta Nipāta (one of the oldest sections of the whole Canon), which he has learned from Mahā Kaccāna, Soṇa is ordained by him by way of a chapter of 5 monks, including a Vinaya expert, instead of the mandatory chapter of 10 monks. This allowance thenceforth is given for candidates outside the Middle Country (V 1:194-198; U 5.6/57-60).

Isi,datta the caravan guide befriends Citta Gahapati [the householder] of Macchika,saṇḍa through correspondence though they have never met. In one of his letters, Citta extols the virtues of the Buddha, and Isidatta, inspired by the account of the Buddha's teaching, joins the order under Mahā Kaccāna. In due course, he becomes an arhat (S 41.2-3/4:283-288; ThaA 1:248).

¹⁴ **Madhu,piṇḍika S** = SD 6.14.

¹⁵ **Kaccā(ya)na,gotta S** = S 12.15/2:16 f.

¹⁶ **Uttara S**, see SnA 2:552 (on **Cūḷa Viyūha S**, Sn 4.12, on how speculative disputations lead to strife).

¹⁷ **Valliya Sutta**, see DPPN: Valliya Thera 3.

The brahmin **Ārāma,daṇḍa** visits Mahā Kaccāna at Varanā on the banks of the Kaddamadaha river and asks the elder why members of the four castes, each quarrel amongst themselves, and householders quarrel amongst themselves. “Because of their bondage and servitude to lust,” replies the elder. For the same reason, recluses quarrel amongst themselves. When asked if there is anyone in the world who is free from this bondage, the elder replies that such a one (the Buddha) lives in Sāvathī, and he goes on to describe the Buddha’s virtues. Ārāma,daṇḍa stands up and with palms together salutes in the direction of Sāvathī, uttering his adoration of the Buddha. Thenceforth, he becomes a disciple of Mahā Kaccāna (A 1:65-67).

The brahmin **Kaṇḍarāyaṇa** once visits Mahā Kaccāna at the Gundā forest near Madhurā, and accuses the elder of not paying due respect to elderly Brahmins. Mahā Kaccāna replies that even elderly brahmins burn with lust, when a young renunciant may not do so. Kaṇḍarāyaṇa is impressed and becomes a follower (A 1:67 f).

2.5 MAHĀ KACCĀNA IN AVANTĪ. In Avantī, Kaccāna mostly resides on Papāta Hill near Kurara-ghara¹⁸ and in a hut in Makkarakāṭa forest, near Avantī.¹⁹ It is also said that he stays at Varanā on the bank of Kaddamadaha (A 1:65); at the Gundā forest in Madhurā (A 1:67; M 2:83); at Tapodā in Rājagaha (A 3:192), in Soreyya (DhA 1:325), and in Kosambī (PvA. 140). According to the Sanskrit work, **the Divyāvadāna** (Divy 551, 585, 586), he also stays in Roruka.

Although Kaccāna lives at Avantī, a long distance away, he regularly goes to hear the Buddha teach. When the chief elders take their places in the assembly, they always leave room for him. On one such occasion, Shakra, the king of the gods, honours him by falling at his feet. The Buddha explains that this is because Mahā Kaccāna guards his senses well (DhA 2:176).

2.6 STRANGE STORIES. The Commentaries record two strange stories about Mahā Kaccāna. **The Majjhima Commentary** records a curious story of Vassakāra, a chief minister of Ajātasattu, who on seeing Kaccāna descending Gijjha,kūṭa [Vulture Peak], said that he looked like a monkey.²⁰ The Buddha read Vassakāra’s thoughts, and warned him that after death he would be born as a monkey in Veḷuvana. He believed the Buddha, and made provision in Veḷuvana for his future comfort as monkey. In due course, there was indeed a monkey living in Veḷuvana answering to the name of Vassakāra! (MA 2:854)

According to **the Dhammapada Commentary**, once a seth’s son named Soreyya, on seeing Mahā Kaccāna’s golden-hued body, had a lustful thought of having him for his wife or that his wife’s body would be of the same complexion. At that instant, he changed into a woman. Shocked and ashamed at his transformation, he fled to Takkasilā. There he lived with a man and in due course had two sons, in addition to the previous two by his own wife. One day, a visiting friend recognized Soreyya and advised him to seek Mahā Kaccāna’s forgiveness. And so he went see the elder at Sāvathī and begged for forgiveness, whereupon he reverted to his male state. Realizing the folly of lust, he entered the order and in due course became an arhat (DhA 1:324-331).²¹

2.7 ATTRIBUTIONS. According to tradition, Kaccāna was the author of **the Peṭakopadesa**, a work on exegesis, and its improved version, **the Nettippakarana**. It is likely that these works closely follow Kaccāna’s *exegetical style* and their authors, out of respect, named the work after him. **The Kaccāyana Vyākaraṇa**, a well known Pāli grammar text, is also attributed to him. It is probable that these works were the compilations of a school, which traced its descent to Mahā Kaccāna.

3 Mahā Kaccāna’s method

Compared to the teaching styles of the Buddha, Sāriputta and even Ānanda, Mahā Kaccāna style is plain and exact. His teachings contain no similes or stories, and are clearly precise. His teachings, in other

¹⁸ Eg, S 3:9; A.5:46; U 5.6; V 1:194; DhA 5:101

¹⁹ S 4:116; see also VvA 259, according to which he stayed near Potali.

²⁰ Vassakāra’s remark is somewhat inexplicable because Kaccāna was very handsome with golden complexion. He was probably referring to Kaccāna’s gait on climbing down the steep slope of the hill.

²¹ DhA makes an interesting aside on why some are born as women, DhA 1:327 f; see also **Mahā Nārada Kassapa J** (J 544/6:236-240).

words, are renowned for their effectiveness by way of content and exact analysis rather than literary embellishment.

He introduces his topic with a short statement, technically called the “synopsis” (*uddesa*). Then he goes on to a detailed exposition (*niddesa*), also called “the analysis” (*vibhaṅga*), where he breaks down the synoptic subject into its component ideas, defines each idea in turn, and draws out its implications. Finally, he restates the introductory statement by way of a decisive conclusion (*niggamana*). The structure of our Sutta here can be summarized as follows:

[§§1-2]	Introduction (<i>nidāna</i>)
[§3]	The question (<i>pañha</i>)
[§§4-7]	Synopsis (<i>uddesa</i>)
[§§8-17]	Exposition (<i>niddesa</i>)
[§§18-25]	Analysis (<i>vibhaṅga</i>)
[§26]	Conclusion (<i>niggamana</i>).

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Dedicated to Fenny Bhaddasiri (Indonesia)
For her initiatives in the National University of Singapore Buddhist Society
Sutta Study Group, Dharma-spirited enthusiasm, and constant Bodhisattva smile
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The Discourse to Hāliddakāni 1

(S 22.3/3:9-12)

Introduction (*nidāna*)

1 [9] Thus have I heard.

At one time the venerable Mahā Kaccāna was dwelling on Papāta Hill near Kurara,ghara in Avantī country.²²

2 Then the householder Hāliddakāni approached the venerable Mahā Kaccāna, saluted him, and sat down at one side.

3 Seated thus at one side, the householder Hāliddakāni said this to the venerable Mahā Kaccāna:

“Venerable sir, this was said by the Blessed One in ‘**The Questions of Māgandiya**’²³ of the Aṭṭhaka Vagga [the Chapter of Eights]:²⁴

Having left home to wander without a dwelling,
The muni [silent sage] is intimate with none in the village.
Rid of sense-pleasures, not nursing expectations,
He would not engage in dispute with people [others].²⁵ [Māgandiya Sutta, Sn 844]

How, venerable sir, should the meaning of this word of the Blessed One, stated in brief, be understood in detail?”

Synopsis (*uddesa*)

4 “The form element,²⁶ householder, is the home of consciousness.²⁷ One whose consciousness is bound by lust for the form element is called one who wanders about frequenting houses.²⁸

²² Avantī, a kingdom southwest of the Middle Country: See Introd (2).

²³ **The Questions of Māgandiya** (Māgandiya,pañha or Māgandiya S), Sn 835-847, records the dialogue between Māgandiya (a brahmin of Kuru country) and the Buddha after the former has offered his daughter in marriage. Māgandiya claims that purity comes from philosophy, ie disputation, discussions, learning and austerities. The Buddha however answers that purity comes from inner peace, and the *muni* (silent sage) does not engage in disputes.

²⁴ **Aṭṭhaka Vagga** [the Chapter of Eights], the 4th division of the Sutta Nipāta, comprising 16 suttas, all of which are explained in **Mahā Niddesa**. The elder Soṇa Kuṭi,kaṇṇa (or Koṭi,kaṇṇa) is able to recite all the 16 chapters of the “Aṭṭhaka Vaggikāni” before the Buddha (V 1:196 f; U 5.6/57-60; DhA 4:101 f). The Aṭṭhaka Vagga of Sn has 16 chapters. DPPN says that Aṭṭhaka Vagga “may also have been the name of divisions of other books.” See Introd (1d).

²⁵ *Okam pahāya aniketa,sārī | gāme akubbanṃ muni santhavāni | kāmehi ritto apurakkharāno | katham na viggayha janena kayirā ti.*

²⁶ “Form element,” *rūpa,dhātu*. “The use of *dhātu* as a syn for *khandha* (aggregate) is unusual; more often the two are treated as headings for different schemes of classification” (S:B 1046 n18). This usage however is found in a number of suttas: **Hāliddakāni S 1** (S 3.9, 10), **Hāliddakāni S 2** (S 3.13), **Anicca S** (S 3:13), **Upāya S** (S 3:53), **Bija S** (S 3:55), **Udāna S** (S 3:58 *bis*)—all in the Khandha Sāmyutta—and **Mahā Niddesa** (Nm 1:198).

²⁷ SA explains this consciousness (**viññāṇa**) as karmic consciousness (*kamma,viññāṇa*) (SA 2:259). “The passage confirms the privileged status of consciousness among the five aggregates. While all the aggregates are conditioned phenomena marked by the three characteristics, consciousness serves as a connecting thread of personal continuity through the sequence of rebirths. This ties up with the idea expressed at [**Cetanā S 1-3**, S 12.38-40/2:65-68] that consciousness is the persisting element in experience that links together the old experience with the new one. The other four aggregates serve as the ‘stations for consciousness’ (*viññāṇa-ṭṭhitiyo*) [see **Upāya S** (S 22.53/3:52-54) & **Bija S** (S22.54/3:54 f)]. Even consciousness, however, is not a self-identical entity but a sequence of dependently arisen occasions of cognizing; see M 1:256-60 [M 38.1-8, **Mahā Taṇhā,sāṅkhaya S**]” (S:B 1047 n18).

²⁸ “Roams frequenting houses,” *oka,sārati*. According to DP, *oka* means “house, home; resort, refuge” (S 3:9, 5:24 = Dh 87; Dh 91; J 3:430), cf *ukka* (house) (V 1:211); *anoka*, “without a home, independent” (S 1:126; Sn 966), as n “homelessness, independence”(Dh 87); *anoka,sārī* (S 3:10; U 32; Sn 628). For other nn, see DP: oka & ukka.

The first line reads *okam pahāya aniketa,sārī* without mention of *oka,sārī*, “one who wanders about frequenting

5 The feeling element, householder, is the home of consciousness. One whose consciousness is bound by lust for the feeling element is called one who wanders about frequenting houses. [10]

6 The perception element, householder, is the home of consciousness. One whose consciousness is bound by lust for the perception element is called one who wanders about frequenting houses.

7 The formations element, householder, is the home of consciousness. One whose consciousness is bound by lust for the formations element is called one who wanders about frequenting houses.²⁹

Such, householder, is the one who wanders about frequenting houses.

Exposition (niddesa)³⁰

8 **And how, householder, does one wander about homeless?**³¹

9 Whatever desire, lust, delight and craving, the attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies regarding the form element—these have been abandoned by the Tathāgata [one thus come], cut off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth.³² Therefore, the Tathāgata is called one who wanders about homeless.³³

10 The desire, lust, delight and craving, the attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies regarding the feeling element....

11 The desire, lust, delight and craving, the attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies regarding the perception element....

12 The desire, lust, delight and craving, the attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies regarding the formations element....

13 The desire, lust, delight and craving, the attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies regarding the consciousness element³⁴—these have been abandon-

houses,” nor *anoka, sārī*, “one who wanders about not frequenting houses.” Mahā Kaccāna introduces these terms as implicit in the absolutive construction *okaṃ pahāya* (S:B 1046 n18).

²⁹ Comy: Why is not said here, thus, “the consciousness element, householder, (is the home for consciousness)?” For the sake of avoiding confusion; for “home” is here spoken as a condition (*paccaya*). An earlier karmic consciousness is a condition for both a later karmic consciousness and a resultant consciousness, and a resultant consciousness for both a (later) resultant consciousness and a (later) karmic consciousness. Therefore, the confusion could arise, “Which [what kind of] consciousness is meant here?” To avoid this, consciousness is not included, and the teaching expressed without breach. Furthermore, the other four aggregates, as objects (*ārammaṇa, vasena*), are said to be “stations for the karmically generative consciousness” (*abhisankhāra, viññāṇa-ṭṭhitiyo*). As such, consciousness is not mentioned here (*Kasmā pan’ettha “viññāṇa, dhātu kho, gahapatī ti na vuttanti? Sammoha, vighāt’attham. “Oko” ti hi atthato paccayo vuccati, purejātañ ca kamma, viññāṇaṃ pacchājātassa kamma, viññāṇassa pi vipāka, viññāṇassa pi vipāka, viññāṇaṃ ca vipāka, viññāṇassa pi kamma, viññāṇassa pi paccayo hoti. Tasmā “katarāṃ nu kho idha viññāṇaṃ?” ti sammoho bhavēyya, tassa vighāt’attham taṃ agahetvā asambhinnā va desanā katā. Api ca ārammaṇa, vasena catasso abhisankhāra, viññāṇa-ṭṭhitiyo vuttā ti tā dassetum pi idha viññāṇaṃ na gahitaṃ*) (SA 2:259).

³⁰ Technically, §§8-25 form both the Exposition (*niddesa*) and Analysis (*vibhaṅga*). I have here referred to the more detailed (key) analysis as the Exposition.

³¹ *Kathaṃ ca gahapati anoka, sārī hoti.*

³² “The attachment and clinging, the mental standpoints, inclinations [mindsets], and latent tendencies” *upāyū-ādānā cetaso adhiṭṭhānābhinivesānusayā*. See **Kaccāna, gotta S** (S 12.15.6/2:17) = SD 6.13 (2004). See S:B 736 n31. Comy explains why “Tathāgata” is mentioned: although all those with cankers destroyed [arhats] have abandoned these, the Tathāgata, the fully self-awakened one, is mentioned as the supreme example because his status as one canker-destroyed [arhat] is most evident to all the world (SA 2:259).

³³ *Rūpa, dhātuyā kho gahapatī yo chando yo rāgo yā nandi yā taṇhā ye upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā | te Tathāgatassa pahīnā ucchinna, mūlā iālā, vatthu, katā anabhāva, katā āyatim anuppāda, dhammā || Tasmā Tathāgato anoka, sārī ti vuccati.*

³⁴ Comy: Why is consciousness mentioned here? For the purpose of showing the abandoning of defilements. For the purpose of showing that defilements are not fully abandoned in relation to the other four aggregates only, but in relation to all five (*viññāṇa, dhātuyā ti idha viññāṇaṃ kasmā gahitaṃ? Kilesa-p, pahāna, dassan’attham. Kilesā hi*

ed by the Tathāgata, cut off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth. Therefore, the Tathāgata is called one who wanders about homeless.

14 Such, householder, is the one who wanders about homeless.

15 And how, householder, does one wander about in a dwelling [wander about with a company]?³⁵

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of forms, one is called one who wanders about in a dwelling.³⁶

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of sounds, one is called one who wanders about in a dwelling.

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of smells, one is called one who wanders about in a dwelling.

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of tastes, one is called one who wanders about in a dwelling.

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of touches, one is called one who wanders about in a dwelling.

Through the mental proliferating and bondage of wandering about in the dwelling of the sign of mind-objects, one is called one who wanders about in a dwelling [wanders about with a company].

16 And how, householder, does one not wander about in a dwelling?

The bondage of wandering about in the dwelling of the sign of forms—these have been abandoned by the Tathāgata, cut off at the root, made them like a palm-tree stump, done away with them so that they are not subject to further growth. Therefore, the Tathāgata is called one who wanders about without a dwelling [wanders about unaccompanied].

The mental proliferating and bondage of wandering about in the dwelling of the sign of sounds...

The mental proliferating and bondage of wandering about in the dwelling of the sign of smells...

The mental proliferating and bondage of wandering about in the dwelling of the sign of tastes...

The mental proliferating and bondage of wandering about in the dwelling of the sign of touches...

The mental proliferating and bondage of wandering about in the dwelling of the sign of mind-objects—these have been abandoned by the Tathāgata, cut off at the root, made them like a palm-tree stump, [11] done away with them so that they are not subject to further growth. Therefore, the Tathāgata is called one who wanders about in a dwelling.³⁷

na kevalaṃ catūsu-y-eva khandhesu pahīnā pahīyanti, pañcasu pi pahīyanti-y-evā ti kilesa-p,pahāna,dassan'atthaṃ gahitaṃ(SA 2:259).

³⁵ *Kathaṃ ca gahapati niketa,sārī hoti.* The word *niketa* (dwelling) lit means “house, abode,” but figuratively refers to “company, association” (PED).

³⁶ *Rūpa,nimitta,niketa,visāra,vinibandhā kho gahapati niketa,sārī ti vuccati.* I follow Bodhi’s suggestion in following Be & Ce *rūpa,nimitta,niketa,visāra,vinibandha*. PTS has *-sāra-* in place of *-visāra-*. This is a difficult passage. Comy: *Rūpa,nimitta,niketa,visāra,vinibandhā* means thus: Form itself is the “sign” (*nimitta*) in the sense that it is a condition for defilements; it is also the dwelling of the “sign of forms,” being a dwelling in the sense of an abode, formed through its acting as an object. *Visāra,vinibandhā* means “mental proliferating” and “bondage.” By the two terms, “mental proliferating and bondage” (*visāra,vinibandhā*) is meant is the expansion of defilements and their binding nature. Thus, (the full compound should be resolved as) “mental proliferation and bondage in the dwelling of the signs of forms.” Hence, the meaning is: “by the proliferation of defilements, and by the bondage of defilements arisen in the dwelling of the sign of forms.” (*Rūpa,nimitta,niketa,visāra,vinibandhā ti rūpam eva kilesānaṃ paccayaṭṭhena nimittam, ārammaṇa,kiriya,sankhāta,nivāsana-ṭ,thānaṭṭhena nicketan ti rūpa,nimitta,-nicketam. Visāro ca vinibandho ca visāra,vinibandhā.Ubhayena pi hi kilesānaṃ patthaṭa,bhāvo ca vinibandhana,-bhāvo ca vutto, rūpa,nimitta,nikete visāra,vinibandhā ti rūpa,nimitta,niketa,visāra,vinibandhā, tasmā rūpa,nimitta,-nicketamhi uppannaena kilesa,visārena c'eva kilesa,bandhanaena cā ti attho*) (SA 2:259 f).

³⁷ Comy: Why are the five aggregates here called “home” (*oka*), while the six objects are called “dwelling” (*niketa*)? Because of the strength or weakness of lustful desire. For, though they are similar in being places of residence, “home” means one’s house, a permanent dwelling place, while “dwelling” is a place where one dwells or

17 Thus, householder, is one who does not wander about in a dwelling.

Analysis (vibhaṅga)

18 And how, householder, is one intimate with the village?

Here, householder, he lives associating with laypeople—he rejoices with them, he sorrows with them. He is happy when they are happy, and sad when they are sad. He involves himself in their current affairs and duties as if they were his own.³⁸

Thus, householder, he is intimate with the village.

19 And how, householder, does one have no intimacy with the village?

Here, householder, a monk does not live associating with laypeople—he neither rejoices with them nor sorrows with them. He is neither happy when they are happy, nor sad when they are sad. He falls not into the rut of their current affairs and duties.³⁹

Thus, householder, he has no intimacy with the village.

20 And how, householder, is one not free of sensual pleasures?

Here, householder, he has lust, desire, affection, thirst, passion or craving in regard to sensual pleasures. It is in such a way that one is not free of sensual pleasures.

21 And how, householder, is one free of sensual pleasures?

Here, householder, he is without lust, desire, affection, thirst, passion or craving in regard to sensual pleasures.

Thus, householder, he is free of sensual pleasures.

22 And how, householder, does one harbour expectations?⁴⁰

Here, householder, he thinks thus:

‘May I have such form in the future!

May I have such feeling in the future!

May I have such perception in the future!

May I have such formations in the future!

abides, thinking, “Today we will sport at such and such a place,” such as a park, etc. Just as lustful desire is strong in relation to one’s home, full of one’s wife, children, wealth, and grain, so too they are strong in regard to the internal aggregates. Just as lustful desire is weaker in regard to such places as parks, etc, so too in relation to external objects. Thus should the exposition be known (*Kasmā pan’ettha panca-k,khandhā “okā” ti vuttā, cha ārammaṇāni “niketan” ti? Chanda,rāgassa balava,dubbalatāya. Samāne pi hi etesaṃ ālay’atthena visaya,bhāve oko’ti nicca,-nivāsana-ṭ,ṭhāna,geham eva vuccati, nīketan ti “ajja asuka-ṭ,ṭhāne kīḷissāma” ti kata,saṅketa-ṭ,ṭhānā nivāsa-ṭ,-ṭhānam uyyānādi. Tattha yathā putta,dāra,dhana,dhañña,puñña,gehe chanda,rāgo balavā hoti, evaṃ ajjhattikesu khandhesu. Yathā pana uyyāna-ṭ,ṭhānādīsū tato dubbalataro hoti, evaṃ bhāhiresu chasu ārammaṇesū ti chanda,-rāgassa balava,dubbalatāya evaṃ desanā katā ti veditabbo*) (SA 2:260).

³⁸ Such intimacy with the laity is considered unbecoming and unskillful of a monastic. See **Nāgadatta S** (S 9.7/1:200 f) & **Dāru-k,khandha S 1** (S 35.241/4:180); also A 3:116 f. The phrase *samāna,sukha,dukkha* (“same in joy and sorrow”) (D 3:187; S 1:201) is exemplified in a negative sense at **Hālidakāni S 1** (S 22.3.18/3:11), but in **Sigāl’ovāda S**, it has a positive sense, characteristic of a true friend (D 31.21/3:187): see SD 3.16.

³⁹ *Uppannesi kicca,karaṇīyesu na attanā tesu yogam āpajjati*, lit “he commits not himself to the yoke in (of) the chores and duties that have arisen.” As at **Dāru-k,khandha S** (S 35.241.9/4:180) = SD 28.5, where he is said to be “seized by humans” (*manussa-g,gaha*).

⁴⁰ *Katham ca gahapati purakkharāno hoti. Ce Sn purekkharāno; Be PTS purakkharāno*. Bodhi says that this word usu means “honouring, revering,” but the text plays on the literal meaning ‘putting in front,’ interpreted as projecting into the future through desire” (S:B 1049 n25). Comy glosses it as *vaṭṭam purato kurumāno*, “putting the rounds (samsara) before oneself” (SA 2:260); SnA: *āyatim atta,bhāvaṃ anabhinibbattento*, “not producing further individual existence” (SnA 547). Mahā Kaccāna’s explanation here echoes the Buddha’s explanation of the **Mahā Kaccāna Bhadd’ekaratta S** (M 131) verses at M 3:188, where MA explains: “One ‘finds delight’ by bringing to bear upon the past either craving (*taṇhā*) or a view (*diṭṭhi*) associated with craving” (MA 5:5). “It should be noted that it is not the mere recollection of the past through memory that causes bondage, but the reliving of past experience with thoughts of craving. In this respect, the Buddha’s teaching differs significantly from that of Krishnamurti, who seems to regard memory itself as the villain behind the scene” (M:NB 1343 n1215).

May I have such consciousness in the future!’

Thus, householder, he holds expectations.

23 And how, householder, does one not harbour expectations?

Here, householder, he does not think:

‘May I have such form in the future!

May I have such feeling in the future!

May I have such perception in the future!

May I have such formations in the future! [12]

May I have such consciousness in the future!’

Thus, householder, he does not hold expectations.

24 And how, householder, is one engaged with people in dispute?

Here, householder, he engages in such a talk as this:⁴¹

‘You do not understand this Dharma [Teaching] and Vinaya [Discipline]. I understand this Dharma and Vinaya. What could you understand of this Dharma and Vinaya? You are practising wrongly. I am practising rightly. I am being consistent. You are inconsistent. What should be said first you said after. What should be said after you said first. What you took so long to think out has been refuted. Your viewpoint has been overthrown. You are defeated. Go and try to salvage your viewpoint; extricate yourself if you can!’

Thus, householder, he is engaged with people in dispute.

25 And how, householder, does one not engage with people in dispute?

Here, householder, one does not engage in such a talk as this:

‘You do not understand this Dharma [Teaching] and Vinaya [Discipline]....’

Thus, householder, he does not engage with people in dispute.

Conclusion (niggamana)

26 Thus, householder, when it was said by the Blessed One in ‘The Questions of Māgandiya’ of the Aṭṭhaka Vagga—

Having left home to roam without a dwelling,
The muni [silent sage] is intimate with none in the village.
Rid of sense-pleasures, not nursing expectations,
He would not engage in dispute with people [others]—

it is thus that the meaning of this word of the Blessed One, stated in brief, should be understood in detail.”

— evaṃ —

040803; 061012; 080221; 090502

⁴¹ This is stock: **Brahma-jāla S** (D 1:8), **Sāmañña-phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyi S** (M 2:3), **Sāmagāma S** (M 2:245), **Hālidakāni S 1** (S 22.3/3:12), **Viggāhika Kathā S** (S 56.9/5:419) and **Mahā Niddesa** (Nm 1:173). See Brahmajāla S, D 1:2 f. Cf **Alagaddūpama S** (M 22) where a similar statement is made regarding the wrong reason for learning the Dharma (M 22.10/1:133). “The expressions used are probably taken from the arsenal of rhetoric used in the heated philosophical debates that took place between the wanderers of different sects. The mood of these debates, and the Buddha’s evaluation of them, is effectively conveyed by a number of suttas in the Aṭṭhakavagga [Sn 4.8, 12, 13]” (S:B 1049 n26).