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Hāliddakāni Sutta 1

Paṭhama Haliddakāni [Hāliddikāni] Sutta
The First Discourse to Hāliddakāni 1 | S 22.3
Theme: On true renunciation
Translated by Piya Tan ©2003

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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1 Hāliddakāni

1.1 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 or Indian saffron (*Curcuma longa*) 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.

1.2 QUESTIONS OF HALIDDAKĀNI

1.2.1 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** (Sn 844)³ on the conduct of a silent sage (*muni*) (S 22.3/3:9 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**.

1.2.2 The stanza from the “Magandiya Pañha” (Questions of Magandiya), on which the **Haliddakāni Sutta 1** centres, is found in **the Māgandiya Sutta** (Sn 844). It is commented on in the Mahā Niddesa (Nm 1:196-201).

The Haliddakāni Sutta 2 (S 22.4) centre on the Sakka Pañha Sutta (D 21,2.6) verse.⁶

1.3 MINDFULNESS AS RENUNCIATION

1.3.1 It is noteworthy that such a profound Dharma teaching by an arhat, Mahā Kaccāna, is given to a layman, the householder Hāliddakāni. This is a case where there are “secret” or favoured teachings reserved for personal or special disciples. Anyone who is spiritual mature and ready is taught the Dharma that he is able to appreciate and benefit from.

The Sutta is an exposition (*niddesa*) [§§8-17] and an analysis (*vibhaṅga*) [§§18-25]—in short, a reflection—on a Sutta Nipāta verse (Sn 844) from the Magandiya Sutta (Sn 4.9). Mahā Kaccāna shows the

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 Ujjenī (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 (Mahīsmati), 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 **Kuṅāla J** (J 536/5:435).

³ Sn 844 from the Atthaka 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.

household Haliddakāni how to a monastic or renunciant practises sense-restraint and letting-go of the 5 aggregates.

The teachings of this Sutta show the dynamics of spiritual renunciation in action. Such a renunciation can be experienced, even if momentarily at first, by a lay practitioner. Hence it is taught to a layman, which means that any layman—who, understanding the nature of the 3 jewels, goes to them for refuge, and understanding the nature of the precepts, keeps to at least the 5 precepts—can practise such a mindfulness as renunciation.⁷

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).⁸ Born at Ujjenī⁹ into the family of the rajah Caṇḍa [the fierce] Pajjota’s chaplain, Tiriti, vaccha, and his wife, Candimā,¹⁰ both of the Kaccāyana clan, one of 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 Vedas¹¹ and after his father’s death, succeeds him as chaplain (*purohita*). With seven others he visits the Buddha, at the request of Caṇḍa Pajjota,¹² 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.¹³ 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

2.2.1 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

⁷ See SD 13.1 (3.1.1.5 f).

⁸ 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.

⁹ See §1 n on Avantī.

¹⁰ According to the Apadāna, Kaccāna’s father was called Tiriti, vaccha (or Tidiva, vaccha), and his mother Candā, padumā (Ap 54.21/2:465).

¹¹ 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: Ṛg, 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.

¹² Caṇḍa Pajjota (Pradyota)’s daughter, Vāsula, dattā (Vasava, dattā), became chief queen of rajah Udena (Udayana) of Vāṃsa (Vatsa) (DhA 2.1.4/191-200).

¹³ “The four analytical knowledges” (*paṭisambhidā, ñāṇa*), 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 (*dhmma, 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).

win that same pre-eminence. Kaccāna was then a magician (*vijjā, dhara*, lit “knowledge bearer, charm master, spellbinder”) and offered the Buddha three *kaṇikāra* flowers¹⁴ (Ap 54/2:463).

2.2.2 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).

2.2.3 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 (*dev’inda*) 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 Saṃyutta, and two in the Aṅguttara. The Aṅguttara Commentary says that Mahā Kaccāna won the position of 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):¹⁵ On the nature of mental proliferation (*papañca*).

Kaccā(ya)na, gotta Sutta (S 12.15/2:16 f):¹⁶ 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)¹⁷ 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.

¹⁴ Kaṇikāra (Cassia, Pudding Pipe, Golden Shower, Kinihirimal) with yellow flowers. Mentioned in **Mahā Parinibbāna S** (D 16) as an object suitable for yellow kasiṇa meditation (D 16.3.30/2:111): see picture at SD 9.

¹⁵ **Madhu, piṇḍika S**, SD 6.14.

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

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 vihara. 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)¹⁸ 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 Venū,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).

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 Sāvatti, and he goes on to describe the Buddha’s virtues. Ārāma,daṇḍa stands up and with palms together salutes in the direction of Sāvatti, 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-ghara¹⁹ and in a hut in Makkarakaṭa forest, near Avantī.²⁰ 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.²¹ The Buddha read Vassakāra’s thoughts, and warned him that after death he would be born as a monkey in Veḷuvana.

¹⁷ Uttara S, see SnA 2:552 (on Cūḷa Viyūha S, Sn 4.12, on how speculative disputations lead to strife).

¹⁸ Valliya Sutta, see DPPN: Valliya Thera 3.

¹⁹ Eg, S 3:9; A.5:46; U 5.6; V 1:194; DhA 5:101

²⁰ S 4:116; see also VvA 259, according to which he stayed near Potali.

²¹ Vassakāra’s remark is somewhat inexplicable because Kaccāna was very handsome with a golden complexion. He was prob referring to Kaccāna’s gait on climbing down the steep slope of the hill.

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 Sāvattthī 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).²²

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

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

3.2 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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The Discourse to Hāliddakāni 1

S 22.3

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.²³

²² DhA makes an interesting aside on why some are born as women, DhA 1:327 f; see also **Mahā Nārada Kassa-pa J** (J 544/6:236-240).

²³ Avantī, a kingdom southwest of the Middle Country: See Intro (2).

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

3 Seated thus at one side, the houselord Hāliddakāni said this to the venerable Mahā Kaccāna: “Bhante, this was said by the Blessed One in ‘**The Questions of Māgandiya**’²⁴ of the Aṭṭhaka Vagga [the Chapter of Eights].²⁵

3.2 <i>Okam pahāya aniketa, sārī</i>	Having left home to roam without a house,
<i>gāme akubbaṃ muni santhavāni</i>	The muni [silent sage] is intimate with none in the village.
<i>kāmehi ritto apurakkharāno</i>	Rid of sense-pleasures, not nursing expectations,
<i>katham na viggayha janena kayirā’ti</i>	He would not engage in dispute with people [others]—
	(Māgandiya Sutta, Sn 4.9/844)

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

Synopsis (uddesa)

WANDERING ABOUT FREQUENTING A HOUSE (*OKA, SĀRĪ*)

4 “The form element,²⁶ houselord, is the house of consciousness.²⁷ One whose consciousness is bound by lust for *the form element* is called “one who wanders about frequenting a house.”²⁸

5 The feeling element, houselord, is the house of consciousness. One whose consciousness is bound by lust for *the feeling element* is called “one who wanders about frequenting a house.” [10]

6 The perception element, houselord, is the house of consciousness. One whose consciousness is bound by lust for *the perception element* is called “one who wanders about frequenting a house.”

7 The formations element, houselord, is the house of consciousness. One whose consciousness is bound by lust for I is called “one who wanders about frequenting a house.”²⁹

²⁴ **The Questions of Māgandiya** (Māgandiya.paṇha 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.

²⁵ **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 Intro (1d).

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), **Bīja S** (S 3:55), **Udāna S** (S 3:58 *bis*)—all in the Khandha Saṃyutta—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) & **Bīja 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 Tapā, saṅkhaya S**]” (S:B 1047 n18).

²⁸ “Roams frequenting a house,” *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 house, 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 houses,” nor *anoka, sārī*, “one who wanders about not frequenting houses.” Mahā Kaccāna introduces these terms as implicit in the absolute construction *okam pahāya* (S:B 1046 n18).

²⁹ Comy: Why is not said here, thus, “the consciousness element, houselord, (is the home for consciousness)?” For

Such, houselord, is the “one who wanders about frequenting a house.”

Exposition (*niddesa*)³⁰

8 WANDERING ABOUT NOT FREQUENTING A HOUSE (*ANOKA, SĀRĪ*). **And how, houselord, does one wander about not frequenting a house?**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 Tathagata [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 Tathagata is called “one who wanders about not frequenting a house.”³³

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

these have been abandoned by the Tathagata [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. Therefore, the Tathagata is called “one who wanders about not frequenting a house.”

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

these have been abandoned by the Tathagata [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. Therefore, the Tathagata is called “one who wanders about not frequenting a house.”

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

these have been abandoned by the Tathagata [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. Therefore, the Tathagata is called “one who wanders about not frequenting a house.”

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

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, purejātāñ ca kamma, viññāṇam pacchājātassa kamma, viññāṇassa pi vipāka, viññāṇassa pi vipāka, viññāṇa ca vipāka, viññāṇassa pi kamma, viññāṇassa pi paccayo hoti. Tasmā “kataram nu kho idha viññāṇan?” ti sammoho bhavēyya, tassa vighāt’attham tam agahetvā asambhinnā va desanā katā. Api ca ārammaṇa, vasena catasso abhisankhāra, viññāṇa-ṭṭhitiyo vuttā ti tā dassetum pi idha viññāṇam na gahitam*) (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 *Kathañ 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. 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 nandī yā taṅhā ye upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā | te Tathāgatassa pahīnā ucchinna, mūlā tālā, 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 viññāṇam kasmā gahitam? Kilesa-p, pahāna, dassan’attham. Kilesā hi na*

these have been abandoned by the Tathagata [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. Therefore, the Tathagata is called “one who wanders about not frequenting a house.”

14 Such, householder, is the “one who wanders about not frequenting a house.”

15 WANDERING ABOUT FREQUENTING A HOME (*NIKETA, SĀRĪ*). **And how, householder, does one wander about not frequenting a home [wander about with companions]?**³⁵

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

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

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

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

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

15.7 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 frequenting a house.”

16 WANDERING ABOUT NOT FREQUENTING A HOME (*ANIKETA, SĀRĪ*). **And how, householder, does one not wander about not frequenting a home [not wander about without any companion]?**

16.2 The bondage of wandering about in the home of the sign of forms,³⁷ householder—
these have been abandoned by the Tathagata, 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 Tathagata is called one “who wanders about not frequenting a house.”

16.3 The mental proliferating and bondage of wandering about in the dwelling of the sign of sounds, householder—

these have been abandoned by the Tathagata, 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 Tathagata is called “one who wanders about not frequenting a house.”

16.4 The mental proliferating and bondage of wandering about in the dwelling of the sign of smells, householder—

kevalam catūsu-y-eva khandhesu pahīnā pahīyanti, pañcasu pi pahīyanti-y-evā ti kilesa-p.pahāna,dassan’attham gahitāṃ) (SA 2:259).

³⁵ *Katham ca gahapati niketa,sārī hoti.* The word *niketa* (home) lit means “house, abode, dwelling” but fig refers to “company, association” (PED), hence, “home”: we could paraphrase this as “one whose takes a home as refuge.” DP def *niketa,sārī* as “one keeping to a home,” which is too free.

³⁶ *Rūpa,nimitta,niketa,visāra,vinibandhā kho gahapati niketa,sārī ti vuccati.* I accept 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 kilesānam paccayaṭṭhena nimittam, ārammaṇa,kiriya,saṅkhāta,nivāsana-ṭṭhānaṭṭhena nīketan ti rūpa,nimitta,niketam. Visāro ca vinibandho ca visāra,vinibandhā. Ubhayena pi hi kilesānam patthaṭa,bhāvo ca vinibandhana,bhāvo ca vutto, rūpa,nimitta,nikete visāra,vinibandhā ti rūpa,nimitta,niketa,visāra,vinibandhā, tasmā rūpa,nimitta,niketamhi uppānena kilesa,visārena c’eva kilesa,bandhanena cā ti attho*) (SA 2:259 f).

³⁷ *Rūpa,nimitta,niketa,sāra,vinibandhā kho gahapati.*

these have been abandoned by the Tathagata, 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 Tathagata is called “one who wanders about not frequenting a home.”

16.5 The mental proliferating and bondage of wandering about in the dwelling of the sign of tastes, houselord—

these have been abandoned by the Tathagata, 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 Tathagata is called “one who wanders about not frequenting a home.”

16.6 The mental proliferating and bondage of wandering about in the dwelling of the sign of touches, houselord—

these have been abandoned by the Tathagata, 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 Tathagata is called “one who wanders about not frequenting a home.”

16.7 The mental proliferating and bondage of wandering about in the dwelling of the sign of mind-objects, houselord—

these have been abandoned by the Tathagata, 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 Tathagata is called “one who wanders about not frequenting a home.”³⁸

17 Thus, houselord, is one who does not wander about not frequenting a home.

Analysis (vibhaṅga)

18 And how, houselord, is one intimate with the village?³⁹

Here, houselord, 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.⁴⁰

Thus, houselord, he is intimate with the village.

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

Here, houselord, 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.⁴¹

³⁸ Comy: Why are the 5 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 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, nikaneti ti “ajja asuka-ṭ,ṭhāne kiḷissāmā” ti kata,sanketa-ṭ,ṭhānā nivāsa-ṭ,ṭhānaṃ uyyānādi. Tattha yathā putta,dāra,dhana,dhañña,puñña,gehe chanda,rāgo balavā hoti, evaṃ ajjhattikesu khandhesu. Yathā pana uyyāna-ṭ,ṭhānādīsu tato dubbalataro hoti, evaṃ bāhiresu chasu ārammaṇesū ti chanda,-rāgassa balava,dubbalatāya evaṃ desanā katā ti veditabbo*) (SA 2:260).

³⁹ Note that here “**village**” (*gāma*) is defined, not as a location, but as socializing with others. This is a clear case where the spirit (*attha*) of the Dharma is manifested for use.

⁴⁰ 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.

⁴¹ *Uppanesi 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*).

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

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

Here, houselord, 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, houselord, is one free of sensual pleasures?

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

Thus, houselord, he is free of sensual pleasures.

22 And how, houselord, does one harbour expectations?⁴²

Here, houselord, 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!

May I have such consciousness in the future!’

Thus, houselord, he holds expectations.

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

Here, houselord, 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, houselord, he does not hold expectations.

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

Here, houselord, he engages in such a talk as this.⁴³

‘You do not know this Dharma,vinaya [the teaching and the discipline]! I know this Dharma,vinaya! What would you understand of this Dharma,vinaya?

You are practising wrong way! I’m practising the right way! Mine is beneficial [connected to the goal]; yours is not!⁴⁴

You have said later what should be said first, and said first what should be said later!

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!’⁴⁵

⁴² *Katham ca gahapati purakkharaṇo 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:ÑB 1343 n1215).

⁴³ This is stock: **Brahmajāla 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).

⁴⁴ *Sahitam me, asahitam te*, alt tr: “I’m being consistent; you’re being inconsistent!”

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

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

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

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

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

Conclusion (*niggamana*)

26 Thus, houselord, when it was said by the Blessed One in ‘**The Questions of Māgandiya**’ (Māgandiya Pañha) of the Aṭṭhaka Vagga—

27 <i>Okam pahāya aniketa, sārī</i>	Having left home to roam without a house,
<i>gāme akubbaṃ muni santhavāni</i>	The muni [silent sage] is intimate with none in the village.
<i>kāmehi ritto apurakkharāno</i>	Rid of sense-pleasures, not nursing expectations,
<i>kathaṃ na viggayha janena kayirā’ti</i>	He would not engage in dispute with people [others]—
	(Sn 844)

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

— evaṃ —

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⁴⁵ This whole passage [§1.2] is stock: **Pāsādika S** (D 29.1.2/3:177 @ SD 40a.6) = **Saṅgīti S** (D 33.1.6/3:210) = **Sāma, gāma S** (M 104.2/2:243 @ SD 62.4). More briefly at **Mahā Sakul’udāyī S** (M 77.6/2:3+4 @ SD 49.5); **Hāliddikāni S 1** (S 22.3.24/3:12 @ SD 10.12) = **Viggāhika Kathā S** (S 56.9.2/5:419 @ SD 65.13); Nm 1:173, 194, 200. For the Buddha’s warning on this, see **Alagaddūpama S** (M 22.10a/1:133), SD 3.13 (with comy); cf **Kuṇḍaliya S** (S 46.4.3/5:73), SD 35.3.