SN 22.3 — With Hāliddikāni

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 22.3

1. Nakula's Father

With Hāliddikāni

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, "Sir, this was said by the Buddha in the Chapter of the Eights, in 'The Questions of Māgandiya':

'After leaving their bastion to migrate without abode,

a sage doesn't get close to anyone in town.

Rid of sensual pleasures, not expecting,

they wouldn't get in arguments with people.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Householder, the form element is a bastion for consciousness. One whose consciousness is shackled by greed for the form element is called a migrant going from bastion to bastion. The feeling element is a bastion for consciousness. One whose consciousness is shackled to greed for the feeling element is called a migrant going from bastion to bastion. The perception element is a bastion for consciousness. One whose consciousness is shackled to greed for the perception element is called a migrant going from bastion to bastion. The choices element is a bastion for consciousness. One whose consciousness is shackled to greed for the choices element is called a migrant going from bastion to bastion. That's how one is a migrant going from bastion to bastion.

And how is one a migrant with no bastion? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant with no bastion. The Realized One has given up any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump,

obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant with no bastion. That's how one is a migrant with no bastion.

And how is one a migrant going from abode to abode? Shackled to chasing the abodes that are the features of sights, one is called a migrant going from abode to abode. Shackled to chasing the abodes that are the features of sounds … smells … tastes … touches … thoughts, one is called a migrant going from abode to abode. That's how one is a migrant going from abode to abode.

And how is one a migrant without abode? The Realized One has given up being shackled to chasing the abodes that are the features of sights. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant without abode. The Realized One has given up being shackled to chasing the abodes that are the features of sounds … smells … tastes … touches … ideas. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant without abode. That's how one is a migrant without abode.

And how does one get close to people in town? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting themselves involved in their business. That's how one gets close to people in town.

And how does one not get close to people in town? It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting themselves involved in their business. That's how one doesn't get close to people in town.

And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

And how is one expecting? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one is expecting.

And how is one not expecting? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one is not expecting.

And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get

yourself out of this—if you can!' That's how one argues with people.

And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training … get yourself out of this—if you can!' That's how one doesn't argue with people.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

'After leaving their bastion to migrate without abode,

a sage doesn't get close to anyone in town.

Rid of sensual pleasures, not expecting,

they wouldn't get in arguments with people.'"