SN 22.3 — SN 22:3 To Haliddikāni | Haliddikāni Sutta

English translation by Ṭhānissaro Bhikkhu.

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Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

To Haliddikāni

Haliddikāni Sutta (SN 22:3)

I have heard that on one occasion Ven. Mahā Kaccāna was staying in Avanti at Osprey’s Haunt, on Sheer-face Peak. Then Haliddikāni the householder went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Mahā Kaccāna: “Venerable sir, this was said by the Blessed One in Māgaṇḍiya’s Questions in the Aṭṭhaka Vagga:

‘Having abandoned home,

living free from society,

the sage

in villages

creates no intimacies.

Rid of sensuality, not

preferring,

he wouldn't engage with people

in quarrelsome debate.'

"How is the detailed meaning of this, the Blessed One's brief statement, to be understood?"

[Ven. Mahā Kaccāna:] "The property of form, householder, is the home of consciousness. When consciousness is in bondage through passion to the property of form, it is said to be living at home. The property of feeling… perception… fabrication is the home of consciousness. When consciousness is in bondage through passion to the property of fabrication, it is said to be dwelling at home.

"And how does one not live at home? Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases, or obsessions with regard to the property of form: These the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be not dwelling at home.

"Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases or obsessions with regard to the property of feeling… perception… fabrication…

"Any desire, passion, delight, craving, any attachments, clingings, fixations of awareness, biases or obsessions with regard to the property of consciousness: These the Tathāgata has abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be not dwelling at home.

"And how does one live with society? One who is in bondage to the distraction of the society of form-impressions is said to be living in society. One who is in bondage to the distraction of the society of sound-impressions… aroma-impressions… flavor-impressions… tactile-sensation-impressions… idea-impressions is said to be living in society. This is how one lives with society.

"And how does one live free from society? The Tathāgata has abandoned bondage to the distraction of the society of form-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be living free from society.

“The Tathāgata has abandoned bondage to the distraction of the society of sound-impressions… aroma-impressions… flavor-impressions… tactile-sensation-impressions… idea-impressions, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising. Therefore the Tathāgata is said to be living free from society.

“And how is one intimate in villages? There is the case where a certain person lives entangled with householders. Delighting together with them, sorrowing together with them, happy when they are happy, pained when they are pained, he takes on any of their arisen business affairs as his own duty. This is how one is intimate in villages.

“And how is one not intimate in villages? There is the case where a monk lives unentangled with householders. Not delighting together with them, not sorrowing together with them, not happy when they are happy, not pained when they are pained, he does not take on any of their arisen business affairs as his own duty. This is how one is not intimate in villages.

“And how is one not rid of sensuality? There is the case where a certain person is not free of passion for sensuality, not free of desire, not free of love, not free of thirst, not free of fever, not free of craving for sensuality. This is how one is not rid of sensuality.

“And how is one rid of sensuality? There is the case where a certain person is free of passion for sensuality, free of desire, free of love, free of thirst, free of fever, free of craving for sensuality. This is how one is rid of sensuality.

“And how does one have preferences? There is the case where a certain person thinks, ‘May form be like this in the future. May feeling…. May perception…. May fabrication…. May consciousness be like this in the future.’ This is how one has preferences.

“And how is one free from preferences? There is the case where a certain person does not think, ‘May form be like this in the future. May feeling…. May perception…. May fabrication…. May consciousness be like this in the future.’ This is how one is free from preferences.

“And how does one engage with people in quarrelsome debate? There is the case where a certain person is a fomenter of this kind of debate: ‘You understand this doctrine & discipline? I’m the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You’re practicing wrongly. I’m practicing rightly. What should be said first you said last. What should be said last you said first. I’m being consistent. You’re not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You’re defeated. Go and try to salvage your doctrine, or extricate yourself if you can!’ This is how one engages with people in quarrelsome debate.

“And how does one not engage with people in quarrelsome debate? There is the case where a certain person is not a fomenter of this kind of debate: ‘You understand this doctrine & discipline? I’m the one who understands this doctrine & discipline. How could you understand this doctrine & discipline? You’re practicing wrongly. I’m practicing rightly.

What should be said first you said last. What should be said last you said first. I'm being consistent. You're not. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine, or extricate yourself if you can!' This is how one does not engage with people in quarrelsome debate.

"So, householder, what was said by the Blessed One in Māgaṇḍiya's Questions in the Aṭṭhaka Vagga:

'Having abandoned home,

living free from society,

the sage

in villages

creates no intimacies.

Rid of sensuality, not

preferring,

he wouldn't engage with people

in quarrelsome debate.'

"This is how the detailed meaning of this, the Blessed One's brief statement, is to be understood."

Publisher references (not part of the sutta)

See also: MN 131; SN 21:10; SN 35:63; AN 3:68; AN 8:30; Iti 80