

SN 22.3

Saṃyutta Nikāya The Connected Discourses

Khandhavagga Saṃyutta
Group of Discourses Connected to the Aggregates
Khandha Saṃyutta
Connected to the Theme of Aggregates
Nakulapitu Vagga
The Section on Nakula's Father

Paṭhama Hāliddikāni Sutta “The Householder Hāliddikāni – Part 1”

Translated by Bhikkhu Candana
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This is what I personally heard.

At one time, while the Venerable Mahākaccāna was residing at Kuraraghara on Mount Papāta, within the region of the Avanti people, the householder Hāliddikāni, desiring to see the Venerable Mahākaccāna, went and approached him.

Once there, the householder Hāliddikāni respectfully paid homage to the Venerable Mahākaccāna, and then went and sat to one side, and began asking the following question:

“Bhante, within the Section on the Eights, the Aṭṭhaka Vagga, we see how The Blessed One has declared in his responses to Māgaṇḍiya the following statement:

*‘Once having left the homelife, the sage, now wandering without a home,
Does not go seeking new companions or relationships,
By becoming close friends with anyone in the village.
With sensuality all given up, he remains unconcerned
With any expectations about the future, nor in seeing them come true;
And with nothing remaining for him to be agitated about,
No arguments with people are there left for him to ever get into.’*

“Bhante, how can we properly understand the full range of meaning in this brief statement that was spoken by The Blessed One?”

And the Venerable Mahākaccāna replied by instructing –

1. “Householder, the constituent of form is what consciousness considers as its shelter and home.

“Now, when a person passionately longs for form, then due to that attachment between consciousness and form, he is recognized as someone who is shackled *to* form, whereby he goes on seeking after it again and again; roaming and wandering endlessly, looking for it, considering it as one’s own home and shelter.

2. “Similarly, householder, the constituent of feeling is what consciousness considers as its shelter and home.

“Now, when a person passionately longs for feeling, then due to that attachment between consciousness and feeling, he is recognized as someone who is shackled *to* feeling, whereby he goes on seeking after it again and again; roaming and wandering endlessly, looking for it, considering it as one’s own home and shelter.

3. “Similarly, householder, the constituent of perception is what consciousness considers as its shelter and home.

“Now, when a person passionately longs for perception, then due to that attachment between consciousness and perception, he is recognized as someone who is shackled *to* perception or memory, whereby he goes on seeking after it again and again; roaming and wandering endlessly, looking for it, considering it as one’s own home and shelter.

4. “Similarly, householder, the constituent of habitual drives (*saṅkhārā*) is what consciousness considers as its shelter and home.

“Now, when a person passionately longs for habitual drives, then due to that attachment between consciousness and habitual drives, he is recognized as someone who is shackled *to* habitual drives, whereby he goes on seeking after them again and again; roaming and wandering endlessly, looking for them, considering them as one’s own home and shelter.

“And what, householder, is meant here by the term ‘homeless’, whereby one may go on, ‘wandering without a home’?

a. “Here, householder, you must understand that all greed and fervent desires, as well as longing, attachment and craving that may have been there for form, along with any thirst for more things having to do with form, all that, The Tathāgata has given up and completely removed from His heart.

“Thus, He has obliterated and fully pulled out the very deep roots of the underlying tendency to grab and hold onto *anything*, hence there is no longer any need left in Him to defend *against* or fight *for* something, because He has eradicated in Himself the propensity for any kind of position-taking, anymore. In this manner, He has cut and sliced through those tendencies, just as though they were a plantain tree, and thereby ended them completely, which is why they can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata is declared as living ‘homeless.’

b. “Further, householder, you must understand that all greed and fervent desires, as well as longing, attachment and craving that may have been there for feeling, along with any thirst for more things having to do with feeling, all that, The Tathāgata has given up and completely removed from His heart.

“Thus, He has obliterated and fully pulled out the very deep roots of the underlying tendency to grab and hold onto *anything*, hence there is no longer any need left in Him to defend *against* or fight *for* something, because He has eradicated in Himself the propensity for any kind of position-taking, anymore. In this manner, He has cut and sliced through those tendencies, just as though they were a plantain tree, and thereby ended them completely, which is why they can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata is declared as living ‘homeless.’

c. “Further, householder, you must understand that all greed and fervent desires, as well as longing, attachment and craving that may have been there for perception or memory, along with any thirst for more things having to do with perception, all that, The Tathāgata has given up and completely removed from His heart.

“Thus, He has obliterated and fully pulled out the very deep roots of the underlying tendency to grab and hold onto *anything*, hence there is no longer any need left in Him to defend *against* or fight *for* something, because He has eradicated in Himself the propensity for any kind of position-taking, anymore. In this manner, He has cut and sliced through those tendencies, just as though they were a plantain tree, and thereby ended them completely, which is why they can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata is declared as living ‘homeless.’

d. “Further, householder, you must understand that all greed and fervent desires, as well as longing, attachment and craving that may have been there for habitual drives or *saṅkhārās*, along with any thirst for more things having to do with habitual drives, all that, The Tathāgata has given up and completely removed from His heart.

“Thus, He has obliterated and fully pulled out the very deep roots of the underlying tendency to grab and hold onto *anything*, hence there is no longer any need left in Him to defend *against* or fight *for* something, because He has eradicated in Himself the propensity for any kind of position-taking, anymore. In this manner, He has cut and sliced through those tendencies, just as though they were a plantain tree, and thereby ended them completely, which is why they can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata is declared as living ‘homeless.’

e. “Further, householder, you must understand that all greed and fervent desires, as well as longing, attachment and craving that may have been there for consciousness, along with any

thirst for more things having to do with consciousness, all that, The Tathāgata has given up and completely removed from His heart.

“Thus, He has obliterated and fully pulled out the very deep roots of the underlying tendency to grab and hold onto *anything*, hence there is no longer any need left in Him to defend *against* or fight *for* something, because He has eradicated in Himself the propensity for any kind of position-taking, anymore. In this manner, He has cut and sliced through those tendencies, just as though they were a plantain tree, and thereby ended them completely, which is why they can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata is declared as living ‘homeless.’

“So, householder, this is what is meant here by the term ‘homeless.’

“Now, householder, how does one move about ‘wandering from home to home?’

al. “When one seeks his refuge within **form**, experiencing comfort and safety in things that have to do with form; being shackled and confined to the various signs and features that are witnessed in visible objects, then he keeps looking for ways to re-experience them.
It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

bl. “When one seeks his refuge within **sound**, experiencing comfort and safety in things that have to do with sound; being shackled and confined to the various signs and features that are witnessed in audible sounds, then he keeps looking for ways to re-experience them.
It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

cl. “When one seeks his refuge within **odor**, experiencing comfort and safety in things that have to do with odor; being shackled and confined to the various signs and features that are witnessed in odors or fragrances, then he keeps looking for ways to re-experience them.
It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

dl. “When one seeks his refuge within **taste**, experiencing comfort and safety in things that have to do with taste; being shackled and confined to the various signs and features that are witnessed in tastes or flavors, then he keeps looking for ways to re-experience them.
It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

el. “When one seeks his refuge within **touch**, experiencing comfort and safety in things that have to do with touch; being shackled and confined to the various signs and features that are witnessed in bodily contacts or touches, then he keeps looking for ways to re-experience them.
It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

fl. “When one seeks his refuge within **thought**, experiencing comfort and safety in things that have to do with thought; being shackled and confined to the various signs and features that are witnessed in thoughts, then he keeps looking for ways to re-experience them. It is for this reason, therefore, that he is considered to be one who goes ‘wandering from home to home.’

“It is in this manner, householder, that one moves about, ‘wandering from home to home.’

“And what is meant by the phrase: ‘wandering without a home’?”

a2. “Here, householder, you must understand, that The Tathāgata has given up form entirely, by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to visible objects.

“He has indeed obliterated it, by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

b2. “Furthermore, householder, you must understand, that The Tathāgata has given up sound entirely, by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to audible sounds.

“He has indeed obliterated it, by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

c2. “Furthermore, householder, you must understand, that The Tathāgata has given up odor entirely, by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to odors or fragrances.

“He has indeed obliterated it, by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

d2. “Furthermore, householder, you must understand, that The Tathāgata has given up taste entirely by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to tastes or flavors.

“He has indeed obliterated it, by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

e2. “Furthermore, householder, you must understand, that The Tathāgata has given up touch entirely, by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to bodily contacts or touches.

“He has indeed obliterated it, by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

f2. “Furthermore, householder, you must understand, that The Tathāgata has given up thought entirely, by no longer seeking comfort nor refuge within any signs or features, offered by or pertaining to thoughts.

“He has indeed obliterated it by fully pulling it out from its very roots; and thus, He has cut and sliced through that tendency, just as though it were a plantain tree, and thereby ended it completely, which is why it can never grow back nor sprout any new shoots in the future, ever again.

“It is for this reason, householder, that The Tathāgata goes ‘wandering without a home.’

“This, householder, is therefore what is meant by the phrase ‘wandering without a home.’

“And what, householder, is meant here by the terms: ‘seeking new companions or relationships,’ or ‘becoming close friends with anyone in the village?’

“Here, householder, you may consider the tendency of lay people to get close to, and establish intimate relationships with people; mixing with them while working to create bridges of closeness whereby they can share in each other’s sorrows and pains, and where boundaries become unclear and porous. Thus, they experience happiness when their companions and friends are happy, and become sad, when their companions and friends are sad.

“In this manner, they get intertwined and tied at the hip with each other, thus becoming bonded through their mutual interests.

“This, therefore, is what is meant by the terms ‘seeking new companions or relationships,’ or ‘becoming close friends with anyone in the village.’

“And what, householder, is meant by the phrase: ‘Does not go seeking new companions or relationships, nor becomes close friends with anyone in the village?’

“Here, householder, while carefully considering and appreciating his role and purpose in life, the Bhikkhu endeavors to maintain a considerate sense of aloofness from lay people and their lives, ensuring that he does not mix with them, so as to not become intimately close with them.

“Thus, he practices and trains, while behaving in ways that keep the boundaries between himself and others clearly defined, in order to protect both himself, as well as others.

“This, therefore, is what is meant by the phrase: ‘Does not go seeking new companions or relationships, nor becomes close friends with anyone in the village.’

“And in what ways, householder, does one not give up sensuality?

“Here, householder, someone who is not free from lust, lives while being drenched in passions, constantly driven by craving and its ceaseless thirst, while burdened by the non-stop pursuit whenever contact is made with pleasant sensual phenomena.

“It is in this manner, that one is unable to give up sensuality, due to his ongoing, life-long thirst for ways to feel good and thus have pleasantly enjoyable experiences.

“And how is it, householder, that one may give up sensuality?

“Here, householder, someone lives free from lust and is not susceptible to passions anymore; a person who is no longer driven by craving nor at the mercy of its insatiable appetite and thirst. Such a person goes on living one’s life, *but* while being released from the burden of non-stop pursuits whenever contact is made with pleasant sensual phenomena.

“It is in this manner, that one is able to give up sensuality, while no longer being a slave to thirsting for ways to feel good or for having pleasantly enjoyable experiences.

“And in what ways, householder, does one become or remain ‘concerned with expectations about the future, or in seeing them come true’?

“Here, householder, someone spends his time brooding and engaged in such thoughts as:

'In days to come, may I possess such a form and shape. In the future, may I experience such feelings and sensations. May I have such perceptions and memories, in the future. May I have such and such habitual drives, in the future. In days still to come, may I have such states of consciousness.'

“It is in this way, therefore, that one becomes or remains ‘concerned with expectations about the future, or in seeing them come true.’

“And in what ways, householder, does one remain ‘unconcerned with any expectations about the future, nor in seeing them come true, with nothing remaining for him to be agitated about’?

“Here, householder, someone does not spend his time brooding nor engaged in such thoughts as:

'In days to come, may I possess such a form and shape. In the future, may I experience such feelings and sensations. May I have such perceptions and memories, in the future. May I have such and such habitual drives, in the future. In days still to come, may I have such states of consciousness.'

“It is in this way, therefore, that one remains ‘unconcerned with any expectations about the future, nor in seeing them come true, with nothing remaining for him to be agitated about.’

“And in what ways, householder, does one become ‘agitated over things, and thereby gets into arguments with people because of them’?

“Here, householder, someone engages in a conversation with others while telling them:

'You do not really know this teaching and method of training. I am, on the other hand, the one who really knows and understands this teaching and method of practice.'

'What? Do you really believe that you actually comprehend this teaching and method of practice? No! You are doing it all wrong and are totally clueless about what you are saying or practicing! I am really the one who knows what the teachings truly say and mean, and therefore, I am the one who 'really gets it!'

'Your statements make no sense! Because you say things that should have been said first, or say things that should have been stated last! You keep crossing your own statements! You have already trapped yourself! You have lost the argument, so give it up already! You're making it far worse for you! Now, I've got you in a bind! Try to get out of this one, if you can!'

“It is in this way, householder, whereby one becomes ‘agitated over things, and thereby gets into arguments with people because of them.’

“And what is meant, householder, by: ‘*nothing remaining for him to be agitated about, no arguments with people are there left for him to ever get into*’?”

“Here, householder, the person does not engage in a conversation with others, while telling them:

‘You do not know really this teaching and method of training. I, on the other hand, am the one who really knows and understands this teaching and method of practice.

‘What? Do you really believe that you actually comprehend this teaching and method of practice? No! You are doing it all wrong, and are totally clueless about what you are saying, or practicing! I am really the one who knows what the teachings truly say and mean, and therefore, I am the one who ‘really gets it!’

‘Your statements make no sense! Because you say things that should have been said first, or say things that should have been stated last! You keep crossing your own statements! You have already trapped yourself! You have lost the argument, so give it up already! You’re making it far worse for you! Now, I’ve got you in a bind! Try to get out of this one, if you can!’

“This then is the meaning, householder, for the statement: ‘*nothing remaining for him to be agitated about, no arguments with people are there left for him to ever get into*’.

“Thus, householder, it is in this manner, that you may come to properly understand the full range of meaning in this brief statement that was spoken by The Blessed One, as seen within the Section on the Eights, the Aṭṭhaka Vagga, where He declares to Māgaṇḍiya:

*‘Once having left the homelife, the sage, now wandering without a home,
Does not go seeking new companions or relationships,
By becoming close friends with anyone in the village.
With sensuality all given up, he remains neither concerned
With getting recognition nor praise or honor,
And with nothing remaining for him to be agitated about,
No arguments with people are there left for him to ever get into.’*

Sādhū

Sādhū

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