

Suttanipāta 4. Aṭṭhakavaggo 11. Kalahavivādasuttaṃ

Discourse on Quarrels and Disputes

868. “Kutopahūtā kalahā vivādā, paridevasokā sahamaccharā ca;  
Mānātimānā sahapesuṇā ca, kutopahūtā te tadingha brūhi”.

“From where come the many quarrels, disputes, lamentations and grief, accompanied by greed with pride and arrogance accompanied by maliciousness? From where come these many things? Indeed tell me this.”

869. “Piyappahūtā kalahā vivādā,  
Paridevasokā sahamaccharā ca;  
Mānātimānā sahapesuṇā ca,  
Maccherayuttā kalahā vivādā;  
Vivādajātesu ca pesuṇāni”.

“For what is endeared are the many quarrels, disputes, lamentations and grief, accompanied by greed with pride and arrogance accompanied by maliciousness. Greed is yoked with quarrels and disputes, and disputes are born of maliciousness.”

870. “Piyā su lokasmiṃ kutonidānā, ye cāpi lobhā vicaranti loke; Āsā ca niṭṭhā ca  
kutonidānā, ye samparāyāya narassa hontī”.

“Where do endearments have their source in this world, and of whatever greed in this world roams? And where does hope and completion have their source, which brings a person to the other side?”

871. “Chandānidānāni piyāni loke, ye cāpi lobhā vicaranti loke;  
Āsā ca niṭṭhā ca itonidānā, ye samparāyāya narassa hontī”.

“Endearments have inclination as their source in this world, and of whatever greed in this world roams. And of hope and completion, which brings a person to the other side – have their source here.”

872. “Chando nu lokasmiṃ kutonidāno, vinicchayā cāpi kutopahūtā;  
Kodho mosavajjaṅca kathaṃkathā ca, ye vāpi dhammā samaṇena vuttā”.

“Where does inclination have its source in this world, and from where is the diversity of determinations; anger, falsehood and doubts, and of whatever mind-states the ascetic describes.”

873. “Sātaṃ asātanti yamāhu loke, tamūpanissāya pahoti chando;  
Rūpesu disvā vibhavaṃ bhavañca, vinicchayaṃ kubbati jantu loke”.

“Of what is called pleasant and unpleasant in this world, inclination arises dependent on these. Seeing objects as non-existent or existent, a person makes determinations in this world.”

874. “Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;  
Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā”.

“Anger, falsehood and doubt, and those mind-states come to be with this pair. The doubtful should train in the way of knowledge; with knowledge the ascetic speaks of mind-states.”

875. “Sātaṃ asātañca kutonidānā, kismiṃ asante na bhavanti hete;  
Vibhavaṃ bhavañcāpi yametamattaṃ, etaṃ me pabrūhi yatonidānaṃ.

“From where does the pleasant and unpleasant have their source? When what does not exist do these not come to be? Whatever there is that exists or does not exist, explain to me their source.”

876. “Phassanidānaṃ sātaṃ asātaṃ, phasse asante na bhavanti hete;  
Vibhavaṃ bhavañcāpi yametamattaṃ, etaṃ te pabrūmi itonidānaṃ”.

“Pleasant and unpleasant have their source in contact. When contact does not exist, these do not come to be. Whatever there is that exists or does not exist, that, I tell you, has its source in this.”

877. Phasso nu lokasmi kutonidāno, pariggahā cāpi kutopahūtā;  
Kismiṃ asante na mamattamatthi, kismiṃ vibhūte na phusanti phassā.

“From where does contact have its source in this world, with its manifold possessions? When what does not exist does selfishness not exist? When what is vanished do contacts not contact?”

878. “Nāmañca rūpañca paṭicca phasso, icchānidānāni pariggahāni;  
Icchāyasantyā na mamattamatthi, rūpe vibhūte na phusanti phassā”.

“Contacts are established upon recognition of objects (nāma-rūpa), possessions have their source in desire. When desire does not exist, selfishness does not exist. When the object (rūpa) has vanished, contacts do not make contact.”

879. “Kathaṃsametassa vibhoti rūpaṃ, sukhaṃ dukhañcāpi kathaṃ vibhoti; Etaṃ me pabrūhi yathā vibhoti, taṃ jāniyāmāti me mano ahu”.

“What is attained for objects (rūpa) to vanish? How does pleasant and unpleasant vanish? Tell me how these vanish, that this knowledge may be established in my mind.”

880. “Na saññasaññī na visaññasaññī, nopi asaññī na vibhūtasaññī;  
Evaṃsametassa vibhoti rūpaṃ, saññānidānā hi papañcasāṅkhā”.

“Not perception of perception, neither misperception nor non-perception (unconsciousness) nor perception of the vanished. Attained to this do objects vanish. For that which is considered ‘proliferation’ (papañca) has perception as its source.”

881. “Yaṃ taṃ apucchimha akittayī no,  
Aññaṃ taṃ pucchāma tadiṅgha brūhi;  
Ettāvataggaṃ nu vadanti heke,  
Yakkhassa suddhiṃ idha paṇḍitāse;  
Udāhu aññaṃpi vadanti etto.

“You have explained what was asked. I would ask you another thing, if you could please say. Indeed do the wise say that the utmost purity of the yakkha is to this extent, or is it said to be because of another?”

882. “Ettāvataggampi vadanti heke, yakkhassa suddhiṃ idha paṇḍitāse;  
Tesaṃ paneke samayaṃ vadanti, anupādisese kusalā vadānā.

“Indeed the wise say that the utmost purity of the yakkha is to this extent, and others who are said to be skilled speak of a time with no further taking-up.”

883. “Ete ca ñatvā upanissitāti, ñatvā munī nissaye so vimamsī;  
Ñatvā vimutto na vivādameti, bhavābhavāya na sameti dhīro”ti.

“Knowing that which is dependent, the sage relies on unworldly knowledge. With knowledge of release, there are no disputes. The wise does not go to existence after existence.”

Kalahavivādasuttaṃ ekādasamaṃ niṭṭhitam.

This concludes the Discourse on Quarrels and Disputes [eleventh]

🌀 [Khantijayo – 2013]