

0.0.1 Disputes and quarrels

875. What is the source of contact in the world,
and also from where [comes] much possessive-
ness?

When what is not there does mine-ness not
exists?
when what has not come to be do touches not
touch?

876. On account of name and form comes
contact.

Possessiveness springs from desire,
desire not being, mine-ness does not exist.
When form has not come to be, touches don't
touch.

877. How has one attained that form does not
come to be,
or even pleasure and pain, how do they not
come to be?

Do declare this to me how it does not come to
be,
that we may know, it occurred to my mind
thus.

878. Not percipient of perception, not per-
cipient of absence of perception
also not non-percipient, not percipient of a

0.0.1 kalahavivādasuttaṃ

875. phasso nu lokasmiṃ kutonidāno
pariggahā cāpi kutopahutā,
kismiṃ asatte na mamattamatthi
kismiṃ vibhute na phusanti phasasā.

876. nāmañca rūpañca paṭicca phassā
icchānidānāni pariggahāni,
icchāya'santyā na mamatta matthi
rūpe vibhute na phusanti phassā.

877. kathaṃ sametassa vibhoti rūpaṃ
sukhaṃ dukhaṃ vāpi kathaṃ vibhoti,
etaṃ me brūhi yathā vibhoti
taṃ jānissāma³- iti me mano ahu.

878. na saññasaññi na visaññasaññi
nopi asaññi na vibhūtasaññi,
evaṃ sametassa vibhoti rūpaṃ
saññānidānā hi papañcasaṅkhā.

void.

It is for one thus attained, that form does not
come to be;
because papañca categorizations have percep-
tion as their source.

