

0.0.1 Disputes and quarrels

875. What is the source of
contact in the world,
and also from where [comes]
much possessiveness?
When what is not there
does mine-ness not ex-
ists?
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,

0.0.1 kalahavivāda-suttaṃ

875. phasso nu loka-
smiṃ kutonidāno
pariggahā cāpi kutopa-
hutā,
kismiṃ asatte na ma-
mattamatthi
kismiṃ vibhute na phu-
santi phasasā.

876. nāmañca rūpañca
paṭicca phassā
icchānidānāni parigga-
hāni,
icchāya'santya na ma-
matta matthi
rūpe vibhute na phu-
santi phassā.

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

that we may know, it occurred to my mind thus.

878. Not percipient of perception, not percipient of absence of perception also not non-percipient, not percipient of a void. It is for one thus attained, that form does not come to be;

because papañca categorizations have perception as their source.

878. na saññasaññi na
visaññasaññi
nopi asaññi na vibhūta-
saññi,
evaṃ sametassa vibhoti
rūpaṃ
saññānidānā hi papañ-
casaṅkhā.

