

### 0.0.1 Disputes and quarrels

#### 0.0.1 kalahavivādasuttaṃ

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 exist?  
when what has not come to be do touches not  
touch?

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

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.

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

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.

877. kathaṃ sametassa vibhoti rūpaṃ  
sukhaṃ dukhaṃ vāpi kathaṃ vibhoti,  
etaṃ me brūhi yathā vibhoti  
taṃ jānissāma<sup>3</sup>- iti me mano ahu.

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 vibhūtasaññi,  
evaṃ sametassa vibhoti rūpaṃ  
saññānidānā hi papañcasañkhā.

