0.0.1 Disputes and quarrels

kalahavivādasuttaṃ

875. What is the source of contact in the world,
and also from where [comes] possessiveness?
When what is not does mine-ness not exists?
From the unbeing of what do touches not touch?

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

876. Name and form precedes contact.
Possessiveness springs from desire,
desire not being, mine-ness does not come to be.
From the unbeing of form, touches don't touch.

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

877. How has one attained to the unbeing of form,
or even pleasure and pain, how do they unbe?
Do declare this to me how they unbe,
let us know that, thus was my thought.

877. kathaṃ sametassa vibhoti rūpaṃ,
sukhaṃ dukhaṃ vāpi kathaṃ vibhoti;
etaṃ me brūhi yathā vibhoti,

taṃ jānissāma[1] iti me mano ahu.

878. Not percipient of perception, not percipient
of abnormal perception
also not non-percipient, not devoid of being percipient.
For one attained thus, there is the unbeing of form;

because taking subjective elaborations into account,
have perception as their source.

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

[1] taṃ jāniyāma -simu2