

	Sutta Nipāta 4.11 Kalaha-vivada Sutta: Quarrels & Disputes					
	Sources: Original Table can be found at: http://www.leighb.com/snp4_11.htm ; Translation from Jason Siff was provided directly from Jason Siff 2016.					
PTS: Sn 862-877	Translated from the Pali by Andrew Olendzki © 2001	Translated by Santikaro based on Ajahn Buddhādāsa’s translation in <i>Paṭiccasamuppāda From the Buddha’s Own Lips</i> .	Translated from the Pali by John D. Ireland © 1994–2012 From The Discourse Collection: Selected Texts from the Sutta Nipata (WH 82) BPS 1983	Translated from the Pali by Thanissaro Bhikkhu © 1994–2012	Commentary and translation from the Pali by Leigh Brasington (excerpt) UNDER CONSTRUCTION	Translation from the Pali by Jason Siff © 2016
862. Kuto pahūtā kalahā vivādā Paridevasokā sahamacchirā ca, Mānātīmānā sahapesunā ca Kuto pahutā te tadiṅgha brūhi.	Where do quarrels and disputes originate? And the sorrow, the grief and the selfishness, The pride, arrogance and slander that go with them— Where do these originate? Come on, tell me.	From what do quarrels and disputes arise? And further, sorrow, grief, lamentation, and miserliness, as well as pride, disparaging, and divisiveness, please tell me, from what cause do they arise?	"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this." (862)	"From where have there arisen quarrels, disputes, lamentation, sorrows, along with selfishness, conceit & pride, along with divisiveness? From where have they arisen? Please tell me."	{{This sutta seems to be the very earliest version of the links of dependent origination.[1] Notice that <i>dukkha</i> is given as quarrels, disputes, etc. rather than the usual birth, old age, sickness, death, etc. -- See also the opening verses of Snp 4.15 .}}	862. From what source do arguments, disputes, sorrow and envy arise? Tell me about the source of pride, self-importance, and slander?
863. <i>Piyā</i> pahutā kalahā vivādā Paridevasokā samaccharā ca, Mānātīmānā sahapesunā ca Macchiriyayuttā kalahā vivādā Vivādajātesu ca pesunāni.	Quarrels and disputes develop from liking ; And the sorrow, the grief and the selfishness, The pride, arrogance and slander that go with them. Selfishness is yoked to quarrels and disputes; And it’s among disputes that slanders are born.	Quarrels and disputes arise from things that are dear . Even so, sorrow, grief, lamentation, and miserliness, as well as pride, disparaging, and divisiveness, together with slander, which comes from quarrels and disputes.	"From being too endeared (to objects and persons) arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are linked with selfishness, and slander is born of contention." (863)	"From what is dear there have arisen quarrels, disputes, lamentation, sorrows, along with selfishness, conceit & pride, along with divisiveness. Tied up with selfishness are quarrels & disputes. In the arising of disputes is divisiveness."	{{Here <i>dukkha</i> arises from what is dear -- rather than the more usual clinging/craving. This is the same idea, though.}}	863. From holding something dear comes pride, arguments, disputes, sorry and envy. Envy is connected with arguments and disputes, while arguments give birth to slanderous words.
864. <i>Piyāsu</i> lokasmaṃ kutonidānā ye cāpi lobhā vicaranti loke, Āsā ca niṭṭhā ca kutonidānā Ye samparāyāya narassa honti.	Where in the world does liking originate, And all the passions inhabiting the world? What’s the cause of the hopes and aspirations Which people all have for whatever comes next?	Those dear things, what is their source[1] in this world, the cause of greedy folks wandering through the world? Hopes and their fulfillment have what as their source, which leads ordinary folks to hope for future existence?	"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal (in life)?" (864)	"Where is the cause of things dear in the world, along with the greeds that go about in the world? And where is the cause of the hopes & fulfillments for the sake of a person's next life?"		864. In the world, what is the origin of holding things dear and the longings that get stirred up? And what is the origin of the hope and the purpose of life that people hold for their future?
865. <i>Chandanidānāni piyāni</i> loke Ye cāpi lobhā vicaranti loke, Āsā ca niṭṭhā ca itonidānā Ye samparāyāya narassa honti.	Desire is the cause of liking in the world Among those in the world who act with such greed. It’s the cause of the hopes and aspirations Which people all have for whatever comes next.	The dear things of the world have desire [2] as their source, which is the cause of greedy folks wandering through the world. Hopes and fulfillments have this same desire as source, which leads ordinary folks to hope for the next existence.	" Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal (in life)."[1] (865)	" Desires are the cause of things dear in the world, along with the greeds that go about in the world. And it too is the cause of the hopes & fulfillments for the sake of a person's next life."	{{Being endeared arises from desire , rather than clinging arising from craving -- still the same idea.}}	865. A relentless hunger to be is the origin of holding things dear and the longings that get stirred up in the world. This is also the origin of the hope and the purpose of life that people hold for their future.
866. <i>Chando</i> nu lokasmiṃ kutonidāno Vinicchāyi vāpi kutopahutā, Kodho mosavajjaṇca kathamkathaṃ ca Ye cāpi dhammā samaṇena vuttā.	But what in the world is the cause of desire ? Where do discriminations originate? And anger, dishonesty and confusion, And all the states discussed by the Wanderer?	Such desire regarding this world has what as its source? And our many decisions arise from what cause, Together with anger, lies, and suspicions, All of which are spoken of by wandering peace seekers?	"Now what is the source of desire in the world? What is the cause of judgments[2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?" (866)	"Now where is the cause of desire in the world? And from where have there arisen decisions, anger, lies, & perplexity, and all the qualities described by the Contemplative?"		866. What is the source of this relentless hunger to be? From what source do judgments, anger, lies, and suspicions arise, and those things spoken of by the sages?
867. <i>Sātaṃ asātanti</i> yamāhu loke Tamupanissāya pahoti <i>chando</i> , <i>Rūpesu</i> disvā vibhavaṃ bhavaṇca Vinicchayaṃ kurute janatu loke.	When it’s said in the world: ‘pleasing/not pleasing’ -- Dependent on that, desire comes to be. And seeing the coming and going of forms , People make discriminations in the world.	‘I like’ and ‘I don’t like’ as spoken in the world – desire appears because of these two. Due to seeing the ruin and growth of all the material things worldly beings make their decisions accordingly.	"It is pleasant , it is unpleasant ," so people speak in the world; and based upon that arises desire . Having seen the appearing and disappearing of material things a man makes his judgments in the world.[3] Anger, untruth and doubts, these states arise merely because of the existence of this duality.[4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse." (867)&(868)	"What they call ' appealing ' & ' unappealing ' in the world: in dependence on that desire arises. Having seen becoming & not- with regard to forms , a person gives rise to decisions in the world; anger, lies, & perplexity: these qualities, too, when that pair exists. A person perplexed should train for the path of knowledge, for it's in having known that the Contemplative has spoken of qualities/dhammas."[1]	{{ Desire arises from the pleasing and the unpleasing -- very similar to craving arising from (pleasant & unpleasant) <i>vedana</i> .}}	867. This relentless hunger to be arises lifted up the experiences of pleasure and pain in the world. People in the world are put into turmoil over decisive judgments, and the destruction and creation of what they see.
868. Kodho mosavajjaṇca kathamkathaṃ ca Etepi dhamamā dvayameva sante, Kathamkathi nāṇapathāya sakkhe Natvā pavuttā samaṇena dhammā.	Anger and dishonesty and confusion-- These states all exist when distinctions are made. The doubtful should train on the path of knowledge. Knowing them, the Wanderer has discussed these states.	Also, anger, lies, and suspicions will happen when these two, liking and disliking, exist. Those with uncertainties ought to train in the way of insight, in order to understand these things of which the peaceful ones speak.				868. Anger, lies, suspicions, and those things sages speak of come to be out of pleasure and pain. One who doubts would learn, following the path of higher knowledge, having understood, having heard the teachings of the great sage.
869. <i>Sātaṃ asātaṇca</i> kutonidānā Kismiṃ asantena bhavanti hete, Vibhavaṃ bhavaṇcāpi yametamatthaṃ Etaṃ me pabrūhi yatonidānaṃ.	What is the cause of ‘pleasing/not pleasing’ ? What needs be absent for these not to occur? And this matter of coming and going-- Do tell me also what the cause of these is.	What then is the source of liking and disliking ? This pair cannot exist when what doesn’t exist? As well as feelings of ruin and growth, please explain what is the source of these two.	"What is the source of thinking things as pleasant or unpleasant ? When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me." (869)	"Where is the cause of appealing & un- ? When what isn't do they not exist? And whatever is meant by becoming & not- : tell me, Where is its cause?"		869. What is the source of pleasure and pain? In the absence of what do these not become? Tell me, from what source is creation and destruction?

870. Phassā nīdānaṃ sātaṃ asātaṃ Phasse asante na bhavanti bhetē, Vibhavaṃ bhavañcāpi yametamatthaṃ Etaṃ te pabrūmi itonīdānaṃ.	Contact is the cause of ‘ pleasing/not pleasing ’ In the absence of contact these don’t occur. And this matter of coming and going-- I’ve told you also what the cause of these is.	Liking and disliking have sense contact [3] as their source. Without contact these two cannot exist. The same with the pair ruin and growth; I tell you they also have this contact as source.	"The pleasant and the unpleasant have their source in sense-impression . When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say." (870)	" Contact is the cause of appealing & un- . When contact isn't they do not exist. And whatever is meant by becoming & not- : this too is its cause."	{{The pleasing and the unpleasing arise from contact -- just like <i>vedana</i> arise from contact .}}	870. The source of pleasure and pain is contact. In the absence of contact, these do not become. I tell you that it is from contact that creation and destruction arise.
871. Phasso nu lokasmiṃ kutonidāno Pariggahā cāpi kutopahutā, Kismiṃ asatte na mamattamatthi Kismiṃ vibhute na phusanti phasasā .	But what in the world is the cause of contact ? Where does grasping hold of things originate? In the absense of what will ‘self’ not exist? What needs be gone, for no contact with contact ?	What is the source of contact in this world? And from what cause does possessive thinking arise? ‘Mine’ doesn’t happen when what doesn’t exist? Contact doesn’t touch when what doesn’t exist?	"What is the source of sense-impression ? From what arises so much grasping? By the absence of what is there no selfish attachment? By the disappearance of what is sense-impression not experienced?" (871)	"Now where is the cause of contact in the world, and from where have graspings, possessions, arisen? When what isn't does <i>mine-ness</i> not exist. When what has disappeared do contacts not touch?"		871. What is the source of contact in the world? And how do possessions come to be? In the absence of what does selfishness not arise? In the extinguishing of what do our senses stop making contact?
872. Nāmañca rūpañca paṭicca phassā Icchānīdānāni pariggahāni, Icchāya'santīyā na mamatta matthi Rūpe vibhute na phusanti phassā .	Both body and mind depend upon contact . And grasping hold of things is caused by longing. There being no longing, ‘self’ does not exist. When form is gone, there’s no contact with contact .	Contact in this world occurs depending on name and form . [4] Possessiveness has desire as origin; when there’s no desire, clinging to ‘mine’ doesn’t happen. Without form there’s no touching of contact .	" Sense-impression is dependent upon the mental and the material . Grasping has its source in wanting (something). What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced." (872)	"Conditioned by name & form is contact . In longing do graspings, possessions have their cause. When longing isn't <i>mine-ness</i> does not exist. When forms have disappeared contacts don't touch."	{{ Contact arises from name-and-form (mental-material) -- exactly the same as is found in some recensions of dependent origination (e.g. DN 15).}}	872. Contact arises depending on the presence of a body and a mind. Possessions have their source in the wishing for them. When this is no wishing for anything, there is no selfishness. In the extinguishing of the visible/tangible world within, our senses stop making contact.
873. Kathaṃ sametassa vibhoti rūpaṃ Sukhaṃ dukhaṃ vāpi kathaṃ vibhoti, Etaṃ me brūhi yathā vibhoti Taṃ jānissāma iti me mano ahu.	In what state must one be for form to vanish? And what will make pleasure and pain disappear? Do tell me also what the end of these is-- ‘These are things we would know’ occurs in my mind.	How does one live such that forms do not occur? How is it that neither happiness nor distress occur? Please explain in a way that these don’t happen; My heart wishes to understand this matter.	"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it." (873)	"For one arriving at what does form disappear? How do pleasure & pain disappear? Tell me this. My heart is set on knowing how they disappear."	{{Notice only materiality/form is to disappear -- not mentality/name . But the key question concerns the disappearance of <i>sukhaṃ & dukhaṃ</i> -- the implication being that these too disappear when materiality/form disappears.}}	873. From what manner of investigating does the visible/tangible world within, along with happiness and sorrow vanish? Tell me, by what Way do these vanish? My heart is set to make this known.
874. Na saññā asaññi na vīsaññā asaññi Nopi asaññi na vibhūtā asaññi , Evaṃ sametassa vibhoti rūpaṃ Saññā nīdānā hi papañcasāṅkhā.	Neither sensing sensation nor sensing none, Nor being insensate nor sensing nothing --For a person in this state, form vanishes. Sensation is the cause of obsessive thought.	Neither perceiving ordinary perceptions , nor misperceiving perceptions , nor unable to perceive , nor having perception destroyed – maintaining oneself in this way, forms do not occur because obsessive proliferations[5] have perception as origin.[6]	"His perception is not the ordinary kind, nor is his perception abnormal;[5] he is not without perception nor is his perception (of materiality) suspended.[6] -- to such an one materiality ceases.[7] Perception is indeed the source of the world of multiplicity." (874)	"One not percipient of perceptions not percipient of aberrant perceptions , not un percipient , nor percipient of what's disappeared:[2] for one arriving at this, form disappears -- for complication-classifications[3] have their cause in perception ."	"His conceptualization [2] is not the ordinary kind, nor is his conceptualization abnormal; he is not without conceptualization , nor is his conceptualization of that which is finished[3]-- to such a one form disappears. Conceptualization is indeed the source of obsessive ideas."[4] (874)	874. Not by being conscious of consciousness, conscious of altered consciousness, or by being unconscious. The visible/tangible world within only vanishes by investigation of this: the pervading imagination of self-existence as the source of consciousness.
875. Yaṃ taṃ apucchimbha akittayī no Aññaṃ taṃ pucchāma tadīṅha brūhi, Ettāvataggaṃ nu vadanti bheke Yakkhassa suddhiṃ idha paṇḍitā se Udāhu aññaṃpi vadanti etto.	Whatever we have asked, you’ve revealed to us. Another question for you— come on, tell me. Do all the wise men say this is the highest Purity for a spirit to attain here? Or do they say there is another higher?	Whatever you’ve been asked, you’ve explained. May I ask one more thing, please tell me: Among the scholars who declare the purity of people in the world Some say that this alone is the highest purity, Or are there others who speak of something even higher?	"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit[8] as the highest state to be attained? And do not others speak of something else as the highest?"[9] (875)	"What we have asked, you have told us. We ask one more thing. Please tell it. Do some of the wise say that just this much is the utmost, the purity of the spirit[4] is here? Or do they say that it's other than this?"	{{The question is "Is what you just described the culmination of the spiritual path or is there something else higher?"}}	875. You have told us that which we have asked, and now we ask you to explain something here. Do some pundits say that godlike purity is only so much, or do they say that it is other than this?
876. Ettāvavataggampi vadanti heke Yakkhassa suddhiṃ idha paṇḍitā se, Tesaṃ paneke samayaṃ vadanti Anupādisese kusalā vadānā	There are wise men who say this is the highest Purity for a spirit to attain here. And then there are some, who call themselves skillful, Who speak of an instance when nothing remains .	Although some speak of the highest purity just this much,[7] declaring themselves learned, speaking of people’s purity in this world; some others, declaring their own personal theories, being clever declare “ without attachments remaining .”	"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of annihilation. Those clever ones declare this to be (final liberation) without basis of life's fuel remaining . Knowing that these (theorists) rely on (mere opinions for their statements) a sage investigates that upon which they rely. Having understood and being free (from theories) he will not dispute with anyone. The wise do not enter into any existence." (876)&(877)	"Some of the wise say that just this much is the utmost, the purity of the spirit is here. But some of them, who say they are skilled, say it's the moment with no clinging remaining .	{{The answer is not clear from reading the four translations. But I personally like Andrew Olendzki's translation that a sage understands how all is 'conditioned,' — i.e. that there is nothing except streams of dependently originated phenomena rolling on. The full implication of this understanding is liberation. Notice that this is a phenomenolical answer, not a metaphysical one - hence there is nothing to dispute about.}} The Kalaha-vivada Sutta is finished.	876. Some believe it is only so much, but there are others who believe in a time when a good state of mind appears that does not hold on to illusions.
877. Ete ca ñatvā upanissitāti Ñatvā muni nissaye so vimamsi, Ñatvā vimutto na vimādameti Bhavābhavāya na sameti dhīroti. Kalahavivādasuttaṃ niṭṭhitaṃ .	The sage understands how all is ‘conditioned,’ And understanding conditioning, he’s free. Knowing better, he does not enter disputes. The wise, discerning, do not keep becoming.	As for genuine Sages knowing both groups as dogmatic, investigate how both groups rely on views. Sages knowing thus are released, do not enter disputes, are truly wise, and no more take on existence and non-existence.	Knowing, 'Having known, they still are dependent,'[5] the sage, ponders dependencies. On knowing them, released, he doesn't get into disputes, doesn't meet with becoming & not- : he's enlightened."			877. And knowing all beliefs to be supported by thought, the sage who investigates, knowing the conditions of all views, with this knowledge is liberated. He does not dispute with others, nor is he drawn into one existence after another.