

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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16. The Great Exposition (16. Mahāniddesapāḷi)

11. Exposition of the Discourse on Quarrels and Disputes
(11. Kalahavivādasuttaniddeso)

[Mnd 11, PTS 255-284]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

11. Exposition of the Discourse on Quarrels and Disputes

Now he will explain the Kalahavivādasutta Exposition -

- 97.** From where have disputes and contentions arisen, lamentation and sorrow together with avarice;
Conceit and arrogance together with slander, from where have these arisen?
Please tell me that.

"From where have disputes and contentions arisen": "Dispute" means in one way dispute; "contention" also means the same thing. Whatever is dispute is contention, whatever is contention is dispute. Or else in another way, contention is said to be the preliminary part of dispute. Kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his brother, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend - this is contention. What is dispute? Householders intent on violence make disputes by body and speech, those gone forth committing offences make disputes by body and speech - this is dispute.

"From where have disputes and contentions arisen": Disputes and contentions - from where have they arisen, from where have they been born, from where have they been produced, from where have they come into being, from where have they been fully produced, from where have they appeared, what is their source, what is their origin, what gives birth to them, what is their production - he asks about the root of dispute and contention, asks about the cause, asks about the source, asks about the coming into being, asks about the production, asks about the origination, asks about the nutriment, asks about the object, asks about the condition, asks about the origin, inquires, requests, entreats, pleases - "from where have disputes and contentions arisen."

"Lamentation and sorrow together with avarice": "Lamentation" - of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing. "Sorrow" - of one touched by disaster to relatives, or touched by disaster to wealth, disease, morality, or wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, inner burning, inner intense burning, mental burning, displeasure, the dart of sorrow. "Stinginess" - there are five kinds of stinginess - stinginess regarding residence, stinginess regarding

family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - this is grasping. This is called stinginess - "lamentation and sorrow together with avarice."

"Conceit and arrogance together with slander": "Conceit" - here a certain one generates conceit through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other. "Arrogance" - here a certain one despises another by birth or by clan, etc. or by some subject matter or other. "Divisive speech" - here a certain one is a speaker of divisive speech - Having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord - this is called divisive speech. Furthermore, one engages in divisive speech for two reasons - through desire to be dear, or with the intention of causing division. How does one engage in divisive speech through desire to be dear? "I shall be dear to him, I shall be agreeable to him, I shall be trusted by him, I shall be intimate with him, I shall be a good friend to him" - thus one engages in divisive speech through desire to be dear. How does one engage in divisive speech with the intention of causing division? "How might these become different, become separated, become divided, become split, become in two factions, become in two parties, might be broken apart, might not come together, might dwell in suffering, not comfortably" - thus one engages in divisive speech with the intention of causing division - "conceit and arrogance together with slander."

"From where have these arisen? Please tell me that." Dispute and contention and lamentation and sorrow and stinginess and conceit and arrogance and divisive speech - these eight mental defilements, from where have they arisen, from where have they been born, from where have they been produced, from where have they originated, from where have they come into being, from where have they appeared, what is their source, what is their origin, what gives birth to them, what is their production? He asks about the root of these eight mental defilements, asks about the cause, asks about the source, asks about the origination, asks about the production, asks about the origin, asks about the nutriment, asks about the object, asks about the condition, asks about the arising, inquires, requests, invites, pleases - "from where have these arisen? Please tell me that." Come, say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - "from where have these arisen? Please tell me that."

Therefore that created one said -

"From where have disputes and contentions arisen, lamentation and sorrow together with avarice;

Conceit and arrogance together with slander, from where have these arisen?

Please tell me that."

- 98.** Disputes and contentions arise from what is dear, lamentation and sorrow together with avarice;
Conceit and arrogance together with slander, disputes and contentions are connected with stinginess;
And slander arises when contentions have arisen.

"Disputes and contentions arise from what is dear, lamentation and sorrow together with avarice": "Dear" - there are two kinds of dear - beings or activities. Which beings are dear? Here, for one there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or son or daughter or friends or colleagues or relatives or blood-relations - these beings are dear. Which activities are dear? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects - these activities are dear.

Fearing that the dear object will be taken away, they make disputes; while it is being taken away, they make disputes; when it has been taken away, they make disputes. Fearing that the dear object will change, they make disputes; while it is changing, they make disputes; when it has changed, they make disputes. Fearing that the dear object will be taken away, they quarrel; while it is being taken away, they quarrel; when it has been taken away, they quarrel. Fearing that the dear object will change, they quarrel; while it is changing, they quarrel; when it has changed, they quarrel. Fearing that the dear object will be taken away, they lament; while it is being taken away, they lament; when it has been taken away, they lament. Fearing that the dear object will change, they lament; while it is changing, they lament; when it has changed, they lament. Fearing that the dear object will be taken away, they grieve; while it is being taken away, they grieve; when it has been taken away, they grieve. Fearing that the dear object will change, they grieve; while it is changing, they grieve; when it has changed, they grieve. They protect the dear object, guard it, take possession of it, cherish it, are stingy about it.

"Conceit and arrogance together with slander": In dependence on the dear object, they generate conceit; in dependence on the dear object, they generate arrogance. How do they generate conceit in dependence on the dear object? "We are obtainers of pleasing forms, sounds, odours, flavours, tangible objects." Thus they generate conceit in dependence on the dear object. How do they generate arrogance in dependence on the dear object? "We are obtainers of pleasing forms, sounds, odours, flavours, tangible objects, but these others are not obtainers of pleasing forms, sounds, odours, flavours, tangible objects." Thus they generate arrogance in dependence on the dear object. "Divisive speech" means here a certain one is a speaker of divisive speech; having heard here, he repeats it elsewhere to divide these people, etc. thus one engages in divisive speech with the intention of causing division, etc. "conceit and arrogance together with slander."

Disputes and contentions are connected with stinginess. Dispute and contention and lamentation and sorrow and conceit and arrogance and divisive speech - these seven mental defilements are connected with, engaged in, devoted to, fully engaged in stinginess - disputes and contentions are connected with stinginess.

And slander arises when contentions have arisen. When contention has arisen, come to be, been born, been produced, has appeared, they engage in divisive speech; having heard here, they repeat it elsewhere to divide these people, or having heard elsewhere, they repeat it here to divide those people. Thus they are ones who divide those who are united, or supporters of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, they are speakers of words that create discord - this is called divisive speech. Furthermore, they engage in divisive speech for two reasons - through desire to be dear, or with the intention of causing division. How do they engage in divisive speech through desire to be dear? "We shall become dear to this one, we shall become agreeable, we shall become intimate, we shall become confidants, we shall become friends." Thus they engage in divisive speech through desire to be dear. How do they engage in divisive speech with the intention of causing division? "How might these become different, become separated, become divided, become split, become in two factions, become in two parties, might be broken apart, might not come together, might dwell in suffering, not comfortably." Thus they engage in divisive speech with the intention of causing division -and slander arises when contentions have arisen.

Therefore the Blessed One said -

"Disputes and contentions arise from what is dear, lamentation and sorrow together with stinginess;
 Conceit and arrogance together with slander, disputes and contentions are connected with stinginess;
 And slander arises when contentions have arisen."

- 99.** What is the source of dear ones in the world, and also the greeds that wander in the world;
 And what is the source of hope and goal, which are for a man's future state.

"What is the source of dear ones in the world": Dear ones - from what source, from where born, from where produced, from where originated, from where come into being, from where appeared, what is their source, what is their origin, what gives birth to them, what is their production - he asks about the root of dear ones... etc. he asks about the arising, inquires, requests, invites, pleases - what is the source of dear ones in the world.

"And also the greeds that wander in the world": "And also" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Greed" means whatever greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root. "Wander" means they wander, dwell, move, conduct themselves, protect, sustain, sustain themselves. "In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases - and also the greeds that wander in the world.

"And what is the source of hope and goal": Hope and goal - from what source, from where born, from where produced, from where originated, from where come into being, from where appeared, what is their source, what is their origin, what gives

birth to them, what is their production - he asks about the root of hope and goal... etc. he asks about the arising, inquires, requests, invites, pleases -and what is the source of hope and goal. "Which are for a man's future state": Which are for a man the ultimate goal, are the support, are the shelter, are the rock cell, are the refuge, are the goal and ultimate goal - which are for a man's future state.

Therefore that created one said -

"What is the source of dear ones in the world, and also the greeds that wander in the world;
And what is the source of hope and goal, which are for a man's future state."

100. Dear ones in the world have desire as their source, and also the greeds that wander in the world;
And hope and goal, from this source do they arise, which are for a man's future state.

"Dear ones in the world have desire as their source." "Desire" means whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures. Furthermore, there are five desires - desire for seeking, desire for obtaining, desire for using, desire for storing, desire for giving away. What is desire for seeking? Here a certain one, being just attached, desirous, with desire arisen, seeks forms, sounds... odours... flavours... seeks tangible objects - this is desire for seeking. What is desire for obtaining? Here a certain one, being just attached, desirous, with desire arisen, obtains forms, sounds... odours... flavours... obtains tangible objects - this is desire for obtaining. What is desire for using? Here a certain one, being just attached, desirous, with desire arisen, uses forms, sounds... odours... flavours... uses tangible objects - this is desire for using. What is desire for storing? Here a certain one, being just attached, desirous, with desire arisen, makes an accumulation of wealth thinking "It will be there in times of misfortune" - this is desire for storing. What is desire for giving away? Here a certain one, being just attached, desirous, with desire arisen, gives away wealth to elephant riders, horse riders, charioteers, archers, foot soldiers thinking "These will protect me, guard me, attend upon me" - this is desire for giving away. "Dear" - there are two kinds of dear - beings or activities... etc. these beings are dear... etc. these activities are dear. "Dear ones in the world have desire as their source." Dear ones have desire as their source, desire as their origin, desire as their birth, desire as their production - dear ones in the world have desire as their source.

"And also the greeds that wander in the world": "And also" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Greed" means whatever greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root. "Wander" means they wander, dwell, move, conduct themselves, protect, sustain, sustain themselves. "In the world" means in the realm of misery, etc. in the world of sense bases -and also the greeds that wander in the world.

"And hope and goal have this as their source": Hope is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Goal" means here a certain one seeking material form obtains material form, he has material form as his goal; sounds... odours... flavours... tangible objects... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... discourses... monastic discipline... higher teaching... the forest-dweller's practice... the almsfood eater's practice... the rag-robe wearer's practice... the three-robe wearer's practice... the successive house-to-house alms goer's practice... the one-session eater's practice... the sitter's practice... the any-bed user's practice... the first meditative absorption... the second meditative absorption... the third meditative absorption... the fourth meditative absorption... the attainment of the plane of infinite space... the attainment of the plane of infinite consciousness... the attainment of the plane of nothingness... seeking the attainment of the plane of neither-perception-nor-non-perception, he obtains the attainment of the plane of neither-perception-nor-non-perception, he has the attainment of the plane of neither-perception-nor-non-perception as his goal.

"With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed."

Success through hope is called the goal. "And hope and goal have this as their source": Hope and goal from this have desire as their source, desire as their origin, desire as their birth, desire as their production - hope and goal, from this source do they arise.

"Which are for a man's future state": Which are for a man the ultimate goal, are the support, are the shelter, are the rock cell, are the refuge, are the goal and ultimate goal - which are for a man's future state.

Therefore the Blessed One said -

"Dear ones in the world have desire as their source, and also the greeds that wander in the world;
And hope and goal, from this source do they arise, which are for a man's future state."

101. From where does desire in the world originate, and from where have judgments arisen?
Wrath and untruth and bewilderment, and whatever other mental states have been spoken of by the ascetic.

"From where does desire in the world originate": Desire - from what source, from where born, from where produced, from where originated, from where come into being, from where appeared, what is its source, what is its origin, what gives birth to it, what is its production - he asks about the root of desire... etc. he asks about the arising, inquires, requests, invites, pleases - from where does desire in the world originate.

"And from where have judgments arisen": Judgments - from where have they arisen, from where born, from where produced, from where originated, from where come into

being, from where appeared, what is their source, what is their origin, what gives birth to them, what is their production - he asks about the root of judgments... etc. he asks about the arising, inquires, requests, invites, pleases - and from where have judgments arisen.

"Wrath and untruth and bewilderment": "Wrath" means whatever such resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind. Untruth is called lying. Bewilderment is called sceptical doubt - wrath and untruth and bewilderment.

"And whatever other mental states have been spoken of by the ascetic": "And also" means those that are accompanied by wrath and untruth and bewilderment, conascent, conjoined, associated, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object - these are called "and also whatever mental states". Or else those mental defilements that are of another nature, established in another way - these are called "and also whatever mental states". "Spoken of by the ascetic" means spoken, proclaimed, declared, taught, made known, established, unveiled, analysed, made clear, explained by the ascetic who has calmed evil, by the brahmin who has discarded evil, by the monk who has broken the root of mental defilements, who is freed from the bondage of all unwholesome roots - and whatever other mental states have been spoken of by the ascetic.

Therefore that created one said -

"From where does desire in the world originate, and from where have judgments arisen?

Wrath and untruth and bewilderment, and whatever other mental states have been spoken of by the ascetic."

- 102.** What they call pleasant and unpleasant in the world, in dependence on that, desire arises;
Having seen existence and non-existence in forms, a creature makes judgment in the world.

"What they call pleasant and unpleasant in the world": "Pleasant" means pleasant feeling and desirable object. "Unpleasant" means unpleasant feeling and undesirable object. "What they call in the world" means what they said, what they speak, what they declare, what they explain, what they express - what they call pleasant and unpleasant in the world.

"In dependence on that, desire arises": In dependence on the pleasant and unpleasant, in dependence on happiness and suffering, in dependence on pleasure and displeasure, in dependence on the desirable and undesirable, in dependence on friendliness and aversion, desire arises, originates, is born, is produced, comes into being, is generated - in dependence on that, desire arises.

"Having seen existence and non-existence in forms": "In forms" means the four primary elements and the materiality derived from the four primary elements. What is the existence of forms? Whatever existence of forms, birth, coming into being, production, reconception, manifestation - this is the existence of forms. What is the non-existence of forms? Whatever elimination, fall, breaking up, disintegration, impermanence, disappearance of forms - this is the non-existence of forms. "Having seen existence and non-existence in forms" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest existence and non-existence in forms - having seen existence and non-existence in forms.

"A creature makes judgment in the world": "Judgments" means there are two judgments - judgment of craving and judgment of wrong view. How does one make judgment of craving? Here for a certain one, wealth that has not arisen does not arise, and wealth that has arisen goes to utter elimination. He thinks thus: "By what means indeed does my wealth that has not arisen not arise, and my wealth that has arisen go to utter elimination?" Then he thinks thus: "For me engaged in the pursuit of spirits, liquor and intoxicants that cause negligence, wealth that has not arisen does not arise, and wealth that has arisen goes to utter elimination; for me engaged in the pursuit of wandering the streets at improper times, wealth that has not arisen does not arise, and wealth that has arisen goes to utter elimination; for me engaged in visiting fairs etc. for me engaged in the pursuit of gambling that causes negligence etc. for me engaged in the pursuit of evil friends, wealth that has not arisen does not arise, and wealth that has arisen goes to utter elimination; for me engaged in the pursuit of laziness, wealth that has not arisen does not arise, and wealth that has arisen goes to utter elimination" - thus having made this knowledge, he does not pursue the six causes of ruin for wealth, he pursues the six sources of income for wealth. Thus also one makes judgment of craving.

Or else one proceeds by farming, or by trade, or by cattle-herding, or by archery, or by government service, or by some other craft. Thus also one makes judgment of craving. How does one make a judgment of view? When the eye has arisen, one knows - "My self has arisen," when the eye has disappeared, one knows - "My self has disappeared, my self has departed." Thus also one makes a judgment of view. In the ear... in the nose... in the tongue... in the body... in matter... in sound... in odour... in flavour... when a tangible object has arisen, one knows - "My self has arisen," when the tangible object has disappeared, one knows - "My self has disappeared, my self has departed." Thus also one makes a judgment of view, generates, produces, brings forth, brings into existence. "Creature" means a being, a man, a young man, etc. a human being. "In the world" means in the realm of misery, etc. in the world of sense bases - a creature makes judgment in the world.

Therefore the Blessed One said -

"What they call pleasant and unpleasant in the world, in dependence on that, desire arises;
Having seen existence and non-existence in forms, a creature makes judgment in the world."

103. Wrath and untruth and bewilderment, these mental states too exist only when

there is a dyad;

One who is doubtful should train for the path of knowledge, the teachings have been spoken by the ascetic having known.

"Wrath and untruth and bewilderment": "Wrath" means whatever such resentment of the mind, repulsion, etc. Untruth is called lying. Bewilderment is called sceptical doubt. In dependence on a desirable object also wrath arises, in dependence on an undesirable object also wrath arises. In dependence on a desirable object also lying arises, in dependence on an undesirable object also lying arises. In dependence on a desirable object also bewilderment arises, in dependence on an undesirable object also bewilderment arises.

How does wrath arise in dependence on an undesirable object? By nature, wrath arises in dependence on an undesirable object. "He has done harm to me" - wrath arises; "he is doing harm to me" - wrath arises; "he will do harm to me" - wrath arises; "He has done harm to one who is dear and agreeable to me, etc. he is doing harm, etc. he will do harm" - wrath arises; "He has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good" - wrath arises. Thus wrath arises in dependence on an undesirable object.

How does wrath arise in dependence on a desirable object? Fearing that the desirable object will be taken away, wrath arises; while it is being taken away, wrath arises; when it has been taken away, wrath arises. Fearing that the desirable object will change, wrath arises; while it is changing, wrath arises; when it has changed, wrath arises. Thus wrath arises in dependence on a desirable object.

How does lying arise in dependence on an undesirable object? Here a certain one is bound by bondage with fetters; for the purpose of release from that bondage, he consciously speaks falsehood, etc. or bound by bondage with ropes, etc. or bound by bondage with chains, etc. or bound by bondage with canes, etc. or bound by bondage with creepers, etc. or bound by bondage with confinement, etc. or bound by bondage with enclosure, etc. or bound by bondage to a village, market town, city, or country, etc. or bound by bondage to a province; for the purpose of release from that bondage, he consciously speaks falsehood. Thus lying arises in dependence on an undesirable object.

How does lying arise in dependence on a desirable object? Here a certain one, because of pleasing forms, consciously speaks falsehood... because of pleasing sounds... odours... flavours... because of tangible objects... because of robes... because of almsfood... because of lodging... because of requisite of medicines for the sick, he consciously speaks falsehood. Thus lying arises in dependence on a desirable object.

How does bewilderment arise in dependence on an undesirable object? "Shall I be freed from eye disease, or shall I not be freed from eye disease? Shall I be freed from ear disease... nose disease... tongue disease... body disease... head disease... ear disease... mouth disease... shall I be freed from tooth disease, or shall I not be freed from tooth disease?" Thus bewilderment arises in dependence on an undesirable object.

How does bewilderment arise in dependence on a desirable object?"Shall I obtain pleasing forms, or shall I not obtain pleasing forms? Shall I obtain pleasing sounds... odours... flavours... tangible objects... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick?" Thus bewilderment arises in dependence on a desirable object -wrath and untruth and bewilderment.

These mental states too exist only when there is a dyad. When the pleasant and unpleasant exist, when happiness and suffering exist, when pleasure and displeasure exist, when the desirable and undesirable exist, when attraction and aversion exist, are found, are present, are obtained - these mental states too exist only when there is a dyad.

One who is doubtful should train for the path of knowledge. Knowledge too is the path of knowledge, the object of knowledge too is the path of knowledge, the mental states arising together with knowledge too are the path of knowledge. Just as the noble path is the noble way, the path to the gods is the way to the gods, the path to Brahma is the way to Brahma; just so knowledge too is the path of knowledge, the object of knowledge too is the path of knowledge, the mental states arising together with knowledge too are the path of knowledge.

"Should train" means there are three trainings -the training in higher morality, the training in higher consciousness, the training in higher wisdom. What is the training in higher morality? Here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; the minor aggregate of morality... the great aggregate of morality... morality is the support, the beginning, good conduct, self-control, restraint, the entrance, the chief for the attainment of wholesome mental states - this is the training in higher morality. What is the training in higher consciousness? Here a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the fourth meditative absorption -this is the training in higher consciousness. What is the training in higher wisdom? Here a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading to the complete destruction of suffering. He understands as it really is: "This is suffering"... etc. he understands as it really is: "This is the practice leading to the cessation of suffering"; he understands as it really is: "These are the mental corruptions"... etc. he understands as it really is: "This is the practice leading to the cessation of mental corruptions" - this is the training in higher wisdom.

One who is doubtful should train for the path of knowledge. A person who is doubtful, with uncertainty, with perplexity, with wavering, with sceptical doubt, for the achievement of knowledge, for the touching of knowledge, for the realisation of knowledge, should train in higher morality, should train in higher consciousness, should train in higher wisdom; these three trainings - one should train by attending to them, one should train by knowing, one should train by seeing, one should train by reviewing, one should train by resolving the mind, one should train by resolving through faith, one should train by arousing energy, one should train by establishing mindfulness, one should train by concentrating the mind, one should train by understanding with wisdom, one should train by directly knowing what should be directly known, one should train by fully understanding what should be fully

understood, one should train by abandoning what should be abandoned, one should train by developing what should be developed, one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed - one who is doubtful should train for the path of knowledge.

The teachings have been spoken by the ascetic having known. "Having known" means having known, having understood, having weighed, having determined, having made clear, having made manifest - spoken, proclaimed, declared, taught, made known, established, unveiled, analysed, made clear, explained. Having known, having understood, having weighed, having determined, having made clear, having made manifest "all activities are impermanent" - spoken, proclaimed, declared, taught, made known, established, unveiled, analysed, made clear, explained; "all activities are suffering"... "All phenomena are non-self" - "Ignorance is the condition for activities" - etc. "Birth is the condition for ageing and death" - "From the cessation of ignorance comes the cessation of activities" - etc. "From the cessation of birth comes the cessation of ageing and death" - "This is suffering" - etc. "This is the practice leading to the cessation of suffering" - "These are the mental corruptions" - etc. "This is the practice leading to the cessation of mental corruptions" - "these phenomena are to be directly known"... "these phenomena are to be fully understood"... "these phenomena are to be abandoned"... "these phenomena are to be developed"... "these phenomena are to be realised"... the origin, passing away, gratification, danger, and escape of the six sense bases of contact... of the five aggregates of clinging... of the four primary elements... having known, having understood, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation" - spoken, proclaimed, declared, taught, made known, established, unveiled, analysed, made clear, explained.

For this was said by the Blessed One - "I expound the Teaching having directly known, monks, not without having directly known. I expound the Teaching with a source, monks, not without a source. I expound the Teaching with the wondrous effect of liberation, monks, not without the wondrous effect of liberation. Since I expound the Teaching having directly known, monks, not without having directly known, since I expound the Teaching with a source, not without a source, since I expound the Teaching with the wondrous effect of liberation, not without the wondrous effect of liberation, exhortation is to be done, instruction is to be done. And it is enough for you, monks, for contentment, enough for gladness, enough for pleasure - the Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practicing well. And while this explanation was being spoken, the ten-thousand world-system trembled" - the teachings have been spoken by the ascetic having known.

Therefore the Blessed One said -

"Wrath and untruth and bewilderment, these mental states too exist only when there is a dyad;

One who is doubtful should train for the path of knowledge, the teachings have been spoken by the ascetic having known."

104. Pleasant and unpleasant, from what source do they arise, when what is absent

do these not exist;

Non-existence and existence too, whatever this meaning is, tell me this, from what source does it arise.

"Pleasant and unpleasant, from what source do they arise": Pleasant and unpleasant - from what source, from where born, from where produced, from where originated, from where come into being, from where appeared, what is their source, what is their origin, what gives birth to them, what is their production - he asks about the root of pleasant and unpleasant... etc. he asks about the arising, inquires, requests, invites, pleases - pleasant and unpleasant, from what source do they arise.

"When what is absent do these not exist": When what is absent, not found, does not exist, not obtained, pleasant and unpleasant do not exist, do not arise, are not born, are not produced, do not originate, do not come into being - when what is absent do these not exist.

"Non-existence and existence too, whatever this meaning is": What is the existence of pleasant and unpleasant? Whatever existence, production, birth, coming into being, origination, reconception, manifestation of pleasant and unpleasant - this is the existence of pleasant and unpleasant. What is the non-existence of pleasant and unpleasant? Whatever elimination, fall, breaking up, disintegration, impermanence, disappearance of pleasant and unpleasant - this is the non-existence of pleasant and unpleasant. "Whatever this meaning is" means whatever is the ultimate reality -non-existence and existence too, whatever this meaning is.

"Tell me this, from what source does it arise": "This" means what I ask, what I request, what I entreat, what I inspire confidence in. "Tell" means say, speak, declare, teach, make known, establish, open up, analyse, make clear, proclaim - tell me this. "From what source" means having what as source, having what as origin, having what as birth, having what as production - tell me this, from what source does it arise.

Therefore that created one said -

"Pleasant and unpleasant, from what source do they arise, when what is absent do these not exist;

Non-existence and existence too, whatever this meaning is, tell me this, from what source does it arise."

- 105.** Pleasant and unpleasant have contact as their source, when contact is absent these do not exist;
Non-existence and existence too, whatever this meaning is, this I tell you, from here is its source.

"Pleasant and unpleasant have contact as their source": Dependent on contact experienced as pleasant, a pleasant feeling arises. With the cessation of that very contact experienced as pleasant, whatever feeling arising from that, the pleasant feeling that arose dependent on contact experienced as pleasant, that ceases, that is appeased. Dependent on contact experienced as unpleasant, an unpleasant feeling arises. With the cessation of that very contact experienced as unpleasant, whatever feeling arising from that, the unpleasant feeling that arose dependent on contact experienced as unpleasant, that ceases, that is appeased. Dependent on contact

experienced as neither-unpleasant-nor-pleasant, a neither-unpleasant-nor-pleasant feeling arises. With the cessation of that very contact experienced as neither-unpleasant-nor-pleasant, whatever feeling arising from that, the neither-unpleasant-nor-pleasant feeling that arose dependent on contact experienced as neither-unpleasant-nor-pleasant, that ceases, that is appeased. "Pleasant and unpleasant have contact as their source": Pleasant and unpleasant have contact as their source, contact as their origin, contact gives birth to them, contact is their production - pleasant and unpleasant have contact as their source.

"When contact is absent these do not exist": When contact is absent, not found, does not exist, not obtained, pleasant and unpleasant do not exist, do not arise, are not born, are not produced, do not originate, do not come into being, do not become manifest - when contact is absent these do not exist.

"Non-existence and existence too, whatever this meaning is": The view of existence too has contact as its source, the view of non-existence too has contact as its source. "Whatever this meaning is" means whatever is the ultimate reality - non-existence and existence too, whatever this meaning is.

"This I tell you, from here is its source": "This" means what you ask, what you request, what you entreat, what you inspire confidence in. "I tell" means I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - this I tell you. "From here is its source" means from here, contact is the source, contact is the origin, contact gives birth to it, contact is its production - this I tell you, from here is its source.

Therefore the Blessed One said -

"Pleasant and unpleasant have contact as their source, when contact is absent these do not exist;
Non-existence and existence too, whatever this meaning is, this I tell you, from here is its source."

106. From where does contact in the world originate, and from where have possessions arisen?

When what is absent is there no selfish attachment, when what is clear do contacts not touch?

"From where does contact in the world originate": Contact - from what source, from where born, from where produced, from where originated, from where come into being, from where appeared, what is its source, what is its origin, what gives birth to it, what is its production - he asks about the root of contact, asks about the cause, etc. he asks about the arising, inquires, requests, invites, pleases - from where does contact in the world originate.

"And from where have possessions arisen": possessions - from where have they arisen, from where have they been born, from where have they been produced, from where have they originated, from where have they come into being, from where have they appeared, what is their source, what is their origin, what gives birth to them,

what is their production - he asks about the root of possessions, asks about the cause, etc. he asks about the arising, inquires, requests, invites, pleases - and from where have possessions arisen.

"When what is absent is there no selfish attachment": When what is absent, not found, does not exist, not obtained, selfish attachments do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - when what is absent is there no selfish attachment.

"When what is clear do contacts not touch": When what is clear, made clear, passed beyond, transcended, has passed, contacts do not touch - when what is clear do contacts not touch.

Therefore that created one said -

"From where does contact in the world originate, and from where have possessions arisen?

When what is absent is there no selfish attachment, when what is clear do contacts not touch?"

107. Contact is dependent on mentality and materiality, possessions have desire as their source;

When desire is absent there is no selfish attachment, when materiality is clear contacts do not touch.

"Contact is dependent on mentality and materiality": Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact. The eye and forms are in materiality; setting aside eye-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact. The ear and sounds are in materiality; setting aside ear-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality. Dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact. The nose and odours are in materiality; setting aside nose-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality. Dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact. The tongue and flavours are in materiality; setting aside tongue-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality. Dependent on the body and tangible objects, body-consciousness arises; the meeting of the three is contact. The body and tangible objects are in materiality; setting aside body-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality. Dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact. The base materiality is in materiality, material mental phenomena are in materiality; setting aside mind-contact, the associated mental phenomena are in mentality. Thus also contact is dependent on mentality and materiality.

"Possessions have desire as their source": Desire is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Possessions" - there are two

kinds of possessions - possession through craving and possession through views, etc. this is possession through craving, etc. this is possession through views. "Possessions have desire as their source": Possessions have desire as source, have desire as cause, have desire as condition, have desire as reason, have desire as origin - possessions have desire as their source.

"When desire is absent there is no selfish attachment": Desire is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. "When desire is absent there is no selfish attachment": When desire is absent, not found, does not exist, not obtained, selfish attachments do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - when desire is absent there is no selfish attachment.

"When materiality is clear contacts do not touch": "Materiality" means the four primary elements and the materiality derived from the four primary elements. "When materiality is clear" means materiality becomes clear in four ways - by clarity through knowing, by clarity through judging, by clarity through abandoning, by clarity through transcendence. How does materiality become clear by clarity through knowing? One knows materiality - "whatever materiality, all materiality, is the four primary elements and the materiality derived from the four primary elements" - thus one knows and sees. Thus materiality becomes clear by clarity through knowing.

How does materiality become clear by clarity through judging? Having thus made it known, one judges materiality as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as a calamity, as a danger, as peril, as an obstacle, as unstable, as perishable, as not lasting, as without shelter, as without refuge, as without protection, as empty, as hollow, as void, as non-self, as dangerous, as subject to change, as without substance, as the root of misery, as murderous, as non-existence, as with mental corruptions, as conditioned, as Māra's bait, as subject to birth, as subject to ageing, as subject to illness, as subject to death, as subject to sorrow, lamentation, suffering, displeasure and anguish, as subject to defilement, as arising, as passing away, as gratification, as danger, as escape - thus one judges. Thus materiality becomes clear by clarity through judging.

How does materiality become clear by clarity through abandoning? Having thus judged, one abandons desire and lust for materiality, dispels it, puts an end to it, brings it to obliteration. For this was said by the Blessed One - "Whatever desire and lust, monks, there is for materiality, abandon that. Thus that materiality will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." Thus materiality becomes clear by clarity through abandoning.

How does materiality become clear by clarity through transcendence? For one who has attained the four immaterial attainments, materiality becomes clear, made manifest, surpassed, transcended, passed beyond. Thus materiality becomes clear by clarity through transcendence. By these four reasons materiality becomes clear.

"When materiality is clear contacts do not touch": When materiality is clear, made clear, passed beyond, transcended, has passed, five contacts do not touch - eye-contact, ear-contact, nose-contact, tongue-contact, body-contact - when materiality is clear contacts do not touch.

Therefore the Blessed One said -

"Contact is dependent on mentality and materiality, possessions have desire as their source;

When desire is absent there is no selfish attachment, when materiality is clear contacts do not touch."

108. How for one so practising does matter cease to be, how do happiness and suffering also cease to be;

Tell me this, how it ceases to be, my mind was set on knowing that.

"How for one so practising does matter cease to be": "How for one so practising" means how for one so practising, how for one so proceeding, how for one so conducting oneself, how for one so keeping on, how for one so protecting, how for one so sustaining oneself, how for one so maintaining oneself, matter ceases to be, is made to cease, is transcended, is completely transcended, is overcome - how for one so practising does matter cease to be.

"How do happiness and suffering also cease to be" means how do happiness and suffering cease to be, are made to cease, are transcended, are completely transcended, are overcome - how do happiness and suffering also cease to be.

"Tell me this, how it ceases to be": "This" means what I ask, what I request, what I entreat, what I inspire confidence in - this. "Tell me" means tell me, declare, teach, make known, establish, open up, analyse, make clear, proclaim - tell me this. "How it ceases to be" means how it ceases to be, is made to cease, is transcended, is completely transcended, is overcome - tell me this, how it ceases to be.

"My mind was set on knowing that": "That I may know" means that I may know, may fully know, may cognise, may understand, may penetrate - that I may know. "Thus my mind was" means thus my mind was, thus my consciousness was, thus my thought was, thus my consciousness was - that I may know, thus my mind was.

Therefore that created one said -

"How for one so practising does matter cease to be, how do happiness and suffering also cease to be;

Tell me this, how it ceases to be, my mind was set on knowing that."

109. Not one perceiving perception, not one perceiving distorted perception, nor unconscious, not one perceiving a clear object;

For one so practising, matter ceases to be, for the terms of obsession have perception as their source.

"Not one perceiving perception, not one perceiving distorted perception": Those perceiving perception are called those who are established in ordinary perception, nor is he established in ordinary perception. Those perceiving distorted perception

are called mad men and those who are mentally deranged, nor is he mad, nor is he mentally deranged - not one perceiving perception, not one perceiving distorted perception.

"Nor unconscious, not one perceiving a clear object": The unconscious are called those attained to cessation and non-percipient beings, nor is he attained to cessation, nor is he a non-percipient being. Those perceiving a clear object are called those who are obtainers of the four immaterial attainments, nor is he an obtainer of the four immaterial attainments - nor unconscious, not one perceiving a clear object.

"For one so practising, matter ceases to be": Here a monk, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the attainment of the plane of infinite space - one endowed with the path to the immaterial. For one so practising, for one so proceeding, for one so conducting oneself, for one so keeping on, for one so protecting, for one so sustaining oneself, for one so maintaining oneself, matter ceases to be, is made to cease, is transcended, is completely transcended, is overcome - for one so practising, matter ceases to be.

"For the terms of obsession have perception as their source": The obsessions themselves are the terms of obsession - the term of obsession of craving, the term of obsession of views, the term of obsession of conceit - have perception as their source, have perception as their origin, are of the nature of perception, have perception as their production - for the terms of obsession have perception as their source.

Therefore the Blessed One said -

"Not one perceiving perception, not one perceiving distorted perception, nor unconscious, not one perceiving a clear object;
For one so practising, matter ceases to be, for the terms of obsession have perception as their source."

- 110.** What we asked you, you declared to us, we ask you another thing, please tell us that;
Do some say this is the highest, the purification of a being here, the wise ones;
Or do they say something else beyond this.

"What we asked you, you declared to us": What we asked you, we requested, we invited, we pleased. "You declared to us" means praised, extolled, told, taught, described, established, opened, analysed, made clear, made manifest - what we asked you, you declared to us.

"We ask you another thing, please tell us that": We ask you another thing, we request another thing, we invite another thing, we please another thing, we ask you further. "Please tell us that" means come, say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - we ask you another thing, please tell us that.

"Do some say this is the highest, the purification of a being here, the wise ones": Some ascetics and brahmins say, speak, declare, explain, express these immaterial attainments as the highest, foremost, distinguished, eminent, best, excellent. "Of a being" means of a being, of a man, of a young man, of a person, of an individual, of a living being, of one who is awake, of a creature, of a lord, of a human being.

"Purification" means purity, purification, complete purity, freedom, liberation, complete liberation. "Here the wise ones" means here those who speak as wise ones, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those who speak of reasons, those who speak of grounds, regarding one's own theory - do some say this is the highest, the purification of a being here, the wise ones.

"Or do they say something else beyond this": Or do some ascetics and brahmins, having surpassed, transcended, passed beyond these immaterial attainments, from this, from the immaterial attainments, say, speak, declare, explain, express another, further purity, purification, complete purity, freedom, liberation, complete liberation of a being - or do they say something else beyond this.

Therefore that created one said -

"What we asked you, you declared to us, we ask you another thing, please tell us that;

Do some say this is the highest, the purification of a being here, the wise ones; Or do they say something else beyond this."

111. "Some say this is the highest, the purification of a being here, the wise ones; But some of them speak of the time, declaring themselves skilled regarding the one without residue of clinging.

"Some say this is the highest, the purification of a being here, the wise ones": There are some ascetics and brahmins who hold the doctrine of eternalism, they say, speak, declare, explain, express these immaterial attainments as the highest, foremost, distinguished, eminent, best, excellent. "Of a being" means of a being, of a man, of a young man, of a person, of an individual, of a living being, of one who is awake, of a creature, of a lord, of a human being. "Purification" means purity, purification, complete purity, freedom, liberation, complete liberation. "Here the wise ones" means here those who speak as wise ones, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those who speak of reasons, those who speak of grounds, regarding one's own theory - some say this is the highest, the purification of a being here, the wise ones.

"But some of them speak of the time, declaring themselves skilled regarding the one without residue of clinging": among those very ascetics and brahmins, some ascetics and brahmins who hold the doctrine of annihilationism, frightened by existence, delight in non-existence; they speak of the being's calmness, peace, appeasement, cessation, tranquillity, saying: "Since, dear sir, this self upon the collapse of the body is annihilated and perishes, does not exist after death, to this extent there is one without residue of clinging." "Declaring themselves skilled" means those who speak as skilled, those who speak as wise, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those

who speak of reasons, those who speak of grounds, regarding one's own theory - but some of them speak of the time, declaring themselves skilled regarding the one without residue of clinging.

Therefore the Blessed One said -

"Some say this is the highest, the purification of a being here, the wise ones; But some of them speak of the time, declaring themselves skilled regarding the one without residue of clinging."

112. "And having known these are dependent", the sage, having known the supports, is discerning;
Having known, liberated, he does not enter into contention, the wise one does not come to this or that existence.

"And having known these are dependent." "These" means those holding wrong views. "Dependent" means having known "dependent on the eternalist view", having known "dependent on the annihilationist view", having known "dependent on the eternalist-annihilationist view", having understood, having weighed, having determined, having made clear, having made manifest - "and having known these are dependent."

"The sage, having known the supports, is discerning." "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. The sage, having known "dependent on the eternalist view", having known "dependent on the annihilationist view", having known "dependent on the eternalist-annihilationist view", having understood, having weighed, having determined, having made clear, having made manifest. "He is discerning" means the wise person, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one - "the sage, having known the supports, is discerning." "Having known, liberated, he does not enter into contention" means having known, having understood, having weighed, having determined, having made clear, having made manifest. "Liberated" means released, liberated, completely released, well-liberated through absolute deliverance by non-clinging. Having known, having understood, having weighed, having determined, having made clear, having made manifest "all activities are impermanent", released, liberated, completely released, well-liberated through absolute deliverance by non-clinging. "All activities are suffering"... "all phenomena are non-self", etc. having known, having understood, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation", released, liberated, completely released, well-liberated through absolute deliverance by non-clinging - having known, liberated. "He does not enter into contention" means he does not make dispute, does not make quarrel, does not make strife, does not make contention, does not make conflict. For this was said by the Blessed One - "A monk with mind thus liberated, Aggivessana, does not agree with anyone, does not dispute with anyone, and whatever is said in the world, he uses that without adhering to it" - having known, liberated, he does not enter into contention.

"The wise one does not come to this or that existence." "For this or that existence" means for existence, for kammic becoming, for rebirth, for sensual existence; for kammic becoming, for sensual existence, for rebirth, for fine-material existence; for

kammic becoming, for fine-material existence, for rebirth, for immaterial existence; for kammic becoming, for immaterial existence, for rebirth, for repeated existence, for repeated destination, for repeated rebirth, for repeated conception, for repeated individual existence, for repeated production - he does not come, does not come together, does not grasp, does not adhere, does not cling. "The wise one" means the wise one, the wise person, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one - the wise one does not come to this or that existence.

Therefore the Blessed One said -

"And having known these are dependent", the sage, having known the supports, is discerning;
Having known, liberated, he does not enter into contention, the wise one does not come to this or that existence."

The Exposition of the Kalahavivāda Discourse is eleventh.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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