

# Kalahavivādasutta 2

## Quarrels & Disputes 2

My immense gratitude to the great Noble council of  
Akanitta brahma realm

23/02/2014

නාමඤ්ච රූපඤ්ච පටිච්ච ඵස්සො, ඉච්ඡානිදානානි පරිග්ගහානි;  
ඉච්ඡාසන්තානා න මමත්තමත්ථී, රූපෙ විභූතෙ න චුසන්ති ඵස්සා.

සම්ප්‍රසුක්ත නාමය ද වස්තූලම්භන රූපය ද නිසා ස්පර්ශය වෙයි,  
නාමණාදුපට්ඨකයෝ ඉච්ඡා (-ආශා) ව තිදුන කොට ඇත්තාහු ය,  
ඉච්ඡාසන්තාන නාමණාව නැති කල්හි මමනිය නැත්තෝ ය, රූපය  
ඉක්මැහිය කල්හි ස්පර්ශයෝ සපයී නො කෙරෙත්.

Nāmañca rūpañca paṭicca phasso, icchānidānāni pariggahāni;  
Icchāyasantyā na mamattamatthi, rūpe vibhūte na phusanti phassā

"Conditioned by name & form is contact. Appropriations have their cause as longing (**icchā**)  
When longing isn't *mine-ness* does not exist. When forms have disappeared contacts don't touch."

**Conditioned by name & form is contact**

In dependence on the eye and forms, eye-consciousness arises. The meeting of the three is contact. In dependence on the ear and the sound, ear-consciousness arises. The meeting of the three is contact. In dependence on the ear and sounds ... In dependence on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. Feeling, perception, volition, contact, attention: this is called name. The four great elements and the form derived from the four great elements: this is called form.

**Appropriations have their cause as longing (icchā)**

Longing (**icchā**) is craving. Covetousness, lust, greed is meant here. Appropriation(pariggaha- taking up, seizing on, acquiring, acquisition) is twofold. Appropriation due to a) craving b) views. Longing is the cause, condition and root for appropriation(pariggaha).

**When longing isn't mine-ness does not exist**

When longing is not there, when longing is not a reality, when longing is not gained, when longing is eradicated mine-ness does not exist, is not a reality, is not gained.

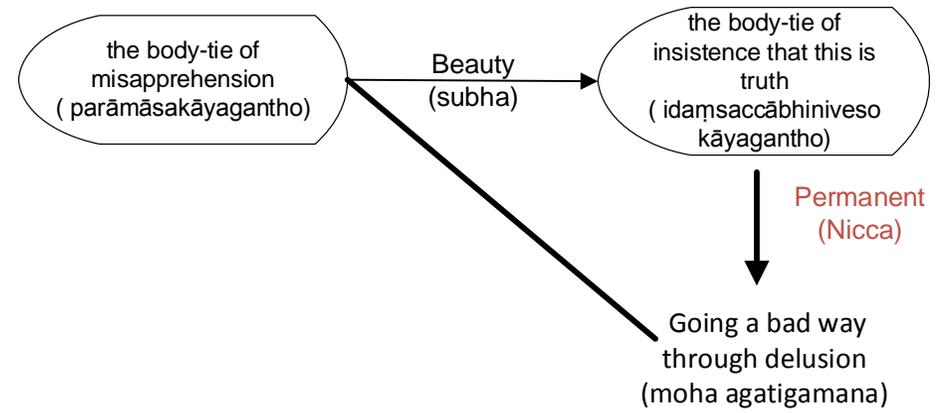
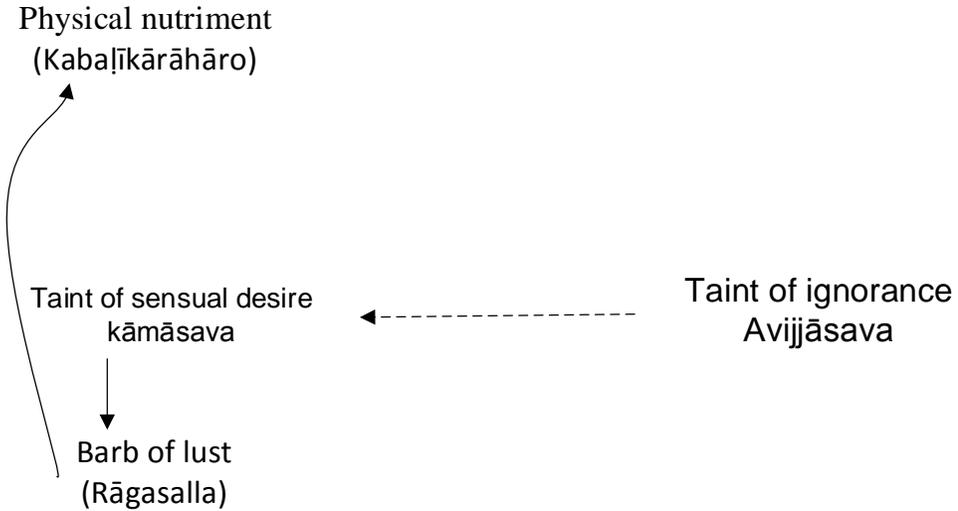
**When forms have disappeared contacts don't touch**

Form - the four great elements and the form derived from the four great elements. When the form is exceeded, destroyed, annihilated, being without there will not be any contact. Four ways to be without form; seen as elements (ñātavibhūtena), judgment (tīraṇavibhūtena), abandoning (pahānavibhūtena), Exceeding (samatikkamavibhūtena)

## How does delusion (moha) come to arise?

- Delusion arises by taking the sick perception as mine.

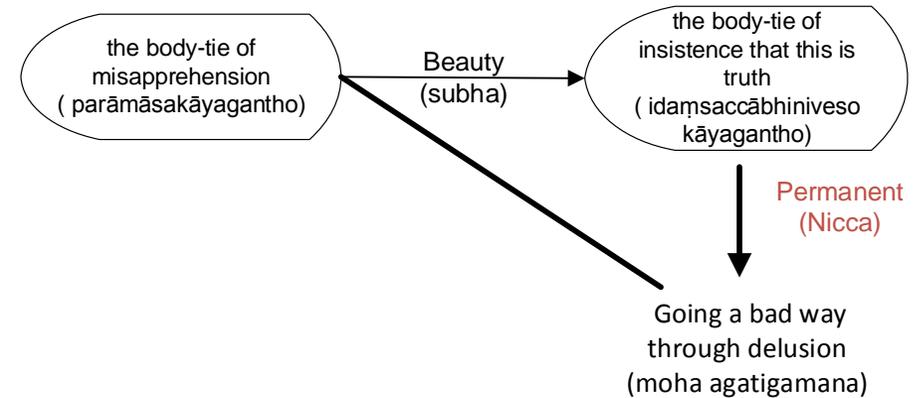
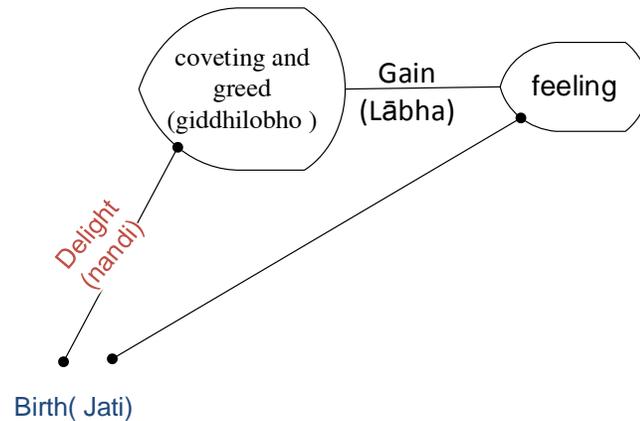
- The perception of permanency is generated by contacting the form again and again.



For the complete cessation of delusion (moha), one would have to get rid of both craving (tanha) and ignorance ( Avijja).

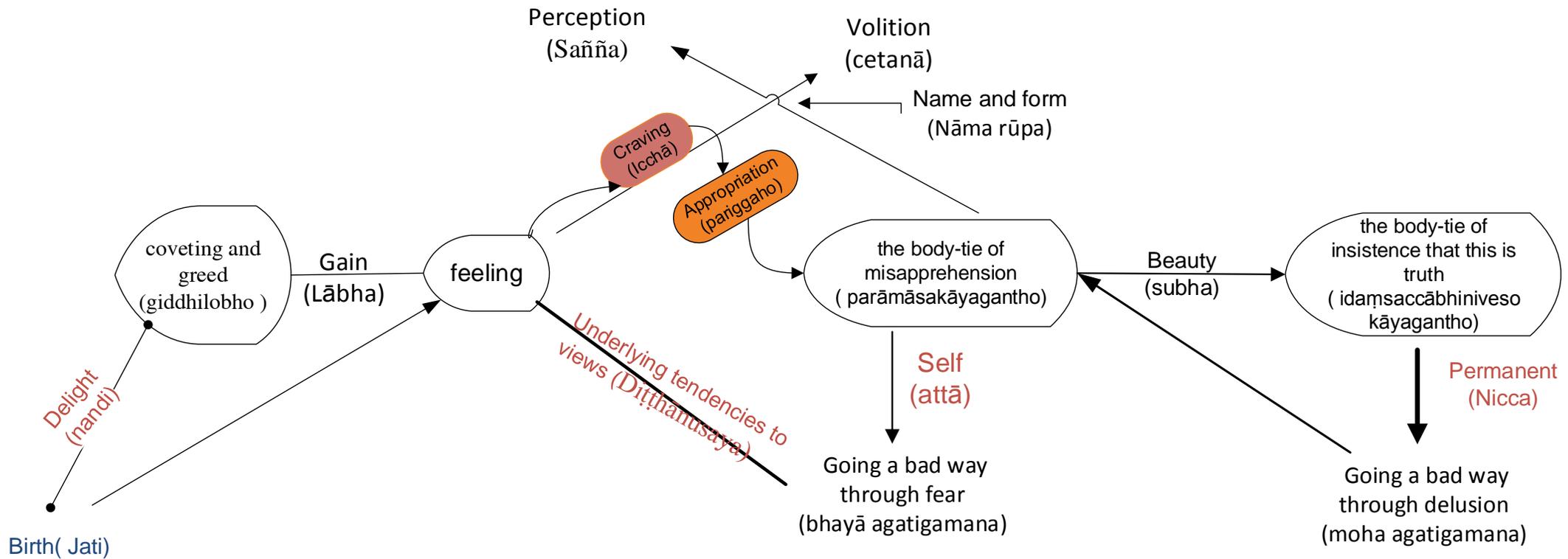
- Craving here is related to beauty and delusion proceeds from ignorance.
- At this stage one may see with deep understanding what Buddha meant by the first and second Noble truth.
- Craving makes the ground for dependent origination by allowing ignorance to take place.

Now, we see two triangles.



Both gain (labha) and delight (Nandi) arise after the underlying tendencies to views (Diṭṭhānusaya). That being the case, what is the difference?

- We impose the condition that form is pleasurable after the underlying tendencies to views (Diṭṭhānusaya), with this connection, we take the form as a gain and the delight arises because of the feeling. The difference is therefore due to the form part and the feeling part.
- Now, extend the two triangles;
- Notice that the meeting point of the two triangles is the ‘name and form’.



- The right triangle led to the creation of the left triangle and together they both form the name and form, the flow of consciousness generated the craving.
- With the appropriation (pariggaha) mine-ness (mamattamatthi) is generated.

න සඤ්ඤසඤ්ඤී න විසඤ්ඤසඤ්ඤී, නොපි අසඤ්ඤී න විභූතසඤ්ඤී;  
එවං සමන්තස්ස විභොති රූපං, සඤ්ඤානිදානා හි පපඤ්ඤවසඬ්ඛා.

(රූපය නොවන සේ පිළිපත් කෙතම) ප්‍රකෘතිසංඥාවෙන් සංඥා ඇත්තේ නො වෙයි, විකෘතිසංඥාවෙන් විසංඥා වූයේ නො වෙයි, සංඥා විරහිත වූයේ ද නො වෙයි, ඉක්මවූ සංඥා ඇත්තේ ද නො වෙයි, මෙසේ (සංඥා සංඥිතාදිභාවයෙහි නො සිට) පිළිපත්නුට රූපය නො වෙයි, තෘණොදි ප්‍රපඤ්ඤයේ සංඥානිදන කොට ඇත්තාහු ම වෙන් ද එහෙයිනි.

Na saññasaññī na visaññasaññī, nopi asaññī na vibhūtasaññī;  
Evaṃ sametassa vibhoti rūpaṃ, saññānidānā hi papañcasaṅkhā

His perception is not the ordinary kind, nor is his perception abnormal; he is not without perception nor is his perception (of materiality) suspended; for one arriving at this, form disappears. Perception is the source of mental proliferation.

His perception is not the ordinary kind, nor is his perception abnormal - Na saññasaññī na visaññasaññī

- Saññasaññī – one with ordinary perception. He is not with ordinary perception if he exceeded the form.
- Visaññasaññī - his perception is abnormal. He is not with abnormal perceptions.

He is not without perception nor is his perception (of materiality) suspended - nopi asaññī na vibhūtasaññī

- Asaññī - includes those with attainment of the cessation of ‘perception and feeling’ (nirodhasamāpannā) and also non-percipient beings of the fourth jhana realm (asaññasatto)
- vibhūtasaññī – those with immaterial-sphere attainments- (arūpasamāpattīnaṃ lābhino)

For one arriving at this, form disappears - Evaṃ sametassa vibhoti rūpaṃ

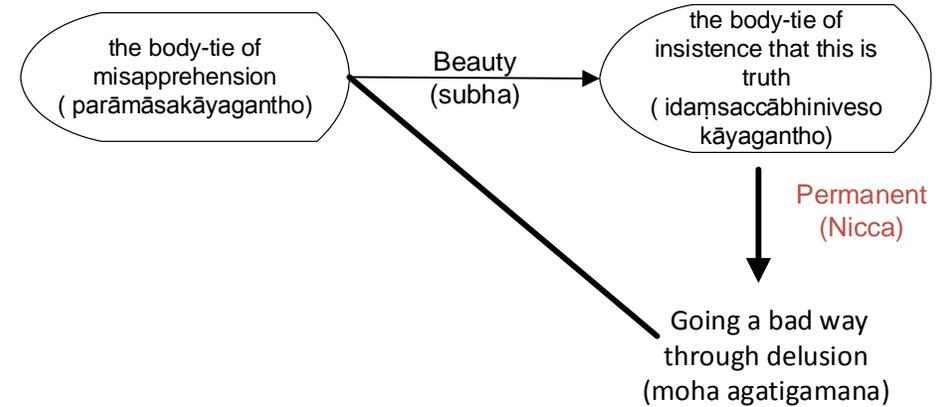
- With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, one enters and dwells in the fourth jhāna. With the complete transcendence of perceptions of forms, with the passing away of sensory impingement, with non-attention to perceptions of diversity, aware that ‘space is infinite’ one enters and dwells in the base of infinity of space.
- Practicing (paṭipanna) and proceeding this way form disappears.

Perception is the source of mental proliferation - saññānidānā hi papañcasaṅkhā

- papañca – proliferation is twofold; proliferation due to craving and proliferation due to views. Proliferation has the perception as its source, as its origin (saññāsamudayā); it is born (saññājātikā) and produced (saññāpabhavāti) from the perception.

With the understanding of slide 5, one sees that all these sufferings are due to the form and volitional formations associated with the form.

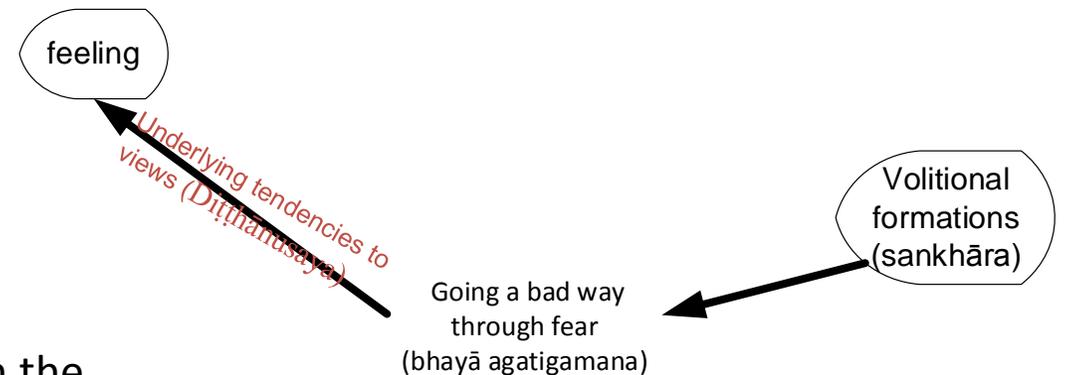
- Physical, verbal and mind formations are due to the form.
- Knowing the impermanent nature, one would abandon the form and volitional formations associated with the form.



With this understanding, one would reach and abide in the third jhāna (jhānasamāpattī).

### Why is the third jhāna?

- One get rid of the part of the feeling due to the form if he does not want the **form** and volitional formations associated with the **form**.
- We see that the path coming via 'going bad way through fear' due to the 'name and form' being cut off here.



If one gives up the **feeling** and volitional formations associated with the **feeling** then he would reach and abide in the fourth jhāna (jhānasamāpattī).

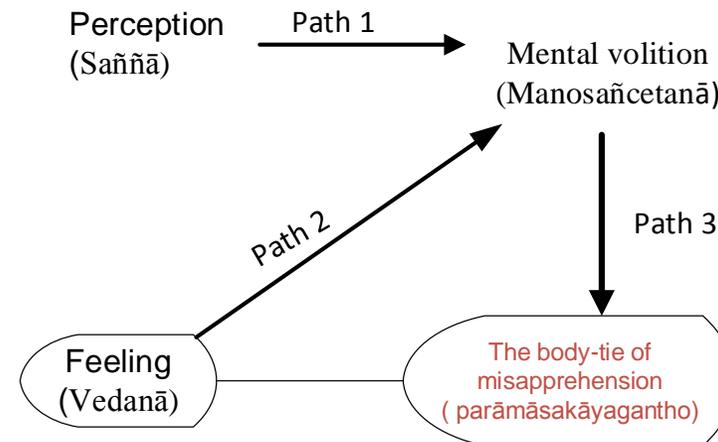
Contemplate again on slide 3, that is

- Craving makes the ground for dependent origination by allowing ignorance to take place.

We have seen in slide 5, the generation of ‘name and form’ because we allow the above phenomena.

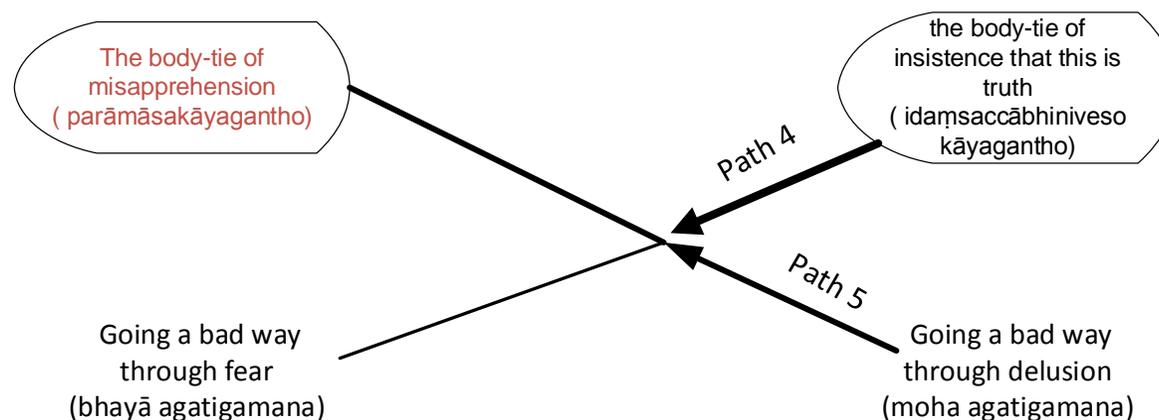
### Do we get rid of the suffering if we get rid of paths 1, 2 and 3?

- We will only reach the cessation of ‘feeling and perception’ (nirodhasamāpatti)
- We still see the connection between the feeling (vedanā) and the misapprehension (parāmāsa)



### How do we get rid of the suffering then?

- We need to get rid of path 4 and 5 as well.
- For that, we have to get rid of ignorance (Avijjā) and conceit (māna).
- In other words, one should not have volitional formations; one should abide as stated in slide 7.



That is, attain and abide in Jhāna (Jhānasamāpattī).  
This is the way one should live and it is with the right concentration (sammāsamādhi).

එතෙ ව ඤාත්වා උපනිස්සිතාති, ඤාත්වා මුතී නිස්සයෙ සො වීමංසි;  
ඤාත්වා විමුත්තො න විවාදමෙති, භවාභවාය න සමෙති ධිරො

Ete ca ñatvā upanissitāti, ñatvā munī nissaye so vīmaṃsī;  
Ñatvā vimutto na vivādamehi, bhavābhavāya na sameti dhīro

තවද තෙල දූපටිගතිකයන් (මොහු ශාශ්වතාවෝද) ‘දූපටි ඇසුරු කලාහු යැ’යි දැන, තෘෂණාදූපටිනිඝ්‍රයන් දැන, ඒ පණත වූ බුද්ධිමුති තෙම (දු:කතානිතාදී විසින්) ධර්මයන් දැන (අනුපාදවිමොක්ඛයෙන්) මිදුණේ විරුද්ධවාදයට නො පැමිණෙයි, ඒ ධිර තෙම පුනපුනා භවයටද නො පැමිණේ.

Having known, they still are dependent, knowing the sage, ponders dependencies.

On knowing them, released, he doesn't get into disputes. The enlightened one doesn't meet with existence & non-existence.

**Having known, they still are dependent - Ete ca ñatvā upanissitāti**

- Views; eternalist view (sassatadiṭṭhi) , annihilationist view (ucchedadiṭṭhi). Knowing that they are dependent on these views

**Knowing the sage, ponders dependencies - ñatvā munī nissaye so vīmaṃsī**

- Knowing that they are dependent on these views, the enlightened one investigates those views

**On knowing them, released, he doesn't get into disputes - Ñatvā vimutto na vivādamehi**

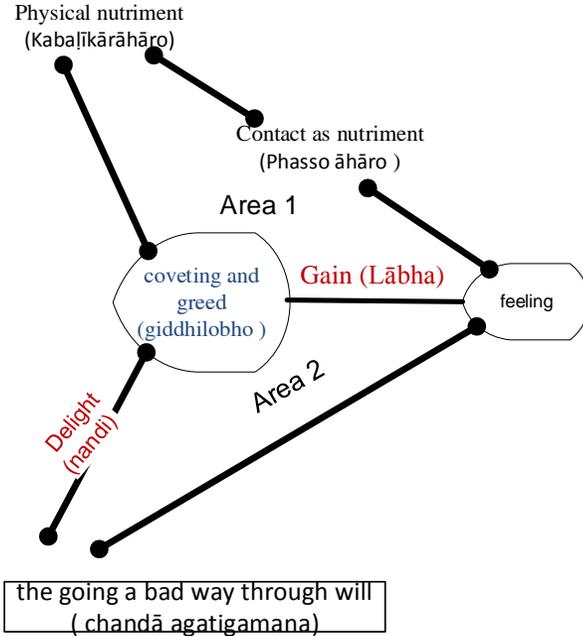
- Vimutto – released; Released by knowing that all formations are impermanent, subject to suffering and not self.
- Vivādamehi - doesn't get into disputes, doesn't get into quarrel

**The enlightened one doesn't meet with existence & non-existence - bhavābhavāya na sameti dhīro**

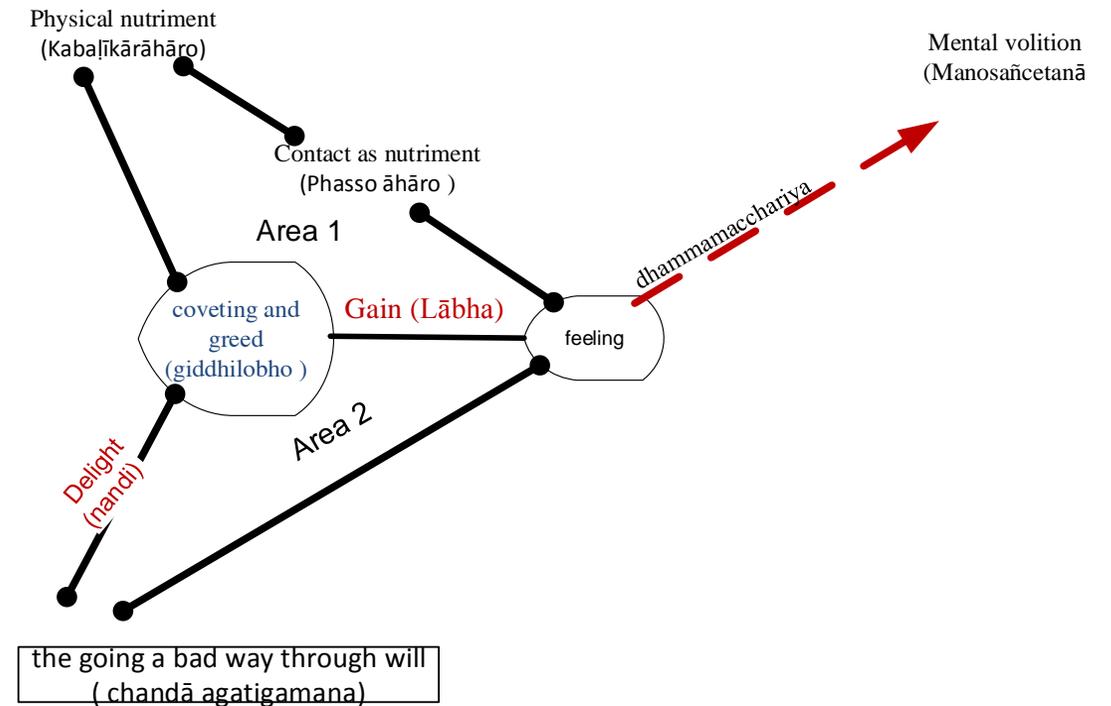
- Bhavābhavāya –Sensual sphere existence, form sphere existence, formless sphere existence. Ordinary beings would go into these existence again and again.
- Dhīro – wise one. Wise one does not go into those existence.

## How does the greed (lobha) come to arise?

- Agreeable object -> contact to be felt as pleasant -> pleasurable feeling-> approach with joy. At this stage, plan (sankappa) is already made. We have gone through 4 rounds.



- In the fifth round, we give a value to the volition because of a gain (lābha)- the form was a gain.
- In the sixth round, we give a value to the volition because of a delight (nandhi).
- We now put effort to maintain the existence(bhava) according to these values.



We cannot maintain this by spinning with whatever method we desire.

- More and more we spin, we will have more and more ageing, so the gap between area 2 and the area of 'memories and intentions' (sarasaṅkappa) will increase.

At the round 7, we give a value to the volition because of the doctrine ( dhamma) for the maintenance of existence ( bhava).

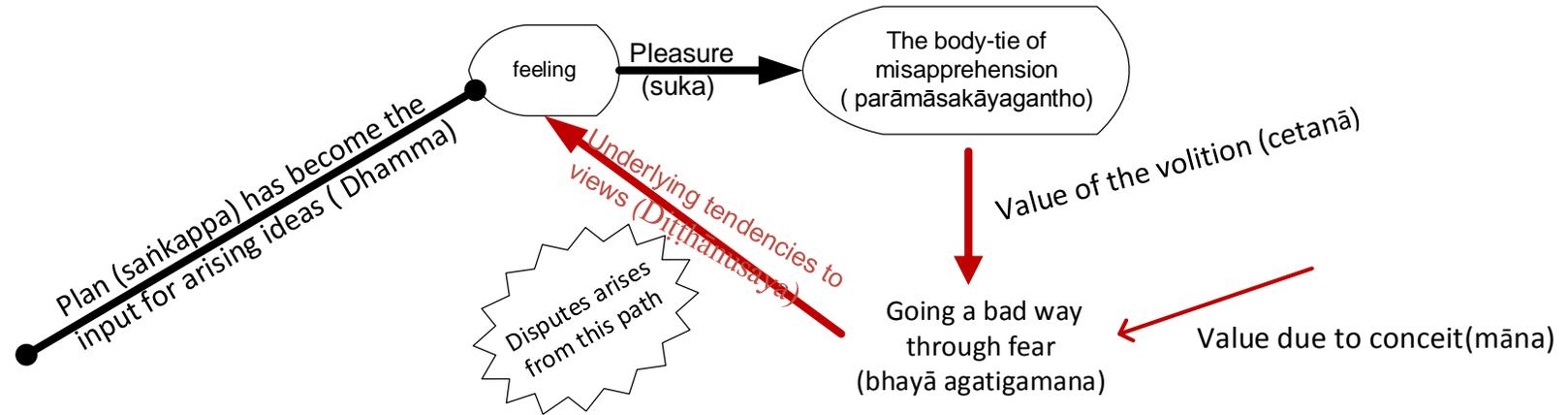
- Engineering, computer science, medicine, carpentry etc

At the round 8, we give a value to the volition because of the former volition and also to the conceit (māna)

- Remember that conceit (māna) aroused by giving a value to volitional formations (sankhāra), now we give a value to that conceit.

As a result, we get mental proliferations (papañcasankhā).

- Plan (saṅkappa) path is the preferred path.



- View path (marked in red) leads to disputes, when it reaches the feeling.

One would get a purified mind by understanding this phenomena.