

Kalahavivādasutta 1

Quarrels & Disputes 1

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

01/02/2014

**Piyappahūtā kalahā vivādā, paridevasokā sahamaccharā ca;
Mānātimānā sahapesuṇā ca, maccherayuttā kalahā vivādā;
Vivādajātesu ca pesuṇāni.**

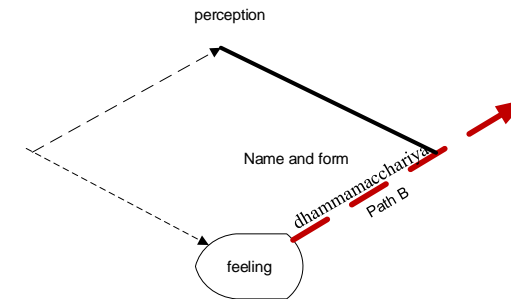
Quarrels and disputes arise from what is pleasing, as do lamentation, sorrow, and stinginess

There are two kinds of pleasing things: beings (sattā) and inanimate things (sahkhārā – volitional formations). What beings are pleasing? Those who desire one's good, who desire one's well-being, who desire one's comfort, who desire one's security; one's mother, father, brother, sister, son, daughter, friends, companions, relatives, other family members. What inanimate things are pleasing? Agreeable forms, sounds, odors, tastes, and tactile objects.

They create a quarrel when anxious about being deprived of a pleasing object, when being deprived of it, when deprived of it. They create a quarrel when anxious about the change of a pleasing object, when it is changing, when it has changed. They dispute when anxious about being deprived of a pleasing object, when being deprived of it, when deprived of it. They dispute when anxious about the change of a pleasing object, when it is changing, when it has changed. They lament . . . they sorrow. when it has changed. They protect, guard, embrace a dear object, take it as "mine," and hoard it.

"Quarrels and disputes arise from what is pleasing, as do lamentation, sorrow, and stinginess, conceit and arrogance along with slander. Quarrels and disputes are connected with stinginess, and slanders occur when disputes arise.

From what is dear there have arisen quarrels, disputes, lamentation, sorrows, along with stinginess, conceit & pride, along with divisiveness. Tied up with stinginess are quarrels & disputes. In the arising of disputes is divisiveness



- It was the plan (saṅkappa) that became 'dear'
- Think about the contact that arises from agreeable form, sound, smell taste, tangible objects and ideas (dhamma).
- Do ideas (dhamma) arise only after the physical contact?

- Based on a pleasing object they generate conceit, generate arrogance.

Slander: Here someone utters divisive speech .. with the intention of causing a breakup.



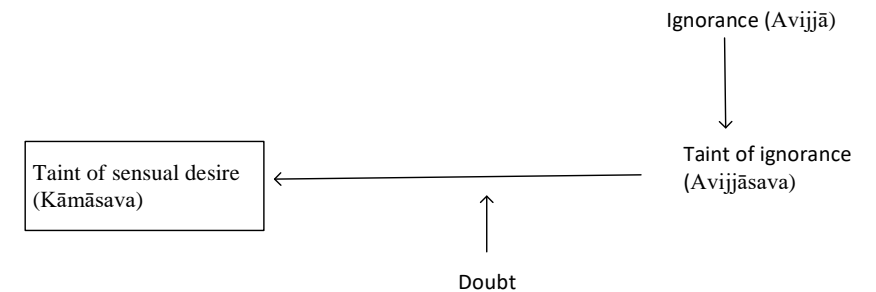
Quarrels and disputes are connected with stinginess: This shows that not only a dear object but stinginess too is a condition for quarrels and disputes. And here it should be understood that quarrels, disputes, lamentation, sorrow, and conceit and arrogance along with slander have stinginess as a condition for them.

Slanders occur when disputes arise

Here someone utters divisive speech. Having heard something here, he repeats it elsewhere in order to divide [those people] from these; or having heard something elsewhere, he repeats it to these people in order to divide [them] from those. Thus, he is one who divides those who are united, a creator of divisions, one who enjoys factions, rejoices in factions, delights in factions, a speaker of words that create factions. This is called slander.

- **How do we get rid of tendencies (Anusaya)?**
- Tendency (anusaya) arises via doubt.
- We get rid of tendency (anusaya) by getting rid of ignorance (Avijjā)
- Twelve perversions (Vipallāsa) constitute the ignorance (Avijjā)
- We get ignorance (Avijjā) because of craving.
- We get rid of tendency to ignorance (avijjānusaya) by getting rid of both craving (tanhā) and ignorance (Avijjā)

- We should understand painfulness in change (vipariṇāmadukkhatā) to get rid of Delight (Nandhi).
- Delight arises because of latent tendencies (Anusaya), in other words, because we have gone in that path before.



**Chandānidānāni piyāni loke, ye cāpi lobhā vicaranti loke;
Āsā ca niṭṭhā ca itonidānā, ye samparāyāya narassa honti.**

Originate from desire: Originate from desire, from sensual desire and so forth. As do those states of greed that spread through the world: The greed of those greedy ones — khattiyas and others — who wander about also originates from desire. From this originate: what is meant is that they originate from desire itself.

Pleasing things in the world originate from desire: Desire is sensual desire, sensual lust, sensual delight, sensual craving, the flood of sensuality, the bond of sensuality, clinging to sensual pleasures, the hindrance of sensual desire. Further, there are five kinds of desire: desire in seeking, desire in obtaining, desire in using, desire in storing up, and desire in spending.

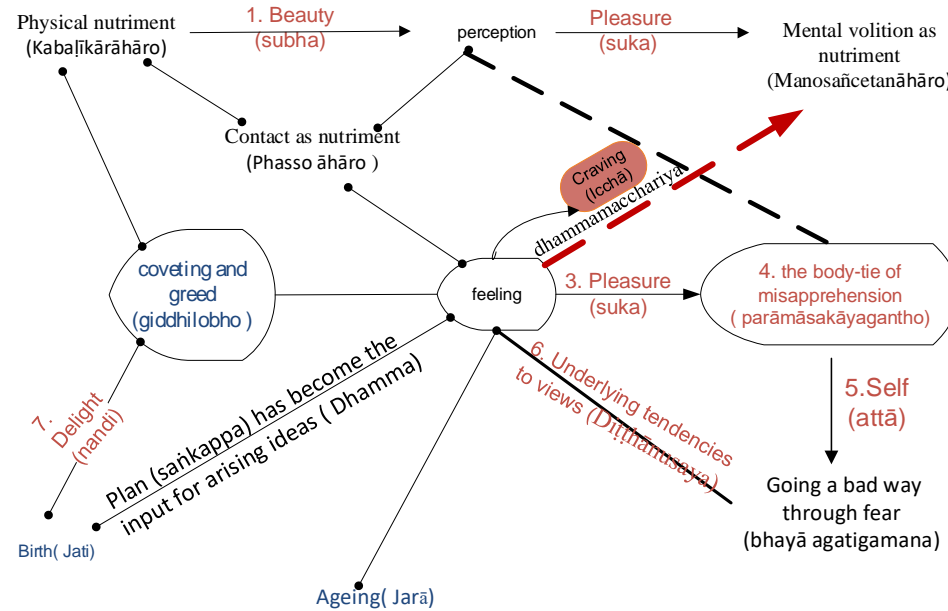
As do those states of greed that spread through the world: Those: khattiyas, brahmins, vessas, and suddas, householders and monastics, devas and humans. Greed: that which is greed, being greedy, greediness, passion, covetousness, greed as an unwholesome root.

Desires are the cause of things dear in the world, along with the greed 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.

From this originate the longing(Āsā) and fulfillment(niṭṭhā) : It is craving that is called longing. As to fulfillment, here someone seeking forms obtains forms; he is fulfilled by forms. Someone seeking sounds ... tactile objects, a family, a group, an abode, gain, honor, praise, pleasure, a robe, almsfood, a lodging, medicinal requisites, the Suttas, the Vinaya, the Abhidhamma . . . the first jhāna . . . the base of neither-perception-nor-nonperception obtains the base of neither- perception-nor-nonperception; he is fulfilled by the base of neither-perception-nor- nonperception. The success of one's longing is spoken of as fulfillment.

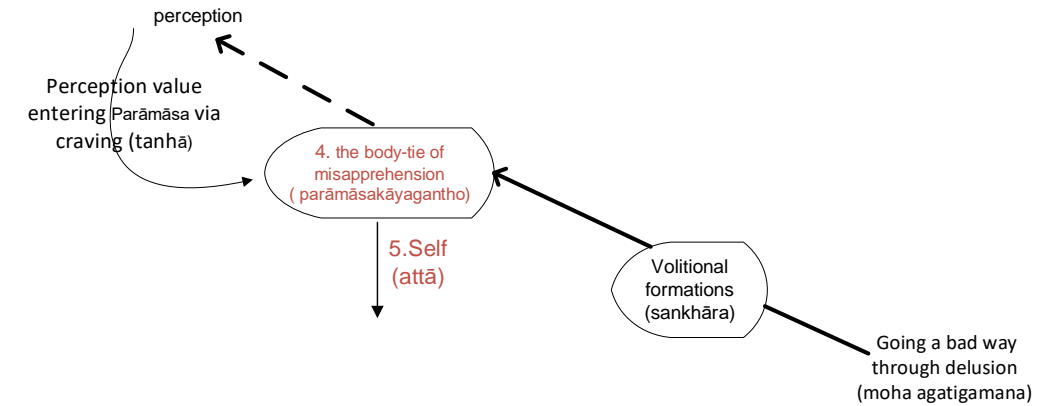
That a person has about the future: those supports of a person that are islands, protectors, caverns, refuges, goals, supports.

- Greed (lobha) moulds itself from the contact to be felt as pleasant (sukhavedaniyo phasso)
- Contact is the meeting of the three things; eye, form and eye-consciousness. To maintain the contact, those three should stand without alteration. Similarly, for ear, sounds and ear-consciousness, etc. This is impossible as the eye is changing, form is changing, and eye-consciousness is changing. Thus, contact cannot be trusted (Vissāsa) to last.



- The perception of beauty (subhasaññā) arises from the contact. Now, we cannot trust that it is ‘beautiful’ as the contact cannot be trusted to last.
- We get pleasure (suka) by imposing permanency on the beauty (subha). We get permanency by spinning with barb of lust (rāgasalla), using the beauty (subha) as the object. Now, since we cannot trust the beauty (subha) to last, there is no permanency. On the other hand, we know that permanency cannot be maintained as we all go from birth to ageing (For example, eye is changing). Thus pleasure (suka) cannot be trusted to last.

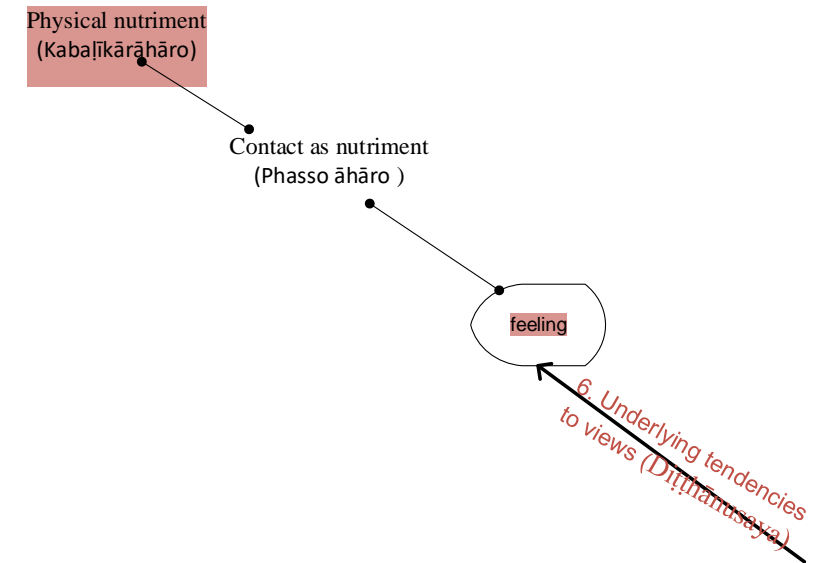
- We get craving (tanhā) by imposing perception value on feeling.
- This pleasurable perception (suka) value is obtained by imposing the permanency value on the beauty (subha). So the perception value cannot be trusted to last.
- This perception value became ‘Self’ (attā). Now, the self (attā) cannot be trusted to last. In other words, Underlying tendencies to views (Diṭṭhānusaya), self view cannot be trusted.
- All these views were generated by trusting that form, feeling, and perception would last.



Now, the feeling generated from 6. Underlying tendencies to views (Diṭṭhānusaya) cannot be trusted. In summary;

- Physical nutriment cannot be trusted as beauty.
- The feeling generated by spinning with barb of lust cannot be trusted.
- That means we cannot trust that it is appealing (sāta)

It generates anger(Kodho), lying(mosavajjañca) and doubt (kathamkathā) by trusting it as appealing (Sāta).



Vissāsaparamā ñāti - The trusty are the best relative.

- What have we trusted as the best relative? They are ; form, feeling and perception.
- We thought that they would last and trusted them.
- If the two ends; form and feeling cannot be trusted then then we cannot trust the **contact** (phassa)
- Any **ideas** (dhamma) that arise dependent on the contact cannot be trusted to last.

We now have alteration of that which stands - ṭhitassa aññathattaṃ saṅkhatalakkhaṇaṃ

- Trusted thing (relative) is changing. The ‘relative’ (ñāti) was constructed by trusting the form. Form is subject to alteration, so the relative is now changing.
- Now, we go from painfulness in change (vipariṇāmadukkhatā) to painfulness as pain(dukkadukkhatā)

Self view (Attā) cannot be trusted.

- The constituents of the self view; my-making (mamaṅkāra) and I-making (ahaṅkāra) cannot be trusted

Puttā matthi dhanammatthi , iti bālo vihaññati;

“Sons have I; wealth have I”: Thus is fool worried.

Attā hi attano natthi, kuto puttā kuto dhanam.

Verily, he himself is not his own. Whence sons?

Whence wealth?

Attā hi attano natthi – He himself not his own

- At this stage of meditation, you will be in imperturbable state of fourth Jhana - catutthajjhānasamāpatti

**Sātaṃ asātanti yamāhu loke, tamūpanissāya pahoti chando;
Rūpesu disvā vibhavaṃ bhavañca, vinicchayaṃ kūrute jantu loke**

Sāta –appealing – Pleasurable feeling and enticing object.

Asāta – Displeasure feeling and repulsive object.

tamūpanissāya pahoti chando - Desire originates based on that which they say is "appealing" and "unappealing" in the world: Desire arises based on the appealing and unappealing, based on pleasure and pain, based on joy and dejection, based on the desirable and the undesirable, based on attraction and aversion.

Having seen the vanishing and coming-to-be of forms. Forms: the four great elements and the form dependent on the four great elements. What is the coming-to-be of forms (existence)? The coming- to-be of forms is their arising, origination, production, manifestation. What is the vanishing of forms? The ending of forms is their destruction, waning, breakup, dissolution, impermanence, disappearance. Having seen the vanishing and coming- to-be of forms: having assessed, having scrutinized, having recognized, having clarified them.

What they call 'appealing' & 'unappealing' in the world: in dependence on that desire arises. Having seen existence & non-existence with regard to forms, a person gives rise to decisions in the world;

A person forms a judgment in the world: There are two kinds of judgment(decision), judgment based on craving and judgment based on views. How does one form a judgment based on **craving**? Here, someone does not obtain unarisen wealth and loses arisen wealth. It occurs to him: "Why is it that I do not obtain unarisen wealth and lose arisen wealth?" He thinks: "It is because I am intent on liquor, wine, and intoxicants, the basis for heedlessness, that I do not obtain unarisen wealth and lose arisen wealth. It is because I am intent on roaming the streets at late hours . . . because I am intent on festivals ... on gambling... on evil friends ... on laziness that I do not obtain unarisen wealth and lose arisen wealth." Having known this, he does not resort to the six channels for loss of wealth and resorts to the six channels for acquiring wealth. Thus one forms a judgment based on craving.

How does one form a judgment based on **views**? When the eye has arisen, one thinks: "My self has arisen." When the eye has disappeared, one thinks: "My self has disappeared and gone." When the ear ... the mind has arisen, one thinks: "My self has arisen." When the mind has disappeared, one thinks: "My self has disappeared and gone." Thus one forms a judgment based on views.

If you meditate as in slide 6,7 and 8 then we know that;

a) we cannot trust that it is appealing (sāta) (slide 7)

b) Self view (Attā) cannot be trusted. My-making (mamaṃkāra) and I-making (ahaṃkāra) cannot be trusted(slide 8)

In other words, form, feeling, perception, volitional formations and consciousness cannot be trusted to last.

Contemplate on the two triangles.

- Form (rūpa) cannot be trusted to last. It is impermanent.
- Feeling (vedana) cannot be trusted to last. It is impermanent.
- Perception (saññā) cannot be trusted to last. It is impermanent.
- Volitional formations (saṅkhāra) cannot be trusted to last. It is impermanent.
- Consciousness (viññāṇa) cannot be trusted to last. It is impermanent.
- All formations are impermanent.
- In short, the five aggregates of grasping are suffering (saṃkhittena pañcupādānakkhandhā dukkhā)
- All these things are due to elements (Dhātu)

Note: Meditating on the bottom triangle leads to abiding in the base of nothingness(ākiñcaññāyatanasamāpatti). To attain this, one needs to contemplate forward and backward the 12 dukka dhamma (birth, ageing ...)

