Snp 4.11 — Kalahavivāda Sutta — On Fighting & Conflicts

English translation by Bhikkhu Candana.
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Text

Snp. 4.11

Kalahavivāda Sutta

“On Fighting & Conflicts”

862. “How do fighting, conflicts, arguments, grief and many tears, avarice, arrogance, conceit, and slandering all begin? Please tell me, how do these things find their start?”

863. “Holding things close to your heart is what leads to fighting, conflicts, arguments, grief and many tears, avarice, arrogance, conceit, along with slandering, as they find their beginning when things become dear to you. Fighting and conflicts are soon joined by avarice; all of which pave the way for slander to take place.”

864. “Where do they originate, the things people grab and hold onto while calling them ’dear?’ Or those things one greedily yearns for in the world? How about the hoping and longing for the ‘other,’ for which people cast their hooks to rebecome in future births? Where do these find their start?”

865. “It is because of desiring, that people grab and hold onto things, calling them ‘dear.’ And it is desire too, where greedily yearning for things in the world, finds its origin. As for hoping and longing for the ‘other,’ for which people cast their hooks to rebecome into future births, that also, finds its start within desire itself.”

866. “And how does desire itself arise in the world? And from where do discriminations originate, along with anger, lies, doubts, and all the other things that are taught by the shaven-headed Recluse?”

867. “It is in liking the pleasurable and disliking the painful where desire finds its origin, whence it arises. By having seen and witnessed the presence and absence of things relatable, people go on discriminating: ‘I like this’ and ‘I don’t like that.’

868. “Anger, lies and doubts, along with all the deceptive mental states, are the results of the same old pair: liking and disliking. Therefore, the one still suffering from confusion must train himself in the path of knowledge, for it is only through the means of knowledge and personal understanding that the Great Recluse speaks on these matters.”

869. “And how do those two: liking and disliking, find their start? And through the disappearance and vanishing of what do they also cease and are no more? Please, kindly tell me also how and where this process of ‘arising and vanishing’ originates?”

870. “It is in contact itself, the place where both liking and disliking originate and arise. For when contact disappears and vanishes, then they too, cease and are no more. As for ‘arising and vanishing,’ well, these also find their origin within the same: arising because of contact itself.”

871. “And from where does contact arise in the world? And what is the reason for there to be so much grabbing and

holding on to things? What is it that once vanished, leads to the disappearance of the wanting to grab and hold on to things, in the first place? And through the disappearance of what, comes the end to the very possibility for contacts to even be able to make contact, in the first place?”

872. “Contact arises in the presence of name and form. When there is longing, then there is grabbing and holding on to things. Once longing vanishes, then the wanting to grab and hold on to things also disappears. And it is through the disappearance of all forms, whereby contacts become no longer able to even make contact, in the first place.”

873. “And through what means could one experience the disappearance of all forms? In what way could happiness and suffering both cease and just vanish? Please tell me, what could make these two disappear, for these are very important things for us to know!”

874. “It is neither through blind obedience to perception or one’s mental associations, nor by relying on wrong perception; neither through the absence of perceptions or understanding, nor by pondering on what was perceived in the past. It is in this manner, that one experiences the disappearance of all forms, because the origin lies in perception itself that keeps working behind the scenes, always constructing; the real architect of all mental proliferations in the world.”

875. “Whatever we have asked, you have answered them all. But we have one more question to ask.

“Please, do explain to us this: is it true what some wise men say, that the highest potential for the purity of Yakkhas

extends only this much, or could there be something else for us to know on this?”

876. “It is true that some wise men do say, that ‘the highest potential for the purity of Yakkhas extends only this much.’ It must be said, however, that there are others, who teach that in time, with skillful application, one can even go beyond this, and experience Full Liberation without any residues remaining.

877. “But understanding the role of conditionality in all these things, while investigating the underlying fact of dependency of all things and by realizing this directly, the truly wise one is liberated, without ever getting involved in debates with anyone, cutting himself free from further rebirths.”