

SD 64.12f (Duka) Vivāda Sutta

The (Twos) Discourse on Quarrels

A 2.36

Theme: The root-cause of conflict

1 Sutta summary

The elder Mahā explains to the brahmin Ārāma,daṇḍa that the quarrels between kshatriyas and brahmins arise because of their lustful attachment to sensual pleasures [2.1], and that quarrels between recluses arise because of their lustful attachment to views [2.2].

2 The 2 key compounds

2.1 KĀMA,RĀGĀBHINIVESA,VINIBANDHA,PALIGEDHA,PARIYUṬṬHĀN'AJJHOSĀNA,HETU

2.1.1 Commentary

The Burmese Commentary on the (Duka) Vivāda Sutta (A:Be 2.38) spells out the first compound and explains it as follows:

*kāma,rāgābhinivesa,vinibandha,paligedha,pariyuṭṭhān'ajjhosāna,hetu.*¹

“[I]t is the cause of adherence, bondage, obstruction, enshrouding, and clinging arising from sensual lust” means it is

the cause of adherence	to sensual lust,	<i>kāma,rāgābhinivesa,hetu</i>
the cause of bondage	to sensual lust,	<i>kāma,rāga,vinibandha,hetu</i>
the cause of obstruction	by sensual lust,	<i>kāma,rāga,paligedha,hetu</i>
the cause of enshrouding	by sensual lust,	<i>kāma,rāga,pariyuṭṭhāna,hetu</i>
the cause of clinging	to sensual lust.	<i>kāma,rāga,ajjhosāna,hetū</i>

This is what is said: that sensual lust which arises dependent on the 5 objects of desire [of sight, sound, smell, taste and touch] is the cause of adherence, etc, to that. (AA 2:139,13-17)

2.1.2 Explanations

2.1.2.1 Among brahmins and kshatriyas, **sensual pleasures** (*kāma*) refer to being caught up by the idea of liking of **pleasure** and of disliking (mental) pain regarding sense-experiences, instead of seeing such an experience as *arising and falling away from causes and effects*, which assumes different forms, that become *other* over time. What is perceived as pleasurable (rather than good or right) is upheld and shared; what is perceived as displeasurable is rejected, even condemned and forbidden.

2.1.2.2 **Quarrels** (*vivāda*) arise between brahmins (hereditary priests) and kshatriyas (warrior nobles) because, in their class-mindedness, they are drawn to a self-centred drive to propagate and preserve their own kind, that is, political power and status differentiation for themselves as a superior class against others. They are thus drawn to externalities (looks, strength, numbers and so on) as the sources of their power; thus they see these as being pleasurable.

¹ Be *kāma,rāga,abhinivesa,vinibandha,paligedha,pariyuṭṭhāna,ajjhosāna,hetu*. Ee -*rāga,vinivesa*-; Ce Ee Se -*vinibaddha*-.

Thus, their adherence (*abhinivesa*) to sensual pleasures, because they know no higher life goals.

Thus, their bondage (*vinibandha* or *vinibaddha*) to sensual pleasures, because they know no higher pleasure.

Thus, their obstruction (*paligedha*) by sensual pleasures, because they only see or seek such pleasures, and so can *do* little else, caught in the net of their own perceived pleasures.

Thus, their being enshrouded (*pariyuṭṭhāna*) by sensual pleasures, because of their preoccupation and obsession with such pleasures which consume them, body and mind.

Thus, their clinging (*ajjhosāna*) to sensual pleasures, because they fear losing what they think they have, which does not really satisfy them fully, and they keep on wanting more of such pleasures.

2.2 DIṬṬHI, RĀGĀBHINIVESA, VINIBANDHA, PALIGEDHA, PARIYUṬṬHĀN' AJJHOSĀNA, HETU

2.2.1 Commentary

The Burmese Commentary on **the (Duka) Vivāda Sutta** (A:Be 2.38) abbreviates the second compound as *diṭṭhi, rāg'ādi*, “views, lust and so on,” which is laid out in full as follows:

diṭṭhi, rāgābhinivesa, vinibandha, paligedha, pariyuṭṭhān'ajjhosāna, hetu.

The Commentary only says: “This same method applies in the expressions “**view-lust**,” etc. Here, in “**views, lust and so on**,” one should understand the lust that arises dependent on the 62 views² (AA 2:139,22 f).

2.2.2 Explanations

2.2.2.1 In the case of recluses who quarrel, **sensual pleasures** (*kāma*) refer to being caught up by the idea of pleasure and (mental) pain regarding **views** (*diṭṭhi*). Instead of seeing such experiences or thoughts as simply *arising and falling away from causes and effects*, which assumes different forms and that become *other* over time, they perceive their views as true and real, without any proper understanding of true reality.

2.2.2.2 Quarrels (*vivāda*) arise between recluses, non-Buddhist and Buddhist, because, in their ignorance or arrogance, they are driven by self-centredness to propagate and preserve their own views. They are usually proud, even arrogant, about their own status and knowledge which is basically rooted in self-views, that is, worldly knowledge and superstition (reliance on external agencies). “Superstition” broadly refers to the belief that our problems, which are rooted in the mind, can be solved, or the belief that we need to or can be “saved” by some external power or authority figure.

Views rooted in learning are measured learning graduated by status; that is, learning without growing but taking learning as a status or tool for “gain, honour and praise” (*lābha, sakkāra, siloka*). Thus, like the kshatriyas and brahmins, these recluses, too, are drawn to externalities (looks, strength, numbers and so on) as the sources of their power; thus, they see these as being pleasurable.

Thus, their adherence (*abhinivesa*) to views as sensual pleasures, because they are conditioned to see and have sense-objects as measurable things, as “something.”

² These are actually the 62 bases of wrong views, broadly divided into speculations about the past and about the future. The 5 subsets of standpoints based on the past are those of eternalism, partial eternalism, extensionism, endless hedging, and fortuitous arising; and 3 subsets about the future are those of immortality (conscious survival, non-conscious survival and neither conscious nor non-conscious survival), annihilationism and supreme nirvana here and now. See **Brahma, jāla S** (D 1), SD 25; SD 62.10f (1.2.0.3).

Thus, their bondage (*vinibandha* or *vinibaddha*) to views as sensual pleasures, because they know no higher pleasure than the sense-based pleasures.

Thus, their obstruction (*paligedha*) by views as sensual pleasures, because they are limited by what they know and defined by others like them whom they look up to.

Thus, their being enshrouded (*pariyutthāna*) by views as sensual pleasures, because of their preoccupation and obsession with views which consume them, body and mind.

Thus, their clinging (*ajjhosāna*) to views as sensual pleasures, because they tend to perceive their views as “something.” Thus they fear losing what they think they have or what they are, which does not really satisfy them fully, as they fear losing such views by being proven wrong or disregarded by their peers.

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(Duka) Vivāda Sutta

The (Twos) Discourse on Quarrels

A 2.36

1 [Ee §6] Thus have I heard.

At one time, the venerable Mahā Kaccāna was staying at **Varaṇā** on a bank of Kaddama Lake.³ [66]

Then **the brahmin Ārāma,daṇḍa** approached the venerable Mahā Kaccāna and exchanged friendly words and cordial greetings with the venerable Mahā Kaccāna. When the friendly greetings were concluded, the brahmin Ārāma,daṇḍa sat down at one side and said to the venerable Mahā Kaccāna:

“Why is it, Master Kaccāna, that kshatriyas **quarrel** with kshatriyas, brahmins with brahmins, and householders with householders?”

2 “It is, brahmin, because of adherence to lust for **sensual pleasures**, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them],⁴ that kshatriyas quarrel with kshatriyas, brahmins with brahmins, and householders with householders.”

“Why is it, master Kaccāna, that recluses quarrel with recluses?”

“It is, brahmin, because of adherence to **lust for views**, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them],⁵ that ascetics quarrel with ascetics.”

3 “Is there then anyone in the world who has overcome this adherence to lust for sensual pleasures, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them], and this adherence to lust for views, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them]?”

“There is.”

³ Only Be *bhadda,sāra,tire*.

⁴ “ ... because of adherence to lust for **sensual pleasures**, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them],” *kāma.rāgābhinivesa,vinibandha,paligedha,pariyutthān’ajjhosana,hetu*. [2.1]

⁵ “ ... because of adherence to lust for **views** ... holding firmly [to them],” *ditthi,rāgābhinivesa,vinibandha,paligedha,pariyutthān’ajjhosāna,hetu* [2.2].

4 “And who is that?”

“There is, brahmin, a town to the east called Sāvattthī. There **the Blessed One**, the arhat, fully self-awakened, is now dwelling.

The Blessed One has overcome this *adherence to lust for sensual pleasures, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them], [67]* and

he has overcome this *adherence to lust for views, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them].*”

5 When this was said, the brahmin Ārāma,daṇḍa rose from his seat, arranged his upper robe over one shoulder, lowered his right knee to the ground, reverently saluted in the direction of the Blessed One, and uttered this inspired utterance three times:

“Homage to the Blessed One, arhat, fully self-awakened.

Homage to the Blessed One, arhat, fully self-awakened.

Homage to the Blessed One, arhat, fully self-awakened.

Indeed, that Blessed One has overcome this *adherence to lust for sensual pleasures, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them], and*

he has overcome this *adherence to lust for views, bondage [to them], fixation [on them], obsession [by them], holding firmly [to them].*

6 Excellent, master Kaccāna! Excellent, master Kaccāna!

Just as if one were to place upright what had been overturned,

or were to reveal what was hidden,

or were to show the way to one who was lost,

or were to hold up a lamp in the dark so that those with eyes could see forms,
in the same way, in numerous ways, the Dharma has been declared by master Kaccāna.

Master Kaccāna, I go to the blessed Gotama for refuge, to the Dharma, and to the sangha of monks.
May master Kaccāna remember me as a layman who has gone for refuge from this day forth for life.”

—evaṃ—

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