

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

05. Points of Controversy (05. Kathāvatthupāḷi)

12. Twelfth Chapter (12. Dvādasamavaggo)

[Kv 12.1-10, PTS 463-475]



PaliVerse

05. Points of Controversy

12. The Twelfth Chapter

(116) 1. The Discussion on Restraint Being Action

630. Is restraint action? Yes. Is eye-faculty restraint eye-action? That should not be said. Etc. Ear-faculty restraint, etc. Nose-faculty restraint, etc. Tongue-faculty restraint, etc. Is body faculty restraint bodily action? That should not be said. Etc.

Is body faculty restraint bodily action? Yes. Is eye-faculty restraint eye-action? That should not be said. Etc. Is body faculty restraint bodily action? Yes. Ear-faculty restraint, etc. Nose-faculty restraint, etc. Is tongue-faculty restraint tongue-action? That should not be said. Etc. Is mind faculty restraint mental action? That should not be said. Etc.

Is mind faculty restraint mental action? Yes. Is eye-faculty restraint eye-action? That should not be said. Etc. Is mind faculty restraint mental action? Yes. Ear-faculty restraint, etc. Nose-faculty restraint, Tongue-faculty restraint, etc. Is body faculty restraint bodily action? That should not be said. Etc.

631. Is non-restraint action? Yes. Is eye-faculty non-restraint eye-action? That should not be said. Etc. Ear-faculty non-restraint, etc. Nose-faculty non-restraint, etc. Tongue-faculty non-restraint, Is body-faculty non-restraint bodily action? That should not be said. Etc.

Is body-faculty non-restraint bodily action? Yes. Is eye-faculty non-restraint eye-action? That should not be said. Etc. Is body-faculty non-restraint bodily action? Yes. Ear-faculty non-restraint, etc. Nose-faculty non-restraint, etc. Is tongue-faculty non-restraint tongue-action? That should not be said. Etc. Is mind-faculty non-restraint mental action? That should not be said. Etc.

Is mind-faculty non-restraint mental action? Yes. Is eye-faculty non-restraint eye-action? That should not be said. Etc. Is mind-faculty non-restraint mental action? Yes. Ear-faculty non-restraint, etc. Nose-faculty non-restraint, etc. Tongue-faculty non-restraint, etc. Is body-faculty non-restraint bodily action? That should not be said. Etc.

632. Should it not be said - "Both restraint and non-restraint are action"? Yes. Was it not said by the Blessed One - "Here, monks, a monk, having seen a form with the eye, is one who grasps at signs... etc... is not one who grasps at signs, having heard a sound with the ear... etc... having cognised a mental object with the mind, is one who grasps at signs... etc... is not one who grasps at signs"! Is there such a discourse? Yes. Well then, both restraint and non-restraint are action.

The discussion on restraint being action is finished.

12. The Twelfth Chapter

(117) 2. The Treatise on Action

633. Is all action with result? Yes. Is all volition with result? That should not be said. Etc. Is all volition with result? Yes. Is resultant indeterminate volition with result? That should not be said. Etc. Is all volition with result? Yes. Is functional indeterminate volition with result? That should not be said. Etc.

Is all volition with result? Yes. Is sensual-sphere resultant indeterminate volition with result? That should not be said. Etc. Is all volition with result? Yes. Is fine-material-sphere, immaterial-sphere, and not-included resultant indeterminate volition with result? That should not be said. Etc.

Is all volition with result? Yes. Is sensual-sphere functional indeterminate volition with result? That should not be said. Etc. Is all volition with result? Yes. Is fine-material-sphere and immaterial-sphere functional indeterminate volition with result? That should not be said. Etc.

634. Is resultant indeterminate volition resultless? Yes. If resultant indeterminate volition is resultless, then indeed sir, it should not be said - "All volition is with result."

Is functional indeterminate volition resultless? Yes. If functional indeterminate volition is resultless, then indeed sir, it should not be said - "All volition is with result."

Is sensual-sphere, fine-material-sphere, immaterial-sphere, and not-included resultant indeterminate volition resultless? Yes. If not-included resultant indeterminate volition is resultless, then indeed sir, it should not be said - "All volition is with result."

Is sensual-sphere, fine-material-sphere, and immaterial-sphere functional indeterminate volition resultless? Yes. If immaterial-sphere functional indeterminate volition is resultless, then indeed sir, it should not be said - "All volition is with result."

635. Should it not be said - "All action is with result"? Yes. Was it not said by the Blessed One - "I do not say, monks, that there is destruction of intentional actions that have been done and accumulated without experiencing them, and that indeed either in this very life, or upon rebirth, or in some other subsequent existence"! Is there such a discourse? Yes. Well then, all action is with result.

The Treatise on Action is concluded.

12. The Twelfth Chapter

(118) 3. Discussion on Sound Being Resultant

636. Is sound resultant? Yes. Experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant, associated with pleasant feeling, associated with unpleasant feeling, associated with neither-unpleasant-nor-pleasant feeling, associated with contact, associated with feeling, associated with perception, associated with volition, associated with consciousness, with sense-object; is there adverting, reflective attention, attentiveness, attention, volition, longing, aspiration for it? That should not be said. Etc. Is it not that it is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. If it is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "sound is resultant."

Contact is resultant, contact is experienced as pleasant, etc. with sense-object, is there adverting for it, etc. aspiration? Yes. Sound is resultant, sound is experienced as pleasant, etc. with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc.

Sound is resultant, sound is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. Contact is resultant, contact is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? That should not be said. Etc.

637. Should it not be said - "sound is resultant"? Yes. Was it not said by the Blessed One - "Because of the doing of that action, its accumulation, its abundance, its extensiveness, he has a voice like Brahmā, speaking like a cuckoo"! Is there such a discourse? Yes. Well then, sound is resultant.

The discussion on sound being resultant is finished.

12. The Twelfth Chapter

(119) 4. Discussion on the Six Sense Bases

638. Is the eye sense base resultant? Yes. Experienced as pleasant, experienced as unpleasant, etc. with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Is it not the case that it is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. If it is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "the eye sense base is resultant." Etc.

Contact is resultant, contact is experienced as pleasant, etc. with sense-object, is there adverting for it, etc. aspiration? Yes. The eye sense base is resultant, the eye sense base is experienced as pleasant, etc. with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc.

The eye sense base is resultant, the eye sense base is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. Contact is resultant, contact is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? That should not be said. Etc.

639. The ear sense base... etc. nose sense base... etc. the tongue sense base... etc. Is the body sense base resultant? Yes. Experienced as pleasant... etc. with sense-object, is there adverting for it, etc. aspiration? That should not be said, etc. Is it not the case that it is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. If it is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "the body sense base is resultant."

Contact is resultant, contact is experienced as pleasant, etc. with sense-object, is there adverting for it, etc. aspiration? Yes. The body sense base is resultant, the body sense base is experienced as pleasant... etc. with sense-object, is there adverting for it, etc. aspiration? That should not be said, etc. The body sense base is resultant, the body sense base is not experienced as pleasant... etc. without sense-object, there is

not adverting for it, etc. aspiration? Yes. Contact is resultant, contact is not experienced as pleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? That should not be said. Etc.

640. Should it not be said - "the six sense bases are resultant"? Yes. Is it not that the six sense bases have arisen due to action having been done? Yes. If the six sense bases have arisen due to action having been done, then indeed sir, it should be said - "the six sense bases are resultant."

The discussion on the six sense bases is finished.

12. The Twelfth Chapter

(120) 5. Discussion on One with Seven Rebirths at the Utmost

641. Is a person with seven rebirths at the utmost fixed in having seven rebirths at the utmost? Yes. A mother has been deprived of life... a father has been deprived of life... a Worthy One has been deprived of life... blood has been drawn from a Truth-finder with a malicious mind... the monastic community has been split? That should not be said. Etc.

Is a person with seven rebirths at the utmost fixed in having seven rebirths at the utmost? Yes. Is he incapable of fully realising the teaching in between? That should not be said. Etc. Is he incapable of fully realising the teaching in between? Yes. A mother has been deprived of life... a father has been deprived of life... a Worthy One has been deprived of life... blood has been drawn from a Truth-finder with a malicious mind... the monastic community has been split? That should not be said. Etc.

642. Is a person with seven rebirths at the utmost fixed in having seven rebirths at the utmost? Yes. Is there that fixed course by which fixed course a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost? That should not be said. Etc. Are there establishments of mindfulness for him? Etc. right strivings... bases for spiritual power... faculties... powers... Are there factors of enlightenment by which factors of enlightenment a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost? That should not be said. Etc.

643. Is there not that fixed course by which fixed course a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost? Yes. If there is not that fixed course by which fixed course a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost, then indeed sir, it should not be said - "A person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost."

Are there not establishments of mindfulness for him? Etc. Are there factors of enlightenment by which factors of enlightenment a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost? Yes. If there are not those factors of enlightenment by which factors of enlightenment a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost, then indeed sir, it should not be said - "A person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost."

644. Is a person with seven rebirths at the utmost fixed in having seven rebirths at the utmost? Yes. By the fixed course of once-returning? That should not be said. Etc. By the fixed course of non-returning? That should not be said. Etc. By the fixed course of arahantship? That should not be said. Etc.

By which fixed course? By the fixed course of stream-entry. Is a person with seven rebirths at the utmost fixed in having seven rebirths at the utmost? Yes. Do all those who enter upon the fixed course of stream-entry become fixed in having seven rebirths at the utmost? That should not be said. Etc.

645. Should it not be said - "A person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost"? Yes. Is he not one with seven rebirths at the utmost? Yes. If he is one with seven rebirths at the utmost, then indeed sir, it should be said - "A person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost."

The discussion on one with seven rebirths at the utmost is finished.

12. The Twelfth Chapter

(121) 6. Discussion on the Family-to-Family Goer

646. Should it not be said - "A family-to-family goer is a person fixed in destination as a family-to-family goer"? Yes. Is he not a family-to-family goer? Yes. If he is a family-to-family goer, then indeed sir, it should be said - "A family-to-family goer is a person fixed in destination as a family-to-family goer."

The discussion on the family-to-family goer is finished.

12. The Twelfth Chapter

(122) 7. Discussion on One Who Has Sown the Seed of Rebirth One Last Time

647. Should it not be said - "A person who has sown the seed of rebirth one last time is fixed in destination as one who has sown the seed of rebirth one last time"? Yes. Is he not one who has sown the seed of rebirth one last time? Yes. If he is one who has sown the seed of rebirth one last time, then indeed sir, it should be said - "A person who has sown the seed of rebirth one last time is fixed in destination as one who has sown the seed of rebirth one last time."

The discussion on one who has sown the seed of rebirth one last time is finished.

12. The Twelfth Chapter

(123) 8. Discussion on Depriving of Life

648. Would a person accomplished in right view intentionally deprive a living being of life? Yes. Would a person accomplished in right view intentionally deprive his mother of life... etc. would deprive his father of life... etc. should deprive a Worthy One of life, etc. with a malicious mind would shed the Truth-finder's blood... etc. would break the monastic community? That should not be said. Etc.

Would a person accomplished in right view intentionally deprive a living being of life? Yes. Is a person accomplished in right view disrespectful towards the Teacher? That should not be said. Etc. Towards the Teaching... etc. towards the Community, etc. disrespectful towards the training? That should not be said. Etc.

Is not a person accomplished in right view respectful towards the Teacher? Yes. If a person accomplished in right view is respectful towards the Teacher, then indeed sir, it should not be said - "a person accomplished in right view would intentionally deprive a living being of life." Is not a person accomplished in right view towards the Teaching... etc. towards the Community, etc. respectful towards the training? Yes. If a person accomplished in right view is respectful towards the training, then indeed sir, it should not be said - "a person accomplished in right view would intentionally deprive a living being of life."

649. Is a person accomplished in right view disrespectful towards the Teacher? Yes. Would a person accomplished in right view defecate on a Buddha monument, urinate on it, spit on it, treat a Buddha monument as not within arm's reach? That should not be said. Etc.

Would a person accomplished in right view intentionally deprive a living being of life? Yes. Was it not said by the Blessed One - "Just as, monks, the great ocean is stable in nature and does not overflow its boundaries; just so, monks, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life." Is there such a discourse? Yes. Well then, it should not be said - "a person accomplished in right view would intentionally deprive a living being of life."

The discussion on depriving of life is finished.

12. The Twelfth Chapter

(124) 9. Discussion on the Unfortunate Realm

650. Are the unfortunate realms abandoned by a person accomplished in right view? Yes. Would a person accomplished in right view find pleasure in forms bound for the realm of misery? Yes. If a person accomplished in right view would find pleasure in forms bound for the realm of misery, then indeed sir, it should not be said - "The unfortunate realms are abandoned by a person accomplished in right view."

Are the unfortunate realms abandoned by a person accomplished in right view? Yes. Would a person accomplished in right view in sounds bound for the realm of misery, etc. odours... flavours... tangible object... etc. engage in sexual intercourse with a non-human woman, with an animal woman, with a serpent maiden, accept goats and sheep, accept fowl and pigs, accept elephants, cattle, horses and mares... accept partridges, quails, peacocks and pheasants? Yes. If a person accomplished in right view would accept partridges, quails, peacocks and pheasants, then indeed sir, it should not be said - "The unfortunate realms are abandoned by a person accomplished in right view."

651. Are the unfortunate realms abandoned by a person accomplished in right view, and would a person accomplished in right view find pleasure in forms bound for the realm of misery? Yes. Are the unfortunate realms abandoned by a Worthy One, and would a Worthy One find pleasure in forms bound for the realm of misery? That

should not be said. Etc. Are the unfortunate realms abandoned by a person accomplished in right view, and would a person accomplished in right view in sounds bound for the realm of misery... odours... flavours... tangible object... etc. accept partridges, quails, peacocks and pheasants? Yes. Are the unfortunate realms abandoned by a Worthy One, and would a Worthy One accept partridges, quails, peacocks and pheasants? That should not be said. Etc.

Are the unfortunate realms abandoned by a Worthy One, and would a Worthy One not find pleasure in forms bound for the realm of misery? Yes. Are the unfortunate realms abandoned by a person accomplished in right view, and would a person accomplished in right view not find pleasure in forms bound for the realm of misery? That should not be said. Etc. Are the unfortunate realms abandoned by a Worthy One, and would a Worthy One not in sounds bound for the realm of misery, etc. odours, etc. flavours, etc. tangible object... etc. engage in sexual intercourse with a non-human woman, with an animal woman, with a serpent maiden, accept goats and sheep, accept fowl and pigs, accept elephants, cattle, horses and mares, etc. accept partridges, quails, peacocks and pheasants? Yes. Are the unfortunate realms abandoned by a person accomplished in right view, and would a person accomplished in right view not accept partridges, quails, peacocks and pheasants? That should not be said. Etc.

652. Should it not be said - "The unfortunate realms are abandoned by a person accomplished in right view"? Yes. Would a person accomplished in right view be reborn in hell? Etc. Would one be reborn in the animal realm? Would one be reborn in the sphere of ghosts? That should not be said. Well then, the unfortunate realms are abandoned by a person accomplished in right view.

The discussion on the unfortunate realm is finished.

12. The Twelfth Chapter

(125) 10. Discussion on One of Seven-Lives Maximum

653. Should it not be said "the unfortunate realms are abandoned by a person of seven-lives maximum"? Yes. Would a person of seven-lives maximum be reborn in hell, be reborn in the animal realm, be reborn in the sphere of ghosts? That should not be said. Well then, the unfortunate realms are abandoned by a person of seven-lives maximum.

The discussion on one of seven-lives maximum is finished.

The Twelfth Chapter.

Its summary:

Restraint, action, likewise non-restraint, all action with result, sound is resultant, the six sense bases are resultant, a person with seven rebirths at the utmost is fixed in having seven rebirths at the utmost, a family-to-family goer is fixed in destination as a family-to-family goer, a person who has sown the seed of rebirth one last time is fixed in destination as one who has sown the seed of rebirth one last time, would a person accomplished in right view intentionally deprive a living being of life, the unfortunate realms are abandoned by a person accomplished in right view, likewise for one of seven-lives maximum.



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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