

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)

16. Sixteenth Chapter (16. Soḷasamavaggo)

[Kv 16.1-10, PTS 524-541]



PaliVerse

05. Points of Controversy

16. Sixteenth Chapter

(156) 1. Discussion on Refutation

743. Does one person restrain another's mind? Yes. Does one person restrain another's mind thus: "Do not be lustful", "Do not be hateful", "Do not be deluded", "Do not be defiled"? That should not be said. Etc. Does one person restrain another's mind? Yes. Does one person restrain another's arisen contact thus: "Do not cease"? That should not be said. Etc. Does one person restrain another's arisen feeling... etc. arisen perception... arisen volition... arisen consciousness... arisen faith... arisen energy... arisen mindfulness... arisen concentration... etc. Does one person restrain another's arisen wisdom thus: "Do not cease"? That should not be said. Etc.

Does one person restrain another's mind? Yes. Does one person abandon lust for another's benefit... abandon hate... etc. abandon moral fearlessness? That should not be said. Etc.

Does one person restrain another's mind? Yes. Does one person develop the path for another's benefit... develop the establishment of mindfulness... etc. develop the factor of enlightenment? That should not be said. Etc.

Does one person restrain another's mind? Yes. Does one fully understand suffering for another's benefit, abandon origin, realise cessation, develop the path? That should not be said. Etc.

Does one person restrain another's mind? Yes. Is one the doer for another, does one make pleasure and pain made by another, does another experience? That should not be said. Etc.

Does one person restrain another's mind? Yes. Was it not said by the Blessed One -

"Indeed, evil done by oneself, by oneself one becomes defiled;
Evil not done by oneself, by oneself one becomes pure;
Purity and impurity are individual, no one can purify another."

Is there such a discourse? Yes. If so, it should not be said - "One restrains another's mind."

744. Should it not be said - "One restrains another's mind"? Yes. Is there not one who has come into power, one who has become a master? Yes. If there is one who has come into power, one who has become a master, then indeed sir, it should be said - "One restrains another's mind."

The discussion on refutation is finished.

16. Sixteenth Chapter

(157) 2. Discussion on Exertion

745. Does one person encourage another's mind? Yes. Does one person encourage

another's mind thus: "Do not be lustful", "Do not be hateful", "Do not be deluded", "Do not be defiled"? That should not be said. Etc. Does one person encourage another's mind? Yes. Does one person generate non-greed, the wholesome root, for another... generate non-hate, the wholesome root... generate non-delusion, the wholesome root... generate faith... generate energy... generate mindfulness... generate concentration... generate wisdom? That should not be said. Etc. Does one person encourage another's mind? Yes. Does one person encourage another's arisen contact thus: "Do not cease"? That should not be said. Etc. Does one person restrain another's arisen feeling... etc. arisen wisdom thus: "Do not cease"? That should not be said. Etc.

Does one person encourage another's mind? Yes. Does one person abandon lust for another's benefit... abandon hate... abandon delusion... etc. abandon moral fearlessness? That should not be said. Etc.

Does one person encourage another's mind? Yes. Does one person develop the path for another's benefit... develop the establishment of mindfulness... etc. develop the factor of enlightenment? That should not be said. Etc.

Does one person encourage another's mind? Yes. Does one person fully understand suffering for another's benefit... etc. develop the path? That should not be said. Etc.

Does one person encourage another's mind? Yes. Is one the doer for another, does one make pleasure and pain made by another, does another experience? That should not be said. Etc.

Does one person encourage another's mind? Yes. Was it not said by the Blessed One - "Indeed, evil done by oneself... etc. no one can purify another." Is there such a discourse? Yes. If so, it should not be said - "one person encourages another's mind."

746. Should it not be said - "one person encourages another's mind"? Yes. Is there not one who has come into power, one who has become a master? Yes. If there is one who has come into power, one who has become a master, then indeed sir, it should be said - "one person encourages another's mind."

The discussion on exertion is finished.

16. Sixteenth Chapter

(158) 3. Discussion on the Giving of Happiness

747. Does one person give happiness to another? Yes. Does one person give suffering to another? That should not be said. Etc. Does one person not give suffering to another? Yes. Does one person not give happiness to another? That should not be said. Etc. Does one person give happiness to another? Yes. Does one person give one's own happiness to another, give others' happiness, give his happiness? That should not be said. Etc. Does one person give neither one's own nor others' nor his happiness to another? Yes. If one person gives neither one's own nor others' nor his happiness to another, then indeed sir, it should not be said - "One person gives happiness to another."

Does one person give happiness to another? Yes. Is one the doer for another, does one make pleasure and pain made by another, does another experience? That should not be said. Etc.

748. Should it not be said - "One person gives happiness to another"? Yes. Did not the Venerable Udāyī say this - "The Blessed One has indeed removed many painful states from us, the Blessed One has indeed brought many pleasant states to us, the Blessed One has indeed removed many unwholesome mental states from us, the Blessed One has indeed brought many wholesome mental states to us"! Is there such a discourse? Yes. If so, one person gives happiness to another.

The discussion on the giving of happiness is finished.

16. Sixteenth Chapter

(159) 4. Discussion on Attention to What Has Been Mastered

749. Does one attend having attained? Yes. Does one understand that consciousness by that consciousness? That should not be said. Etc. Does one understand that consciousness by that consciousness? Yes. Does one understand that consciousness as "consciousness" by that consciousness? That should not be said. Etc. Does one understand that consciousness as "consciousness" by that consciousness? Yes. Is that consciousness the object of that consciousness? That should not be said. Etc.

Is that consciousness the object of that consciousness? Yes. Does one touch that contact by that contact, by that feeling, etc. by that perception, by that volition, by that consciousness, by that applied thought, by that sustained thought, by that joy, by that mindfulness, does one understand that wisdom by that wisdom? That should not be said. Etc.

750. Does one attending to the past as "past" attend to the future as "future"? That should not be said. Etc. Does one attending to the past as "past" attend to the future as "future"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the past as "past" attend to the present as "present"? That should not be said. Etc. Does one attending to the past as "past" attend to the present as "present"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the past as "past" attend to the future as "future" and attend to the present as "present"? That should not be said. Etc. Does one attending to the past as "past" attend to the future as "future" and attend to the present as "present"? Yes. Of three contacts... etc. Is there a combination of three consciousnesses? That should not be said. Etc.

751. Does one attending to the future as "future" attend to the past as "past"? That should not be said. Etc. Does one attending to the future as "future" attend to the past as "past"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the future as "future" attend to the present as "present"? That should not be said. Etc. Does one attending to the future as "future" attend to the present as "present"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the future as "future" attend to the past as "past" and attend to the present as "present"? That should not be said. Etc. Does one attending to the future as "future" attend to the past as "past" and attend to the present as "present"? Yes. Of three contacts... etc. Is there a combination of three consciousnesses? That should not be said. Etc.

752. Does one attending to the present as "present" attend to the past as "past"? That should not be said. Etc. Does one attending to the present as "present" attend to the past as "past"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the present as "present" attend to the future as "future"? That should not be said. Etc. Does one attending to the present as "present" attend to the future as "future"? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc.

Does one attending to the present as "present" attend to the past as "past" and attend to the future as "future"? That should not be said. Etc. Does one attending to the present as "present" attend to the past as "past" and attend to the future as "future"? Yes. Of three contacts... etc. Is there a combination of three consciousnesses? That should not be said. Etc.

753. Should it not be said - "Does one attend having attained"? Yes. Was it not said by the Blessed One -

"All activities are impermanent", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

"All activities are suffering", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

"All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification."

Is there such a discourse? Yes. If so, one attends having attained.

The discussion on attention to what has been mastered is finished.

16. Sixteenth Chapter

(160) 5. Discussion on Materiality Being a Cause

754. Is matter a root? Yes. Is non-greed a root? That should not be said. Etc. non-hate is a root, etc. non-delusion is a root, greed is a root, hate is a root, Is delusion a root? That should not be said. Etc.

Is matter a root? Yes. Is it with sense-object, is there adverting for it, etc.aspiration? That should not be said. Etc. Is it not without sense-object, is there not adverting for it, etc. aspiration? Yes. If it is without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said -"matter is a root".

755. Non-greed is a root, with sense-object, is there adverting for it, etc.aspiration? Yes. Matter is a root, with sense-object, is there adverting for it, etc.aspiration? That should not be said. Etc. non-hate is a root, non-delusion is a root, greed is a root, hate is a root, delusion is a root, with sense-object, is there adverting for it, etc.aspiration? Yes. Matter is a root, with sense-object, is there adverting for it, etc.aspiration? That should not be said. Etc.

Matter is a root, without sense-object, is there not adverting for it, etc.aspiration? Yes. Non-greed is a root, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc. matter is a root, without sense-object, is there not adverting for it, etc. aspiration? Yes. Non-hate is a root, non-delusion is a root, greed is a root, hate is a root, delusion is a root, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc.

756. Should it not be said - "matter is a root"? Yes. Are not the primary elements the derived cause of derived materiality? Yes. If the primary elements are the derived cause of derived materiality, then indeed sir, it should be said - "matter is a root".

The discussion on materiality being a cause is finished.

16. Sixteenth Chapter

(161) 6. Discussion on Materiality Being with Root

757. Is matter with root? Yes. With non-greed as root? That should not be said. Etc. With non-hate as root? Etc. With non-delusion as root? Etc. With greed as root? Etc. With hate as root? Etc. With delusion as root? That should not be said. Etc.

Is matter with root? Yes. Is it with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Is it not without sense-object, is there not adverting for it, etc. aspiration? Yes. If it is without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said -"matter is with root."

758. Non-greed is with root, with sense-object, is there adverting for it, etc. aspiration? Yes. Matter is with root, with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Non-hate is with root, etc. Non-delusion... faith... energy... mindfulness, concentration, wisdom... Greed... Hate... Delusion... conceit... View... Sceptical doubt... Sloth... Restlessness... Shamelessness... Moral fearlessness is with root, with sense-object, is there adverting for it, etc. aspiration? Yes. Matter is with root, with sense-object, is there adverting for it, etc.aspiration? That should not be said. Etc.

Matter is with root, without sense-object, is there not adverting for it, etc.aspiration? Yes. Non-greed is with root, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc. Matter is with root, without sense-object, is

there not adverting for it, etc. aspiration? Yes. Non-hate is with root, etc. Moral fearlessness is with root, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc.

759. Should it not be said - "matter is with root"? Yes. Is not materiality with condition? Yes. If materiality is with condition, then indeed sir, it should be said - "matter is with root."

The discussion on materiality being with root is finished.

16. Sixteenth Chapter

(162) 7. Discussion on Materiality Being Wholesome-Unwholesome

760. Is matter wholesome? Yes. Is it with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Is it not without sense-object, is there not adverting for it, etc. aspiration? Yes. If it is without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "matter is wholesome."

761. Non-greed is wholesome, with sense-object, is there adverting for it, etc. aspiration? Yes. Is matter wholesome, with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc.

Non-hate is wholesome, etc. non-delusion is wholesome, etc. faith... energy... mindfulness, concentration, etc. Is wisdom wholesome, with sense-object, is there adverting for it, etc. aspiration? Yes. Is matter wholesome, with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc.

Is matter wholesome, without sense-object, is there not adverting for it, etc. aspiration? Yes. Is non-greed wholesome, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc.

Is matter wholesome, without sense-object, is there not adverting for it, etc. aspiration? Yes. Non-hate is wholesome, etc. Is wisdom wholesome, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc.

762. Is matter unwholesome? Yes. Is it with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Is it not without sense-object, is there not adverting for it, etc. aspiration? Yes. If it is without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "matter is unwholesome." Etc.

763. Greed is unwholesome, with sense-object, is there adverting for it, etc. aspiration? Yes. Matter is unwholesome, with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc. Hate... Delusion... Conceit... etc. Is moral fearlessness unwholesome, with sense-object, is there adverting for it, etc. aspiration? Yes. Matter is unwholesome, with sense-object, is there adverting for it, etc. aspiration? That should not be said. Etc.

Matter is unwholesome, without sense-object, is there not adverting for it, etc. aspiration? Yes. Greed is unwholesome, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc. Matter is unwholesome, without

sense-object, is there not adverting for it, etc. aspiration? Yes. Hate... delusion... etc. moral fearlessness unwholesome, without sense-object, is there not adverting for it, etc. aspiration? That should not be said. Etc.

764. Should it not be said - "Matter is both wholesome and unwholesome"? Yes. Is not bodily action and verbal action both wholesome and unwholesome? Yes. If bodily action and verbal action are both wholesome and unwholesome, then indeed sir, it should be said - "Matter is both wholesome and unwholesome."

The discussion on materiality being wholesome-unwholesome is finished.

16. Sixteenth Chapter

(163) 8. Discussion on Materiality Being Resultant

765. Is matter resultant? Yes. Is matter 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, etc. associated with consciousness, 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, not experienced as unpleasant, etc. without sense-object, there is not adverting for it, etc. aspiration? Yes. If it is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object, there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "matter is resultant."

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

Matter is resultant, matter is not experienced as pleasant, not experienced as unpleasant, 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.

767. Should it not be said - "matter is resultant"? Yes. Is it not that consciousness and mental factors arisen due to action having been done are resultant? Yes. If consciousness and mental factors arisen due to action having been done are resultant, then indeed sir, it should be said - "matter arisen due to action having been done is resultant."

The discussion on materiality being resultant is finished.

16. Sixteenth Chapter

(164) 9. Discussion on Materiality Being Fine-Material-Sphere and Immaterial-Sphere

768. Is there matter that is fine-material-sphere? Yes. Is it attainment-seeking, rebirth-seeking, a pleasant abiding in the present life, accompanied by attainment-seeking consciousness, rebirth-seeking consciousness, consciousness of pleasant abiding in the present life, co-arisen, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object? That should not be said. Etc. Is it not the case that it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, not by rebirth-seeking consciousness, not by consciousness of pleasant abiding in the present life, co-arisen, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object? Yes. If it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, etc. having the same object, then indeed sir, it should not be said - "There is matter that is fine-material-sphere."

769. Is there matter that is of the immaterial-sphere of existence? Yes. Is it attainment-seeking, rebirth-seeking, a pleasant abiding in the present life, accompanied by attainment-seeking consciousness, rebirth-seeking consciousness, consciousness of pleasant abiding in the present life, co-arisen, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object? That should not be said. Etc. Is it not the case that it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, etc. having the same object? Yes. If it is not attainment-seeking, not rebirth-seeking, etc. having the same sense-organ, having the same object, then indeed sir, it should not be said - "there is matter that is of the immaterial-sphere of existence."

770. Should it not be said - "there is matter that is of the fine-material-sphere, there is matter that is of the immaterial-sphere of existence"? Yes. Is it not that because of the doing of sensual-sphere action, matter is of the sensual-sphere? Yes. If because of the doing of sensual-sphere action, matter is of the sensual-sphere, then indeed sir, it should be said - "because of the doing of fine-material-sphere action, matter is of the fine-material-sphere, because of the doing of immaterial-sphere action, matter is of the immaterial-sphere of existence."

The discussion on materiality being fine-material-sphere and immaterial-sphere is finished.

16. Sixteenth Chapter

(165) 10. Discussion on Being Included in the Material and Immaterial Sphere Elements

771. Is lust for fine-material existence included in the fine-material element? Yes. Is it attainment-seeking, rebirth-seeking, a pleasant abiding in the present life, accompanied by attainment-seeking consciousness, rebirth-seeking consciousness, consciousness of pleasant abiding in the present life, arisen together, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object? That should not be said. Etc. Is it not the case that it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, etc. having the same sense-organ, having the same object? Yes. If it is not attainment-seeking, not rebirth-

seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, etc. having the same sense-organ, having the same object, then indeed sir, it should not be said - "Lust for fine-material existence is included in the fine-material element."

772. Is lust for fine-material existence included in the fine-material element? Yes. Is lust for sound included in the sound element? That should not be said, etc. Is lust for fine-material existence included in the fine-material element? Yes. Lust for odour, etc. Lust for flavour, etc. Is lust for touch included in the touch element? That should not be said. Etc.

Should it not be said that lust for sound - "It is included in the sound element"? Yes. Should it not be said that lust for fine-material existence - "It is included in the fine-material element"? That should not be said. Etc. Lust for odour, etc. Lust for flavour, etc. Should it not be said that lust for touch - "It is included in the touch element"? Yes. Should it not be said that lust for fine-material existence - "It is included in the fine-material element"? That should not be said. Etc.

773. Is lust for immaterial existence included in the immaterial sphere element? Yes. Lust for immaterial existence should not be said - "It is included in the immaterial sphere element"? That should not be said. Etc. Is lust for immaterial existence included in the immaterial sphere element? Yes. Is it attainment-seeking, rebirth-seeking, a pleasant abiding in the present life, accompanied by attainment-seeking consciousness, rebirth-seeking consciousness, consciousness of pleasant abiding in the present life, arisen together, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object? That should not be said. Etc. Is it not the case that it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, etc. having the same sense-organ, having the same object? Yes. If it is not attainment-seeking, not rebirth-seeking, not a pleasant abiding in the present life, not accompanied by attainment-seeking consciousness, not by rebirth-seeking consciousness, not by consciousness of pleasant abiding in the present life, arisen together, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object, then indeed sir, it should not be said - "Lust for immaterial existence is included in the immaterial sphere element."

774. Is lust for immaterial existence included in the immaterial sphere element? Yes. Is lust for sound included in the sound element? That should not be said. Etc. Is lust for immaterial existence included in the immaterial sphere element? Yes. Lust for odour, etc. Lust for flavour, etc. Is lust for touch included in the touch element? That should not be said. Etc.

Should it not be said that lust for sound - "It is included in the sound element"? Yes. Lust for immaterial existence should not be said - "It is included in the immaterial sphere element"? That should not be said. Etc. Lust for odour, etc. Lust for flavour, etc. Should it not be said that lust for touch - "It is included in the touch element"? Yes. Lust for immaterial existence should not be said - "It is included in the immaterial sphere element"? That should not be said. Etc.

775. Should it not be said - "Lust for fine-material existence is included in the fine-material element, lust for immaterial existence is included in the immaterial sphere

element"? Yes. Is it not that sensual lust is included in the sensual element? Yes. If sensual lust is included in the sensual element, then indeed sir, it should be said - "Lust for fine-material existence is included in the fine-material element, lust for immaterial existence is included in the immaterial sphere element."

The discussion on lust for fine-material existence being included in the fine-material element and lust for immaterial existence being included in the immaterial sphere element is finished.

The discussion on being included in the material and immaterial sphere elements is finished.

Sixteenth Chapter.

Its summary:

Refutation of consciousness, exertion of consciousness, non-arising of pleasure, attention having attained, matter is a root, matter is with root, matter is both wholesome and unwholesome, matter is resultant, there is matter that is of the fine-material-sphere there is matter that is of the immaterial-sphere of existence, all mental defilements are included in the sensual element.



ABOUT THIS TRANSLATION

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