

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)

20. Twentieth Chapter (20. Vīsativavaggo)

[Kv 20.1-6, PTS 493-603]



PaliVerse

05. Points of Controversy

20. Twentieth Chapter

(194) 1. Treatise on the Unintentional

857. Having unintentionally deprived one's mother of life, does one become one with immediate result? Yes. Having unintentionally killed a living being, does one become a killer of living beings? That should not be said. Etc. Having unintentionally deprived one's mother of life, does one become one with immediate result? Yes. Having unintentionally taken what is not given, etc. Having spoken falsely, does one become a liar? That should not be said. Etc.

Having unintentionally killed a living being, does one not become a killer of living beings? Yes. Having unintentionally deprived one's mother of life, does one not become one with immediate result? That should not be said. Etc. Having unintentionally taken what is not given, etc. Having spoken falsely, does one not become a liar? Yes. Having unintentionally deprived one's mother of life, does one not become one with immediate result? That should not be said. Etc.

858. Having unintentionally deprived one's mother of life, does one become one with immediate result? Yes. "Having unintentionally deprived one's mother of life, one becomes one with immediate result" - Is there such a discourse? There is not. "Having intentionally deprived one's mother of life, one becomes one with immediate result" - Is there such a discourse? Yes. If "having intentionally deprived one's mother of life, one becomes one with immediate result" - there is such a discourse, then indeed sir, it should not be said - "having unintentionally deprived one's mother of life, one becomes one with immediate result."

859. Should it not be said - "A matricide is one with immediate result"? Yes. Is it not that a mother has been deprived of life? Yes. If a mother has been deprived of life, then indeed sir, it should be said - "A matricide is one with immediate result."

Should it not be said - "A patricide is one with immediate result"? Yes. Is it not that a father has been deprived of life? Yes. If a father has been deprived of life, then indeed sir, it should be said - "A patricide is one with immediate result."

Should it not be said - "A killer of a Worthy One is one with immediate result"? Yes. Is it not that a Worthy One has been deprived of life? Yes. If a Worthy One has been deprived of life, then indeed sir, it should be said - "A killer of a Worthy One is one with immediate result."

Should it not be said - "One who draws blood is one with immediate result"? Yes. Is it not that blood has been drawn from a Truth-finder? Yes. If blood has been drawn from a Truth-finder, then indeed sir, it should be said - "One who draws blood is one with immediate result."

860. Is a schismatic one with immediate result? Yes. Are all schismatics ones with immediate result? That should not be said. Etc. Are all schismatics ones with immediate result? Yes. Is a schismatic who perceives the Teaching one with

immediate result? That should not be said. Etc.

861. Is a schismatic who perceives the Teaching one with immediate result? Yes. Was it not said by the Blessed One - "There is, Upāli, a schismatic who is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable; there is, Upāli, a schismatic who is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable"! Is there such a discourse? Yes. If so, it should not be said - "A schismatic who perceives the Teaching is one with immediate result."

862. Should it not be said - "A schismatic who perceives the Teaching is one with immediate result"? Yes. Was it not said by the Blessed One -

"Bound for the realm of misery, doomed to hell, remaining for a cosmic cycle, the schismatic;
Delighting in discord, established in what is not the Teaching, he falls from freedom from bondage;
Having split a united Community, he is tormented in hell for a cosmic cycle."

Is there such a discourse? Yes. If so, a schismatic is one with immediate result.

The Discussion on the Unintentional is finished.

20. Twentieth Chapter

(195) 2. Treatise on Knowledge

863. There is no knowledge for a worldling? Yes. There is no wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination for a worldling? That should not be said. Etc. Is there not wisdom, understanding, investigation, etc. counter-discrimination for a worldling? Yes. If there is wisdom, understanding, investigation, etc. counter-discrimination for a worldling, then indeed sir, it should not be said - "There is no knowledge for a worldling."

864. There is no knowledge for a worldling? Yes. Would a worldling attain the first meditative absorption? Yes. If a worldling would attain the first meditative absorption, then indeed sir, it should not be said - "There is no knowledge for a worldling."

Would a worldling attain the second meditative absorption? Etc. the third meditative absorption... etc. the fourth meditative absorption... etc. Would attain the plane of infinite space, would attain the plane of infinite consciousness, the plane of nothingness, the plane of neither-perception-nor-non-perception, would a worldling give a gift? Etc. Would give a robe, would give almsfood, would give lodging, would give the requisite of medicines for the sick? Yes. If a worldling would give the requisite of medicines for the sick, then indeed sir, it should not be said - "There is no knowledge for a worldling."

865. There is knowledge for a worldling? Yes. Does a worldling fully understand suffering, abandon origin, realise cessation, develop the path by that knowledge? That should not be said. Etc.

The treatise on knowledge is concluded.

20. Twentieth Chapter

(196) 3. Treatise on Hell Guardians

866. There are no guardians in hell? Yes. There is no bodily punishment in hell? That should not be said. Etc. There is bodily punishment in hell? Yes. There are guardians in hell? That should not be said. Etc.

There is bodily punishment among human beings, and there are torturers? Yes. There is bodily punishment in hell, and there are torturers? That should not be said. Etc. There is bodily punishment in hell, and there are no torturers? Yes. There is bodily punishment among human beings, and there are no torturers? That should not be said. Etc.

867. There are guardians in hell? Yes. Was it not said by the Blessed One -

"Neither Vessabhū nor the king of the departed,
Soma, Yama, and King Vessavaṇa;
One's own actions strike one there, one driven from here, arrived at the world
beyond."

Is there such a discourse? Yes. If so, there are no guardians in hell.

868. There are no guardians in hell? Yes. Was it not said by the Blessed One - "Then, monks, the guardians of hell inflict on him the torture called the fivefold binding - they drive a red-hot iron stake into his hand, they drive a red-hot iron stake into his other hand, they drive a red-hot iron stake into his foot, they drive a red-hot iron stake into his other foot, they drive a red-hot iron stake into the middle of his chest; there he experiences painful, sharp, severe feelings; and he does not die until that evil deed is exhausted"! Is there such a discourse? Yes. If so, there are guardians in hell.

There are no guardians in hell? Yes. Was it not said by the Blessed One - "Then, monks, the guardians of hell lay him down and plane him with axes... etc... Then, monks, the guardians of hell, having placed him feet up and head down, plane him with adzes... etc... Then, monks, the guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow... etc... Then, monks, the guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow... etc... Then, monks, the guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe feelings, and he does not die until that evil deed is exhausted. Then, monks, the guardians of hell throw him into the great hell! Now, monks, that great hell -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always."

Is there such a discourse? Yes. If so, there are guardians in hell.

20. Twentieth Chapter

(197) 4. Treatise on Animals

869. Are there animals among the gods? Yes. Are there gods among the animals? That should not be said. Etc. Are there animals among the gods? Yes. Is the heavenly world the animal realm? That should not be said. Etc. Are there animals among the gods? Yes. Are there insects, grasshoppers, mosquitoes, flies, snakes, scorpions, centipedes, and earthworms there? That should not be said. Etc.

870. There are no animals among the gods? Yes. Is there not there the noble elephant named Erāvaṇa, a divine vehicle yoked with a thousand? Yes. If there is there the noble elephant named Erāvaṇa, a divine vehicle yoked with a thousand, then indeed sir, it should be said - "There are animals among the gods."

871. Are there animals among the gods? Yes. Are there elephant keepers, grooms, barley-givers, torturers, cooks there? That should not be said. If so, there is no animals among the gods.

The Discussion on Animals is finished.

20. Twentieth Chapter

(198) 5. The Treatise on the Path

872. Is the path fivefold? Yes. Was not the eightfold path said by the Blessed One, as follows - right view, etc. right concentration? Yes. If the eightfold path was said by the Blessed One, as follows - right view, etc. right concentration, then indeed sir, it should not be said - "the path is fivefold."

Is the path fivefold? Yes. Was it not said by the Blessed One -

"Of paths, the eightfold is foremost; of truths, the four terms;
Dispassion is foremost of phenomena, and of two-footed beings, the one with vision."

Is there such a discourse? Yes. If so, the path is eightfold.

873. Is right speech a path factor, and is that not the path? Yes. Is right view a path factor, and is that not the path? That should not be said. Etc. Is right speech a path factor, and is that not the path? Yes. Right thought, etc. right effort, etc. right mindfulness, etc. Is right concentration a path factor, and is that not the path? That should not be said. Etc.

Right action, etc. Is right livelihood a path factor, and is that not the path? Yes. Right view... etc. Is right concentration a path factor, and is that not the path? That should not be said. Etc.

Is right view a path factor, and is that the path? Yes. Is right speech a path factor, and is that the path? That should not be said. Etc. Is right view a path factor, and is that the path? Yes. Right action, etc. Is right livelihood a path factor, and is that the path? That should not be said. Etc.

Right thought, etc. right effort, etc. right mindfulness, etc. Is right concentration a path factor, and is that the path? Yes. Right speech, etc. right action, etc. Is right livelihood a path factor, and is that the path? That should not be said. Etc.

874. The noble eightfold path? Yes. Was it not said by the Blessed One - "But already his bodily action, verbal action, and livelihood are well purified; thus this noble eightfold path goes to fulfilment through development for him"! Is there such a discourse? Yes. If so, the path is fivefold.

875. Is the path fivefold? Yes. Was it not said by the Blessed One - "In whatever Teaching and discipline, Subhadda, the noble eightfold path is not found, an ascetic is not found there, a second ascetic is not found there, a third ascetic is not found there, a fourth ascetic is not found there. But in whatever Teaching and discipline, Subhadda, the noble eightfold path is found, an ascetic is found there, a second ascetic etc. a third ascetic etc. a fourth ascetic is found there. In this Teaching and discipline, Subhadda, the noble eightfold path is found. Here only, Subhadda, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic. The other doctrines are empty of other ascetics"! Is there such a discourse? Yes. If so, the path is eightfold.

The Treatise on the Path is concluded.

20. Twentieth Chapter

(199) 6. Treatise on Knowledge

876. Is knowledge with twelve bases supramundane? Yes. Are there twelve supramundane knowledges? That should not be said. Etc. Are there twelve supramundane knowledges? Yes. Are there twelve paths of stream-entry? That should not be said. Etc. Are there twelve paths of stream-entry? Yes. Are there twelve fruitions of stream-entry? That should not be said. Etc. Twelve paths of once-returning, etc. Paths of non-returning, etc. Are there paths of arahantship? That should not be said. Etc. Are there twelve paths of arahantship? Yes. Are there twelve fruitions of arahantship? That should not be said. Etc.

877. Should it not be said - "Knowledge with twelve bases is supramundane"? Yes. Was it not said by the Blessed One - "'This is the noble truth of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks, etc. 'has been fully understood' - thus, monks, etc. 'This is the noble truth of the origin of suffering' - thus, monks, etc. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, etc. 'has been abandoned' - thus, monks, etc. 'This is the noble truth of the cessation of suffering' - thus, monks, etc. 'But this noble truth of the cessation of suffering is to be realised' - thus, monks, etc. 'has been realised' - thus, monks, etc. 'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, etc. 'But this noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose"! Is there such a discourse? Yes. If so, knowledge with twelve bases is supramundane.

The treatise on knowledge is concluded.

Twentieth Chapter.

Its summary:

A matricide is one with immediate result, a patricide is one with immediate result, a killer of a Worthy One is one with immediate result, one who draws blood is one with immediate result, a schismatic is one with immediate result, there is no knowledge for a worldling, there are no guardians in hell, there are animals among the gods, the fivefold path, knowledge with twelve bases is supramundane.

The Fourth Fifty.

Its summary:

Refutation, accumulation of merit, stood, and with the past a matricide.



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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