

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)

21. Twenty-first Chapter (21. Ekavīsativavaggo)

[Kv 21.1-8, PTS 604-612]



PaliVerse

05. Points of Controversy

21. Twenty-first Chapter

(200) 1. Treatise on the Dispensation

878. Has the Dispensation been made new? Yes. Have the establishments of mindfulness been made new? That should not be said. Etc. Has the Dispensation been made new? Yes. Are the right strivings, etc. the bases for spiritual power, etc. the faculties, etc. the powers, etc. the factors of enlightenment been made new? That should not be said. Etc. Has what was formerly unwholesome been made wholesome afterwards? That should not be said. Etc. Has what was formerly with mental corruptions, etc. subject to mental fetters, subject to mental knots, subject to mental floods, subject to mental bonds, subject to mental hindrances, adhered to, subject to clinging, etc. subject to defilement been made not subject to defilement afterwards? That should not be said. Etc.

Is there anyone who makes the Truth-finder's Dispensation new? Yes. Is there anyone who makes the establishments of mindfulness new? That should not be said. Etc. Is there anyone who makes the right strivings, etc. the bases for spiritual power, etc. the faculties, etc. the powers, etc. the factors of enlightenment new? That should not be said. Etc. Is there anyone who makes what was formerly unwholesome into wholesome afterwards? That should not be said. Etc. Is there anyone who makes what was formerly with mental corruptions, etc. subject to defilement into not subject to defilement afterwards? That should not be said. Etc.

Is it possible to make the Truth-finder's Dispensation new again? Yes. Is it possible to make the establishments of mindfulness new again? That should not be said. Etc. Is it possible to make the right strivings, etc. the bases for spiritual power, etc. the faculties, etc. the powers, etc. the factors of enlightenment new again? That should not be said. Etc. Is it possible to make what was formerly unwholesome afterwards wholesome? That should not be said. Etc. Is it possible to make what was formerly with mental corruptions, etc. subject to defilement afterwards not subject to defilement? That should not be said. Etc.

The Discussion on the Dispensation is finished.

21. Twenty-first Chapter

(201) 2. Discussion on the Non-Secluded

879. Is a worldling not secluded from mental states of the three elements? Yes. Is a worldling not secluded from contacts of the three elements? Etc. from feelings of the three elements... from perceptions... from volitions... from consciousnesses... from faiths... from energies... from mindfulnesses... from concentrations... etc. Is a worldling not secluded from wisdoms of the three elements? That should not be said. Etc.

Is a worldling not secluded from actions of the three elements? Yes. At the moment when a worldling gives a robe, at that moment does he enter and dwell in the first meditative absorption? Etc. Does he enter and dwell in the plane of infinite space? That should not be said. Etc. At the moment when a worldling gives almsfood... etc. gives lodging... etc. gives the requisite of medicines for the sick, at that moment does he enter and dwell in the fourth meditative absorption... Does he enter and dwell in the plane of neither-perception-nor-non-perception? That should not be said. Etc.

880. Should it not be said - "A worldling is not secluded from actions of the three elements"? Yes. Has action leading to the fine-material sphere element and immaterial sphere element been fully understood by a worldling? That should not be said. If so, a worldling is not secluded from actions of the three elements. Etc.

The Discussion on the Non-Secluded is finished.

21. Twenty-first Chapter

(202) 3. Discussion on Fetters

881. Is there attainment of arahantship without abandoning any mental fetter? Yes. Is there without abandoning any identity view... etc. without abandoning sceptical doubt... etc. without abandoning adherence to moral rules and austerities... without abandoning lust... without abandoning hate... without abandoning delusion... without abandoning moral fearlessness, attainment of arahantship? That should not be said. Etc.

Is there attainment of arahantship without abandoning any mental fetter? Yes. Is a Worthy One with lust, with hate, with delusion, with conceit, with contempt, with insolence, with anguish, with mental defilement? That should not be said. Etc. Is it not that a Worthy One is without lust, without hate, without delusion, free from conceit, without contempt, without insolence, without anguish, free from mental defilement? Yes. If a Worthy One is without lust... etc. free from mental defilement, then indeed sir, it should not be said - "there is attainment of arahantship without abandoning any mental fetter."

882. Should it not be said - "there is attainment of arahantship without abandoning any mental fetter"? Yes. Does a Worthy One know the entire domain of a Buddha? That should not be said. If so, there is attainment of arahantship without abandoning any mental fetter.

The Discussion on Fetters is finished.

21. Twenty-first Chapter

(203) 4. Treatise on Supernormal Power

883. Is there supernormal power of intention for Buddhas or disciples? Yes. "Let trees have permanent leaves" - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc. let trees have permanent flowers... etc. let trees have permanent fruit... let there be permanent moonlight... let there be permanent security... let there be permanent plenty of food... "Let there be permanent well-being" - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc.

Is there supernormal power of intention for Buddhas or disciples? Yes. "Let arisen contact not cease" - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc.

Arisen feeling... etc. perception... volition... consciousness... faith... energy... mindfulness, concentration, etc. let wisdom not cease - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc.

Is there supernormal power of intention for Buddhas or disciples? Yes. "Let matter be permanent" - is there supernormal power of intention... feeling... etc. perception... etc. activities... etc. "Let consciousness be permanent" - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc.

Is there supernormal power of intention for Buddhas or disciples? Yes. "Let beings subject to birth not be born" - is there... etc. "Let beings subject to ageing not age"... etc. "Let beings subject to disease not become diseased"... etc. "Let beings subject to death not die" - is there supernormal power of intention for Buddhas or disciples? That should not be said. Etc.

884. Should it not be said - "is there supernormal power of intention for Buddhas or disciples"? Yes. Did not the Venerable Pilindavaccha resolve upon the mansion of King Seniya Bimbisāra of Magadha as "gold", and it became gold? Yes. If the Venerable Pilindavaccha resolved upon the mansion of King Seniya Bimbisāra of Magadha as gold, and it became gold, then indeed sir, it should be said - "there is supernormal power of intention for Buddhas or disciples".

The Treatise on Supernormal Power is concluded.

21. Twenty-first Chapter

(204) 5. Discussion on the Buddha

885. Is there inferiority or superiority among Buddhas compared to Buddhas? Yes. With respect to the establishments of mindfulness? That should not be said, etc. With respect to the right strivings? Etc. With respect to the bases for spiritual power? With respect to the faculties? With respect to the powers? With respect to the factors of enlightenment? With respect to mastery? Etc. With respect to the knowledge and vision of omniscience? That should not be said. Etc.

The Discussion on the Buddha is finished.

21. Twenty-first Chapter

(205) 6. Discussion on All Directions

886. Do Buddhas remain in all directions? Yes. Does a Buddha remain in the eastern direction? That should not be said. Etc. Does a Buddha remain in the eastern direction? Yes. What is the name of that Blessed One, what is his birth, what is his clan, what are the names of that Blessed One's mother and father, what is the name of that Blessed One's pair of disciples, what is the name of that Blessed One's attendant, what kind of robe does he wear, what kind of bowl does he carry, in which village or town or city or country or province? That should not be said. Etc.

In the southern direction, etc. In the western direction, etc. In the northern direction, etc. Does a Buddha remain in the lower direction? That should not be said. Etc. Does a Buddha remain in the lower direction? Yes. What is the name of that Blessed One, etc. or in a province? That should not be said. Etc.

Does a Buddha remain in the upper direction? That should not be said. Etc. Does a Buddha remain in the upper direction? Yes. Does he remain among the gods ruled by the Four Great Kings, etc. Does he remain among the Thirty-three, etc. Does he remain among the Yāma, etc. Does he remain among the Tusita, etc. Does he remain among the gods who delight in creating, etc. Does he remain among the gods who control others' creations, etc. Does he remain in the Brahma world? That should not be said. Etc.

The Discussion on All Directions is finished.

21. Twenty-first Chapter

(206) 7. Discussion on the Teaching

887. Are all phenomena fixed in destination? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc. There is no undetermined category? That should not be said. Etc. Is there not an undetermined category? Yes. If there is an undetermined category, then indeed sir, it should not be said - "All phenomena are fixed in destination."

Are all phenomena fixed in destination? Yes. Were not three categories said by the Blessed One - The category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category? Yes. If three categories were said by the Blessed One - The category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category, then indeed sir, it should not be said - "All phenomena are fixed in destination."

Is materiality fixed in destination in the meaning of materiality? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc. feeling... etc. perception... etc. activities... etc. Is consciousness fixed in destination in the meaning of consciousness? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc.

888. Should it not be said - materiality is fixed in destination in the meaning of materiality... etc. feeling... etc. perception... etc. activities... etc. Is consciousness fixed in destination in the meaning of consciousness? Yes. Does materiality become feeling... etc. become perception... become activities... become consciousness... feeling... etc. perception... etc. activities... etc. does consciousness become materiality... etc. feeling exists... become perception... become activities? That should not be said. If so, materiality is fixed in destination in the meaning of materiality, feeling... etc. perception... etc. activities... etc. consciousness is fixed in destination in the meaning of consciousness.

The Discussion on the Teaching is finished.

21. Twenty-first Chapter

(207) 8. The Treatise on Action

889. Are all actions fixed in destination? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc. There is no undetermined category? That should not be said. Etc. Is there not an undetermined category? Yes. If there is an undetermined category, then indeed sir, it should not be said - "All actions are fixed in destination."

Are all actions fixed in destination? Yes. Were not three categories said by the Blessed One - The category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category? Yes. If three categories were said by the Blessed One - The category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category, then indeed sir, it should not be said - "All actions are fixed in destination."

890. Is action experienced in present life fixed in destination in the meaning of experienced in present life? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc. Action experienced in next life, etc. Is action experienced from one life to another fixed in destination in the meaning of experienced from one life to another? Yes. With fixed course of the wrong path? That should not be said. Etc. With fixed course of the right path? That should not be said. Etc.

891. Should it not be said - action experienced in present life is fixed in destination in the meaning of experienced in present life, action experienced in next life, etc. Is action experienced from one life to another fixed in destination in the meaning of experienced from one life to another? Yes. Action experienced in present life becomes experienced in next life, becomes experienced from one life to another, etc. Action experienced in next life becomes experienced in present life, becomes experienced from one life to another, etc. Action experienced from one life to another becomes experienced in present life, becomes experienced in next life? That should not be said. If so, action experienced in present life is fixed in destination in the meaning of experienced in present life, action experienced in next life, etc. action experienced from one life to another is fixed in destination in the meaning of experienced from one life to another.

The Treatise on Action is concluded.

Twenty-first Chapter.

Its summary:

The Dispensation has been made new, is there anyone who makes the Truth-finder's Dispensation new, is it possible to make the Truth-finder's Dispensation new again, a worldling is not secluded from mental states of the three elements, is there attainment of arahantship without abandoning any mental fetter, is there supernormal power of intention for Buddhas or disciples, is there inferiority or superiority among Buddhas compared to Buddhas, Buddhas remain in all directions, all phenomena are fixed in destination, all actions are fixed in destination.



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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