

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)

22. Twenty-second Chapter (22. Bāvīsativavaggo)

[Kv 22.1-8, PTS 613-621]



PaliVerse

05. Points of Controversy

22. Twenty-second Chapter

(208) 1. Discussion on Final Nibbāna

892. Is there final nibbāna without abandoning any mental fetter? Yes. Is there without abandoning any identity view... etc. without abandoning moral fearlessness, final nibbāna? That should not be said. Etc.

Is there final nibbāna without abandoning any mental fetter? Yes. Is a Worthy One with lust... etc. with mental defilement? That should not be said. Etc. Is it not that a Worthy One is without lust... etc. 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 final nibbāna without abandoning any mental fetter."

893. Should it not be said - "there is final nibbāna 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 final nibbāna without abandoning any mental fetter.

The discussion on final nibbāna is finished.

22. Twenty-second Chapter

(209) 2. Discussion on Wholesome Consciousness

894. Does a Worthy One attain final nibbāna with wholesome consciousness? Yes. Does a Worthy One generating meritorious volitional activity... generating imperturbable volitional activity... performing action leading to destination... performing action leading to existence... performing action leading to supremacy... performing action leading to lordship... performing action leading to great wealth... performing action leading to great retinue... performing action leading to divine fortune... performing action leading to human fortune attain final nibbāna? That should not be said. Etc.

Does a Worthy One attain final nibbāna with wholesome consciousness? Yes. Does a Worthy One accumulating, diminishing, abandoning, clinging, scattering, heaping up, extinguishing, kindling attain final nibbāna? That should not be said, etc. Is it not that a Worthy One neither accumulates nor diminishes; having diminished, he stands firm? Yes. If a Worthy One neither accumulates nor diminishes, having diminished, stands firm, then indeed sir, it should not be said - "a Worthy One attains final nibbāna with wholesome consciousness." Is it not that a Worthy One neither abandons nor clings, having abandoned, stands firm; neither scatters nor heaps up, having scattered, stands firm; is it not that a Worthy One neither extinguishes nor kindles, having extinguished, he stands firm? Yes. If a Worthy One neither extinguishes nor kindles, having extinguished, he stands firm, then indeed sir, it should not be said - "a Worthy One attains final nibbāna with wholesome consciousness."

895. Should it not be said - "a Worthy One attains final nibbāna with wholesome consciousness"? Yes. Is it not that a Worthy One attains final nibbāna mindful, having established mindfulness, fully aware? Yes. If a Worthy One attains final nibbāna mindful, having established mindfulness, fully aware, then indeed sir, it should be said - "a Worthy One attains final nibbāna with wholesome consciousness."

The discussion on wholesome consciousness is finished.

22. Twenty-second Chapter

(210) 3. Discussion on Imperturbability

896. Does a Worthy One attain final nibbāna while established in imperturbability? Yes. Is it not that a Worthy One attains final nibbāna while established in normal consciousness? Yes. If a Worthy One attains final nibbāna while established in normal consciousness, then indeed sir, it should not be said - "a Worthy One attains final nibbāna while established in imperturbability."

Does a Worthy One attain final nibbāna while established in imperturbability? Yes. Does a Worthy One attain final nibbāna while established in functional consciousness? That should not be said. Etc. Is it not that a Worthy One attains final nibbāna while established in resultant consciousness? Yes. If a Worthy One attains final nibbāna while established in resultant consciousness, then indeed sir, it should not be said - "a Worthy One attains final nibbāna while established in imperturbability."

Does a Worthy One attain final nibbāna while established in imperturbability? Yes. Does a Worthy One attain final nibbāna while established in functional-indeterminate consciousness? That should not be said. Etc. Is it not that a Worthy One attains final nibbāna while established in resultant indeterminate consciousness? Yes. If a Worthy One attains final nibbāna while established in resultant indeterminate consciousness, then indeed sir, it should not be said - "a Worthy One attains final nibbāna while established in imperturbability."

Does a Worthy One attain final nibbāna while established in imperturbability? Yes. Is it not that the Blessed One, having emerged from the fourth meditative absorption, immediately attained final Nibbāna? Yes. If the Blessed One, having emerged from the fourth meditative absorption, immediately attained final Nibbāna, then indeed sir, it should not be said - "a Worthy One attains final nibbāna while established in imperturbability."

The discussion on imperturbability is finished.

22. Twenty-second Chapter

(211) 4. Discussion on Full realisation of the Teaching

897. Is there full realisation of the teaching during conception in a womb? Yes. Is there proclamation of the Teaching, hearing of the Teaching, discussion of the Teaching, interrogation, undertaking of morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness in the first and last watches of the night during conception in a womb? That should not be said. Etc. There is not proclamation of the Teaching, hearing of the Teaching, etc. during conception in a

womb? Pursuit of wakefulness in the first and last watches of the night? Yes. If there is not proclamation of the Teaching, hearing of the Teaching, etc. during conception in a womb, pursuit of wakefulness in the first and last watches of the night, then indeed sir, it should not be said - "There is full realisation of the teaching during conception in a womb."

Is there full realisation of the teaching during conception in a womb? Yes. Are there not two conditions for the arising of right view - the utterance of another and wise attention? Yes. If there are two conditions for the arising of right view - the utterance of another and wise attention, then indeed sir, it should not be said - "There is full realisation of the teaching during conception in a womb."

Is there full realisation of the teaching during conception in a womb? Yes. Is there full realisation of the teaching for one who is asleep, heedless, unmindful, and not fully aware? That should not be said. Etc.

The discussion on full realisation of the teaching is finished.

22. Twenty-second Chapter

(212-4) 5-7. Discussion on Tissa Too

898. Is there attainment of arahantship during conception in a womb? Yes. Is there attainment of arahantship for one who is asleep, heedless, unmindful, and not fully aware? That should not be said. Etc.

899. Is there full realisation of the teaching for one who is dreaming? Yes. Is there full realisation of the teaching for one who is asleep, heedless, unmindful, and not fully aware? That should not be said. Etc.

900. Is there attainment of arahantship for one who is dreaming? Yes. Is there attainment of arahantship for one who is asleep, heedless, unmindful, and not fully aware? That should not be said. Etc.

The discussion on Tissa too is finished.

22. Twenty-second Chapter

(215) 8. The Discussion on the Indeterminate

901. Is all consciousness of one who is dreaming indeterminate? Yes. Would one kill a living being in a dream? Yes. If one would kill a living being in a dream, then indeed sir, it should not be said - "All consciousness of one who is dreaming is indeterminate."

Would one take what is not given in a dream? Etc. Would speak falsely, would speak divisively, would speak harshly, would engage in idle chatter, would break into houses, would plunder, would commit burglary, would wait in ambush, would go to another's wife, would sack a village, would sack a market town, would engage in sexual intercourse in a dream, would emit semen while dreaming, would give a gift in a dream, would give a robe, would give almsfood, would give lodging, would give the requisite of medicines for the sick, would give solid food, would give soft food, would give drinking water, would venerate a shrine, would place a garland at a shrine,

would place odour, would place cosmetics? Etc. Would circumambulate a shrine keeping it to the right? Yes. If one would circumambulate a shrine keeping it to the right in a dream, then indeed sir, it should not be said - "All consciousness of one who is dreaming is indeterminate."

902. Should it not be said - "All consciousness of one who is dreaming is indeterminate"? Yes. Was it not said by the Blessed One that the consciousness of one who is dreaming is without consequence? Yes. If it was said by the Blessed One that the consciousness of one who is dreaming is without consequence, then indeed sir, it should be said - "All consciousness of one who is dreaming is indeterminate."

The discussion on the indeterminate is finished.

22. Twenty-second Chapter

(216) 9. Discussion on Repetition Condition

903. There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Killing living beings, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of killing living beings, for one who has become a human being, it is conducive to a short life span." Is there such a discourse? Yes. If so, there is some repetition conditionality.

There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Taking what is not given, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of taking what is not given, for one who has become a human being, it is conducive to disaster of wealth. Etc. Whatever is the very lightest result of sexual misconduct, for one who has become a human being, it is conducive to enmity with rivals. Etc. Whatever is the very lightest result of lying, for one who has become a human being, it is conducive to false accusation. Etc. Whatever is the very lightest result of divisive speech, for one who has become a human being, it is conducive to breaking with friends. Etc. Whatever is the very lightest result of harsh speech, for one who has become a human being, it is conducive to disagreeable sounds. Etc. Whatever is the very lightest result of idle chatter, for one who has become a human being, it is conducive to speech not to be heeded. Drinking spirits and liquor, monks, when practised, etc. Whatever is the very lightest result of drinking spirits and liquor, for one who has become a human being, it is conducive to madness." Is there such a discourse? Yes. If so, there is some repetition conditionality.

904. There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Wrong view, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts." Is there such a discourse? Yes. If so, there is some repetition conditionality.

There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Wrong thought, etc. wrong concentration, monks, when practised, developed, etc. is conducive to the sphere of ghosts"! Is there such a discourse? Yes. If so, there is some repetition conditionality.

905. There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Right view, monks, when practised, developed, and cultivated, is grounded upon the Deathless, heading for the Deathless, having the Deathless as its final goal"! Is there such a discourse? Yes. If so, there is some repetition conditionality.

There is no repetition conditionality whatsoever? Yes. Was it not said by the Blessed One - "Right thought, monks, when practised, developed, and cultivated, etc. right concentration, monks, when practised, developed, and cultivated, is grounded upon the Deathless, heading for the Deathless, having the Deathless as its final goal" - is there such a discourse? Yes. If so, there is some repetition conditionality.

The discussion on repetition condition is finished.

22. Twenty-second Chapter

(217) 10. Discussion on the Momentary

906. Are all phenomena lasting one mind-moment? Yes. Does the great earth remain in consciousness, does the great ocean remain, does Sineru the king of mountains remain, does water remain, does fire remain, does air remain, do grass, wood, and trees remain? That should not be said. Etc.

Are all phenomena lasting one mind-moment? Yes. Is the eye sense base conascent with eye-consciousness? That should not be said. Etc. Is the eye sense base conascent with eye-consciousness? Yes. Did not the Venerable Sāriputta say this - "Friends, when the internal eye is intact, but external forms do not come into range, and there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. Friends, when the internal eye is intact, and external forms come into range, but there is no corresponding attentiveness, then there is no manifestation of the corresponding section of consciousness. But when, friends, the internal eye is intact, and external forms come into range, and there is corresponding attentiveness, thus there is the manifestation of the corresponding section of consciousness"! Is there such a discourse? Yes. If so, it should not be said - "The eye sense base is conascent with eye-consciousness."

The ear sense base... etc. nose sense base... etc. the tongue sense base... etc. Is the body sense base conascent with body-consciousness? That should not be said. Etc. Is the body sense base conascent with body-consciousness? Yes. Did not the Venerable Sāriputta say this - "Friends, when the internal body is intact, but external tangible objects do not come into range, and there is no... etc. Friends, when the internal body is intact, and external tangible objects come into range, but there is no... etc. But when, friends, the internal body is intact, and external tangible objects come into range, and there is corresponding attentiveness, thus there is the manifestation of the corresponding section of consciousness"! Is there such a discourse? Yes. If so, it should not be said - "The body sense base is conascent with body-consciousness."

907. Should it not be said - "All phenomena are lasting one mind-moment"? Yes. Are all phenomena permanent, stable, eternal, not subject to change? That should not be said. If so, all phenomena are lasting one mind-moment.

The discussion on the momentary is finished.

Its summary:

There is final nibbāna without abandoning any mental fetter, a Worthy One attains final nibbāna with wholesome consciousness, a Worthy One attains final nibbāna while established in imperturbability, there is full realisation of the teaching during conception in a womb, there is attainment of arahantship during conception in a womb, there is full realisation of the teaching for one who is dreaming, there is attainment of arahantship for one who is dreaming, all consciousness of one who is dreaming is indeterminate, there is no repetition conditionality whatsoever, all phenomena are lasting one mind-moment.



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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