

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)

23. Twenty-third Chapter (23. Tevīsativavaggo)

[Kv 23.1-5, PTS 622-628]



PaliVerse

05. Points of Controversy

23. Twenty-third Chapter

(218) 1. Discussion on One Intention

908. Should sexual intercourse be indulged in with one intention? Yes. Should one become a non-recluse with one intention, should one become a non-monk with one intention, should one become one whose root is cut with one intention, should one become one who is expelled with one intention? That should not be said. Etc. Should sexual intercourse be indulged in with one intention? Yes. Should a living being be killed with one intention, should what is not given be taken, should falsehood be spoken, should divisive speech be spoken, should harsh speech be spoken, should idle chatter be engaged in, should houses be broken into, should plundering be done, should burglary be committed, should one wait in ambush, should another's wife be gone to, should a village be sacked, should a market town be sacked? That should not be said. Etc.

The discussion on one intention is finished.

23. Twenty-third Chapter

(219) 2. Discussion on Praise of the Worthy One

909. Do nonhuman spirits engage in sexual intercourse in the appearance of Worthy Ones? Yes. Do nonhuman spirits in the appearance of Worthy Ones kill living beings? Etc. Do they take what is not given, speak falsely, speak divisively, speak harshly, engage in idle chatter, break into houses, plunder, commit burglary, wait in ambush, go to another's wife, sack a village? Etc. Do they sack a market town? That should not be said. Etc.

The discussion on praise of the Worthy One is finished.

23. Twenty-third Chapter

(220-4) 3-7. Discussion on Supremacy, Sensual Pleasure, Commentary, and so on

910. Does a Bodhisatta go to the nether world because of acting according to the desire for supremacy? Yes. Does a Bodhisatta because of acting according to the desire for supremacy go to hell, go to Sañjīva, go to Kālasutta, go to Tāpana, go to Mahātāpana, go to Saṅghātaka, go to Roruva, etc. go to Avīci? That should not be said. Etc.

Does a Bodhisatta go to the nether world because of acting according to the desire for supremacy? Yes. "A Bodhisatta goes to the nether world because of acting according to the desire for supremacy" - Is there such a discourse? There is not. If "a Bodhisatta goes to the nether world because of acting according to the desire for

supremacy" - there is no such discourse, then indeed sir, it should not be said - "a Bodhisatta goes to the nether world because of acting according to the desire for supremacy."

911. Does a Bodhisatta enter upon conception in a womb because of acting according to the desire for supremacy? Yes. Would a Bodhisatta be reborn in hell because of acting according to the desire for supremacy, would he be reborn in the animal realm? That should not be said. Etc.

Does a Bodhisatta enter upon conception in a womb because of acting according to the desire for supremacy? Yes. Does a Bodhisatta possess supernormal power? That should not be said. Etc. Does a Bodhisatta possess supernormal power? Yes. Has the basis for spiritual power of desire been developed by a Bodhisatta? Etc. The basis for spiritual power of energy, etc. The basis for spiritual power of developed mind, etc. Has the basis for spiritual power of investigation been developed? That should not be said. Etc.

Does a Bodhisatta enter upon conception in a womb because of acting according to the desire for supremacy? Yes. "A Bodhisatta enters upon conception in a womb because of acting according to the desire for supremacy" - Is there such a discourse? There is not. If "a Bodhisatta enters upon conception in a womb because of acting according to the desire for supremacy" - there is no such discourse, then indeed sir, it should not be said - "A Bodhisatta enters upon conception in a womb because of acting according to the desire for supremacy."

912. Did the Bodhisatta perform austerities because of acting according to the desire for supremacy? Yes. Did the Bodhisatta because of acting according to the desire for supremacy return to "the world is eternal," "the world is non-eternal," etc. "The world is finite," etc. "The world is infinite," "The soul is the same as the body," "The soul is one thing and the body another," "The Truth-finder exists after death," "The Truth-finder does not exist after death," "The Truth-finder both exists and does not exist after death," etc. Did he return to "the Truth-finder neither exists nor does not exist after death"? That should not be said. Etc.

Did the Bodhisatta perform austerities because of acting according to the desire for supremacy? Yes. "The Bodhisatta performed austerities because of acting according to the desire for supremacy" - Is there such a discourse? There is not. If "the Bodhisatta performed austerities because of acting according to the desire for supremacy" - there is no such discourse, then indeed sir, it should not be said - "The Bodhisatta performed austerities because of acting according to the desire for supremacy."

913. Did the Bodhisatta because of acting according to the desire for supremacy practise self-mortification and point to another teacher? Yes. Did the Bodhisatta because of acting according to the desire for supremacy return to "the world is eternal," etc. Did he return to "the Truth-finder neither exists nor does not exist after death"? That should not be said. Etc.

914. Did the Bodhisatta point to another teacher because of acting according to the desire for supremacy? Yes. "The Bodhisatta pointed to another teacher because of acting according to the desire for supremacy" - Is there such a discourse? There is

not. If "the Bodhisatta pointed to another teacher because of acting according to the desire for supremacy" - there is no such discourse, then indeed sir, it should not be said - "the Bodhisatta pointed to another teacher because of acting according to the desire for supremacy."

The discussion on supremacy, sensuality and action is finished.

23. Twenty-third Chapter

(225) 8. Discussion on the Suitable

915. Is there what is not lust resembling lust? Yes. Is there what is not contact resembling contact, is there what is not feeling resembling feeling, is there what is not perception resembling perception, is there what is not volition resembling volition, is there what is not consciousness resembling consciousness, is there what is not faith resembling faith, is there what is not energy resembling energy, is there what is not mindfulness resembling mindfulness, is there what is not concentration resembling concentration, is there what is not wisdom resembling wisdom? That should not be said. Etc.

916. Is there what is not hate resembling hate, is there what is not delusion resembling delusion, is there what is not mental defilement resembling mental defilement? Yes. Is there what is not contact resembling contact? Etc. Is there what is not wisdom resembling wisdom? That should not be said. Etc.

The discussion on the suitable is finished.

23. Twenty-third Chapter

(226) 9. Discussion on Not Predetermined

917. Is matter not predetermined? Yes. Is matter not impermanent, not conditioned, not dependently arisen, not subject to destruction, not having the nature of falling, not subject to fading away, not having the nature of cessation, not subject to change? That should not be said. Etc. Is it not that matter is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation, subject to change? Yes. If matter is impermanent, conditioned, etc. subject to change, then indeed sir, it should not be said - "matter is not predetermined".

Is only suffering predetermined? Yes. Was it not said by the Blessed One, "What is impermanent, that is suffering" - "matter is impermanent"? Yes. If it was said by the Blessed One, "What is impermanent, that is suffering" - "matter is impermanent", then indeed sir, it should not be said - "only suffering is predetermined". Etc.

918. Feeling etc. perception... activities... consciousness... The eye sense base... etc. the mind-object sense base... the eye-element... the element of phenomena... the eye-faculty, etc. Is the faculty of one who has final knowledge not predetermined? Yes. Is the faculty of one who has final knowledge not impermanent... etc. not subject to change? That should not be said. Etc. Is it not that the faculty of one who has final knowledge is impermanent, conditioned... etc. subject to change? Yes. If the faculty of one who has final knowledge is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the

nature of cessation, subject to change, then indeed sir, it should not be said - "the faculty of one who has final knowledge is not predetermined".

Is only suffering predetermined? Yes. Was it not said by the Blessed One, "What is impermanent, that is suffering" - "the faculty of one who has final knowledge is impermanent"? Yes. If it was said by the Blessed One, "What is impermanent, that is suffering" - "the faculty of one who has final knowledge is impermanent", then indeed sir, it should not be said - "only suffering is predetermined".

The discussion on not predetermined is finished.

Twenty-third Chapter.

Its summary:

Sexual intercourse should be indulged in with one intention, nonhuman spirits engage in sexual intercourse in the appearance of Worthy Ones, a Bodhisatta goes to the nether world because of acting according to the desire for supremacy, enters upon conception in a womb, performed austerities, practised self-mortification, pointed to another teacher, is there what is not lust resembling lust, is there what is not hate resembling hate, is there what is not delusion resembling delusion, is there what is not mental defilement resembling mental defilement, matter is not predetermined, the faculty of one who has final knowledge is not predetermined.

The Minor Half-Fifty.

Its summary:

New, quenching, with one intention.

Summary of the fifty:

The great procedure, underlying tendencies, refutation, the minor fifth;
Crushing of others' doctrines, grounded in the discourse root;
Illumination in the Teacher's time, the Points of Controversy treatise.

Thirty-five recitation sections.

The Points of Controversy treatise is finished.



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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