

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 5. Commentary on the Points of Controversy
(5. Kathāvatthu-aṭṭhakathā)
- 23. Twenty-third Chapter (23. Tevīsativavaggo)



PaliVerse

5. Commentary on the Points of Controversy

23. Twenty-third Chapter

1. Commentary on the Treatise on One Intention

908. Now there is the discussion called "with one intention." Therein, "with one intention" means with one intention of compassion, or "with one intention" means there may be one intention by the power of aspiration, having performed worship of the Buddha and so on together with a woman, thinking "we will be together in the round of rebirths." For those whose view is that sexual intercourse should be indulged in with such one intention of both persons, just as the Andhakas and the Vetullakas; with reference to them, the question is of the proponent of one's own doctrine, the acknowledgment is of the other. The remainder here proceeds according to the canonical text itself.

Commentary on the Treatise on One Intention.

2. Commentary on the Treatise on Praise of the Worthy One

909. Now there is the discussion called the appearance of Worthy Ones. Therein, having seen evil monks accomplished in deportment and of good conduct, "nonhuman spirits engage in sexual intercourse in the appearance of Worthy Ones" - this is the view of those, just as of certain Uttarāpathakas; with reference to them, the question is of the proponent of one's own doctrine, the acknowledgment is of the other. The remainder here is clear in meaning.

Commentary on the Treatise on Praise of the Worthy One.

3-7. Commentary on the Treatise on Supremacy, Sensual Pleasure, and Commentary

910-914. Now there is the discussion called the discussion on acting according to the desire for supremacy. With reference to the Chaddanta Jātaka and others, the view of those who hold that "the 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," just as the Andhakans hold; with reference to them, the question is of the proponent of one's own doctrine, the acknowledgment is of the other. The remainder in the first discussion is clear in meaning. In the second discussion, "possessing supernormal power" - if he were to go because of acting according to the desire for supremacy, he would go by supernormal power, not by the force of action - this was stated for the purpose of challenging. The other, however, in the first question rejects with reference to that accomplished by meditation. In the second question, he acknowledges with reference to the supernormal power of merit. In the third discussion, the performance of austerities because of acting according to the desire

for supremacy is done through wrong view. And if he were to do that, he would also grasp the eternal and so on - for the purpose of challenging, "the world is eternal" and so on was stated. The same method applies in the fourth discussion too.

Commentary on the Treatise on Supremacy, Sensual Pleasure, and Commentary.

8. Commentary on the Treatise on the Suitable

915-916. Now there is the discussion called the resemblance of lust. Therein, with reference to friendliness, compassion, and altruistic joy, "what is not lust resembling lust," and with reference to jealousy, stinginess, and remorse, "what is not hate resembling hate," and with reference to the aesthetic faculty, "what is not delusion resembling delusion," and with reference to the refutation of obstinate persons, the assistance of well-behaved monks, the blaming of evil, the praising of good, the Venerable Pilindavaccha's use of the term "outcast," the Blessed One's use of the term "spittle-eater," and the use of the term "foolish man," "what is not mental defilement resembling mental defilement" - this is the view of those, just as of the Andhakans; With reference to them, in all the discussions the question is of the proponent of one's own doctrine, the acknowledgment is of the other. Then, since there are no such things as what is not contact and so on resembling contact and so on, therefore in order to accuse him that what is not lust and so on resembling lust and so on also do not exist, he said beginning with "is there what is not contact." The other rejects because of the absence of those. The remainder is of manifest meaning everywhere.

Commentary on the Treatise on the Suitable.

9. Commentary on the Treatise on the Not Predetermined

917-918. Now there is the discussion called "not predetermined." Therein -

"For only suffering comes into being, suffering remains and disappears;
Nothing other than suffering comes into being, nothing other than suffering ceases."

In dependence on this statement, the view of those who hold that only suffering is predetermined, and the remaining aggregates, sense bases, elements, faculties, and phenomena are not predetermined, just as of certain Uttarāpathakas and Hetuvādins; with reference to them, "matter is not predetermined" is the question of the proponent of one's own doctrine, the acknowledgment is of the other. Then, in order to accuse him thus: "if matter is not predetermined, it would not have the intrinsic nature of impermanence and so on," he said beginning with "matter is not impermanent." The other, not seeing such matter, rejects. The proponent of one's own doctrine, having refuted one view of his by the statement beginning with "is it not that matter is impermanent," asking the second, said beginning with "only suffering is predetermined." Then, in order to refute that view of his too, he said beginning with "was it not said 'what is impermanent.'" Therein this is the intention - For it is not only the first truth that is suffering. But whatever is impermanent, that is only suffering. And matter is impermanent, therefore that too is predetermined. Thus what you say "matter is not predetermined, only suffering is predetermined," then

indeed sir, it should not be said "only suffering is predetermined." In the analyses rooted in feeling and so on too, the same method applies. But regarding the mind-object sense base and the element of phenomena, setting aside Nibbāna, impermanence should be understood by way of the remaining phenomena. The faculties are only impermanent.

Commentary on the Treatise on the Not Predetermined.

The twenty-third chapter.

Concluding Discussion

And to this extent -

With four fifties and three chapters,
Having collected all the discussions, with less than three hundred divisions.

The Points of Controversy treatise, which the Conqueror, skilled in the
methods of discussion,
Taught - the explanation of its meaning is concluded.

This, in about thirteen recitation sections of the text,
By me who has composed it for the sake of the long endurance of the
Teaching,

Whatever wholesome merit has been attained by that, may this world with its
humans and gods
Attain the very flavour of the Good Teaching of the King of the Dhamma.

The commentary on the Points of Controversy is completed.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 5. Commentary on the Points of Controversy. 23. Twenty-third Chapter Retrieved from paliverse.org

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