

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)

4. Fourth Chapter (4. Catutthavaggo)

[Kv 4.1-10, PTS 267-300]



PaliVerse

05. Points of Controversy

4. The Fourth Chapter

(33) 1. The Discussion on a Layman Being a Worthy One

387. Is there a Worthy One who is a layman? Yes. Is there a mental fetter of the layman for a Worthy One? That should not be said. Etc. Is there not a mental fetter of the layman for a Worthy One? Yes. If there is not a mental fetter of the layman for a Worthy One, then indeed sir, it should not be said - "There is a Worthy One who is a layman."

Is there a Worthy One who is a layman? Yes. Is it not that for a Worthy One the mental fetter of the layman has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future? Yes. If for a Worthy One the mental fetter of the layman has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, then indeed sir, it should not be said - "There is a Worthy One who is a layman."

Is there a Worthy One who is a layman? Yes. Is there any layman who, without abandoning the mental fetter of the layman, makes an end of suffering in this very life? There is not. If there is not any layman who, without abandoning the mental fetter of the layman, makes an end of suffering in this very life, then indeed sir, it should not be said - "There is a Worthy One who is a layman."

Is there a Worthy One who is a layman? Yes. Did not the wandering ascetic Vacchagotta say this to the Blessed One - "Is there indeed, Master Gotama, any layman who, without abandoning the fetter of the layman, upon the body's collapse makes an end of suffering?" "There is not, Vaccha, any layman who, without abandoning the fetter of the layman, upon the body's collapse makes an end of suffering." Is there such a discourse? Yes. If so, it should not be said - "There is a Worthy One who is a layman."

Is there a Worthy One who is a layman? Yes. Would a Worthy One engage in sexual intercourse, produce offspring, dwell in the confinement of wife and children, enjoy Kāsi sandalwood, wear garlands, scents, and cosmetics, consent to gold and silver, accept goats and sheep, accept fowl and pigs, accept elephants, cattle, horses and mares, accept partridges, quails, peacocks and pheasants, wear decorated hair-bands and tail-hair top-knots, wear white garments with long fringes, be one living the household life for as long as life? That should not be said. Etc.

Should it not be said - "There is a Worthy One who is a layman"? Yes. Did not Yasa the son of good family, Uttiya the householder, Setu the young man, attain arahantship while bearing the marks of a layman? Yes. If Yasa the son of good family, Uttiya the householder, Setu the young man, attained arahantship while bearing the marks of a layman, then indeed sir, it should be said - "There is a Worthy One who is a layman."

The Discussion on a Layman Being a Worthy One is concluded.

4. The Fourth Chapter

(34) 2. The Discussion on Rebirth

388. Is one a Worthy One together with rebirth? Yes. Is one a stream-enterer together with rebirth? That should not be said. Etc.

Is one a Worthy One together with rebirth? Yes. Is one a once-returner together with rebirth? That should not be said. Etc.

Is one a Worthy One together with rebirth? Yes. Is one a non-returner together with rebirth? That should not be said. Etc.

Is one not a stream-enterer together with rebirth? Yes. If one is not a stream-enterer together with rebirth, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

Is one not a once-returner together with rebirth? Yes. If one is not a once-returner together with rebirth, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

Is one not a non-returner together with rebirth? Yes. If one is not a non-returner together with rebirth, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

389. Is one a Worthy One together with rebirth? Yes. Was the Elder Sāriputta a Worthy One together with rebirth? That should not be said. The Elder Mahāmoggallāna, etc. the Elder Mahākassapa, etc. the Elder Mahākaccāna, etc. the Elder Mahākoṭṭhika, etc. Was the Elder Mahāpanthaka a Worthy One together with rebirth? That should not be said. Etc.

Was the Elder Sāriputta not a Worthy One together with rebirth? Yes. If the Elder Sāriputta was not a Worthy One together with rebirth, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

The Elder Mahāmoggallāna, etc. the Elder Mahākassapa, etc. the Elder Mahākaccāna, etc. the Elder Mahākoṭṭhika, etc. Was the Elder Mahāpanthaka not a Worthy One together with rebirth? Yes. If the Elder Mahāpanthaka was not a Worthy One together with rebirth, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

390. Is one a Worthy One together with rebirth? Yes. Does one realise arahantship by rebirth-seeking consciousness, by what is mundane, with mental corruptions, etc. By what is defiling? That should not be said. Etc.

Is one a Worthy One together with rebirth? Yes. Is rebirth-seeking consciousness leading to liberation, leading to elimination, leading to enlightenment, leading to non-accumulation, without mental corruptions, etc. not subject to defilement? That should not be said. Etc.

Is it not that rebirth-seeking consciousness is not leading to liberation, not leading to elimination, not leading to enlightenment, not leading to non-accumulation, with mental corruptions, etc. subject to defilement? Yes. If rebirth-seeking consciousness

is not leading to liberation, not leading to elimination, not leading to enlightenment, not leading to non-accumulation, with mental corruptions, etc. subject to defilement, then indeed sir, it should not be said - "One is a Worthy One together with rebirth."

Is one a Worthy One together with rebirth? Yes. Does one abandon lust by rebirth-seeking consciousness, abandon hate, abandon delusion, abandon moral fearlessness? That should not be said. Etc.

Is one a Worthy One together with rebirth? Yes. Is rebirth-seeking consciousness the path, the establishment of mindfulness, etc. the right striving, the basis for spiritual power, the faculty, the power, the factor of enlightenment? That should not be said. Etc.

Is one a Worthy One together with rebirth? Yes. Does one fully understand suffering, abandon origin, realise cessation, develop the path by the rebirth-seeking consciousness? That should not be said, etc. Is one a Worthy One together with rebirth? Yes. Is the death consciousness the path consciousness, the rebirth-seeking consciousness the fruition consciousness? That should not be said. Etc.

The Discussion on Rebirth is concluded.

4. The Fourth Chapter

(35) 3. The Discussion on Being Without Mental Corruptions

391. Are all phenomena of a Worthy One without mental corruptions? Yes. Is the path, the fruit, Nibbāna, the path of stream-entry, the fruition of stream-entry, the path of once-returning, the fruition of once-returning, the path of non-returning, the fruition of non-returning, the path of arahantship, the fruition of arahantship, the establishment of mindfulness, the right striving, the basis for spiritual power, the faculty, the power, the factor of enlightenment? That should not be said. Etc.

Are all phenomena of a Worthy One without mental corruptions? Yes. Is the eye of a Worthy One without mental corruptions? That should not be said. Etc. Is the eye of a Worthy One without mental corruptions? Yes. Is the path, the fruit, Nibbāna, the path of stream-entry, the fruition of stream-entry, etc. the factor of enlightenment? That should not be said. Etc.

The ear of a Worthy One, etc. the nose of a Worthy One, the tongue of a Worthy One, is the body of a Worthy One without mental corruptions? That should not be said, etc. is the body of a Worthy One without mental corruptions? Yes. Is the path, the fruit, Nibbāna, the path of stream-entry, the fruition of stream-entry, etc. the factor of enlightenment? That should not be said. Etc.

Is the body of a Worthy One without mental corruptions? Yes. Is the body of a Worthy One subject to lifting up and putting down, subject to cutting and breaking, common to crows, vultures, and hawks? Yes. Is a phenomenon without mental corruptions subject to lifting up and putting down, subject to cutting and breaking, common to crows, vultures, and hawks? That should not be said, etc.

Would poison penetrate the body of a Worthy One, would a knife penetrate, would fire penetrate? Yes. Would poison penetrate a phenomenon without mental corruptions, would a knife penetrate, would fire penetrate? That should not be said. Etc.

Is it possible to bind the body of a Worthy One with bondage by fetters, to bind with bondage by ropes, to bind with bondage by chains, to bind with bondage to a village, to bind with bondage to a market town, to bind with bondage to a city, to bind with bondage to a province, to bind with the five bonds including the neck? Yes. Is it possible to bind a phenomenon without mental corruptions with bondage by fetters, to bind with bondage by ropes, to bind with bondage by chains, to bind with bondage to a village, market town, city, or province, to bind with the five bonds including the neck? That should not be said. Etc.

392. If a Worthy One gives a robe to a worldling, does it, having been without mental corruptions, become with mental corruptions? That should not be said. Etc. Having been without mental corruptions, does it become with mental corruptions? Yes. Is that very thing without mental corruptions that with mental corruptions? That should not be said. Etc. Is that very thing without mental corruptions that with mental corruptions? Yes. Does the path, having been without mental corruptions, become with mental corruptions? That should not be said. Etc. The fruition... establishment of mindfulness... the right striving, the basis for spiritual power, the faculty, the power, Does the factor of enlightenment, having been without mental corruptions, become with mental corruptions? That should not be said. Etc.

If a Worthy One gives almsfood to a worldling, gives lodging, gives the requisite of medicines for the sick, does it, having been without mental corruptions, become with mental corruptions? That should not be said. Etc. Having been without mental corruptions, does it become with mental corruptions? Yes. Is that very thing without mental corruptions that with mental corruptions? That should not be said. Etc. Is that very thing without mental corruptions that with mental corruptions? Yes. Does the path, having been without mental corruptions, become with mental corruptions? That should not be said. Etc. The fruition... establishment of mindfulness... the right striving, the basis for spiritual power, the faculty, the power, Does the factor of enlightenment, having been without mental corruptions, become with mental corruptions? That should not be said. Etc.

If a worldling gives a robe to a Worthy One, having been with mental corruptions, does it become without mental corruptions? That should not be said. Etc. having been with mental corruptions, does it become without mental corruptions? Yes. Is that very thing with mental corruptions that without mental corruptions? That should not be said. Etc. is that very thing with mental corruptions that without mental corruptions? Yes. Does lust, having been with mental corruptions, become without mental corruptions? That should not be said. Etc. hate, etc. delusion... etc. does moral fearlessness, having been with mental corruptions, become without mental corruptions? That should not be said. Etc.

If a worldling gives almsfood to a Worthy One, gives lodging, gives the requisite of medicines for the sick, having been with mental corruptions, does it become without mental corruptions? That should not be said. Etc. having been with mental corruptions, does it become without mental corruptions? Yes. Is that very thing with mental corruptions that without mental corruptions? That should not be said. Etc. is that very thing with mental corruptions that without mental corruptions? Yes. Does lust, having been with mental corruptions, become without mental corruptions? That should not be said. Etc. hate, etc. delusion... etc. does moral fearlessness, having

been with mental corruptions, become without mental corruptions? That should not be said. Etc.

Should it not be said - "all phenomena of a Worthy One are without mental corruptions"? Yes. Is not a Worthy One without mental corruptions? Yes. If a Worthy One is without mental corruptions, then indeed sir, it should be said - "all phenomena of a Worthy One are without mental corruptions."

The Discussion on Being Without Mental Corruptions is concluded.

4. The Fourth Chapter

(36) 4. The Discussion on Being Endowed With

393. Is a Worthy One possessed of the four fruits? Yes. Is a Worthy One possessed of four contacts, four feelings, four perceptions, four volitions, four consciousnesses, four faiths, four energies, four mindfulnesses, four concentrations, four wisdoms? That should not be said. Etc.

Is a non-returner possessed of the three fruits? Yes. Is a non-returner possessed of three contacts? Etc. possessed of three wisdoms? That should not be said. Etc.

Is a once-returner possessed of the two fruits? Yes. Is a once-returner possessed of two contacts? Etc. possessed of two wisdoms? That should not be said. Etc.

Is a Worthy One possessed of the fruition of stream-entry? Yes. Is a Worthy One a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said. Etc. Is a Worthy One possessed of the fruition of once-returning? Yes. Is a Worthy One a once-returner? That should not be said, etc. Is a Worthy One possessed of the fruition of non-returning? Yes. Is a Worthy One a non-returner, an attainer of final nibbāna in the interval, an attainer of final nibbāna after the interval, an attainer of final nibbāna without exertion, an attainer of final nibbāna through exertion, an upstream-goer towards the divine world Akaniṭṭha? That should not be said. Etc.

Is a non-returner possessed of the fruition of stream-entry? Yes. Is a non-returner a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said, etc. Is a non-returner possessed of the fruition of once-returning? Yes. Is a non-returner a once-returner? That should not be said. Etc.

Is a once-returner endowed with the fruition of stream-entry? Yes. Is a once-returner a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said. Etc.

394. Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a Worthy One possessed of the fruition of stream-entry? Yes. Is that same one a Worthy One, is he a stream-enterer? That should not be said. Etc.

Should one possessed of the fruition of once-returning be said to be "a once-returner"? Yes. Is a Worthy One possessed of the fruition of once-returning? Yes. Is that same one a Worthy One, is he a once-returner? That should not be said. Etc.

Should one possessed of the fruition of non-returning be said to be "a non-returner"?

Yes. Is a Worthy One possessed of the fruition of non-returning? Yes. Is that same one a Worthy One, is he a non-returner? That should not be said. Etc.

Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a non-returner possessed of the fruition of stream-entry? Yes. Is that same one a non-returner, is he a stream-enterer? That should not be said. Etc.

Should one possessed of the fruition of once-returning be said to be "a once-returner"? Yes. Is a non-returner possessed of the fruition of once-returning? Yes. Is that same one a non-returner, is he a once-returner? That should not be said. Etc.

Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a once-returner endowed with the fruition of stream-entry? Yes. Is that same once-returner a stream-enterer? That should not be said. Etc.

395. Is a Worthy One possessed of the fruition of stream-entry? Yes. Is it not that a Worthy One has passed the fruition of stream-entry? Yes. If a Worthy One has passed the fruition of stream-entry, then indeed sir, it should not be said - "A Worthy One is possessed of the fruition of stream-entry."

Has a Worthy One passed the fruition of stream-entry and is possessed of that? Yes. Has a Worthy One passed the path of stream-entry, passed identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery, and is possessed of that? That should not be said. Etc.

Is a Worthy One possessed of the fruition of once-returning? Yes. Is it not that a Worthy One has passed the fruition of once-returning? Yes. If a Worthy One has passed the fruition of once-returning, then indeed sir, it should not be said - "A Worthy One is possessed of the fruition of once-returning."

Has a Worthy One passed the fruition of once-returning and is possessed of that? Yes. Has a Worthy One passed the path of once-returning, passed gross sensual lust, gross anger, and is possessed of that? That should not be said. Etc.

Is a Worthy One possessed of the fruition of non-returning? Yes. Is it not that a Worthy One has passed the fruition of non-returning? Yes. If a Worthy One has passed the fruition of non-returning, then indeed sir, it should not be said - "A Worthy One is possessed of the fruition of non-returning."

Has a Worthy One passed the fruition of non-returning and is possessed of that? Yes. Has a Worthy One passed the path of non-returning, passed subtle sensual lust, subtle anger, and is possessed of that? That should not be said. Etc.

Is a non-returner possessed of the fruition of stream-entry? Yes. Is it not that a non-returner has passed the fruition of stream-entry? Yes. If a non-returner has passed the fruition of stream-entry, then indeed sir, it should not be said - "A non-returner is possessed of the fruition of stream-entry."

Has a non-returner passed the fruition of stream-entry and is possessed of that? Yes. Has a non-returner passed the path of stream-entry, identity view, etc. passed delusion leading to the realms of misery and is possessed of that? That should not be said. Etc.

Is a non-returner possessed of the fruition of once-returning? Yes. Is it not that a non-returner has passed the fruition of once-returning? Yes. If a non-returner has passed the fruition of once-returning, then indeed sir, it should not be said - "A non-returner is possessed of the fruition of once-returning."

Has a non-returner passed the fruition of once-returning and is possessed of that? Yes. Has a non-returner passed the path of once-returning, gross sensual lust, passed gross anger and is possessed of that? That should not be said. Etc.

Is a once-returner endowed with the fruition of stream-entry? Yes. Is it not that a once-returner has passed the fruition of stream-entry? Yes. If a once-returner has passed the fruition of stream-entry, then indeed sir, it should not be said - "A once-returner is possessed of the fruition of stream-entry."

Has a once-returner passed the fruition of stream-entry and is possessed of that? Yes. Has a once-returner passed the path of stream-entry, identity view, etc. passed delusion leading to the realms of misery and is possessed of that? That should not be said. Etc.

396. Should it not be said - "A Worthy One is possessed of the four fruits"? Yes. Is it not that the four fruits have been attained by a Worthy One, and he has not fallen away from them? Yes. If the four fruits have been attained by a Worthy One and he has not fallen away from them, then indeed sir, it should be said - "A Worthy One is possessed of the four fruits."

Should it not be said - "A non-returner is possessed of the three fruits"? Yes. Is it not that the three fruits have been attained by a non-returner, and he has not fallen away from them? Yes. If the three fruits have been attained by a non-returner and he has not fallen away from them, then indeed sir, it should be said - "A non-returner is possessed of the three fruits."

Should it not be said - "A once-returner is possessed of the two fruits"? Yes. Is it not that the two fruits have been attained by a once-returner, and he has not fallen away from them? Yes. If the two fruits have been attained by a once-returner and he has not fallen away from them, then indeed sir, it should be said - "A once-returner is possessed of the two fruits."

The four fruits have been attained by a Worthy One and he has not fallen away from them; is a Worthy One possessed of the four fruits? Yes. The four paths have been attained by a Worthy One and he has not fallen away from them; is a Worthy One possessed of the four paths? That should not be said. Etc.

The three fruits have been attained by a non-returner and he has not fallen away from them; is a non-returner possessed of the three fruits? Yes. The three paths have been attained by a non-returner and he has not fallen away from them; is a non-returner possessed of the three paths? That should not be said. Etc.

The two fruits have been attained by a once-returner and he has not fallen away from them; is a once-returner possessed of the two fruits? Yes. The two paths have been attained by a once-returner and he has not fallen away from them; is a once-returner possessed of the two paths? That should not be said. Etc.

The Discussion on Being Endowed With is concluded.

4. The Fourth Chapter

(37) 5. The Discussion on Being Endowed With Equanimity

397. Is a Worthy One possessed of six equanimities? Yes. Is a Worthy One possessed of six contacts, six feelings, six perceptions? Etc. possessed of six wisdoms? That should not be said. Etc.

Is a Worthy One possessed of six equanimities? Yes. Does a Worthy One seeing form with the eye hear sound with the ear, smell odour with the nose, taste flavour with the tongue, touch tangible object with the body, cognise mental phenomena with the mind? Etc. cognising mental phenomena with the mind, does one see form with the eye, hear sound with the ear, smell odour with the nose, taste flavour with the tongue, touch tangible object with the body? That should not be said. Etc.

Is a Worthy One possessed of six equanimities? Yes. Is one constantly, continuously, uninterruptedly possessed of and included in six equanimities, are six equanimities present? That should not be said. Etc.

Should it not be said - "A Worthy One is possessed of six equanimities"? Yes. Is it not that a Worthy One has six-factored equanimity? Yes. If a Worthy One has six-factored equanimity, then indeed sir, it should be said - "A Worthy One is possessed of six equanimities." Etc.

The Discussion on Being Endowed With Equanimity is concluded.

4. The Fourth Chapter

(38) 6. The Discussion on Being a Buddha at Enlightenment

398. Is one enlightened by enlightenment? Yes. When enlightenment has ceased, disappeared, and subsided, is one unenlightened? That should not be said. Etc.

Is one enlightened by enlightenment? Yes. Is one enlightened by past enlightenment? That should not be said. Etc. Is one enlightened by past enlightenment? Yes. Does one do what is to be done for enlightenment by that enlightenment? That should not be said. Etc.

Does one do what is to be done for enlightenment by that enlightenment? Yes. Does one fully understand suffering, abandon origin, realise cessation, develop the path by that enlightenment? That should not be said. Etc.

Is one enlightened by enlightenment? Yes. Is one enlightened by future enlightenment? That should not be said. Etc.

Is one enlightened by future enlightenment? Yes. Does one do what is to be done for enlightenment by that enlightenment? That should not be said. Etc.

Does one do what is to be done for enlightenment by that enlightenment? Yes. Does one fully understand suffering by that enlightenment, etc. develop the path? That should not be said. Etc.

Is one enlightened by present enlightenment, and does one perform what is to be done by enlightenment with that enlightenment? Yes. Is one enlightened by past enlightenment, and does one perform what is to be done by enlightenment with that

enlightenment? That should not be said. Etc.

Is one enlightened by present enlightenment, and does one fully understand suffering, abandon origin, realise cessation, develop the path with that enlightenment? Yes. Is one enlightened by past enlightenment, and does one fully understand suffering with that enlightenment, etc. develop the path? That should not be said. Etc.

Is one enlightened by present enlightenment, and does one perform what is to be done by enlightenment with that enlightenment? Yes. Is one enlightened by future enlightenment, and does one perform what is to be done by enlightenment with that enlightenment? That should not be said. Etc.

Is one enlightened by present enlightenment, and does one fully understand suffering with that enlightenment, etc. develop the path? Yes. Is one enlightened by future enlightenment, and does one fully understand suffering with that enlightenment, etc. develop the path? That should not be said. Etc.

Is one enlightened by past enlightenment, and does one not perform what is to be done by enlightenment with that enlightenment? Yes. Is one enlightened by present enlightenment, and does one not perform what is to be done by enlightenment with that enlightenment? That should not be said. Etc.

Is one enlightened by past enlightenment, and does one not fully understand suffering with that enlightenment, etc. develop the path? Yes. Is one enlightened by present enlightenment, and does one not fully understand suffering with that enlightenment, etc. develop the path? That should not be said. Etc.

Is one enlightened by future enlightenment, and does one not perform what is to be done by enlightenment with that enlightenment? Yes. Is one enlightened by present enlightenment, and does one not perform what is to be done by enlightenment with that enlightenment? That should not be said. Etc.

One is a Buddha by future enlightenment, and does one not fully understand suffering by that enlightenment, etc. develop the path? Yes. Is one enlightened by present enlightenment, and does one not fully understand suffering with that enlightenment, etc. develop the path? That should not be said. Etc.

399. Is one enlightened by past enlightenment, enlightened by future enlightenment, enlightened by present enlightenment? Yes. Is one enlightened by three enlightenments? That should not be said. Etc.

Is one enlightened by three enlightenments? Yes. Is one constantly, continuously, uninterruptedly possessed of and included in three enlightenments, are three enlightenments present? That should not be said. Etc.

Should it not be said - "one is enlightened by enlightenment"? Yes. Is it not that one is enlightened by the attainment of enlightenment? Yes. If one is enlightened by the attainment of enlightenment, then indeed sir, it should be said - "one is enlightened by enlightenment."

Is one enlightened by the attainment of enlightenment, is one enlightened by enlightenment? Yes. Is the attainment of enlightenment enlightenment? That should not be said. Etc.

The Discussion on Being a Buddha at Enlightenment is concluded.

4. The Fourth Chapter

(39) 7. The Discussion on Characteristics

400. Is a Bodhisatta one possessed of the characteristics? Yes. Is one possessed of partial characteristics a partial Bodhisatta? That should not be said. Etc.

Is a Bodhisatta one possessed of the characteristics? Yes. Is one possessed of three-quarter characteristics a three-quarter Bodhisatta? That should not be said. Etc.

Is a Bodhisatta one possessed of the characteristics? Yes. Is one possessed of half characteristics a half Bodhisatta? That should not be said. Etc.

Is a Bodhisatta one possessed of the characteristics? Yes. Is a being destined to be a universal monarch possessed of the characteristics, is a being destined to be a universal monarch a Bodhisatta? That should not be said. Etc.

Is a being destined to be a universal monarch possessed of the characteristics, is a being destined to be a universal monarch a Bodhisatta? Yes. Is the former exertion, former conduct, preaching of the Teaching, proclamation of the Teaching of a being destined to be a universal monarch of such a kind as the former exertion, former conduct, preaching of the Teaching, proclamation of the Teaching of a Bodhisatta? That should not be said. Etc.

401. Just as when a Bodhisatta is being born, gods receive him first, afterwards human beings, so too when a being destined to be a universal monarch is being born, do gods receive him first, afterwards human beings? That should not be said. Etc.

Just as when a Bodhisatta is being born, four young gods receive him and place him before his mother - "Be delighted, queen! An influential son has been born to you," so too when a being destined to be a universal monarch is being born, do four young gods receive him and place him before his mother - "Be delighted, queen! An influential son has been born to you"? That should not be said. Etc.

Just as when a Bodhisatta is being born, two streams of water appear from the sky - one of cool water, one of warm water - with which they perform the water-function for the Bodhisatta and for his mother, so too when a being destined to be a universal monarch is being born, do two streams of water appear from the sky - one of cool water, one of warm water - with which they perform the water-function for the being destined to be a universal monarch and for his mother? That should not be said. Etc.

Just as a Bodhisatta just born, having stood firmly on even feet, facing north, walks with seven strides while a white umbrella is held over him, and surveys all directions, and speaks a bold speech - "I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth," so too does a being destined to be a universal monarch just born, having stood firmly on even feet, facing north, walk with seven strides while a white umbrella is held over

him, and survey all directions, and speak a bold speech - "I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth"? That should not be said. Etc.

Just as when a Bodhisatta is being born, there is the manifestation of great light, of great radiance, of a great earthquake, so too when a being destined to be a universal monarch is being born, is there the manifestation of great light, of great radiance, of a great earthquake? That should not be said. Etc.

Just as the natural body of a Bodhisatta shines all around for a fathom, so too does the natural body of a being destined to be a universal monarch shine all around for a fathom? That should not be said. Etc.

Just as a Bodhisatta sees a great dream, so too does a being destined to be a universal monarch see a great dream? That should not be said. Etc.

402. Should it not be said - "The Bodhisatta is possessed of the characteristics"? Yes. Was it not said by the Blessed One - "Monks, these are the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other! If he dwells in a house, he becomes a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures, as follows - the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world." Is there such a discourse? Yes. If so, the Bodhisatta is possessed of the characteristics.

The Discussion on Characteristics is concluded.

4. The Fourth Chapter

(40) 8. The Discussion on Entering Upon the Fixed Course

403. Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa? Yes. Was the Bodhisatta a disciple of the Blessed One Kassapa? That should not be said. Etc.

Was the Bodhisatta a disciple of the Blessed One Kassapa? Yes. Having been a disciple, does one become a Buddha? That should not be said. Etc.

Having been a disciple, does one become a Buddha? Yes. One who has learned by hearsay? That should not be said. Etc.

One who has learned by hearsay? Yes. Is not the Blessed One self-become? Yes. If the Blessed One is self-become, then indeed sir, it should not be said - "one who has learned by hearsay."

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa? Yes. Were only three fruits of asceticism fully awakened to by the Blessed One at the foot of the Bodhi tree? That should not be said. Etc.

Were not four fruits of asceticism fully awakened to by the Blessed One at the foot of the Bodhi tree? Yes. If four fruits of asceticism were fully awakened to by the Blessed One at the foot of the Bodhi tree, then indeed sir, it should not be said - "the Bodhisatta entered the fixed course and lived the holy life in the Scriptures of the Blessed One Kassapa."

404. Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa? Yes. Did the Bodhisatta perform difficult practices? Yes. Would a person accomplished in vision perform difficult practices? That should not be said. Etc.

Did the Bodhisatta practise self-mortification and point to another teacher? Yes. Would a person accomplished in vision point to another teacher? That should not be said. Etc.

Did the Venerable Ānanda enter the fixed course and live the holy life in the Scriptures of the Blessed One, and was the Venerable Ānanda a disciple of the Blessed One? Yes. Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa, and was the Bodhisatta a disciple of the Blessed One Kassapa? That should not be said. Etc.

Did the householder Citta and Hatthaka of Āḷavī enter the fixed course and live the holy life in the Scriptures of the Blessed One, and were the householder Citta and Hatthaka of Āḷavī disciples of the Blessed One? Yes. Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa, and was the Bodhisatta a disciple of the Blessed One Kassapa? That should not be said. Etc.

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa, and was he not a disciple of the Blessed One Kassapa? Yes. Did the Venerable Ānanda enter the fixed course and live the holy life in the Scriptures of the Blessed One, and was he not a disciple of the Blessed One? That should not be said. Etc.

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa, and was he not a disciple of the Blessed One Kassapa? Yes. Did the householder Citta and Hatthaka of Āḷavī enter the fixed course and live the holy life in the Scriptures of the Blessed One, and were they not disciples of the Blessed One? That should not be said. Etc.

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa, and was he not a disciple of the Blessed One Kassapa? Yes. Does a disciple who has passed beyond birth become a non-disciple? That should not be said. Etc.

405. Should it not be said - "the Bodhisatta entered the fixed course and lived the holy life in the Scriptures of the Blessed One Kassapa"? Yes. Was it not said by the Blessed One - "I, Ānanda, lived the holy life under the Blessed One Kassapa for the

sake of future highest enlightenment"! Is there such a discourse? Yes. If so, it should not be said - "the Bodhisatta entered the fixed course and lived the holy life in the Scriptures of the Blessed One Kassapa."

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa? Yes. Was it not said by the Blessed One -

"I am the all-conquering one, the all-knowing one,
Untainted in all phenomena;
Having abandoned all, liberated through the elimination of craving,
Having directly known by myself, whom should I point to as teacher?

"I have no teacher, no one equal to me is found;
In the world including the gods, there is no one who is my match.

"For I am a Worthy One in the world, I am the unsurpassed Teacher;
I alone am the Perfectly Enlightened One, become cool, quenched.

"To set in motion the wheel of the Teaching, I am going to the city of Kāsi;
In the world that has become blind, I will beat the drum of the Deathless."

"According to what you claim, friend, you deserve to be the infinite conqueror"?

"Those like me are indeed conquerors, those who have attained the
elimination of mental corruptions;
Evil mental states have been conquered by me, therefore, Upaka, I am a
conqueror."

Is there such a discourse? Yes. If so, it should not be said - "the Bodhisatta entered the fixed course and lived the holy life in the Scriptures of the Blessed One Kassapa."

Did the Bodhisatta enter the fixed course and live the holy life in the Scriptures of the Blessed One Kassapa? 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, regarding things not heard before, vision arose for me, etc. light arose. '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, knowledge arose, wisdom arose, true knowledge arose, light arose." Is there such a discourse? Yes. If so, it should not be said - "the Bodhisatta entered the fixed course and lived the holy life in the Scriptures of the Blessed One Kassapa."

The Discussion on Entering Upon the Fixed Course is concluded.

4. The Fourth Chapter

(41) 9. Another Discussion on Being Endowed With

406. Is a person practising for the realisation of arahantship possessed of the three fruits? Yes. Is a person practising for the realisation of arahantship possessed of four contacts, four feelings, four perceptions, four volitions, four consciousnesses, four faiths, four energies, four mindfulnesses, four concentrations, four wisdoms? That should not be said. Etc.

Is a person practising for the realisation of the fruition of non-returning possessed of the two fruits? Yes. Is a person practising for the realisation of the fruition of non-returning possessed of three contacts, three feelings, etc. possessed of three wisdoms? That should not be said. Etc.

Is a person practising for the realisation of the fruition of once-returning possessed of the fruition of stream-entry? Yes. Is a person practising for the realisation of the fruition of once-returning possessed of two contacts, two feelings, etc. possessed of two wisdoms? That should not be said. Etc.

Is a person practising for the realisation of arahantship possessed of the fruition of stream-entry? Yes. Is a person practising for the realisation of arahantship a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said. Etc.

Is a person practising for the realisation of arahantship possessed of the fruition of once-returning? Yes. Is a person practising for the realisation of arahantship a once-returner? That should not be said. Etc.

Is a person practising for the realisation of arahantship possessed of the fruition of non-returning? Yes. Is a person practising for the realisation of arahantship a non-returner, an attainer of final nibbāna in the interval, an attainer of final nibbāna after the interval, an attainer of final nibbāna without exertion, an attainer of final nibbāna through exertion, an upstream-goer towards the divine world Akaniṭṭha? That should not be said. Etc.

Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of stream-entry? Yes. Is a person practising for the realisation of the fruition of non-returning a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said. Etc.

Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of once-returning? Yes. Is a person practising for the realisation of the fruition of non-returning a once-returner? That should not be said. Etc.

Is a person practising for the realisation of the fruition of once-returning possessed of the fruition of stream-entry? Yes. Is a person practising for the realisation of the fruition of once-returning a stream-enterer, one with seven rebirths at the utmost, a family-to-family goer, one who has sown the seed of rebirth one last time? That should not be said. Etc.

407. Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a person practising for the realisation of arahantship possessed of the fruition of stream-entry? Yes. Is that same person practising for the realisation of arahantship, is he a stream-enterer? That should not be said. Etc.

Should one possessed of the fruition of once-returning be said to be "a once-returner"? Yes. Is a person practising for the realisation of arahantship possessed of the fruition of once-returning? Yes. Is that same person practising for the realisation of arahantship, is he a once-returner? That should not be said. Etc.

Should one possessed of the fruition of non-returning be said to be "a non-returner"? Yes. Is a person practising for the realisation of arahantship possessed of the fruition of non-returning? Yes. Is that same person practising for the realisation of arahantship, is he a non-returner? That should not be said. Etc.

Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of stream-entry? Yes. Is that same person practising for the realisation of the fruition of non-returning, is he a stream-enterer? That should not be said. Etc.

Should one possessed of the fruition of once-returning be said to be "a once-returner"? Yes. Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of once-returning? Yes. Is that same person practising for the realisation of the fruition of non-returning, is he a once-returner? That should not be said. Etc.

Should one possessed of the fruition of stream-entry be said to be "a stream-enterer"? Yes. Is a person practising for the realisation of the fruition of once-returning possessed of the fruition of stream-entry? Yes. Is that same person practising for the realisation of the fruition of once-returning, is he a stream-enterer? That should not be said. Etc.

408. Is a person practising for the realisation of arahantship possessed of the fruition of stream-entry? Yes. Is it not that a person practising for the realisation of arahantship has passed the fruition of stream-entry? Yes. If a person practising for the realisation of arahantship has passed the fruition of stream-entry, then indeed sir, it should not be said - "A person practising for the realisation of arahantship is possessed of the fruition of stream-entry."

Has a person practising for the realisation of arahantship passed the fruition of stream-entry and is possessed of that? Yes. Has a person practising for the realisation of arahantship passed the path of stream-entry, passed identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery, and is possessed of that? That should not be said. Etc.

Is a person practising for the realisation of arahantship possessed of the fruition of once-returning? Yes. Is it not that a person practising for the realisation of arahantship has passed the fruition of once-returning? Yes. If a person practising for

the realisation of arahantship has passed the fruition of once-returning, then indeed sir, it should not be said - "A person practising for the realisation of arahantship is possessed of the fruition of once-returning."

Has a person practising for the realisation of arahantship passed the fruition of once-returning and is possessed of that? Yes. Has a person practising for the realisation of arahantship passed the path of once-returning, passed gross sensual lust, gross anger, and is possessed of that? That should not be said. Etc.

Is a person practising for the realisation of arahantship possessed of the fruition of non-returning? Yes. Is it not that a person practising for the realisation of arahantship has passed the fruition of non-returning? Yes. If a person practising for the realisation of arahantship has passed the fruition of non-returning, then indeed sir, it should not be said - "A person practising for the realisation of arahantship is possessed of the fruition of non-returning."

Has a person practising for the realisation of arahantship passed the fruition of non-returning and is possessed of that? Yes. Has a person practising for the realisation of arahantship passed the path of non-returning, passed subtle sensual lust, subtle anger, and is possessed of that? That should not be said. Etc.

409. Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of stream-entry? Yes. Is it not that a person practising for the realisation of the fruition of non-returning has passed the fruition of stream-entry? Yes. If a person practising for the realisation of the fruition of non-returning has passed the fruition of stream-entry, then indeed sir, it should not be said - "A person practising for the realisation of the fruition of non-returning is possessed of the fruition of stream-entry."

Has a person practising for the realisation of the fruition of non-returning passed the fruition of stream-entry and is possessed of that? Yes. Has a person practising for the realisation of the fruition of non-returning passed the path of stream-entry, identity view, etc. passed delusion leading to the realms of misery, and is possessed of that? That should not be said. Etc.

Is a person practising for the realisation of the fruition of non-returning possessed of the fruition of once-returning? Yes. Is it not that a person practising for the realisation of the fruition of non-returning has passed the fruition of once-returning? Yes. If a person practising for the realisation of the fruition of non-returning has passed the fruition of once-returning, then indeed sir, it should not be said - "A person practising for the realisation of the fruition of non-returning is possessed of the fruition of once-returning."

Has a person practising for the realisation of the fruition of non-returning passed the fruition of once-returning and is possessed of that? Yes. Has a person practising for the realisation of the fruition of non-returning passed the path of once-returning, passed gross sensual lust, gross anger, and is possessed of that? That should not be said. Etc.

410. Is a person practising for the realisation of the fruition of once-returning possessed of the fruition of stream-entry? Yes. Is it not that a person practising for the realisation of the fruition of once-returning has passed the fruition of stream-entry?

Yes. If a person practising for the realisation of the fruition of once-returning has passed the fruition of stream-entry, then indeed sir, it should not be said - "A person practising for the realisation of the fruition of once-returning is possessed of the fruition of stream-entry."

Has a person practising for the realisation of the fruition of once-returning passed the fruition of stream-entry and is possessed of that? Yes. Has a person practising for the realisation of the fruition of once-returning passed the path of stream-entry, identity view, etc. passed delusion leading to the realms of misery, and is possessed of that? That should not be said. Etc.

411. Should it not be said - "A person practising for the realisation of arahantship is possessed of the three fruits"? Yes. Is it not that the three fruits have been attained by a person practising for the realisation of arahantship, and he has not fallen away from them? Yes. If the three fruits have been attained by a person practising for the realisation of arahantship and he has not fallen away from them, then indeed sir, it should be said - "A person practising for the realisation of arahantship is possessed of the three fruits."

Should it not be said - "A person practising for the realisation of the fruition of non-returning is possessed of the two fruits"? Yes. Is it not that the two fruits have been attained by a person practising for the realisation of the fruition of non-returning, and he has not fallen away from them? Yes. If the two fruits have been attained by a person practising for the realisation of the fruition of non-returning and he has not fallen away from them, then indeed sir, it should be said - "A person practising for the realisation of the fruition of non-returning is possessed of the two fruits."

Should it not be said - "A person practising for the realisation of the fruition of once-returning is possessed of the fruition of stream-entry"? Yes. Is it not that the fruition of stream-entry has been attained by a person practising for the realisation of the fruition of once-returning, and he has not fallen away from it? Yes. If the fruition of stream-entry has been attained by a person practising for the realisation of the fruition of once-returning and he has not fallen away from it, then indeed sir, it should be said - "A person practising for the realisation of the fruition of once-returning is possessed of the fruition of stream-entry."

412. The three fruits have been attained by a person practising for the realisation of arahantship and he has not fallen away from them; is a person practising for the realisation of arahantship possessed of the three fruits? Yes. The four paths have been attained by a person practising for the realisation of arahantship and he has not fallen away from them; is a person practising for the realisation of arahantship possessed of the four paths? That should not be said. Etc.

The two fruits have been attained by a person practising for the realisation of the fruition of non-returning and he has not fallen away from them; is a person practising for the realisation of the fruition of non-returning possessed of the two fruits? Yes. The three paths have been attained by a person practising for the realisation of the fruition of non-returning and he has not fallen away from them; is a person practising for the realisation of the fruition of non-returning possessed of the three paths? That should not be said. Etc.

The fruition of stream-entry has been attained by a person practising for the realisation of the fruition of once-returning and he has not fallen away from it; is a person practising for the realisation of the fruition of once-returning possessed of the fruition of stream-entry? Yes. The two paths have been attained by a person practising for the realisation of the fruition of once-returning and he has not fallen away from them; is a person practising for the realisation of the fruition of once-returning possessed of the two paths? That should not be said. Etc.

Another Discussion on Being Endowed With is concluded.

4. The Fourth Chapter

(42) 10. Discussion on Abandoning All Mental Fetters

413. Is the abandoning of all mental fetters arahantship? Yes. Are all mental fetters abandoned by the path of arahantship? That should not be said. Etc.

Are all mental fetters abandoned by the path of arahantship? Yes. Does one abandon identity view, sceptical doubt, adherence to moral rules and austerities by the path of arahantship? That should not be said. Etc.

Does one abandon identity view, sceptical doubt, adherence to moral rules and austerities by the path of arahantship? Yes. Was it not said by the Blessed One that the abandoning of the three mental fetters is the fruition of stream-entry? Yes. If it was said by the Blessed One that the abandoning of the three mental fetters is the fruition of stream-entry, then indeed sir, it should not be said - "All mental fetters are abandoned by the path of arahantship."

414. Are all mental fetters abandoned by the path of arahantship? Yes. Does one abandon gross sensual lust and gross anger by the path of arahantship? That should not be said. Etc.

415. Does one abandon gross sensual lust and gross anger by the path of arahantship? Yes. Was it not said by the Blessed One that the fruition of once-returning is due to the diminution of sensual lust and anger? Yes. If it was said by the Blessed One that the fruition of once-returning is due to the diminution of sensual lust and anger, then indeed sir, it should not be said - "All mental fetters are abandoned by the path of arahantship."

Are all mental fetters abandoned by the path of arahantship? Yes. Does one abandon subtle sensual lust and subtle anger by the path of arahantship? That should not be said. Etc.

416. Does one abandon subtle sensual lust and subtle anger by the path of arahantship? Yes. Was it not said by the Blessed One that the fruition of non-returning is due to the complete abandoning of sensual lust and anger? Yes. If it was said by the Blessed One that the fruition of non-returning is due to the complete abandoning of sensual lust and anger, then indeed sir, it should not be said - "All mental fetters are abandoned by the path of arahantship."

Are all mental fetters abandoned by the path of arahantship? Yes. Was it not said by the Blessed One that arahantship is due to the complete abandoning of lust for fine-material existence, lust for immaterial existence, conceit, restlessness and

ignorance? Yes. If it was said by the Blessed One that arahantship is due to the complete abandoning of lust for fine-material existence, lust for immaterial existence, conceit, restlessness and ignorance, then indeed sir, it should not be said - "All mental fetters are abandoned by the path of arahantship."

417. Should it not be said - "The abandoning of all mental fetters is arahantship"? Yes. Is it not that for a Worthy One all mental fetters have been abandoned? Yes. If for a Worthy One all mental fetters have been abandoned, then indeed sir, it should be said - "The abandoning of all mental fetters is arahantship."

The Discussion on Abandoning All Mental Fetters is concluded.

The Fourth Chapter.

Its summary:

There is a Worthy One who is a layman, one is a Worthy One together with rebirth, all phenomena of a Worthy One are without mental corruptions, a Worthy One is possessed of the four fruits, just so with the six equanimities, enlightened by enlightenment, possessed of one's own characteristic, the Bodhisatta entered the fixed course and lived the holy life, a practitioner is possessed of the fruit, the abandoning of all mental fetters is arahantship.



ABOUT THIS TRANSLATION

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