

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)

6. Sixth Chapter (6. Chaṭṭhavaggo)

[Kv 6.1-10, PTS 317-334]



PaliVerse

05. Points of Controversy

6. The Sixth Chapter

(53) 1. Discussion on Fixed Course

445. Is the fixed course unconditioned? Yes. Is Nibbāna shelter, rock cell, refuge, ultimate goal, imperishable, the Deathless? That should not be said. Etc.

Is the fixed course unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc.

Are there two unconditioned? Yes. Are there two shelters, two rock cells, two refuges, two ultimate goals, two imperishable states, two Deathless states, two Nibbānas? That should not be said. Etc.

Are there two Nibbānas? Yes. Is there highness and lowness, inferiority and superiority, excellence and deficiency, boundary or division or line or interval between the two Nibbānas? That should not be said. Etc.

Is the fixed course unconditioned? Yes. Are there any who enter upon, obtain, produce, bring about, raise, originate, bring forth, bring into existence, generate, create the fixed course? Yes. Are there any who enter upon, obtain, produce, bring about, raise, originate, bring forth, bring into existence, generate, create the unconditioned? That should not be said. Etc.

446. Is the fixed course unconditioned? Yes. Is the path unconditioned? That should not be said. Etc.

Is the path conditioned? Yes. Is the fixed course conditioned? That should not be said. Etc.

Is the fixed course of stream-entry unconditioned? Yes. Is the path of stream-entry unconditioned? That should not be said. Etc.

Is the path of stream-entry conditioned? Yes. Is the fixed course of stream-entry conditioned? That should not be said. Etc.

The fixed course of once-returning, etc. The fixed course of non-returning, etc. Is the fixed course of arahantship unconditioned? Yes. Is the path of arahantship unconditioned? That should not be said, etc. Is the path of arahantship conditioned? Yes. Is the fixed course of arahantship conditioned? That should not be said. Etc.

The fixed course of stream-entry is unconditioned, etc. The fixed course of arahantship is unconditioned, is Nibbāna unconditioned? Yes. Are there five unconditioned things? That should not be said. Etc. Are there five unconditioned things? Yes. Are there five shelters, etc. Or intervals? That should not be said. Etc.

Is the fixed course unconditioned? Yes. Is the fixed course of the wrong path unconditioned? That should not be said. Etc. Is the fixed course of the wrong path conditioned? Yes. Is the fixed course of the right path conditioned? That should not be

said. Etc.

447. Should it not be said - "the fixed course is unconditioned"? Yes. When the fixed course has arisen and ceased, is one undetermined? That should not be said. Etc. Well then, the fixed course is unconditioned. When the fixed course of the wrong path has arisen and ceased, is one undetermined? That should not be said. Etc. Well then, the fixed course of the wrong path is unconditioned.

The Treatise on Fixed Course is concluded.

6. The Sixth Chapter

(54) 2. The Treatise on Dependent Origination

448. Is dependent origination unconditioned? Yes. Is Nibbāna shelter, rock cell, refuge, ultimate goal, imperishable, the Deathless? That should not be said. Etc. Is dependent origination unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc. Are there two unconditioned? Yes. Are there two shelters, two rock cells, two refuges, two ultimate goals, two imperishable states, two Deathless states, two Nibbānas? That should not be said. Etc. Are there two Nibbānas? Yes. Is there highness and lowness, inferiority and superiority, excellence and deficiency, boundary or division or line or interval between the two Nibbānas? That should not be said. Etc.

449. Is dependent origination unconditioned? Yes. Is ignorance unconditioned? That should not be said. Etc. Is ignorance conditioned? Yes. Is dependent origination conditioned? That should not be said. Etc. Is dependent origination unconditioned? Yes. Are activities with ignorance as condition unconditioned? That should not be said. Etc. Are activities with ignorance as condition conditioned? Yes. Is dependent origination conditioned? That should not be said. Etc. Is dependent origination unconditioned? Yes. Is consciousness with activities as condition unconditioned? That should not be said. Etc. Is consciousness with activities as condition conditioned? Yes. Is dependent origination conditioned? That should not be said. Etc. Is dependent origination unconditioned? Yes. Is mentality-materiality with consciousness as condition unconditioned? That should not be said. Etc. Is mentality-materiality with consciousness as condition conditioned? Yes. Is dependent origination conditioned? That should not be said. Etc. Is dependent origination unconditioned? Yes. Is ageing and death with birth as condition unconditioned? That should not be said. Etc. Is ageing and death with birth as condition conditioned? Yes. Is dependent origination conditioned? That should not be said. Etc.

450. Should it not be said - "Dependent origination is unconditioned"? Yes. Was it not said by the Blessed One - "With birth as condition, monks, ageing and death. Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, that element still stands - the principle of the causal relationship of phenomena, the cosmic law of phenomena, specific conditionality. The Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear. And he says 'See' - with birth as condition, monks, ageing and death. With existence as condition, monks, birth, etc. with ignorance as condition, monks, activities. Whether there is an arising of Truth-finders or whether there is no arising of Truth-finders, that element still

stands, etc. And he says 'See' - with ignorance as condition, monks, activities. Thus indeed, monks, whatever actuality, unerringness, not-otherwiseness, specific conditionality there is - this is called, monks, dependent origination." Is there such a discourse? Yes. Well then, dependent origination is unconditioned.

451. "Ignorance is the condition for activities" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc. Are there two unconditioned? Yes. Are there two shelters? Etc. Or intervals? That should not be said. Etc.

"Ignorance is the condition for activities" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, "activities are the condition for consciousness" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, is Nibbāna unconditioned? Yes. Are there three unconditioned? That should not be said. Etc. Are there three unconditioned? Yes. Are there three shelters? Etc. Or intervals? That should not be said. Etc.

"Ignorance is the condition for activities" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, "activities are the condition for consciousness" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, etc. "Birth is the condition for ageing and death" - whatever principle of the causal relationship of phenomena, cosmic law of phenomena there is unconditioned, is Nibbāna unconditioned? Yes. Are there twelve unconditioned? That should not be said. Etc. Are there twelve unconditioned? Yes. Are there twelve shelters, twelve rock cells? Etc. Or intervals? That should not be said. Etc.

The Treatise on Dependent Origination is concluded.

6. The Sixth Chapter

(55) 3. The Treatise on Truth

452. Are the four truths unconditioned? Yes. Are there four shelters, four rock cells, four refuges, four ultimate goals, four imperishable states, four Deathless states, four Nibbānas? That should not be said. Etc. Are there four Nibbānas? Yes. Is there highness and lowness, inferiority and superiority, excellence and deficiency, boundary or division or line or interval between the four Nibbānas? That should not be said. Etc.

Is the truth of suffering unconditioned? Yes. Is suffering unconditioned? That should not be said. Etc. Is the truth of suffering unconditioned? Yes. Are bodily pain, mental pain, sorrow, lamentation, suffering, displeasure and anguish unconditioned? That should not be said. Etc. Is the truth of origin unconditioned? Yes. Is the origin unconditioned? That should not be said. Etc. Is the truth of origin unconditioned? Yes. Are sensual craving, craving for existence and craving for non-existence unconditioned? That should not be said. Etc. Is the truth of the path unconditioned? Yes. Is the path unconditioned? That should not be said. Etc. Is the truth of the path unconditioned? Yes. Right view... etc. Is right concentration unconditioned? That should not be said. Etc.

Is suffering conditioned? Yes. Is the truth of suffering conditioned? That should not be said. Etc. Are bodily pain, mental pain, sorrow, lamentation, suffering, displeasure and anguish conditioned? Yes. Is the truth of suffering conditioned? That should not be said. Etc. Is the origin conditioned? Yes. Is the truth of origin conditioned? That should not be said. Etc. Are sensual craving, craving for existence and craving for non-existence conditioned? Yes. Is the truth of origin conditioned? That should not be said. Etc. Is the path conditioned? Yes. Is the truth of the path conditioned? That should not be said. Etc. right view, etc. Is right concentration conditioned? Yes. Is the truth of the path conditioned? That should not be said. Etc.

453. Is the truth of cessation unconditioned, is cessation unconditioned? Yes. Is the truth of suffering unconditioned, is suffering unconditioned? That should not be said. Etc. Is the truth of cessation unconditioned, is cessation unconditioned? Yes. Is the truth of origin unconditioned, is origin unconditioned? That should not be said. Etc. Is the truth of cessation unconditioned, is cessation unconditioned? Yes. Is the truth of the path unconditioned, is the path unconditioned? That should not be said. Etc.

Is the truth of suffering unconditioned, is suffering conditioned? Yes. Is the truth of cessation unconditioned, is cessation conditioned? That should not be said. Etc. Is the truth of origin unconditioned, is origin conditioned? Yes. Is the truth of cessation unconditioned, is cessation conditioned? That should not be said. Etc. Is the truth of the path unconditioned, is the path conditioned? Yes. Is the truth of cessation unconditioned, is cessation conditioned? That should not be said. Etc.

454. Should it not be said - "The four truths are unconditioned"? Yes. Was it not said by the Blessed One - "Monks, there are these four things that are true, unerring, not otherwise! What are the four? 'This is suffering', monks - this is true, this is unerring, this is not otherwise, etc. 'This is the origin of suffering', etc. 'This is the cessation of suffering' etc. 'This is the practice leading to the cessation of suffering' - this is true, this is unerring, this is not otherwise. These, monks, are the four things that are true, unerring, not otherwise." Is there such a discourse? Yes. Well then, the four truths are unconditioned.

The Treatise on Truth is concluded.

6. The Sixth Chapter

(56) 4. Treatise on the Immaterial

455. Is the plane of infinite space unconditioned? Yes. Is Nibbāna shelter, rock cell, refuge, ultimate goal, imperishable, the Deathless? That should not be said. Etc. Is the plane of infinite space unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc. Are there two unconditioned? Yes. Are there two shelters? Etc. Or intervals? That should not be said. Etc.

Is the plane of infinite space unconditioned? Yes. Is the plane of infinite space existence, destination, abode of beings, wandering in the round of rebirths, mode of generation, station of consciousness, acquisition of individual existence? Yes. Is the unconditioned existence, destination, abode of beings, wandering in the round of rebirths, mode of generation, station of consciousness, acquisition of individual existence? That should not be said. Etc.

Is there action leading to the plane of infinite space? Yes. Is there action leading to the unconditioned? That should not be said. Etc. Are there beings who have reached the plane of infinite space? Yes. Are there beings who have reached the unconditioned? That should not be said. Etc.

In the plane of infinite space do beings arise, decay, die, pass away, and are reborn? Yes. In the unconditioned do beings arise, decay, die, pass away, and are reborn? That should not be said. Etc. In the plane of infinite space is there feeling, perception, activities, consciousness? Yes. In the unconditioned is there feeling, perception, activities, consciousness? That should not be said. Etc. Is the plane of infinite space four-aggregate constituent existence? Yes. Is the unconditioned four-aggregate constituent existence? That should not be said. Etc.

456. Should it not be said - "The four immaterial states are unconditioned"? Yes. Were not the four immaterial states said by the Blessed One to be without longing? Yes. If the four immaterial states were said by the Blessed One to be without longing, then indeed sir, it should be said "the four immaterial states are unconditioned".

The Treatise on the Immaterial is concluded.

6. The Sixth Chapter

(57) 5. Treatise on the Attainment of Cessation

457. Is the attainment of cessation unconditioned? Yes. Is Nibbāna shelter, rock cell, refuge, ultimate goal, imperishable, the Deathless? That should not be said. Etc. Is the attainment of cessation unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc. Are there two unconditioned? Yes. Are there two shelters? Etc. Or intervals? That should not be said. Etc.

Is the attainment of cessation unconditioned? Yes. Are there any who attain, obtain, produce, bring about, raise, originate, bring forth, bring into existence, generate, create cessation? Yes. Are there any who attain, obtain, produce, bring about, raise, originate, bring forth, bring into existence, generate, create the unconditioned? That should not be said. Etc.

458. Is the cleansing and emergence from cessation evident? Yes. Is the cleansing and emergence from the unconditioned evident? That should not be said. Etc. For one attaining cessation, does verbal activity cease first, then bodily activity, then mental activity? Yes. For one attaining the unconditioned, does verbal activity cease first, then bodily activity, then mental activity? That should not be said. Etc. For one emerging from cessation, does mental activity arise first, then bodily activity, then verbal activity? Yes. For one emerging from the unconditioned, does mental activity arise first, then bodily activity, then verbal activity? That should not be said. Etc.

Do three contacts touch one who has emerged from cessation - empty contact, signless contact, desireless contact? Yes. Do three contacts touch one who has emerged from the unconditioned - empty contact, signless contact, desireless contact? That should not be said. Etc.

For one who has emerged from cessation, does the mind slant towards seclusion, slope towards seclusion, incline towards seclusion? Yes. For one who has emerged from the unconditioned, does the mind slant towards seclusion, slope towards seclusion, incline towards seclusion? That should not be said. Etc.

459. Should it not be said - "The attainment of cessation is unconditioned"? Yes. Is it conditioned? That should not be said. Etc. Well then, the attainment of cessation is unconditioned.

The Treatise on the Attainment of Cessation is concluded.

6. The Sixth Chapter

(58) 6. Treatise on Space

460. Is space unconditioned? Yes. Is Nibbāna shelter, rock cell, refuge, ultimate goal, imperishable, the Deathless? That should not be said. Etc. Is space unconditioned, is Nibbāna unconditioned? Yes. Are there two unconditioned? That should not be said. Etc. Are there two unconditioned? Yes. Are there two shelters? Etc. Or intervals? That should not be said. Etc.

Is space unconditioned? Yes. Are there any who make non-space into space? Yes. Are there any who make the conditioned into unconditioned? That should not be said. Etc. Are there any who make space into non-space? Yes. Are there any who make the unconditioned into conditioned? That should not be said. Etc.

In space do birds go, do the moon and sun go, do the forms of stars go, do they perform supernormal power, do they move the arm, do they move the hand, do they throw clods, do they throw cudgels, do they throw supernormal power, do they throw arrows? Yes. In the unconditioned do birds go, do the moon and sun go, do the forms of stars go, do they perform supernormal power, do they move the arm, do they move the hand, do they throw clods, do they throw cudgels, do they throw supernormal power, do they throw arrows? That should not be said. Etc.

461. Having surrounded space, do they make houses, do they make store-rooms? Yes. Having surrounded the unconditioned, do they make houses, do they make store-rooms? That should not be said. Etc.

When a well is being dug, does non-space become space? Yes. Does the conditioned become unconditioned? That should not be said. Etc.

When a hollow well is being filled, when a hollow store-room is being filled, when a hollow pot is being filled, does space disappear? Yes. Does the unconditioned disappear? That should not be said. Etc.

462. Should it not be said - "Space is unconditioned"? Yes. Is space conditioned? That should not be said. Etc. Well then, space is unconditioned.

The Treatise on Space is concluded.

6. The Sixth Chapter

(59) 7. Treatise on "Space is Manifest"

463. Is space manifest? Yes. Is it materiality, the visible form sense base, the material element, blue, yellow, red, white, cognisable by eye, does it strike against the eye, does it come into the range of the eye? That should not be said. Etc.

Is space manifest? Yes. Dependent on the eye and space, does eye-consciousness arise? That should not be said, etc.

Dependent on the eye and space, does eye-consciousness arise? Yes. "Dependent on the eye and space, eye-consciousness arises" - Is there such a discourse? There is not. "Dependent on the eye and forms, eye-consciousness arises" - Is there such a discourse? Yes. If "dependent on the eye and forms, eye-consciousness arises" - there is such a discourse, then indeed sir, it should not be said - "Dependent on the eye and space, eye-consciousness arises."

464. Should it not be said - "Space is manifest"? Yes. Does one not see the space between two trees, the space between two pillars, a keyhole, a window opening? Yes. If one sees the space between two trees, the space between two pillars, a keyhole, a window opening, then indeed sir, it should be said - "Space is manifest."

The Treatise on "Space is Manifest" is concluded.

6. The Sixth Chapter

(60) 8. Treatise on "The Solid Element is Manifest" and so on

465. Is the solid element manifest? Yes. Is it materiality, the visible form sense base, the material element, blue, yellow, red, white, cognisable by eye, does it strike against the eye, does it come into the range of the eye? That should not be said. Etc.

Is the solid element manifest? Yes. Dependent on the eye and the solid element, does eye-consciousness arise? That should not be said. Etc.

Dependent on the eye and the solid element, does eye-consciousness arise? Yes. "Dependent on the eye and the solid element, eye-consciousness arises" - Is there such a discourse? There is not. "Dependent on the eye and forms, eye-consciousness arises" - Is there such a discourse? Yes. If "dependent on the eye and forms, eye-consciousness arises" - there is such a discourse, then indeed sir, it should not be said - "dependent on the eye and the solid element, eye-consciousness arises".

466. Should it not be said - "The solid element is manifest"? Yes. Does one not see the ground, stones, and mountains? Yes. If one sees the ground, stones, and mountains, then indeed sir, it should be said - "The solid element is manifest." Etc.

Should it not be said - "The liquid element is manifest"? Yes. Does one not see water? Yes. If one sees water, then indeed sir, it should be said - "The liquid element is manifest." Etc.

Should it not be said - "The heat element is manifest"? Yes. Does one not see fire burning? Yes. If one sees fire burning, then indeed sir, it should be said - "The heat element is manifest." Etc.

Should it not be said - "The air element is manifest"? Yes. Does one not see trees being shaken by the wind? Yes. If one sees trees being shaken by the wind, then indeed sir, it should be said - "The air element is manifest." Etc.

6. The Sixth Chapter

(61) 9. Treatise on "The Eye-faculty is Manifest" and so on

467. Is the eye-faculty manifest? Yes. Materiality, the visible form sense base, the material element, etc. does it come into the range of the eye? That should not be said. Etc.

Is the eye-faculty manifest? Yes. Dependent on the eye and the eye-faculty, does eye-consciousness arise? That should not be said. Etc.

Dependent on the eye and the eye-faculty, does eye-consciousness arise? Yes.

"Dependent on the eye and the eye-faculty, eye-consciousness arises" - Is there such a discourse? There is not. "Dependent on the eye and forms, eye-consciousness arises" - Is there such a discourse? Yes. If "dependent on the eye and forms, eye-consciousness arises" - there is such a discourse, then indeed sir, it should not be said - "dependent on the eye and the eye-faculty, eye-consciousness arises."

468. Should it not be said - "the five faculties are manifest"? Yes. Does one not see the eye, ear, nose, tongue, body? Yes. If one sees the eye, ear, nose, tongue, body, then indeed sir, it should be said - "the five faculties are manifest." Etc.

The Treatise on "The Eye-faculty is Manifest" and so on is concluded.

6. The Sixth Chapter

(62) 10. Treatise on "Bodily Action is Manifest"

469. Is bodily action manifest? Yes. Is it materiality, the visible form sense base, the material element, blue, yellow, red, white, cognisable by eye, does it strike against the eye, does it come into the range of the eye? That should not be said. Etc.

Is bodily action manifest? Yes. Dependent on the eye and bodily action, does eye-consciousness arise? That should not be said. Etc.

Dependent on the eye and bodily action, does eye-consciousness arise? Yes.

"Dependent on the eye and bodily action, eye-consciousness arises" - Is there such a discourse? There is not. "Dependent on the eye and forms, eye-consciousness arises" - Is there such a discourse? Yes. If "dependent on the eye and forms, eye-consciousness arises" - there is such a discourse, then indeed sir, it should not be said - "dependent on the eye and bodily action, eye-consciousness arises."

470. Should it not be said - "Bodily action is manifest"? Yes. Does one not see one going forward, going back, looking ahead, looking around, bending, stretching? Yes. If one sees one going forward, going back, looking ahead, looking around, bending, stretching, then indeed sir, it should be said - "Bodily action is manifest."

The Treatise on "Bodily Action is Manifest" is concluded.

The Sixth Chapter.

Its summary:

The fixed course is unconditioned, dependent origination is unconditioned, the four truths are unconditioned, the four immaterial states are unconditioned, the attainment of cessation is unconditioned, space is unconditioned, space is manifest, the four primary elements, the five faculties, likewise bodily action.



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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