

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)

7. Seventh Chapter (7. Sattamavaggo)

[Kv 7.1-10, PTS 335-359]



PaliVerse

05. Points of Controversy

7. The Seventh Chapter

(63) 1. The Treatise on Inclusion

471. There are no phenomena included by any phenomena? Yes. Is it not that there are some phenomena that go to the reckoning of some phenomena, go to the recitation, are included? Yes. If there are some phenomena that go to the reckoning of some phenomena, go to the recitation, are included, then indeed sir, it should not be said - "There are no phenomena included by any phenomena."

The eye sense base goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of matter. If the eye sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said - "The eye sense base is included by the aggregate of matter." The ear sense base... etc. nose sense base... etc. the tongue sense base... etc. The body sense base goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of matter. If the body sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said - "The body sense base is included by the aggregate of matter."

The visible form sense base, etc. sound sense base... etc. odour sense base... etc. flavour sense base... etc. The touch sense base goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of matter. If the touch sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said - "The touch sense base is included by the aggregate of matter."

Pleasant feeling goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of feeling. If pleasant feeling goes to the reckoning of the aggregate of feeling, then indeed sir, it should be said - "Pleasant feeling is included by the aggregate of feeling." Unpleasant feeling... etc. Neither-unpleasant-nor-pleasant feeling goes to the reckoning of which aggregate? It goes to the reckoning of the aggregate of feeling. If neither-unpleasant-nor-pleasant feeling goes to the reckoning of the aggregate of feeling, then indeed sir, it should be said - "Neither-unpleasant-nor-pleasant feeling is included by the aggregate of feeling."

Perception born of eye-contact - to which aggregate's counting does it go? It goes to the counting of the aggregate of perception. If perception born of eye-contact goes to the counting of the aggregate of perception, then indeed sir, it should be said - "Perception born of eye-contact is included in the aggregate of perception."

Perception born of ear-contact, etc. Perception born of mind-contact - to which aggregate's counting does it go? It goes to the counting of the aggregate of perception. If perception born of mind-contact goes to the counting of the aggregate of perception, then indeed sir, it should be said - "Perception born of mind-contact is included in the aggregate of perception."

Volition born of eye-contact, etc. Volition born of mind-contact - to which aggregate's counting does it go? It goes to the counting of the aggregate of mental activities. If volition born of mind-contact goes to the counting of the aggregate of mental

activities, then indeed sir, it should be said - "Volition born of mind-contact is included in the aggregate of mental activities."

Eye-consciousness, etc. Mind-consciousness - to which aggregate's counting does it go? It goes to the counting of the aggregate of consciousness. If mind-consciousness goes to the counting of the aggregate of consciousness, then indeed sir, it should be said - "Mind-consciousness is included in the aggregate of consciousness."

472. Just as two oxen are included by a rope or a string, almsfood is included by a pingo-basket, a dog is included by a leash; so too are those phenomena included by those phenomena? If two oxen are included by a rope or a string, almsfood is included by a pingo-basket, a dog is included by a leash, then indeed sir, it should be said - "There are some phenomena included by some phenomena."

The Treatise on Inclusion is concluded.

7. The Seventh Chapter

(64) 2. The Treatise on Association

473. There are no phenomena associated with any phenomena? Yes. Is it not that there are some phenomena accompanied by some phenomena, conascent, conjoined, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object? Yes. If there are some phenomena accompanied by some phenomena, conascent, conjoined, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object, then indeed sir, it should not be said - "There are no phenomena associated with any phenomena."

Is the aggregate of feeling conascent with the aggregate of perception? Yes. If the aggregate of feeling is conascent with the aggregate of perception, then indeed sir, it should be said - "The aggregate of feeling is associated with the aggregate of perception."

The aggregate of feeling with the aggregate of mental activities... is conascent with the aggregate of consciousness? Yes. If the aggregate of feeling is conascent with the aggregate of consciousness, then indeed sir, it should be said - "The aggregate of feeling is associated with the aggregate of consciousness."

The aggregate of perception... the aggregate of mental activities... the aggregate of consciousness with the aggregate of feeling... with the aggregate of perception... is conascent with the aggregate of mental activities? Yes. If the aggregate of consciousness is conascent with the aggregate of mental activities, then indeed sir, it should be said - "The aggregate of consciousness is associated with the aggregate of mental activities."

474. Just as oil is accompanied by and has entered into the sesame seed, as juice is accompanied by and has entered into the sugar-cane; so too are those phenomena accompanied by and have entered into those phenomena? That should not be said. Etc.

The Treatise on Association is concluded.

7. The Seventh Chapter

(65) 3. The Treatise on Mental Factors

475. There is no state that is mental factor? Yes. Is it not that there are some phenomena accompanied by consciousness, conascent, conjoined, associated, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object? Yes. If there are some phenomena accompanied by consciousness, conascent, conjoined, associated, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object, then indeed sir, it should not be said - "There is no state that is mental factor."

Is contact conascent with consciousness? Yes. If contact is conascent with consciousness, then indeed sir, it should be said - "Contact is a mental factor." Feeling... etc. perception... volition... faith... energy... mindfulness, concentration, wisdom... lust... Hate... delusion... etc. Is moral fearlessness conascent with consciousness? Yes. If moral fearlessness is conascent with consciousness, then indeed sir, it should be said - "Moral fearlessness is a mental factor."

476. Is it mental because of being conascent with consciousness? Yes. Is it contact-related because of being conascent with contact? Yes. Is it mental because of being conascent with consciousness? Yes. In feeling, in perception, with volition... with faith... with energy... with mindfulness... with concentration... with wisdom... from lust... from hate... with delusion... etc. Is it moral-fearlessness-related because of being conascent with moral fearlessness? Yes.

477. There is no state that is mental factor? Yes. Was it not said by the Blessed One -
"This consciousness and states that are mental factors,
Are known as non-self by one who has understood;
Having known both the inferior and the superior,
The one seeing rightly knew the states subject to disintegration."

Is there such a discourse? Yes. If so, there is a state that is mental factor.

There is no state that is mental factor? Yes. Was it not said by the Blessed One - "Here, Kevaṭṭa, a monk announces the mind of other beings, of other persons, announces the mental factors, announces what has been reflected upon, announces what has been considered - "Thus is your mind, in this way is your mind, such is your thought." Is there such a discourse? Yes. If so, there is a state that is mental factor.

The Treatise on Mental Factors is concluded.

7. The Seventh Chapter

(66) 4. The Treatise on Giving

478. Is a state that is mental factor giving? Yes. Is it possible to give a state that is mental factor to others? That should not be said, etc. Is it possible to give a state that is mental factor to others? Yes. Is it possible to give contact to others? That should not be said, etc. Is it possible feeling... etc. perception... volition... faith... energy... mindfulness, concentration, Is it possible to give wisdom to others? That should not be said. Etc.

479. Should it not be said - Is a state that is mental factor giving? Yes. Is giving having undesirable result, having unpleasant result, having undelightful result, having incomplete and undelicious result, with painful consequences, resulting in pain? That should not be said. Etc. Is not giving having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? Yes. If giving has desirable result, has pleasing result, has delightful result, has full and delicious result, yields happiness, results in happiness, then indeed sir, it should be said - "A state that is mental factor is giving."

Giving has desirable result was said by the Blessed One, is a robe giving? Yes. Is a robe having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? That should not be said. Etc. Giving has desirable result was said by the Blessed One, is almsfood, lodging, the requisite of medicines for the sick giving? Yes. Is the requisite of medicines for the sick having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? That should not be said. Etc.

480. Should it not be said - "A state that is mental factor is giving"? Yes. Was it not said by the Blessed One -

"Faith, shame, wholesome giving,
These qualities are followed by good persons;
This indeed they call the divine path,
For by this one goes to the world of the gods."

Is there such a discourse? Yes. If so, a state that is mental factor is giving.

Should it not be said - "A state that is mental factor is giving"? Yes. Was it not said by the Blessed One - "There are, monks, these five gifts, great gifts, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise! Which five? Here, monks, a noble disciple, having abandoned the killing of living beings, abstains from killing living beings. A noble disciple who abstains from killing living beings, monks, gives safety to immeasurable beings, gives freedom from enmity, gives freedom from affliction. Having given safety to immeasurable beings, having given freedom from enmity, having given freedom from affliction, he becomes a partaker of immeasurable safety, freedom from enmity, freedom from affliction. This, monks, is the first gift, great gift, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Furthermore, monks, a noble disciple, having abandoned taking what is not given, etc. having abandoned sexual misconduct, etc. having abandoned lying, etc. having abandoned spirits, liquor and intoxicants that cause negligence, abstains from spirits, liquor and intoxicants that cause negligence. A noble disciple who abstains from spirits, liquor and intoxicants that cause negligence, monks, gives safety to immeasurable beings, gives freedom from enmity, gives freedom from affliction. Having given safety to immeasurable beings, having given freedom from enmity, having given freedom from affliction, he becomes a partaker of immeasurable safety, freedom from enmity, freedom from affliction. This, monks, is the fifth gift, great gift, primordial, long-standing, traditional, ancient, unmixed,

unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. These, monks, are the five gifts, great gifts, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise." Is there such a discourse? Yes. If so, a state that is mental factor is giving.

481. Should it not be said - "A gift is giving"? Yes. Was it not said by the Blessed One - "Here a certain person gives food, gives drink, gives cloth, gives a vehicle, gives a garland, gives scent, gives cosmetics, gives a sleeping place, gives a public rest-house, gives material for lighting"! Is there such a discourse? Yes. If so, a gift is giving.

482. Is a gift giving? Yes. Is a gift having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? That should not be said. Etc. Giving has desirable result was said by the Blessed One, is a robe giving? Yes. Is a robe having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? That should not be said. Etc. Giving has desirable result was said by the Blessed One, is almsfood giving... is lodging giving... is the requisite of medicines for the sick giving? Yes. Is the requisite of medicines for the sick having desirable result, having pleasing result, having delightful result, having full and delicious result, yielding happiness, resulting in happiness? That should not be said. Etc. If so, it should not be said - "A gift is giving."

The Treatise on Giving is concluded.

7. The Seventh Chapter

(67) 5. The Treatise on Merit Made by Use

483. Does merit consisting of enjoyment grow? Yes. Does contact consisting of enjoyment grow, does feeling grow, does perception grow, does volition grow, does consciousness grow, does faith grow, does energy grow, does mindfulness grow, does concentration grow, does wisdom grow? That should not be said. Etc.

Does merit consisting of enjoyment grow? Yes. Does it grow like a creeper, does it grow like a parasitic vine, does it grow like a tree, does it grow like grass, does it grow like a heap of muñja grass? That should not be said. Etc.

484. Does merit consisting of enjoyment grow? Yes. A donor, having given a gift, does not pay attention - is there merit? Yes. Is there for one not turning back... is there for one without reflective attention... is there for one not paying attention... is there for one not attending... is there for one not intending... is there for one not wishing... is there for one not directing? That should not be said. Etc. Is it not that there is for one turning back... there is for one with reflective attention... there is for one paying attention... there is for one attending... there is for one intending... there is for one wishing... there is for one directing? Yes. If there is for one turning back... there is for one with reflective attention... there is for one paying attention... there is for one attending... there is for one intending... there is for one wishing... there is for one directing, then indeed sir, it should not be said - "Merit consisting of enjoyment grows."

485. Does merit consisting of enjoyment grow? Yes. A donor, having given a gift, thinks sensual thoughts, thinks thoughts of anger, thinks thoughts of violence - is there merit? Yes. Of two contacts... etc. is there a combination of two consciousnesses? That should not be said. Etc. of two contacts... etc. is there a combination of two consciousnesses? Yes. Do wholesome and unwholesome, blameable and unblameable, inferior and superior, mental states with dark and bright counterparts come into presence? That should not be said. Etc. do wholesome and unwholesome, blameable and unblameable, inferior and superior, mental states with dark and bright counterparts come into presence? Yes. Was it not said by the Blessed One - "There are, monks, these four things very far apart! What are the four? The sky, monks, and the earth - this is the first thing very far apart. The near shore, monks, of the ocean and the far shore - this is the second thing very far apart. From where, monks, the sun rises and where it sets - this is the third thing very far apart. The principle of the good, monks, and the principle of the bad - this is the fourth thing very far apart. These, monks, are the four things very far apart.

"The sky is far and the earth is far,
The far shore of the ocean, that they say is far;
From where the sun rises,
The light-bringer, and where it sets.

"Farther than that, indeed, they say,
Is the principle of the good and the principle of the bad;
The meeting of the good is enduring,
However long it may last, it remains just so.

"But quickly indeed the meeting of the bad disappears;
Therefore the principle of the good is far from the unvirtuous."

Is there such a discourse? Yes. If so, it should not be said - "Wholesome and unwholesome, blameable and unblameable, inferior and superior, mental states with dark and bright counterparts come into presence."

486. Should it not be said - "Merit consisting of enjoyment grows"? Yes. Was it not said by the Blessed One -

"Planters of parks, planters of groves, those people who are bridge-builders;
And drinking halls and wells, those who give a dwelling.

"For them by day and by night, merit always increases;
Righteous, accomplished in morality, those people are heaven-bound."

Is there such a discourse? Yes. If so, merit consisting of enjoyment grows.

Should it not be said - "Merit consisting of enjoyment grows"? Yes. Was it not said by the Blessed One - "Monks, there are these four streams of merit, streams of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. Which four? For one whose robe a monk uses while dwelling having attained immeasurable concentration of mind, immeasurable is that stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting

in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. For one whose almsfood a monk uses etc. uses lodging etc. uses the requisite of medicines for the sick while dwelling having attained immeasurable concentration of mind, immeasurable is that stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness." Is there such a discourse? Yes. If so, merit consisting of enjoyment grows.

487. Does merit consisting of enjoyment grow? Yes. A donor gives a gift, the recipient having received does not use it, throws it away, gives it up - is there merit? Yes. If a donor gives a gift, the recipient having received does not use it, throws it away, gives it up, there is merit; then indeed sir, it should not be said - "Merit consisting of enjoyment grows."

Does merit consisting of enjoyment grow? Yes. A donor gives a gift, when the recipient has received it, either kings take it away, or thieves take it away, or fire burns it, or water carries it away, or disagreeable heirs take it away - is there merit? Yes. If a donor gives a gift, when the recipient has received it, either kings take it away, or thieves take it away, or fire burns it, or water carries it away, or disagreeable heirs take it away, there is merit; then indeed sir, it should not be said - "Merit consisting of enjoyment grows."

The Treatise on Merit Made by Use is concluded.

7. The Seventh Chapter

(68) 6. The Treatise on Given from Here

488. Do they sustain themselves there by what is given from here? Yes. Do they give a robe from here and consume that robe there? That should not be said. Etc. They give almsfood from here, they give lodging from here, they give the requisite of medicines for the sick from here, they give solid food from here, they give soft food from here, they give drinking water from here; Do they consume that drinking water there? That should not be said. Etc.

Do they sustain themselves there by what is given from here? Yes. Is one the doer for another, does one make pleasure and pain made by another, does another experience? That should not be said. Etc.

489. Should it not be said - "Do they sustain themselves there by what is given from here"? Yes. Do not ghosts give thanks to one giving a gift for their own benefit, gladden their minds, produce joy, and obtain pleasure? Yes. If ghosts give thanks to one giving a gift for their own benefit, gladden their minds, produce joy, and obtain pleasure; then indeed sir, it should be said - "They sustain themselves there by what is given from here."

490. Should it not be said - "Do they sustain themselves there by what is given from here"? Yes. Was it not said by the Blessed One -

"Just as water rained upon high ground flows down to the low ground;
Just so what is given from here is beneficial to the ghosts.

"Just as full water-carriers fill the ocean;
Just so what is given from here is beneficial to the ghosts.

"For there is no farming there, cow-keeping is not found;
There is no such trade, buying and selling with gold;
By what is given from here they sustain themselves, the deceased ghosts
there."

Is there such a discourse? Yes. If so, they sustain themselves there by what is given from here.

491. Should it not be said - "Do they sustain themselves there by what is given from here"? Yes. Was it not said by the Blessed One - "There are, monks, these five states considering which mother and father wish for a son to be born in the family! Which five? 'Having been supported, he will support us, or he will do our duties for us, the family lineage will stand for a long time, he will proceed as an heir, or else he will give offerings for the departed who have passed away' - These, monks, are the five states considering which mother and father wish for a son to be born in the family."

"Considering five states, the wise wish for a son;
'Having been supported, he will support us, or he will do our duties for us.

"The family lineage may stand for a long time, he proceeds as an heir;
Or else for the departed, he will give offerings.

"Considering these states, the wise wish for a son;
Therefore the peaceful, good persons, are grateful and thankful.

"They support their mother and father, recollecting what was done before;
They do their duties for them, as is fitting for those who acted before.

"One who follows exhortation, who nourishes those who supported him, not
letting the family lineage decline;
Faithful, accomplished in morality, such a son is praiseworthy."

Is there such a discourse? Yes. If so, they sustain themselves there by what is given from here.

The Treatise on "Given from Here" is concluded.

7. The Seventh Chapter

(69) 7. The Treatise on "Earth is Result of Action"

492. Is earth a result of action? Yes. Experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant, associated with pleasant feeling, associated with unpleasant feeling, associated with neither-unpleasant-nor-pleasant feeling, associated with contact, associated with feeling, associated with perception, associated with volition, associated with consciousness, with sense-

object; is there adverting, reflective attention, attentiveness, attention, volition, longing, aspiration for it? That should not be said. Etc. Is it not the case that it is not experienced as pleasant, not experienced as unpleasant, not experienced as neither-unpleasant-nor-pleasant, not associated with pleasant feeling, not associated with unpleasant feeling, not associated with neither-unpleasant-nor-pleasant feeling, not associated with contact, not associated with feeling, not associated with perception, not associated with volition, not associated with consciousness, without sense-object; there is not adverting, reflective attention, attentiveness, attention, volition, longing, aspiration for it? Yes. If it is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "earth is a result of action."

Contact is a result of action, contact is experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant, associated with pleasant feeling, with unpleasant, etc. associated with neither-unpleasant-nor-pleasant feeling, associated with contact, associated with feeling, associated with perception, associated with volition, associated with consciousness, with sense-object; is there adverting for it, etc. aspiration? Yes. Earth is a result of action, earth is experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant, associated with pleasant feeling, with unpleasant, etc. associated with neither-unpleasant-nor-pleasant feeling, associated with contact, associated with feeling, associated with perception, associated with volition, associated with consciousness, with sense-object; is there adverting, reflective attention, attentiveness, attention, volition, longing, aspiration for it? That should not be said, etc. Earth is a result of action, earth is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration? Yes. Contact is a result of action, contact is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration? That should not be said. Etc.

Is earth a result of action? Yes. Is earth subject to lifting up and putting down, subject to cutting and breaking? Yes. Is the result of action subject to lifting up and putting down, subject to cutting and breaking? That should not be said. Etc.

Is it possible to buy, sell, set aside, gather, and select earth? Yes. Is it possible to buy, sell, set aside, gather, and select the result of action? That should not be said. Etc.

493. Is earth common to others? Yes. Is the result of action common to others? That should not be said. Etc.

Is the result of action common to others? Yes. Was it not said by the Blessed One -

"A treasure not shared with others, not taken by thieves;
A mortal should do meritorious deeds, if one would practise good conduct."

Is there such a discourse? Yes. If so, it should not be said - "The result of action is common to others."

Is earth a result of action? Yes. Does earth first become established, and afterwards do beings arise? Yes. Does the result first arise, and afterwards do they perform action for obtaining the result? That should not be said. Etc.

Is earth the result of action of all beings? Yes. Do all beings use the earth? That should not be said. Etc. Do all beings use the earth? Yes. Are there any who attain final nibbāna without having used the earth? Yes. Are there any who attain final nibbāna without having exhausted the result of action? That should not be said. Etc.

Is earth the result of action of a being destined to be a universal monarch? Yes. Do other beings use the earth? Yes. Do other beings use the result of action of a being destined to be a universal monarch? That should not be said. Etc. Do other beings use the result of action of a being destined to be a universal monarch? Yes. Do other beings use the contact, feeling, perception, volition, consciousness, faith, energy, mindfulness, concentration, wisdom of a being destined to be a universal monarch? That should not be said. Etc.

494. Should it not be said - "earth is a result of action"? Yes. Is there not action leading to supremacy, action leading to lordship? Yes. If there is action leading to supremacy, action leading to lordship, then indeed sir, it should be said - "earth is a result of action."

The Treatise on "Earth is Result of Action" is concluded.

7. The Seventh Chapter

(70) 8. The Treatise on "Ageing and Death is Result"

495. Is ageing and death resultant? Yes. Experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant, associated with pleasant feeling, associated with unpleasant feeling, associated with neither-unpleasant-nor-pleasant feeling, associated with contact, associated with feeling, associated with perception, associated with volition, associated with consciousness, with sense-object; is there adverting, reflective attention, attentiveness, attention, volition, longing, aspiration for it? That should not be said. Etc. Is it not the case that it is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration? Yes. If it is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration, then indeed sir, it should not be said - "ageing and death is resultant."

Contact is resultant, contact is experienced as pleasant, experienced as unpleasant, etc. with sense-object; is there adverting for it, etc. aspiration? Yes. Ageing and death is resultant, ageing and death is experienced as pleasant, experienced as unpleasant, etc. with sense-object; is there adverting for it, etc. aspiration? That should not be said. Etc.

Ageing and death is resultant, ageing and death is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration? Yes. Contact is resultant, contact is not experienced as pleasant, not experienced as unpleasant, etc. without sense-object; there is not adverting for it, etc. aspiration? That should not be said. Etc.

496. Is the ageing and death of unwholesome mental states the result of unwholesome mental states? Yes. Is the ageing and death of wholesome mental states the result of wholesome mental states? That should not be said. Etc.

Is the ageing and death of wholesome mental states not to be said - "the result of wholesome mental states"? Yes. Is the ageing and death of unwholesome mental states not to be said - "the result of unwholesome mental states"? That should not be said. Etc.

Is the ageing and death of wholesome mental states the result of unwholesome mental states? Yes. Is the ageing and death of unwholesome mental states the result of wholesome mental states? That should not be said. Etc.

Is the ageing and death of unwholesome mental states not to be said - "the result of wholesome mental states"? Yes. Is the ageing and death of wholesome mental states not to be said - "the result of unwholesome mental states"? That should not be said. Etc.

Is the ageing and death of wholesome and unwholesome mental states the result of unwholesome mental states? Yes. Is the ageing and death of wholesome and unwholesome mental states the result of wholesome mental states? That should not be said. Etc.

Is the ageing and death of wholesome and unwholesome mental states not to be said - "the result of wholesome mental states"? Yes. Is the ageing and death of wholesome and unwholesome mental states not to be said - "the result of unwholesome mental states"? That should not be said. Etc.

497. Should it not be said - "ageing and death is resultant"? Yes. Is there not action leading to ugliness, action leading to short life? Yes. If there is action leading to ugliness, action leading to short life, then indeed sir, it should be said - "ageing and death is resultant."

The Treatise on "Ageing and Death is Result" is concluded.

7. The Seventh Chapter

(71) 9. Treatise on Result of Noble Teaching

498. There is no result of the noble teaching? Yes. Is not asceticism rich in result, is not commitment to holy life rich in result? Yes. If asceticism is rich in result, if commitment to holy life is rich in result, then indeed sir, it should not be said - "There is no result of the noble teaching."

There is no result of the noble teaching? Yes. Is there not the fruition of stream-entry? Yes. If there is the fruition of stream-entry, then indeed sir, it should not be said - "There is no result of the noble teaching." Is there not the fruition of once-returning? Etc. The fruition of non-returning, etc. The fruition of arahantship? Yes. If there is the fruition of arahantship, then indeed sir, it should not be said - "There is no result of the noble teaching."

Is the fruition of stream-entry not a result? Yes. Is the fruit of giving not a result? That should not be said. Etc. Is the fruition of stream-entry not a result? Yes. The fruit of morality? Etc. Is the fruit of meditation not a result? That should not be said. Etc.

The fruition of once-returning? Etc. The fruition of non-returning, etc. Is the fruition of arahantship not a result? Yes. Is the fruit of giving not a result? That should not be said. Etc. Is the fruition of arahantship not a result? Yes. The fruit of morality? Etc. Is the fruit of meditation not a result? That should not be said. Etc. Is the fruit of giving a result? Yes. Is the fruition of stream-entry a result? That should not be said. Etc.

Is the fruit of giving a result? Yes. The fruition of once-returning? Etc. The fruition of non-returning, etc. Is the fruition of arahantship a result? That should not be said. Etc. The fruit of morality, etc. Is the fruit of meditation a result? Yes. Is the fruition of stream-entry a result? That should not be said. Etc. Is the fruit of meditation a result? Yes. The fruition of once-returning? Etc. The fruition of non-returning, etc. Is the fruition of arahantship a result? That should not be said. Etc.

499. Is sensual-sphere wholesome with result? Yes. Is supramundane wholesome with result? That should not be said. Etc. Fine-material-sphere wholesome, etc. Is immaterial-sphere wholesome with result? Yes. Is supramundane wholesome with result? That should not be said. Etc.

Is supramundane wholesome resultless? Yes. Is sensual-sphere wholesome resultless? That should not be said. Etc. Is supramundane wholesome resultless? Yes. Fine-material-sphere, etc. Is immaterial-sphere wholesome resultless? That should not be said. Etc.

500. Is sensual-sphere wholesome with result leading to accumulation? Yes. Is supramundane wholesome with result leading to accumulation? That should not be said. Etc. Fine-material-sphere, etc. Is immaterial-sphere wholesome with result leading to accumulation? Yes. Is supramundane wholesome with result leading to accumulation? That should not be said. Etc.

Is supramundane wholesome with result leading to non-accumulation? Yes. Is sensual-sphere wholesome with result leading to non-accumulation? That should not be said. Etc. Is supramundane wholesome with result leading to non-accumulation? Yes. Fine-material-sphere, etc. Is immaterial-sphere wholesome with result leading to non-accumulation? That should not be said. Etc.

The Treatise on Result of Noble Teaching is concluded.

7. The Seventh Chapter

(72) 10. Treatise on "Result is a State that has Resultant Quality"

501. Is a resultant a state that has resultant quality? Yes. Is the resultant of that a state that has resultant quality? That should not be said. Etc. Is the resultant of that a state that has resultant quality? Yes. For that very one there is no ending of suffering, there is no cutting off of the round of existence, there is no final nibbāna without clinging? That should not be said. Etc.

Is a resultant a state that has resultant quality? Yes. "Resultant" or "state that has resultant quality," or "state that has resultant quality" or "resultant" - are these the same in meaning, equal, of equal share, of the same kind? That should not be said. Etc.

Is a resultant a state that has resultant quality? Yes. Are resultant and state that has resultant quality, and state that has resultant quality and resultant, accompanied, conascent, conjoined, associated, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object? That should not be said. Etc.

Is a resultant a state that has resultant quality? Yes. Is that very unwholesome the result of unwholesome, is that very wholesome the result of wholesome? That should not be said. Etc.

Is a resultant a state that has resultant quality? Yes. By whatever consciousness one kills a living being, by that very consciousness one suffers in hell; by whatever consciousness one gives a gift, by that very consciousness one rejoices in heaven? That should not be said. Etc.

502. Should it not be said - "Resultant is a state that has resultant quality"? Yes. Are not the four resultant aggregates immaterial mutuality conditions? Yes. If the four resultant aggregates are immaterial mutuality conditions, then indeed sir, it should be said - "Resultant is a state that has resultant quality."

The Treatise on "Result is a State that has Resultant Quality" is concluded.

The Seventh Chapter.

Its summary:

Inclusion, associated with, state that is mental factor, mental giving, merit consisting of enjoyment grows, by what is given from here they sustain themselves there, earth is a result of action, ageing and death is resultant, there is no result of the noble teaching, resultant is a state that has resultant quality.



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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