

Abhidhamma Piṭaka

Khuddaka Nikāya

Collection of Miscellaneous Treatises

THE

# PUGGALAPAÑÑATTI PĀLI

Designation of Individuals

Translated by

*Mahāsaddhammajotikadhaja*

DAW MYA TIN, M. A.



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

Sāsana: 2548

2004

Myanmar Era: 1366

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**Namo tassa bhagavato arahato sammāsambuddhassa**

**Veneration to the Exalted One, the**

**Homage-Worthy, the Perfectly**

**Self-Enlightened**

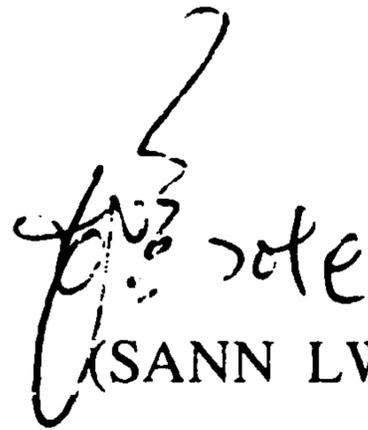
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The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmas venerate the Buddha because the Buddha is the Supreme One who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

## FOREWORD

It is with great pleasure that we are now able to publish the 'Puggalapaññatti', the fourth book of Abhidhamma. The first of the Abhidhamma books, 'Dhammasaṅgaṇī,' was published by the Department for the Promotion and Propagation of the Sāsana in April, 1996. The present book follows Dhammasaṅgaṇī after a lapse of more than eight years. This book deals with designation and classification of types of individuals. It is just a short treatise, but, nevertheless, is interesting and enlightening.

We sincerely hope that this book will receive a warm welcome from our readers, both at home and abroad.



(SANN LWIN)

Director-General

Department for the Promotion and  
Propagation of the Sāsana

Kaba-Aye, Yangon

Dated: ၄/၉/၀၄ September 2004

## INTRODUCTION

The Teachings of the Buddha, expounded and delivered to bhikkhus, bhikkhunīs, lay disciples, etc., in the course of forty-five years from the time of his Enlightenment to the time of his passing away (parinibbāna) are in Pāli language. These Pāli Texts are divided into three divisions and are known as the Three Piṭakas (Tipiṭaka). 'Piṭaka' literally means 'basket'. The three Piṭakas are the Vinaya (containing the Rules of Discipline for the Order of bhikkhus), the Suttanta (consisting of Suttas or Discourses), and the Abhidhamma (which deals with more profound, philosophical and psychological aspects of Buddhism). The overall term for all the texts in these three Piṭakas is just Piṭaka.

### Abhidhamma

The term 'Abhidhamma' can be rendered literally as higher or special Teaching of the Buddha. Abhidhamma is, in fact, a profounder treatment of the Teaching of the Buddha, dealing with the ultimate realities, namely, mind (citta), mental concomitants (cetasika), matter or corporeality (rūpa), and Nibbāna. Here, in Abhidhamma, the Buddha treats the Dhamma entirely in terms of ultimate constituents. All relative concepts such as man, mountain, etc. are reduced to their ultimate elements which are then precisely defined, classified, and systematically arranged.

### The Seven Books of Abhidhamma

The Abhidhamma Piṭaka is made up of seven treatises:

(i) Dhammasaṅgani, containing detailed enumeration of all phenomena.

(ii) Vibhaṅga, containing eighteen separate sections, each giving a detailed analysis of phenomena, quite distinct from that of Dhammasaṅgaṇī.

(iii) Dhātukathā, containing analytical investigation of the dhammas dealt with in Dhammasaṅgaṇī and Vibhaṅga. It is a small treatise, written in the form of catechism discussing all phenomena of existence with reference to khandhas, āyatanas and dhātus.

(iv) Puggalapaññatti, containing the designation of individuals. It is also a short treatise, giving a description of various types of individuals.

(v) Kathāvatthu, containing a series of dialectical discussions between the proponents of the orthodox Theravāda school and those of the dissentient schools.

(vi) Yamaka, a treatise dealing with ten subjects, such as khandhas, āyatanas and dhātus. The method of treating these subjects is by means of questions in pairs.

(vii) Paṭṭhāna, a gigantic treatise dealing exhaustively with the conditions which help to bring about the arising of physical and mental phenomena. The exposition here is done in so comprehensive and detailed a manner that this book is called Mahāpakaraṇa, the Great Treatise.

### Translations of Books on Abhidhamma

Of the seven books of Abhidhamma, the first book, Dhammasaṅgaṇī, was translated by U Kyaw Khine, I.C.S., a founder member of the Myanmar Piṭaka Association, incorporated with the Department for the Promotion and Propagation of the Sāsana in 1991. This book was published by the Department for the Promotion and Propagation of the Sāsana in 1996.

The Pāli Text Society of London' also published some books on Abhidhamma, translated by Myanmar scholar sayadaws. The Dhātukathā, the third book of Abhidhamma, translated by the Venerable U Nārada, the Mula Paṭṭhāna Sayadaw, was published by the Pāli Text Society of London under the title 'Discourse on Elements'. In 1969 the Venerable Ashin Thiṭṭhila's translation of the Vibhaṅga, the second book of Abhidhamma entitled "The Book of Analysis," was published by the PTS; also in 1969 the Venerable U Nārada's translation of the Paṭṭhāna, the seventh book of Abhidhamma, was published by the same society under the title of 'Conditional Relations' which was followed ten years later by 'Guide to Conditional Relations' by the same author. Thus, of the seven books of Abhidhamma, Puggalapaññatti, Kathāvatthu and Yamaka still remain to be translated.

### Puggalapaññatti Translation

The term 'puggalapaññatti', means the designation of individuals. This book, dealing mainly with individuals, is the fourth book of Abhidhamma. In the first three books of Abhidhamma conventional terms are used to denote ultimate realities. Here, in this book, conventional terms are used not only to denote ultimate realities but also to denote things which do not exist in the ultimate sense. This is because the use of conventional terms is necessary for human communication.

This book, Puggalapaññatti, has two parts. The first part contains brief descriptions (Uddesa) and the second part contains more detailed descriptions (Niddesa) of individuals. The Uddesa begins with brief descriptions of the five khandhas (physical and mental aggregates), the twelve āyatanas (sense-bases), the eighteen dhātus (elements), the four saccas

(Fundamental Truths), the twenty-two indriyas (faculties) and fifty-four types of persons (puggalas). This is Ekaka uddesa. It is followed by Duka uddesa, Tika uddesa, Catukka uddesa, Pañcaka uddesa, and so on up to Dasaka uddesa, denoting types of persons grouped in twos, threes, fours, fives, etc. up to group of ten.

In the same way, the Niddesa is divided into ten sections, starting with Ekaka puggalapaññatti, Duka puggalapaññatti, Tika puggalapaññatti, Catukka puggalapaññatti, Pañcaka puggalapaññatti, etc. ending in Dasaka puggalapaññatti.

The translation of this book is done by Daw Mya Tin, chairperson of the Editorial Committee of the Department for the Promotion and Propagation of the Sāsanā. In translating this book, as usual, we have tried to keep the translation as close as possible to the original text.

We wish to express our thanks to U Sann Lwin, Director General of the Department for the Promotion and Propagation of the Sāsanā, for undertaking to publish the book and for writing the foreword.

May the Buddha's Teaching shine forth like the radiant sun.

The Editorial Committee  
Translation Section  
Department for the Promotion and  
Propagation of the Sāsanā

20th April, 2004

## ACKNOWLEDGEMENT

It is a great privilege for me to have the opportunity to translate into English the Puggalapaññatti, the fourth book of Abhidhamma. It has been more than eight years since the Department for the Promotion and Propagation of the Sāsana published the Dhammasaṅgaṇī, the first book of Abhidhamma covering more than 800 pages, translated by U Kyaw Khine, I.C.S. In translating the Puggalapaññatti, I have referred to the above book and also to the Guide to Tipiṭaka, written by Sayagyi U Ko Lay. For this, I owe much thanks to them.

I also wish to express my thanks to U Sann Lwin, Director-General of the Department for the Promotion and Propagation of the Sāsana, for undertaking to publish this book and for writing the foreword.

The idea of translating this book started with Sayagyi U Aye Naing. It was his suggestion that prompted me to attempt this work. Saya U Aye Naing, U Tin U and U Thein Aung helped me in clarifying some points which are not clear in the texts. For their kind help I do sincerely thank them. Thanks are also due to my other colleagues and the staff of the translation section of the Department for the Promotion and Propagation of the Sāsana.

Daw Mya Tin

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# PUGGALAPAÑÑATTI PALI

(English Translation)

Mātikā

## I. EKAKA UDDESA

1. Paññattis (designations) are these six: Khandha paññatti (Aggregates); Āyatana paññatti (Sense-bases); Dhātu paññatti (Elements); Sacca paññatti (Truths); Indriya paññatti (Faculties); and Puggala paññatti (Persons or Individuals).

2. How (to what extent) are the khandhas designated as khandhas? The five khandhas are designated as: Rūpakkhandha (aggregate of corporeality); Vedanakkhandha (aggregate of sensation); Saññakkhandha (aggregate of perception); Saṅkhārakkhandha (aggregate of volitional activities); and Viññāṇakkhandha (aggregate of consciousness). Thus are the khandhas designated as khandhas:

3. How are the āyatanas (sense-bases) designated as āyatanas? The twelve āyatanas are designated as: Cakkhāyatana (eye); Rūpāyatana (visible object); Sotāyatana (ear); Saddāyatana (sound); Ghānāyatana (nose); Gandhāyatana (smell); Jivhāyatana (tongue); Rasāyatana (taste); Kāyāyatana (body); Phoṭṭhabbayatana (contact on tangible object); Manāyatana (mind) and Dhammāyatana (mind object). Thus are the āyatanas designated as āyatanas.

4. How are the dhātus (elements) designated as dhātus? The eighteen dhātus are designated as: Cakkhudhātu (eye), Rūpadhātu (visible object) and Cakkhuvīññāṇadhātu (eye consciousness); Sotadhātu (ear), Saddadhātu (sound) and Sotāvīññāṇadhātu (ear consciousness); Ghānadhātu (nose), Gandhadhātu (smell), Ghānavīññāṇadhātu (nose consciousness); Jivhādhātu (tongue), Rasadhātu (taste) and Jivhāvīññāṇadhātu (tongue consciousness); Kāyadhātu (body).

Phoṭṭhabbhadhātu (contact; tangible object) and Kāyaviññādhātu (body consciousness): Manodhātu (mind), Dhammadhātu (mind-object) and Manoviññādhātu (mind consciousness). Thus are the dhātus designated as dhātus.

5. How are saccas (truths) designated as saccas? The four saccas are designated as Dukkha sacca (the truth of dukkha or suffering), Samudaya sacca (the truth of the origin of dukkha), Nirodha sacca (the truth of the cessation of dukkha) and Magga sacca (the truth of the Path leading to the cessation of dukkha). Thus are the saccas designated as saccas.

6. How are indriyas<sup>1</sup> (faculties) designated as indriyas? The twenty-two indriyas are designated as follows: (1) Cakkhundriya (eye), (2) Sotindriya (sound), (3) Ghānindriya (nose), (4) Jivhindriya (tongue), (5) Kāyindriya (body), (6) Manindriya (mind), (7) Itthindriya (femininity), (8) Purisndriya (masculinity), (9) Jīvitindriya (vitality), (10) Sukhindriya (happiness), (11) Dukkhindriya (bodily pain), (12) Somanassindriya (gladness), (13) Domanassindriya (sadness), (14) Upekkhindriya (equanimity), (15) Saddhindriya (faith or conviction), (16) Vīriyindriya (effort), (17) Satindriya (mindfulness), (18) Samādhindriya (concentration), (19) Paññindriya (wisdom), (20) Anaññātāññassāmītidriya, (21) Aññindriya and (22) aññātāvindriya. Thus are the indriyas designated as indriyas.

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1. Indriyas: Faculties: Nos. 1 to 5, 7 and 8 are physical. No 9 is either physical or mental; all the rest are mental. Also note: Nos 1 to 6 are sense-bases (āyatanās); Nos 7 and 8 are sex (bhāva); Nos 10 to 14 are feeling or sensation (vedanās); Nos 15 to 19 are mental faculties. Nos 20, 21 and 22 are supramundane faculties (lokuttara ñāṇas). Of these No 20 is Sotāpatti Magga Ñāṇa, which arises at the moment of entering the Sotāpatti Magga. No 21 comprises the middle six ñāṇas, viz. Sotāpattiphala ñāṇa, Sakadāgāmi Magga and Phala ñāṇas, Anāgāmi Magga and Phala ñāṇas, and Arahatta Magga Ñāṇa. No 22 is Arahattaphala ñāṇa, which arises at attaining of Arahattaphala.

7. How are puggalas (persons or individuals) designated as puggalas? The puggalas are:
1. Samayavimutto: A person who is liberated in the course of time, through jhāna samāpatti (after attaining jhāna).
  2. Asamayavimutto: A person who is liberated (through vipassanā meditation) with no consideration of time.
  3. Kuppadhammo: A person whose attainment of jhāna is liable to be ruined.
  4. Akuppadhammo: A person whose attainment of jhāna is not liable to be ruined.
  5. Parihānadhammo: A person who is liable to decline from jhānas.
  6. Aparihānadhammo: A person who is not liable to decline from jhānas.
  7. Cetanābhabbo: A person who deserves to be roused (encouraged).
  8. Anurakkhaṇābhabbo: A person who deserves to be protected.
  9. Puthujjano: A person who is a worldling.
  10. Gotrabhū: A person who has gone beyond the lineage of worldlings (puthujjanas) and has entered the lineage of Noble Ones (Ariyas).
  11. Bhayūparato: A person who is still striving to escape from danger (i.e. evil).
  12. Abhayūparato: A person who has escaped from danger (i.e. evil).
  13. Bhabbāgamano: A person who is fit to become an Ariya.
  14. Abhabbāgamano: A person who is not fit to become an Ariya.

15. Niyato: A person with a fixed destiny.
16. Aniyato: A person with no fixed destiny.
17. Paṭipannako: A person who is still practising.
18. Phaleṭhito: A person who is established in Phala (Fruition).
19. Samasīsi: A person who realizes Nibbāna by passing away on the extinction of āsavas, which comes at about the same time as the end of his life.
20. Thitakappī: A person who can make the world lasting, i.e. withstand firmly against destruction.
21. Ariyo: A person who is an Ariya (Noble One).
22. Anariyo: A person who is not an Ariya.
23. Sekkho: A person who is still under training.
24. Asekkho: A person who has completed the training.
25. Nevasekkhanāsekkho: A person who is neither under training nor has completed the training.
26. Tevijjo: A person who has realized three kinds of vijjas (knowledge).
27. Chaḷabhiñño: A person who is endowed with the six abhiññās (supernormal knowledge).
28. Sammāsambuddho: A person who knows all there is to be known by his own intellect and insight.
29. Paccekasambuddho: A Buddha who attains comprehension of the Four Ariya Truths in his own way.
30. Ubhatobhāga vimutto: A person who is twice liberated.
31. Paññāvimutto: A person who is liberated with Insight knowledge (Vipassanā Magga Paññā)
32. Kāyasakkhī: A person who has personally experienced (attained) the bliss of jhāna, magga and phala and realized Nibbāna.

33. Diṭṭhippatto: A person with the keenest insight.
34. Saddhāvimutto: A person who is liberated with saddhā (faith or conviction) as the chief.
35. Dhammānusārī: A person who contemplates the dhamma with paññā (wisdom).
36. Saddhānusārī: A person who contemplates the dhamma with saddhā (faith or conviction).
37. Sattakkhattuparamo: A person who would be reborn in future existences for only seven times at the most.
38. Kolankolo: A person who would be reborn in future existences for only two or three times more.
39. Ekabījī: A person who can be reborn (lit., germinate) only for one time.
40. Sakadāgāmī: A person who will return to kāma realms only for one more time (a once-returner).
41. Anāgāmī: A person who does not return to kāma realms (a non-returner).
42. Antarāparinibbāyī: A person who attains arahatship and passes away and realizes Nibbāna before he reaches half of his lifespan.
43. Upahaccaparinibbāyī: A person who attains arahatship and passes away and realizes Nibbāna after he has reached half of his lifespan.
44. Asaṅkhāraparinibbāyī: A person who attains arahatship and passes away and realizes Nibbāna without any effort.
45. Sasaṅkhāraparinibbāyī: A person who attains arahatship and passes away and realizes Nibbāna and with great effort.
46. Uddhamsoakaniṭṭhagāmī: A person who goes upstream

- (step by step) and attains arahatship and passes away and realizes Nibbāna only on arrival at akaniṭṭha bhūmi.
47. Sotāpanno: A person who has attained sotāpattiphala.
48. Sotāpattiphalasacchikiriyāya paṭipanno: A person who practises for the realization of sotāpattiphala.
49. Sakadāgāmī: A person who has attained sakadāgāmiphala.
50. Sakadāgāmiphelasacchikiriyāya paṭipanno: A person who practises for the realization of sakadāgāmiphala.
51. Anāgāmī: A person who has attained anāgāmiphala.
52. Anāgāmiphelasacchikiriyāya paṭipanno: A person who practises for the realization of anāgāmiphala.
53. Arahā: A person who has attained arahattaphala.
54. Arahattaphelasacchikiriyāya paṭipanno: A person who practises for the realization of arahattaphala.

End of Ekaka Uddesa

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## II. DUKA UDDESA

8. Puggalas (persons or individuals) are these two:
1. Kodhano ca Upanāhī ca: A person who is prone to anger and a person who is prone to be hostile.
  2. Makkhī ca Palāsī ca: A person who is ungrateful or who denigrates others, and a person with improper rivalry.
  3. Issukī Maccharī ca: A jealous person and a stingy person.
  4. Saṭho ca Māyāvī ca: A person who is a hypocrite and a person who is deceitful.

## II. Duka Uddesa

5. Ahiriko ca Anottappī ca: A person who lacks a sense of shame to do evil and a person who lacks a sense of fear to do evil.
6. Dubbaco ca Pāpamitto ca: A person who is not amenable to advice and a person who associates with bad companions.
7. Indriyesu aguttadvāro ca Bhojane amattaññū ca: A person who does not have his sense-doors properly guarded and a person who does not know the measure in eating.
8. Muṭṭhassati ca asāmpajāno ca: A person who is forgetful and a person who has no clear comprehension.
9. Sīlavipanno ca diṭṭhivipanno ca: A person who has ruined his morality and a person who has ruined his view.
10. Ajjhattasamīyojano ca Bahiddhāsamīyojano ca: A person who has internal samīyojanas (fetters) and a person who has external samīyojanas.
11. Akkodhano ca Anupanāhī ca: A person who is not prone to anger and a person who is not prone to be hostile.
12. Amakkhī ca Apaḷāsī ca: A person who is grateful or who does not denigrate others and a person with no improper rivalry.
13. Anissukī ca Amaccharī ca: A person who is not jealous and a person who is not stingy.
14. Asaṭho ca Amāyāvī ca: A person who is not a hypocrite and a person who is not deceitful.
15. Hirimā ca Ottappī ca: A person who has sense of shame to do evil and a person who has sense of fear to do evil.

16. Suvaco ca Kalyāṇamitto ca: A person who is amenable to advice and a person who associates with good companions.
17. Indriyesu guttadvāro ca Bhojane mattaññū ca: A person who has his sense-doors properly guarded and, a person who knows the measure in eating.
18. Upathitassati ca Sampajāno ca: A person with steadfast mindfulness and a person with clear comprehension.
19. Sīlasampanno ca Diṭṭhisampanno ca: A person endowed with morality and a person endowed with (Right) View.
20. Dve puggalā dullabhā lokasmim: In this world, two persons are rare (difficult to be found).
21. Dve puggalā duttappayā: In this world, two persons are not easily satisfied.
22. Dve puggalā sutappayā: In this world, two persons are easily satisfied.
23. Dvinnam puggalānam āsavā vadḍhanti: In this world, in two persons āsavas (moral intoxicants) expand or grow.
24. Dvinnam puggalānam āsavā na vadḍhanti: In this world, in two persons āsavas (moral intoxicants) do not expand or grow.
25. Hīnādhimutto ca Paṇītādhimutto ca: A person who wishes to entertain ignoble thoughts and a person who wishes to entertain noble thoughts.
26. Titto ca Tappetā ca: A person who is easily satisfied and a person who can bring satisfaction to others.

End of Duka Uddesa

### III. TIKA UDDESA

#### 9. Puggalas (persons or individuals) are these three:

##### 1. Nirāso, Āsamso, Vigatāso:

- (i) A person who does not aspire to the attainment of Arahatsip;
- (ii) a person who aspires to the attainment of Arahatsip; and
- (iii) a person who lacks any aspiration to the attainment of Arahatsip.

##### 2. Tayo gilānūpamā puggalā:

The three who are like sick persons.

##### 3. Kāyasakkhī, Diṭṭhippatto, Saddhāvimutto:

- (i) A person who has personally experienced (attained) jhāna, magga and phala, and realized Nibbāna;
- (ii) a person with the keenest insight; and
- (iii) a person who is liberated through saddhā (faith or conviction).

##### 4. Gūthabhānī, Pupphabhānī, Madhubhānī:

- (i) A person whose words are like faeces;
- (ii) a person whose words are like flowers; and
- (iii) a person whose words are like honey.

##### 5. Arukūpamacitto puggalo, Vijjūpamacitto puggalo, Vajirūpamacitto puggalo:

- (i) A person who has a mind like an abscess;
- (ii) a person whose mind is like lightning; and
- (iii) a person whose mind is like a thunderbolt.

6. Andho, Ekacakkhu, Dvicakkhu:

- (i) A person with no eye (of wisdom), i. e. a blind man;
- (ii) a person with one eye (of wisdom); and
- (iii) a person with two eyes (of wisdom).

7. Avakujjapañño puggalo, Ucchaṅgapañño puggalo, Puthupañño puggalo:

- (i) A wise person who is like a pot turned upside down;
- (ii) a wise person who keeps (some) food around his waist; and
- (iii) a wise person who has a wide knowledge.

8. Atthekacco puggalo kāmesu ca bhavesu ca avītarāgo;  
Atthekacco puggalo kāmesu vītarāgo bhavesu avītarāgo;  
Atthekacco puggalo kāmesu ca bhavesu ca vītarāgo.

There are:

- (i) some persons who are not free from craving for sensual pleasures and from craving for existence;
- (ii) some persons who are free from craving for sensual pleasures but are not free from craving for existence; and
- (iii) some persons who are free from craving for sensual pleasures and from craving for existence.

9. Pāsāṇalekhūpamo puggalo, Pathavilekhūpamo puggalo, Udakalekhūpamo puggalo:

- (i) A person who is like letters written on a rock;
- (ii) a person who is like letters written on the ground; and
- (iii) a person who is like letters written on water.

10. Tayo potthakūpamā puggalā: Three persons who are like three pieces of rough hempen cloth.

11. Tayo Kāsikavatthūpamā puggalā: Three persons who are like three pieces of fine cloth woven in Kāsi country.

12. Suppameyyo, Duppameyyo, Appameyyo:

A person who can easily be compared with; a person who is difficult to be compared with; and a person who cannot be compared with.

13. Atthekacco puggalo na sevitabbo na bhajitabbo na payirupāsītabbo; Atthekacco puggalo sevitabbo bhajitabbo payirupāsītabbo; Atthekacco puggalo sakkatvā garuṃ katvā sevitabbo bhajitabbo payirupāsītabbo:

There are:

- (i) some persons who should not be resorted to, not be associated with, and not be approached;
- (ii) some persons who should be resorted to, associated with, and approached; and
- (iii) some persons who should be resorted to, associated with, and approached with much respect.

14. Atthekacco puggalo jigucchitabbo na sevitabbo na bhajitabbo na payirupāsītabbo; Atthekacco puggalo ajjupekkhitabbo na sevitabbo na bhajitabbo na payirupāsītabbo; Atthekacco puggalo sevitabbo bhajitabbo payirupāsītabbo:

There are:

- (i) some persons who should be despised, who should not be resorted to, not be associated with, and not be approached;
- (ii) some persons who should be associated with indifference, should not be resorted to, not be

associated with, and not be approached; and

(iii) some persons who should be resorted to, be associated with, and be approached.

15. Atthekacco puggalo sīlesu paripūrakārī samādhismimā mattaso kārī paññāya mātasso kārī; Atthekacco puggalo sīlesu ca paripūrakārī samādhismiñca' paripūrakārī paññāya mattasokārī; Atthekacco puggalo sīlesu ca paripūrakārī samādhismiñca paripūrakārī paññāya ca paripūrakārī:

There are:

(i) some persons who practise morality to the fullest extent and, by cultivating concentration (samādhi) to a certain extent, also cultivate wisdom to a certain (moderate) extent;

(ii) some persons who practise morality to the fullest extent and, by cultivating concentration to the fullest extent, also cultivate wisdom(only) to a certain (moderate) extent; and

(iii) some persons who practise morality to the fullest extent and, by cultivating concentration to the fullest extent, also cultivate wisdom to the fullest extent.

16. Tayo Sathāro: Three kinds of teachers.

17. Aparepi tayo sathāro: The other three kinds of teachers.

End of Tika Uddesa

#### IV. CATUKKA UDDESA

10. Puggalas (persons or individuals) are these four:
1. Asappuriso; Asappurisenā asappurisataro; Sappuriso; Sappurisenā sappurisataro.
    - (i) A person who is not good;
    - (ii) a person who is worse than one who is not good;
    - (iii) a person who is good; and
    - (iv) a person who is better than one who is good.
  2. Pāpo; Pāpenā pāpataro; Kalyāṇo; Kalyāṇenā kalyāṇataro
    - (i) An evil person;
    - (ii) a person who is worse than an evil person;
    - (iii) a good person; and
    - (iv) a person who is better than a good person.
  3. Pāpadhammo; Pāpadhammena pāpadhammataro; Kalyāṇadhammo; Kalyāṇadhammena kalyāṇadhammataro.
    - (i) A person who is of evil character;
    - (ii) a person who is worse than one who is of evil character;
    - (iii) a person who is of good character; and
    - (iv) a person who is better than one who is of good character.
  4. Sāvajjo; Vajjabahulo; Appavajjo; Anavajjo.
    - (i) A person who has done wrong;
    - (ii) a person who has done much wrong;
    - (iii) a person who has done a little wrong; and
    - (iv) a person who has done no wrong.
  5. Ugghaṭitaññū; Vipañcitaññū; Neyyo; Padaparamo.

- (i) A person who comes to realize Magga and Phala during or after a brief explanation;
  - (ii) a person who realizes Magga and Phala only after a detailed explanation;
  - (iii) a person who slowly comes to realize Magga and Phala; and
  - (iv) a person for whom the words are the utmost understanding.
6. Yuttapaṭibhāno no muttappaṭibhāno; Muttappaṭibhāno no yuttappaṭibhāno; Yuttappaṭibhāno ca muttappaṭibhāno ca; Neva yuttappaṭibhāno no muttappaṭibhāno.
- (i) A person who speaks appropriately and does not speak without restraint;
  - (ii) a person who speaks rapidly and does not speak appropriately;
  - (iii) a person who speaks appropriately and also speaks freely; and
  - (iv) a person who does not speak appropriately and also does not speak freely.
7. Cattāro dhammakathikā puggalā:  
Four kinds of dhamma teachers.
8. Cattāro valahakūpamā puggalā:  
Four kinds of persons who are like rain clouds.
9. Cattāro mūsikūpamā puggalā:  
Four kinds of persons who are like mice.
10. Cattāro ambūpamā puggalā:  
Four kinds of persons who are like mangoes.
11. Cattāro kumbhūpamā puggalā:  
Four kinds of persons who are like a pot.

12. Cattāro udakarahadūpamā puggalā:  
Four kinds of persons who are like a pond.
13. Cattāro balībaddūpamā puggalā:  
Four kinds of persons who are like an ox.
14. Cattāro āsīvisūpamā puggalā:  
Four kinds of persons who are like snakes.
15. Atthekacco puggalo ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇam bhāsitā hoti; Atthekacco puggalo ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇam bhāsitā hoti; Atthekacco puggalo ananuvicca apariyogāhetvā appasādaniye ṭhāne pasādam upadamisitā hoti; Atthekacco puggalo ananuvicca apariyogāhetvā pasādaniye ṭhāne appasādam upadamisitā hoti.  
There are:
- (i) some persons who, without thinking and without reflecting properly, speak in praise of one who does not deserve to be praised;
  - (ii) some persons who, without thinking and without reflecting properly, speak in dispraise of one who deserves to be praised;
  - (iii) some persons who, without thinking and without reflecting properly, show respect for a thing that does not deserve respect; and
  - (iv) some persons who, without thinking and without reflecting properly, show no respect for a thing that deserves respect.
16. Atthekacco puggalo anuvicca pariyogāhetvā avaṇṇārahassa avaṇṇam bhāsitā hoti; Atthekacco puggalo anuvicca pariyogāhetvā vaṇṇārahassa vaṇṇam bhāsitā hoti; Atthekacco puggalo anuvicca pariyogāhetvā appasādaniye ṭhāne appasādam upadamisitā hoti; Atthekacco puggalo

anuvicca pariyogāhetvā pasādaniye ṭhāne pasādam upadam-sitā hoti.

There are:

- (i) some persons who, thinking and reflecting properly, speak in dispraise of one who does not deserve praise;
- (ii) some persons who, thinking and reflecting properly, speak in praise of one who deserves praise;
- (iii) some persons who, thinking and reflecting properly, show disrespect for a thing that does not deserve respect; and
- (iv) some persons who, thinking and reflecting properly, show respect for a thing that deserves respect.

17. Atthekacco puggalo avaṇṇārahassa avaṇṇam bhāsītā hoti bhūtam taccham kālena, no ca kho vaṇṇārahassa vaṇṇam bhāsītā hoti bhūtam taccham kālena; Atthekacco puggalo vaṇṇārahassa vaṇṇam bhāsītā hoti bhūtam taccham kālena. no ca kho avaṇṇārahassa avaṇṇam bhāsītā hoti bhūtam taccham kālena; Atthekacco puggalo avaṇṇārahassa ca avaṇṇam bhāsītā hoti bhūtam taccham kālena. vaṇṇārahassa ca vaṇṇam bhāsītā hoti bhūtam taccham kālena. Atthekacco puggalo neva avaṇṇārahassa avaṇṇam bhāsītā hoti bhūtam taccham kālena, no ca vaṇṇārahassa vaṇṇam bhāsītā hoti bhūtam taccham kālena.

There are:

- (i) some persons who speak out truly at the appropriate time in dispraise of one who does not deserve praise, but does not speak out truly at the appropriate time in praise of one who deserves praise;
- (ii) some persons who speak truly at the appropriate time in praise of one who deserves praise, but does

not speak out truly at the appropriate time in dispraise of one who does not deserve praise;

(iii) some persons who speak truly at the appropriate time in dispraise of one who does not deserve praise, and also speak out truly at the appropriate time in praise of one who deserves praise; and

(iv) some persons who do not speak truly at the appropriate time in dispraise of one who does not deserve praise, and also do not speak out truly at the appropriate time in praise of one who deserves praise.

18. Uṭṭhānaphalūpajīvī no puññaphalūpajīvī; Puññaphalūpajīvī no uṭṭhānaphalūpajīvī; Uṭṭhānaphalūpajīvī ca puññaphalūpajīvī ca; Neva uṭṭhānaphalūpajīvī no puññaphalūpajīvī.

(i) A person who earns his livelihood by entirely depending on the fruits of his own effort and not on the fruits of his good deeds done in former existences;

(ii) a person who earns his livelihood by entirely depending on the fruits of his good deeds done in former existences and not on the fruits of his own effort;

(iii) a person who earns his livelihood by depending on the fruits of his own effort and also on the fruits of his good deeds done in former existences; and

(iv) a person who does not earn his livelihood by depending on the fruits of his own effort nor on the fruits of his good deeds done in former existences.

19. Tamo tamaparāyano; Tamo jotiparāyano; Joti tamaparāyano; Joti jotiparāyano:

(i) A person (coming) from darkness, going (destined) to darkness;

- (ii) a person (coming) from darkness, going (destined) to light;
  - (iii) a person (coming) from light, going (destined) to darkness; and
  - (iv) a person (coming) from light, going (destined) to light.
20. Oṇatonato; Oṇatunṇato; Unṇatonato; Unṇatunṇato:
- (i) A person (coming) from lower regions bends downwards;
  - (ii) a person (coming) from lower regions bends upwards;
  - (iii) a person (coming) from upper regions bends downwards; and
  - (iv) a person (coming) from upper regions bends upwards;
21. Cattāro rukkhūpamā puggalā:  
Four kinds of persons who are like a tree.
22. Rūpappamāṇo; Rūpappasanno; Ghosappamāṇo; Ghosappasanno:
- (i) A person who holds visible objects as a measure of worth;
  - (ii) a person who cherishes visible objects (accordingly);
  - (iii) a person who holds sounds as a measure of worth; and
  - (iv) a person who cherishes sound (accordingly).
23. Lūkhappamāṇo; Lūkhappasanno; Dhammappamāṇo; Dhammappasanno:
- (i) A person who holds scarcity as a measure of worth;
  - (ii) a person who respects scarcity (accordingly);

(iii) a person who holds dhamma as a measure of worth;  
and

(iv) a person who respects dhamma (accordingly).

24. Atthekacco puggalo attahitāya paṭipanno hoti no parahitāya; Atthekacco puggalo parahitāya paṭipanno hoti no attahitāya; Atthekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca; Atthekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.

(i) A person who works only for his own benefit but not for the benefit of others;

(ii) a person who works for the benefit of others but not for his own benefit;

(iii) a person who works for his own benefit and also for the benefit of others; and

(iv) a person who works neither for his own benefit nor for the benefit of others.

25. Atthekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto;

Atthekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto;

Atthekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto;

Atthekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisamvedī brahmabhūtena attanā viharati.

There are:

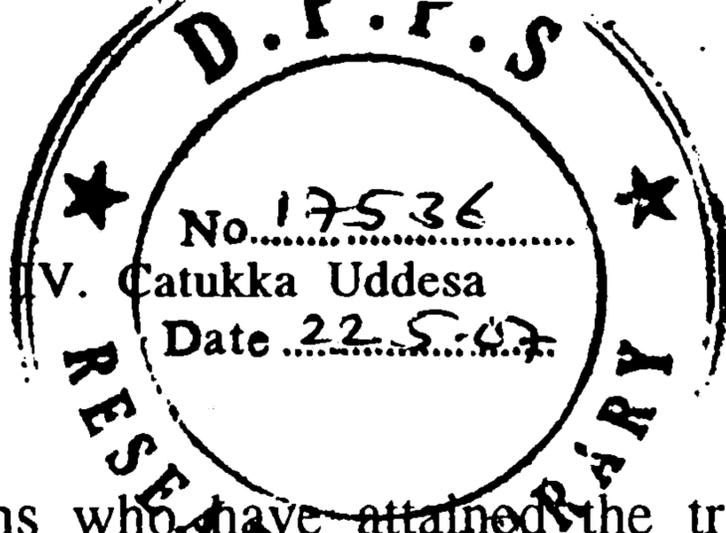
(i) some persons who inflict pain and distress on them-

selves and repeatedly try to inflict pain and distress on themselves;

- (ii) some persons who inflict pain and distress on others and repeatedly try to inflict pain and distress on others;
- (iii) some persons who inflict pain and distress on themselves and repeatedly try to inflict pain and distress on themselves, who also inflict pain and distress on others and repeatedly try to inflict pain and distress on others: and
- (iv) some persons who do not inflict pain and distress on themselves nor do they repeatedly try to inflict pain and distress on themselves; who also do not inflict pain and distress on others nor do they repeatedly try to inflict pain and distress on others. They, not wishing to inflict pain and distress on themselves and not wishing to inflict pain and distress on others, being free from craving and having calmed down the defilements(kilesas) in this very existence, abide in the bliss of jhāna and magga, in their own noble person.

26. Sarāgo, Sadoso, Samoho, Samāno: A person with attachment (rāga), a person with hatred (dosa), a person with bewilderment (moha); and a person with conceit (māna).

27. Aṭhekacco puggalo lābhī hoti ajjhattamā cetosamathassa na lābhī adhipaññādharmavipassanāya; Aṭhekacco puggalo lābhī hoti adhipaññādharmavipassanāya na lābhī ajjhattamā cetosamathassa; Aṭhekacco puggalo lābhī ceva hoti ajjhattamā cetosamathassa lābhī ca adhipaññādharmavipassanāya; Aṭhekacco puggalo neva lābhī hoti ajjhattamā cetosamathassa na lābhī adhipaññādharmavipassanāya.



There are:

- (i) some persons who have attained the tranquillity of mind (of the fourth jhāna) but have not yet attained the adhipaññā dhamma, higher knowledge based on vipassanā meditation;
- (ii) some persons who have attained the adhipaññā dhamma based on vipassanā meditation but have not yet attained the tranquillity of mind (of the fourth jhāna);
- (iii) some persons who have attained the tranquillity of mind (of the fourth jhāna) and have also attained the adhipaññā dhamma, higher knowledge based on vipassanā meditation; and
- (iv) some persons who have not yet attained the tranquillity of mind (of the fourth jhāna) nor the adhipaññā dhamma, higher knowledge based on vipassanā meditation.

28. Anusotagāmī puggalo; Paṭisotagāmī puggalo; Thitatto puggalo; Tiṇṇo pāriṅgato thale tiṭṭhati brāhmaṇo:

- (i) A person who goes along with the stream;
- (ii) a person who goes against the stream;
- (iii) a person who stands still; and
- (iv) a person who, having crossed the stream of craving, has reached the further shore which is Nibbāna, and stands on firm ground (i.e. Arahatta Fruition), is a person who has done away with all evil.

29. Appassuto sutena anupapanno; Appassuto sutena upapanno; Bahussuto sutena anupapanno; Bahussuto sutena upapanno:

- (i) A person who, having heard and seen little, is not endowed with wisdom;
- (ii) a person who, having heard and seen little, is endowed with wisdom;

- (iii) a person who, having heard and seen much, is not endowed with wisdom; and
- (iv) a person who, having heard and seen much, is endowed with wisdom.

30. Samaṇamacalo; Samaṇapadumo; Samaṇapuṇḍarīko; Samaṇesu samaṇasukhumālo:

- (i) A samaṇa who is unshaken (i.e. a Sotāpanna);
- (ii) a samaṇa who is like the paduma lotus (i.e. a Sakadāgāmi);
- (iii) a samaṇa who is like the puṇḍarika lotus (i. e. an Anāgāmi); and
- (iv) a samaṇa who is the most gentle among samaṇas (i. e. an Arahāt).

End of Catukka Uddesa

## V. PAÑCAKA UDDESA

11. Puggalas (persons or individuals) are these five:

1. Atthekacco puggalo ārabhati ca vipphaṇṇisārī ca hoti, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti;

Atthekacco puggalo ārabhati na vipphaṇṇisārī ca hoti, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti;

Atthekacco puggalo nārabhati vipphaṇṇisārī ca hoti, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti,

yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti;

Atthekacco puggalo nārabhati na vipphaṇṇisārī hoti, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti:

Atthekacco puggalo nārabhati na vipphaṇṇisārī hoti, tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti:

There is:

- (i) a person who has incurred a penalty (āpatti), and he feels unhappy about it. On attainment of Arahantship all evil and demeritorious dhammas that have arisen in him cease. He does not know, as they really are, the mind (arahattaphala citta) and the knowledge (arahattaphala paññā) that are free from defilements (kilesas). Such a person does exist;
- (ii) a person who has incurred a penalty (āpatti), but he does not feel unhappy about it. On attainment of Arahantship all evil and demeritorious dhammas that have arisen in him cease. He does not know, as they really are, the mind (arahattaphala citta) and the knowledge (arahattaphala paññā) that are free from defilements (kilesas). Such a person does exist;
- (iii) a person who has not incurred a penalty (āpatti), but he feels unhappy. On attainment of Arahantship all evil and demeritorious dhammas that have arisen in him cease. He does not know, as they really are, the mind (arahattaphala citta) and the knowledge (arahattaphala paññā) that are free from defilements (kilesas). Such a person does exist;
- (iv) a person who has not incurred a penalty (āpatti) and

he does not feel unhappy. On attainment of Arahatsip all evil and demeritorious dhammas that have arisen in him cease. He does not know, as they really are, the mind (arahattaphala citta) and the knowledge (arahattaphala paññā) that are free from defilements (kilesas). Such a person does exist; and

- (v) a person who has not incurred a penalty (āpatti), and he does not feel unhappy. On attainment of Arahatsip all evil and demeritorious dhammas that have arisen in him cease. He knows, as they really are, the mind (arahattaphala citta) and the knowledge (arahattaphala paññā) that are free from defilements (kilesas). Such a person does exist.

2. Datvā avajānāti; Samvāsena avajānāti; Ādheyya mukho hoti; Lolo hoti; Mando momūho hoti:

(i) A person who gives something to another, but later treats that person with scorn;

(ii) a person who associates with another, but after some time treats that person with scorn;

(iii) a person who accepts the first statement (words) as the truth;

(iv) a person who is unsteady; and

(v) a person who is dull and silly.

3. Pañca yodhājīvūpamā puggalā:

Five persons who are like champion warriors.

4. Pañca piṇḍapātikā:

Five persons who engage themselves in the austerity practice of going round for alms.

5. Pañca khalupacchābhattikā:

Five persons who engage themselves in the austerity

practice of refusing all further food.

6. Pañca ekāsanikā:

Five persons who engage themselves in the austerity practice of eating at one sitting.

7. Pañca paṁsukūlikā:

Five persons who engage themselves in the austerity practice of wearing patched-up robes (made up of pieces of cloth collected from dust heaps).

8. Pañca tecīvarikā:

Five persons who engage themselves in the austerity practice of wearing only three robes.

9. Pañca āraññikā:

Five persons who engage themselves in the austerity practice of living in the forest.

10. Pañca rukkhamūlikā:

Five persons who engage themselves in the austerity practice of living under a tree.

11. Pañca abbhokāsikā:

Five persons who engage themselves in the austerity practice of living in the open air.

12. Pañca nesajjikā:

Five persons who engage themselves in the austerity practice of sleeping in sitting position (and never lying down).

13. Pañca yathāsanthatikā:

Five persons who engage themselves in the austerity practice of being satisfied with whatever dwelling.

14. Pañca sosānikā:

Five persons who engage themselves in the austerity practice of living in a cemetery.

End of Pañcaka Uddesa

## VI. CHAKKA UDDESA

## 12. Puggalas (persons or individuals) are these six:

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni abhisambujjhati, tattha ca sabbaññutam̐ pāpuṇāti balesu ca vasībhāvam̐;

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni abhisambujjhati, na ca tattha sabbaññutam̐ pāpuṇāti na ca balesu vasībhāvam̐;

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni anabhisambujjhati, diṭṭhe ceva dhamme dukkhassantakaro hoti, sāvakaṇāramiṇca pāpuṇāti;

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni anabhisambujjhati, diṭṭheva dhamme dukkhassantakaro hoti na ca sāvakaṇāramim̐ pāpuṇāti;

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni anabhisambujjhati, na ca diṭṭheva dhamme dukkhassantakaro hoti, anāgāmī hoti anāgantā itthattam̐;

Atthekacco puggalo pubbe ananussutesu dhammesu sāmam̐ saccāni anabhisambujjhati, na ca diṭṭheva dhamme dukkhassantakaro hoti, āgāmī<sup>1</sup> hoti āgantā itthattam̐.

- (i) Of the dhammas not heard of before, some person knows penetratingly by himself the Four Ariya Truths; he has reached the stage of full comprehension of Sabbaññutañāṇa (Enlightenment knowledge) and the (ten) balas (Strengths or Powers). Such a person does exist.
- (ii) Of the dhammas not heard of before, some person knows penetratingly by himself the Four Ariya Truths; he has not reached the stage of full comprehension of Sabbaññutañāṇa (Enlightenment knowledge) and

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1. **Āgāmī**: Sotāpanna or sakadāgāmī, i.e. an ariya liable to be reborn in the sensuous sphere.

the (ten) balas (Strengths or Powers). Such a person does exist.

- (iii) Of the dhammas not heard of before, some person does not know penetratingly by himself the Four Ariya Truths; he has made an end of dukkha (suffering) in this very life; he has accomplished the Sāvakaṭpāramī (Perfection of a true disciple). Such a person does exist.
- (iv) Of the dhammas not heard of before, some person does not know penetratingly by himself the Four Ariya Truths. He has made an end of dukkha in this very life; he has not accomplished the Sāvakaṭpāramī (Perfection of a true disciple). Such a person does exist.
- (v) Of the dhammas not heard of before, some person does not know penetratingly by himself the Four Ariya Truths. He has not made an end of dukkha in this very life. He is an Anāgāmi (Non-returner) who will not be reborn in this sensuous sphere. Such a person does exist.
- (vi) Of the dhammas not heard of before, some person does not know penetratingly by himself the Four Ariya Truths. He has not made an end of dukkha in this very life. He is a Sotāpanna or a Sakadāgāmi, who is liable to be reborn in the sensuous sphere. Such a person does exist.

End of Chakka Uddesa

## VII. SATTAKA UDDESA

13. Puggalas (persons or individuals) are these seven:

1. Satta udakūpamā puggalā: Sakim̐ nimuggo nimuggova hoti; Ummujjitvā nimujjati; Ummujjitvā ṭhito hoti; Ummujjitvā vipassati viloketi; Ummujjitvā patarati; Ummujjitvā paṭigādhappatto hoti; Ummujjitvā tiṇṇo hoti pāraṅgato thale tiṭṭhati brāhmaṇo:

Examples of swimmers are these seven persons:

- (i) A person who sinks once and for all;
- (ii) a person who sinks after emerging once;
- (iii) a person who after emerging lives on;
- (iv) a person who after emerging looks straight and sideways (observing and reflecting);
- (v) a person who after emerging continues swimming;
- (vi) a person who after emerging touches firm footing; and
- (vii) a person who after emerging and continuing swimming gets to the further shore (which is Nibbāna) is one who touches firm ground, one who has done away with all evil.

2. Ūbhatobhāgavimutto; Paññāvimutto; Kāyasakkhī; Diṭṭhippatto; Saddhāvimutto; Dhammānusārī; Saddhānusārī.

- (i) A person who is twice liberated. i.e. liberated by way of jhāna as well as by way of vipassanā (insight meditation);
- (ii) a person who is liberated through paññā (vipassanā insight knowledge);

- (iii) a person who has personally experienced magga and phala and realizes Nibbāna;
- (iv) a person with the keenest insight;
- (v) a person who is liberated with saddhā (faith or conviction) as chief;
- (vi) a person who contemplates the dhamma with paññā; and
- (vii) a person who contemplates the dhamma with saddhā (faith or conviction).

End of Sattaka Uddesa

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### VIII. AṬṬHAKA UDDESA

14. Puggalas (persons or individuals) are these eight:

Cattāro maggasamaṅgino; cattāro phalasamaṅgino puggalā.

Four persons who have attained the four maggas (Path knowledge), and four persons who have attained the four phalas (Fruitings).

End of Aṭṭhaka Uddesa

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### IX. NAVAKA UDDESA

15. Puggalas (persons or individuals) are these nine:

1. Sammāsambuddho; Paccekasambuddho; Ubhatobhāgavimutto; Paññāvimutto; Kāyasakkhī; Diṭṭhippatto; Saddhāvimutto; Dhammānusārī; Saddhānusārī:

- (i) Sammāsambuddho: The person who is Perfectly Self-Enlightened, i. e. who knows all there is to be known;
- (ii) Paccekasambuddho: A Buddha who attains comprehension of the Four Ariya Truths in his own way;
- (iii) Ubhatobhāgavimutto: A person who is twice liberated, i.e. liberated by way of jhāna and by way of vipassanā (insight meditation);
- (iv) Paññāvimutto: A person who is liberated through vipassanā insight knowledge;
- (v) Kāyasakkhī: A person who has personally experienced (attained) magga and phala and realized Nibbāna;
- (vi) Diṭṭhippatto: A person with the keenest insight;
- (vii) Saddhāvimutto: A person who is liberated through saddhā (Conviction);
- (viii) Dhammānusārī: A person who contemplates the Dhamma with paññā; and
- (ix) Saddhānusārī: A person who contemplates the Dhamma with saddhā.

End of Navaka Uddesa

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## X: DASAKA UDDESA

16. Puggalas (persons or individuals) are these ten:

1. Pañcannamī idha niṭṭhā, pañcannamī idha vihāya niṭṭhā.  
Five persons who achieve their goal here in this sensuous sphere, and five persons who achieve their goal

after leaving the present abode (on reaching the  
Suddhāvāsa realm)

End of Dasaka Uddesa

End of Puggalapaññatti Mātikā

## NIDDESA

### I. EKAKA PUGGALAPAÑÑATTI

1. What is meant by Samayavimutta puggala?

In this world, some person, from time to time, enters upon, abides in and comes into contact with the eight vimokkhas (or jhānasamāpattis) with his nāmakāya (mental aggregates). That person, seeing with his Vipassanā Magga Insight, has some of the āsavas (moral intoxicants) in him eradicated. This person (who first attains jhāna samāpatti and later, in the course of time, becomes liberated) is called a Samaya vimutta puggala.

2. What is meant by Asamayavimutta puggala?

In this world, some person, from time to time, does not enter upon, abide in or come into contact with the eight vimokkhas (or jhānasamāpattis) with his nāmakāya (mental aggregates). That person, seeing with Vipassanā Magga Insight, has the āsavas (moral intoxicants) in him eradicated. Liberation from āsavas may occur at any moment, without any consideration of time. This person, who is liberated with Vipassanā Magga Insight, takes up jhāna practice later on, and attains jhānasamāpatti, he is called an Asamayavimutta puggala. The (eight) ariya puggalas who are liberated with (lokuttarā) samāpattis are also known as Asamayavimutta puggala.

3. What is meant by Kuppadhamma puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis, (but) that attainment is not available at will, is not available without toilsomeness or without irksomeness, nor could he keep himself absorbed in or rise up, at will, from those jhānasamāpattis. On account of that person's

unmindfulness (forgetfulness) there is reason for the jhānasamāpatti to be ruined. That person is called a Kuppadhamma puggala, a person whose attainment of jhānasamāpatti is liable to be ruined.

4. What is meant by Akuppadhamma puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis. That attainment is available to him at will, is available to him without toilsomeness and without irksomeness. He could keep himself absorbed in or rise up, at will, from those jhānasamāpattis. On account of that person's unmindfulness (forgetfulness), there is no reason for the jhānasamāpattis to be ruined. That person is called an Akuppadhamma puggala, a person whose attainment of jhāna is not liable to be ruined. All the (eight) ariya puggalas whose attainment of (lokuttarā) jhānasamāpattis are not liable to be ruined are also known as Akuppadhamma puggala.

5. What is meant by Parihānadhamma puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis, (but) that attainment is not available to him at will; is not available without toilsomeness or without irksomeness; nor could he keep himself absorbed in or rise up, at will, from those jhānasamāpattis. On account of that person's unmindfulness (forgetfulness) there is reason for that person to decline from jhānasamāpattis. That person is called a Parihānadhamma puggala, a person who is liable to decline from jhānas.

6. What is meant by Aparihānadhamma puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis. That attainment is available to him at will, is available without toilsomeness and without irksomeness.

He could keep himself absorbed in or rise up, at will, from those jhānasamāpattis. On account of that person's unmindfulness (forgetfulness) there is no reason for the jhānasamāpattis to decline in him. That person is called an Aparihānadhamma puggala, a person who is not liable to decline from jhānasamāpattis. All the (eight) ariya puggalas whose attainment of (lokuttarā) jhānasamāpattis are not liable to decline are also known as Aparihānadhamma puggalas, persons who are not liable to decline from jhānas.

7. What is meant by Cetanābhabba puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis. That attainment is not available to him at will, is not available without toilsomeness or without irksomeness, nor could he keep himself absorbed in or rise up, at will, from those jhānasamāpattis. If that person is roused up (i.e. stirred into activity) he will not decline from those samāpattis; if he is not roused up he will decline from those samāpattis. This person is called a Cetanābhabba puggala, a person who deserves (needs) rousing up.

8. What is meant by Anurakkhaṇābhabba puggala?

In this world, some person attains rūpa and arūpa jhānasamāpattis. That attainment is not available to him at will, is not available without toilsomeness or without irksomeness, nor could he keep himself absorbed in or rise up, at will, from those jhānasamāpattis. If that man is protected, he will not decline from those samāpattis; if he is not protected those samāpattis will decline. This person is called an Anurakkhaṇābhabba puggala, a person who deserves (needs) to be protected.

9. What is meant by Puthujjana puggala?

A certain person has not abandoned the three samyojanas<sup>1</sup> (fetters, viz. diṭṭhi, vicikicchā, sīlabbattaparamāsam). He does not strive (lit., practise) to abandon those three fetters. This person is called a Puthujjana (worldling).

10. What is meant by Gotrabhū puggala?

Immediately following the dhammas that arise together with that Gotrabhūñāṇa, the lokuttarā ariyadhamma arises in a certain person. He is also endowed with the dhammas that arise together with that Gotrabhūñāṇa. This person is called a Gotrabhū puggala, a person who has gone beyond the lineage of Puthujjanas (worldlings) and has entered the lineage of the Noble Ones (Ariyas).

11. What is meant by Bhayūparata puggala?

The seven sekkhas (persons still under training) and puthujjanas (worldlings) who are endowed with morality are persons still striving to escape from danger (evil). An Arahat is a person who has already escaped from danger (evil).

12. What is meant by Abhabbāgamana puggala?

Some persons are endowed with obstructions due to kamma actions (Pañcānantariya kamma), obstructions due to kilesas (niyatamicchā diṭṭhi), and obstructions due to vipāka (ahetuka dvihetuka, paṭisandhi). They also lack faith or conviction, lack desire to do meritorious deeds; and they also lack intelligence. They do not deserve the attainment of Lokuttarā Ariya Magga, the benefit accrued from the meritorious dhammas, which unfailingly produce results immediately after the arising of the dhamma. These persons are called Abhabbāgamana puggalas, persons who do not deserve to become Ariyas (Noble Ones).

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1. The three samyojanas: fetters: the three meant here are illusion of self (sakkāyadiṭṭhi), vicikicchā (doubt) and wrong belief in the efficacy of rites and rituals outside the Path of Eight Constituents.

13. What is meant by Bhabbāgamana puggala?

Some persons are not endowed with obstructions due to kamma actions (Pañcānantariya kamma), obstructions due to kilesas (Niyatamicchādiṭṭhi) and obstructions due to vipāka (ahetuka, dvihetuka, paṭisandhi). They also have faith or conviction, they have desire to do meritorious deeds, and they also have intelligence. They deserve the attainment of Lokuttara Ariya Magga, the benefit accrued from the meritorious dhammas, which unfailingly produce results immediately after the arising of the dhamma. These persons are called Bhabbāgamana puggalas, persons who deserve to become Ariyas (Noble Ones).

14. What is meant by Niyata puggala?

Five persons inflicted with Pañcānantariya kamma, persons with wrong views (Niyatāmicchādiṭṭhi) and the eight Ariya puggalas (Noble Ones) are known as Persons with fixed destiny. All the rest are persons with no fixed destiny.

15. What is meant by Paṭipannaka puggala?

Attainers of the Four Maggas who are practising for the attainment of Phalas (Fruitings) are known as Paṭipannaka puggalas, persons who are still practising. Attainers of the Four Phalas are known as Phaleṭhita puggalas, persons established in Phalas (Fruitings).

16. What is meant by Samasīṭi puggala?

A certain person realizes Nibbāna on the extinction of āsavas (moral intoxicants) in him. This occurs towards the end of his life, or about the same time as his death. This person is called a Samasīṭi puggala, a person who realizes Nibbāna at the time when the āsavas in him become extinct and at the same time his life is nearing an end.

17. What is meant by T̄hitakappī puggala?

It was the time when this attainer of Sotāpatti Magga (Path Knowledge) was still practising for the attainment of Sotāpatti Phala (Fruition). It was also the time when the world was about to be destroyed by fire. So long as this attainer of Sotāpatti Magga could not attain Sotāpatti Phala (Fruition) the world could not be destroyed by fire. This person is called T̄hitakappī puggala, the person who could keep the world lasting. All attainers of Magga (Path Knowledge) are known as persons who could keep the world lasting.

18. What is meant by Ariya puggala?

The eight Ariyas are known as Ariya puggalas; the remaining puggalas are Anariyas (non-ariyas).

19. What is meant by Sekkha puggala?

The attainers of the Four Maggas and attainers of the three Lower Phalas (Fruitions) are Sekkha puggalas, persons who are still under training. The Arahāt is an Asekkha puggala who has completed the training. Apart from the Sekkha puggalas and the Arahāts, all the remaining puggalas (puthujjanas) are neither under training nor have completed the training.

20. What is meant by Tevijja puggala?

A person who is endowed with the three Vijjas (knowledge) is known as Tevijja puggala.

21. What is meant by Chaḷabhiñña puggala?

A person who is endowed with the six abhiññas (supernormal knowledge) is known as Chaḷabhiñña puggala.

22. What is meant by *Sammāsambuddha puggala*?  
 In this world, among the dhammas not heard of before, some person fully comprehends by himself the Four Ariya Truths and thereby attains *Sabbaññutañāṇa* and gains mastery of the ten Balas (strengths or powers) and the ten *ñāṇas* (knowledge). This person is known as *Sammāsambuddha*, the personage who knows all the dhammas by himself (i.e. by his own intellect and insight).

23. What is meant by *Paccekasambuddha puggala*?  
 In this world, some person comprehends by himself those dhammas not heard of before, (but) he does not fully comprehend the *Sabbaññutanāṇa*, nor does he gain mastery of the ten Balas (strengths or powers) and the ten *ñāṇas*. This person is known as a *Paccekasambuddha*, the person who comprehends the Four Ariya Truths in his own distinctive manner.

24. What is meant by *Ubhatobhāgavimutta puggala*?  
 In this world, some person attains, abides in and comes into contact with the eight *vimokkhas* (*jhānasamāpattis*) with his *nāmakāya* (mental aggregates). That person, seeing with *Vipassanā Magga ñāṇa*, has the *āsavas* (moral intoxicants) in him eradicated. This person is called an *Ubhatobhāgavimutta puggala*, a person who is twice liberated (once through *jhānasamāpattis* and a second time with *Vipassanā Magga ñāṇa*).

25. What is meant by *Paññāvimutta puggala*?  
 In this world, some person does not attain, abide in or come into contact with the eight *vimokkhas* (*jhānasamāpattis*) with his *nāmakāya* (mental aggregates). That person, seeing with *Vipassanā Magga paññā*, has the *āsavas* in him eradicated. This person is called a *Paññāvimutta puggala*, a person who is liberated with *Vipassanā Magga paññā*.

26. What is meant by Kāyasakkhī puggala?

In this world, some person attains, abides in and comes into contact with eight vimokkhas (jhānasamāpattis) with his nāmakāya (mental aggregates). That person, seeing with Vipassanā Magga paññā, has some of the āsavas in him eradicated. This person is called a Kāyasakkhī puggala, a person who, after having personally experienced (the bliss of) jhāna, magga and phala, has realized Nibbāna.

27. What is meant by Diṭṭhippatta puggala?

In this world, some person discerns thus: “This (khandha) is dukkha (suffering)”, as it really is; “this (craving) is the origin of dukkha”, as it really is; “this (Nibbāna) is the cessation of dukkha”, as it really is; and “this (Path of Eight Constituents) is the practice (Path) leading to the cessation of dukkha (Nibbāna), as it really is. That person knows and practises the Dhamma (the Four Ariya Truths) which the Tathāgata has taught. That person, knowing and seeing with Vipassanā Magga paññā, has some of the āsavas in him eradicated. This person is called a Diṭṭhippatta puggala, a person with the keenest insight.

28. What is meant by Saddhāvimutta puggala?

In this world, some person discerns thus: “This (khandha) is dukkha (suffering)”, as it really is; “this taṇhā (craving) is the origin of dukkha”, as it really is; “this (Nibbāna) is the cessation of dukkha”, as it really is; “this (Path of Eight Constituents) is the practice (Path) leading to the cessation of dukkha (Nibbāna)”, as it really is. That person knows and practises the Dhamma (the Four Ariya Truths) which the

Tathāgata has taught. That person, seeing with Vipassanā Magga paññā, also has some of the āsavas in him eradicated. But for that person the way of gaining liberation from āsavas is different from the way the **Diṭṭhippatta puggala** gains his liberation.<sup>1</sup> This person is called a Saddhāvimutta puggala, a person who is liberated with saddhā (faith or conviction) as chief or leader.

29. What is meant by Dhammānusārī puggala?

That person who practises for the realization of Sotāpatti phala (Fruition) is one who is endowed profusely with the faculty of wisdom (paññindriya). With wisdom he contemplates (develops) the Ariya Magga, which has wisdom as its support and wisdom as its leader. This person is called a Dhammānusārī puggala, a person who contemplates the Dhamma with wisdom. This person who is practising for the realization of sotāpattiphala is known as Dhammānusārī puggala. The person who is established in phala is known as a Diṭṭhippatta puggala.

30. What is meant by Saddhānusārī puggala?

That person who practises for the realization of sotāpatti phala (Fruition) is one who is endowed profusely with the faculty of faith or conviction (saddhindriya). With conviction, he contemplates (develops) the Ariya Magga, which has conviction as its support and conviction as its leader. This person is called a Saddhānusārī puggala, a person who contemplates the Dhamma with conviction. This person who is practising for the realization of sotāpattiphala is known as Saddhānusārī puggala. The person who is established in phala is known as Saddhāvimutta puggala.

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1. Difference in liberation: The Diṭṭhippatta puggala gains his liberation from āsavas with ease; the Saddhāvimutta puggala gains his liberation with great difficulty and much effort.

31. What is meant by Sattakkhattuparama puggala?

In this world, some person having eradicated the three samyojanas (fetters), becomes a Sotāpanna. He would not be reborn in the four miserable existences of Apāya. He is assured as a Sotāpanna. He has the three higher Maggas as his refuge. He would roam about for seven more existences either in the deva world or in the human world and would finally make an end of dukkha. He is called a 'Sattakkhattuparama puggala, a person who would be reborn in future existences for only seven times more at the most.

32. What is meant by Kolaṃkola puggala?

In this world, some person having eradicated the three samyojanas (fetters), becomes a Sotāpanna. He would not be reborn in the four miserable existences of Apaya. He is assured as a Sotāpanna. He has the three higher maggas as his refuge. He would roam about for two or three more existences in some good families and would finally make an end of dukkha. This person is called a Kolaṃkola puggala, a person who would be reborn in future existences for two or three (or up to six) times more.

33. What is meant by Ekabījī puggala?

In this world, some person, having eradicated the three samyojanas (fetters), becomes a Sotāpanna. He would not be reborn in the four miserable existences of apāya. He is assured as a Sotāpanna. He has the three higher Maggas as his refuge. He would be reborn in the human world for one more time only and would finally make an end of dukkha. This person is called an Ekabījī puggala, a person who can be reborn. (lit., germinate), for one existence only.

34. What is meant by Sakadāgāmī puggala?

In this world, some person, having eradicated the three saṃyojanas (fetters), and having attenuated attachment, hatred and bewilderment (rāga, dosa and moha), becomes a Sakadāgāmī. That person returns to the human world for one more time only and then makes an end of dukkha. This person is called a Sakadāgāmī, a person who is reborn in the sensuous realm for only one more time (i.e. a Once-returner).

35. What is meant by Anāgāmī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṃyojanas (the lower fetters), acquires the Upapātika birth (i.e. fully-fledged birth). As there is no possibility for him to return from that rūpabhūmi (Fine Material realm) to kāmabhūmi (the sensuous realm) through rebirth, that person would pass away and realize Nibbāna in that Rūpasuddhāvāsabhūmi (the Pure Abodes). This person is called an Anāgāmī, a person who does not return to the sensuous realm (i.e. a Non-returner).

36. What is meant by Antarāparinibbāyī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṃyojanas (the lower fetters), acquires the Upapātika birth. As there is no possibility for him to return from that rūpabhūmi (Fine Material realm) to kāmabhūmi (the sensuous realm) through rebirth, that person would pass away and realize Nibbāna in that Suddhāvāsabhūmi (the Pure Abodes). That person, before he reaches half of his lifespan (reckoning from the time of conception), ardently cultivates the Ariya Magga so as to dispel the (five) Uddhambhāgiya saṃyojanas (the upper fetters) which make one roam about only in the upper Brahma realms. This person is called an Antarāparinibbāyī puggala, a person who attains arahatship and passes away and realizes Nibbāna before he reaches half of his lifespan.

37. What is meant by Upahaccapariniḅbāyī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṁyojanas (the lower fetters), acquires the Upapātika birth. As there is no possibility for him to return from that rūpabhūmi to kāmabhūmi through rebirth, that person would pass away and realize Nibbāna in that Suddhāvāsa-bhūmi (the Pure Abodes). That person, after reaching half of his lifespan, or when nearing the time of his death, ardently cultivates the Ariya Magga so as to dispel the (five) Uddhambhāgiya saṁyojanas (the upper fetters), which make one roam about only in the upper Brahma realms. This person is called an Upahaccapariniḅbāyī puggala, a person who attains arahatship and passes away and realizes Nibbāna after he has reached half of his lifespan.

38. What is meant by Asaṅkhārapariniḅbāyī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṁyojanas (the lower fetters), acquires the Upapātika birth. As there is no possibility for him to return from that rūpabhūmi to kāmabhūmi through rebirth, that person would pass away and realize Nibbāna in that Suddhāvāsa-bhūmi (the Pure Abodes). That person, without making any effort to dispel the (five) Uddhambhāgiya saṁyojanas (the upper fetters) which make one roam about only in the upper Brahma realms, has caused the Ariya Magga to arise well. This person is called an Asaṅkhārapariniḅbāyī puggala, a person who attains arahatship and passes away and realizes Nibbāna without making any effort.

39. What is meant by Sasaṅkhārapariniḅbāyī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṁyojanas (the lower fetters), acquires the Upapātika birth. As there is no possibility for him to return from that rūpabhūmi to kāmabhūmi through rebirth, that

person would pass away and realize Nibbāna in that Suddhāvāsabhūmi (the Pure Abodes). That person with great effort cultivates the Ariya Magga so as to dispel the (five) Uddhambhāgiya saṃyojanas (the upper fetters) which make one roam about only in the upper Brahma realms. This person is called a Sasaṅkhāraparinibbāyī puggala, a person who attains arahatship with great effort and passes away and realizes Nibbāna.

40. What is meant by Uddhamṣota akaniṭṭhagāmī puggala?

In this world, some person, having eradicated the five Orambhāgiya saṃyojanas (the lower fetters), acquires the Upapātika birth. As there is no possibility for him to return from that rūpabhūmi to kāmabhūmi through rebirth, that person would pass away and realize Nibbāna in that Suddhāvāsabhūmi (the Pure Abodes). That person goes upstream (step by step) in the Suddhāvāsabhūmi thus: after passing away from Avihābhūmi, he is reborn in Atappabhūmi; after passing away from Atappabhūmi, he is reborn in Sudassābhūmi; after passing away from Sudassābhūmi, he is reborn in Sudassībhūmi; after passing away from Sudassībhūmi he is reborn in Akaniṭṭhabhūmi. That person cultivates the Ariya Magga with great effort so as to dispel the (five) Uddhambhāgiya saṃyojanas (the upper fetters) which make one roam about only in the upper Brahma realms. This person is called an Uddhamṣota akaniṭṭhagāmī puggala, a person who, after being born first in the Avihābhūmi, goes upstream step by step to each of the five bhūmis and attains arahatship only on arrival at Akaniṭṭhabhūmi.

41. What is meant by Sotāpanna puggala, a person

who practises for the realization of Sotāpattiphala?

A person who practises for the eradication of the three fetters is known as one who practises for the realization (attainment) of Sotāpattiphala (Fruition). That person has eradicated the three samyojanas (fetters) in him; he is called a Sotāpanna.

42. What is meant by Sakadāgāmī puggala?

A person who practises for the attenuation of sense desire and ill will (kāmarāga and byāpāda) is known as one who practises for the realization (attainment) of Sakadāgāmi-phala (Fruition). That person has attenuated the sense desire and ill will (kāmarāga and byāpāda) in him; he is called a Sakadāgāmī.

43. What is meant by Anāgāmī puggala?

A person who practises for the complete eradication of sense desire and ill will (kāmarāga and byāpāda) is known as one who practises for the realization (attainment) of Anāgāmi-phala (Fruition). That person has completely eradicated sense desire and ill will (kāmarāga and byāpāda); he is called an Anāgāmī.

44. What is meant by an Arahanta puggala (Arahat)?

A person who practises for the complete eradication of attachment (rūparāga and arūparāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā) is known as one who practises for the realization (attainment) of Arahatta-phala (Fruition). That person has completely eradicated attachment (rūparāga and arūparāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā). This person is called an Arahanta (Arahat).

**End of the Ekaka Niddesa**

## II. DUKA PUGGALAPAÑÑATTI

45. What is meant by Kodha puggala?

In this context, what is meant by the word 'kodha'? (Kodha means anger, animosity, indignation, hatred, etc). There are (such things): anger (kodha), having anger and being one given to anger; hatred or offence (dosa), having hatred, and being one given to hatred; ill will (byāpatti), having ill will, and being one given to ill will; opposition (virodha), and repeated opposition; being one given to rudeness, one who cannot speak coherently, and one who is unpleasant. This is called anger (kodha). That person does not abandon anger; he is called a Kodha puggala, a person given to (prone to) anger.

46. What is meant by Upanāhī puggala?

In this context, what is meant by the word 'upanāha'? (Upanāha means hostility or enmity). There is, in the first instance, a person who gets angry; later, this anger develops into hostility. With this attitude of hostility, having hostility and being one given to hostility, he gets into a rage, and fixedly holds on to hostility and rage. This is called hostility (upanāha). That person does not abandon hostility; he is called an Upanāhī puggala, a person given to (prone to) hostility.

47. What is meant by Makkhī puggala?

In this context, what is meant by the word 'makkha'? (Makkha means ingratitude or denigrating others). There are: denigration or blackening the good reputation of others, manifestation of denigration and the denigrator, the person who obliterates and denies the goodness done to him by others. This is called denigrating others (makkha). That per-

son does not give up (his habit of) denigrating others; he is called a Makkhī puggala, a person who denigrates others (an ungrateful person).

48. What is meant by Paḷāsī puggala?

In this context, what is meant by the word 'paḷāsa'? (Paḷāsa means competition or rivalry). There are competition with one another, manifestation of competition, and the person who competes with another person. There are also contests (competitions), arguments, show of being equals (or rivals), and not giving up (i.e. sticking to) one's own views. This is called 'paḷāsa' (competition or rivalry). That person does not give up competition or rivalry; he is called a Paḷāsī puggala, a person with a strong sense of competition or rivalry.

49. What is meant by Issukī puggala?

In this context, what is meant by the word 'issā'? (Issā means envy). There are envy (issā), the manifestation of envy and being a person who is envious of others receiving gifts, respect, honour, reverence, veneration and obeisance. (There are also:) jealousy (usūyā), the manifestation of jealousy, and being a person who is jealous. This is called envy (issā). That person does not abandon envy; he is called an Issukī puggala, a person who is given to envy.

50. What is meant by Maccharī puggala?

In this context, what is meant by the word 'macchariya'? (Macchariya means miserliness or stinginess). Miserliness arises with regard to these five things, viz., dwellings (houses or monasteries), kinsmen, gains or wealth, (good) looks, and the Dhamma. (Thus,) there are miserliness, manifestation of miserliness and the miser, the person who is miserly, who does not like to see others prosper or succeed, who is mean and

bitter towards others and does not hold the right attitude of mind. This is called miserliness (macchhariya). That person does not give up miserliness; he is called a Macchhariya puggala, a person who is miserly (a miser).

51. What is meant by Saṭha puggala?

In this context, what is meant by the word 'sāṭheyya'? (Sāṭheyya means hypocrisy or craftiness). In this world, there are some persons who are hypocritical, absolutely hypocritical. (Thus,) there are hypocrisy, manifestation of hypocrisy and the person who is being hypocritical (a hypocrite). There are (also) toughness (or rudeness) and the person who is tough; the firmly fixed craftiness which lies as if implanted by man, and the person who is crafty. This is called hypocrisy (sāṭheyya). That person does not give up hypocrisy; he is called a Saṭha puggala, a person who is hypocritical (a hypocrite).

52. What is meant by Māyāvī puggala?

In this context, what is meant by the word 'māyā'? (Māyā means deceit). In this world, some person, after having engaged himself in doing evil physically, verbally and mentally, wishing to cover up his misdeeds (evil actions), sets up ways and means to satisfy his evil desire. (Thus,) he wished: "(Others) must not know about me"; he makes plans (mentally); "(Others) must not know about me"; he also speaks out: "(Others) must not know about me"; he tries hard to take action physically. There are such kinds of deceit, the manifestation of deceit, deceiving, much deceiving, being crafty, denying (by saying "I did not do it"), repeatedly denying, being secretive, absolutely secretive, covering up, repeatedly covering up, being not frank (or open), and covering up closely (or tightly). This is called deceit (māyā). That person does not give up deceit; he is called a Māyāvī puggala, a person who is deceitful.

53. What is meant by Ahirika puggala?

In this context, what is meant by the word 'ahirika'? (Ahirika means shamelessness or lack of sense of shame to do evil). Even though one should be ashamed to do that evil deed someone does not feel ashamed. He is not ashamed to do evil, demeritorious deeds (dhammas). This fact of being not ashamed to do evil, demeritorious deeds is said to be being not ashamed to do evil (ahirika). The person who is endowed with this lack of sense of shame (shamelessness) is called an Ahirika puggala, a person with no sense of shame (to do evil).

54. What is meant by Anottappī puggala?

In this context, what is meant by the word 'anottappa'? (Anottappa means fearlessness or recklessness). Even though one should be afraid to do that evil deed, someone does not feel afraid. He is not afraid to do evil, demeritorious deeds (dhammas). This fact of not being afraid to do evil, demeritorious deeds is said to be being not afraid to do evil (anottappa). This person who is endowed with this sense of fearlessness is called an Anottappī puggala, a person who is fearless or reckless.

55. What is meant by Dubbaco puggala?

In this context, what is meant by the word 'dovacassatā'? (Dovacassatā means unruly, not docile or responsive, not amenable to admonition or advice, etc.) If companions in the Noble Practice speak there is difficulty in speaking to them, there is the fact that it is difficult to speak to them, and the fact that it is difficult to admonish and advise them. (Then,) there is the acceptance of unconventional belief (or view), taking delight in contrary views, disrespect, manifestation of disrespect, manifestation of disregard, and manifestation of

irreverence. This group of mental attitude is known as dovacassatā, i.e. difficult to talk to or not amenable to what is said. One who is endowed with this characteristic is called a Dubbaco puggala, a person who is not amenable to admonition and advice (a difficult person).

56. What is meant by Pāpamitta puggala?

In this context, what is meant by the word, 'pāpamittatā? That person has no faith or conviction (saddhā), has no morality, has meagre knowledge, is stingy and uneducated. For such persons, there are: association, permanent association and repeated association; supporting and repeated supporting; service and repeated service. There is also reverence for them and companionship with them. The person who is endowed with this characteristic is called a Pāpamitta puggala, a person who has a bad companion.

57. What is meant by Indriyesu aguttadvāra puggala?

In this context, what is meant by the word 'indriyesu aguttadvāratā'? (Indriyesu aguttadvāratā means the doors of sense faculties are unguarded). In this world, some person, on seeing a visible object, with the eye takes in its characteristics (such as male or female), its secondary details (such as hands or legs). If for some reason, the eye-faculty was left unguarded, such depraved and demeritorious states of mind as covetousness and dissatisfaction would overwhelm him. If one does not exercise restraint on the eye-faculty and does not keep watch over the eye-faculty there will be no control over the eye-faculty. (Some person,) on hearing a sound with the ear ...p..., on smelling an odour with the nose ...p..., on tasting a flavour with the tongue ...p..., on making a contact with the body ...p..., on cognizing a mind-object with the mind, takes in its characteristics (such as male or female).

its secondary details (such as hands or legs). If for some reason, the mind-faculty was left unguarded, such depraved and demeritorious states of mind such as covetousness and dissatisfaction would overwhelm him. If one does not exercise restraint on the mind-faculty, does not keep watch over the mind-faculty, there will be no control over the mind-faculty. For these six sense-faculties, there is no security; they are not guarded and not restrained. This group of mental attitude is known as 'Indriyesu aguttadvāratā'. The person who is endowed with this characteristic is called Indriyesu aguttadvāra puggala, a person who has the doors of his sense-faculties unguarded.

58. What is meant by Bhojane amattaññū puggala?

In this context, what is meant by the word 'bhojane amattaññutā'? (Bhojane amattaññutā means not knowing the measure in taking food, i.e. eating immoderately. In this world, some person without proper reflection takes food for enjoyment, for vanity (in strength for improvement of the body and for a better complexion). In eating that food, there is no satisfaction (satiating) for that person; he does not know the measure in taking food and he makes no proper reflection. This group of mental attitude is known as 'Bhojane amattaññutā'. The person who is endowed with this characteristic is called a Bhojane amattaññū puggala, a person who knows no measure in taking food.

59. What is meant by Muṭṭhassati puggala?

In this context, what is meant by the word 'muṭṭhassacca'? (Muṭṭhassacca means unmindfulness or forgetfulness). There are (in this world) forgetfulness, constant forgetfulness, repeated forgetfulness, manifestation of forgetfulness, inability to bear in mind, taking things too lightly

and bewilderment. This group of mental attitude is known as Muṭṭhassacca. The person who is endowed with this characteristic is called Muṭṭhassati puggala, a person who is forgetful (or absent-minded).

60. What is meant by Asampajāna puggala?

In this context, what is meant by the word 'asampajāñña'? (Asampajāñña means lack of clear comprehension). There are: such ignorance, not seeing the truth, incomprehension (of the Truth), lack of proper knowledge (of the Truth), misapprehension of the characteristics (of phenomena), lack of penetrative knowledge, inability to grasp thoroughly the characteristics (of phenomena), inability to grasp completely (the truth as it really is), inability to view correctly the characteristics (of phenomena), inability to reflect properly, inability to distinguish between right and wrong deeds that destroys purity of mind, foolishness, lack of clear comprehension, bewilderment, intense bewilderment, absolute bewilderment, lack of comprehension of the Four Ariya Truths, whirlpool of ignorance, yoke of ignorance, potential ignorance, upsurge of ignorance, barrier of ignorance, and bewilderment (moha), which is the root cause of demeritoriousness. This group of mental attitude is known as 'Asampajāñña'. The person who is endowed with this characteristic is called an Asampajāna puggala, a person who lacks clear comprehension

61. What is meant by Sīlavipanna puggala?

In this context, what is meant by the word 'sīlavipatti'? (Sīlavipatti means breach or destruction of morality). There is breach of morality committed physically or verbally or both physically and verbally. This committing of physical or verbal misdeeds (evil deeds) is known as breach of morality.

sīlavipatti. To have no morality is also called breach of morality. The person who is endowed with this characteristic is called a Sīlavipanna puggala, a person with breached morality.

62. What is meant by Diṭṭhivipanna puggala?

In this context, what is meant by the word 'diṭṭhivipatti'? (Diṭṭhivipatti means breach or destruction of (right) view; in other words it means the wrong view). There is such a view: "there is no consequence to alms-giving, sacrificial offerings or pious donations. A good or bad action produces no direct or indirect results. This world does not exist nor do the future worlds. There is no mother, no father (that is, all good or evil done to them produce no result). There is no being reborn after death. In the world, there are no samaṇas or brāhmaṇas established in the Ariya Path and accomplished in good practice, who through Magga Insight (abhiññā) realized by themselves can expound on this world or future worlds." Such a wrong view does exist, and there is also the manifestation of this wrong view. The wrong view as classified here is as follows: the thicket of wrong view (diṭṭhigahana), the wilderness of wrong view (diṭṭhikantāra), the thorny spike of wrong view (diṭṭhivisūkāyika), the inconsistency of wrong view (diṭṭhivipphandita), the fetter of wrong view (diṭṭhisamyojana), obsession (gāha), establishment in wrong view (paṭiggāha), inclination towards wrong view (abhinivesa), misconception (parāmāsa), detestable path (kummagga), wrong course (micchāpatha), falsity (micchatta), base of wrong view (titthāyatana), tenacity in wrong view (vipariyāsaggāha). This group of views is known as destruction of (right) view, diṭṭhivipatti. The person who is endowed with this characteristic is called a Diṭṭhivipanna puggala, a person who has destroyed the (right) view.

63. What is meant by Ajjhattasamyojana puggala?

That person does not abandon the five lower fetters relating to the sensuous realms (Orambhāgiya samyojanas); he is called an Ajjhattasamyojana puggala, a person who has internal fetters.

64. What is meant by Bahiddhāsamyojana puggala?

That person does not abandon the five upper fetters relating to Brahma realms (Uddhambhāgiya samyojanas). He is called a Bahiddhāsamyojana puggala, a person who has external fetters.

65. What is meant by Akkodhana puggala?

In this context, what is meant by the word 'kodha'? (Kodha means anger.) There are: (i) anger (kodha), manifestation of anger, and the person who is given to anger; (ii) hatred or offence (dosa), manifestation of hatred, and being one given to hatred; (iii) ill will (byāpatti), manifestation of ill will, and the person who is given to ill will; (iv) opposition (virodha), manifestation of opposition, and the person who opposes repeatedly. And there is the person who is rude in his actions, who cannot speak coherently (or smoothly) and who is unpleasant. This is called anger (kodha). That person abandons anger; he is called Akkodhana puggala, a person who has abandoned anger.

66. What is meant by Anupanāhi puggala?

In this context, what is meant by the word 'upanāha'? (Upanāha means hostility or enmity.) There is in the first instance a person who gets angry; later, this anger develops into hostility. With this attitude of hostility and having hostility and being one given to hostility, he gets into a rage and fixedly holds on to hostility and rage. This is called hostility

(upanāha). That person abandons hostility; he is called an Anupanāhī puggala, a person who has abandoned hostility.

67. What is meant by Amakkhī puggala?

In this context, what is meant by the word 'makkha'? (Makkha means ingratitude or denigrating others.) There are: denigration or blackening the good reputation of others, manifestation of denigration, and the denigrator, the person who obliterates and denies the goodness done to him by others. This is called denigrating others (makkha). That person abandons his habit of denigrating others; he is called an Amakkhī puggala, a person who does not denigrate others (a grateful person).

68. What is meant by Apaḷāsī puggala?

In this context, what is meant by the word 'paḷāsa'? (Paḷāsa means rivalry.) There are: rivalry or competition with one another, manifestation of rivalry, and the person who competes with another (a rival). (Among rivals) there are competing and arguing, and also, claiming equality with the other, and the desire not to give up one's own views. This is called rivalry (paḷāsa). That person abandons rivalry; he is called Apaḷāsī puggala, a person with no sense of rivalry.

69. What is meant by Anissukī puggala?

In this context, what is meant by the word 'issā'? (Issā means envy.) There are: envy (issā), the manifestation of envy, and being a person who is envious of others receiving gifts, respect, honour, reverence, veneration and obeisance. (There are also:) jealousy (usūyā), the manifestation of jealousy; and being a person who is jealous. This is called envy. That person abandons envy; he is called an Anissukī puggala, a person with no sense of envy.

70. What is meant by Amaccharī puggala?

In this context, what is meant by the word 'macchariya'? (Macchariya means miserliness or stinginess). Miserliness arises with regard to these five things, viz. dwellings (houses or monasteries) with regard to kinsmen, with regard to gains or wealth, and with regard to the dhamma. (Thus) there are: miserliness, manifestation of miserliness, and being a person who is miserly, who does not like to see others prosper or succeed, who is mean and bitter towards others and does not hold the right attitude of mind. This is called miserliness (macchariya). That person abandons miserliness; he is called an Amaccharī puggala, a person who is not miserly.

71. What is meant by Asaṭha puggala?

In this context, what is meant by the word 'sāṭheyya'? (Sāṭheyya means hypocrisy or craftiness). In this world, there are some persons who are hypocritical, absolutely hypocritical. (Thus) there are: hypocrisy, manifestation of hypocrisy, and being a person who is hypocritical. (There are also:) toughness (or rudeness) and being a person who is tough, the firmly fixed craftiness which lies as if implanted by man, and being a person who is crafty. This is called hypocrisy (sāṭheyya). That person abandons hypocrisy; he is called an Asaṭha puggala, a person who is not hypocritical (or crafty).

72. What is meant by Amāyāvī puggala?

In this context, what is meant by the word 'māyā'? (Māyā means deceit). In this world, some person, after having engaged himself in doing evil physically, verbally and mentally, wishing to cover up his misdeeds (evil actions), sets up ways and means to satisfy his evil desire. (Thus,) he wished: "(Others) must not know about me"; he also speaks out, "(Others) must not know about me"; he tries hard to

take action physically. There are such kinds of deceit, manifestation of deceit, deceiving, much deceiving, being crafty, denying (by saying, "I did not do it"), repeatedly denying, being secretive, absolutely secretive, covering up, repeatedly covering up, being not frank or open, and covering up closely (or tightly). This is called deceit (māyā). That person abandons deceit; he is called an Amāyāvī puggala, a person who is not deceitful.

73. What is meant by Hirī puggala?

In this context, what is meant by the word 'hirī'? (Hirī means sense of shame, i.e. shame to do evil). Someone is ashamed to do what he should be ashamed of, i.e. ashamed to do evil; he is ashamed to be one committing evil, demeritorious deeds. This mental attitude is called a sense of shame (hirī). The person who is endowed with this sense of shame is called a Hirī puggala, a person who has a sense of shame (to do evil).

74. What is meant by Ottappī puggala?

In this context, what is meant by the word 'ottappa'? (Ottappa means having a sense of fear, i.e. fear to do evil). Someone is afraid to do what he should be afraid of, i.e. is afraid to do evil; he is afraid to be one committing evil, demeritorious deeds. This mental attitude is called a sense of fear (ottappa). The person who is endowed with this sense of fear is called an Ottappī puggala, a person who has a sense of fear (to do evil).

75. What is meant by Suvaca puggala?

In this context, what is meant by the word 'sovacassatā'? (Sovacassatā means docile, responsive or amenable). If companions in the Noble Practice speak (in accordance with the

dhamma) they can speak with ease (with no difficulty). There is ease in speaking, there is also ease in admonishing or giving advice, there is non-acceptance of unconventional beliefs (or views), no taking delight in opposing (others), there is respect, manifestation of respect and manifestation of reverence. This group of mental attitude is known as 'sovacassatā,' easy to talk to or amenable to what is said. One who is endowed with this characteristic is called a Suvaca puggala, a person who is amenable to admonition and advice (one who is easy to talk to).

76. What is meant by Kalyāṇamitta puggala?

In this context, what is meant by the word 'kalyāṇamittatā'? That person has faith or conviction (saddhā), has morality, has wide knowledge, is generous and wise. For such persons, there are: association, permanent association and close association, supporting and supporting well, service and good service, and reverence for them. This group of mental attitude is known as 'kalyāṇamittatā', i.e. having good companionship. The person who is endowed with this characteristic is called a Kalyāṇamitta puggala, a person who has a good companion.

77. What is meant by Indriyesu guttadvāra puggala?

In this context, what is meant by the word Indriyesu guttadvāratā? (Indriyesu guttadvāratā means the doors of sense faculties are well-guarded). In this world, some person, on seeing a visible object with the eye, does not take in its characteristics (such as male or female), its secondary details (such as hands or legs). If, for some reason, the eye-faculty was left unguarded such depraved and demeritorious state of mind as covetousness and dissatisfaction would overwhelm him. If one exercises restraint on the eye-faculty and, keeps

watch over the eye-faculty, there will be control over the eye-faculty. (Some person,) on hearing a sound with the ear ...p..., on smelling an odour with the nose ...p..., on tasting a flavour with the tongue ...p..., on making contact with the body ...p..., on cognizing a mind-object with the mind, does not take in its characteristics (such as male or female), its secondary details (such as hands or legs). If, for some reason, the mind-faculty was left unguarded, such depraved and demeritorious states of mind as covetousness and dissatisfaction would overwhelm him. If one exercises restraint on the mind-faculty and keeps watch over the mind-faculty, there will be control over the mind-faculty. These six sense-faculties are guarded, made secure, watched over and controlled. This group of mental attitude is known as 'indriyesu guttādvārātā'. The person who is endowed with this characteristic is called Indriyesu guttadvāra puggala, a person who has the doors of his sense-faculties guarded.

78. What is meant by Bhojane mattaññū puggala?

In this context, what is meant by the word 'bhojane mattaññutā? (Bhojane mattaññutā means knowing the measure in taking food, i.e. eating in moderation). In this world, some person with proper reflection takes food not for enjoyment, not for vanity (in strength), not for improvement of the body, not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger and to carry out the Noble Practice of Purity. (He reflects thus:) By this alms-food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment to maintain life and to lead a blameless life in good health. In eating that food, that person is easily satisfied; he knows the

measure in eating and makes proper reflection. This group of mental attitude is known as 'bhojane mattaññutā'. The person who is endowed with this characteristic is called a Bhojane mattaññū puggala, a person who knows the measure in taking food.

79. What is meant by Upaṭṭhitassati puggala?

In this context, what is meant by the word 'sati'? (Sati means mindfulness or vigilance). There are: that mindfulness, constant mindfulness, repeated mindfulness, manifestation of mindfulness, bearing in mind, taking things seriously, state of being unconfused, faculty of mindfulness (satindriya) and the strength or power of mindfulness (satibala) and Right Mindfulness (sammāsati). This group of mental attitude is known as sati. The person who is endowed with this characteristic is called an Upaṭṭhitassati puggala, a person who has steadfast mindfulness.

80. What is meant by Sampajāna puggala?

In this context, what is meant by the word 'sampajāna'? ('Sampajāna' means clear comprehension or wisdom). There are: wisdom, thorough understanding, scrutiny of impermanence, etc. (of phenomena), comprehensive scrutiny, investigative knowledge of the Dhamma (the Four Ariya Truths), right observation (of impermanence, etc.), close observation, direct observation, erudition, proficiency, refinement in knowledge, knowledge that is like the earth, knowledge that is like a thunderbolt, reflection (on impermanence, etc.), wisdom like a guiding goad, wisdom as the faculty of wisdom, power of wisdom, wisdom like a sword (for destroying defilements), wisdom like a tower, wisdom like light, wisdom like radiance, wisdom like a torch, wisdom like a jewel, non-bewilderment, investigative knowledge of the

Dhamma, and Right View. This group of mental attitude is known as 'sampajañña'. The person who is endowed with this characteristic is called Sampajāna puggala, a person who has clear comprehension (or a man of wisdom).

81. What is meant by Sīlasampanna puggala?

In this context, what is meant by the word 'sīla-sampadā'? (Sīlasampadā means being endowed with morality.) It is not transgressing bodily, not transgressing verbally, and not transgressing both bodily and verbally. This group of mental attitude is known as sīlasampadā. All forms of observance of morality also mean being endowed with morality. The person who is endowed with this characteristic is called a Sīlasampanna puggala, a person who is endowed with morality.

82. What is meant by Diṭṭhisampanna puggala?

In this context, what is meant by the word 'diṭṭhi-sampadā'? (Diṭṭhisampadā means being endowed with Right View.) There are: the views that there is benefit in giving alms, that there is benefit in making big sacrificial offerings, that there is benefit in making small sacrificial offerings, that there is fruit or result of good or bad actions; that there is the present world; that there are the future worlds; that there is consequence of good or bad deeds done to one's mother; that there is consequence of good or bad deeds done to one's father; that there are beings reborn after death; that there are samaṇas and brāhmaṇas in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and future existences and make them known. There are such wisdom and understanding ...p... non-bewilderment, investigative knowledge of the Dhamma, and Right View. This group

of mental attitude is known as 'diṭṭhisamapadā'. All forms of right view also mean being endowed with Right View. The person who is endowed with this characteristic is called a Diṭṭhisampanna puggala, a person who is endowed with Right View.

83. What is meant by Dullabhā puggalas?

In this world, who are the two persons that are difficult to be found (lit., get)? There is that person who performs good deeds (helping others) in the first instance; and there is the grateful or thankful person (who shows gratitude). These are the two persons who are difficult to be found in this world.

84. What is meant by Duttappayā puggalas?

In this world, who are the two persons, that are difficult to be satisfied? There is that person who, everytime he gets anything, hoards it; and there is that person who, everytime he gets anything, gives it away. These are the two persons who are difficult to be satisfied (or contented) in this world.

85. What is meant by Sutappayā puggala?

In this world, who are the two persons that are easily satisfied? There is that person who, everytime he gets anything, does not hoard it; and there is that person who, everytime he gets anything, does not give it away. These are the two persons who are easily satisfied (contented) in this world.

86. What is meant by Āsavā vaḍḍhanti puggala?

In this world, who are the two persons in whom āsavas (moral intoxicants) increase? There is that person who

is restless and worried about things which he should not get restless and worried about; and there is that person who is not restless and worried about things he should get restless and worried about. These are the two persons in whom moral intoxicants (āsavas) increase.

87. What is meant by Āsavā na vadḍhanti puggala?

In this world, who are the two persons in whom āsavas (moral intoxicants) do not increase? There is that person who is not restless and worried about things which he should not get restless and worried about; and there is that person who is restless and worried about things which he should get restless and worried about. These are the two persons in whom āsavas (moral intoxicants) do not increase.

88. What is meant by Hīnādhimutta puggala?

In this world, some person has no morality and has evil ways of conduct. That person associates with, approaches and repeatedly serves another person who also has no morality and has evil ways of conduct. This person is called a Hīnādhimutta puggala, a person with evil or low inclinations.

89. What is meant by Paṇītādhimutta puggala?

In this world, some person has morality and good ways of conduct. That person associates with, approaches and repeatedly serves another person who has morality and good ways of conduct. This person is called a Paṇītādhimutta puggala, a person with good or lofty inclinations.

90. What is meant by Titta puggala?

Paccekasambuddhas and the arahat disciples of the Buddha are those who are easily contented; they are known as Titta puggala. The Perfectly Self-enlightened Sabbaññuta Buddha (who lives absorbed in the Lokuttara or Supramundane dhamma) himself is also called the Contented Person who also makes his disciples contented.

### III. TIKA PUGGALAPAÑÑATTI

91. What is meant by Nirāsa puggala, a person who does not aspire to the attainment of arahattaphala?

In this world, some person has no morality, has evil (ways of) conduct, is not clean, has unreliable habits, has something or other hidden. Not being a bhikkhu, he claims to be a bhikkhu; without undertaking the Noble Practice, he claims to be one endowed with the Noble Practice; he is evil at heart (lit., stale inside), is soaked in defilements (kilesas), and is like trash (waste material). That person hears thus: “So-and-so bhikkhu, owing to eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā).” On hearing thus, he has no such thought as this: “When would I also, owing to the eradication of āsavas through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abide in the realization of the defilement-free arahattaphala (Fruition) in this very life, with my own special knowledge (abhiññā)?” This bhikkhu is called a Nirāsa puggala, a person who does not aspire to the attainment of arahattaphala.

92. What is meant by Āsaṃsa puggala, a person who aspires to the attainment of arahattaphala (Fruition)?

In this world, some person has morality and good (ways of) conduct. That person hears thus: “So-and-so bhikkhu, owing to eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by

Insight (paññāvimutti), abides in the realization of the defilement-free arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā)". On hearing thus, he has such thought as this: "When would I also, owing to eradication of āsavas, emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abide in the realization of the defilement-free arahattaphala (Fruition) in this very life, with my own special knowledge (abhiññā)". This person is called an Āsamisa puggala, a person who aspires to the attainment of arahattaphala.

93. What is meant by Vigatāsa puggala, a person who no longer has any aspiration to the attainment of arahattaphala?

In this world, some person, owing to eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā). That person hears thus: "So-and-so bhikkhu, owing to eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā)." On hearing thus, he has no such thought as this: "When would I also, owing to eradication of āsavas through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abide in the realization of the defilement-free arahattaphala (Fruition) in this very life, with my own special knowledge (abhiññā)?" Why is it so? In fact, that arahat bhikkhu (before he attains arahattaphala) has previously aspired to the attainment of arahattaphala. That aspiration has been tranquilized or calmed down. This person is called a Vigatāsa

puggala, a person who lacks (i.e. no longer has) any aspiration to the attainment of arahattaphala.

94. What is meant by Gilānūpamā puggala? Who are the three that are like sick persons?

In this context, there are three sick persons. In this world, some sick person, whether he gets suitable food or not, whether he gets suitable medicines and diet or not, whether he gets good nursing care or not, will not recover from that illness. (i)

In this world, as for some (other) sick person, whether he gets suitable food or not, whether he gets suitable medicines and diet or not, whether he gets good nursing care or not, will recover from that illness. (ii)

In this world, as for some sick person, if he gets suitable food, he will recover from that illness; if he does not get it, he will not recover. If he gets suitable medicines and diet, he will recover from that illness; if he does not get them, he will not recover. If he gets good nursing care, he will recover from that illness; if he does not get it, he will not recover. (iii)

In the above example, that sick person will recover from that illness if he gets suitable food, suitable medicines and good nursing care; if he does not get them, he will not recover. It is with reference to this sick person that the Bhagavā allows sick persons to take whatever is appropriate by way of food, medicines and nursing care (attendance or service). Taking this sick person as an example, other sick persons also should be served or taken care of in the same way.

Similarly, there are, in this world, three persons who are like sick people. Who are the three? In this Teaching, some person, whether he gets the opportunity to pay homage

to the Tathāgata or not, whether he gets the opportunity to listen to the Dhamma (Suttanta, Abhidhamma, Vinaya) taught by the Tathāgata or not, will not attain the immutable Ariya Magga by virtue of benefits accrued from meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. (i)

In this Teaching, some person, whether he gets the opportunity to pay homage to the Tathāgata or not, whether he gets the opportunity to listen to the Dhamma (Suttanta, Abhidhamma, Vinaya) taught by the Tathāgata or not, will attain the immutable Ariya Magga by virtue of benefits accrued from the meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. (ii)

In this Teaching, some person, if he gets the opportunity to pay homage to the Tathāgata, will attain the immutable Ariya Magga by virtue of benefits accrued from the meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. If not, immutable Ariya Magga will not be attained.

If he gets the opportunity to listen to the Dhamma (Suttanta, Abhidhamma, Vinaya) taught by the Tathāgata, he will attain the immutable Ariya Magga by virtue of benefits accrued from the meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. If not, immutable Ariya Magga will not be attained. (iii)

Of those three persons, that person who gets the opportunity to pay homage to the Tathāgata will attain the immutable Ariya Magga by virtue of benefits accrued from the meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. If not, the immutable Ariya Magga will not be attained. If he gets the opportunity to listen to the Dhamma (Suttanta, Abhidhamma, Vinaya) taught by the Tathāgata, he will attain the immutable

Ariya Magga by virtue of benefits accrued from the meritorious dhammas, which invariably produce results immediately after the arising of the dhammas. If not, the immutable Ariya Magga will not be attained. It is with reference to this person that the Tathāgata permits people to discourse on the Dhamma. Taking this person as an example, dhamma discourses should also be given to other persons. Such persons, who are like sick persons, do exist in this world.

95. What is meant by Kāyasakkhī puggala?

In this world, some person abides in and comes into contact with the eight vimokkhas (jhānasamāpattis) with his nāmakāya (mental aggregates). That person, seeing with Vipassanā Magga paññā, has some of the āsavas in him eradicated. This person is called a Kāyasakkhī puggala, a person who, after having personally experienced (the bliss of) jhāna, magga and phala, has realized Nibbāna.

96. What is meant by Diṭṭhippatta puggala?

In this world, some person discerns (with the keenest vision) thus: “This (the five khandhās) is dukkha (suffering)” as it really is; “this (craving) is the origin of dukkha” as it really is; “this (Nibbāna) is the cessation of dukkha” as it really is; and “this (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)” as it really is. That person sees with wisdom the Dhamma (i.e. the Four Ariya Truths) that is taught by the Tathāgata. He also practises it well. That person, seeing with Vipassanā Magga paññā, has some of the āsavas (moral intoxicants) in him eradicated. This person is called a Diṭṭhippatta puggala, a person with the keenest vision (insight).

97. What is meant by Saddhāvimutta puggala?

In this world, some person discerns thus: “This (the five khandhas) is dukkha (suffering) as it really is; “this (craving) is the origin of dukkha” as it really is; “this (Nibbāna) is the cessation of dukkha” as it really is; and “this (Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)” as it really is. That person sees with wisdom the dhamma (the Four Ariya Truths) that is taught by the Tathāgata. He also practises it well. That person, seeing with Vipassanā Magga paññā, has some of the āsavas in him eradicated. Just as the āsavas are eradicated in the case of the Diṭṭhippatta puggala, so also, the āsavas will not arise (again) in the Saddhāvimutta puggala. This person is called a Saddhāvimutta puggala, a person who is liberated from kilesas (defilements) with saddhā (faith or conviction) as chief.

98. What is meant by Gūthabhāṇī puggala?

In this world, some person is in the habit of saying what is not true whether in an assembly, or in an audience, or in the midst of relatives, or in the midst of an association (organization), or in the midst of members of the royal family. When he is called away and asked, as a witness, thus: “Come, my friend, you know about that; tell (us) about that”, about what he does not know, he says “I know,” About what he knows, he says “I do not know”; about what he does not see, he says “I see”; about what he sees, he says “I do not see”. Thus, for his own reason or for another's, or on account of a small bribe, he knowingly speaks what is not true. That person is called a Gūthabhāṇī puggala, a person who speaks (lit., has) words which are like excrement.

99. What is meant by Pupphabhāṇī puggala?

In this world, some person has abandoned speaking what is not true and abstains from speaking what is not true, whether in an assembly, or in an audience, or in the midst of relatives, or in the midst of an association (organization), or in the midst of members of the royal family. When he is called away and asked, as a witness, thus: "Come, my friend, you know about that; tell (us) about that", about what he does not know, he says "I do not know"; about what he knows, he says "I know"; about what he does not see, he says "I do not see"; about what he sees, he says "I see". Thus, for his own reason or for another's, or on account of a small bribe, he knowingly does not speak what is not true. That person is called a Pupphabhāṇī puggala, a person who speaks (lit., has) words which are like flowers.

100. What is meant by Madhubhāṇī puggala? •

In this world, some person speaks words that are blameless, pleasing to the ear, affectionate, touching (appealing to the heart), polished and cultured, well-liked by many and cherished by many. This person speaks words of this nature. He is called a Madhubhāṇī puggala, a person who speaks (lit., has) words which are like honey.

101. What is meant by Arukūpamacitta puggala?

In this world, some person is inclined to be wrathful, is very much distressed, sensitive even to just a few words, offensive, antagonistic and rude. He shows clearly his wrath, anger and dislike by his actions. Just as blood and pus flow out of an old abscess, which is full of blood and pus, if it is accidentally struck by a piece of firewood or a broken piece of pottery, so also, in this world, some person is inclined to be wrathful, is very much distressed, sensitive even to just a few words, is offensive, antagonistic and rude.

He shows clearly his wrath, anger and dislike by his actions. This person is called an Arukūpamacitta puggala, a person who has a mind like an abscess.

102. What is meant by Vijjūpamacitta puggala?

In this world, some person discerns thus: “This (khandhas) is dukkha (suffering) as it really is; “this (craving) is the origin of dukkha” as it really is; “this (Nibbāna) is the cessation of dukkha” as it really is; “this (Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)” as it really is. Just as a man with good eyesight sees visible objects on a pitch-dark night when lightning flashes, so also, some person discerns thus: “This (khandhas) is dukkha (suffering)” as it really is; “this (craving) is the origin of dukkha” as it really is; “this (Nibbāna) is the cessation of dukkha” as it really is; “this (Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna) as it really is. This person is called a Vijjūpamacitta puggala, a person who has a mind like lightning.

103. What is meant by Vajirūpamacitta puggala?

In this world, some person, owing to the eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free Arahattaphala in this very life with his own special knowledge (abhiññā). Just as there is nothing, whether it is a gem or a rock, that a vajira (thunderbolt) cannot penetrate or pierce through, so also in this world, some person, owing to the eradication of asavas (moral intoxicants) through the emancipation of mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free Arahattaphala

in this very life, with his own special knowledge (abhiññā). This person is called a Vajirūpaṃmacitta puggala, a person who has a mind like thunderbolt.

104. What is meant by Andha puggala?

In this world, some person, with the eye (of wisdom) of such nature, can obtain riches which he did not have before and can make his original riches grow. (But) there is no such eye of wisdom (in him). With such eye of wisdom, one can differentiate between meritorious and demeritorious dhammas, between blameable and blameless dhammas, between noble and ignoble dhammas, and between white and black dhammas. (But) there is no such eye of wisdom in him. He is called an Andha puggala, a blind man.

105. What is meant by Ekacakkhu puggala?

In this world, some person, with the eye (of wisdom) of such a nature, can obtain riches which he did not have before and can make his own original riches grow. There is such eye of wisdom (in him). With such eye of wisdom one can differentiate between meritorious and demeritorious dhammas, between blameable and blameless dhammas, between noble and ignoble dhammas, and between white and black dhammas. (But) there is no such eye of wisdom in him. He is called an Ekacakkhu puggala, a person who sees with only one eye (one-eyed man).

106. What is meant by Dvicakkhu puggala?

In this world, some person, with the eye (of wisdom) of such a nature, can obtain riches which he did not have before and can make his own original riches grow. There is such eye of wisdom (in him). With such eye of wisdom, one can differentiate between meritorious and demeritorious dhammas, between noble and ignoble dhammas, and between

white and black dhammas. There is such eye of wisdom in him. He is called a Dvicakkhu puggala, a person who sees with both eyes (two-eyed man):

107. What is meant by Avakujjapañña puggala?

In this world, some person goes regularly (lit., continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, without paying attention to the beginning or to the middle or to the end of the Dhamma discourses. Getting up from there and leaving that place, he pays no attention to the beginning or to the middle or to the end of the Dhamma discourses.

Just as water, poured over a pot turned upside down, flows away from that pot, without retaining anything inside. In the same way in this world, some person goes regularly (continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, without paying attention to the beginning or to the middle or to the end of the Dhamma discourses. Getting up from there and leaving that place, he pays no attention to the beginning or to the middle or to the end of the Dhamma discourses. This person is called an Avakujjapañña puggala, a person who has wisdom like a pot turned upside down.

108. What is meant by *Ucchaṅgapañña puggala*?

In this world, some person goes regularly (continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, paying attention to the beginning, to the middle and to the end of the Dhamma discourses. Getting up from there and leaving that place, he pays no attention to the beginning, to the middle and to the end of the Dhamma discourses.

Take this example. A man keeps some items of food such as sesame, rice, sweetmeats and plums in his pouch. That man, getting up and leaving that place, through forgetfulness, have those eatables scattered all over the place. In the same way, in this world, some person goes regularly (continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, paying attention to the beginning, to the middle and to the end of the Dhamma discourses. Getting up from there and leaving the place, he pays no attention to the beginning, to the middle and to the end of the Dhamma discourses. This person is called an *Ucchaṅgapañña puggala*, a person who has wisdom that resembles a man who keeps his things (eatables) in his pouch.

109. What is meant by Puthupañña puggala, a person with wide knowledge?

In this world, some person goes regularly (continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma, which is excellent at the beginning, excellent at the middle and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, paying attention to the beginning, to the middle and to the end of the Dhamma discourses. Getting up from there and leaving that place also, he pays attention to the beginning, to the middle and to the end of the Dhamma discourses.

Just as water poured into an upturned pot stays in the pot and does not leak out, in the same way, in this world, some person goes regularly (continually) to the monastery premises so as to listen to the Dhamma discourses given by the bhikkhus. To that person, the bhikkhus deliver discourses on the Dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. They also tell (lit., show) him to pursue the Noble Practice in all its purity (like a polished conch). That person sits at that spot, paying attention to the beginning, to the middle and to the end of the Dhamma discourses. Getting up from there, and leaving that place also, he pays attention to the beginning, to the middle and to the end of the Dhamma discourses. That person is called a Puthupañña puggala, a person who has a wide knowledge.

110. What is meant by Kāmesu ca bhavesu ca avitarāga puggalas, persons who are not free from attachment to sense-pleasures and to the three realms of existence

(kāma-bhava, rūpa-bhava and arūpa-bhava)? They are Sotāpanna puggala and Sakadāgāmi puggalas. These two persons are known as persons who are not free from attachment to sense-pleasures and to the three realms of existence.

111. What is meant by Kāmesu vītarāga bhavesu avītarāga puggala, a person who is free from attachment to sense-pleasures but is not free from attachment to rūpa-bhava and arūpa-bhava? He is the Anāgāmi puggala. This Anāgāmi puggala is known as a person who is free from attachment to sense-pleasures but is not free from attachment to the rupa and arūpa realms of existence.

112. What is meant by Kāmesu ca bhavesu ca vītarāga puggala, a person who is free from attachment to sense-pleasures and to the three realms of existence (kāma-bhava, rūpa-bhava and arūpa-bhava)? He is an arahat. This arahat is known as a person who is free from attachment to sense-pleasures and to the three realms of existence (kāma-bhava, rūpa-bhava and arūpa-bhava).

113. What is meant by Pāsāṇalekhūpama puggala?

In this world, some person is always in a rage (angry). The anger of the person lasts for the whole long day and night. Just as letters written on rock are not washed away quickly by wind or by water and last for a long time, in the same way, in this world, some person is always in a rage (angry). The anger of that person lasts for the whole long day and night. This person is called a Pāsāṇalekhūpama puggala, a person who is like letters written on a rock.

114. What is meant by Pathavilekhūpama puggala?

In this world, some person is always in a rage (angry). The anger of that person does not last the whole long day and night. Just as letters written on the ground (lit., earth) disappear quickly on account of wind or water and do not last long, in the same way; in this world, some person is always in a rage. The anger of that person does not last the whole long day and night. This person is called a Pathavilekhūpama puggala, a person who is like letters written on the ground.

115. What is meant by Udakalekhūpama puggala?

In this world, whenever or wherever very harsh words are spoken, or cruel words are spoken, or unpleasant words are spoken, that someone is sure to be mixed up, or is sure to be connected with, or is sure to be in agreement with those incidents. Just as letters written on water quickly disappear and do not remain (i.e. make no impression) on the water surface, in the same way, in this world, whenever or wherever very harsh words are spoken, or cruel words are spoken, or unpleasant words are spoken, that someone is sure to be mixed up, or is sure to be connected with, or is sure to be in agreement with those incidents. This person is called a Udakalekhūpama puggala, a person who is like letters written on water surface.

116. What is meant by Tayo potthakūpama puggalas, the three persons who are like the three pieces of hempen cloth?

In that context, there are three pieces of hempen cloth. The new piece of hempen cloth is not beautiful, is coarse in texture (rough to the touch), and cheap. The middle (second-hand) piece of hempen cloth also is not beautiful,

coarse in texture and cheap. The old (worn out) piece of hempen cloth also is not beautiful, coarse in texture and cheap. This old (worn out) piece of hempen cloth is used only as a piece of rag to wipe hands, etc. or is thrown away in a dust heap.

In the same way, among bhikkhus also there do exist persons who are like the three pieces of hempen cloth. Who are the three? If a newly admitted bhikkhu (nava bhikkhu) has no morality and has evil ways of conduct, this lack of morality is that bhikkhu's lack of beauty (i.e. ugliness). Just like that piece of hempen cloth which is not beautiful (ugly) that bhikkhu who lacks morality should be known as the person who is like that ugly (dubbaṇṇo) piece of hempen cloth. Those people serve this person, or associate with him, or approach him. They also follow his example and take up the views of that bhikkhu, who has no morality. Their service to that person and their association with him will be to their disadvantage and will bring much suffering to them for a long time (lit., throughout the long day and night). This disadvantage and suffering are that bhikkhu's having coarseness (rough touch or contact). Just like that piece of hempen cloth which is coarse in texture, that bhikkhu should be known as the person who is like that coarse piece of hempen cloth. That bhikkhu seeks offerings of alms-food, robes, monastery, medicines and medicinal requisites from those people. To those people, that (kind of) offering brings not much benefit or merit. This lack of benefit or merit is the worthlessness of that bhikkhu. Just like that piece of hempen cloth which is worthless, this person should be known as the person who is like that worthless piece of hempen cloth.

If a bhikkhu of middle standing (majjhima bhikkhu) has no morality and has evil ways of conduct. ...p... if a bhikkhu Elder (Thera) has no morality and has evil ways of

conduct, this lack of morality is that bhikkhu's lack of beauty (ugliness). Just like that piece of hempen cloth which is not beautiful (ugly), that bhikkhu who lacks morality should be known as the person who is like that ugly piece of hempen cloth. Those people serve this person or associate with him or approach him. They also follow his example and take up the views of that bhikkhu, who has no morality. Their service to that person and their association with him will be to their disadvantage and will bring much suffering to them for a long time (lit., throughout the long day and night). This disadvantage and suffering are that bhikkhu's having coarseness (rough touch or contact). Just like the piece of hempen cloth which is coarse in texture, that bhikkhu should be known as the person who is like that coarse piece of hempen cloth. That bhikkhu seeks offerings of alms-food, robes, monastery, medicines and medicinal requisites from those people. To those people, that (kind of) offering brings not much benefit or merit. This lack of benefit or merit is the worthlessness of that bhikkhu. Just like that piece of hempen cloth which is worthless, this person should be known as the person who is like that worthless piece of hempen cloth.

If a bhikkhu of such nature were to talk in the midst of bhikkhus, the bhikkhus would say: "What benefit will there be from the words of unintelligent and foolish persons like you? Do folks like you think that you still deserve to give talks?" When words of such nature are spoken, just as the worthless piece of hempen cloth is thrown away on to a dust heap, so also, the bhikkhu saṅgha would expel that bhikkhu from the Saṅgha Order. On hearing about the order of such nature, that bhikkhu gets angry, feels unhappy and speaks out accordingly. Three persons who are like three pieces of hempen cloth do exist amongst the bhikkhus.

117. What is meant by Tayo Kāsikavatthūpama puggalas, the three persons who are like three pieces of cloth woven in Kāsi country?

In that context, there are three pieces of cloth woven in Kāsi country. The new piece of Kāsi cloth is beautiful, smooth in texture, and expensive. The middle (second-hand) piece of cloth woven in Kāsi country is also beautiful, smooth in texture and expensive. The old worn-out piece of cloth woven in Kāsi country is also beautiful, smooth in texture, and expensive. Even though old and worn out, the piece of cloth woven in Kāsi country may be used for wrapping up precious stones or it may be kept safely in a fragrant sandalwood box.

In the same way, among bhikkhus, there do exist three persons who are like three pieces of cloth woven in Kāsi country. Who are the three? If a newly admitted bhikkhu (nava bhikkhu) has morality, and has good ways of conduct, having this morality is that bhikkhu's beauty. Just as that piece of cloth woven in Kāsi country is beautiful, that bhikkhu who has morality should be known as a person who is like that beautiful piece of cloth woven in Kāsi country. Those people serve this person, or associate with him, or approach him. They also follow the example of that bhikkhu and take up his views. To them, that service and association with that bhikkhu will be an advantage and will bring them happiness for a long time (lit., throughout the long day and night). This advantage and happiness are that bhikkhu's good or smooth contact (smooth to the touch). Just as that piece of cloth woven in Kāsi country is smooth in texture, this bhikkhu should be known as a person who is like that piece of cloth woven in Kāsi country; which is smooth in texture. That bhikkhu seeks offerings of alms-food, robes, monastery, medicines and medicinal requisites from those people. To those people: that offering brings much benefit and merit.

These benefits and merits are that bhikkhu's worthiness. Just like that piece of cloth woven in Kāsi country which is of great value, this bhikkhu should be known as a person who is like that valuable piece of cloth woven in Kāsi country.

If a bhikkhu of middle standing (majjhima bhikkhu) has morality and has good ways of conduct, ...p... if a bhikkhu Elder (Thera) has morality, and has good ways of conduct, having this morality is that bhikkhus's beauty. Just like that piece of cloth woven in Kāsi country which is beautiful, this bhikkhu who has morality should be known as a person who is like that beautiful piece of cloth woven in Kāsi country. Those people serve that bhikkhu, or associate with him, or approach him. They also follow the example of that bhikkhu and take up his views. To them, that service and association with that bhikkhu will be an advantage and will bring them happiness for a long time (lit., throughout the long day and night). This advantage and happiness are that bhikkhu's good or smooth contact (smooth to the touch). Just as that piece of cloth woven in Kāsi country is smooth in texture, this bhikkhu should be known as a person who is like that piece of cloth woven in Kāsi country, which is smooth in texture. That bhikkhu seeks offerings of alms-food, robes, monastery, medicines and medicinal requisites from those people. To those people that offering brings much benefit and merit. These benefits and merits are that bhikkhu's worthiness. Just like that piece of cloth woven in Kāsi country which is of great value, this bhikkhu should be known as a person who is like that valuable piece of cloth woven in Kāsi country.

If a bhikkhu of such a nature were to talk in the midst of bhikkhus, the bhikkhus would say. "Friends, silence! The Thera (bhikkhu Elder) is delivering Dhamma talks on Suttanta, Abhidhamma and Vinaya. Just as the (fine) cloth woven in Kāsi country is worthy of being kept safely in a

fragrant sandalwood box, so also, those words of Dhamma are worthy of being borne in mind well. Three persons who are like three pieces of (fine) cloth woven in Kāsi country do exist amongst the bhikkhus.

118. What is meant by Suppameyya puggala, a person who is easy to assess (measure)?

In this world, some person has a distracted mind, is arrogant, frivolous, sharp-tongued and loose-tongued. He is absent-minded, lacks clear comprehension and lacks concentration of mind. He is (easily) shaken (frightened) and has sharp sense-faculties. This person is called a Suppameyya puggala, a person who is easy to assess (measure).

119. What is meant by Duppameyya puggala, a person who is difficult to assess (measure)?

In this world, some person does not have a distracted mind, is not arrogant, not frivolous, not sharp-tongued nor loose-tongued. He is mindful, has clear comprehension and well-concentrated mind. He is not (easily) shaken (frightened) and has his sense-faculties well-restrained. This person is called Duppameyya puggala, a person who is difficult to assess (measure).

120. What is meant by Appameyya puggala, a person who cannot be assessed or measured (i.e., who is immeasurable or incomparable)?

In this world, some person, owing to eradication of the āsavas, through emancipation of mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free arahattaphala in this very life, by his own special knowledge (abhiññā). This person is called

an Appameyya puggala, a person who is immeasurable (or incomparable).

121. . What is meant by Na sevitabba na bhajitabba na payirupāsitabba puggala, a person who should not be served, who should not be associated with and who should not be approached?

In this world, some person is inferior (low) in morality, concentration and knowledge (paññā). Apart from showing sympathy to him and helping (looking after) him, a person of such nature should not be served, should not be associated with, and should not be approached.

122. What is meant by Sevitabba bhajitabba payirupāsitabba puggala, a person who should be served, who should be associated with, and who should be approached?

In this world, some person is endowed with morality, concentration and wisdom (paññā) (equal to ours). A person of such nature should be served, should be associated with and should be approached.

Why is it so? (Why should this person be served thus?). The words of morality spoken by the good person, who is endowed with (lit. has reached or attained) morality, concentration and wisdom (paññā) equal to ours, will be for us; those words of morality will be for our prosperity; those words of morality will not harm us. The words of concentration spoken by the good person, who is endowed with (lit., has reached or attained) morality, concentration and wisdom (paññā) equal to ours, will be for us; those words of concentration will be for our prosperity; those words of concentration will not harm us. The words of wisdom spoken by the good person, who is endowed with (lit., has reached or attained) morality, concentration and wisdom (paññā) equal

to ours, will be for us; those words of wisdom will be for our prosperity; those words of wisdom will not harm us. Therefore, a person of such nature should be served, should be associated with and should be approached.

123. What is meant by Sakkatvā garunkatvā sevitabba bhajitabba payirupāsitabba puggala, a person who should be served, associated with and approached with respect and honour?

In this world, some person is endowed with lofty morality, lofty concentration and lofty wisdom. A person of such a nature should be served, should be associated with and should be approached with respect and honour.

Why is this so? (Why should this person be served thus?) (It is because he has said:) “Whatever morality group has not been fulfilled, that I would fulfil; whatever morality group has been fulfilled in this or that respect (whatever necessary), I would promote or uplift it with wisdom. Whatever concentration group has not been fulfilled, that I would fulfill; whatever concentration group has been fulfilled in this or that respect (whatever necessary), I would promote or uplift it with wisdom. Whatever wisdom group has not been fulfilled, that I would fulfil; whatever wisdom group has been fulfilled in this or that respect (whatever necessary), I would promote or uplift it with wisdom. Therefore a person of such nature should be served, should be associated with and should be approached.

124. What is meant by Jigucchitabba na sevitabba na bhajitabba na payirupāsitabba puggala, a person who should be despised, should not be served, should not be associated with, and should not be approached?

In this world, some person has no morality and has

evil ways of conduct. He has unclean and questionable habits and he has something covered up (or hidden). Without being a bhikkhu, he claims himself to be a bhikkhu. Without practising the Noble Practice, he claims to have the Noble Practice. He stinks inside. He is wet with (or soaked in) kilesas (defilements). He is like water from a cesspool. A person of this nature should be despised. He should not be served, should not be associated with, and should not be approached. Why should he not be served? Why does he not deserve to be served? Even if one does not always take up (lit., follow) the views of such a person his bad reputation (such as), “This person has bad friends, he has bad companions, he is influenced by bad companions,” spread far and wide. Take the example of a snake smudged all over with excrement. Even though this snake does not bite, anyone who gets close to that snake can get smudged with excrement. In the same way, even though one does not always take up the views of such a person, his bad reputation (such as), “This person has bad friends, he has bad companions, he is influenced by bad companions,” spread far and wide. Therefore, a person of such nature should be despised, should not be served, should not be associated with, and should not be approached.

125. What is meant by Ajjupekkhitabba na sevitabba na bhajitabba na payirupāsitabba puggala, a person who should be left alone (ignored or treated with indifference or with equanimity), who should not be served, should not be associated with, and should not be approached?

In this world, some person is inclined to be wrathful, is very much distressed, sensitive even to just a few words, is offensive, antagonistic and rude. He shows clearly his wrath, anger and dislike by his actions. For example, just as blood and pus flow out of an old abscess (which is full of

blood and pus), if it is accidentally struck with a piece of firewood or a broken piece of pottery, so also, in this world, some person is inclined to be wrathful, is very much distressed, sensitive even to just a few words, is offensive, antagonistic and rude. He shows clearly his wrath, anger and dislike by his actions.

Take another example, the example of a piece of firewood which has been lit up ( set on fire). Just as a loud hissing noise comes out from that piece of burning firewood if poked with a piece of firewood or a broken piece of pottery, so also, in this world, ...p... shows clearly. Take another example, the example of a cesspool full of excrement. Just as an extremely loathsome (stinking) smell comes out of that cesspool which is full of excrement, if poked and stirred with a piece of firewood or a broken piece of pottery, so also, in this world, ...p... shows clearly. A person of such nature should be left alone, should not be served, should not be associated with, and should not be approached. That he should not be served is because: '(He) might abuse me, he might have outbursts of anger (verbal explosions) and he might work out things that are detrimental to my interests'. Therefore, a person of such nature should be left alone, should not be served, should not be associated with, and should not be approached.

126. What is meant by *Sevitabba bhajitabba payirupāsitabba puggala*, a person who should be served, should be associated with, and should be approached?

In this world, some person has morality; he also has good ways of conduct. A person of such nature should be served, should be associated with, and should be approached. Why should he be served? What is the reason? Even though one does not always take up (lit., follow) the views of such

a person, his good reputation (such as), 'This person has good friends, he has good companions, he is influenced by good companions,' spread far and wide. Therefore, a person of such nature should be served, should be associated with, and should be approached.

127. What is meant by *Sīlesu paripūrakārī samādhismiṇṇi mattaso kārī paññāya mattaso kārī puggalas*, persons who constantly practise to be fully endowed with morality, to be endowed with concentration in moderation, and to be endowed with *paññā* (knowledge) in moderation?

(They are:) *Sotāpanna* and *Sakadāgāmī puggalas* (attainers of *Sotāpattiphala* and *Sakadāgāmiphala*). These *Sotāpanna* and *Sakadāgāmī puggalas* are known as *Sīlesu paripūrakārino samādhismiṇṇi mattaso kārino paññāya mattaso kārino* persons who constantly practise to be fully endowed with morality, constantly practise to be endowed with concentration in moderation, and constantly practise to be endowed with *paññā* (knowledge) in moderation.

128. What is meant by *Sīlesu ca paripūrakārī samādhismiṇṇa paripūrakārī, paññāya mattaso kārī puggala*, a person who constantly practises to be fully endowed with morality, who constantly practises to be fully endowed with concentration and who constantly practises to be endowed with *paññā* (knowledge) in moderation?

(He is:) the *Anāgāmī puggala* (attainer of *Anāgāmiphala*). This *Anāgāmī puggala* is known as *Sīlesu ca paripūrakārī samādhismiṇṇa paripūrakārī, paññāya mattaso kārī puggala*, a person who constantly practises to be fully endowed with morality, constantly practises to be fully endowed with concentration and constantly practises to be endowed with *paññā* (knowledge) in moderation.

129. What is meant by Silesu ca paripūrakārī samādhismiñca paripūrakārī, paññāya ca paripūrakārī puggala, a person who constantly practises to be fully endowed with morality, constantly practises to be fully endowed with concentration, and constantly practises to be fully endowed with paññā (knowledge)?

(He is) the arahat (attainer of arahattaphala). This arahat is called Silesu ca paripūrakārī samādhismiñca paripūrakārī, paññāya ca paripūrakārī puggala, a person who constantly practise to be fully endowed with morality, constantly practises to be fully endowed with concentration and constantly practises to be fully endowed with paññā (knowledge).

130. In that context, what is meant by Tayo sathāro puggalas, the three teachers?

There are (these) three teachers. In this world, some teacher declares (teaches) the discriminative knowledge of sense-pleasures, but does not declare the discriminative knowledge of corporeality and the discriminative knowledge of sensation. In this world, some (other) teacher declares the discriminative knowledge of sense-pleasures; he also declares the discriminative knowledge of corporeality, but does not declare the discriminative knowledge of sensation. In this world, some (other) teacher declares the discriminative knowledge of sense-pleasures, declares the discriminative knowledge of corporeality, and also declares the discriminative knowledge of sensation.

Of these three teachers that (first) teacher declares the discriminative knowledge of sense-pleasures; he does not declare the discriminative knowledge of corporeality, and the discriminative knowledge of sensation. Therefore that teacher is known as the teacher who attains only the rūpāvacara-samāpatti (absorption). Of those three teachers that (second)

teacher declares the discriminative knowledge of sense-pleasures, and also the discriminative knowledge of corporeality but does not declare that discriminative knowledge of sensation. Therefore that teacher is known as the teacher who attains arūpavacarasamāpatti (absorption). Of these three teachers that (third) teacher declares the discriminative knowledge of sense-pleasures, the discriminative knowledge of corporeality, and also the discriminative knowledge of sensation. Therefore, that teacher is known as the teacher who knows all the dhammas by himself (Sammāsambuddha). These are the three teachers.

131. In that context, what is meant by *Aparepi tayo sathāro puggalas*, the three other teachers?

There are (these) three teachers. In this world some teacher declares that *atta* (Self) in the present existence is truly permanent (i.e. firm and lasting) and that *atta* (Self) in the next existence is also truly permanent. In this world some (other) teacher declares that *atta* (Self) in the present existence is truly permanent, but does not declare that *atta* (Self) in the next existence is truly permanent. In this world some (other) teacher does not declare that *atta* (Self) in the present existence is truly permanent; he also does not declare that *atta* (Self) in the next existence is truly permanent.

Of those three teachers, that (first) teacher declares that *atta* (Self) in the present existence is truly permanent and that *atta* (Self) in the next existence is also truly permanent. Therefore that (first) teacher is known as a follower of *Sassatavāda* (Eternalism doctrine). Of those three teachers, that (second) teacher declares that *atta* (Self) in the present existence is truly permanent, but does not declare that *atta*

(Self) in the next existence is truly permanent. Therefore, that (second) teacher is known as a follower of Ucheda-vāda (Annihilationism doctrine). Of those three teachers that (third) teacher does not declare that atta (Self) in the present existence is truly permanent; he also does not declare that atta (Self) in the next existence is truly permanent. Therefore, that (third) teacher is known as the teacher who knows all the dhammas by himself (Sammāsambuddha). These are the three other teachers.

End of Tika Niddesa

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#### IV. CATUKKA PUGGALAPĀÑÑATTI

132. What is meant by an Asappurisa puggala?

In this world, some person kills living beings, steals other people's property, indulges in sexual misconduct, speaks what is not true (tells lies) and takes fermented beverages and liquor which are the cause of forgetfulness. This person is called an Asappurisa puggala, a bad (or evil) person

133. What is meant by a person who is lower (worse) than an Asappurisa puggala, a bad (or evil) person?

In this world, some person himself kills living beings, and also makes others kill living beings. He himself steals other people's property and also makes others steal other people's property. He himself indulges in sexual misconduct and also makes others indulge in sexual misconduct. He himself tells lies and also makes others tell lies. He himself takes fermented beverages and liquor which are the cause of forgetfulness and also makes others take fermented beverages

and liquor which are the cause of forgetfulness. This person is called a person who is lower (worse) than an Asappurisa puggala, a bad (or evil) person.

134. What is meant by a Sappurisa puggala, a good (or virtuous) person?

In this world, some person abstains from destroying life (killing), abstains from stealing other people's property, abstains from indulging in sexual misconduct, abstains from telling lies and abstains from taking fermented beverages and liquor, which are the cause of forgetfulness. This person is called a Sappurisa puggala, a good (or virtuous) person.

135. What is meant by a person who is more virtuous than a Sappurisa puggala, a good (or virtuous) person?

In this world, some person himself abstains from destroying life (killing) and also makes others abstain from killing. He himself abstains from stealing other people's property and also makes others abstain from stealing other people's property. He himself abstains from indulging in sexual misconduct and also makes others abstain from indulging in sexual misconduct. He himself abstains from telling lies and also makes others abstain from telling lies. He himself abstains from taking fermented beverages and liquor which are the cause of forgetfulness and also makes others abstain from taking fermented beverages and liquor which are the cause of forgetfulness. This person is called a person who is more virtuous than a Sappurisa puggala, i.e. a person who is even higher (better) than a good (or virtuous) person.

136. What is meant by a Pāpa puggala, a wicked person?

In this world, a certain person kills living beings.

steals other people's property, indulges in sexual misconduct, tells lies, sets one against the other, uses harsh words and frivolous words. He is very covetous, malevolent and has wrong views. This person is called a Pāpa puggala, a wicked person.

137. What is meant by a person who is lower than a Pāpa puggala, a wicked person?

In this world, some person himself kills living beings and also makes others kill living beings. He himself steals other people's property and also makes others steal other people's property. He himself indulges in sexual misconduct, and also makes others indulge in sexual misconduct. He himself tells lies and also makes others tell lies. He himself sets one against the other and also makes others set one against the other. He himself uses harsh words and also makes others use harsh words. He himself uses frivolous words and also makes others use frivolous words. He himself has much covetousness and also makes others have much covetousness. He himself has a malevolent mind, and also makes others have a malevolent mind. He himself holds wrong views and also makes others hold wrong views. This person is called a person who is lower (worse) than a Pāpa puggala, a wicked person.

138. What is meant by a Kalyāṇa puggala, a good or virtuous person?

In this world, some person abstains from killing living beings, abstains from stealing other people's property, abstains from indulging in sexual misconduct, abstains from telling lies, abstains from setting one against the other, abstains from using harsh words, abstains from using frivolous words. He has no covetousness, has no malevolent mind, and

has right view. This person is called a Kalyāṇa puggala, a good or virtuous person.

139. What is meant by a person who is more virtuous than a Kalyāṇa puggala, a good or virtuous person?

In this world, some person abstains from destroying life (killing) and also makes others abstain from killing. He himself abstains from stealing other people's property, and also makes others abstain from stealing other people's property. He himself abstains from indulging in sexual misconduct and also makes others abstain from sexual misconduct. He himself abstains from telling lies, and also makes others abstain from telling lies. He himself abstains from setting one against the other and also makes others abstain from setting one against the other. He himself abstains from using harsh words and also makes others abstain from using harsh words. He himself abstains from using frivolous words and also makes others abstain from using frivolous words. He himself has no covetousness, and also makes others have no covetousness. He himself has no malevolent mind and also makes others have no malevolent mind. He himself holds right view and also makes others hold right view. This person is called a person who is more virtuous than a Kalyāṇa puggala, a good or virtuous person.

140. What is meant by a Pāpadhamma puggala, a person of bad or immoral character (lit., conduct)?

In this world, some person constantly (habitually) kills living beings, steals other people's property ...p... and holds wrong views. This person is called a Pāpadhamma puggala, a person of immoral character (lit., conduct).

141. What is meant by a person who is lower (worse) than a Pāpadhamma puggala, a person of immoral character?

In this world, some person himself kills living beings, and also makes others kill living beings. He himself steals other people's property and also makes others steal other people's property ...p... He himself holds wrong views and also makes others hold wrong views. This person is called a person who is lower (worse) than a Pāpadhamma puggala, a person of immoral character (lit. conduct).

142. What is meant by a Kalyāṇadhamma puggala, a person of good moral character (lit. conduct)?

In this world, some person abstains from destroying life (killing), abstains from stealing other people's property ...p... and holds right view. This person is called a Kalyāṇadhamma puggala, a person of good moral character (lit., conduct).

143. What is meant by a person who is more virtuous than a Kalyāṇadhamma puggala, a person of good moral character?

In this world, some person himself abstains from killing living beings, and also makes others abstain from killing living beings ...p... He himself holds right view and also makes others hold right view. This person is called a person who is more virtuous than a Kalyāṇadhamma puggala, a person of good moral character (lit., conduct).

144. What is meant by a Sāvajja puggala, a blameworthy person?

In this world, some person is endowed with (i.e has done or committed) blameworthy physical actions, blameworthy verbal actions and blameworthy mental actions. This

person is called a Sāvajja puggala, a blameworthy person.

145. What is meant by a Vajjabahula puggala, a person with many blameworthy actions?

In this world, some person is endowed with many blameworthy physical actions and only few blameless physical actions. He is endowed with many blameworthy verbal actions and only few blameless verbal actions. He is endowed with many mental blameworthy actions and only few blameless mental actions. This person is called a Vajjabahula puggala, a person with many blameworthy actions.

146. What is meant by an Appavajja puggala, a person with few blameworthy actions?

In this world, some person is endowed with many blameless physical actions and only few blameworthy physical actions. He is endowed with many blameless verbal actions and only few blameworthy verbal actions. He is endowed with many blameless mental actions and only few blameworthy mental actions. This person is called an Appavajja puggala, a person with few blameworthy actions.

147. What is meant by an Anavajja puggala, a blameless person?

In this world, some person is endowed with blameless physical actions, blameless verbal actions and blameless mental actions. This person is called an Anavajja puggala, a blameless person.

148. What is meant by an Ugghaṭitaññū puggala, a person who attains Insight and Fruition (Magga and Phala) just by listening to a dhamma discourse in brief?

That person, just by listening to the dhamma discourse

delivered in brief, instantly comprehends the Dhamma (i.e. the Four Ariya Truths) penetratingly. This person is called an Uggahaṭitaññū puggala, a person who attains Insight and Fruition (Magga and Phala) just by listening to a dhamma discourse delivered in brief.

149. What is meant by a Vipañcitaññū puggala, a person who attains Magga and Phala by listening to a lengthy dhamma discussion?

That person, by listening to a lengthy discussion of the meaning of the discourse previously delivered in brief, comprehends the Dhamma (i.e. the Four Ariya Truths) penetratingly. This person is called a Vipañcitaññū puggala, a person who attains Magga and Phala by listening to a lengthy dhamma discussion.

150. What is meant by a Neyya puggala, a person who attains Magga and Phala slowly, step by step?

That person, by listening to a discourse delivered briefly, or by listening to a lengthy discourse (as given in the Commentary), or by bearing it in mind well or by close association with good friends, comes to comprehend the Dhamma (the Four Ariya Truths) penetratingly, step by step. This person is called a Neyya puggala, a person who slowly attains Magga and Phala after (first) comprehending the Dhamma in brief, i.e. Uddesa.

151. What is meant by a Padaparama puggala, a person who knows the words and phrases but does not understand the meaning of the Dhamma?

That person, after listening many times to a discourse, after talking about it many times, or memorizing it many

times, or by reciting it many times, fails to comprehend the Dhamma (the Four Ariya Truths) penetratingly. This person is called a Padaparama puggala, a person who gets (only) as far as words and phrases (i.e. a person who knows only words and phrases) but not the meaning of the Dhamma expressed in those words and phrases.

152. What is meant by a Yuttappaṭibhāno no Muttappaṭibhāno puggala, a person who speaks appropriately and not freely or impulsively?

In this world, some person, when asked about a problem, answers appropriately and not quickly. This person is called a Yuttappaṭibhāno no Muttappaṭibhāno puggala, a person who speaks appropriately and not freely or impulsively.

153. What is meant by a Muttappaṭibhāno no Yuttappaṭibhāna puggala, a person who speaks freely and not appropriately?

In this world, some person, when asked about a problem, answers quickly and not appropriately. This person is called a Muttappaṭibhāna no Yuttappaṭibhāna puggala, a person who speaks freely and not appropriately.

154. What is meant by a Yuttappaṭibhāna ca Muttappaṭibhāna ca puggala, a person who speaks appropriately and freely?

In this world, some person, when asked about a problem, answers appropriately and quickly. This person is called a Yuttappaṭibhāna ca Muttappaṭibhāna ca puggala, a person who speaks appropriately and freely.

155. What is meant by a Neva Yuttappaṭibhāna no Muttappaṭibhāna puggala, a person who does not speak appropriately nor freely?

In this world, some person, when asked about a problem, does not answer appropriately nor quickly. This person is called a Neva Yuttappaṭibhāna no Muttappaṭibhāna puggala, a person who does not speak appropriately nor freely.

156. In that context, what is meant by Cattāro dhammakathika puggalas, the four dhamma teachers?

In this world, some dhamma teacher teaches the Dhamma only briefly. He also teaches what is not relevant (i.e. not causally related). The audience of that dhamma teacher, being unintelligent, has no idea whether what has been taught is true or not. Among this kind of (unintelligent or ignorant) audience, this kind of teacher is counted as a Dhammakathika, a dhamma teacher.

In this world, some dhamma teacher teaches the Dhamma briefly. He also teaches what is relevant (i.e. causally related). The audience of that dhamma teacher being intelligent knows whether what has been taught is true or not. Among this kind of (intelligent) audience, this kind of teacher is counted as a Dhammakathika, a dhamma teacher.

In this world, some dhamma teacher teaches the Dhamma at length (very much). He also teaches what is not relevant (i.e. not causally related). The audience of that dhamma teacher being unintelligent has no idea whether what has been taught is true or not. Among this kind of (unintelligent or ignorant) audience, this kind of teacher is counted as a Dhammakathika, a dhamma teacher.

In this world, some dhamma teacher teaches the Dhamma at length (very much). He also teaches what is relevant (i.e. causally related). The audience of that dhamma teacher being

intelligent knows whether what has been taught is true or not. Among this kind of (intelligent) audience, this kind of teacher is counted as a Dhammakathika, a dhamma teacher. These are the four dhamma teachers (Cattāro dhammakathika puggalas).

157. In that context, what is meant by Cattāro valāhakūpamā puggalas, the four persons who are like rain clouds?

There are four kinds of rain clouds: Rain clouds that only make thundering sounds but bring no rain; rain clouds with rain falling but without thunder; rain clouds with both thunder and rain; and rain clouds without thunder and without rain. In the same way, in this world, there do exist four (types of) persons who are like rain clouds. What are the four? They are: the person who is like the rain cloud that only makes thundering sounds but brings no rain; the person who is like the rain cloud with rain falling but without thunder; the person who is like the rain cloud with both thunder and rain; and the person who is like the rain cloud without thunder and without rain.

How is a person like a rain cloud that only makes thundering sounds but brings no rain? In this world, some person only talks, but he does not act as he talks. The person who only talks like this, but does not act accordingly, is said to be like the rain cloud, which only makes thundering sounds but brings no rain. Just as that rain cloud only makes thundering sounds but brings no rain, so also, it should be noted that the person, who only talks but does not act accordingly, is like that rain cloud. (i)

How is a person like a rain cloud with rain falling, but without making thundering sounds? In this world, some

person only works but does not talk. The person who works (hard) like this but does not talk is said to be like the rain-cloud with rain falling, but without making thundering sounds. Just as that rain cloud brings rain without making thundering sounds, so also, it should be noted that the person who only works (hard) but does not talk is like that rain cloud. (ii)

How is a person like a rain cloud which makes loud thundering sounds and also brings rain? In this world, some person talks, he also works. The person who talks and also works like this is said to be like the rain cloud which makes thundering noises and also brings rain. Just as that rain cloud makes thundering sounds and also brings rain, so also, it should be noted that the person who talks and also works is like that rain cloud. (iii)

How is a person like a rain cloud without thunder and without rain? In this world, some person does not talk and also does not work. This person, who does not talk and does not work like this, is said to be like the rain cloud which makes no thundering sounds and also does not bring rain. Just as that rain cloud makes no thundering sounds and also does not bring rain, so also, it should be noted that the person who does not talk and does not work is like that rain cloud. (iv)

In this world, these are the four persons who are like rain clouds (Cattāro valāhakūpamā puggalas).

158. In that context, what is meant by Cattāro mūsikūpamā puggalas, four persons who are like mice?

There are four kinds of mice: A mouse that digs a hole (in the ground) but does not stay in the hole; a mouse that stays in a hole but does not dig a hole; a mouse that digs a hole and stays in the hole; and a mouse that does not dig a hole and does not stay in a hole. In the same way,

there do exist, in this world, four kinds of persons who are like mice. What are the four? They are: The person who is like the mouse that digs a hole but does not stay in the hole; the person who is like the mouse that stays in a hole but does not dig a hole; the person who is like the mouse that digs a hole and stays in the hole; and the person who is like the mouse that does not dig a hole and does not stay in a hole.

How is a person like the mouse that digs a hole but does not stay in the hole? In this world, some person learns (the nine divisions, aṅgas, of) the Buddha's Teaching (Navaṅgasatthusāsana), comprising sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. This person who is well-versed in the Piṭakas does not know, as it really is, that "This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering". He does not know, as it really is, that "This (craving) is the origin of dukkha (suffering)". He does not know, as it really is, that "This (Nibbāna) is the cessation of dukkha (suffering)". He does not know, as it really is, that "This (Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)". This kind of person is like the mouse that digs a hole but does not stay in the hole. Just as that mouse digs a hole and does not stay in the hole, so also, it should be noted that the person, who is well-versed in the Piṭakas but does not know the true Dhamma, is like that mouse. (i)

How is a person like the mouse that stays in a hole but does not dig a hole? In this world, some person does not learn (the nine divisions, aṅgas, of) the Buddha's Teaching (Navaṅgasatthusāsana), comprising sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. That person who is not versed in the Piṭaka knows, as it

really is, that “This (the five khandhas which are the objects of greed (or clinging) is dukkha, suffering”...p... This kind of person is like the mouse that does not dig a hole but stays in a hole. Just as that mouse does not dig a hole but stays in a hole, so also, it should be noted that the person, who is not well-versed in the Piṭakas but knows the true Dhamma, is like that mouse. (ii)

How is a person like the mouse that digs a hole and stays in the hole? In this world, some person learns (the nine divisions, aṅgas, of) the Buddha’s Teaching (Navaṅgasatthusāsana<sup>1</sup>), comprising sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. This person who is well-versed in the Piṭaka knows, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering” ...p... This kind of person is like the mouse that digs a hole and stays in the hole. Just as that mouse digs a hole and stays in the hole, so also, it should be noted that the person, who is well-versed in the Piṭaka and knows the true dhamma, is like that mouse. (iii)

How is a person like the mouse that does not dig a hole and does not stay in a hole? In this world, some person does not learn (the nine divisions, aṅgas, of) the Buddha’s Teaching (Navaṅgasatthusāsana), comprising sutta, geyya,

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1. Navaṅgasatthusāsana: The nine divisions, aṅgas, of the Buddha’s Teaching: (1) Discourses in prose, *suttas*; (2) Discourses wherein verses are incorporated in prose passages, *geyya*; (3) Discourses in prose, expounding the doctrine in detail, *veyyākaraṇa*; (4) Compositions in verse, *gāthā*; (5) Discourses given under the inspiration of joy, *udāna*; (6) Discourses beginning with the words, “Thus has the Buddha spoken”, *itivuttaka*; (7) Birth stories as told by the Buddha, *jātaka*; (8) Discourses relating to wonders, *abbhutadhamma*; (9) Discourses intended to impart wisdom given in form of questions and answers, *vedalla*.

veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. That person who is not versed in the Piṭaka does not know, as it really is, that “This (the five khandhas, which are the objects of greed or clinging) is dukkha, suffering” ...p... This kind of person is like the mouse that does not dig a hole and does not stay in a hole. Just as that mouse does not dig a hole and does not stay in a hole, so also, it should be noted that the person, who is not well-versed in the Piṭaka and does not know the true dhamma, is like that mouse. (iv)

In this world, there do exist these four persons who are like mice (Cattaro mūsikūpamā puggalas).

159. In that context, what is meant by Cattāro ambūpamā puggalas, four persons<sup>1</sup> who are like mangoes?

There are four kinds of mangoes: Unripe mango which looks like ripe mango; ripe mango which looks like unripe mango; unripe mango which looks like unripe mango; and ripe mango which looks like ripe mango. In the same way, there do exist in this world four (types of) persons who are like mangoes. What are the four? They are: The person who is like the unripe mango which looks like a ripe mango; the person who is like the ripe mango which looks like an unripe mango; the person who is like the unripe mango which looks like an unripe mango; and the person who is like the ripe mango which looks like a ripe mango.

How is a person like the unripe mango which looks like a ripe mango? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, and in wearing the robes and the great robe, looks very respectable (i.e. commands great respect). That respectable person does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is

dukkha, suffering". He does not know, as it really is, that "This (craving) is the origin of dukkha (suffering)." He does not know, as it really is, that "This (Nibbāna) is the cessation of dukkha (suffering)." He does not know, as it really is, that "This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)." This respectable person who does not know the true Dhamma is like that unripe mango which looks like a ripe mango. Just as that mango, although it is unripe, looks ripe, so also, it should be noted that this person who looks respectable but does not know the true Dhamma is like that mango. (i)

How is a person like the ripe mango which looks like an unripe mango? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, and in wearing the robes and the great robe, does not look respectable. That person who does not look respectable knows, as it really is, that "This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering." He knows, as it really is, that "This (craving) is the origin of dukkha (suffering)." He knows, as it really is, that "This (Nibbāna) is the cessation of dukkha (suffering)." He knows, as it really is, that "This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna)." This person who does not look respectable but knows the true Dhamma is like that ripe mango which looks like an unripe mango. Just as that mango, although it is ripe, looks unripe, so also, it should be noted that this person who does not look respectable but knows the true Dhamma is like that mango. (ii)

How is a person like the unripe mango which looks like an unripe mango? In this world, some person, in moving

forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, wearing the robes and the great robe, does not look respectable. That person who does not look respectable, does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering ...p... He does not know, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This person who does not look respectable and does not know the true Dhamma is like that unripe mango which looks like an unripe mango. Just as that mango is unripe and looks unripe, so also, it should be noted that this person who does not look respectable and does not know the true Dhamma is like that mango. (iii)

How is a person like the ripe mango which looks like a ripe mango? In this world, some person, in moving forward and backward, or in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, and in wearing the robes and the great robe, looks respectable. That person who is respectable knows, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering.” ...p... He knows, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This person who is respectable and knows the true Dhamma is like that ripe mango which looks like a ripe mango. Just as that mango is ripe and looks ripe, so also, it should be noted that this person who is respectable and knows the true Dhamma is like that mango. (iv)

In this world, there do exist these four persons who are like mangoes (Cattāro ambūpamā puggalas).

160. In that context, what is meant by Cattāro kumbhūpamā puggalas, four persons who are like pots?

There are four kinds of pots: The pot which is empty and covered; the pot which is full and uncovered; the pot which is empty and uncovered; and the pot which is full and covered. In the same way, in this world, there do exist these four (types of) persons who are like pots. What are the four? They are: The person who is like that pot which is empty and covered; the person who is like that pot which is full and uncovered; the person who is like that pot which is empty and uncovered; and the person who is like that pot which is full and covered.

How is a person like the pot which is empty and covered? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, and in wearing the robes and the great robe, looks respectable. That respectable person does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering”. He does not know, as it really is, that “This (craving) is the origin of dukkha (suffering)”. He does not know, as it really is, that “This (Nibbāna) is the cessation of dukkha (suffering)”. He does not know, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This respectable person who does not know the true Dhamma is like that pot which is empty and covered. Just as that pot is empty and covered, so also, it should be noted that the respectable person who does not know the true Dhamma is like that pot. (i)

How is a person like that pot which is full and uncovered? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in

bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, does not look respectable. That person who does not look respectable knows, as it really is, that “This (the five khandhas, which are the objects of greed or clinging) is dukkha, suffering” ...p... He knows, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This person who does not look respectable but knows the true Dhamma is like the pot which is full and uncovered. Just as that pot is full and uncovered, so also, it should be noted that the person who does not look respectable but knows the true Dhamma is like that pot. (ii),

How is a person like the pot which is empty and uncovered? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, does not look respectable. That person who does not look respectable does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering ...p... He does not know, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This person who does not look respectable and does not know the true Dhamma is like the pot which is empty and uncovered. Just as that pot is empty and uncovered, so also, it should be noted that the person who does not look respectable and does not know the true Dhamma is like that pot. (iii)

How is a person like the pot which is full and covered? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, looks respectable. That respectable

person knows, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering ...p... He knows, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit.; Path) leading to the cessation of dukkha (Nibbāna).” This respectable person who knows the true Dhamma is like the pot which is full and covered. Just as that pot is full and covered, so also, it should be noted that the respectable person who knows the true Dhamma is like that pot. (iv)

In this world, there do exist these four persons who are like pots (Cattaro kumbhūpamā puggalas).

161. In that context, what is meant by Cattāro udakarahadūpamā puggalas, four persons who are like lakes?

There are four kinds of lakes: The lake which is shallow but looks deep; the lake which is deep but looks shallow; the lake which is shallow and looks shallow; and the lake which is deep and looks deep. In the same way, in this world, there do exist these four (types of) persons who are like lakes. What are the four? They are: The person who is like the lake which is shallow but looks deep; the person who is like the lake which is deep but looks shallow; the person who is like the lake which is shallow and looks shallow; and the person who is like the lake which is deep and looks deep.

How is a person like the lake which is shallow but looks deep? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, looks respectable. That respectable person does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering”...p... He does not know, as it really

is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This respectable person who does not know the true Dhamma is like that lake which is shallow but looks deep. Just as that lake is shallow but looks deep, so also, it should be noted that this person who is respectable but does not know the true Dhamma is like that lake. (i)

How is a person like the lake which is deep but looks shallow? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, does not look respectable. That person who does not look respectable knows, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering.” ...p... He knows, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This person who does not look respectable but knows the true Dhamma is like that lake which is deep but looks shallow. Just as that lake is deep but looks shallow, so also, it should be noted that this person who does not look respectable but knows the true Dhamma is like that lake. (ii)

How is a person like the lake which is shallow and looks shallow? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl and in wearing the robes and the great robe, does not look respectable. That person who does not look respectable does not know, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering”...p... He does not know, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the

cessation of dukkha (Nibbāna).” This person who does not look respectable and does not know the true Dhamma is like that lake which is shallow and looks shallow. Just as that lake is shallow and looks shallow, so also, it should be noted that this person who does not look respectable and does not know the true Dhamma is like that lake. (iii)

How is a person like the lake which is deep and looks deep? In this world, some person, in moving forward and backward, in looking straight ahead and sideways, in bending and stretching, in holding the alms-bowl, and in wearing the robes and the great robe, looks respectable. That respectable person knows, as it really is, that “This (the five khandhas which are the objects of greed or clinging) is dukkha, suffering ...p... He knows, as it really is, that “This (the Path of Eight Constituents) is the Practice (lit., Path) leading to the cessation of dukkha (Nibbāna).” This respectable person who knows the true Dhamma is like that lake which is deep and looks deep. Just as that lake is deep and looks deep, so also, it should be noted that this respectable person who knows the true Dhamma is like that lake. (iv)

In this world, there do exist these four persons who are like lakes (Cattāro udakarahadūpamā puggalas).

162. In that context, what is meant by Cattāro balībaddūpamā puggalas, four persons who are like strong oxen?

There are four kinds of strong oxen: The strong ox that is aggressive in its own herd but not aggressive in another herd; the strong ox that is aggressive in another herd but not aggressive in its own herd; the strong ox that is aggressive in its own herd and also aggressive in another herd; and the strong ox that is not aggressive in its own herd and also not aggressive in another herd. In the same way, in

this world, there do exist these four (types of) persons who are like strong oxen. What are the four? They are: The person who is like the strong ox that is aggressive in its own herd, but not aggressive in another herd; the person who is like the strong ox that is aggressive in another herd, but not aggressive in its own herd; the person who is like the strong ox that is aggressive in its own herd and also aggressive in another herd; and the person who is like the strong ox that is not aggressive in its own herd and also not aggressive in another herd.

How is a person like the strong ox that is aggressive in its own herd but not aggressive in another herd? In this world, some person frightens his own associates (by his aggressive ways) but does not frighten the associates of others. This person who frightens his own associates but does not frighten the associates of others is like that strong ox which is aggressive in its own herd, but is not aggressive in another herd. Just as that strong ox is aggressive in its own herd, and not aggressive in another herd, so also, it should be noted that this person who frightens his own associates but does not frighten the associates of others is like that strong ox. (i)

How is a person like the strong ox that is aggressive in another herd but not aggressive in its own herd? In this world, some person frightens the associates of others but does not frighten his own associates. This person who frightens the associates of others but does not frighten his own associates is like that strong ox which is aggressive in another herd but is not aggressive in its own herd. Just as that strong ox is aggressive in the herd of others but is not aggressive in its own herd, so also, it should be noted that this person who frightens the associates of others but does not frighten his own associates is like that strong ox. (ii)

How is a person like the strong ox that is aggressive in its own herd, and also aggressive in another herd? In this world, some person frightens his own associates, and also frightens the associates of others. This kind of person is like that strong ox which is aggressive in its own herd and also aggressive in another herd. Just as that strong ox is aggressive in its own herd and also aggressive in another group, so also, it should be noted that this person who frightens his own associates and also frightens the associates of others is like that strong ox. (iii)

How is a person like the strong ox which is not aggressive in its own herd, and also not aggressive in another herd? In this world, some person does not frighten his own associates and also does not frighten the associates of others. This kind of person is like that strong ox which is not aggressive in its own herd, and also not aggressive in another herd. Just as that strong ox is not aggressive in its own herd, and also not aggressive in another herd, so also, it should be noted that this person who does not frighten his own associates and also does not frighten the associates of others is like that strong ox. (iv)

In this world, there do exist these four persons who are like strong oxen (Cattāro balībaddūpamā puggalas).

163. In that context, what is meant by Cattāro āsīvisūpamā puggalas, four persons who are like snakes?

There are four kinds of snakes: The snake with quick-acting, deadly poison but without the violent or fiery poison; the snake with the violent or fiery poison but without the quick-acting, deadly poison; the snake with both quick-acting, deadly poison and the violent or fiery poison; and the snake without the quick-acting, deadly poison and without the

violent or fiery poison. In the same way, there do exist in this world four (kinds of) persons, who are like snakes. What are the four? They are: The person who is like the snake with quick-acting, deadly poison but without the violent or fiery poison; the person who is like the snake with the violent or fiery poison but without the quick-acting, deadly poison; the person who is like the snake with both the quick-acting, deadly poison and the violent or fiery poison; and the person who is like the snake without the quick-acting, deadly poison and without the violent or fiery poison.

How is a person like the snake with quick-acting, deadly poison but with no violent or fiery poison? In this world, some person is always in violent anger but that anger does not stay with that person throughout the long day and night. This kind of person is like the snake with quick-acting, deadly poison but without the violent or fiery poison. Just as that snake has the quick-acting, deadly poison but does not have the violent or fiery poison, so also, it should be noted that this person who is always in violent anger but whose anger does not last long is like that snake. (i)

How is a person like the snake with violent or fiery poison but with no quick-acting, deadly poison? In this world, some person does not always get into violent anger but (once he gets angry) that anger stays with that person throughout the long day and night. This kind of person is like the snake with violent or fiery poison but without the quick-acting, deadly poison. Just as that snake has the violent or fiery poison but not the quick-acting, deadly poison, so also, it should be noted that this person who is not always in violent anger but whose anger lasts throughout the long day and night (i.e. lasts for a long time) is like that snake. (ii)

How is a person like the snake with both the quick-acting, deadly poison and the violent or fiery poison? In this

world, some person always gets into violent anger, and that anger stays with that person throughout the long day and night. This kind of person is like the snake with both the quick-acting, deadly poison and the violent or fiery poison. Just as that snake has both the quick-acting, deadly poison and the violent or fiery poison, so also, it should be noted that this person who is always in violent anger, and whose anger lasts throughout the long day and night (i.e. lasts for a long time) is like that snake. (iii)

How is a person like the snake without the quick-acting, deadly poison and without the violent or fiery poison? In this world, some person does not always get into violent anger, and (even if he gets angry,) that anger does not stay with that person throughout the long day and night. This kind of person is like the snake without quick-acting, deadly poison, and without the violent or fiery poison. Just as that snake is without the quick-acting, deadly poison and without the violent or fiery poison, so also, it should be noted that this person who does not always get into violent anger and whose anger does not last throughout the long day and night is like that snake. (iv)

In this world, there do exist these four persons who are like snakes. (Cattāro āsivisūpamā puggalas).

164. How does a person, without making (proper) reflection and (intelligent) consideration, speak in praise of a person who does not deserve to be praised? In this world, some person speaks in praise of the heretics and the disciples of those heretics, who are engaged in the ignoble practice and in the wrong practice, by describing them as those who are engaged in the noble practice and those who are engaged in the right practice. This kind of person, without making (proper) reflection and (intelligent) consideration, speaks in praise of a person who does not deserve to be praised. (i).

How does a person, without making (proper) reflection and (intelligent) consideration, speak in dispraise of a person who deserves to be praised? In this world, some person speaks in dispraise of the Buddha and the disciples of the Buddha, who are all engaged in the Noble Practice and in the Right Practice, by describing them as those who are engaged in the ignoble practice and those who are engaged in the wrong practice. This kind of person, without making (proper) reflection and (intelligent) consideration, speaks in dispraise of a person who deserves to be praised. (ii)

How does a person, without making (proper) reflection and (intelligent) consideration, show (clearly) his respect towards a thing which does not deserve to be respected? In this world, some person, taking the ignoble and the wrong practice for the noble and the right practice, shows respect towards it (i.e. the ignoble, wrong practice). This kind of person, without making (proper) reflection and intelligent consideration, shows respect towards a thing which does not deserve to be respected. (iii).

How does a person, without making (proper) reflection and (intelligent) consideration, show his disrespect towards a thing, which deserves to be respected? In this world, some person, taking the noble and the right practice for the ignoble and the wrong practice, shows disrespect towards it (i.e. the noble and the right practice). This kind of person, without making (proper) reflection and (intelligent) consideration, shows disrespect towards a thing which deserves to be respected. (iv)

165. How does a person, after making (proper) reflection and (intelligent) consideration, speak in dispraise of a person who does not deserve to be praised? In this world, some person speaks in dispraise of the heretics and the

disciples of the heretics, who are all engaged in the ignoble practice and the wrong practice. This kind of person, after making (proper) reflection and intelligent consideration, speaks in dispraise of a person who does not deserve to be praised. (i)

How does a person, after making (proper) reflection and (intelligent) consideration, speak in praise of a person who deserves to be praised? In this world, some person speaks in praise of the Buddha and the disciples of the Buddha, who are all engaged in the Noble Practice and the Right Practice by describing them as those who are engaged in the Noble Practice and those who are engaged in the Right Practice. This kind of person, after making (proper) reflection and (intelligent) consideration, speaks in praise of a person who deserves to be praised. (ii)

How does a person, after making (proper) reflection and (intelligent) consideration, show disrespect towards a thing that deserves disrespect? In this world, some person, (seeing) the ignoble and the wrong practice as the ignoble and the wrong practice, comes to have disrespect for it. This kind of person, after making (proper) reflection and (intelligent) consideration, shows disrespect towards a thing that deserves disrespect. (iii)

How does a person, after making (proper) reflection and (intelligent) consideration, show respect to a thing that deserves respect? In this world, some person, seeing the noble and the right practice as the noble and the right practice, comes to have respect for it. This kind of person, after making (proper) reflection and (intelligent) consideration, shows respect towards a thing that deserves respect. (iv)

166. How does a person occasionally speak truly, in dispraise of a person who is not worthy of praise? How does he not occasionally speak truly, in praise of a person who is

worthy of praise? In this world, there are some persons who are worthy and also some who are not worthy. Of these two types, some person occasionally speaks truly about the unworthy but does not speak truly about the worthy. This kind of person is said to be occasionally speaking truly, in dispraise of a person who is not worthy of praise. He does not occasionally speak truly, in praise of a person who is worthy of praise. (i)

How does a person occasionally speak truly, in praise of a person who is worthy of praise? How does he not occasionally speak truly, in dispraise of a person who is unworthy of praise? In this world, there are some persons who are worthy and also some who are unworthy. Of these two types, some person occasionally speaks truly about the worthy, but does not occasionally speak truly about the unworthy. This kind of person is said to be occasionally speaking truly, in praise of a person who is worthy of praise. He does not occasionally speak truly, in dispraise of a person who is unworthy of praise. (ii)

How does a person occasionally speak truly, in dispraise of a person who is unworthy of praise? How does he occasionally also speak truly, in praise of a person who is worthy of praise? In this world, there are some persons who are worthy and also some who are unworthy. Of these two types, (some person) occasionally speaks truly about the unworthy; occasionally, he also speaks truly about the worthy. He knows the time for the solution of the problem in these two cases. This kind of person occasionally speaks truly, in dispraise of a person who is unworthy of praise; occasionally, he also speaks truly in praise of a person who is worthy of praise. (iii)

How does a person occasionally not speak truly in dispraise of a person who is unworthy of praise? How does

he also occasionally not speak truly in praise of a person who is worthy of praise? In this world, there are some persons who are worthy and also some who are unworthy. Of these two types, (some person) occasionally does not speak truly about the unworthy; occasionally, he also does not speak truly about the worthy. Being endowed with mindfulness and clear comprehension, he abides in equanimity. This kind of person does not occasionally speak truly in dispraise of a person who is unworthy of praise; he also does not occasionally speak truly in praise of a person who is worthy of praise. (iv)

167. How does a person earn his living, depending only on the fruits of diligence, and not depending on the fruits of meritorious deeds? That person earns his living by exertion, by effort and by diligence, and not by depending on the fruits of meritorious deeds done in former existences. This person is called a person who earns his living, depending only on diligence and not depending on the fruits of meritorious deeds done in former existences. (i)

How does a person earn his living, depending only on the fruits of meritorious deeds done in former existences, and not depending on the fruits of diligence? Starting from **Paranimmitavasavattī devas**<sup>1</sup> upwards, the devas of the upper realms live depending only on the fruits of meritorious deeds done in former existences; they do not live depending on the fruits of diligence. (ii)

How does a person earn his living by depending on both the fruits of diligence and the fruits of meritorious deeds done in former existences? A certain person earns his

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1. Paranimmitavasavattī devas: Inhabitants of the highest of deva-lokas.

living by exertion, by effort and by diligence, and also, by depending on the fruits of meritorious deeds done in former existences. It may be said that this person is one who earns his living depending on the fruits of diligence and also on the fruits of meritorious deeds. (iii)

How does a person not earn his living by depending on the fruits of diligence and also not by depending on the fruits of meritorious deeds done in former existences? Inhabitants of the realms of continuous suffering (niraya) do not earn their living by depending on diligence; they also do not earn their living by depending on meritorious deeds done in former existences. (iv)

168. How does a person (coming) from darkness go into darkness? In this world, some person is born in a poor family, where food (rice and drinks) is scarce, and earning a living is difficult, in classes (or clans) such as beggars, hunters, reed-mat makers, leather tanners and menials<sup>1</sup>; or in a poor class or in a low-born class. In that class (where he is born), he gets food and clothing with much difficulty. That person is not good-looking; he has unpleasing appearance. He is dwarfish, in ill health and blind. He has crooked hands, or bent legs, or is dumb. For him, drinks, clothing, footwear, flowers, unguents, beds, shelter and lights are not available. That person conducts himself badly in thought, word and deed. Having conducted himself badly in thought, word and deed, on death and dissolution of the body, he is reborn in miserable existences (apāya), wretched destinations (dukkhatim), states of ruin (vinipāta) and realms of continuous suffering (niraya). It is said that this kind of person (coming) from darkness goes into darkness. (i)

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1. menials: lit.. removers of withered flowers.

How does a person (coming) from darkness go into light? In this world, some person is born in a poor family, where food (rice and drinks) is scarce and earning a living is difficult, in classes (or clans) such as beggars, hunters, reed-mat makers, leather tanners and menials, or in a poor class or a low-born class? In that class (where he is born), he gets food and clothing with much difficulty. That person is not good-looking, he has unpleasing appearance. He is dwarfish, in ill health and blind. He has crooked hands, or bent legs, or is dumb. For him, rice, drinks, clothing, footwear, flowers, unguents, beds, shelter and lights are not available. That person conducts himself well in thought, word and deed. Having conducted himself well in thought, word and deed, on death and dissolution of the body, he is reborn in a good destination, the happy world of the devas. It is said that this kind of person (coming) from darkness goes into light. (ii)

How does a person (coming) from light goes into darkness? In this world, some person is born in a rich family with much property and many things for use, with much gold and silver and things which give much pleasure and large stocks of grain, in such a noble class as the Great Khattiyas, the Great Brāhmaṇas, or the Great Gahapatis. That person is very good-looking, very pleasing to look at, is respectable and has (lit., endowed with) a noble appearance. For him, rice, drinks, clothing, footwear, flowers, unguents, bed, shelter and lights are available. That person conducts himself badly in thought, word and deed. Having conducted badly in thought, word and deed, on death and dissolution of the body, he is reborn in miserable existences (apāya), wretched destinations (dukkhatim), states of ruin (vinipāta) and realms of continuous sufferings (niraya). It is said that this kind of person (coming) from light goes into darkness. (iii)

How does a person (coming) from light goes into light? In this world, some person is born in a rich family, with much property and many things for use, with much gold and silver and things which give much pleasure and large stocks of grain, in such a noble class as the Great Khattiyas, the Great Brāhmaṇas, or the Great Gahapatis. That person is very good-looking, very pleasing to look at, is respectable and has (lit., endowed with) a noble appearance. For him, rice, drinks, clothing, footwear, flowers, unguents, bed, shelter and lights are available. That person conducts himself well in thought, word and deed. Having conducted himself well in thought, word and deed, on death and dissolution of the body, he is reborn in a good destination, the happy world of the devas. It is said that this kind of person (coming) from light goes into light. (iv)

169. How does a person (coming) from a lower region bend towards a lower region? ...p... It is said that this kind of person (coming) from a lower region bends towards a lower region. (i)

How does a person (coming) from a lower region bend towards an upper region? ...p... It is said that this kind of person (coming) from a lower region bends towards an upper region. (ii)

How does a person (coming) from an upper region bend towards a lower region? ...p... It is said that this kind of person (coming) from an upper region bends towards a lower region. (iii)

How does a person (coming) from an upper region bend towards an upper region?... p... It is said that this kind of person (coming) from an upper region bends towards an upper region. (iv)

170. In the above context, who are the four persons that are like trees? Trees are of these four kinds: The tree, though itself a sapwood tree, is surrounded by heartwood trees; the tree, though itself a heartwood tree, is surrounded by sapwood trees; the tree, itself a sapwood tree, is surrounded by sapwood trees; and the tree, itself a heartwood tree, is surrounded by heartwood trees. In the same way, four kinds of persons who are like four kinds of trees do exist in this world. Who are the four persons that are like four kinds of trees? The person who is like the tree which, though itself a sapwood tree, is surrounded by heartwood trees; the person who is like the tree which, though itself a heartwood tree, is surrounded by sapwood trees; a person who is like the tree which, itself a sapwood tree, is surrounded by sapwood trees; and a person who is like the tree which, itself a heartwood tree, is surrounded by heartwood trees. The persons who are like trees are these four.

How is a person like the tree which, though itself a sapwood tree, is surrounded by heartwood trees? In this world, some person has no morality, and has evil ways of conduct. As for the companions of that person, they have morality, and good ways of conduct. This kind of person is like the tree, though itself a sapwood tree, is surrounded by heartwood trees. Just as that tree which, though itself a sapwood tree, is surrounded by heartwood trees, so also, it should be noted that this person is like that tree. (i)

How is a person like the tree which, though itself a heartwood tree, is surrounded by sapwood trees? In this world, some person has morality, and good ways of conduct. As for the companions of that person, they have no morality, and have evil ways of conduct. This kind of person is like the tree which, though itself a heartwood tree, is surrounded by sapwood trees. Just as that tree, though itself a heartwood

tree, is surrounded by sapwood trees, so also, it should be noted that this person is like that tree. (ii)

How is a person like the tree which, itself a sapwood tree, is surrounded by sapwood trees? In this world, some person has no morality, and has evil ways of conduct. The companions of that person also do not have morality and have evil ways of conduct. This kind of person is like the tree which, itself a sapwood tree, is surrounded by sapwood trees. Just as that tree, itself a sapwood tree, is surrounded by sapwood trees, so also, it should be noted that this person is like that tree. (iii)

How is a person like the tree which, itself a heartwood tree, is surrounded by heartwood trees? In this world, some person has morality and has good ways of conduct. The companions of that person also have morality and good ways of conduct. This kind of person is like the tree which, itself a heartwood tree, is surrounded by heartwood trees. Just as that tree, itself a heartwood tree, is surrounded by heartwood trees, so also, it should be noted that this person is like that tree. (iv)

In this world, there do exist these four persons who are like trees.

171. How does a person measure beauty (lit., appearance) and respect beauty? In this world, some person, seeing (someone) being endowed with height, build and strength, takes assessment of height, build and strength (of that person), and respect (for beauty) arises in him. This person is said to be a person who, having taken measurement of beauty, respects beauty.

How does a person measure the sound (of fame) and respect the sound (of fame)? In this world, some person, on hearing the praise of others, the applause of others, the

acclamation of others and expressions of warm approval and gratitude of others, takes measurement of the sound (of fame) and respect for sound (of fame) arises in him. This person is said to be a person who, having taken measurement of the sound of fame, respects the sound (of fame).

172. How does a person measure austerity, and respect austerity? In this world, some person, on seeing (someone) practising austerity in robes, austerity in alms-bowl, austerity in monastery and in various other things which cannot be singled out easily, takes measurement of austerity practice, and respect (for austerity practice) arises in him. This person is said to be a person who, having taken measurement of austerity, respects austerity. How does a person who knows the measure of the Dhamma, venerate the Dhamma? In this world, some person, perceiving morality, concentration and wisdom, takes measurement of morality, concentration and wisdom, and veneration (for morality, concentration and wisdom) arises in him. This person is said to be a person who, having taken measurement of the Dhamma, venerates the Dhamma.

173. How does a person practise for his own welfare only, (but) does not practise for the welfare of others? In this world, some person himself is endowed with morality, (but) does not make others practise to be endowed with morality. He himself is endowed with concentration, (but) does not make others practise to be endowed with concentration. He himself is endowed with wisdom, (but) does not make others practise to be endowed with wisdom. He himself is endowed with Arahattaphala, (but) does not make others practise to be endowed with Arahattaphala. He himself is endowed with Reviewing Knowledge (of emancipation), i.e. Paccavekkhaṇāṇāṇa, (but) does not make others practise to

be endowed with Reviewing Knowledge (of emancipation). This kind of person practises for his own welfare only; he is not known to practise for the welfare of others. (i)

How does a person practise for the welfare of others only, (but) does not practise for his own welfare? In this world, some person himself is not endowed with morality, (but) makes others practise to be endowed with morality. He himself is not endowed with concentration, (but) makes others practise to be endowed with concentration. He himself is not endowed with wisdom, (but) makes others practise to be endowed with wisdom. He himself is not endowed with Arahattaphala, (but) makes others practise to be endowed with Arahattaphala. He himself is not endowed with Reviewing Knowledge (of emancipation), i.e. Paccavekkhāṇañāṇa, (but) makes others practise to be endowed with Reviewing Knowledge (of emancipation). This kind of person practises for the welfare of others only; he is not known to practise for his own welfare. (ii)

How does a person practise for his own welfare, as well as for the welfare of others? In this world, some person himself is endowed with morality; he also makes others practise to be endowed with morality. He himself is endowed with concentration; he also makes others practise to be endowed with concentration. He himself is endowed with wisdom; he also make others practise to be endowed with wisdom. He himself is endowed with Arahattaphala; he also makes others practise to be endowed with Arahattaphala. He himself is endowed with Reviewing Knowledge (of emancipation), i.e. Paccavekkhāṇañāṇa; he also makes others practise to be endowed with Reviewing Knowledge (of emancipation). This kind of person is known to practise for his own welfare as well as for the welfare of others. (iii)

How does a person not practise for his own welfare nor for the welfare of others? In this world, some person is not endowed with morality; he also does not make others practise to be endowed with morality. He himself is not endowed with concentration; he also does not make others practise to be endowed with concentration. He himself is not endowed with wisdom; he also does not make others practise to be endowed with wisdom. He himself is not endowed with Arahattaphala; he also does not make others practise to be endowed with Arahattaphala. He himself is not endowed with Reviewing Knowledge (of emancipation), i.e. Paccavekkhāṇāṇa; he also does not make others practise to be endowed with Reviewing Knowledge (of emancipation). This kind of person does not practise for his own welfare nor does he practise for the welfare of others. (iv)

174. How does a person undertake the practice of self-mortification and repeatedly practise self-mortification? In this world, some person stays without wearing clothes. Leaving aside the normal human ways of doing things (habits), he defecates and urinates while standing and wipes off the faeces with his fingers. He does not accept alms-food from one who says, "Come friend" or from one who says, "Friend, please stop (for a while)," or alms-food brought earlier on, or alms-food specially intended, or alms-food offered by special request (invitation), or alms-food taken from the rim (lit., mouth) of the pot or alms-food taken from the mouth of the basket. He does not accept alms-food offered from the other side of the threshold; alms-food offered across a stick (lit., separated by a stick); alms-food separated by a pestle. (He does not accept) alms-food offered while two persons are eating; alms-food offered by a pregnant woman; alms-food offered by a woman still giving suck to her child; alms-food offered by a woman who is on

intimate terms with a man; alms-food offered under pressure; alms-food for which a dog is waiting. He does not accept alms-food touched by flies, he does not take fish or meat; he does not take intoxicating drinks and fermented beverages; or take fermented (medicinal) drinks (fermented by burying under bran). That person stops for alms-food at only one house and eats only one mouthful; stops only at two houses and eats only two mouthfuls ...p... He stops at only seven houses and eats only seven mouthfuls. He is contented with only a small cupful (of food), contented with only two small cupfuls, ...p... contented with only seven small cupfuls. He takes food on alternate days; takes food at intervals of two days ...p... takes food at intervals of seven days. Thus, this person (goes on and) takes up the practice of taking food only once a fortnight.

That person eats green vegetables, or uncooked rice, or grass seeds, or strips of leather or sea-weeds. He also eats broken rice, or crusts of overcooked rice, or sesame-seed powder, or grass or cowdung. Having only fruits and roots of trees as food in the forest, he eats only the fruits that have fallen off by themselves and keeps himself fit. That person uses cloth made of hemp fibre, or cloth made of some other fibre mixed with hemp fibre. He also uses cloth belonging to a corpse, and cloth picked up from a dust heap. He also uses bark of a tree as cloth, uses the hide of a leopard and cloth made from strips of leopard hide; uses cloth made of grass (kusa grass with long and sharp blades); uses cloth made of plant fibres. He uses planks as cloth; he uses (strands of) human hair for a blanket, or tail hair of animals as a blanket, or feathers of the brown hawk-owl. He plucks (hairs of) his beard; he tries hard at plucking hairs of his beard. Refusing a place offered, he keeps on standing, or squatting, or tries to sit in a squatting position. He stays on a bed of thorns, sleeps on a bed of thorns. In the evening, for the third time

in the day, he tries to go down into water: This kind of action which is associated with mortification to not only one person but to many persons is repeatedly practised (by that person). This kind of person practises for his own mortification; he is said to be repeatedly practising that which is associated with his own mortification. (i)

175. How does a person practise for the mortification of others and repeatedly tries practising that which is associated with mortification of others? In this world, some person kills goats, kills pigs, kills birds, and kills (other) animals. He is cruel. He kills fishes, steals other people's property, kills thieves, kills cattle, and binds up (beings). In addition to the above, there are all those beings who are engaged in all kinds of cruelty. This kind of person practises (acts) for the mortification of others; he is said to be repeatedly trying to practise that which is associated with mortification of others. (ii)

176. How does a person undertake the practice of self-mortification and repeatedly try to practise that which is associated with self-mortification, and also work for the mortification of others and repeatedly try to practise that which is associated with mortification of others? In this world, some person may be born in the ruling class and become an anointed king, or he may be born in a rich brahmin family. That person caused a new sacrificial shed to be built on the eastern part of the town. He shaved off his beard, put on a leopard skin, complete with hoofs over his body (as a cloak), smeared his body with butter (ghee), relieved itching of his back with the horn of an animal. Then, he went into the sacrificial shed together with his queen and his chief brahmin (parohita). In that sacrificial

shed, that person laid himself down on bare ground, which was smeared all over with cowdung. The ruler then sucked from one stick of the breast of a cow with a calf, which looked like a mother, and thrived on that milk. The queen thrived on the milk from the second stick of the breast and the chief brahmin thrived on the milk from the third stick of the breast. Milk from the fourth stick of the breast was used in the sacrifice of fire. The young calf had to thrive on the remaining milk.

That ruler said thus: "For sacrifice, kill so many of grown-up cattle, so many young calves, so many young cows. Kill so many goats, so many sheep, so many horses for sacrifice. Cut down so many trees for use as sacrificial posts; cut so much kusa grass to be spread on the floor." That person's slaves, servants and workers threatened with punishment, threatened with danger were in tears. With tearful faces and weeping, they carried out their duties in the ceremony of sacrifice. It is said that this kind of person undertakes the practice of self-mortification and repeatedly tries practising that which is associated with self-mortification. It is said that he also works for the mortification of others and repeatedly tries practising that which is associated with mortification of others. (iii)

177. How does a person undertake the practice of non-mortification of self, and does not repeatedly try practising that which is associated with self-mortification, and also work for the non-mortification of others and does not repeatedly try practising that which is associated with self-mortification? That person does not mortify himself, nor does he mortify others. Being without craving and without defilements in the present existence, how does he abide enjoying peace, coolness and happiness in his noble self?

In this world has arisen the Tathāgata, who is worthy of special veneration (Araham); who truly comprehends all the dhammas by his own intellect and Insight (Sammāsambuddha); who possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); who speaks only what is beneficial and true (Sugata); who knows all the three lokas (Lokavidū); who is incomparable in taming those who deserve to be tamed (Anuttaro purisadhammasārathi); who is the Teacher of devas and men (Satthādevamanussānam); who is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and who is the Most Exalted (Bhagavā). That Bhagavā, knowing and realizing with his own intellect and Insight the world of the devas together with Māra and Brahmas and the world of human beings together with its samaṇas, brāhmaṇas and human beings, has taught the dhamma which is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words (grammar). That Bhagavā has taught the Noble Practice which is completely full and perfectly pure.

A householder, or his son, or anyone belonging to any caste, listens to that Dhamma. On hearing the Dhamma, he develops faith (or conviction) in the Tathāgata. That person, being thus endowed with conviction, reflects thus: "Confined is the life of a householder. It is a path laden with dust (of defilements). A samaṇa's life is like an open plain. It is difficult for a layman to pursue the Noble Practice in all its fullness, in all its purity, like a polished conch. Now it were better for me to shave off my hair and beard, and don the bark-dyed robe, renounce hearth and home, and become a samaṇa leading the homeless life." Afterwards, that person gives up his wealth, great or small, leaving his relatives, be they few or be they many shaves off his hair and beard, dons the bark-dyed robe, renounces hearth and home, and becomes a samaṇa leading the homeless life.

178. When he has thus become a samaṇa, that person practises, in accordance with the fundamental precepts (Pātimokkhasamvarasīla). Being endowed with good practice, he abandons taking life, and abstains from destruction of life and has set aside the stick and the weapon. He is ashamed to do evil, and he is compassionate and dwells with solicitude for the welfare of all living beings.

He abandons taking what is not given and abstains from taking what is not given. He accepts only what is given. He wishes to receive only what is given. He establishes himself in purity by abstaining from committing theft.

He abandons leading a life of unchastity and practises chastity, remaining virtuous and abstinent from sexual intercourse, the practice of lay people.

He abandons telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, and remaining steadfast (in truth), trustworthy and not deceiving.

He abandons slandering and abstains from slander. Hearing things from these people, he does not relate them to those people to sow the seed of discord among them. Hearing things from those people, he does not relate them to these people to sow the seed of discord among them. He reconciles those who are at variance. He encourages those who are in accord. He delights in unity, loves it and rejoices in it. He speaks to create harmony.

He abandons speaking harshly and abstains from harsh speech. He speaks only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many, heartening to many. He speaks only words of such nature.

He abandons talking frivolously and abstains from frivolous talk. His speech is timely and appropriate to the occasion, being truthful and beneficial, consistent with the Doctrine and consistent with the Discipline. At appropriate

times, he speaks only words that are reasonable, confined within limits, conducive to welfare and words that are memorable.

179. That person abstains from destroying all seeds and vegetables. He takes only one meal a day, not taking food at night and fasting after midday. He abstains from dancing, singing, playing music and watching entertainments that is a stumbling block to the attainment of morality. He abstains from wearing flowers, using perfumes and anointing with unguents. He abstains from the use of high and luxurious beds and seats. He abstains from acceptance of gold and silver.

He abstains from acceptance of uncooked cereals; abstains from acceptance of uncooked meat. He abstains from acceptance of women and maidens; abstains from acceptance of male and female slaves. He abstains from acceptance of goats and sheep; abstains from acceptance of chickens and pigs; abstains from acceptance of elephants, cattle, horses and donkeys. He abstains from acceptance of fields and farmland. He abstains from acting as messenger or courier. He abstains from buying and selling. He abstains from using false weights and measures and counterfeits. He abstains from such dishonest practices as bribery, cheating and fraud. He abstains from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

180. That person is contented with robes just sufficient to protect his body and with food just sufficient to sustain him. Wherever he goes, he carries with him only his requisites, just as a winged bird, wherever it flies, flies only with its burden of wings, so too, he is contented with robes just sufficient to protect his body and with food just sufficient to sustain him; wherever he goes he properly carries

with him only his requisites. Thus fully equipped with this group of noble moral precepts, that bhikkhu enjoys blameless happiness within himself.

181. Whenever that bhikkhu sees a visible object with his eye, he does not take in its characteristics (such as male or female), nor its secondary details (such as expression or behaviour). If the faculty of sight is left unguarded, such demeritorious depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So, he applies himself to the task of restraining his faculty of sight, keeps watch on it and gains control over it. Whenever he hears a sound with the ear ...p... whenever he smells an odour with the nose ...p... whenever he tastes a flavour with the tongue ...p... whenever he makes contact with the body ...p... whenever he cognized a mind-object with the mind, he does not take in its characteristics (such as pleasing or unpleasing), nor the secondary details. If the faculty of mind is left unguarded, such demeritorious depraved states of mind as covetousness and dissatisfaction stemming from that would overpower him, as he fails to control his senses. So he applies himself to the task of restraining his faculty of mind, keeps watch on it, and gains control over it. Thus, fully equipped with this noble restraint of sense-faculties, that person enjoys within himself happiness unalloyed (with defilements of the mind).

182. That bhikkhu keeps himself completely aware in moving forward or backward, keeps himself completely aware in looking forward or sideways; keeps himself completely aware in bending or stretching his limbs; keeps himself completely aware in carrying or wearing the great robe

(i.e. the double-layered robe), alms-bowl and the other two robes; keeps himself completely aware in eating, drinking, chewing and savouring (food and beverages); keeps himself completely aware in urinating and defecating; keeps himself completely aware in walking, standing, sitting, falling asleep, waking, speaking and observing silence.

Then, that bhikkhu, endowed with this noble group of moral precepts, this noble self-control (restraint), this noble mindfulness and clear comprehension, and this noble contentedness, chooses for habitation a lonely spot in the woods or at the foot of a tree or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or in open plain, or on a heap of straw.

That bhikkhu, returning from the round of alms and having had his meal, sits down cross-legged and upright and establishes mindfulness in meditation. Then he dissociates himself from coveting the world (i.e. of the five aggregates which are the objects of clinging) and abides with his mind free from covetousness, thereby cleansing himself of covetousness altogether. He dissociates himself from ill will, abides with his mind free from ill will, and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver (in his faith or conviction) in meritorious dhammas, thereby cleansing himself of doubt altogether.

183. Having got rid of these five *nīvaraṇas* (hindrances), that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures and demeritorious factors, that person enters upon and abides in the first *Jhāna*, which has *vitakka* (initial application of mind) and *vicāra* (sustained application of mind) and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from *nīvaraṇas*, hindrances.

Having got rid of *vitakka* and *vicāra*, that person enters upon and abides in the second *Jhāna*, with internal tranquillity, with enhancement of one-pointedness of mind (concentration), devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* (bliss) born of concentration. Having got rid of *pīti*, that person dwells in equanimity with mindfulness and clear comprehension and experiences *sukha* in mind and body. He enters upon and abides in the third *Jhāna*, which causes a person who attains it to be praised by the ariyas as one who has equanimity and mindfulness, one who abides in *sukha*. By dispelling both pain and pleasure, and by the previous disappearance of sadness and gladness, that person enters upon and abides in the fourth *Jhāna*, without pain and pleasure, a state of equanimity and absolute purity of mindfulness.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that person directs and inclines his mind to knowledge of past existences (*Pubbenivāsānussati ñāṇa*). He recollects many and varied existences of the past. What does he recollect? He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, (or many hundred, many thousand, many hundred

thousand existences), or existences in many cycles of dissolution, or in many cycles of development, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence I was known by such a name, I was born into such a family. I was of such an appearance, I was thus nourished, I enjoyed pleasure thus, I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in another existence. In that new existence, I was known by such a name, I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My lifespan was such. I died in that existence. Then I was born in this existence'. In this way, he recollects many and varied past existences, together with their characteristics and related facts (such as names and clans).

184. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that person directs and inclines his mind to knowledge of the passing away and arising of beings (Cutūpapāta ñāṇa). With the divine power of sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma actions.

"Friends! These beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas; held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in miserable existences (apāya), in wretched destinations (duggatini), states of ruin (vinipāta), and realms of continuous suffering (niraya). But, friends, there were also

beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas". Thus, with the divine power of sight which is extremely clear, surpassing the sight of men, that person sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations and beings arising according to their own kamma-actions.

185. When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that person directs and inclines his mind to knowledge of the extinction of moral intoxicants (*Āsavakkhaya ñāṇa*). Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha as it really is, and the way leading to the cessation of dukkha as it really is. He also truly understands the *āsavas* as they really are, the cause of the *āsavas* as it really is, the cessation of the *āsavas* as it really is, and the Practice (lit., path) leading to the cessation of the *āsavas* as it really is. The mind of that person who thus knows and thus sees is liberated from moral intoxicant of sensual pleasures and sensuous realms (*kāmāsava*), the moral intoxicant of hankering after (better) existences (*bhavāsava*), and the moral intoxicant of ignorance (of the Four Ariya Truths) (*avijjāsava*). When thus liberated, the knowledge of liberation arises (in him). He knows that rebirth is no more (for him); that he has lived the life of purity; that what he has to do (for the realization of Magga) has been done; and that he has nothing more to do (for such realization).

This kind of person undertakes the practice of non-mortification of self, and does not repeatedly try practising that which is associated with self-mortification, and also works for the non-mortification of others and does not repeatedly try practising that which is associated with self-mortification. That person does not mortify himself, nor does he mortify others. Being without craving and without defilements in the present existence, that person abides enjoying peace, coolness and happiness in his noble self. (iv)

186. How is one a person with attachment (rāga)?

That person has not abandoned attachment (rāga); he is called a person with attachment (rāga). (i)

How is one a person with hatred (dosa)? That person has not abandoned hatred (dosa); he is called a person with hatred (dosa). (ii)

How is one a person with bewilderment (moha)?

That person has not abandoned bewilderment (moha); he is called a person with bewilderment (moha). (iii)

How is one a person with pride (māna)?

That person has not abandoned pride (māna); he is called a person with pride (māna). (iv)

187. How is one a person who, having attained the internal tranquillity of mind (i.e. Fourth Jhāna samāpatti), is not one who has attained the higher knowledge (adhipaññā), which is the Vipassanā based on mindfulness meditation of the khandha aggregates? In this Teaching, some person attains the samāpatti based on meditation of a visible object or of a non-visible object but he has not attained the lokuttara (supramundane) magga and phala. This kind of person is a person who has attained internal tranquillity of mind (i.e. the Fourth Jhāna samāpatti) but is not one who has attained the

higher knowledge (adhipaññā) which is the Vipassanā knowledge based on mindfulness meditation of the khandha aggregates. (i)

How is one a person who, having attained the higher knowledge (adhipaññā) which is the Vipassanā knowledge based on mindfulness meditation of the khandha aggregates, is not one who has attained the internal tranquillity of mind (i.e. the Fourth Jhāna samāpatti)? In this Teaching, some person has attained the lokuttara (supramundane) magga and phala. He has not attained the samāpatti based on meditation of a visible object, nor the samāpatti based on meditation of a non-visible object. This kind of person has attained the higher knowledge (adhipaññā), which is the Vipassanā knowledge based on mindfulness meditation of the khandha aggregates, but is not one who has attained the internal tranquillity (i.e. the Fourth Jhāna samāpatti). (ii)

How is one a person who, having attained the internal tranquillity of mind (the Fourth Jhāna samāpatti), also attains the higher knowledge (adhipaññā), which is the Vipassanā based on mindfulness meditation of the khandha aggregates? In this Teaching, some person attains the samāpatti based on meditation of a visible object, or of a non-visible object. He also attains the lokuttara (supramundane) magga and phala. This kind of person attains the internal tranquillity of mind (the Fourth Jhāna samāpatti) and also attains the higher knowledge (adhipaññā) which is the Vipassanā knowledge based on mindfulness meditation of the khandha aggregates. (iii)

How is one a person who, having not attained the internal tranquillity of mind (the Fourth Jhāna samāpatti), (also) does not attain the higher knowledge (adhipaññā), which is the Vipassanā knowledge based on mindfulness meditation of the khandha aggregates? In this Teaching, some

person does not attain the samāpatti based on meditation of a visible object, or of a non-visible object. He also does not attain the lokuttara (supramundane) magga and phala. This kind of person does not attain the internal tranquillity of mind (the Fourth Jhāna samāpatti), nor does he attain the higher knowledge (adhipaññā), which is Vipassanā knowledge based on mindfulness meditation of the khandha aggregates. (iv)

188. How is a person always followed by the stream of the round of consequences of his own actions (vaṭṭa)? In this world, some person indulges in pleasures of the senses and engages himself in evil actions. It is said that this kind of person is one who is always followed by the stream of the round of consequences of his own actions. (i)

How does a person go up against the stream of the round of consequences? In this world, some person does not indulge in pleasures of the senses, does not engage himself in evil actions. That person, with physical pain and mental distress, with tears streaming down his face, undertakes the perfectly pure Noble Practice. This kind of person is called a person who goes up against the stream of the round of consequences. (ii)

How is a person firmly fixed? In this world, some person, for having eradicated the lower five fetters (samyojanas), acquires a fully fledged birth (Upapātika birth) in the Fine Material realm (Rūpabhūmi); he passes away and realizes Nibbāna in that realm. From that Fine Material realm, there is (usually) no returning back to the sensuous realm (Kāmabhūmi). This kind of person is said to be a person who is firmly fixed. (iii)

Having crossed the stream of craving and reached the further shore, which is Nibbāna, and having dispelled evil

actions, how does a person stand on the firm ground which is Arahattaphala? In this world, some person, owing to the eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free Arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā). This person is called a person who, having crossed the stream of craving, reached the further shore which is Nibbāna and has dispelled evil actions and stands on firm ground, which is Arahattaphala (Fruition). (iv)

189. How is a person having a little general knowledge not endowed with general knowledge? In this Teaching, some person has a little knowledge of sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma, and vedalla (i.e. Navaṅgasatthusāsana, the Nine Divisions of the Buddha-sāsana). But that person does not know the meaning of what little he has learnt, nor does he know the Pāli text. He does not practise the dhamma in accordance with the (supramundane) dhamma. This kind of person having little general knowledge is not endowed with general knowledge. (i)

How is a person, having a little general knowledge, endowed with general knowledge? In this Teaching, some person has a little knowledge of sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla (Navaṅgasatthusāsana, the Nine Divisions of the Buddha sāsana). That person knows the meaning of what little he has learnt and also knows the Pāli text. He practises the dhamma in accordance with the (supramundane) dhamma. This kind of person having a little general knowledge is endowed with general knowledge (ii)

How is a person having much (wide) general knowledge not endowed with general knowledge? In this Teaching, some person has much knowledge of sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma, and vedalla (Navaṅgasatthusāsana, the Nine Divisions of the Buddhasāsana). But, that person does not know the meaning of the wide general knowledge he has learnt, nor does he know the Pāḷi text. He does not practise the dhamma in accordance with the (supramundane) dhamma. This kind of person having much (wide) general knowledge is not endowed with general knowledge. (iii)

How is a person, having much (wide) general knowledge, endowed with general knowledge? In this Teaching, some person has much knowledge of sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma and vedalla. (i.e. Navaṅgasatthusāsana, the Nine Divisions of the Buddhasāsana). (see Para 158) That person knows the meaning of the (wide) general knowledge he has learnt and also knows the Pāḷi text. He practises the dhamma in accordance with the (supramundane) dhamma. This kind of person having much (wide) general knowledge is endowed with general knowledge. (iv)

190. How is a person known to be a steadfast bhikkhu (Samaṇamacala)<sup>1</sup>? In this world, some person, owing to eradication of the three fetters (saṃyojanaṃ), has become a Sotāpanna, the Stream-winner. He is sure not to return to Vinipāta (Apāya or miserable) realms. He has the three higher realms for his refuge. This person (the Sotāpanna) is called a steadfast bhikkhu (Samaṇamacala). (i)

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1. Steadfast bhikkhu (Samaṇamacalo) means a bhikkhu, who is firm like the Cramaṇa rock. This is an epithet of the Sotāpanna.

How is a person known as a bhikkhu, who is like a paduma lotus (Samaṇapaduma)? In this world, some person, owing to the eradication of the three fetters (saṃyojanas) and the attenuation of attachment, hatred and bewilderment (rāga, dosa, moha), has become a Sakadāgāmi. He would return only once to the human world, and make an end of dukkha. This person (the Sakadāgāmi) is called a bhikkhu who is like a paduma lotus (Samaṇapaduma). (ii)

How is a person known as a bhikkhu who is like a puṇḍarika lotus (Samaṇapuṇḍarika)? In this world, some person, owing to the eradication of the five lower fetters (saṃyojanas), gains the Upāpatti birth and passes away realizing Nibbāna in that Suddhāvāsa realm (bhūmi). From that Rūpabhūmi there is no way of returning (back to Kāmabhūmi). This person (the Anāgāmi) is called a bhikkhu who is like a puṇḍarika lotus (Samaṇapuṇḍarika). (iii)

How is a person known to be a very gentle bhikkhu (Sukhumāla)? In this world, some person, owing to the eradication of āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free Arahattaphala (Fruition) in this very life, with his own special knowledge (abhiññā). This person (the Arahat) is called a very gentle bhikkhu (Sukhumāla). (iv)

End of Catukka Niddesa

## V. PAÑCAKA PUGGALAPAÑÑATTI

191. Among those persons, that person has committed an offence (āpatti) and he feels unhappy about it. He does not know, as it really is, the (defilement-free) emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti). On attainment of that Arahattaphala, the evil, demeritorious dhammas that have arisen in him will cease completely. To that person, it should be said, “Revered Sir, you (now) have, in you, āsavas (moral intoxicants) that have arisen for having committed an offence (āpatti); āsavas that have arisen on account of unhappiness are also increasing in you. I beg of you, may the revered one abandon the āsavas that have arisen in you on account of an offence (āpatti) and also abandon the āsavas that have arisen on account of sadness; and cultivate (develop) the Vipassanā citta (mind) and Vipassanā paññā (Insight knowledge). By thus cultivating the Vipassanā, you, revered sir, will be the fifth person to be an equal to this person (the Arahāt)”. (i)

Among those persons, that person has committed an offence (āpatti), but he does not feel unhappy about it. He does not know, as it really is, the (defilement-free) emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti). On attainment of that Arahattaphala, the evil demeritorious dhammas that have arisen in him will cease completely. To that person, it should be said, “Revered Sir, you (now) have, in you, āsavas (moral intoxicants) that have arisen for having committed an offence (āpatti); āsavas that have arisen on account of unhappiness are not increasing in you. I beg of you, may the revered one abandon the āsavas that have arisen in you on account of an offence (āpatti) and cultivate (develop) the Vipassanā citta (mind)

and the Vipassanā paññā (Insight knowledge). By thus cultivating the Vipassanā, you, revered sir, will be the fifth person to be an equal to this person (the Arahāt)". (ii)

Among those persons, that person has not committed an offence (āpatti) but he feels unhappy. He does not know, as it really is, the defilement-free emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti). On attainment of that Arahattaphala, the evil, demeritorious dhammas that have arisen in him will cease completely. To that person, it should be said, "Revered Sir, you do not have, in you, āsavas (moral intoxicants) that have arisen for having committed an offence (āpatti); āsavas that have arisen on account of unhappiness are increasing in you. I beg of you, may the revered one abandon the āsavas that have arisen on account of unhappiness and cultivate (develop) the Vipassanā citta (mind) and the Vipassanā paññā (Insight knowledge). By thus cultivating the Vipassanā, you, revered sir, will be the fifth person to be an equal to this person (the Arahāt). (iii)

Among those persons, that person has not committed an offence (āpatti) and he does not feel unhappy. He does not know, as it really is, the defilement-free emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti). On attainment of that Arahattaphala, the evil, demeritorious dhammas that have arisen in him will cease completely. To that person, it should be said, "Revered Sir, you do not have, in you, āsavas (moral intoxicants) that have arisen for having committed an offence (āpatti); āsavas that have arisen on account of unhappiness are not increasing in you. I beg of you, may the revered one cultivate (develop) the Vipassanā citta (mind) and the Vipassanā paññā (Insight knowledge). By thus cultivating the Vipassanā, you, revered sir, will be the fifth person to be an equal to this person (the Arahāt). (iv)

These four persons on being thus admonished and thus instructed by the fifth person (the Arahāt) attain the complete extinction of the āsavas (moral intoxicants).

192. How does a person, after giving (someone something), act insultingly (towards him)? In this world, some person makes offerings of robes, alms-food, monastery, beds, medicines and medicinal requisites for use in sickness to a certain person. Then, this thought occurs to that giver of alms: "It is I who give and he takes it"; he then acts insultingly towards that person after giving. Thus, it is said that, that person, after giving, acts insultingly (towards the other person). (i)

How does a person, after associating with someone, act insultingly towards him? In this world, someone lives with another person for two or three years. After thus associating with that person, he acts insultingly towards him. Thus, it is said that that person, after associating (with someone) acts insultingly (towards him). (ii)

How does a person lay importance on the first words? In this world, some person, on hearing about the good qualities or the bad qualities of someone, readily believes them. In this way, a person lays importance on the first words. (iii)

How is a person (said to be) unsteady? In this world, some person has little faith (confidence) in another, has little desire to approach (depend on) another, has little love for another and little respect for another. In this way, a person is said to be unsteady. (iv)

How is a person said to be dull and ignorant? In this world some person does not know what the meritorious dhamma is or the demeritorious dhamma is. He does not know the blameless or the blameworthy dhamma, does not

know the evil or the noble dhamma, and does not know the dhammas that are black or the dhammas that are white. In this way, a person is said to be dull and ignorant. (v)

193. In that context, what are the five types of persons that are like (distinguished) warriors? There are five types of warriors. In this world, some warrior, on seeing the mass of dust rising (on account of elephant-troops and horse-troops marching) becomes downhearted, gets restless and cannot stand still. He is unable to march on to the battlefield. In this world, some such warriors do exist. This is the first type of warrior that exists in this world.

The next type of warrior: In this world, some warrior, even though he sees the mass of dust rising (on account of elephant-troops and horse-troops marching) can still stand firm. But, when he sees the tips of flags (carried by advancing troops) he becomes downhearted and gets restless, and cannot stand still. He is unable to march on to the battlefield. In this world some such warriors do exist. This is the second type of warriors that exists in this world.

The next type of warrior: In this world, some warrior, even though he sees the mass of dust rising (on account of elephant-troops and horse-troops marching), can still stand firm. When he sees the tips of flags also, he can still stand firm. But, when he hears numerous loud noises (made by elephants, horses, carriages and troops), he becomes downhearted and gets restless, and cannot stand still. He is unable to march on to the battlefield. In this world, some such warriors also do exist. This is the third type of warrior that exists in this world.

The next type of warrior: In this world, some warrior, even though he sees the mass of dust rising (on account of elephant-troops and horse-troops marching), can still stand

firm. When he sees the tips of flags also, he can still stand firm; and when he hears numerous loud noises (made by elephants, horses, carriages and troops) also he can still stand firm. But, when he is pierced and beaten (with weapons and sticks), he gets exhausted and becomes malevolent. In this world, some such warriors also do exist. This is the fourth type of warrior that exists in this world.

The next type of warrior: In this world, some warrior, even though he sees the mass of dust rising (on account of elephant-troops and horse-troops marching), can stand firm. When he sees the tips of flags also, he can stand firm, and when he hears numerous loud noises (made by elephants, horses, carriages and troops) also, he can stand firm. When he is pierced and beaten (with weapons and sticks) also, he can stand firm. That warrior is victorious in battle, and being victorious in the battlefield rules over it. In this world, some such warriors also do exist. This is the fifth type of warrior that exists in this world. These five types of warriors do exist in this world.

194. In the same way, the five persons who are like these warriors do exist among the bhikkhus. What are the five? In this Teaching, some bhikkhu, by just seeing the mass of dust, becomes downhearted and gets restless and cannot stand still. He is unable to undertake the Noble Practice, shows weakness in the observance of the precepts. Then, after abandoning the precepts, he goes back to the life of a layman. What is meant by the mass of dust of that bhikkhu? In this Teaching, a bhikkhu hears this news: "In so-and-so village or market-town an elderly lady or a young lass is very beautiful, very attractive, looks very pleasing and has a beautiful form. By just hearing this news, that bhikkhu becomes oppressed, gets restless and cannot stand still.

He cannot undertake the Noble Practice and clearly shows weakness in the observance of the precepts. Then, after abandoning the precepts, he goes back to the life of a layman. This is the mass of dust of that bhikkhu.

That warrior, by just seeing the mass of dust, becomes downhearted, gets restless and cannot stand firm. Just as that warrior is unable to advance to the battlefield, so also, it should be noted that this person is like that warrior. In this Teaching, some person is of this nature. This person who exists among bhikkhus is the person who is like the first warrior.

195. The next type of bhikkhu: In this Teaching, some bhikkhu, even though he sees the mass of dust, can still stand firm. But, when he sees the tips of flags, he becomes downhearted and gets restless, and cannot stand still. He cannot undertake the Noble Practice and clearly shows weakness in the observance of the precepts. Then, abandoning the precepts, he goes back to the life of a layman. What is meant by the tip of a flag of that bhikkhu? In this Teaching, a bhikkhu does not hear this news: "In so-and-so village or market-town an elderly lady or a young lass is very beautiful, very attractive, looks very pleasing, and has a beautiful form." But, the fact is, this bhikkhu personally sees the elderly lady or the young lass who is very beautiful, very attractive, looks very pleasing, and has a beautiful form. By seeing that lady, that bhikkhu becomes oppressed, gets restless, and cannot stand still. He cannot undertake the Noble Practice, and clearly shows weakness in the observance of the precepts. Then, after abandoning the precepts, he goes back to the life of a layman. This is the tip of a flag of that bhikkhu.

That warrior, even though he sees the mass of dust, can still stand firm; but when he sees the tips of flags he becomes downhearted and gets restless and cannot stand still. Just as that warrior is unable to march on to the battlefield, so also, it should be noted that this person is like that warrior. In this Teaching, some person is of this nature. This person, who does exist among bhikkhus, is the person who is like the second warrior.

196. The next type of bhikkhu: In this Teaching, some bhikkhu, even though he sees the mass of dust, can still stand firm; even though he sees the tips of flags, can still stand firm. But, when he hears numerous loud noises, he becomes downhearted and gets restless and cannot stand still. He cannot undertake the Noble Practice, and clearly shows weakness in the observance of the precepts. Then, after abandoning the precepts, he goes back to the life of a layman. What are the numerous loud noises of that bhikkhu? In this Teaching, to the bhikkhu who has gone to the forest or to the foot of a tree or to an empty, solitary place, there approaches a woman, smiling and talking highly in praise of that bhikkhu. She is laughing loudly and is also teasing him. When that woman (thus) smiles and talks highly of him or laughs loudly and teases him, that bhikkhu becomes oppressed. He gets restless and cannot stand still. He cannot undertake the Noble Practice, and clearly shows weakness in the observance of the precepts. Then, after abandoning the precepts, he goes back to the life of a layman. These are the numerous loud noises of that bhikkhu.

That warrior, even though he sees the mass of dust, can still stand firm; even though he sees the tips of flags, can still stand firm. But, when he hears numerous loud noises, he becomes downhearted, gets restless and cannot stand still.

Just as that warrior is unable to march on to the battlefield, so also, it should be noted that this person is like that warrior. In this Teaching, some person is of this nature. This person, who does exist among bhikkhus, is the person who is like the third warrior.

197. The next type of bhikkhu: In this Teaching, some bhikkhu, even though he sees the mass of dust, can still stand firm; even though he sees the tips of flags, can still stand firm; and even though he hears numerous loud noises, can still stand firm. But, when he is pierced and beaten (with weapons and sticks), he gets exhausted and becomes malevolent. What is meant by being pierced and beaten (with weapons and sticks)? In this Teaching, to a bhikkhu who has gone to the forest or to the foot of a tree or to an empty, solitary place, there approaches a woman, who by force (brazenly) sits (close to him), by force (brazenly) sleeps (with him) and overwhelms him. When that woman (by force) sits (close to him), by force sleeps (with him) and by force overwhelms him, that bhikkhu, without making known (to others) his weakness in the observance of the moral precepts, and without abandoning the moral precepts, indulges in sexual intercourse. This is that bhikkhu's being pierced and beaten (by weapons and sticks).

That warrior, even though he sees the mass of dust, can still stand firm; even though he sees the tips of flags, can still stand firm; even though he hears numerous loud noises, he can still stand firm; but when he is pierced and beaten (with weapons and sticks) he gets exhausted and becomes malevolent. It should be noted that this person is like that warrior. In this Teaching, some person is of this nature. This person, who does exist among bhikkhus, is the person who is like the fourth warrior.

198. The next type of bhikkhu: In this Teaching, some bhikkhu, even though he sees the mass of dust, can still stand firm; when he sees the tips of flags, can still stand firm; even though he hears numerous loud noises, can still stand firm; even though he is pierced and beaten (with weapons and sticks) also, can still stand firm. That bhikkhu is victorious in battle and being victorious in the battlefield, overwhelms it. What is meant by the battlefield conquered by that bhikkhu? In this Teaching, to the bhikkhu who has gone to the forest or to the foot of a tree or to an empty, solitary place, there approaches a woman, who by force (brazenly) sits (close to him), by force (brazenly) sleeps (with him), and overwhelms him. When that woman (thus) sits (close to him), sleeps (with him) and overwhelms him, (that bhikkhu) manages to free himself, and having been freed, goes away to whatever place he likes.

That bhikkhu chooses for habitation a lonely spot in the forest, at the foot of a tree, or on a hillside, or in a gully; or in a cemetery or in a thicket or in an open plain or on a heap of straw, That bhikkhu, having gone to the forest, or to the foot of a tree, or to an empty, solitary place, sits down cross-legged, keeping his body erect, and sets up mindfulness. That bhikkhu, keeping away covetousness of the five aggregates of clinging, abides with his mind free from covetousness. He cleanses his mind of covetousness. Dispelling the desire to harm others, and with the desire not to harm others, that bhikkhu abides desiring the welfare of others. He cleanses his mind of ill will and hatred (byāpāda and dosa). Dispelling sloth and torpor (thina and middha), and being free from sloth and torpor, that bhikkhu abides with mindfulness and comprehension reflecting on the light. He cleanses his mind of sloth and torpor. Dispelling restlessness and worry (uddhacca and kukkuccha), with inner tranquility of mind, that bhikkhu abides with his mind free from

restlessness. He cleanses his mind of restlessness and worry (uddhacca and kukkuccha). Dispelling doubt (vicikicchā), with his mind transcending doubt, that bhikkhu abides without wavering of his mind in the meritorious dhammas. He cleanses his mind of doubt (vicikicchā).

That bhikkhu, dispelling the five hindrances (nīvaraṇas) which are the causes of defilement of the mind and the weakening of knowledge and being detached from sensual pleasures and demeritorious factors, achieves and remains in the first Jhāna, which has vitakka (initial application of the mind) and vicāra (sustained application of the mind), pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances. Having got rid of vitakka and vicāra, ...p... in the second Jhāna, ...p... in the third Jhāna, ...p... he achieves and remains in the fourth Jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs and inclines his mind to knowledge of the extinction of moral intoxicants (āsava-kkhaya ñāṇa). Then he truly understands dukkha as it really is, the cause of dukkha as it really is, the cessation of dukkha (Nibbāna) as it really is, and the way leading to the cessation of dukkha (Nibbāna) as it really is. He also truly understands these āsavas as they really are, the cause of the āsavas as it really is, the cessation of the āsavas (Nibbāna) as it really is, and the way leading to the cessation of āsavas (Nibbāna) as it really is.

The mind of that bhikkhu, who thus knows and thus sees, is liberated from the moral intoxicants of sensual pleasures (kā mā sava), the moral intoxicant of hankering after (better) existence (bhavā sava), and the moral intoxicant of ignorance of the Four Ariya Truths (avijjā sava). When thus liberated, the knowledge of liberation arises (in him). He

knows: “Rebirth is no more; the Noble Practice of Purity has been fulfilled; done is what is to be done (for the realization of Magga) and there is nothing more to do (for such realization)”. This is how that bhikkhu, being victorious in the battlefield, abides overwhelming it (i.e. rules over it).

This warrior, even though he sees the mass of dust, can stand firm; even when he sees the tips of flags also, he can stand firm; when he hears numerous loud noises also, he can stand firm; when he is pierced and beaten (with weapons and sticks) also, he can stand firm. Just as that warrior is victorious in battle, and being victorious in the battlefield, rules over it, so also, it should be noted that this person is like that warrior. In this Teaching, some person is of this nature. This person who does exist among bhikkhus is like the fifth warrior. These five persons who are like warriors do exist among bhikkhus.

199. In that context, what is meant by the five kinds of bhikkhus, who take up the austerity practice relating to going round for alms (Piṇḍapātika dhutaṅga)? A certain bhikkhu, because he is dull and bewildered, takes up the austerity practice relating to going round for alms; a certain bhikkhu, having an evil desire and being overwhelmed by evil desire, takes up the austerity practice relating to going round for alms; a certain bhikkhu, because he is insane and has a distracted mind, takes up the austerity practice relating to going round for alms; and a certain bhikkhu, wishing (hoping) that the Buddha or the Buddha’s disciples would praise him, takes up the austerity practice relating to going round for alms. (But,) this (fifth) bhikkhu, in truth, takes up the austerity practice relating to going round for alms, dependent on (based on) his meagre wants (needs), dependent on contentedness, dependent on austerity and on his (strong) desire to undertake (accomplish) the good practice.

Of those five kinds of bhikkhus who take up the austerity practice relating to going round for alms, this bhikkhu takes up the austerity practice relating to going round for alms, dependent on (based on) his meagre wants (needs), dependent on contentedness, dependent on austerity and on his (strong) desire to undertake (accomplish) the good practice. Of the five bhikkhus who take up the austerity practice relating to going round for alms, this person is noble, is praiseworthy, and is the chief. He is very noble, he is the most noble!

For example, from the cow one gets milk; from milk one gets curdled milk (yogurt); from curdled milk one gets cream (top cream); from cream one gets butter; from butter one gets clarified butter. Of these five milk flavours, just as one may say that of clarified butter is the best, so also, this bhikkhu who is taking up the austerity practice relating to going round for alms, takes it up dependent on (based on) his meagre wants, dependent on contentedness, dependent on austerity and on his (strong) desire to undertake the good practice. Of the five kinds of persons who take up the austerity practice relating to going round for alms, this person is noble, is praiseworthy and is the chief. He is very noble, he is the most noble! These are the five kinds of bhikkhus who take up the austerity practice relating to going round for alms.

200. In that context, what is meant by the five kinds of persons who take up the austerity practice of refusing all further food (Khaṭṭapaccābhattika dhutaṅga)? ...p... five kinds of persons who take up the austerity practice of eating at one sitting (Ekasānika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of wearing patched-up robes (Pāṃsukūlika dhutaṅga), ...p... five kinds of persons

who take up the austerity practice of wearing only three robes (Teciṅṅarika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of living in the forest (Āraññika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of living under a tree (Rukkhamūlika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of living in the open air (Abbhokāsika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of sleeping in sitting position (Nesajjika dhutaṅga), ...p... five kinds of persons who take up the austerity practice of being satisfied with whatever dwelling (Yathāsanthatika dhutaṅga), ...p...

201. In that context, what is meant by the five persons who take up the austerity practice of living in a cemetery (Sosānika dhutaṅga)? A certain bhikkhu, being dull and bewildered, takes up the austerity practice of living in a cemetery; a certain bhikkhu, having an evil desire and being overwhelmed by evil desire, takes up the austerity practice of living in a cemetery; a certain bhikkhu, because he is insane and has a distracted mind, takes up the austerity practice of living in a cemetery; a certain bhikkhu, wishing (hoping) that the Buddha or the Buddha's disciples would praise him, takes up the austerity practice of living in a cemetery. (But,) this (fifth) bhikkhu, in truth, takes up the austerity practice of living in a cemetery, dependent on his meagre wants (needs), dependent on contentedness, dependent on austerity and also on his (strong) desire to undertake (accomplish) the good practice. Of the five persons who take up the austerity practice of living in a cemetery, this person is noble, is praiseworthy and is the chief. He is very noble, he is the most noble!

For example, from the cow one gets milk; from milk one gets curdled milk (yoghurt); from curdled milk one gets cream (top cream); from cream one gets butter; from butter one gets clarified butter. Of these five milk flavours, just as one may say that clarified butter is the best, so also, this bhikkhu who is taking up the austerity practice of living in a cemetery takes it up dependent on (based on) his meagre wants, dependent on contentedness, dependent on austerity and on his (strong) desire to undertake the good practice. Of those five kinds of persons who undertake the austerity practice of living in a cemetery, this person is noble, is praiseworthy, and is the chief. He is very noble, he is the most noble! These are the five persons who undertake the austerity practice of living in a cemetery.

End of Pañcaka Niddesa

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## VI. CHAKKA PUGGALAPAÑÑATTI

202. In that context, among the dhammas not heard of before, that person, by himself, comprehends penetratingly the Four Ariya Truths, and thereby attains Sabbaññutañāṇa and gains mastery of the balas (strengths or powers). That person, who truly comprehends all the dhammas by himself, is known as the Perfectly Self-enlightened Buddha (Sammā-sambuddha). (i)

In that context, among the dhammas not heard of before, that person, by himself, comprehends penetratingly the Four Ariya Truths, but does not thereby attain the Sabbaññutañāṇa nor does he gain mastery of the balas

(strengths or powers). That person with Paccekasambodhi ñāṇa is known as Paccekasambuddha. (ii)

In that context, among the dhammas not heard of before, that person, by himself, does not comprehend penetratingly the Four Ariya Truths. (But) he makes an end of dukkha (suffering) in this very existence. He also attains the perfection of a true disciple (Sāvaka-pāramī). Those persons with that Sāvaka-pāramī are known as “Sāriputta” and “Moggallāna” (metaphorically). (iii)

In that context, among the dhammas not heard of before, that person does not by himself comprehend penetratingly the Four Ariya Truths. (But) he makes an end of dukkha (suffering) in this very existence. He does not attain the perfection of a true disciple (Sāvaka-pāramī). Those persons, by making an end of dukkha, are known as arahats (with the exception of Sāriputta and Moggallāna). (iv)

In that context, among the dhammas not heard of before, that person, by himself, does not comprehend penetratingly the Four Ariya Truths. He does not make an end of dukkha (suffering) in this very existence. Because he will not come back to the sensuous realm (Kāma-bhūmi), he is an Anāgāmi (a Non-returner). For not coming back to the sensuous realm, that person is known as an Anāgāmi. (v)

In that context, among the dhammas not heard of before, that person, by himself, does not comprehend penetratingly the Four Ariya Truths. He does not make an end of dukkha (suffering) in this very existence. He comes back to the sensuous realm (Kāma-bhūmi). Those persons who come back to the sensuous realm are known as Sotāpannas and Sakadāgāmis. (vi)

End of Chakka Niddesa

## VII. SATTAKA PUGGALAPAÑÑATTI

203. How is it that a person is drowned, having been submerged only once in water? In this world, some person is full of evil (lit., black), demeritorious dhammas. This kind of person surely drowns if he is submerged once in water.

How is it that a person is drowned, after rising to the water surface? In this world, some person has this view: “Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good.” For having this view, he rises to the water surface. That person’s conviction or faith does not last (i.e. remain firm), does not increase but decreases. That person’s sense of shame to do evil, that person’s sense of fear to do evil, that person’s effort, that person’s knowledge does not last, does not increase but decreases. Thus it is said that this kind of person is drowned, after rising to the water surface.

How is it that a person, after rising to the water surface, remains there? In this world, some person has this view: “Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good”. For having this view, he rises to the water surface. That person’s conviction or faith does not decrease, does not increase but remains firm. That person’s sense of shame to do evil, that person’s sense of fear to do

evil, that person's effort, and that person's knowledge does not decrease, does not increase but remains firm. Thus, it is said that this person, after rising to the water surface, remains there.

How is it that a person, after rising to the water surface, contemplates and surveys his prospects (of liberation)? In this world, some person has this view: "Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good." For having this view, he rises to the water surface. That person, due to the complete extinction of the three fetters (samyojanas) is a Sotāpanna (Stream-winner), who will not be reborn in the miserable realms of apāya and is assured of good destinations of the three higher Maggas. Thus, it is said that this person, after rising to the water surface, contemplates and surveys his prospects (of liberation).

How is it that a person, after rising to the water surface, swims away freely? In this world, some person has this view: "Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good. For having this view, he rises to the water surface. That person, due to complete extinction of the three fetters (samyojanas) and the attenuation of attachment, hatred and bewilderment (rāga, dosa, moha), is a Sakadāgāmi (Once-returner) who will come back to the sensuous realm only once, and make an end of dukkha

(suffering). Thus, it is said that this person, after rising to the water surface, swims away freely.

How is it that a person after rising to the water surface, gets on to a firm footing? In this world, some person has this view: "Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good. For having this view, he rises to the water surface. That person, due to complete extinction of the five lower fetters (saṃyojanas), will be reborn in the Pure Abodes of the Brahmas (Suddhāvāsa Brahma Realms) by means of upapātika (fully fledged) birth, and will pass away and realize Nibbāna from that realm. He is an Anāgāmi (Non-returner) who will not return to the sensuous realm. Thus, it is said that this person, after rising to the water surface, gets on to a firm footing.

How is it that some person, after rising to the water surface, has swum away freely? Having reached the other shore, which is Nibbāna, and having dispelled all evil, demeritorious dhammas, how does he abide on firm ground, which is Nibbāna? In this world, some person has this view: "Of the meritorious dhammas, conviction or faith (saddhā) is good; of the meritorious dhammas, sense of shame to do evil (hiri) is good; of the meritorious dhammas, sense of fear to do evil (ottappa) is good; of the meritorious dhammas, effort (vīriya) is good; of the meritorious dhammas, knowledge (paññā) is good." For having this view, he rises to the water surface. That person, owing to the eradication of the āsavas (moral intoxicants) through emancipation of the mind (cetovimutti) and the emancipation by Insight (paññāvimutti), abides in the realization of the defilement-free Arahattaphala

(Fruition) in this very life with his own special knowledge (abhiññā). Thus, it is said that this person, after rising to the water surface, has swum away freely. It is also said that, having reached the other shore, which is Nibbāna, and having dispelled all evil, demeritorious dhammas, this person abides on firm ground which is Nibbāna.

204. What is meant by Ubhatobhāgavimutta puggala, a person who is liberated in two ways?

In this world, some person comes into contact with and abides in the eight jhāna samāpattis (mental absorptions) with his nāmakāya (mental aggregates). That person also sees with his Insight knowledge (Vipassanāmagga Insight) and has the āsavas (in him) eradicated. This person is known as an Ubhatobhāgavimutta puggala, a person who is liberated in two ways (i.e. both by samatha or jhāna practice and vipassanā meditation practice).

205. What is meant by Paññāvimutta puggala, a person who is liberated through knowledge (wisdom)? ...p... Kāyasakkhī, ... Diṭṭhippatta ... Saddhāvimutta Dhammānusārī

206. What is meant by Saddhānusārī puggala?

That person who practises for the realization of Sotāpattiphala (Fruition) is one who is endowed profusely with the faculty of faith or conviction (saddhindriya). With conviction he contemplates (develops) the Ariya magga, which has conviction as its leader, and conviction as its support. This person is called a Saddhānusārī puggala, a person who contemplates the dhamma with conviction (saddhā). This person who is practising for the realization of Sotāpattiphala is known as Saddhānusārī puggala. The person who is established in Phala (Phaleṭṭhita) is known as Saddhāvimutta puggala.

## VIII. ATṬHAKA PUGGALAPAÑÑATTI

207. In that context, what is meant by the person who is endowed with the four Maggas (Paths) and the person who is endowed with the four Phalas (Fruition)? (There are:) A Sotāpanna puggala, a person who practises for the realization of Sotāpattiphala (Fruition); a Sakadāgamī puggala, a person who practises for the realization of Sakadāgāmiphala (Fruition); an Anāgāmī puggala, a person who practises for the realization of Anāgāmiphala (Fruition); and an Arahata, a person who practises for the realization of Arahattaphala (Fruition). These four persons are the attainers of Magga or Path (Maggasamaṅgī); these four persons are attainers of Phala or Fruition (Phalasamaṅgī).

End of Aṭṭhaka Niddesa

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## IX. NAVAKA PUGGALAPAÑÑATTI

208. What is meant by Sammāsambuddha puggala? Among the dhammas not heard of before, some person in this world, by himself, comprehends penetratingly the Four Ariya Truths and thereby attains Sabbaññutañāṇa and gains mastery of the balas (strengths or powers). This person is known as Sammāsambuddha (the Perfectly Self-enlightened One).

What is meant by a Paccekasambuddha puggala? Among the dhammas not heard of before, some person in this world, by himself, comprehends penetratingly the Four Ariya Truths, but he does not thereby attain Sabbaññutañāṇa and does not gain mastery of the balas (strengths or powers). This person is known as Paccekasambuddha.

What is meant by Ubhatobhāgavimutta puggala, a person who is liberated in two ways? In this world, some person comes into contact with and abides in the eight jhāna samāpattis (mental absorptions) with his nāmakāya (mental aggregates). That person also sees with his Insight knowledge (Vipassanā Magga Insight) and have the āsavas (in him) eradicated. This person is known as Ubhatobhāgavimutta puggala, a person who is liberated in two ways.

What is meant by Paññāvimutta puggala? In this world, some person does not come into contact with the eight jhānasamāpattis (mental absorptions) with his nāmakāya (mental aggregates). That person has the āsavas (moral intoxicants) eradicated with paññā (knowledge or wisdom). This person is called a Paññāvimutta puggala, a person who is liberated through knowledge (paññā).

What is meant by Kāyasakkhī puggala? In this world, some person comes into contact with and abides in the eight jhānasamāpattis (mental absorptions) with his nāmakāya (mental aggregates). That person, seeing with paññā (Vipassanā Magga Insight) has some of the āsavas (in him) eradicated. This person is called a Kāyasakkhī puggala, a person who, after personally experiencing (the bliss of) jhāna and magga, realizes Nibbāna.

What is meant by Diṭṭhippatta puggala? In this world, some person discerns thus: “This (khandhā) is dukkha (suffering)”, as it really is; ...p... “This is the Practice (Path) leading to the cessation of dukkha (Nibbāna)”, as it really is. That person knows and practises the Dhamma (i.e. the Four Ariya Truths), which the Tathāgata taught. That person, seeing with Vipassanā Magga Insight, has some of the āsavas in him eradicated. This person is called a Diṭṭhippatta puggala, a person with the keenest insight.

What is meant by Saddhāvimutta puggala? In this world, some person discerns thus: “This (khandhā) is dukkha

(suffering),” as it really is; ...p... “This is the practice (Path) leading to the cessation of dukkha (Nibbāna),” as it really is. That person knows and practises the Dhamma (i.e. the Four Ariya Truths) which the Tathāgata taught. That person, seeing with Vipassanā Magga Insight, has some of the āsavas in him eradicated. The way of liberation of this person is not like that of the Diṭṭhippatta’s liberation (his liberation is gained with great difficulty and much effort). This person is called a Saddhāvimutta puggala, a person who is liberated with saddhā (faith or conviction) as chief or leader.

What is meant by Dhammānusārī puggala? That person who practises for the realization of Sotāpattiphala is one who is endowed profusely with the faculty of wisdom (Paññindriya). With wisdom, he contemplates (develops) the Ariya Magga, which has wisdom as its leader and wisdom as its support. This person is known as Dhammānusārī puggala. The person who is practising for the realization of Sotāpattiphala is known as Dhammānusārī puggala; the person who is established in Phala is known as Diṭṭhippatta puggala.

What is meant by Saddhānusārī puggala? That person who practises for the realization of Sotāpattiphala is one who is endowed profusely with the faculty of faith or conviction. With conviction, he contemplates (develops) the Ariya Magga, which has conviction as its leader and conviction as its support. This person is known as Saddhānusārī puggala. The person who is practising for the realization of Sotāpattiphala is known as Saddhānusārī puggala; the person who is established in Phala is known as Saddhāvimutta puggala.

End of Navaka Niddesa

## X. DASA KA PUGGALAPAÑÑATTI

209. What is meant by the five persons who make an end of their existence in this sensuous realm? (There are:) the Sattakkhattuparama puggala, the Kolaṃkola puggala, the Ekabījī puggala, the Sakadāgāmi puggala, and the Arahat who has attained the Arahattaphala in this very existence. These five persons make an end of their existence in this sensuous realm.

What is meant by the five persons who, by getting rid of their bodies (attabhava), make an end of their existence in this sensuous realm? (There are:) the Antarāparinibbāyī puggala, the Upahaccaparinibbāyī puggala, the Asañkhāraparinibbāyī puggala, the Sasañkhāraparinibbāyī puggala and the Uddham-sotaakaniṭṭhagāmi puggala. These five persons, by getting rid of their bodies, make an end of their existence in this sensuous realm.

With these words, types of persons are thus made known.

END OF DASA KA NIDDESA

END OF PUGGALAPAÑÑATTI

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**Bhojaneamattaññū puggala:** A person who knows no measure in taking food; one who eats immoderately. 58

## C

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## D

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### E

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## G

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**Gotrabhū puggala:** A person who has gone beyond lineage of puthujjanas (worldlings) and has entered the lineage of Noble Ones (Ariyas) ... 10

**Gūthabhāṇī puggala:** A person who speaks words which are like excrement. ... .. 98

## H

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**Hirī puggala:** A person who has a sense of shame (to do evil). ... .. 73

## I

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**Indriyesu aguttadvāra puggala:** A person who has the doors of his sense faculties unguarded. ... 57

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### J

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### K

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Nibbāna, after having personally experienced the bliss  
of jhāna and magga. ... .. 26,95,208
- Kodha puggala:** A person given to anger ... 45
- Kolamkola puggala:** A Sotāpanna, who would be  
reborn in future existences for two or three (or up to  
six) more times. ... .. 32
- Kuppadhamma puggala:** A person whose attainment  
of jhāna samāpatti is liable to be ruined. ... 3
- Kumbhūpamā puggalas:** Persons who are like pots.  
In this world, there do exist four persons who are  
like pots (cattāro kumbhūpamā puggalas). ... 160

## M

- Macchariya:** Miserliness or stinginess ... 50
- Maccharī puggala:** A person who is miserly or stingy 50
- Madhubhāṇī puggala:** A person who speaks words  
which are like honey. ... .. 100
- Maggasamaṅgī:** A person who has attained Magga ñāṇa. 207
- Makkha:** Ingratitude or denigrating others ... 47
- Makkhī puggala:** An ungrateful person ... 47
- Māyā:** Deceit ... 52
- Māyāvī puggala:** A deceitful person ... 52
- Mūsikūpamā puggalas:** Persons who are like mice.

- .In this world, there do exist four persons who are like mice (cattaro mūsikūpamā puggalas). ... 158
- Muttappaṭibhāna no Yuttappaṭibhāna puggala:**  
A person who speaks freely and not appropriately... 153
- Muṭṭhassati puggala:** A person who is forgetful. ... 59

## N

- Na sevitaḅba na bhajitaḅba na payirupāsitaḅba puggalā:**  
A person who should not be served, who should not be associated with, who should not be approached 121
- Navanga saṭṭhusāsana:** The nine divisions of the Buddha's Teaching, i.e. sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhūtadhamma and vedalla. ... 158.189
- Neva Yuttappaṭibhāna no Muttappaṭibhāna puggala:**  
A person who does not speak appropriately nor freely 155
- Neyya puggala:** A person who attains Magga and Phala slowly, step by step. ... 150
- Nirāsa puggala:** A person who does not aspire to the attainment of Arahattaphala ... 91
- Niyata puggala:** A person with fixed destiny. ... 14

## O

**Ottappī puggala:** A person who has a sense of fear  
(to do evil) ... .. 74

## P

**Paccekasambuddha puggala:** A person who comprehends the Four Ariya Truths in his own distinctive way, but has not attained Sabbaññuta ñāṇa. 23,202,208

**Paccavekkhaṇañāṇa:** Reviewing Knowledge ... 173

**Padaparama puggala:** A person who knows (lit., gets) as far as words and phrases but does not get the meaning of the Dhamma expressed in those words and phrases. ... .. 151

**Paḷāsī:** rivalry ... .. 48

**Paḷāsī puggala:** A person with a strong sense of competition or rivalry. ... .. 48

**Paṇītādhimutta puggala:** A person with good or lofty inclinations ... .. 89

**Paññāvimutta puggala:** A person who is liberated with Vipassanā Magga Insight ... .. 25,208

**Pāpa puggala:** A wicked person. ... .. 136

**Pāpadhamma puggala:** A person of bad or immoral character. ... .. 140

- Pāpamitta:** A bad companion **Pāpamitta puggala:**  
A person who has a bad companion. ... 56
- Parihānadhamma puggala:** A person who is liable  
to decline from jhānasamāpattis. ... 5
- Parinibbāyī:** To make an end of existence; to realize  
Nibbāna. The five puggalas are: Antarāparinibbāyī  
puggala; Upahaccaparinibbāyī puggala; Asaṅkhārapa-  
rinibbāyī puggala; Sasaṅkhāraparinibbāyī puggala;  
Uddhamṣotaakaniṭṭhagāmī puggala. ... 209
- Pāsānalekhūpama puggala:** A person who is like letters  
written on a rock ... 113
- Pathavilekhūpama puggala:** A person who is like letters  
written on the ground (lit., earth) ... 114
- Paṭippannaka puggala:** Attainers of the four Maggas,  
who are practising for the attainment of Phalas  
(Fruitings) ... 15
- Phalasamaṅgī:** A person who has attained Phala  
(Fruition) .... 207
- Phaleṭhita puggala:** A person established in Phala  
(Fruition) ... 206
- Pupphabhāṇī puggala:** A person who speaks words  
which are like flowers (i.e. words that are true). ... 99
- Puthujjana puggala:** A worldling, a person neither

- under training, nor has completed the training. ... 9,19
- Puthupañña puggala:** A person who has a wide knowledge ... 109

## S

- Saddhānusārī puggala:** A person who contemplates the Dhamma with conviction (saddhā) for the realization of Sotāpattiphala. ... 30,206,208
- Saddhāvimutta puggala:** A person who is liberated with saddhā (faith or conviction). ... 28,97,208
- Sakadāgāmī puggala:** A person who has attained Sakadāgāmi magga and phala. He returns to the human world for one more time only and then makes an end of dukkha. He is a Sakadāgāmī, a Once-returner. 34,42
- Sakkatvā garuṃkatvā sevitabba bhajitabba payirupāsitabba puggala:** A person who should be served, associated with and approached with, respect and honour. 123
- Sammāsambuddha puggala:** The person who knows all the dhammas by himself, one who has attained Sabbaññutañāṇa. ... 22,202,208
- Samasīsī puggala:** A person who realizes Nibbāna on the extinction of āsavas, which comes when his life is nearing an end. ... 16
- Samayavimutta puggala:** A person who first attains jhānasamāpatti and later becomes liberated in course of time. ...

- Sampajāna puggala:** A person who has clear comprehension (sampajañña), a man of wisdom. ... 80
- Sappurisa puggala:** A good or a virtuous person: one who abides by the rules of conduct (the five precepts). 134
- Sasaṅkhāraparinibbāyī puggala:** A person who attains arahatship with great effort and passes away and realizes Nibbāna. ... 39
- Sāṭheyya:** Hypocrisy or craftiness ... 51
- Saṭha puggala:** A person who is hypocritical. ... 51
- Sati:** Mindfulness ... 79
- Satibala:** Power of mindfulness ... 79
- Sammāsati:** Right mindfulness ... 79
- Sattakkhattuparama puggala:** A Sotāpanna. He would not be reborn in the four miserable existences of Apāya. He would be reborn in future existences only for seven more times at the most. ... 31
- Sāvajja puggala:** A blameworthy person ... 144
- Sāvakaṇḍamī:** Perfection of a true disciple (of the Buddha) ... 202
- Sekkhā puggalas:** Attainers of the Four Maggas and of the three Lower Phalas (Fruitions) are sekkhas. They are still under training. ... 19

- Sevitabba bhajitabba payirupāsitabba puggala:** A person who should be served, should be associated with, and should be approached. ... 122,126
- Sīlasampanna puggala:** A person who is endowed with morality ... 81
- Sīlavipanna puggala:** A person with breached morality 61
- Silesu paripūrakārī samādhismimī mattaso kārī paññāya mattaso kārī puggalas:** Persons who practise to be fully endowed with morality, and to be endowed with concentration and knowledge in moderation. They are Sotāpannas and Sakadāgāmīs. ... 127
- Sīlesu paripūrakārī samādhismiñca paripūrakārī paññāya mattaso kārī puggalas:** Persons who practise to be fully endowed with morality and fully endowed with concentration and to be endowed with knowledge in moderation. They are the Anāgāmīs. ... 128
- Sīlesu ca paripūrakārī samādhismiñca paripūrakārī paññāya ca paripūrakārī puggalas:** Persons who practise to be fully endowed with morality, with concentration and with knowledge. They are the Arahats. ... 129
- Sukhumāla:** A very gentle bhikkhu (an arahat). ... 190
- Suppameyya puggala:** A person who is easy to assess 118
- Sutappayā puggalas:** Persons who are easily satisfied. 85
- Suvaca puggala:** A person who is amenable to admonition and advice ... 75

## T

- Tayo potthakūpamā puggalas:** Three persons who are like three pieces of hempen cloth. ... 116
- Tayo Kāsikavatthūpamā puggalas:** Three persons who are like three pieces of cloth woven in Kāsi country. 117
- Tayo satthāro puggalas:** The three teachers. They are: the teacher who attains only the Rūpāvacarasamāpatti, the teacher who attains only the Arūpāvacarasamāpatti, and the teacher who knows all the dhammas by himself (Sammāsambuddhā). ... 130
- Tevijja puggala:** A person endowed with the three Vijjas (knowledge). ... 20
- Ṭhitakappī puggala:** A person who could keep the world lasting. ... 17
- Titta puggala:** Those who are easily contented. The Buddha is a Contented Person; so also are the Paccekasambuddhas and the arahat disciples of the Buddha. ... 90

## U

- Ubhatobhāgavimutta puggala:** A person who is twice liberated (once through Jhānasamāpatti and a second time with Vipassanā Magga Ñāṇa). ... 24,204,208
- Ucchaṅgapañña puggala:** A person who keeps things in his pouch. ... 108

- Udakalekhūpama puggala:** A person who is like letters written on water surface. ... .. 115
- Udakarāhadūpamā puggalas:** Persons who are like lakes. In this world, there do exist four persons who are like lakes (Cattāro udakarāhadūpamā puggalas). 161
- Uddhamisota akaniṭṭhagāmī puggala:** A person who after being born in Avihābhūmi, goes upstream step by step to each of the five bhūmis and attains arahatship only on arrival at Akaniṭṭhabhūmi. ... .. 40
- Ugghatitaññū puggala:** A person who attains Insight and Fruition (Magga and Phala) just by listening to a dhamma discourse in brief.... .. 148
- Upahaccaparinibbāyī puggala:** A person who attains arahatship and passes away and realizes Nibbāna after he has reached half of his lifespan. ... .. 37
- Upanāha:** Enmity or hostility ... .. 46
- Upanāhī puggala:** A person given to hostility ... .. 46
- Upaṭṭhitassati puggala:** A person with steadfast mindfulness ... .. 79
- V**
- Vajirūpamacitta puggala:** A person who has a mind like thunderbolt. ... .. 103
- Vajjabahula puggala:** A person with many blame-worthy actions. ... .. 145

- Vigatāsa puggala:** A person who no longer has any aspiration to the attainment of arahattaphala. That aspiration has been tranquillized or calmed down; in fact, he is already an Arahat. ... .. 93
- Vijjūpamacitta puggala:** A person who has a mind like lightning. ... .. 102
- Vimutti:** Liberation, emancipation;  
**cetovimutti:** emancipation of the mind  
**paññāvimutti:**emancipation by Insight ... .. 103
- Vipañcitaññū puggala:** A person who attains Magga and Phala by listening to lengthy dhamma discussion. 149
- Virodha:** Opposition ... .. 45

## Y

- Yuttappaṭibhāna no Muttappaṭibhāna puggala:** A person who speaks appropriately but not freely or impulsively. 152
- Yuttappaṭibhāna ca Muttappaṭibhāna ca puggala:**  
 A person who speaks appropriately and freely. ... 154

