

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

04. Designation of Individuals (04. Puggalapaññattipāḷi)

1. Designation of Individuals by the Ones
(1. Ekakapuggalapaññatti)

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PaliVerse

04. Designation of Individuals

1. Designation of Individuals by the Ones

1. And what person is temporarily liberated? Here a certain person, from time to time, on occasion, touches with the body and dwells in the eight deliverances, and having seen with wisdom, some of his mental corruptions are utterly eliminated - this is called a person "temporarily liberated".

2. And what person is perpetually liberated? Here a certain person does not indeed, from time to time, on occasion, touch with the body and dwell in the eight deliverances, yet having seen with wisdom, his mental corruptions are utterly eliminated - this is called a person "perpetually liberated". All noble persons are perpetually liberated in the noble deliverance.

3. And what person is of shakeable nature? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is not one who obtains at will, not one who obtains without difficulty, not one who obtains without trouble; he does not attain and emerge wherever he wishes, whichever he wishes, for as long as he wishes. There is the possibility that, due to that person's negligence, those attainments would become shaken - this is called a person "of shakeable nature".

4. And what person is of unshakeable nature? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is one who obtains at will, one who obtains without difficulty, one who obtains without trouble; wherever he wishes, whichever he wishes, for as long as he wishes, he both attains and emerges. This is impossible, there is no chance, that due to that person's negligence those attainments would become shaken - this is called a person "of unshakeable nature". All noble persons are of unshakeable nature in the noble deliverance.

5. And what person is subject to decline? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is not one who obtains at will, not one who obtains without difficulty, not one who obtains without trouble; he does not attain and emerge wherever he wishes, whichever he wishes, for as long as he wishes. There is the possibility that, due to that person's negligence, he would decline from those attainments - this is called a person "subject to decline".

6. And what person is not subject to decline? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is one who obtains at will, one who obtains without difficulty, one who obtains without trouble; wherever he wishes, whichever he wishes, for as long as he wishes, he both attains and emerges. This is impossible, there is no chance, that due to that person's negligence he would decline from those attainments - this is called a person "not subject to decline". All noble persons are not subject to decline in the noble deliverance.

7. And what person is capable through intention? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is not one who obtains at will, not one who obtains without difficulty, not one who obtains without trouble; he does not attain and emerge wherever he wishes, whichever he wishes, for as long as he wishes. If he repeatedly intends, he does not decline from those attainments. If he does not repeatedly intend, he declines from those attainments - this is called a person "capable through intention".

8. And what person is capable in protection? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial. And he is not one who obtains at will, not one who obtains without difficulty, not one who obtains without trouble; he does not attain and emerge wherever he wishes, whichever he wishes, for as long as he wishes. If he protects, he does not decline from those attainments. If he does not protect, he declines from those attainments - this is called a person "capable in protection".

9. And what person is a worldling? Whatever person for whom the three mental fetters are not abandoned; and who is not practicing for the abandoning of those mental states - this is called a person "a worldling".

10. And what person is change-of-lineage? One who is possessed of those mental states immediately after which there is a descent into the noble teaching - this is called a person "change-of-lineage".

11. And what person is restrained by fear? The seven trainees are restrained by fear, and those worldlings who are virtuous. A Worthy One is restrained without fear.

12. And what person is incapable of progress? Those persons who are possessed of obstruction by kamma, possessed of obstruction by mental defilements, possessed of obstruction by kamma results, faithless, without desire, lacking wisdom, drooling, incapable of entering upon the fixed course, the right path, in wholesome mental states - these are called persons "incapable of progress".

13. And what person is capable of progress? Those persons who are not possessed of obstruction by kamma, not possessed of obstruction by mental defilements, not possessed of obstruction by kamma results, with faith, with desire, wise, faultless, capable of entering upon the fixed course, the right path, in wholesome mental states - these are called persons "capable of progress".

14. And what person is fixed in destiny? Five persons are those with immediate result, and those holding wrong views are fixed in destiny, and the eight noble persons are fixed in destiny. The remaining persons are undetermined.

15. And what person is a practitioner? Four persons who are possessors of the path are practitioners, four persons who are possessors of fruition are established in the fruit.

16. And what person is one who attains arahantship simultaneously? Whatever person for whom, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life - this is called a person "one who attains arahantship simultaneously".

17. And what person is one who stabilises the cosmic cycle? If this person were practising for the realisation of the fruition of stream-entry, and it were the time for the cosmic cycle to be burnt up, the cosmic cycle would indeed not be burnt up until this person realises the fruition of stream-entry. This is called a person "one who stabilises the cosmic cycle". All persons who are possessors of the path are ones who stabilise the cosmic cycle.

18. And what person is noble? The eight noble persons are noble. The remaining persons are ignoble.

19. And what person is a trainee? Four persons who are possessors of the path and three persons who are possessors of fruition are "trainees". A Worthy One is one beyond training. The remaining persons are neither trainee nor one beyond training.

20. And what person is a possessor of the threefold true knowledge? A person possessed of the three true knowledges is "a possessor of the threefold true knowledge".

21. And what person is a possessor of the six higher knowledges? A person possessed of the six direct knowledges is "a possessor of the six higher knowledges".

22. And what person is a Perfectly Enlightened One? Here a certain person by himself awakens to the truths regarding phenomena not heard before; and therein attains omniscience, and mastery over the powers - this is called a person "Perfectly Enlightened One".

23. And what person is a Paccekabuddha? Here a certain person by himself awakens to the truths regarding phenomena not heard before; but therein does not attain omniscience, nor mastery over the powers - this is called a person "Paccekabuddha".

24. And what person is liberated in both ways? Here a certain person touches with the body and dwells in the eight deliverances; and having seen with wisdom, his mental corruptions are utterly eliminated - this is called a person "liberated in both ways".

25. And what person is liberated by wisdom? Here a certain person does not indeed dwell having touched the eight deliverances with the body; and having seen with wisdom, his mental corruptions are utterly eliminated. This is called a person "liberated by wisdom".

26. And what person is a body-witness? Here a certain person touches with the body and dwells in the eight deliverances; and having seen with wisdom, some of his mental corruptions are utterly eliminated. This is called a person "a body-witness".

27. And what person is one attained to right view? Here a certain person understands as it really is: "This is suffering"; understands as it really is: "This is the origin of suffering"; understands as it really is: "This is the cessation of suffering"; understands as it really is: "This is the practice leading to the cessation of suffering". And the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom. And having seen with wisdom, some of his mental corruptions are utterly eliminated - this is called a person "one attained to right view".

28. And what person is liberated-by-faith? Here a certain person understands as it really is: "This is suffering"; understands as it really is: "This is the origin of suffering"; understands as it really is: "This is the cessation of suffering"; understands as it really is: "This is the practice leading to the cessation of suffering". And the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom. And having seen with wisdom, some of his mental corruptions are utterly eliminated, but not as in the case of one attained to right view - this is called a person "liberated-by-faith".

29. And what person is a follower of the Teaching? Whatever person practising for the realisation of the fruition of stream-entry whose wisdom faculty is exceeding, develops the noble path preceded by wisdom, conveyed by wisdom - this is called a person "a follower of the Teaching". A person practising for the realisation of the fruition of stream-entry is a follower of the Teaching; established in the fruit, one is attained to right view.

30. And what person is a faith-follower? Whatever person practising for the realisation of the fruition of stream-entry whose faith faculty is exceeding, develops the noble path preceded by faith, conveyed by faith - this is called a person "faith-follower". A person practising for the realisation of the fruition of stream-entry is a faith-follower; established in the fruit, one is liberated-by-faith.

31. And what person is one with seven rebirths at the utmost? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having transmigrated and wandered among gods and humans seven times, makes an end of suffering - this is called a person "one with seven rebirths at the utmost".

32. And what person is a family-to-family goer? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having transmigrated and wandered through two or three families, makes an end of suffering - this is called a person "family-to-family goer".

33. And what person is one who has sown the seed of rebirth one last time? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having produced just one human existence, makes an end of suffering - this is called a person "one who has sown the seed of rebirth one last time".

34. And what person is a once-returner? Here a certain person, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering - this is called a person "once-returner".

35. And what person is a non-returner? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world - this is called a person "a non-returner".

36. And what person is an attainer of final nibbāna in the interval? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. He, either immediately after being reborn or without having reached the middle of the life-span, generates the noble path for the abandoning of the higher mental fetters - this is called a person "attainer of final nibbāna in the interval".

37. And what person is an attainer of final nibbāna after the interval? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. He, having passed beyond the middle of the life-span, or having approached death, generates the noble path for the abandoning of the higher mental fetters - this is called a person "attainer of final nibbāna after the interval".

38. And what person is an attainer of final nibbāna without exertion? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. He, without exertion, generates the noble path for the abandoning of the higher mental fetters - this is called a person "an attainer of final nibbāna without exertion".

39. And what person is an attainer of final nibbāna through exertion? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. He, through exertion, generates the noble path for the abandoning of the higher mental fetters - this is called a person "an attainer of final nibbāna through exertion".

40. And what person is an upstream-goer heading toward the Akaniṭṭha realm? Here a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. He, having passed away from Aviha, goes to Atappa; having passed away from Atappa, goes to Sudassā; having passed away from Sudassā, goes to Sudassī; having passed away from Sudassī, goes to Akaniṭṭha; in Akaniṭṭha he generates the noble path for the abandoning of the higher mental fetters - this is called a person "an upstream-goer heading toward the Akaniṭṭha realm".

41. And what person is a stream-enterer, one practising for the realisation of the fruition of stream-entry? A person practising for the abandoning of the three mental fetters is one practising for the realisation of the fruition of stream-entry. Whatever person for whom the three mental fetters are abandoned - this is called a person "a stream-enterer".

42. A person practising for the diminution of sensual lust and anger is one practising for the realisation of the fruition of once-returning. Whatever person for whom sensual lust and anger have become reduced - this is called a person "once-returner".

43. A person practising for the complete abandoning of sensual lust and anger is one practising for the realisation of the fruition of non-returning. Whatever person for whom sensual lust and anger have been completely abandoned - this is called a person "a non-returner".

44. A person practising for the complete abandoning of lust for fine-material existence, lust for immaterial existence, conceit, restlessness and ignorance is one practising for the realisation of the fruition of arahantship. Whatever person for whom lust for fine-material existence, lust for immaterial existence, conceit, restlessness and ignorance have been completely abandoned - this is called a person "a Worthy One".

The Exposition of Ones.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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