

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)

2. Designation of Individuals by the Twos
(2. Dukapuggalapaññatti)

[Pp 2.2, PTS 19-27]



PaliVerse

04. Designation of Individuals

2. Designation of Individuals by the Twos

45. And what person is prone to wrath? Therein, what is wrath? Whatever wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called wrath. Whatever person for whom this wrath has not been abandoned - this is called a person "prone to wrath".

46. And what person bears hostility? Therein, what is hostility? At a former time wrath, at a later time hostility. Whatever such hostility, bearing ill-will, the state of bearing ill-will, placing, setting up, adjusting, merging together, continuance, strengthening of wrath - this is called hostility. Whatever person for whom this hostility has not been abandoned - this is called a person "bearing hostility".

47. And what person depreciates another's worth? Therein, what is contempt? Whatever contempt, the act of showing contempt, the state of being contemptuous, harshness, harsh action - this is called contempt. Whatever person for whom this contempt has not been abandoned - this is called a person "one who depreciates another's worth".

48. And what person is spiteful? Therein, what is insolence? Whatever insolence, the act of showing insolence, the state of being insolent, insolence as nutriment, ground for contention, rivalry, not giving up - this is called insolence. Whatever person for whom this insolence has not been abandoned - this is called a person "spiteful".

49. And what person is envious? Therein, what is envy? Whatever envy, the act of envying, the state of being envious, jealousy, the act of being jealous, the state of being jealous regarding others' material gains, honour, respect, reverence, salutation, and veneration - this is called envy. Whatever person for whom this envy has not been abandoned - this is called a person "envious".

50. And what person is stingy? Therein, what is stinginess? There are five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Whatever person for whom this stinginess is not abandoned - this is called a person "stingy".

51. And what person is fraudulent? Therein, what is fraudulence? Here a certain one is fraudulent, thoroughly fraudulent. Whatever there is fraudulent, the state of being fraudulent, fraudulence, harshness, the state of harshness, deceptiveness, the state of deceptiveness - this is called fraudulence. Whatever person for whom this fraudulence is not abandoned - this is called a person "fraudulent".

52. And what person is deceitful? Therein, what is deceit? Here a certain one, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, for the purpose of concealing that, directs an evil wish - he wishes "May they not know me," he thinks "May they not know me," he speaks words "May they not know me," he exerts himself bodily "May they not know me." Whatever such deceit, deceitfulness, transgression, deception, fraud, scattering, evasion, concealment, complete concealment, covering, complete covering, not making manifest, not making open, thorough covering, evil doing - this is called deceit. Whatever person for whom this deceit has not been abandoned -this is called a person "deceitful".

53. And what person is shameless? Therein, what is shamelessness? Whatever is not being ashamed of what should be ashamed of, not being ashamed of the attainment of evil unwholesome mental states - this is called shamelessness. A person possessed of this shamelessness is "shameless".

54. And what person has no moral fear? Therein, what is moral fearlessness? Whatever is not having moral fear of what should be feared, not having moral fear of the attainment of evil unwholesome mental states - this is called moral fearlessness. A person possessed of this moral fearlessness is "one without moral fear".

55. And what person is difficult to admonish? Therein, what is being difficult to admonish? When being spoken to about a legitimate matter, the act of being difficult to admonish, the state of being difficult to admonish, being difficult to admonish, grasping in opposition, delight in contrariness, disrespect, disrespectfulness, lack of respect, lack of compliance - this is called being difficult to admonish. A person possessed of this being difficult to admonish is "difficult to admonish".

56. And what person has evil friends? Therein, what is evil friendship? Those persons who are faithless, immoral, of little learning, stingy, lacking wisdom - whatever association with them, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards them - this is called evil friendship. A person possessed of this evil friendship is "one who has evil friends".

57. And what person has unguarded doors in the sense faculties? Therein, what is not guarding the doors of the sense faculties? Here a certain person, having seen a form with the eye, is one who grasps at signs, one who grasps at features; Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features; Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the mind faculty, he does not commit to restraint of the mind faculty. Whatever non-guarding, non-protection, non-safeguarding, non-restraint of these six faculties - this

is called not guarding the doors of the sense faculties. A person possessed of this not guarding the doors of the sense faculties is "one with unguarded doors in the sense faculties".

58. And what person is immoderate in food? Therein, what is immoderation in eating? Here a certain person, without reflection, unwisely takes food for amusement, for intoxication, for adornment, for beautification; whatever discontent, immoderation, non-reflection in eating there - this is called immoderation in eating. A person possessed of this immoderation in eating is "immoderate in food".

59. And what person is unmindful? Therein, what is forgetfulness? Whatever absence of mindfulness, absence of recollection, absence of mindfulness, absence of mindfulness, not keeping in mind, not retaining, floating about, forgetting - this is called forgetfulness. A person possessed of this forgetfulness is "unmindful".

60. And what person is not fully aware? Therein, what is lack of full awareness? Whatever not knowing, non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-inclusion, non-thorough investigation, non-equal observation, non-reviewing, non-realisation, dullness, folly, lack of full awareness, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root - this is called lack of full awareness. A person possessed of this lack of full awareness is "not fully aware".

61. And what person is failing in morality? Therein, what is failure in morality? Bodily transgression, verbal transgression, bodily and verbal transgression - this is called failure in morality. All immorality is failure in morality. A person possessed of this failure in morality is "failing in morality".

62. And what person is failing in (right) view? Therein, what is failure in (right) view? "There is not what is given, there is not what is sacrificed, there is not what is offered, there is no fruit and result of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." Whatever such view, wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, grasping, formal acceptance, adherence, adherence, wrong path, wrong path, wrong course, sphere of sectarian doctrines, perverted grasp - this is called failure in (right) view. All wrong view is failure in (right) view. A person possessed of this failure in (right) view is "one failing in (right) view".

63. And what person has internal fetters? Whatever person for whom the five lower mental fetters are not abandoned - this is called a person "with internal fetters".

64. And what person has external fetters? Whatever person for whom the five higher mental fetters are not abandoned - this is called a person "with external fetters".

65. And what person is without wrath? Therein, what is wrath? Whatever wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called wrath. Whatever person for whom

this wrath has been abandoned - this is called a person "without wrath".

66. And what person is without resentment? Therein, what is hostility? At a former time wrath, at a later time hostility. Whatever such hostility, bearing ill-will, the state of bearing ill-will, placing, setting up, adjusting, merging together, continuance, strengthening of wrath - this is called hostility. Whatever person for whom this hostility has been abandoned - this is called a person "without resentment".

67. And what person is without depreciation? Therein, what is contempt? Whatever contempt, the act of showing contempt, the state of being contemptuous, harshness, harsh action - this is called contempt. Whatever person for whom this contempt has been abandoned - this is called a person "without depreciation".

68. And what person is without insolence? Therein, what is insolence? Whatever insolence, the act of showing insolence, the state of being insolent, insolence as nutriment, ground for contention, rivalry, not giving up - this is called insolence. Whatever person for whom this insolence has been abandoned - this is called a person "without insolence".

69. And what person is without envy? Therein, what is envy? Whatever envy, the act of envying, the state of being envious, jealousy, the act of being jealous, the state of being jealous regarding others' material gains, honour, respect, reverence, salutation, and veneration - this is called envy. Whatever person for whom this envy has been abandoned - this is called a person "without envy".

70. And what person is without stinginess? Therein, what is stinginess? There are five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Whatever person for whom this stinginess is abandoned - this is called a person "without stinginess".

71. And what person is not fraudulent? Therein, what is fraudulence? Here a certain one is fraudulent, thoroughly fraudulent. Whatever there is fraudulent, the state of being fraudulent, fraudulence, harshness, the state of harshness, deceptiveness, the state of deceptiveness - this is called fraudulence. Whatever person for whom this fraudulence is abandoned - this is called a person "not fraudulent".

72. And what person is not deceitful? Therein, what is deceit? Here a certain person, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, for the purpose of concealing that, directs an evil wish - he wishes "May they not know me," he thinks "May they not know me," he speaks words "May they not know me," he exerts himself bodily "May they not know me." Whatever such deceit, deceitfulness, transgression, deception, fraud, scattering, evasion, concealment, complete concealment, covering, complete covering, not making manifest, not making open, thorough covering, evil doing - this is called deceit. Whatever person for whom this deceit has been abandoned - this is called a person "not deceitful".

73. And what person has shame? Therein, what is shame? Whatever is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is called shame. A person possessed of this shame is "one with shame".

74. And what person has moral fear? Therein, what is moral fear? Whatever is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is called moral fear. A person possessed of this moral fear is "one with moral fear".

75. And what person is easy to admonish? Therein, what is being easy to admonish? When being spoken to about a legitimate matter, the act of being easy to admonish, the state of being easy to admonish, being easy to admonish, not grasping in opposition, not delighting in contrariness, respect, respectfulness, being respectful, compliance - this is called being easy to admonish. A person possessed of this being easy to admonish is "easy to admonish".

76. And what person is a good friend? Therein, what is good friendship? Those persons who are faithful, moral, very learned, generous, wise - whatever association with them, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards them - this is called good friendship. A person possessed of this good friendship is "a good friend".

77. And what person has guarded doors in the sense faculties? Therein, what is guarding the doors of the sense faculties? Here a certain person, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features; Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind-faculty, he commits to restraint of the mind-faculty. Whatever guarding, protection, safeguarding, restraint of these six faculties - this is called guarding the doors of the sense faculties. A person possessed of this guarding the doors of the sense faculties is "one with guarded doors in the sense faculties".

78. And what person is moderate in food? Therein, what is moderation in eating? Here a certain person, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification; only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling." Whatever contentment, moderation, reflection regarding food there - this is called moderation in eating. A person possessed of this moderation in eating is "moderate in food".

79. And what person is mindful? Therein, what is mindfulness? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-

floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness - this is called mindfulness. A person possessed of this mindfulness is "mindful".

80. And what person is fully aware? Therein, what is full awareness? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view - this is called full awareness. A person possessed of this full awareness is "fully aware".

81. And what person is accomplished in morality? Therein, what is accomplishment in morality? Bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression - this is called accomplishment in morality. All restraint by morality is also accomplishment in morality. A person possessed of this accomplishment in morality is "accomplished in morality".

82. And what person is accomplished in right view? Therein, what is accomplishment in right view? "There is what is given, there is what is sacrificed, there is what is offered, there is fruit and result of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." Whatever such wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called accomplishment in right view. All right view is accomplishment in right view. A person possessed of this accomplishment in right view is "accomplished in right view".

83. Which two persons are rare in the world? One who acts first, and one who is grateful and thankful - these two persons are rare in the world.

84. Which two persons are hard to satisfy? One who lays aside whatever is received, and one who gives away whatever is received - these two persons are "hard to satisfy".

85. Which two persons are easily satisfied? One who does not lay aside whatever is received, and one who does not give away whatever is received - these two persons are "easily satisfied".

86. For which two persons do mental corruptions grow? One who is scrupulous about what should not be a cause for scrupulousness, and one who is not scrupulous about what should be a cause for scrupulousness - for these two persons mental corruptions grow.

87. For which two persons do mental corruptions not grow? One who is not scrupulous about what should not be a cause for scrupulousness, and one who is scrupulous about what should be a cause for scrupulousness - for these two persons mental corruptions do not grow.

88. And what person is inclined to the inferior? Here a certain person is immoral, of bad character, he frequents, associates with, and attends upon another who is immoral, of bad character - this is called a person "inclined to the inferior".

89. And what person is inclined to the sublime? Here a certain person is moral, of good character, he frequents, associates with, and attends upon another who is moral, of good character - this is called a person "inclined to the sublime".

90. And what person is satisfied? The Individually Self-awakened Ones and those who are the Truth-finder's disciples, the Worthy Ones, are satisfied. The Perfectly Enlightened One is both satisfied and one who satisfies.

The Exposition of Twos.



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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