

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)

4. Designation of Individuals by the Fours
(4. Catukkapuggalapaññatti)

[Pp 2.4, PTS 39-63]



PaliVerse

04. Designation of Individuals

4. Designation of Individuals by the Fours

132. And what person is a bad person? Here a certain person is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, indulges in spirits, liquor and intoxicants that cause negligence - this is called a person "a bad person".

133. And what person is worse than a bad person? Here a certain person himself is one who kills living beings and instigates others in killing living beings, himself takes what is not given and instigates others in taking what is not given, himself engages in sexual misconduct and instigates others in sexual misconduct, himself is a liar and instigates others in lying, himself indulges in spirits, liquor and intoxicants that cause negligence and instigates others in indulging in spirits, liquor and intoxicants that cause negligence - this is called a person "worse than a bad person".

134. And what person is a good person? Here a certain person abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence - this is called a person "a good person".

135. And what person is better than a good person? Here a certain person himself abstains from killing living beings and also encourages others to abstain from killing living beings, himself abstains from taking what is not given and also encourages others to abstain from taking what is not given, himself abstains from sexual misconduct and also encourages others to abstain from sexual misconduct, himself abstains from lying and also encourages others to abstain from lying, himself abstains from spirits, liquor and intoxicants that cause negligence and also encourages others to abstain from spirits, liquor and intoxicants that cause negligence - this is called a person "better than a good person".

136. And what person is evil? Here a certain person is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, and holds wrong view - this is called an "evil" person.

137. And what person is more evil than the evil one? Here a certain person himself is one who kills living beings and instigates others in killing living beings, himself takes what is not given and instigates others in taking what is not given, himself engages in sexual misconduct and instigates others in sexual misconduct, himself is a liar and instigates others in lying, himself speaks divisive speech and instigates others in divisive speech, himself speaks harsh speech and instigates others in harsh speech, himself engages in idle chatter and instigates others in idle chatter, himself is covetous and instigates others in covetousness, himself has a mind of ill-will and instigates others in anger, himself holds wrong view and instigates others in wrong view - this is called a person "more evil than the evil one".

138. And what person is good? Here a certain person abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view - this is called a "good" person.

139. And what person is more good than the good one? Here a certain person himself abstains from killing living beings and also encourages others to abstain from killing living beings, himself abstains from taking what is not given and also encourages others to abstain from taking what is not given, himself abstains from sexual misconduct and also encourages others to abstain from sexual misconduct, himself abstains from lying and also encourages others to abstain from lying, himself abstains from divisive speech and also encourages others to abstain from divisive speech, himself abstains from harsh speech and also encourages others to abstain from harsh speech, himself abstains from idle chatter and also encourages others to abstain from idle chatter, himself is non-covetous and also encourages others in non-covetousness, himself has a mind without ill-will and also encourages others in non-anger, himself holds right view and also encourages others in right view - this is called a person "more good than the good one".

140. And what person is of bad character? Here a certain person is one who kills living beings, takes what is not given, etc. holds wrong view - this is called a person "of bad character".

141. And what person is of worse character than one of bad character? Here a certain person himself is one who kills living beings and instigates others in killing living beings, himself takes what is not given and instigates others in taking what is not given... etc. himself holds wrong view and instigates others in wrong view - this is called a person "of worse character than one of bad character".

142. And what person is of good character? Here a certain person abstains from killing living beings, abstains from taking what is not given, etc. has right view - this is called a person "of good character".

143. And what person is of better character than one of good character? Here a certain person himself abstains from killing living beings and also encourages others to abstain from killing living beings... etc. himself holds right view and also encourages others in right view - this is called a person "of better character than one of good character".

144. And what person is blameworthy? Here a certain person is possessed of blameworthy bodily action, possessed of blameworthy verbal action, possessed of blameworthy mental action - this is called a "blameworthy" person.

145. And what person is one abounding in faults? Here a certain person is mostly possessed of blameworthy bodily action, little of blameless; mostly possessed of blameworthy verbal action, little of blameless; mostly possessed of blameworthy mental action, little of blameless - this is called a person "one abounding in faults".

146. And what person is of little fault? Here a certain person is mostly possessed of blameless bodily action, little of blameworthy; mostly possessed of blameless verbal action, little of blameworthy; mostly possessed of blameless mental action, little of blameworthy - this is called a person "of little fault".

147. And what person is faultless? Here a certain person is possessed of blameless bodily action, possessed of blameless verbal action, possessed of blameless mental action - this is called a "faultless" person.

148. And what person is one who understands quickly? Whatever person for whom there is full realisation of the teaching as soon as it is uttered - this is called a person "one who understands quickly".

149. And what person is one who understands through elaboration? Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching - this is called a person "one who understands through elaboration".

150. And what person needs to be guided? Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, thus gradually there is full realisation of the teaching - this is called a person "one who needs to be guided".

151. And what person is one for whom the word is the maximum? Whatever person for whom, even though hearing much, even though reciting much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth - this is called a person "one for whom the word is the maximum".

152. And what person has proper discernment, not fluent discernment? Here a certain person, when asked a question, speaks properly but not quickly - this is called a person "with proper discernment, not with fluent discernment".

153. And what person has fluent discernment, not proper discernment? Here a certain person, when asked a question, speaks quickly but not properly - this is called a person "with fluent discernment, not with proper discernment".

154. And what person has both proper discernment and fluent discernment? Here a certain person, when asked a question, speaks both properly and quickly - this is called a person "with both proper discernment and fluent discernment".

155. And what person has neither proper discernment nor fluent discernment? Here a certain person, when asked a question, speaks neither properly nor quickly - this is called a person "with neither proper discernment nor fluent discernment".

156. Therein, what are the four persons who are speakers of the Teaching? Here a certain speaker of the Teaching speaks little and not connected with meaning, and his assembly is not skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching goes by the term 'speaker of the Teaching' for such an assembly.

But here a certain speaker of the Teaching speaks little and connected with meaning, and his assembly is skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching goes by the term 'speaker of the Teaching' for such an assembly.

But here a certain speaker of the Teaching speaks much and not connected with meaning, and his assembly is not skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching goes by the term 'speaker of the Teaching' for such an assembly.

But here a certain speaker of the Teaching speaks much and connected with meaning, and his assembly is skilled in what is connected with meaning and what is not connected with meaning. Such a speaker of the Teaching goes by the term 'speaker of the Teaching' for such an assembly. These are the four "persons who are speakers of the Teaching".

157. Therein, what are the four persons similar to rain clouds? There are four rain clouds - one that thunders but does not rain, one that rains but does not thunder, one that both thunders and rains, and one that neither thunders nor rains. Just so, there are these four persons similar to rain clouds existing and found in the world. Which four? One that thunders but does not rain, one that rains but does not thunder, one that both thunders and rains, and one that neither thunders nor rains.

And how is a person one who thunders but does not rain? Here a certain person is a speaker but not a doer. Thus a person is one who thunders but does not rain. Just as that rain cloud thunders but does not rain, this person is similar to that.

And how is a person one who rains but does not thunder? Here a certain person is a doer but not a speaker. Thus a person is one who rains but does not thunder. Just as that rain cloud rains but does not thunder, this person is similar to that.

And how is a person one who both thunders and rains? Here a certain person is both a speaker and a doer. Thus a person is one who both thunders and rains. Just as that rain cloud both thunders and rains, this person is similar to that.

And how is a person one who neither thunders nor rains? Here a certain person is neither a speaker nor a doer. Thus a person is one who neither thunders nor rains. Just as that rain cloud neither thunders nor rains, this person is similar to that.

These are the four persons similar to rain clouds existing and found in the world.

158. Therein, what are the four persons similar to mice? There are four mice - a digger but not a dweller, a dweller but not a digger, both a digger and a dweller, neither a digger nor a dweller. Just so, there are these four persons similar to mice existing and found in the world. Which four? A digger but not a dweller, a dweller but not a digger, both a digger and a dweller, neither a digger nor a dweller.

And how is a person a digger but not a dweller? Here a certain person learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: "This is suffering"; he does not understand as it really is: "This is the origin of suffering"; he does not understand as it really is: "This is the

cessation of suffering"; he does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is a digger but not a dweller. Just as that mouse is a digger but not a dweller, this person is similar to that.

And how is a person a dweller but not a digger? Here a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is a dweller but not a digger. Just as that mouse is a dweller but not a digger, this person is similar to that.

And how is a person both a digger and a dweller? Here a certain person learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is both a digger and a dweller. Just as that mouse is both a digger and a dweller, this person is similar to that.

And how is a person neither a digger nor a dweller? Here a certain person does not learn the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not understand as it really is: "This is suffering"; he does not understand as it really is: "This is the origin of suffering"; he does not understand as it really is: "This is the cessation of suffering"; he does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is neither a digger nor a dweller. Just as that mouse is neither a digger nor a dweller, this person is similar to that.

These four persons similar to mice are existing and found in the world.

159. Therein, what are the four persons similar to mangoes? There are four mangoes - unripe having the appearance of ripe, ripe having the appearance of unripe, unripe having the appearance of unripe, ripe having the appearance of ripe. Just so, there are these four persons similar to mangoes existing and found in the world. Which four? Unripe having the appearance of ripe, ripe having the appearance of unripe, unripe having the appearance of unripe, ripe having the appearance of ripe.

And how is a person unripe having the appearance of ripe? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not understand as it really is: "This is suffering"; he does not understand as it really is: "This is the origin of suffering"; he does not understand as it really is: "This is the cessation of suffering"; he does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is unripe having the appearance of ripe. Just as that mango is unripe having the appearance of ripe, this person is similar to that.

And how is a person ripe having the appearance of unripe? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is ripe having the appearance of unripe. Just as that mango is ripe having the appearance of unripe, this person is similar to that.

And how is a person unripe having the appearance of unripe? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is: "This is suffering"... etc. He does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is unripe having the appearance of unripe. Just as that mango is unripe having the appearance of unripe, this person is similar to that.

And how is a person ripe having the appearance of ripe? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He understands as it really is: "This is suffering.", etc. He understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is ripe having the appearance of ripe. Just as that mango is ripe having the appearance of ripe, this person is similar to that.

These four persons similar to mangoes are existing and found in the world.

160. Therein, what are the four persons similar to water-pots? There are four water-pots - hollow and covered, full and open, hollow and open, full and covered. Just so, there are these four persons similar to water-pots existing and found in the world. Which four? Hollow and covered, full and open, hollow and open, full and covered.

And how is a person hollow and covered? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not understand as it really is: "This is suffering"... etc. He does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is hollow and covered. Just as that water-pot is hollow and covered, this person is similar to that.

And how is a person full and open? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He understands as it really is: "This is suffering"... etc. He understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is full and open. Just as that water-pot is full and open, this person is similar to that.

And how is a person hollow and open? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is:

"This is suffering"... etc. He does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is hollow and open. Just as that water-pot is hollow and open, this person is similar to that.

And how is a person full and covered? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He understands as it really is: "This is suffering"... etc. He understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is full and covered. Just as that water-pot is full and covered, this person is similar to that. These are the four persons similar to water-pots existing and found in the world.

161. Therein, what are the four persons similar to lakes? There are four lakes - shallow with deep appearance, deep with shallow appearance, shallow with shallow appearance, deep with deep appearance. Just so, there are these four persons similar to lakes existing and found in the world. Which four? Shallow with deep appearance, deep with shallow appearance, shallow with shallow appearance, deep with deep appearance.

And how is a person shallow with deep appearance? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He does not understand as it really is: "This is suffering"... etc. He does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is shallow with deep appearance. Just as that lake is shallow with deep appearance, this person is similar to that.

And how is a person deep with shallow appearance? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He understands as it really is: "This is suffering"... etc. He understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is deep with shallow appearance. Just as that lake is deep with shallow appearance, this person is similar to that.

And how is a person shallow with shallow appearance? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is not inspiring. He does not understand as it really is: "This is suffering"... etc. He does not understand as it really is: "This is the practice leading to the cessation of suffering." Thus a person is shallow with shallow appearance. Just as that lake is shallow with shallow appearance, this person is similar to that.

And how is a person deep with deep appearance? Here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is inspiring. He understands as it really is: "This is suffering"... etc. He understands as it really is: "This is the practice leading to the cessation of suffering." Thus a person is deep with deep appearance. Just as that lake is deep with deep appearance, this person is similar to that. These are the four persons similar to lakes existing and found in the world.

162. Therein, what are the four persons similar to oxen? There are four oxen - One fierce towards its own herd but not towards another's herd, one fierce towards another's herd but not towards its own herd, one fierce towards both its own herd and another's herd, and one fierce towards neither its own herd nor another's herd. Just so, there are these four persons similar to oxen existing and found in the world. Which four? One fierce towards one's own herd but not towards another's herd, one fierce towards another's herd but not towards one's own herd, one fierce towards both one's own herd and another's herd, and one fierce towards neither one's own herd nor another's herd.

And how is a person fierce towards one's own herd but not towards another's herd? Here a certain person is one who agitates one's own assembly, but not another's assembly. Thus a person is fierce towards one's own herd but not towards another's herd. Just as that ox is fierce towards its own herd but not towards another's herd, this person is similar to that.

And how is a person fierce towards another's herd but not towards one's own herd? Here a certain person is one who agitates another's assembly, but not one's own assembly. Thus a person is fierce towards another's herd but not towards one's own herd. Just as that ox is fierce towards another's herd but not towards its own herd, this person is similar to that.

And how is a person fierce towards both one's own herd and another's herd? Here a certain person is one who agitates both one's own assembly and another's assembly. Thus a person is fierce towards both one's own herd and another's herd. Just as that ox is fierce towards both its own herd and another's herd, this person is similar to that.

And how is a person fierce towards neither one's own herd nor another's herd? Here a certain person is one who agitates neither one's own assembly nor another's assembly. Thus a person is fierce towards neither one's own herd nor another's herd. Just as that ox is fierce towards neither its own herd nor another's herd, this person is similar to that. These are the four persons similar to oxen existing and found in the world.

163. Therein, what are the four persons similar to venomous snakes? There are four venomous snakes - one whose venom has come but is not terrible, one whose venom is terrible but has not come, one whose venom has come and is terrible, and one whose venom has neither come nor is terrible. Just so, there are these four persons similar to venomous snakes existing and found in the world. Which four? One whose venom has come but is not terrible, one whose venom is terrible but has not come, one whose venom has come and is terrible, and one whose venom has neither come nor is terrible.

And how is a person one whose venom has come but is not terrible? Here a certain person becomes angry repeatedly. But that wrath of his does not underlie him for a long time. Thus a person is one whose venom has come, but is not terrible. Just as that venomous snake whose venom has come but is not terrible, this person is similar to that.

And how is a person one whose venom is terrible but has not come? Here a certain person does not indeed become angry repeatedly. And that wrath of his underlies him for a long time. Thus a person is one whose venom is terrible, but has not come. Just as that venomous snake whose venom is terrible but has not come, this person is similar to that.

And how is a person one whose venom has come and is terrible? Here a certain person becomes angry repeatedly. And that wrath of his underlies him for a long time. Thus a person is one whose venom has come and is terrible. Just as that venomous snake whose venom has come and is terrible, this person is similar to that.

And how is a person one whose venom has neither come nor is terrible? Here a certain person does not indeed become angry repeatedly. But that wrath of his does not underlie him for a long time. Thus a person is one whose venom has neither come nor is terrible. Just as that venomous snake whose venom has neither come nor is terrible, this person is similar to that. These are the four persons similar to venomous snakes existing and found in the world.

164. And how is a person, without investigating and without scrutinising, one who praises one who deserves dispraise? Here a certain person praises sectarians and disciples of sectarians who are badly practised and wrongly practised - "They are well practised," and also "They are rightly practised." Thus a person, without investigating and without scrutinising, is one who praises one who deserves dispraise.

And how is a person, without investigating and without scrutinising, one who dispraises one who deserves praise? Here a certain person dispraises Buddhas and disciples of the Buddhas who are well practised and rightly practised - "They are badly practised," and also "They are wrongly practised." Thus a person, without investigating and without scrutinising, is one who dispraises one who deserves praise.

And how is a person, without investigating and without scrutinising, one who displays confidence in a matter not inspiring confidence? Here a certain person generates confidence in bad practice and wrong practice - "It is good practice," and also "It is right practice." Thus a person, without investigating and without scrutinising, is one who displays confidence in a matter not inspiring confidence.

And how is a person, without investigating and without scrutinising, one who displays distrust in a matter inspiring confidence? Here a certain person generates distrust in good practice and right practice - "It is bad practice," and also "It is wrong practice." Thus a person, without investigating and without scrutinising, is one who displays distrust in a matter inspiring confidence.

165. And how is a person, having investigated and scrutinised, one who dispraises one who deserves dispraise? Here a certain person dispraises sectarians and disciples of sectarians who are badly practised and wrongly practised - "They are badly practised," and also "They are wrongly practised." Thus a person, having investigated and scrutinised, is one who dispraises one who deserves dispraise.

And how is a person, having investigated and scrutinised, one who praises one who deserves praise? Here a certain person praises Buddhas and disciples of the Buddhas who are well practised and rightly practised - "They are well practised," and also

"They are rightly practised." Thus a person, having investigated and scrutinised, is one who praises one who deserves praise.

And how is a person, having investigated and scrutinised, one who displays distrust in a matter not inspiring confidence? Here a certain person generates distrust in bad practice and wrong practice - "It is bad practice," and also "It is wrong practice." Thus a person, having investigated and scrutinised, is one who displays distrust in a matter not inspiring confidence.

And how is a person, having investigated and scrutinised, one who displays confidence in a matter inspiring confidence? Here a certain person generates confidence in good practice and right practice - "It is good practice," and also "It is right practice." Thus a person, having investigated and scrutinised, is one who displays confidence in a matter inspiring confidence.

166. And how is a person one who speaks dispraise of one who deserves dispraise, factual and true, at the right time, but does not speak praise of one who deserves praise, factual and true, at the right time? Here a certain person has both praise and dispraise to be found. Whatever dispraise there is there, that he speaks, factual and true, at the right time; whatever praise there is there, that he does not speak, factual and true, at the right time. Thus a person speaks dispraise of one who deserves dispraise, factual and true, at the right time, but does not speak praise of one who deserves praise, factual and true, at the right time.

And how is a person one who speaks praise of one who deserves praise, factual and true, at the right time, but does not speak dispraise of one who deserves dispraise, factual and true, at the right time? Here a certain person has both praise and dispraise to be found. Whatever praise there is there, that he speaks, factual and true, at the right time; whatever dispraise there is there, that he does not speak, factual and true, at the right time. Thus a person speaks praise of one who deserves praise, factual and true, at the right time, but does not speak dispraise of one who deserves dispraise, factual and true, at the right time.

And how is a person one who speaks dispraise of one who deserves dispraise, factual and true, at the right time, and speaks praise of one who deserves praise, factual and true, at the right time? Here a certain person has both praise and dispraise to be found. Whatever dispraise there is there, that he speaks, factual and true, at the right time; and whatever praise there is there, that too he speaks, factual and true, at the right time. There he knows the proper time for the answer to that question. Thus a person speaks dispraise of one who deserves dispraise, factual and true, at the right time, and speaks praise of one who deserves praise, factual and true, at the right time.

And how is a person one who neither speaks dispraise of one who deserves dispraise, factual and true, at the right time, nor speaks praise of one who deserves praise, factual and true, at the right time? Here a certain person has both praise and dispraise to be found. Whatever dispraise there is there, that he does not speak, factual and true, at the right time; and whatever praise there is there, that too he does not speak, factual and true, at the right time. He dwells equanimous, mindful and fully aware. Thus a person neither speaks dispraise of one who deserves dispraise, factual and true, at the right time, nor speaks praise of one who deserves

praise, factual and true, at the right time.

167. And what person lives on the fruit of work but not on the fruit of merit? Whatever person for whom, while exerting, striving, and endeavouring, livelihood is produced, not from merit - this is called a person "one who lives on the fruit of work, not on the fruit of merit".

And what person lives on the fruit of merit but not on the fruit of work? With reference to the gods who control what is created by others, the gods above that are those who live on the fruit of merit, not those who live on the fruit of work.

And what person lives on both the fruit of work and the fruit of merit? Whatever person for whom, while exerting, striving, and endeavouring, livelihood is produced from merit as well - this is called a person "one who lives on both the fruit of work and the fruit of merit".

And what person lives on neither the fruit of work nor the fruit of merit? Those doomed to Niraya Hell live on neither the fruit of work nor the fruit of merit.

168. And how is a person one in darkness heading for darkness? Here a certain person is reborn in a low family - in an outcast family or a hunter's family or a basket-maker's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus a person is one in darkness heading for darkness.

And how is a person one in darkness heading for light? Here a certain person is reborn in a low family - in an outcast family or a hunter's family or a basket-maker's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus a person is one in darkness heading for light.

And how is a person one in light heading for darkness? Here a certain person is reborn in a high family - in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands,

perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus a person is one in light heading for darkness.

And how is a person one in light heading for light? Here a certain person is reborn in a high family - in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus a person is one in light heading for light.

169. And how is a person low to low? Etc. Thus a person is low to low.

And how is a person low to high? Etc. Thus a person is low to high.

And how is a person high to low? Etc. Thus a person is high to low.

And how is a person high to high? Etc. Thus a person is high to high.

170. Therein, what are the four persons similar to trees? Four trees - softwood with a heartwood retinue, heartwood with a softwood retinue, softwood with a softwood retinue, heartwood with a heartwood retinue. Just so, there are these four persons similar to trees existing and found in the world. Which four? Softwood with a heartwood retinue, heartwood with a softwood retinue, softwood with a softwood retinue, heartwood with a heartwood retinue.

And how is a person softwood with a heartwood retinue? Here a certain person is immoral, of bad character, but his assembly is virtuous, of good character. Thus a person is softwood with a heartwood retinue. Just as that tree is softwood with a heartwood retinue, this person is similar to that.

And how is a person heartwood with a softwood retinue? Here a certain person is virtuous, of good character, but his assembly is immoral, of bad character. Thus a person is heartwood with a softwood retinue. Just as that tree is heartwood with a softwood retinue, this person is similar to that.

And how is a person softwood with a softwood retinue? Here a certain person is immoral, of bad character, and his assembly too is immoral, of bad character. Thus a person is softwood with a softwood retinue. Just as that tree is softwood with a softwood retinue, this person is similar to that.

And how is a person heartwood with a heartwood retinue? Here a certain person is virtuous, of good character, and his assembly too is virtuous, of good character. Thus a person is heartwood with a heartwood retinue. Just as that tree is heartwood with a heartwood retinue, this person is similar to that. These are the four persons similar to

trees existing and found in the world.

171. And what person measures by appearance and is pleased by appearance? Here a certain person, having seen height, or having seen girth, or having seen form, or having seen completeness, takes that as a measure and generates confidence. This is called a person who measures by appearance and is pleased by appearance.

And what person measures by sound and is pleased by sound? Here a certain person, through others' praise, through others' eulogy, through others' commendation, through others' spreading of praise, takes that as a measure and generates confidence. This is called a person who measures by sound and is pleased by sound.

172. And what person measures by austerity and is pleased by austerity? Here a certain person, having seen coarseness of robe, or having seen coarseness of bowl, or having seen coarseness of lodging, or having seen various performance of austerities, takes that as a measure and generates confidence. This is called a person who measures by austerity and is pleased by austerity.

And what person measures by the teaching and is pleased by the teaching? Here a certain person, having seen morality, or having seen concentration, or having seen wisdom, takes that as a measure and generates confidence. This is called a person who measures by the teaching and is pleased by the teaching.

173. And how is a person practising for personal welfare but not for the welfare of others? Here a certain person is himself accomplished in morality, but does not encourage others to accomplishment in morality; he is himself accomplished in concentration, but does not encourage others to accomplishment in concentration; he is himself accomplished in wisdom, but does not encourage others to accomplishment in wisdom; he is himself accomplished in liberation, but does not encourage others to accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, but does not encourage others to accomplishment in knowledge and vision of liberation. Thus a person is practising for personal welfare but not for the welfare of others.

And how is a person practising for the welfare of others but not for personal welfare? Here a certain person is himself not accomplished in morality, but encourages others to accomplishment in morality; he is himself not accomplished in concentration, but encourages others to accomplishment in concentration; he is himself not accomplished in wisdom, but encourages others to accomplishment in wisdom; he is himself not accomplished in liberation, but encourages others to accomplishment in liberation; he is himself not accomplished in knowledge and vision of liberation, but encourages others to accomplishment in knowledge and vision of liberation. Thus a person is practising for the welfare of others but not for personal welfare.

And how is a person practising both for personal welfare and for the welfare of others? Here a certain person is himself accomplished in morality, and encourages others to accomplishment in morality; he is himself accomplished in concentration, and encourages others to accomplishment in concentration; he is himself accomplished in wisdom, and encourages others to accomplishment in wisdom; he is himself accomplished in liberation, and encourages others to accomplishment in

liberation; he is himself accomplished in knowledge and vision of liberation, and encourages others to accomplishment in knowledge and vision of liberation. Thus a person is practising both for personal welfare and for the welfare of others.

And how is a person practising neither for personal welfare nor for the welfare of others? Here a certain person is himself not accomplished in morality, and does not encourage others to accomplishment in morality; he is himself not accomplished in concentration, and does not encourage others to accomplishment in concentration; he is himself not accomplished in wisdom, and does not encourage others to accomplishment in wisdom; he is himself not accomplished in liberation, and does not encourage others to accomplishment in liberation; he is himself not accomplished in knowledge and vision of liberation, and does not encourage others to accomplishment in knowledge and vision of liberation. Thus a person is practising neither for personal welfare nor for the welfare of others.

174. And how is a person self-mortifying, devoted to the pursuit of self-mortification? Here a certain person is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir,' he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, etc. he takes food once every seven days. Thus he dwells devoted to the practice of eating food in rotation even up to half a month. He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung, or he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robcs, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments, he is one who plucks out hair and beard being devoted to the practice of plucking out hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns, he dwells devoted to the practice of going down into the water three times including the evening. Thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. Thus a person is self-mortifying, devoted to the pursuit of self-mortification.

175. And how is a person other-mortifying, devoted to the pursuit of mortifying others? Here a certain person is a sheep-butcher, a pig-butcher, a fowler, a deer-hunter, a hunter, a fish-killer, a thief, an executioner of thieves, a cattle-butcher, a prison-keeper, or whatever others there are engaged in cruel activities. Thus a person is other-mortifying, devoted to the pursuit of mortifying others.

176. And how is a person self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others? Here a certain person is either head-anointed king of the ruling caste, or a brahmin of great wealth. He, having had a new assembly hall built to the east of the city, having shaved off his hair and beard, having put on a rough cheetah hide, having anointed his body with ghee and oil, scratching his back with a deer horn, enters the assembly hall together with the chief queen and the brahmin chaplain. There he makes his sleeping place on the bare ground smeared with green vegetation. From one cow with a calf of the same colour, the milk from one teat sustains the king, the milk from the second teat sustains the chief queen, the milk from the third teat sustains the brahmin chaplain, the milk from the fourth teat is poured into the fire, and with the remainder the calf sustains itself. He speaks thus: "Let this many bulls be slaughtered for the sacrifice, let this many bullocks be slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice, let this many horses be slaughtered for the sacrifice, let this many trees be cut down for sacrificial posts, let this many kusa-grasses be reaped for the sacred grass." And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations. Thus a person is self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others.

177. And how is a person neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others? He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine.

Here a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: "The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth

from home into homelessness?" At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

178. Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

Having abandoned taking what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing.

Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice.

Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world.

Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people.

Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal.

179. He abstains from damaging seed and plant life, he eats only one meal a day, abstaining from eating at night, abstaining from food at improper times, he abstains from watching dancing, singing, music and shows, he abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations, he abstains from using high and luxurious beds, he abstains from accepting gold and silver.

He abstains from accepting raw grain, he abstains from accepting raw meat, he abstains from accepting women and girls, he abstains from accepting male and female slaves, he abstains from accepting goats and sheep, he abstains from accepting fowl and swine, he abstains from accepting elephants, cattle, horses and mares, he abstains from accepting fields and land, he abstains from running messages and errands, he abstains from buying and selling, he abstains from using false weights, false metals, and false measures, he abstains from cheating, deceiving, fraud and crooked dealings, he abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

180. He is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him, just as a winged

bird, wherever it flies, flies with its wings as its only burden. Just so a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness.

181. He, 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. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness.

182. He acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, endowed with this noble contentment, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness; having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

183. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence

and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; with the fading away of rapture, he dwells in equanimity, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - "There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with aspects and terms he recollects manifold past lives.

184. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world." Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

185. When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering"; he understands as it really is: "These are the mental corruptions"; he understands as it really is: "This is the origin of mental corruptions"; he understands as it really is: "This is the cessation of mental corruptions"; he understands as it really

is: "This is the practice leading to the cessation of mental corruptions." For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." Thus a person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine.

186. And what person is with lust? Whatever person for whom lust has not been abandoned, this is called a person "with lust".

And what person is with hate? Whatever person for whom hate has not been abandoned, this is called a person "with hate".

And what person is with delusion? Whatever person for whom delusion has not been abandoned, this is called a person "with delusion".

And what person is with conceit? Whatever person for whom conceit has not been abandoned, this is called a person "with conceit".

187. And how is a person an obtainer of internal serenity of mind, but not an obtainer of insight into phenomena through higher wisdom? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial, but not an obtainer of the supramundane path or fruition. Thus a person is an obtainer of internal serenity of mind, but not an obtainer of insight into phenomena through higher wisdom.

And how is a person an obtainer of insight into phenomena through higher wisdom, but not an obtainer of internal serenity of mind? Here a certain person is an obtainer of the supramundane path or fruition, but not an obtainer of attainments accompanied by fine-material or accompanied by immaterial. Thus a person is an obtainer of insight into phenomena through higher wisdom, but not an obtainer of internal serenity of mind.

And how is a person both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom? Here a certain person is an obtainer of attainments accompanied by fine-material or accompanied by immaterial, and an obtainer of the supramundane path or fruition. Thus a person is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

And how is a person neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom? Here a certain person is neither an obtainer of attainments accompanied by fine-material or accompanied by immaterial, nor an obtainer of the supramundane path or fruition. Thus a person is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom.

188. And what person goes along with the stream? Here a certain person indulges in sensual pleasures and does evil action. This is called a person "one who goes along with the stream".

And what person goes against the stream? Here a certain person does not indulge in sensual pleasures and does not do evil action. He, together with suffering, together with displeasure, with tearful face, weeping, lives the holy life that is complete and pure. This is called a person "one who goes against the stream".

And what person is of established self? 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 "of established self".

And what person has crossed over, gone beyond, the brahmin stands on dry ground? Here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is called a person who has crossed over, gone beyond, the brahmin stands on dry ground.

189. And how is a person of little learning not possessed of learning? Here a certain person has little learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, not having understood the meaning and not having understood the Teaching of that little learning, is not practising in accordance with the Teaching. Thus a person is of little learning not possessed of learning.

And how is a person of little learning possessed of learning? Here a certain person has little learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, having understood the meaning and having understood the Teaching of that little learning, is practising in accordance with the Teaching. Thus a person is of little learning possessed of learning.

And how is a person very learned not possessed of learning? Here a certain person has much learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, not having understood the meaning and not having understood the Teaching of that much learning, is not practising in accordance with the Teaching. Thus a person is very learned not possessed of learning.

And how is a person very learned possessed of learning? Here a certain person has much learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, having understood the meaning and having understood the Teaching of that much learning, is practising in accordance with the Teaching. Thus a person is very learned possessed of learning.

190. And what person is the unshakeable ascetic? 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. This is called a person "the unshakeable ascetic".

And what person is the lotus ascetic? 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 "the lotus ascetic".

And what person is the white lotus ascetic? 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 "the white lotus ascetic".

And what person is the delicate ascetic among ascetics? Here a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is called a person "the delicate ascetic among ascetics".

The Exposition of Fours.



ABOUT THIS TRANSLATION

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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 3. The Canon of Higher Teaching. 04. Designation of Individuals. 4. Designation of Individuals by the Fours Retrieved from paliverse.org

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