

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)

5. Designation of Individuals by the Fives
(5. Pañcakapuggalapaññatti)

[Pp 2.5, PTS 64-70]



PaliVerse

04. Designation of Individuals

5. Designation of Individuals by the Fives

191. There, that person who commits violations and is remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - "For the venerable one, mental corruptions born of violation exist, mental corruptions due to remorse increase. It would be good indeed if the venerable one, having abandoned the mental corruptions born of violation, having dispelled the mental corruptions due to remorse, would develop the mind and wisdom. Thus the venerable one will become equal to that fifth person."

There, that person who commits violations but is not remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - "For the venerable one, mental corruptions born of violation exist, mental corruptions due to remorse do not increase. It would be good indeed if the venerable one, having abandoned the mental corruptions born of violation, would develop the mind and wisdom. Thus the venerable one will become equal to that fifth person."

There, that person who does not commit violations but is remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder, he should be addressed thus - "For the venerable one, mental corruptions born of violation do not exist, mental corruptions due to remorse increase. It would be good indeed if the venerable one, having dispelled the mental corruptions due to remorse, would develop the mind and wisdom. Thus the venerable one will become equal to that fifth person."

There, that person who does not commit violations and is not remorseful, and does not understand as it really is that liberation of mind and liberation by wisdom where those evil unwholesome mental states cease without remainder, he should be addressed thus - "For the venerable one, mental corruptions born of violation do not exist, mental corruptions due to remorse do not increase. It would be good indeed if the venerable one would develop the mind and wisdom. Thus the venerable one will become equal to that fifth person." These four persons, being thus exhorted by that fifth person, being thus instructed, gradually attain the elimination of mental corruptions.

192. And how does a person despise after giving? Here a certain person gives to another person the requisites of robes, almsfood, lodging and medicine for the sick, and he thinks thus - "I give, this one receives," and having given, he despises that one. Thus a person despises after giving.

And how does a person despise through living together? Here a certain person lives together with another person for two or three years, and he despises that one through living together. Thus a person despises through living together.

And how is a person credulous? Here a certain person, when praise or blame of another is being spoken, quickly believes it. Thus a person is credulous.

And how is a person fickle? Here a certain person has fleeting faith, fleeting devotion, fleeting affection, fleeting confidence. Thus a person is fickle.

And how is a person dull and stupid? Here a certain person does not know wholesome and unwholesome mental states, does not know blameworthy and blameless mental states, does not know inferior and superior mental states, does not know mental states that have dark and bright counterparts. Thus a person is dull and stupid.

193. Therein, what are the five persons similar to warriors? Five warriors - here a certain warrior, having seen just the cloud of dust, sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too is a certain warrior here. This is the first warrior existing and found in the world.

Furthermore, here a certain warrior overcomes the cloud of dust, and yet, having seen just the top of the standard, he sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too is a certain warrior here. This is the second warrior existing and found in the world.

Furthermore, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard, and yet, having heard just the tumult, he sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too is a certain warrior here. This is the third warrior existing and found in the world.

Furthermore, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, and yet in the striking he is struck and is repelled. Such too is a certain warrior here. This is the fourth warrior existing and found in the world.

Furthermore, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, overcomes the striking. He triumphed in battle, emerged victorious and settled at the head of the battlefield. Such too is a certain warrior here. This is the fifth warrior existing and found in the world. These five warriors are existing and found in the world.

194. Just so, there are these five persons comparable to warriors existing and found among monks. Which five? Here a certain monk, having seen just the cloud of dust, sinks down, loses heart, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. What is his cloud of dust? Here a monk hears - "In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion." He, having heard that, sinks down, loses heart, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. This is his cloud of dust.

Just as that warrior, having seen just the cloud of dust, sinks down, loses heart, does not stand firm, is not able to enter the battle, this person is similar to that. Such too is a certain person here. This is the first person comparable to a warrior existing and found among monks.

195. Furthermore, here a certain monk overcomes the cloud of dust, and yet, having seen merely the top of the standard, he sinks down, becomes dejected, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. What is his top of the standard? Here a monk does not indeed hear - "In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion," but he himself sees a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. Having seen her, he sinks down, becomes dejected, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. This is his top of the standard.

Just as that warrior overcomes the cloud of dust, and yet, having seen merely the top of the standard, he sinks down, becomes dejected, does not stand firm, is not able to enter the battle, this person is similar to that. Such too is a certain person here. This is the second person comparable to a warrior existing and found among monks.

196. Furthermore, here a certain monk overcomes the cloud of dust, overcomes the top of the standard, and yet, having heard merely the tumult, he sinks down, becomes dejected, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. What is his tumult? Here a woman, having approached a monk who has gone to the forest or gone to the root of a tree or gone to an empty house, laughs at him, talks to him, laughs aloud, mocks him. He, being laughed at, being talked to, being laughed at aloud, being mocked by a woman, sinks down, becomes dejected, does not stand firm, is not able to maintain the holy life, having declared weakness in the training, having rejected the training, returns to the lower life. This is his tumult.

Just as that warrior overcomes the cloud of dust, overcomes the top of the standard, and yet, having heard just the tumult, he sinks down, loses heart, does not stand firm, is not able to enter the battle, this person is similar to that. Such too is a certain person here. This is the third person comparable to a warrior existing and found among monks.

197. Furthermore, here a certain monk overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, and yet in the battle he is struck and is repelled. What is his battle? Here a woman, having approached a monk who has gone to the forest, or gone to the root of a tree, or gone to an empty house, sits down on him, lies down on him, overpowers him. He, being sat upon by the woman, being lain upon, being overpowered, without rejecting the training, without declaring his weakness, engages in sexual intercourse. This is his battle.

Just as that warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, and yet in the battle he is struck and is repelled, this person is similar to that. Such too is a certain person here. This is the fourth person comparable to a warrior existing and found among monks.

198. Furthermore, here a certain monk overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, overcomes the striking. He triumphed in battle, emerged victorious and settled at the head of the battlefield. What is his victory in battle? Here a woman, having approached a monk who has gone to the forest, or gone to the root of a tree, or gone to an empty house, sits down on him, lies down on him, overpowers him. He, being sat upon by the woman, being lain upon, being overpowered, having disentangled himself, having freed himself, departs wherever he wishes.

He 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, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, 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.

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, the second meditative absorption... etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption.

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." This is his victory in battle. Just as that warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, overcomes the striking, and triumphed in battle, emerged victorious and settled at the head of the battlefield. Such too is a certain person here. This is the fifth person comparable to a warrior existing and found among monks. These are the five persons comparable to warriors existing and found among monks.

199. Therein, what are the five almsfood eaters? One is an almsfood eater due to dullness and sheer delusion; one is an almsfood eater having evil desires, overcome by desire; one is an almsfood eater due to madness and mental distraction; one is an almsfood eater thinking "It is praised by Buddhas and disciples of Buddhas"; but one is an almsfood eater in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just this being the purpose. Therein, that almsfood eater who is an almsfood eater in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just this being the purpose, this one of these five almsfood eaters is the foremost and the best and the chief and the highest and the most excellent.

Just as from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, that almsfood eater who is an almsfood eater in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just this being the purpose, this one of these five almsfood eaters is the foremost and the best and the chief and the highest and the most excellent. These are the five almsfood eaters.

200. Therein, what are the five who eat after the meal? Etc. Five one-session eaters, etc. Five wearers of rag-robles, etc. Five three-robe wearers, etc. Five forest-dwellers, etc. Five tree-root dwellers, etc. Five dwellers in the open air, etc. Five who remain in a sitting position, etc. Five who use whatever seat is assigned, etc.

201. Therein, what are the five cemetery dwellers? One is a cemetery dweller due to dullness and sheer delusion; one is a cemetery dweller having evil desires, overcome by desire; one is a cemetery dweller due to madness and mental distraction; one is a cemetery dweller thinking "It is praised by Buddhas and disciples of Buddhas"; but one is a cemetery dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just this being the purpose. Therein, that cemetery dweller who is a cemetery dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just this being the purpose, this one of these five cemetery dwellers is the foremost and the best and the chief and the highest and the most excellent.

Just as from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, that cemetery dweller who is a cemetery dweller in dependence on just fewness of wishes, in dependence on just contentment,

in dependence on just detachment, in dependence on just this being the purpose, this one of these five cemetery dwellers is the foremost and the best and the chief and the highest and the most excellent. These are the five cemetery dwellers.

The Exposition of Fives.



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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