

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)

7. Designation of Individuals by the Sevens
(7. Sattakapuggalapaññatti)

[Pp 2.7, PTS 71]



PaliVerse

04. Designation of Individuals

7. Designation of Individuals by the Sevens

203. And how is a person once submerged one who remains submerged? Here a certain person is endowed with exclusively dark unwholesome mental states. Thus a person once submerged remains submerged.

And how is a person one who having emerged, sinks down? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is energy in wholesome mental states, good is wisdom in wholesome mental states." That faith of his neither remains nor grows, it only diminishes; that shame of his neither remains nor grows, it only diminishes; that moral fear of his neither remains nor grows, it only diminishes; that energy of his neither remains nor grows, it only diminishes; that wisdom of his neither remains nor grows, it only diminishes. Thus a person having emerged, sinks down.

And how is a person one who having emerged, remains standing? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is energy in wholesome mental states, good is wisdom in wholesome mental states." That faith of his neither diminishes nor grows, it remains stable; that shame of his neither diminishes nor grows, it remains stable; that moral fear of his neither diminishes nor grows, it remains stable; that energy of his neither diminishes nor grows, it remains stable; that wisdom of his neither diminishes nor grows, it remains stable. Thus a person having emerged, remains standing.

And how is a person one who having emerged, sees with insight and looks around? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is energy in wholesome mental states, good is wisdom in wholesome mental states." He, 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. Thus a person having emerged, sees with insight and looks around.

And how is a person one who having emerged, crosses over? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is energy in wholesome mental states, good is wisdom in wholesome mental states." He, 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. Thus a person having emerged, crosses over.

And how is a person one who having emerged, has gained a foothold? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is

energy in wholesome mental states, good is wisdom in wholesome mental states." He, 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. Thus a person having emerged, has gained a foothold.

And how is a person one who having emerged, has crossed over, gone beyond, the brahmin stands on dry ground? Here a certain person emerges: "Good is faith in wholesome mental states, good is shame in wholesome mental states, good is moral fear in wholesome mental states, good is energy in wholesome mental states, good is wisdom in wholesome mental states." He, 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. Thus a person having emerged, has crossed over, gone beyond, the brahmin stands on dry ground.

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

205. And what person is liberated by wisdom... etc... a body-witness... one attained to right view... one liberated by faith... a follower of the Teaching...

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

The Exposition of Sevens.



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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