

PUGGALAPANÑATTI



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to

SIR ASUTOSH MOOKERJEE, Kt., C.S.I.

Pali Text Society

TRANSLATION SERIES, No. 12
(EXTRA SUBSCRIPTION)

DESIGNATION OF HUMAN TYPES

(PUGGALA-PAÑÑATTI)

TRANSLATED INTO ENGLISH FOR THE
FIRST TIME BY

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AND WORK OF BUDDHAGHOSA"; "THE BUDDHIST
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GLEANINGS," ETC., ETC.

London

PUBLISHED FOR THE PALI TEXT SOCIETY

BY

THE OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.

AND AT

NEW YORK, TORONTO, MELBOURNE, AND BOMBAY

PRINTED IN GREAT BRITAIN

INTRODUCTION

THE *Puggala-Paññatti* is the fourth work of the Abhidhamma Piṭaka. Dr. Rhys Davids, in his *Buddhist India* (p. 188), considers this work to be probably the earliest of the Abhidhamma books. The title consists of two words: *puggala* and *paññatti*. The word '*puggala*' means an individual or a person, as opposed to a multitude or class, a creature, a being, a man (Childers' *Pāli Dictionary*). Buddhism distinguishes altogether twelve classes of intelligent beings or *puggala*—viz., four of the average ordinary class (*puthujjanā*) and eight of the elect class (*ariyā*).¹

According to the Buddhists, the individual has no real existence. The term '*puggala*' does not mean anything real. It is only *sammutisacca* (apparent truth) as opposed to *paramatthasacca* (real truth). "Just as it is by the condition precedent of the co-existence of its various parts that the word 'chariot' is used; just so is it that when the *khandhas* are there, we talk of a 'being'." (*The Questions of King Milinda*, S.B.E., vol. xxxv., p. 45, quoting *Samyutta* i, 135).

A *Puggalavādin's* view is that the person is known in the sense of a real and ultimate fact, but he is not known in the same way as other real and ultimate facts are known.² "He or she is known in the sense of a real and ultimate fact, and his material quality is also known in the sense of a real and ultimate fact. But it cannot truly be said that the material quality is one thing and the person another."³

¹ *Compendium of Philosophy*, by S. Z. Ång and Mrs. Rhys Davids, p. 49.

² *Points of Controversy*, pp. 8-9.

³ *Ib.*, pp. 14-15.

nor can it be truly predicated that the person is related or absolute, conditioned or unconditioned, eternal or temporal, or whether the person has external features or whether he is without any.¹ One who has material quality in the sphere of matter is a person, but it cannot be said that one who experiences desires of sense in the sphere of sense-desire is a person.² The genesis of the person is apparent, his passing away and duration are also distinctively apparent, but it cannot be said that the person is conditioned.³

With reference to this substitution of puggala for attā, Mrs. Rhys Davids says in her *Buddhist Psychology*,⁴ "It would almost appear as if attā had, at least for a time, come to signify merely the personal appearance or visible self."

Paññatti.—*Paññatti* means 'notion,' 'designation,' etc. 'It means what the mind both conceives and renders articulate.'⁵ It is stated in the *Compendium of Philosophy* that *Paññatti* is twofold according as it is known (*paññāpiyatīti*) or as it makes (things) known (*paññāpetīti*).⁶ There are ideas such as 'land,' 'mountain,' and the like, designated accordingly and derived from some mode of physical changes in nature. There are ideas as 'house,' 'chariot,' 'cart,' and the like (named accordingly and) derived from various modes of construction of materials.

"In the highest sense we do not find these distinctions to exist, but nevertheless as modes of shadowing forth the meaning (of things), they become objects of thought-genesis (as our ideas). And the idea is referred to, derived from, or determined by, this or that (thing), and is called idea of thing because it is conceived and reckoned, named, currently expressed, or made known. This idea of thing is designated

¹ *Points of Controversy*, p. 21. ² *Ib.* p. 23. ³ *Ib.* p. 55.

⁴ *Quest Series*, 1914, p. 159. Cf. *Milinda* i, p. 27.

⁵ *Expositor*, by Mr. Maung Tin and Mrs. Rhys Davids, vol. ii, p. 499, n. 3.

⁶ *Compendium of Philosophy*, p. 4.

'atthapaññatti' because it is made known (by term, word, or sign)."¹

Mr. S. Z. Aung, in his Introductory Essay, while discussing the word Paññatti, has shown that the word might be used for both name and notion (or term and concept).²

According to the *Puggala-Paññatti Commentary*, paññatti means 'explanation,' 'preaching,' 'pointing out,' 'establishing,' 'showing,' and 'exposition.' There are, it says, six paññattis. These amount to so many (a) designations, (b) indications, (c) expositions, (d) affirmations, (e) depositions.³ All these are the meanings of paññatti. Under paññatti we have the designations, 'name' of groups, of spheres, or loci, of elements, or irreducible residua, of truths and of faculties or controlling powers. The commentator gives a further classification of paññattis. There are those which point out the existing object or thing, those which point out the non-existing object or thing, which point out the non-existing by the existing, which point out the existing by the non-existing, which point out the existing by the existing, and which point out the non-existing by the non-existing.⁴ Of these the first three are found in this treatise: the first, in dealing with khandhas, etc.; the second, in dealing with persons; and the third, in dealing, e.g. with 'threefold lore' or the 'six super-knowledges'.⁵ Hence, according to the commentarial tradition, puggalapaññatti means 'pointing out,' 'showing,' 'exposition,' 'establishing,' and deposition of persons; or it may also mean 'notion' or 'designation' of types of persons.

At the outset, the author classifies the 'paññatti,' or notion, into group (khandha), locus (āyatana), element (dhātu), truth (sacca), faculty (indriya), and person (puggala). Of these six, the last one is the subject-matter of this work. In the

¹ *Compendium of Philosophy*, p. 29.

² *Ib.* p. 264.

³ Paññāparā, dassanā, pakāsanā, thāpanā, nikkhipanā.

⁴ Cf. *Compendium of Philosophy*, p. 200.

⁵ See below, Table 6 (26, 27).

treatment of the subject, the author first gives a Table of Contents of the whole work, and then follows the method of the *Anguttara Nikāya*. That is, he first gives the grouping under one term, then under two, and so on, up to the grouping under ten terms. Not only in the treatment of the subject-matter, but also as regards materials, the compiler owes a good deal to the *Saṅgīti Suttanta* of the *Dīghā Nikāya* and to the *Anguttara Nikāya*. Nevertheless, as Dr. Richard Morris¹ has pointed out, the *Puggala-Paññatti* throws some light on several obscure Buddhist terms and phrases.

Of the several works included in the Canonical literature, there is only one—e.g., the *Kathāvatthu*—to which the Commentary ascribes a definite author, and a date of some amount of certainty. Of the other works of the Canonical literature, it is not possible to ascribe the authorship to any one, nor is it possible to give a definite date. In all likelihood, there was not one author of any one of these works. They seem to be the combined productions of the brotherhood, perhaps at different times, and the *Puggala-Paññatti* is probably not an exception. As regards the date, nothing is known definitely. But it may be said with some degree of certainty that the work was compiled after the *Nikāyas*. All the works belonging to the *Abhidhammapiṭaka* came into being after the *Nikāyas*.

My friend, Dr. B. M. Barua, of London and Calcutta Universities, suggested the present translation of *Puggala-Paññatti*, and I have ventured to put before the public the first English rendering of it. I have derived some help from the *Commentary* on the *Puggala-Paññatti* edited by Mrs. Rhys Davids; and published in the *Journal of the Pāli Text Society* for 1913-14. Mrs. Rhys Davids kindly drew my attention to a German translation of the present work,² but

¹ The *Puggala-Paññatti* (P.T.S.), edited by the Rev. Richard Morris M.A., LL.D.

² *Das Buch der Charaktere*, translated by Nyānatiloka, Breslau, 1911.

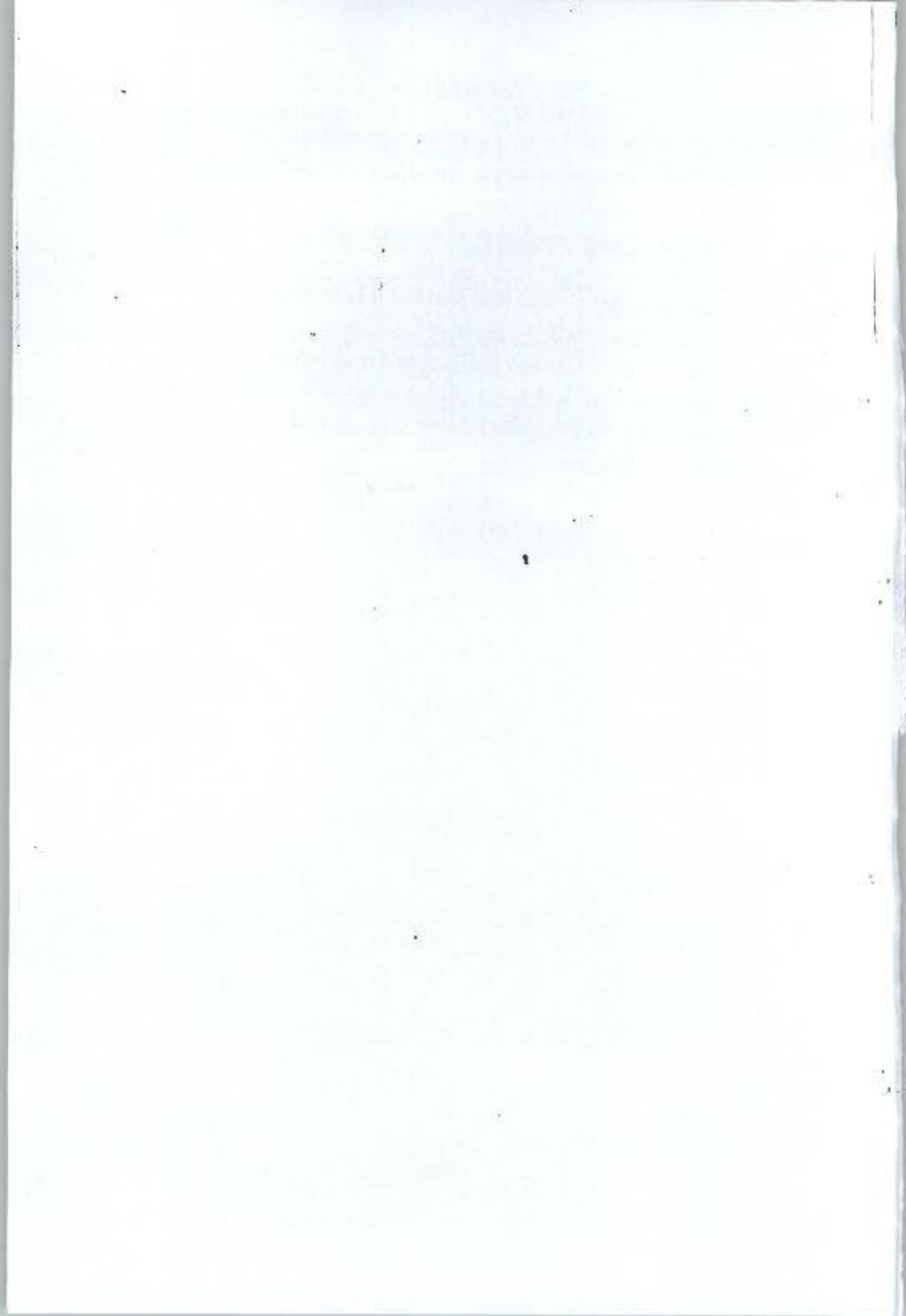
I could not make use of it, as I do not know German. I find that there are some inaccuracies in the text published by the P.T.S. In translating those portions where such inaccuracies occur, I had to proceed very cautiously, and always with due regard to the context.

I am grateful to Mr. Ramāprasād Chowdhury, M.A., who has helped me much.

Mrs. Rhys Davids has laid me under a deep obligation by revising the translation. I am ever grateful to her for her valuable suggestions, which have been carried out as far as possible in this work.

BIMALA CHARAN LAW.

24 SUKES STREET, CALCUTTA.
September 5, 1922.



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DESIGNATION OF HUMAN TYPES

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DESIGNATION OF HUMAN TYPES

I bend in homage to the Blessed One, the Exalted,
the perfectly Enlightened One.

THE TABLE OF CONTENTS

The Six Designations—viz.:

- (1) The notion of the groups.¹
- (2) The notion of sense-organs and their objects.
- (3) The notion of the elements of cognition.²
- (4) The notion of truth.³
- (5) The notion of sense-organs.⁴
- (6) The notion of human types.

¹ One of the elements of being, see s.v. Khandha. *Pāli-English Dictionary*, Rhys Davids and Stede.

² The word dhātu is used in a very wide sense in the Buddhist metaphysical system. All the sense-organs, their respective objects, and the different sense-perceptions are included in this term. Here it has been used in the sense of sense-perceptions or cognitions, inasmuch as the sense-organs and their respective objects have been included in the *Commentary* on the āyatanas.

³ According to the *Commentary*, the first two Truths, dukkham and dukkhasamudayo, are 'mundane' (belonging to the worlds of re-birth), and the other two Truths (nirodha and nirodhagāminīpaṭipadā) are 'supramundane' (belonging to the Paths).

⁴ Of the indriyas (sense-organs), ten belong to the region of sense-desire, nine to the next two worlds, and three to the supramundane (*Commentary*).

Indriya literally means 'a controlling principle or force.' In the *Sinhalese Commentary* we find the following definition:—

"Atthavidham pi indriya-rūpaṃ pañcaviññāṇesu liṅgādisu saha-jarūpa-paripālana ca ādhipaccayo gato." "The eight kinds are called Indriya-rūpaṃ because they regulate (or control) the five senses, as well as the primary and secondary characters of either sex, and keep the co-existent qualities of body from decay" (*Compendium of Philosophy*,

1. In what ways is there a designation of groups ?

So far as the five groups are concerned—viz. :

- (a) The group of material form,
- (b) the group of sensation,
- (c) the group of perception,
- (d) the group of confections,¹
- (e) the group of consciousness.

In these ways is there a designation of groups.

2. In what ways is there a designation of sense-organs and their objects ?

So far as the twelve sense-organs and their objects are concerned—viz. : (a) the eye, (b) visible shape, (c) the ear, (d) sound, (e) the nose, (f) the smell, (g) the tongue, (h) the taste, (i) the body, (j) tangible things, (k) the mind, (l) ideas.

In these ways is there a designation of sense-organs and their objects.

by Mr. S. Z. Aung and Mrs. Rhys Davids, p. 159 f.). "Indriyas are the exercisers, the performers of lordship called sovereignty over this and that function. . . . The five (sense-organs), eye, etc., are lords of sight, etc., in the function of seeing, etc." (*Compendium of Philosophy*, p. 229).

¹ Saṅkhārakkhandha.—The word saṅkhāra in the Saṅkhāra-khandha is a "collective name given to fifty mental properties which go to make up citta or consciousness. They are named Saṅkhāras because, as concomitants, they perform their respective functions in combination as one whole, of act, speech, or thought" (*Compendium of Philosophy*, p. 274). This word has been variously translated by various European scholars. I prefer to follow T. W. Rhys Davids, because the word 'confection' very nearly approaches the above idea of saṅkhāra.

Saṅkhāra means 'mental accompaniment' (*Buddhism*, Home University Library Series, p. 71); 'complexes' (*Buddhist Psychology*, Quest Series, p. 145); synergies (*Buddhist Psychological Ethics*, 2nd ed., 1923). It also means 'aggregation,' 'matter,' 'karma,' 'khandhas.' "It includes everything of which impermanence may be predicated, or, which is the same thing, everything which springs from a cause" (*Childers' Pāli Dictionary*, p. 453). It has been translated as 'syntheses.' For a detailed explanation of Saṅkhāra, see *Compendium of Philosophy*, by Mr. S. Z. Aung and Mrs. Rhys Davids, pp. 273, 276. According to Ledi Sadaw, Saṅkhāra is pubbāhisāṅkhāra or "previous volitional effort or conation on the part of self or another" (*Compendium of Philosophy*, p. 274).

3. In what ways is there a designation of the elements of cognition ?

So far as the eighteen elements of cognition are concerned—viz.: (a) the eye, (b) visible shape, (c) visual cognition, (d) the ear, (e) sound, (f) auditory cognition, (g) the nose, (h) odour, (i) olfactory cognition, (j) the tongue, (k) taste, (l) gustatory cognition, (m) the organ of touch, (n) tangible things, (o) tactile cognition, (p) mind, (q) idea, (r) mental cognition.

In these ways is there a designation of the elements of cognition.

4. In what ways is there a designation of truths ?

So far as the four truths are concerned—viz.: (a) the truth of suffering, (b) the truth of the genesis of suffering, (c) the truth of cessation of suffering, (d) the truth of the path leading to the cessation of suffering.

In these ways is there a designation of truths.

5. In what ways is there a designation of functions ?

So far as the twenty-two functions (or faculties) are concerned—viz.:

- (a) the function of the eye,
- (b) the function of the ear,
- (c) the function of the nose,
- (d) the function of the tongue,
- (e) the function of the touch,
- (f) the function of the mind,
- (g) the function of life,
- (h) the function of womanhood,
- (i) the function of manhood,
- (j) the function of pleasure,
- (k) the function of pain,
- (l) the function of gladness,
- (m) the function of grief,
- (n) the function of neutral feeling,
- (o) the function of faith,
- (p) the function of energy,
- (q) the function of mindfulness,

- (r) the function of concentration,
- (s) the function of insight,
- (t) the function of will-to-know-what-is-unknown,
- (u) the function of gnosis,
- (v) the function of having-come-to-know-the-unknown.

In these ways is there a designation of functions (or faculties).

6. In what ways is there a designation of human types ?

I.—Grouping of Human Types by One.

- (1) One who is emancipated in season.¹
- (2) One who is emancipated out of season.²
- (3) One of perturbable nature.³
- (4) One of imperturbable nature.⁴
- (5) One liable to fall away,
- (6) One not liable to fall away.
- (7) One competent in will.
- (8) One competent in watchfulness.
- (9) An average man.
- (10) One become of the family of the Ariyas.⁵

¹ Samayavimutto applies to Sotāpanna (stream-attainer), saka-dāgāmi (once-returner) and anāgāmi (never-returner) (*Commentary*).

² Asamayavimutto.—It applies to Sikkhavi-passaka-khīṇāsava, 'dry-visioned saints' (Arahants who do not practise Jhāna *Commentary*).

³ Kuppādhmmo is applied to an ordinary person who has attained eight samāpattis (attainments). It is also applied to a stream-attainer and to a once-returner. It means a person who is unsteady or not firmly established in the path. It is so called because in his case the mental conditions which are antagonistic to samādhi (or rapt concentration) and vipassanā (or insight) have not been completely stopped nor well-washed off, and it is for this reason that their attainment perishes and falls away.

⁴ Akuppādhmmo is applied to an anāgāmi (never-returner) who has attained eight samāpattis (attainments) and to a khīṇāsava (i.e., a person who has destroyed passions). It means a person who does not go astray. He is steady or firmly established in the path. Hindrances of samādhi (rapt concentration on 40 kammaṭṭhānas) and vipassanā (insight in three signs) in such a person are completely destroyed. His attainment is not broken or destroyed by useless talks, or by any other unsuitable act committed through negligence (*Commentary*).

⁵ Gotrabhū.—According to the *Commentary*, this term is applied to a person who has reached the family, circle, or designation of Ariyas by surpassing the family, circle, or designation of ordinary persons through

- (11) One restrained through fear.¹
- (12) One unrestrained through fear.
- (13) One capable of arriving.
- (14) One incapable of arriving.
- (15) One with determined destiny.
- (16) One with undetermined destiny.
- (17) The path-attainer.
- (18) One established in fruition.
- (19) The equal-headed.
- (20) The non-arrester.
- (21) The elect.
- (22) The non-elect.
- (23) The learner.
- (24) The non-learner (adept).
- (25) Neither a learner nor a non-learner.
- (26) One who has threefold lore.
- (27) The possessor of the six super-knowledges.
- (28) The perfectly Enlightened One.
- (29) The one Enlightened for himself.²

the knowledge acquired by meditation on Nirvāṇa (*summum bonum*). The term Gotrabhū comes from the word Gotra, meaning 'lineage,' and 'bhū' meaning 'born of.' Here the word lineage refers to the lineage of the Ariyas. 'Evolving the lineage' "is the name for the stage when, in a moment of spiritual regeneration, the kinship to Kāmaloka is rejected for the communion of the Ariyas, i.e., all who have taken Nibbāṇa as their quest" (*Compendium of Philosophy*, p. 129).

"The evolution of 'adoption' (gotrabhū), which follows 'the adaptation' (anuloma) already described, cuts off the heritage of the ordinary average person (puthujjana) and evolves the lineage of the Transcendental (supramundane). It is followed by a single moment of Path-consciousness, by which the first of the Four Noble Truths is clearly discerned." "In the three Higher Paths, adoption (gotrabhū) receives the special name of the moment of purification (vodāna), each of the three Higher Paths being possible only to a being who has attained the next lower" (*ib.* p. 68).

¹ This term is applied to the seven learners (sekhas) (*Commentary*).

² According to Childers, "a pratyeka Buddha, that is, one who has attained like a Buddha by his unaided powers the knowledge necessary to Nirvāṇa, but does not preach it to men." (*Pāli Dictionary*, p. 309). Kern says: "Pacceka-buddha is a being who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvāṇa, but does not preach it. He is not omniscient,

(30) One emancipated in both ways.¹

(31) One emancipated by insight.²

(32) The eye-witness.³

and is in all respects inferior to a supreme Buddha. It is a law of nature that he cannot live at the same time with a Buddha" (*Manual of Indian Buddhism*, pp. 61-62).

¹ Ubhato-bhāga-vimutto: According to the *Commentary*, by meditation on 'formlessness' a person is freed from rūpakāya (form), and by going through the sublime eight-fold path, he is freed from nāmakāya (mind), therefore he is called ubhato-bhāga-vimutto (i.e., twice freed) (*Commentary*). Cf. *Anguttara Nikāya*, pt. iv., p. 453.

² Paññā.—"Paññā is the intellectual element which enters into the composition of the classes of consciousness described as 'connected with knowledge,' which take part in such processes of thought as involve comparison and discrimination, notably in the reasoning processes (takkavīthi)" (*Compendium of Philosophy*, pp. 10-41).

Paññā means intelligence, understanding, insight. "So protean and flexible is the term paññā, that it is used not only for intuitive knowledge, but for any exercise of intelligence, if only that intelligence is being intelligently exercised. The synonyms by which it is defined in the Abhidhamma Pitaka embrace nearly every aspect of cognition, from research and analysis to insight. As a mental complex it is classed with the Saṅkhāra aggregate; as a cognitive process it is thus distinguished from the more general term, viññāṇa" [*Buddhist Psychology*, (Quest Series), p. 130].

"Paññā was not simply exercise of thought on matters of general knowledge and practice, nor was it dialectic, nor desultory reverie. It was intelligence diverted by—or rather as—concentrated volition, from lower practical issues till, as a fusion of sympathy, synthesis, synergy, it 'made to become' that spiritual vision which had not been before" (*Ib.*, p. 133). "Paññā in its fullest sense is omniscience . . . yet even for the learner, whenever through coming to know he conquers natural failings, his knowing has become paññā. . . . And whenever ordinary folk by coming to know dispel what is harmful, induce what is good, their knowledge too is paññā" (*Ib.*, pp. 201-202).

³ Kāyasakkhi.—According to the *Commentary*, a person at first goes through different stages of meditation, then he realises nibbāṇam (*summum bonum*). There are six classes of kāyasakkhi, commencing from Sotāpattiphalatṭha (i.e., who has obtained the fruition of the first stage of sanctification) to Arahattamaggaṭṭha (i.e., who has reached the fourth stage of sanctification) (*Commentary*):

(1) A person who meditates on first jhāna is called kāyasakkhi in the Nikāyas.

(2) A person who meditates on second, third, and fourth jhānas is a kāyasakkhi.

(3) A person who meditates on first, second, third and fourth arūpa-jhānas is called kāyasakkhi.

- (33) He who has won vision.¹
- (34) One emancipated by faith.
- (35) One conforming to the Norm.²
- (36) One conforming by faith.³
- (37) One undergoing re-births (not more than) seven times.⁴
- (38) One transmigrating through a few families (less than seven times).⁵
- (39) The single-seeded.⁶
- (40) The once-returner.
- (41) The never-returner.
- (42) One who dies and attains Nirvāṇa before half the age he should have lived in a Brahma world expires.⁷
- (43) The term-curtailling passer-away.⁸

(4) A person who surpassing fourth arūpajhāna (nevasaññānāsaññā-yatanam) meditates on saññāvedayitanirodha (cessation of perception and sensation) and also by his wisdom destroys some āsavas, is called kāyasakkhī. Cf. *Majjhima Nikāya* vol. i, Suttanta, 70, p. 478. When a person after attaining eight vimokkhas and, transcending rūpa (form), meditates on arūpa (formlessness), then by wisdom destroys some āsavas, he is called kāyasakkhī. Cf. *Anguttara N.*, pt. iv, pp. 451-453.

¹ Ditthipatto.—According to the *Commentary*, he who thoroughly knows that this is suffering, this is the cause of suffering, this is the cessation of suffering, this is the path leading to the cessation of suffering, is one who has won vision.

² Dhammānusāri.—It applies to one who has reached the first stage of sanctification, because he moves by the dhamma called pañña (*Commentary*).

³ Saddhānusāri.—It applies to one who has reached the first stage of sanctification, because he moves by saddhā or faith (*Commentary*).

⁴ Sattakkhattum paramo.—It applies to the stream-attainer who obtains Arahanthood at the seventh birth.

⁵ Kolaṅkolo.—After the realisation of the fruition of Sotāpatti, one is not reborn in a low family. He is reborn amongst devas and men six times only (*Commentary*). *Lit.* it means 'from one family (kula) to another' (*Commentary*).

⁶ Ekabījī.—This term is applicable to a stream-attainer who is reborn once only (*Commentary*).

⁷ Aṭṭarā-parinibbāyī.—It applies to a person who obtains nirvāṇa before reaching the middle of the term of life (*Commentary*).

⁸ Upahacca-parinibbāyī.—It applies to a person who obtains parinibbāṇa after passing the middle of the term of life, but does not reach the end (*Commentary*).

- (44) The automatic passer-away.¹
- (45) The passer-away after strenuous exertions.²
- (46) The stream-ascending Akapiṭṭha traveller.³
- (47) The stream-attainer walking in realisation of the fruition stage.
- (48) The once-returner walking in the realisation of the fruition stage.
- (49) The never-returner walking in the realisation of the fruition stage.
- (50) The Arahant walking in Arahantship.⁴

II.—Grouping of Human Types by Two.

1. The wrathful and the vengeful.
2. The hypocrite and the charlatan.
3. The jealous and the avaricious.
4. The crafty and the deceitful.
5. The shameless and the impudent.
6. The disobedient and the associate of the wicked.
7. One unguarded as to the sense-doors and one immoderate as to food.
8. The forgetful and the unmindful.
9. The infringer of moral law and the upholder of wrong views.
10. One with internal fetters and one with external fetters.
11. The wrathless and the unvengeful.

¹ Asaṅkhāra-parinibbāyī.—It applies to a person who attains complete passing away of mental impurities (kilesa-parinibbāṇa) (*Commentary*).

² Sasaṅkhāra-parinibbāyī.—It applies to a person who obtains the foregoing with instigation, with trouble and with exertion (*Commentary*).

³ Akapiṭṭhagāmi.—According to the *Commentary*, a person goes to the highest Brahmāloka passing through four intermediate Brahma worlds, namely, Avihā, Atapnā, Sudassā and Sudassī.

⁴ Arahant.—The elect. "It is the complete destruction of kilesa (sin) that has qualified the Arahant to be 'worthy' of all kinds of offerings that the world can make him."

12. The unaffected and the unpretentious.
13. The unenvious and the unavaricious.
14. The not crafty and the undeceiving.
15. The scrupulous and the conscientious.
16. The obedient and the associate of the good.¹
17. One guarded as to the sense-doors and one moderate as to food.
18. The wakeful and the mindful.
19. The observer of the moral law and the upholder of right views.
20. Two persons who are rare in this world.
21. Two persons who are difficult to be satisfied.
22. Two persons who are easily satisfied.
23. Two persons whose sinful tendencies increase.
24. Two persons whose sinful tendencies do not increase.
25. The depraved and the refined.²
26. The gratified³ and the gratifier.

III.—Grouping of Human Types by Three.

1. The despairing, the hopeful, one above aspiration.
2. Three men who are like unto the sick.
3. The eye-witness, the person who has won vision, he who is emancipated by faith.
4. The foul-mouthed, the flower-speaker, the honey-tongued.
5. A cancer-minded man, a lightning-minded man, a thunder-minded man.
6. The blind, the one-eyed, the two-eyed.
7. A man of inverted intellect, a man of folded intellect, a man of wide intellect.
8. A man not dispassionate as to sensual pleasures, as also to the states of rebirth; a man dispassionate as to sensual

¹ Kalyāṇamitta = suṇimitta, i.e., good or spiritual friend (Commentary).

² Hinādhimutto.—It means 'low inclination' (Commentary). Paṇi-
tādhimutto.—It means 'having good inclination' (Commentary).

³ It means suhita, satiated (Commentary).

pleasures, but not so as to the states of rebirth; a man dispassionate as to both.

9. A man comparable to a mark upon stone, another to a mark upon earth, another to a mark of water.

10. Three men comparable to hempen cloth.

11. Three men comparable to Benares cloth.

12. The fathomable, one difficult to fathom, the unfathomable.

13. A man not worthy to be served, to be devotedly served, to be worshipped. A man worthy to be served, to be devotedly served, to be worshipped. A man worthy to be served with regard and esteem, to be devotedly served, to be worshipped.

14. A man who should be despised, not worthy to be served, to be devoted to, to be worshipped. A man who should be treated with indifference, not worthy to be served, to be devotedly served, to be worshipped. A man deserving of service, of devotion, of worship.

15. A man who fulfils the moral laws,¹ but incompletely practises meditation and the way of insight. A man who fulfils the moral laws, completes the practice of meditation, but incompletely practises the way of insight. A man who fulfils the moral laws, completes the practice of meditation, but completely practises the way of insight.

16. Three teachers.

17. And again three teachers.

IV.—Grouping of Human Types by Four.

1. A wicked man,² a wicked man of worse type, a good man, a good man of better type.

2. A sinful man,³ the sinful man of worse type, the good man, the good man of better type.

¹ According to the *Commentary*, Ariyan disciples do not commit four pārājikā offences, they may commit minor offences, they purify themselves by desanā, etc. Hence they are called silesu paripūrakārī.

² Base person (*Commentary*).

³ A person who commits ten bad actions is a sinner: three sins committed through the body, killing, theft, adultery; four sins through

3. A man of sinful propensity,¹ one of worse type, a man of noble disposition, one of better type.

4. The blame-worthy, one exceedingly blameful, one hardly blame-worthy, the blameless.

5. One of quick understanding, one of medium understanding, one of slow understanding, the superficial reader.

6. One making a correct but not a prompt reply, one making a prompt but not a correct reply, one making a correct and prompt reply, one making neither a correct nor a prompt reply.

7. Four teachers of the Norm.²

8. Four persons comparable to a cloud.

9. Four persons comparable to a mouse.

10. Four persons comparable to the mango.

11. Four persons comparable to a jar.

12. Four persons comparable to a pool of water.

13. Four persons comparable to a bullock.

14. Four persons comparable to a serpent.

15. A man speaking in praise of an unworthy man without inquiry and scrutiny. A man speaking in dispraise of a worthy man without inquiry and scrutiny. A man finding delight in an unpleasant or disagreeable thing without inquiry and scrutiny. A man harbouring dislike for a pleasant thing without inquiry and scrutiny.

16. A man speaking in dispraise of an unworthy man after inquiry and scrutiny. A man speaking in praise of a praise-worthy man after inquiry and scrutiny. A man harbouring dislike for a disagreeable thing after inquiry and scrutiny. A man finding delight in a pleasant thing after inquiry and scrutiny.

17. A man who speaks in dispraise of an unworthy man expressing the right and just thing at the (right) time but does not speak in praise of the praise-worthy (expressing) the right and the just thing at the (right) time. A man who

speech—namely, falsehood, harsh words, frivolous talk, and slander; and three sins through mind—covetousness, malice, and wrong view.

¹ Pāpadhammā and kalyāṇadhamma—One is the opposite of the other.

² Or Dhamma.

speaks in praise of a praise-worthy man expressing the right and the just thing at the right time, but does not speak in dispraise of the unworthy expressing the right and the just thing at the right time. A man who speaks in dispraise of one unworthy of praise and in praise of the praise-worthy expressing the right and the just thing at the right moment. A man who neither speaks in dispraise of one unworthy of praise nor in praise of the praise-worthy expressing the right and just thing at the right moment.

18. One living on the fruits of his exertion (but) not on the fruits of his (previous) merit. One living on the fruits of his (previous) merit, (but not) on the fruits of his exertion.

One living on the fruits of both.

One living on the fruits of neither.

19. One who is in the dark and tends towards darkness.

One who is in the dark but tends towards light.

One who is in the light and tends towards darkness.

One who is in the light and tends towards light.

20. The depressed and the unprogressive, the depressed but the progressive, the prosperous but the unprogressive, the prosperous as well as the progressive.

21. Four persons comparable to the tree.

22. One considering and esteeming the outward form.

One considering and esteeming others' words.

One considering and esteeming outward austerity.

One considering and esteeming the Norm.

23. A man who strives after his own welfare but not after that of others. A man who strives after others' welfare but not after his own. A man who strives after his own welfare as well as that of others. A man who strives neither after his own welfare nor after that of others.

24. A man who is self-mortifying and is engaged in practices tending to self-mortification. A man who torments others and is engaged in practices tending to torment others. A man combining the characteristics of these two types. A man who bears the characteristics of neither of them; such a man neither torturing his own self, nor torturing others, lives

a higher life free from desire, calmed, appeased, and happy, in his present existence.

25. One possessed of passion.

One possessed of hatred.

One possessed of delusion.

One possessed of pride.

26. A man who attains inner tranquillity of mind but not the higher wisdom of insight into things. A man who attains the higher wisdom of insight into things but not inner tranquillity of mind.

A man who attains both.

A man who attains neither.

27. A man going along the stream.

A man going against the stream.

A man remaining stationary.

A Brahmin who has crossed the stream and has gone to the other shore and is established in fruition.

28. A man who does not act up to what little he has learnt.

A man who acts up to what little he has learnt.

A man who, though very learned, does not act up to his learning.

A man who is very learned and acts up to his learning.

29. A recluse with a firm footing.

A lotus-like recluse.

A white-lotus-like recluse.

A delicate recluse.

V.—Grouping of Human Types by Five.

1. A man who acts¹ and becomes remorseful but does not experience the emancipation of mind and the emancipation by insight as they really are, wherein the sinful and immoral states that have come into being, can completely cease to be.

A man who acts but does not become remorseful and does not experience the emancipation of mind and the emancipation by insight as they really are, wherein the sinful and

¹ Here 'ārabhati' means 'commits transgression' (Commentary).

immoral states that have come into being can completely cease to be.

A man who does not act but is remorseful and does not experience the emancipation of mind and the emancipation by insight as they really are, wherein the sinful and immoral states that have come into being, can completely cease to be.

A man who neither acts nor is remorseful and does not experience the emancipation of mind and the emancipation by insight as they really are, wherein the sinful and immoral states that have come into being, can completely cease to be.

(The fifth man instructing the above four.)

2. One who despises after giving.

One who despises after living together.

One with a grasp-mouth.¹

One who is dull and stupid.

A low-liking man.

3. Five persons comparable to a professional warrior.

4. Five persons who live on alms.

5. Five persons refusing to accept food after proper time.

6. Five persons using one kind of seat.

7. Five persons wearing rags collected from refuse heaps.

8. Five persons wearing threefold raiment.

9. Five forest-dwellers.

10. Five who live under a tree.

11. Five who live under the open sky.

12. Five always seated (i.e., never lie down).

13. Five using any seats that are offered.

14. Five who dwell in cemeteries.

VI.—Grouping of Human Types by Six.

1. A man who himself understands the truths in regard to the doctrines unheard of before, and obtains omniscience thereof as well as mastery over the fruition.

A man who himself understands the truths in regard to the

Adhoyyamukho. Cf. ādiyamukho, perhaps 'gossip.' *Anguttara* iii, 164.

doctrines unheard of before, but does not obtain omniscience thereof as well as mastery over the fruition.

A man who himself understands the truths in regard to the doctrines unheard of, puts an end to suffering in his present conditions and attains the perfection of a disciple.

A man who himself understands the truths in regard to the doctrines unheard of before, puts an end to suffering in his present conditions, but does not attain the perfection of a disciple.

A man who himself understands the truths in regard to the doctrines unheard of before, puts an end to suffering in his present conditions, and becomes a non-returner not having to come back to this world.

A man who himself understands the truths in regard to the doctrines unheard of before, and becomes a once-returner having to come back to this world as he does not put an end to suffering in his present conditions.

VII.—Grouping of Human Types by Seven.

1. Seven persons to be compared with those immersed in water.

One who once drowned is drowned.

One who is drowned after emergence.

One who remains stationary after emergence.

One who looks around after emergence.

One who swims up after emergence.

One who obtains a firm footing after emergence.

One who as a true Brahmin crosses after emergence and goes to the other shore and establishes himself in fruition.

2. One emancipated in both ways.

One emancipated by insight.

An eye-witness.

He who has won view.

One emancipated by faith.

One conforming to the Norm.

One conforming by faith.

VIII.—Grouping of Human Types by Eight.

1. Four persons identifiable with the Path and four identifiable with the Fruition.

IX.—Grouping of Human Types by Nine.

1. A perfectly Enlightened One.
One enlightened for himself.
A person emancipated in both ways.
A person emancipated by insight.
An eye-witness.
He who has won view.
A person emancipated by faith.
One conforming to the Norm.
One conforming by faith.

X.—Grouping of Human Types by Ten.

Five persons reaching perfection here and five reaching perfection hereafter.

In these ways are there designations of human types.

Here ends the Table of Contents.

CHAPTER I

DIVISION OF HUMAN TYPES BY ONE

1. *What sort of person is one emancipated at times?*

Here a person goes on experiencing the eight stages of emancipation from time to time, and he having seen them through insight, some of his sinful tendencies¹ are completely destroyed. Such a person is said to be emancipated at times.

2. *What sort of person is one emancipated not (only) at times?*

Here a person goes on experiencing the eight stages of emancipation though not from time to time, and he having seen them through insight, his sinful tendencies are completely destroyed. Such a person is said to be emancipated not (only) at times. Indeed, all persons who are Ariyas (noble or elect) are so emancipated in matters of the higher emancipation.

3. *What sort of person is one of perturbable nature?*

Here a person obtains the attainments (of ecstatic trance) whether accompanied by an idea of form or by an idea of formlessness, and he does not surely obtain them as he desires, nor without difficulty, nor without toil, neither does he get into, nor get up from them where he desires, when he desires, and as long as he desires; there is this possibility that indolence coming over him should perturb those attainments. Such a person is said to be of perturbable nature.

4. *What sort of person is one of imperturbable nature?*

Here a person obtains the attainment (of ecstatic trance) whether accompanied by an idea of form or by an idea of formlessness, and he surely obtains them as he desires, without difficulty or toil, and he gets into and gets up from them where he desires, when he desires, and as long as he desires;

¹ Āsavā.

there is no occasion and there is no opening that indolence coming over him should perturb the attainments of that person. Such a person is said to be of imperturbable nature. Indeed, all persons who are Ariyas (noble or elect) are of imperturbable nature in matters of Ariyan emancipation.

5. *What sort of person is one of fallible nature?*

Here a person obtains the attainments whether accompanied by an idea of form or by an idea of formlessness, and he surely does not obtain them as he desires, nor without difficulty, nor without toil, neither does he get into nor get up from them where he desires, when he desires, and as long as he desires; there is this possibility that indolence coming over him should cause him to give up his attainments. Such a person is said to be of fallible nature.

6. *What sort of person is one of infallible nature?*

Here a person obtains the attainments whether accompanied by an idea of form or by an idea of formlessness, and he surely obtains them as he desires without difficulty and without toil, and he gets into and gets up from them where, when, and as long as he desires; there is no occasion and there is no opening that indolence coming over him should cause him to give up his attainments. Such a person is said to be of infallible nature. Indeed all persons who are Ariyas (noble or elect) are of infallible nature in matters of Ariyan emancipation.

7. *What sort of person is he who is competent in will?*

Here a person obtains the attainments whether accompanied by an idea of form or by an idea of formlessness, and he does not surely obtain them as he desires, nor without difficulty, nor without toil, neither does he get into nor get up from them where he desires, when he desires, and as long as he desires; if he follows this up by willing (not to fall away), he does not fall away from those attainments, if he does not so will, he does fall away from them. Such a person is said to be a person who is competent in will.

8. *What sort of person is he who is competent in watchfulness?*

Here a person obtains the attainments whether accompanied by an idea of form or by an idea of formlessness, and he does not surely obtain them as he desires, nor without difficulty or toil, neither does he get into nor get up from them where he desires, when he desires, and as long as he desires; if he is watchful, he does not fall away from those attainments; if he is not watchful, he does fall away from them. Such a person is said to be a person who is competent in watchfulness.

9. *What sort of person is said to be an average person?*

The person whose three fetters have not been put away and who is not proceeding to put these away—such a person is said to be an average person.

10. *What sort of person is one become of the Ariya family?*

The person who is endowed with those conditions immediately after which there is the advent of the Ariyan (noble or elect) nature is said to be one become of the Ariya family.

11 and 12. *What sort of person is restrained by fear?*

The seven (kinds of) learners are restrained by fear and those average persons who observe the precepts: the Arahants are not restrained by fear.¹

13. *What sort of person is incapable of progress?*

The persons who are covered with the veil of karma,² covered with the veil of evil passions, covered with the veil of the consequences (thereof), who are devoid of faith, wanting in desire, are foolish, stupid, incapable of walking along what is recognised to be the true path in regard to things that are good: these persons are said to be incapable of progress.

¹ According to the *Puggala-Paṇṇāti Commentary*, seven learners and average men are restrained from sin through fear, but the *khiṇāsavas* (i.e., persons whose sins are extinct—i.e., Arahants) have completely uprooted their fear; therefore, they are called *Abhayuparato* (i.e., not-fear-restrained).

² *Kammāvaraṇa*.

14. *What sort of person is capable of progress?*

The persons who are not covered with the veil of karma, not covered with the veil of evil passions, not covered with the veil of the consequences (thereof), who have faith, who have desire, are wise, capable of walking along what is recognised to be the true path in regard to things that are good: these persons are said to be capable of progress.

15 and 16. *What sort of person is one with determined destiny?*

Five (types of) persons (going forward to) hell and those who hold erroneous views are persons with determined destiny. Eight (types of) noble persons are persons with determined destiny. The remaining persons are with undetermined destiny.

17 and 18. *What sort of person is a path-walker?*

The four persons who possess the path are path-walkers. The four persons who possess the fruition stage are established in the fruition.

19. *What sort of person is he who is 'equal-headed'?*

The person in whose case no sooner does the termination of sinful tendencies take place than the life terminates. Such a person is said to be one who is 'equal-headed'.¹

20. *What sort of person is one for whom an æon endures?*

Should such a person strive for realisation of the fruition stage of a stream-attainer, and should it then be the time for the conflagration of the existing æon, the æon must not be burnt up until this person realises the desired state: this person is said to be one for whom an æon endures.

All persons who possess the path are such.

21 and 22. *What sort of person is an Ariya?*

The eight (types of) Ariyan persons are the Ariyas. The remaining persons are not Ariyas.

23-25. *What sort of person is a learner?*

The four persons who possess the path and the three persons who possess the fruition are learners. Arahants are non-

¹ Cf. A iii, 13, § 3.

learners; the remaining persons are neither learners nor non-learners.

26. *What sort of person is a master of threefold lore?*

A person having three vijjās¹ is a person endowed with the threefold lore.

27. *What sort of person is a possessor of the six super-knowledges?*

A person having these is a person endowed with six super-knowledges (supernormal exercise of thought and will).²

28. *What sort of person is a Perfectly Enlightened One?*

Here a certain person who himself thoroughly understands the truths in regard to doctrines unheard of before, and attains omniscience therein, as well as mastery over the fruitions—this sort of person is said to be a Perfectly Enlightened One.

29. *What sort of person is enlightened for himself?*

Here, a person himself thoroughly understands the truths in regard to doctrines unheard of before, but attains neither omniscience nor mastery over the fruitions thereof—this sort of person is said to be one enlightened for himself.

¹ According to the *Commentary*, a person who has first obtained knowledge of previous births and deva-sight and then Arahantship, is called a *tevijjo*—i.e., possessed of three vijjās: namely, *pubbenivāsāñāṇaṃ* (knowledge of previous births), *dibbacakkhuñāṇaṃ* (knowledge of deva-sight), and *Arahantaphalañāṇaṃ* (knowledge of Arahantship). A person attaining Arahantship first and then the other two is also called *tevijjo*. The Brahmanic phrase *tevijjo* signifies "versed in the three Vedas, Pali: *Vijjā*." The term "was, according to the *Anguttara Nikāya*, vol. i, 163-5, adopted by the Buddha and applied to the three attainments of *paññā*, entitled reminiscence of former births, the 'heavenly eye' and the destruction of the *Āsavas*" (Mrs. Rhys Davids, *Psalm of the Sisters*, p. 26 f.). *Vijjā* has been translated there as "wisdom"; cf. *Psalm of the Brethren*, p. 29.

² *Chalabhiñño*.—A person possessing six supernormal faculties, or super-knowledges—namely, *iddhividhā* (various sorts of magical power), *dibbasotā* (deva-ear), *paracetoñāṇaṃ* (power of knowing another's thought), *pubbenivāsāñāṇaṃ* (power of remembering previous births), *dibbacakkhu* (deva-sight, clairvoyance), and *āsavakkhayañāṇaṃ* (knowledge of destruction of sinful tendencies) is called *chalabhiñño* (*Commentary*).

30. *What sort of person is emancipated in both ways?*

Here a person goes on himself experiencing the eight stages of emancipation, and having seen them through insight, his sinful tendencies are completely destroyed. This sort of person is said to be emancipated in both ways.¹

31. *What sort of person is emancipated by way of insight?*

Here a person without experiencing the eight stages of emancipation but having perceived them through insight, has his sinful tendencies completely destroyed. This sort of person is said to be emancipated by insight.

32. *What sort of person is an 'eye-witness'?*

Here when a person lives experiencing the eight stages of emancipation and having seen them through insight, some of his sinful tendencies are completely destroyed. This sort of person is said to be an 'eye-witness.'²

33. *What sort of person is one who has won vision?*

Here a man truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the *Tathāgata* are perceived by him through insight as well as practised; and having seen them through insight, some of his sinful tendencies are completely extinct. This sort of person is said to be one who has won vision.

34. *What sort of person is emancipated by faith?*

Here a person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the *Tathāgata* are perceived by him through insight as well as practised; and having seen them through insight, some of his sinful tendencies are completely destroyed, though not in the same

¹ Cf. A iv, 453; M i, 477.

² Cf. A iv, 451; M i, 478.

way as in the case of one who has won vision. This sort of person is said to be one emancipated by faith.

35. *What sort of person is 'one conforming to the Norm'?*

The faculty of insight of a person proceeding to realise the fruition stage of 'stream-attaining' develops to a large extent; he cultivates the Noble Path carrying with it insight, preceded by insight—this sort of person is said to be one conforming to the Norm. Such a person practising the fruition stage of a stream-attainer is one conforming to the Norm, while the same person established in the fruition is one who has won vision.

36. *What sort of person is 'one conforming by faith'?*

The believing faculty of one proceeding to realise the fruition stage of a stream-attainer develops to a large extent. He cultivates the Noble Path carrying with it faith, preceded by faith—this sort of person is said to be one conforming by faith. Such a person striving after the fruition stage of stream-attaining is one conforming by faith; while the same person established in the fruition is emancipated by faith.

37. *What sort of person is he who undergoes re-birth (not more than) seven times?*

Here a person, having completely destroyed the three fetters, becomes a 'stream-attainer'; he is no more liable to fall into a woeful state, but is destined to succeed and has enlightenment as his final end (or aim); he running on and transmigrating seven times amongst devas and men makes an end of suffering. Such a person is said to be one not undergoing re-birth more than seven times.

38. *What sort of person is he who transmigrates from family to (good) family?*

Here a person having completely destroyed the three fetters, becomes a stream-attainer; he is no more liable to fall into a woeful state, but is destined to succeed, and has enlightenment as his final end (or aim); he running on and transmigrating through two or three (good) families makes an end of

suffering. Such a person is said to be one who migrates from family to family.

39. *What sort of person is 'single-seeded'?*

Here a person, having completely destroyed the three fetters, becomes a stream-attainer; he is no more liable to fall into a woeful state, but is destined to succeed and has enlightenment as his final end (or aim); he having returned to the state of human existence makes an end of suffering. Such a person is said to be single-seeded.¹

40. *What sort of person is a 'once-returner'?*

Here a person, having completely destroyed the three fetters, having destroyed passions, hatred and delusion, becomes a once-returner; coming back once only to this world, he makes an end of suffering. Such a person is said to be a once-returner.

41. *What sort of person is a 'non-returner'?*

Here a person, having completely destroyed the five fetters causing re-birth in the lower worlds, becomes a 'being of apparitional re-birth'²; attaining the final release in the self-same state, he is not liable to return from that region. Such a man is said to be a non-returner.

42. *What sort of person is one who dies and attains Nirvāṇa before half the age he should have lived in a Brahma world expires?*

Here a person, having completely destroyed the five fetters, causing re-birth into the lower worlds, becomes a being of apparitional re-birth; attaining the final release in the self-same state, he is not liable to return from that region; he, either

¹ The Commentary says: "ekabijjīniddeṃ khandhabijjāṃ nāma kathitaṃ, yassa hi sotāpānassa ekaṃ yeva k'andhabijjāṃ atthi, ekam attabbhāva-gaḥanaṃ, so ekabijjī nāma." It may be translated thus: In the determination of the single-seeded, the seed of khandha, or group, has been spoken of. The stream-attainer who has only one seed of the khandhas and who has to assume one body only is called ekabijjī.

² I.e. a deva, without parents. See p. 25, n. 3.

immediately after his advent, or before reaching the middle of this span of life, brings forth the Noble Path that so he may put away the fetters of the higher nature. Such a person is said to be one who dies and attains Nirvāṇa before half the age he should have lived in a Brahma world expires.¹

43. What sort of person is a 'term-curtailling decedent'?

Here a person, having completely destroyed the five fetters, causing re-birth in the lower worlds, becomes a being of apparitional re-birth, attaining the final release in the self-same state, not liable to return from that region; he stepping out of the middle of the span of his life and advancing towards decease brings forth the Noble Path that so he may put away the fetters of the higher nature. Such a person is said to be a 'term-curtailling decedent.'

44. What sort of person is 'automatically decedent'?

Here a person having completely destroyed the five fetters, causing re-birth in the lower worlds, becomes a being of apparitional re-birth, attaining the final release in the self-same state,² not liable to return from that region; he automatically brings forth the Noble Path that so he may put away the fetters of the higher nature. Such a person is said to be 'automatically decedent.'

45. What sort of person is one attaining Nirvāṇa through strenuous exertion?

Here a person, having completely destroyed the five fetters, causing re-birth in the lower worlds, becomes a being of apparitional re-birth,³ attaining the final release in the self-

¹ Childers says: "Antarāparinibbāyī is an Anāgāmin, who, having been reborn in the Suddhāvāsa heavens, dies (and attains Parinibbāṇa) before half the term of his life as a Suddhāvāsa is completed" (*Pāli Dictionary*, p. 344).

² "Parinibbāṇa does not mean dying, still less does it mean as translators often faultily render it, 'entered into Nirvāṇa.' Literally, it is 'completely gone out,' but gone out for Buddhists is tantamount to calm and health after purification or training" (Mrs. Rh. D.: *Buddhism*, p. 191).

³ "A being reborn in another world without the intervention of parents, and therefore as it were uncaused and seeming to appear by

same state, not liable to return from that region; he by a strenuous effort of his will produces the Noble Path with a view to putting away the fetters of the higher nature. Such a person is said to be one attaining Nirvāṇa through strenuous exertion.

46. *What sort of person is one proceeding upstream to the Akanittha region?*

Here a person, having completely destroyed the five fetters, causing re-birth in the lower region, becomes a being of apparitional re-birth, attaining the final release in the self-same state, not liable to return from that region; he having deceased from *Aviha* (the immobile gods) goes to *Atappa* (serene gods), having deceased from *Atappa* goes to *Sudassa* (beautiful gods), having deceased from *Sudassa* goes to *Sudassi* (clear-sighted gods), having deceased from *Sudassi* goes to *Akanittha* (the supreme gods),¹ in the *Akanittha* abode he brings forth the Noble Path that so he may put away the fetters of the higher nature. Such a person is said to be one proceeding upstream to the *Akanittha* region.

47. *What sort of person is a 'stream-attainer,' and what sort of person is one striving for realisation of the fruition stage?*

A person who works for putting away the three fetters is one working for realisation of the fruition stage of a 'stream-attainer'; the person whose three fetters have been put away is said to be a 'stream-attainer.'

48. *What sort of person is a 'once-returner,' and what sort of person is one striving for realisation of the fruition stage?*

A person who is working for the destruction of attachment to sensual pleasures and malevolence, is one working for

chance. All the higher devas are *opapātika*, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth" (Childers' *Pāli Dictionary*, p. 301). "Such creatures are said to be born with an appearance of fifteen or sixteen years of age. Such beings were held to appear suddenly, independent of parents" (*Compendium of Philosophy*, p. 165).

¹ All these *loka*-terms are translated in the *Compendium of Philosophy*, p. 142.

realisation of the fruition stage of a once-returner; the person whose attachment to sensual pleasures and malevolence has been destroyed is said to be a 'once-returner.'

49. *What sort of person is a 'non-returner,' and what sort of person is one striving for realisation of the fruition stage?*

A person working for putting away the attachment to sensual pleasures and malevolence without a residuum is one working for realisation of the fruition stage of a 'non-returner.' The person whose attachment to sensual pleasures and malevolence has been entirely put away is said to be a 'non-returner.'

50. *What sort of person is an Arahant, and what sort of person is one striving for realisation of the fruition stage?*

A person working for putting away attachment to form and the formless, to pride, haughtiness, and ignorance without any residuum is one working for the fruition stage of Arahantship. The person whose attachment to form and the formless, to pride, haughtiness and ignorance has been entirely put away is said to be an Arahant.

Here ends the specification of grouping by One.

CHAPTER II

DIVISION OF HUMAN TYPES BY TWO

1. *What sort of person is angry? What then is anger?*

That which is anger, being angry, and the state of being angry, hatred, hating, hatefulness, malice, the act of being malicious, maliciousness, hostility, enmity, rudeness, abruptness, resentment of heart—this is called anger.¹ He who has not got rid of this anger is said to be an angry person.

What sort of person is said to be vengeful? What then is vengeance?

First (comes) anger, after that (comes) vengeance. That which is vengeance as this is, the act of revenging and the state of being vengeful, the fixing, settling, establishing, grounding and following up, the violent act of anger is called vengeance. He whose vengeance remains unreMOVED, is said to be vengeful.

2. *What sort of person is a slanderer? What then is slandering?*

That which is slander,² that which is slandering, and that which is calumny. This is said to be slander. He in whom this slander remains unreMOVED is said to be a slanderer.

What sort of person is quarrelsome? What then is quarrelling?

That which is a quarrel, that which is quarrelling, and that which is quarrelsomeness, the way of quarrel, the point of

¹ Cf. *Vbh.* 357; *B.P.E.* § 418.

² Makkho:—"depreciation of the good qualities of others," says Hinatizumburē, pp. 427, 564. "But the use of the word at Jātaka i, 385; Mahāvagga, i, 15, 4; Cullavagga iii, 34, 2; Majjhima Nikāya, i, 15, shows that the meaning is rather concealing one's own faults (*Questions of King Milinda, S.B.E.*, vol. ii, p. 141). Makkho, *pañño*,

dispute, the coming to fight, unrelenting—this is called quarrelling. A person in whom such quarrelling remains unremoved is said to be a quarrelsome person.

3. *What sort of person is envious? What then is envy?*

That which is envying, enviousness, jealousy, regarding with jealousy, the state of being jealous with regard to the gain, honour, respect, reverence, salutation and worship paid to others—this is said to be envy. A person in whom this envy is unremoved is said to be envious.

What sort of person is avaricious? What is meant by avarice?

There are five forms of avarice—avarice with regard to residence, descent, gain, beauty, and merit (*dhamma*), that which is avarice of this nature, harbouring avarice, avariciousness, inordinate longing, covetousness, presenting a harsh appearance, unrestraint of mind—this is said to be avarice. The person in whom this avarice remains unremoved is said to be an avaricious person.

4. *What sort of person is crafty? What is meant by craftiness?*

Here a person becomes crafty and cunning. That which is craft, craftiness, state of being crafty, hardness, toughness, counterfeit, sham. The person in whom this craftiness remains unremoved is said to be a crafty person.

What sort of person is deceitful? What is deception in that case?

Here someone misbehaves in body, word, and thought, and with a view to hide that, entertains a sinful desire, desires, resolves, says and acts thus: Let none know me! That which is this deception, deceitfulness, hiding, cheating, guile, guilefulness, avoiding, closing up, closing up completely, screening, screening perfectly, unrevealing, undisclosing, and suppressing particularly—this sinful act is called deception.

issā, macchhariyam, māyā—all these occur in the *Visuddhimagga*, vol. i, p. 53, and for their explanations see *Vtsuddhimagga, Mahāṭīkā* (Burmese edition), and *The Path of Purity*, i, P.T.S., 1923.

The person in whom this deception is not destroyed is said to be a deceitful person.

5. *What sort of person is shameless? What then is shamelessness?*

That which is the not being ashamed where one should be ashamed, the not being ashamed of acquiring sinful and immoral qualities—this is said to be shamelessness. A person who is possessed of this shamelessness is said to be a shameless person.

What sort of person is impudent? What then is impudence?

Not repenting where one ought to, not repenting of the acquiring sinful and immoral qualities—this is said to be impudence. A person who is possessed of impudence as this is, is said to be impudent.

6. *What sort of person is disobedient? What then is disobedience?*

Disobedience, want of obedience, absence of obedience, the taking up of a hostile attitude, persisting in antagonism, want of respect, disrespect, irreverence, unruliness (insubordination) when the matter of the observance of duties is spoken of—this is said to be disobedience.¹ One who is possessed of such disobedience is said to be a disobedient person.

What sort of person is said to be the associate of the wicked? What then is association with the wicked?

Serving, following, attending on, devotion to, honouring, reverence, veneration for, leaning towards those men who are faithless, wicked, uneducated, avaricious and foolish—this is said to be association with the wicked. One who has such a sinful association is said to be an associate of the wicked.

7. *What sort of person is unguarded as to the 'sense-doors'? What then is unguardedness as to the 'sense-door'?*

Here a person sees an object with the eye and is enamoured of its form and beauty. And whereas if he lives with his

¹ Cf. *Dhammasaṅgani* (P.T.S.), § 1325 f.

sense of sight unrestrained, the sinful and wicked mental conditions—namely, covetousness and dejection—will flow in, he does **not** strive to restrain, he does not guard the sense of sight, nor does he get control over the faculty of sight. (In the same way) he hears a sound with his ears smells an odour with the nose, tastes with the tongue, feels a tangible thing with the body knows a mental state with the mind and is enamoured of its form and beauty; whereas if he lives unrestrained as to the faculty of mind, the sinful and wicked mental conditions—viz., covetousness and dejection—will flow in, he does not strive to restrain, nor does he guard the faculty of mind, nor does he get control over the faculty of mind. That which is not guarding, not restraining, not protecting, and not controlling these six faculties—this is said to be unguarding as to the 'sense-doors.' One who has such unguarding of sense-doors is said to be unguarded as to 'sense-doors.'

What sort of person is immoderate as to food? What then is immoderation in food?

Here somebody thoughtlessly and unwisely takes food for the sake of amusement, pride, decoration, ornamentation, insatiability, immoderation, and thoughtlessness as to food—this is said to be immoderation as to food. A person having this immoderation as to food is said to be immoderate as to food.

8. What sort of person is forgetful? What then is forgetfulness?

That which is forgetfulness, failing of memory, non-remembrance, non-recollection, unretentiveness, inattention, oblivion—this is said to be forgetfulness. A person possessed of such forgetfulness is said to be forgetful.

What sort of person is unmindful? What then is unmindfulness?

That which is want of knowledge, want of vision, want of comprehension, want of understanding, want of perfect

knowledge, want of penetration, the not grasping, not diving deep, not surveying, not reflecting, absence of work of reflection, dullness, foolishness, want of intelligence, delusion, infatuation, bewilderment, ignorance, the flood of ignorance, the bond of ignorance, the propensity of ignorance, the accession of ignorance, the barrier of ignorance, dullness, a root of evil. A person who is possessed of such unmindfulness is said to be unmindful.

9. *What sort of person is an infringer of moral law? What then is infringement of moral law?*

Transgression with regard to the body, with regard to speech, and with regard to both—this is said to be infringement of moral law. Immorality of every description is an infringement of moral law. A person who is possessed of such an infringement as this, is said to be an infringer of moral law.

What sort of person is an upholder of (dangerous) views? What then is upholding of (dangerous) views?

"There is no (merit in) charity, sacrificial rites and sacrificial offerings, and there is no fruit nor result of good or of bad deeds. There is neither the present nor a future world. There is neither mother nor father, nor beings who are born without them. There are no recluses or Brahmins in this world who have attained peace of mind and are acting their best, who having by their own effort known and seen this world and the next, make known to others"¹; views like this, the way of opinion, the wilderness of opinion, this disorder of heresy, this fluttering of opinion, this fetter of opinion, this seizing and grasping, the devotion to it, its conduct, this bad path, this wrong way, this falsehood, the "landing-place," this holding the contrary aim—all this is said to be dangerous views. Wrong opinion of every description is known as dangerous views. A person who is taken by a dangerous view such as this, is said to be an upholder of dangerous views.

¹ This is the view of Ajita Kesakambali as given in the *Sāmaññaphala Sutta* of the *Dīgha Nikāya*, vol. i, II.

10. *What sort of person is with internal fetters?*

A person in whom the five fetters tying him down to the lower worlds remain unremoved is said to be a person with internal fetters.

What sort of person is with external fetters?

A person in whom the five fetters restraining him to the upper worlds remain unremoved is said to be one with external fetters.

11. *What sort of person is without anger? What then is the word 'anger'?*

That which is wrath, being wrathful, etc. (II. 1) of mind:—this is said to be anger. A person in whom such anger has been put away is said to be a person without anger.

What sort of person is unrevengeful? What then is revenge?

First (comes) anger, etc. (II. 1), of anger:—this is said to be revenge. The person in whom revenge as this is has been put away is said to be an unrevengeful person.

12. *What sort of person is not a slanderer? What then is 'slander'?*

That which is slander, that which is practising slander, that which is the state of being a slanderer, that which is hypocrisy, work of hypocrisy—this is said to be slander. A person in whom such slander is put away is said to be not a slanderer.

What sort of person is not quarrelsome? What then is quarrelling?

That which is quarrelling . . . etc. (II. 1), quarrelling. A person in whom quarrelling like this is put away is said to be not quarrelsome.

13. *What sort of person is unenvious? What then is envy?*

That which is envying, the state of being envious, that which is jealousy, the act of jealousy and the state of being

jealous about the gain, honour, respect, reverence, salutation, and worship paid to others. A person in whom such envy is put away is said to be unenvious.

What sort of person is unavaricious? What then is avarice?

There are five forms of avarice: avarice with regard to residence, descent, gain, beauty, and merit (dhamma), that which is avarice of this nature, harbouring avarice, avariciousness, inordinate longing, covetousness, presenting a harsh appearance, unrestraint of mind—this is said to be avarice. The person in whom such an avarice has been put away is—said to be an unavaricious person.

14. *What sort of person is one who is not crafty? What then is craftiness?*

Here a person becomes crafty and cunning—that which is craft, craftiness, state of being crafty, hardness, toughness, counterfeit, sham. The person in whom such craftiness has been put away is said to be one not crafty.

What sort of person is undeceiving? What then is deception?

Here some person misbehaves in body, word, and thought, and with a view to hide that entertains a sinful desire, desires, resolves, says and acts thus: Let none know me! That which is this deception, deceitfulness, hiding, cheating, guile, guilefulness, avoiding, closing up, closing up completely, screening, screening perfectly, unrevealing, undisclosed, and suppressing particularly—this sinful act is called deception. The person in whom this deception has been put away is said to be undeceiving.

15. *What sort of person is scrupulous? What then is scruple?*

That which is being scrupulous where one should be, the being scrupulous as to doing a sinful and immoral act—this is said to be scruple.¹ A person who is possessed of scruple like this is said to be scrupulous.

¹ Cf. *Dhammasaṅgī*, § 30; cf. § 387.

What sort of person is discreet? What then is discretion?

Being discreet where one ought to be, discretion as to doing a sinful and immoral act—this is said to be discretion. A person who is possessed of discretion like this is said to be a discreet person.¹

16. *What sort of person is obedient? What then is obedience?*

Obedience, obeying, the habit of obeying, not taking up a hostile attitude, not persisting in antagonism, respecting, respect, reverence, subordination—this is said to be obedience when the observance of duties is spoken of. A person who is possessed of such obedience is said to be an obedient person.

What sort of person is the associate of the good? What then is association with the good?

Serving, respecting, revering, honouring, love, reverence, friendship for those people who are faithful, virtuous, learned, possessed of devotion and candour²—this is said to be meant by association with the good. A person who has such an association with the good is said to be an associate of the good.

17. *What sort of person is guarded as to the 'sense-doors'? What then is guarding the 'sense-doors'?*

Here a certain person sees an object with the eye, but is not enamoured of its form and beauty. And whereas if he lives with his sense of sight unrestrained, the sinful and wicked mental conditions—viz., covetousness and dejection—will flow in, he strives after its restraint, he guards the sense of sight and exercises control over the faculty of sight; (in the same way) he hears a sound with his ears smells an odour with his nose,

¹ Cf. *Dhammasaṅgani*, loc. cit.

² P.T.S. text: read *asampavankatā*.

tastes with his tongue
 feels an external object with his body
 apprehends a mental phenomenon with his mind, but is not enamoured of its form and beauty, whereas if he lives unrestrained as to the faculty of mind, the sinful and wicked mental conditions—viz., covetousness and dejection—will flow in, he strives after its restraint, guards the faculty of mind and exercises control over it. That which is guarding, restraining, protecting, and controlling of these six faculties—this is said to be guarding the 'sense-doors.' One who has such a vigilance over the sense-doors is said to be guarded as to his 'sense-doors.'¹

What sort of person is moderate as to food? What then is moderation in food?

Here somebody wisely thinking takes food not for the sake of amusement, not for pride, not for decoration, not for ornamentation, so far as it is necessary for the preservation and keeping up of the body and for the sake of relieving the distress of hunger, helping the cause of a holy life: 'thus I shall put an end to my past feelings and shall not give occasion to new feelings; thus shall come to me sustenance, purity, and peaceful life'; that which is contentment, moderation, thoughtfulness as to food—this is said to be moderation in food. A person possessing such temperance is said to be moderate as to food.

18. *What sort of person is alert? What then is mindfulness?*

The mindfulness which is remembering, which is remembrance, recollection, retentiveness, non-forgetting, non-disorder of memory, mindfulness, a faculty called mindfulness, the power called mindfulness, and perfect mindfulness—this is said to be mindfulness. A person who possesses mindfulness like this is said to be an alert person.²

¹ Cf. *Visuddhimagga*, vol. i, p. 26.

² Cf. 'the mindfulness, which is recollecting, calling back to mind, remembering, bearing in mind, the opposite of superficiality and of obliviousness, mindfulness, mindfulness as faculty, mindfulness as power, right mindfulness.' Cf. *Dhammasaṅgani* (P.T.S.), § 14.

What sort of person understands? What is understanding?

That which is knowledge, knowing, discrimination, investigation of the truth, observing, remarking, and discernment, erudition, expertness, adroitness, superior thinking, examination, reason, intellect that leads, introspection, mindfulness, goad, insight, the faculty of insight, the power of insight, weapon of insight, palace of insight, light of insight, brightness of insight, splendour of insight, jewel of insight, disillusionment, investigation into the truth, perfect vision—this is said to be mindfulness. A person who is possessed of such understanding understands.¹

19. *What sort of person is an observer of moral law? What then is observance of moral law?*

Non-transgression with regard to body and to speech and with regard to both—this is said to be observance of moral law; all restraints under moral law are its observance. Any one equipped with this observance of moral law is said to be the observer of moral law.²

What sort of person is the upholder of right view? What is then the upholding of right view?

"There is (merit in) charity, in sacrificial rites, and sacrificial offerings. There is fruit, and there is result of good and bad deeds done. There exists this world, there is also the next world, there is mother and there is father and there are those beings who are born without their union. There are true recluses and brahmins in this world who have attained peace of mind and are acting their best, and who, having personally known and realised what this world is as well as the next, make known to others:"³—such knowledge and such knowing, etc. (11, 18) . . . absence of ignorance, discernment of the truth, right vision—this is said to be upholding of right views. All right views are classed under right views. A person who is endowed with this upholding of right views is said to be the upholder of right views.

¹ Cf. *Dhammasaṅgani*, § 16.

² Cf. *Visuddhimagga*, vol. i, p. 9.

³ Or opinion, 'diṭṭhi.'

⁴ Cf. Sec. 9 for the opposite view.

20. Which two persons are rare in this world?

He who does good first¹ and he who recognises it:²—these two persons are rare in this world.

21. Which two persons are hard to satisfy?

He who stores up whatever he gets and he who gives away whatever he gets:—these two persons are hard to satisfy.

22. Which two persons are easily satisfied?

He who does not store up whatever he gets and he who does not give away whatever he gets—these two persons are easily satisfied.

23. Of which two persons do the sins (*āsavā*) increase?

He who doubts where he should not and he who does not disbelieve where he ought to:—of these two persons the sins go on increasing.

24. Of which two persons do the sins not increase?

He who does not doubt where it is not proper to doubt and he who doubts where he ought to do so:—of these two persons the sins do not increase.

25. What sort of person is one having low inclination?

Here is a person who, himself morally wicked and evil by nature, serves, follows, and worships another person who is also wicked and of evil disposition:—this is said to be a person having low inclination.

26. What sort of person is one having good inclination?

Here a certain person who, morally good and of virtuous habits, serves, follows, and reveres another person of

¹ Pabbakārī.—A person who does good to others before getting benefit from them (*Commentary*).

² Or is grateful, *kataññukatavedī*. It means that a person who after having known that he has got some benefit from others does benefit to them afterwards. The difference between the two is this, that the former thinks that the debt becomes due to him and the latter holds that he is paying off his debt (*Commentary*).

the same nature:—he is said to be a person having good inclination.

27. What sort of person is the gratified?

Those who are enlightened for themselves and those of the disciples of the *Tathāgata* who are Arahants are the gratified.¹ The perfectly Enlightened One is both gratified and a gratifier.

Here ends the specification of grouping by Two.

¹ Cf. *Anguttara-Nikāya*, vol. i, p. 87: "titto ca tappetā ca," etc.

CHAPTER III

DIVISION OF HUMAN TYPES BY THREE

1. *What sort of person is hopeless?*

Here a certain person who is immoral and is of evil disposition, who is of impure habits and who is the doer of deeds (which must be) concealed, professes to be a Samana, although he is not one; being unchaste, he professes to live the holy life; is corrupt within, is filled with desire, and is one in whom foulness has accumulated,¹ and when he hears thus: 'a monk of such and such a name, on the dissolution of sinful tendencies lives in the attainment of emancipation by way of insight and by means of higher wisdom, of emancipation of thought which is devoid of sinful tendencies, after he has by himself known and realised them in this life,' he does not think thus: When shall I too on the dissolution of sinful tendencies live, etc.?—such a person is said to be a hopeless person.²

What sort of person is hopeful?

Here a certain person who is moral and is of good disposition happens to learn that such and such a monk, on the dissolution of sinful tendencies, lives in the attainment of emancipation by way of insight and of emancipation of thought which is devoid of the sinful tendencies, after he has by himself known and realised them by means of higher wisdom in this life. He thereupon thinks: When shall I too on the dissolution, etc.? Such a person is said to be hopeful.

What sort of person is he who has lost hope?

Here a certain person, having known and realised by himself in this life, by means of higher wisdom, the emancipation

¹ Kasambu means dirty and also bad smelling water. A wicked bhikkhu on account of his hateful deeds is compared with kasambu (*Comm-ntary*).

² Cf. our expression: 'past praying for.'

that comes through insight and emancipation of thought, which is the being rid of evil tendencies, comes to learn that a bhikkhu, of such and such a name lives in this world, having personally come to know and realise, by means of higher knowledge, the emancipation that comes through insight and emancipation of thought, which is the being rid of evil tendencies. He thereupon does not think thus: When shall I too live, etc.? To what is this due? Because that aspiration to attain emancipation, which he entertained when he was still unemancipated, has been stilled. Such a man is said to be one who has lost desire.

2. Who are the three persons that may be likened to a sick person?

There are three kinds of sick persons. Here there is some sick person who, whether or — he gets proper diet or good medicines or an able nurse, fails to recover from his illness.

Here again there is some sick person who, whether or not he gets proper diet or good medicines or an able nurse, recovers from his illness.

Here again there is some sick person who, getting proper diet or good medicines or an able nurse, recovers from his illness but not without getting those things.

For the last class of patients—i.e., those who can recover from a disease if they get proper diet or good medicines or an able nurse, but not without getting them, the Blessed One has prescribed diet (fit for the sick) or medicine (worthy of the sick) or an able nurse (fit for the sick) for them.¹

Other patients are to be attended to because of this class of patients.

Like these three sick persons there dwell in this world three types of persons. Which three?

(1) Here a certain person, whether or not he sees the *Tathāgata* and whether or not he listens to the doctrine and the discipline thereof as expounded by the *Tathāgata*, does not enter upon the accepted Order (niyāma) in things that are good.

¹ Cf. *Anguttara Nikāya*, vol. i, pp. 120-121.

(2) Here again a certain person, whether or not he sees the *Tathāgata* with his own eyes and whether or not he hears the doctrine and the discipline thereof as expounded by the *Tathāgata*, enters upon the accepted order in things that are good.

(3) Here again another person only when he is able to see the *Tathāgata* and to listen to the doctrine and the discipline thereof as expounded by the *Tathāgata* enters upon the accepted order in things that are good, but not otherwise.

In the case of the person of the last type—namely, one who enters upon the accepted order in things that are good, only when he comes to see the *Tathāgata* and hears the doctrine and discipline imparted by him, but not otherwise—for him has the Blessed One prescribed religious discourse, and because of this person the doctrine should be imparted to others. These are the true men in this world who are comparable to sick men.

3. *What sort of person is an 'eye-witness'?*

Here a person goes on himself experiencing the eight stages of emancipation and, having seen them through insight, some of his sinful tendencies are completely destroyed. This sort of person is said to be an 'eye-witness.'

What sort of person is one who has won vision?

Here a person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, that this is the path leading to the cessation of suffering. The doctrines promulgated by the *Tathāgata* are perceived by him through insight as well as practised; and having seen them through insight, some of his sinful tendencies are completely destroyed. This sort of person is said to be one who has won vision.

What sort of person is emancipated by faith?

Here a person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the *Tathāgata*

are perceived by him through insight as well as practised, and having seen them through insight, some of his sinful tendencies are completely destroyed, though not in the same way as in the case of the person who has won vision. This sort of person is said to be one emancipated by faith.

4. *What sort of person is 'foul-mouthed'?*

Here a certain person who is a liar, being brought into an assembly, into the midst of a meeting, or into the midst of his relations, or into a congregation, or into the prince's council, and interrogated as a witness thus: "Come, good man, just tell us what you know (about it)"; he would say, "I know" when he does not know, and knowing he would say, "I do not know." He would say he saw those things which he never saw, and would not say which things he actually witnessed; thus either for his own sake, or for the sake of others, or for the sake of any least gain to him, he would speak untruth consciously. Such a man is said to be 'foul-mouthed.'

What sort of person is a 'flower-speaker'?

Here a certain person giving up falsehood refrains from speaking the same and, when he is brought into an assembly, or into the midst of a meeting, or into the midst of his relatives, or into a congregation, or into the prince's council, interrogated as witness thus: "Come, good man, tell us what you know (about it)"; if he does not know it, he says that he does not know it, if, on the other hand, he knows it, he confesses that he knows, if he has not seen it, he at once says that he has not seen it, but on the contrary if he has seen it, he says what he has seen. Thus neither for his own sake, nor for the sake of others, nor for the sake of any least gain to him would he speak untruth consciously. Such a person is said to be a 'flower-speaker.'

What sort of person is 'honey-tongued'?

Here a certain person speaks those words that are blameless, pleasing to the ear, lovely, appealing to the heart, urbane, coveted by many, and fascinating to many. Such a person is said to be 'honey-tongued.'

5. *What sort of person is 'cancer-minded'?*

Here a certain person who is angry, full of despair, gets wrathful and enraged and becomes out of sorts and stubborn when something, however little, is spoken to him. He gives vent to his rage, to the spirit of enmity and suspicion. In the same manner as a gangrenous sore, when it is poked with a wooden stick or a stone, discharges putrid matter largely, so also there is a certain person who is angry, full of despair, gets wrathful and enraged and becomes out of sorts and gives vent to his rage, to the spirit of enmity and suspicion at the slightest provocation.

*What sort of person is 'lightning-minded'?*¹

Here a certain person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. Just as a person, possessed of sight, can see things by the flash of lightning in the darkness of night, so also there is a certain person who truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering.

What sort of person is diamond-minded?

Here a certain person, on the destruction of his sinful tendencies, lives having come to know and realise sinless emancipation of mind and of insight even in the present existence. Just as there is nothing which cannot be pierced by a diamond, be it a precious or ordinary stone, so also there is a certain person who, on the destruction of his sinful tendencies, lives, etc. Such a person is said to be diamond-minded.

6. *What sort of man is blind?*

Here a certain person does not possess that insight whereby he can discover and attain that wealth which has not been attained, or can augment it, he has not even that insight

¹ Cf. *Dhs.* § 1298.

whereby he can distinguish good and bad, the blameworthy and the blameless, the superior and the inferior states and the admixture of dark and light qualities. Such a person is said to be blind.

What sort of person is 'purblind'?

Here a certain person who has the eye of knowledge whereby he can attain that wealth which he could not attain before and can moreover augment it, does not possess that mental vision whereby he can distinguish between the good and the bad, the blameworthy and the blameless, the superior and the inferior states as well as discover the admixture of dark and light qualities. Such a person is said to be 'purblind.'

What sort of person is two-eyed?

Here a person possesses that eye which can help him to bring that wealth which he could not attain before and also to increase it, as well as that insight which makes it possible for him to know the good and the bad, the blameworthy and the blameless, the superior and the inferior states, and the admixture of dark and light qualities. Such a person is said to be two-eyed.

7. What sort of person is of 'inverted intelligence'?

Here a certain person goes to a monastery in order to listen to religious discourse from the monks. The monks give instructions to him in the doctrine that is beneficial at the beginning, beneficial at the middle, and beneficial at the end, and enunciate to him the perfectly pure holy life that is full of meaning, suitably worded and in its fulness and entirety. Seated in that seat, he does not mind the discourse when it was told, nor when it was continued, nor when it was finished; in the same manner, having got up from his seat, he pays no heed to the discourse, neither at the beginning
.....etc..... nor at the end.
Even as when a jar is kept upside down, the water that is poured upon it does not accumulate but streams down, so also there is a certain person who goes to a monastery in order to listen to the religious discourse from the monks, . . .

(but) does not heed the discourse. Such a person is said to be of 'inverted intelligence.'

What sort of person is of 'folded intelligence'?

Here a certain person goes to a monastery to listen to the religious discourse from the monks. The monks give instructions to him in the doctrine that is beneficial at the beginning, beneficial at the middle, and beneficial at the end, enunciate to him the perfectly pure holy life that is full of meaning, suitably worded and in its fulness and entirety. Seated in that seat he minds the discourse at the beginning, at the middle, and at the end, but he does not do so when he has got up from his seat. Just as a person who has in the fold of a lap of his cloth placed many kinds of food whether sesamum seed or rice, modaka (sweets) and plums, and, when he rises from his seat, they are all scattered through lapse of memory. In the like manner there is a person, etc. Such a person is said to be one of 'folded intelligence.'

What sort of person is of wide intelligence?

Here a certain person goes to a monastery and remains listening to religious discourse, etc. Seated in that seat, he pays heed to the discourse at the beginning, at the middle, and at the end, even when he has left that seat. For example, when a jar is kept upright, the water that may be poured into it persists and does not flow away. So a certain person goes to a monastery to listen to the religious discourse, etc. Such is the person who is said to be a person of wide intelligence.

3. *What sort of person is not dispassionate as to sense-desires or rebirths?*

The stream-attainer as well as the once-returner—these are the people who are not dispassionate as to sense-desires or rebirths.

What sort of person is dispassionate in regard to sense-desires but not dispassionate in regard to rebirths?

The never-returner—he is said to be a person who is dispassionate and not dispassionate.

What sort of person is dispassionate as to both sense-desires and rebirths?

The Arahant—he is the person who is thus dispassionate.

9. *What sort of person may be compared to a mark on stone?*

Here a certain person becomes repeatedly angry and that anger endures for a long time, just as a mark inscribed on a stone is so indelible that it cannot be effaced soon either by wind or by water, but lasts long. So also there is a person, etc. Such is the person who may be compared to a mark on stone.

What sort of person may be compared to a mark on earth?

Here a certain person gets angry repeatedly, but this passion does not last for a long time; for instance, a mark on earth disappears quickly either by wind or by water and does not last long; in the same manner there is a certain person, etc. Such is the person who may be compared to a mark drawn on earth.

What sort of person may be compared to a mark on water?

Here a certain person who, even if he is spoken to in a strong and harsh and unpleasant manner, is connected and coherent, and makes himself agreeable. Just as a mark on water disappears quickly and does not last long, so also a certain person, etc. Such is the person who may be compared to a mark on water.

10. *What are the three types of persons comparable to three kinds of hempen cloth?*

There are three kinds of hempen cloth: One, although new, is of bad colour, of rough texture and cheap. Another is of bad colour, rough to the touch and cheap. (The last one) which is tattered cloth, of bad colour, coarse to the touch and cheap; they use this tattered hempen cloth to cleanse the rice-boiling pot, or throw it away into the rubbish-heap. In the same manner there exist among the monks three types of people comparable to these hempen cloths. What are the three?

If a certain young Buddhist monk happens to be immoral and wicked, this is due to his want of grace. Just as a hempen cloth is of bad colour, so also is this person. Those who serve him, respect him, worship him, come to hold his views, which turn out to be harmful and a cause of suffering for them for a long time. This is due to his coarseness. Just as a hempen cloth is rough to the touch, so also is this person. There does not arise any great benefit or great advantage to those from whom he accepts clothing, food, bed, seat, clinical requisites and medicines—this is owing to the little worth of the person. Just as a hempen cloth is of little value, so also is this person. If a middle-aged monk or, again, if a senior monk happens to be immoral and wicked, this is because of his want of grace. Just as a hempen cloth is of bad colour, so also is this person. Those who serve him, respect him, worship him, come to hold his views: this turns out to be harmful and a cause of suffering for them for a long time. This is due to his coarseness. Just as a hempen cloth is rough to the touch so also is this person. There does not arise any great benefit or great advantage to those from whom such a person accepts clothing, food, bed, seat, clinical requisites and medicines. This is due to the little worth of the person. Just as that piece of cloth is of little value, so also is this person. If such a middle-aged or elder monk speaks in the assembly, the bhikkhus will remark thus: "What is the good of your speaking, fool and inexperienced as you are, that you consider that you should speak?" He gets angry and becomes displeased and gives out such words whereby the assembly of monks ousts him in the same manner as a piece of hempen cloth is thrown on to a rubbish-heap. These are the three types of persons who live and have their being among the bhikkhus, that are comparable to a piece of hempen cloth.

11. *What are the three types of persons comparable to Benares cloth?*

There are three kinds of Benares cloth—one brand-new, beautifully coloured, smooth to the touch and valuable; another cloth is neither new nor old but of fine colour

and smooth to the touch and of much value; another is worn out yet beautiful in colour and pleasant to the touch. They use the worn Benares cloth for enwrapping jewellery, or they throw it into the perfumed chest.

In the same manner there exist among the monks three types of persons comparable to Benares cloth, and which are the three? If a new Buddhist monk happens to be virtuous and lovely, it is as beauty of colour in him.¹ Just as Benares cloth is beautifully coloured, so is this person. Those who serve him, respect him, worship him, entertain the same views with him, this will be for their good and happiness for a long time. This is owing to the pleasure of contact with him. Just as a Benares cloth is pleasant to the touch, in the same way should this person be figured. It comes to be of good consequence and great advantage to those from whom he accepts clothing, food, bed, seat, clinical requisites and medicines. This is owing to the great worth of the person. Just as Benares cloth is valuable so also is this person. (Next,) if a middle-aged monk, and (lastly,) if an elderly monk happens to be virtuous and good natured, this is because of his virtue. Just as a Benares cloth is of beautiful colour so also is this person. Those who either serve him, respect him, worship him, entertain the same views as he, this will long be for their good and happiness. This is owing to the pleasure of contact with him. Just as a Benares cloth is pleasant to the touch, so also this person is amiable in disposition. It comes to be of great benefit and advantage to those from whom such a person accepts clothing, food, bed and seat, clinical requisites and medicines. This is due to the great worth of the person. Just as Benares cloth is of considerable value, so also is this person. If such a senior monk happens to say something in an assembly of monks, then the monks would address the assembly thus: "Let the venerable brethren make less noise, this monk is speaking about the doctrine and the discipline," and his words will be laid to heart just in the same way as Benares cloth is deposited in the perfumed chest.

¹ Cf. *Mahāsaddanīti* (Colombo edition), Sutta, 659, p. 642.

These are the three types of persons present among the bhikkhus who are comparable to Benares cloth.

12. *What sort of person is one to be easily measured?*

Here is a certain person who is haughty, insolent, fickle, garrulous, irrelevant in speech,¹ having the memory confused, unmindful, of unsettled and erring mind, with his senses out of hand. Such a person is one who may be easily measured.

What sort of person is one hard to be measured?

Here is a certain person who is not haughty, not insolent, not fickle, not garrulous, not irrelevant in speech, having the memory collected, mindful, composed and concentrated in mind and his senses controlled. Such a person is one who is hard to be measured.

What sort of person cannot be measured?

Here is a certain person who in the wearing out of the sinful tendencies, devoid of these, having by himself come to know and realise even in this life emancipation of mind and of insight, lives in attainment thereof. Such a person is one who cannot be measured.

13. *What sort of person should not be served or respected or waited upon?*

Here a certain person happens to be inferior in respect of morals, concentration, and insight. Such a person should not be served, nor respected, nor waited upon except out of compassion.

What sort of person is to be served, respected, or waited upon?

Here a certain person happens to be quite an equal in respect of morals, concentration, and insight. Such a person is to be served, etc.; and for what reason? "Because of the common possession of virtue there will be virtuous discourse between us and that will be to our benefit and that will be conducive to our advance; and because of the common possession of concentration there will also be virtuous discourse on concentration; that will be to our benefit and will be conducive to our advance. And lastly, because of the

¹ *Commentary—asanyatavacano, lit. unrestrained in speech.*

common possession of insight, there will be virtuous discourse between us on insight—that will be to our benefit and it will be conducive to our advance.” And it is for this reason that such a person ought to be served, cultivated, waited upon.

What sort of person having been honoured, revered, is to be served, cultivated, waited upon?

Here a certain person happens to be greater (than we are) in respect of virtue, concentration, insight. Such a person is to be honoured, served, waited upon. Why? “Because I shall fulfil the body of those precepts which are unfulfilled or I shall learn such and such precepts that I have fulfilled.¹ Or I shall fulfil the branches of concentration which are unfulfilled, or I shall learn this and that branch by insight which I have fulfilled; lastly, because I shall do likewise as to the cultivation of insight.” Therefore such a person, having been honoured, revered, should be served, cultivated, and waited upon.

14. *What sort of person is to be abhorred, not to be served, not to be cultivated, not to be waited upon?*

Here a certain person happens to be immoral, wicked, of impure habits and conduct, doer of deeds which are concealed; unworthy of being a monk, he passes for a monk; not leading a holy life, he passes for one who leads a holy life; corrupt within, filled with sinful desires, he is one in whom foulness has accumulated. Such a person should be abhorred, not served, nor respected nor waited upon. What is the reason? Even though such a person does not entertain a heretical view, still his notoriety spreads; this person is a friend of the sinner, an associate of the sinner and is entangled with the sinner. Just as a serpent falling into filth, although it will not bite, will be besmeared with it, in the same way even though such a person does not entertain heretical views, etc.

¹ ‘Learn to fulfil them better’ is the substance of the comment. ‘Body of precepts,’ ‘branches of concentration,’ ‘cultivation of insight’ are lit.: the more uniform idiom ‘khandha’ affixed to each of the three teachings.

Such a person should be abhorred, not served, not cultivated, not waited upon.

What sort of person is to be treated with indifference, not served, not cultivated, not waited upon?

Here a certain person who is wrathful and irascible, who, if anything, however little, is said, at once becomes displeased, angry, out of sorts, stubborn, and gives vent to anger, enmity, and discontent. Just as a gangrenous sore when poked by means of a wooden stick or stone discharges putrid matter largely, so also there is such a person as that. Just as an ember of tinḍuka when poked by means of a stick or stone makes a hissing noise,¹ so also there is such a person as that. Just as a pit full of filth when churned by means of a stick or stone gives out an exceedingly bad odour, so also there is such a person as that. Such a person is to be treated with indifference, etc., and for what reason? "Because, out of anger he may speak ill of me, ridicule me, and do me some harm." Therefore such a person is to be treated with indifference, not to be served, not cultivated, not waited upon.

What sort of person is to be served, cultivated, waited upon?

Here a certain person happens to be virtuous and of lovely disposition. Such a person is to be served, cultivated, waited upon; and for what reason? Even if such a person happens to entertain a heretical view, still a good fame will be abroad that such a person is the friend, the associate, of lovely persons, is entangled with them. Therefore, such a person should be served, cultivated, waited upon.

15. *What sort of person is he who fulfils the moral laws but incompletely practises concentration and insight?*

The stream-attainer as also the once-returner—these are the persons who fulfil the moral laws, but incompletely practise concentration and insight.

¹ Cf. *Samyutta-Nikāya*, vol. i, p. 169.

Cicciṭṭāyati ciṭciṭṭāyati—to splash, to hiss, to bubble (Childers' *Pāli Dictionary*, p. 105). Mrs. Rhys Davids: "Sect's and hiss"; *Kindred Sayings*, I, p. 212.

What sort of person is he who fulfils the moral laws and completes the practices of concentration, but incompletely practises insight?

The never-returner—such is the person who fulfils the moral laws and completes the practice of concentration, but incompletely practises insight.

What sort of person is he who fulfils the moral laws and completes the practice of concentration and also that of insight?

The Arahant—such is the person who fulfils the moral laws and completes those practices.

16. Who are the three teachers?

Here a certain teacher sets out an understanding of sense-desires, but neither of the objects of sense nor of feelings. Again, another teacher sets out the first two but not the last, and lastly there is a teacher who sets out an understanding of all the three. Now, here a teacher of the first order is to be understood as a teacher who has attained the ecstatic state belonging to the world of form (rūpa-world).

Again, the teacher of the second order is to be understood as a teacher who has attained ecstatic meditation belonging to the world of the formless (arūpa-world).

Lastly, the teacher of the third order is to be understood as a teacher who is perfectly enlightened. These are the three.

17. Who are other three teachers?

Here a certain teacher sets out soul as something real and permanent in the present life as well as in the future life. Again, another teacher sets out soul as something real and permanent as far as this world is concerned but does not say so with regard to any future existence. Lastly, a certain teacher does not set it out as a real and permanent entity either in regard to the present or to the future life.

Here the teacher of the first order is to be understood as a teacher who upholds the doctrine of Eternalism.

Again, the teacher of the second order is to be understood as a teacher who upholds the doctrine of annihilationism.¹

Lastly, the teacher of the third order is to be understood as the teacher who is perfectly enlightened.

These are the other three teachers.

Here ends the specification of grouping by Three.

¹ *Dialogues of the Buddha*, vol. ii, p. 46. "The doctrine that death either of this life or of some subsequent life is the annihilation of existence. This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism" (Childers' *Pāli Dictionary*, p. 516).

CHAPTER IV

DIVISION OF HUMAN TYPES BY FOUR

1. *What sort of person is not a good man?*

Here a certain person is a destroyer of life, taker of things not given, misbehaving in sensual desires, liar, one indulging in the enjoyment of spirituous, fermented liquors and intoxicants. Such is the person who is called 'not a good man.'

*What sort of person is more 'not a good man,' than the 'not good man'?*¹

Here a certain person is himself a destroyer of life and urges others to do the same, himself takes things not given and urges others to do likewise, himself misbehaves in the matter of sensual desires and instigates others in the same way, himself tells a lie and instigates others to do the same, himself indulges in the enjoyment of spirituous, fermented liquors and intoxicants and instigates others to do the same. Such is the person who is said to be more 'not a good man' than the 'not good man.'

What sort of person is a good man?

Here a certain person refrains from destruction of life, refrains from taking anything not given, refrains from misbehaviour in the matter of sensual pleasures, and lastly, refrains from indulging in the enjoyment of spirituous, fermented liquors and intoxicants—such is the person who is said to be a good man.

What sort of person is a better man than the good man?

Here a certain person, while he himself refrains from the destruction of life, incites others to refrain, himself refrains

¹ Asappurisena asappurisataro.

from taking things not given, incites others to refrain, himself refrains from misbehaviour in sensual pleasures, incites others to refrain, himself refrains from speaking falsehood, incites others to refrain, himself refrains from indulging in the enjoyment of spirituous, fermented liquors and intoxicants, incites others to refrain. Such is the person who is said to be a better man than the good man.

2. What sort of person is wicked?

Here a certain person is a destroyer of life, taker of things not-given, misbehaves in sensual pleasures, is a liar, a slanderer, speaks harsh words, is a gossip, covetous, of malevolent thoughts, an upholder of false doctrines. Such a person is said to be wicked.

What sort of person is more wicked than the wicked?

Here a certain person, while he himself destroys life, instigates others to do the same, while himself takes things not given instigates others to do likewise, while himself misbehaves in sensual pleasures instigates others to do the same, while himself is a liar instigates others to be so, while himself is a slanderer instigates others to slander, himself a harsh speaker instigates others to use harsh language, himself a gossip instigates others to gossip, himself covetous instigates others towards covetousness, himself of malevolent nature instigates others to be malevolent, himself an upholder of wrong views instigates others to entertain such views. Such a person is said to be more wicked than the wicked.

What sort of person is of lovely disposition?

Here a certain person refrains from killing life, refrains from taking what is not given, refrains from misbehaving in sensual pleasures, refrains from speaking falsehood, refrains from slanderous speech, refrains from using harsh language, refrains from gossip, is not covetous or malevolent, is an upholder of right views. Such a person is said to be of lovely disposition.

What sort of person is more lovely than one of lovely disposition?

Here a certain person himself refrains from destruction of life, and incites others as well to cease to kill; himself a refrainer from taking things not given, incites others to abstain from taking what is not given, himself refrains from misbehaving in sensual pleasures and incites others to refrain from misbehaving in sensual pleasures . . . incites others to right views. Such is the person who is more lovely than one of lovely disposition.

3. *What sort of person is of a wicked nature? What sort of person is of a more wicked nature than he who is wicked? What sort of person is of a lovely nature? What sort of person is of a more lovely nature than he who is of a lovely nature?*

Answers as in 2.

4. *What sort of person is blameworthy?*

Here a certain person has come to have blameworthy action, speech, and thought. Such is the person who is said to be blameworthy.

What sort of person is exceedingly blameworthy?

Here a certain person has come to have more of blameworthy action, speech, and thought and less of unblameworthy action, speech, and thought. Such is the person who is said to be exceedingly blameworthy.

What sort of person is little blameworthy?

Here a certain person has come to have more of unblameworthy conduct, speech, and thought and less of blameworthy conduct, speech, and thought. Such is the person who is said to be little blameworthy.

What sort of person is blameless?

Here a certain person has come to have blameless conduct, speech, and thought. Such a person is said to be blameless.

5. *What sort of person is quick in acquiring?*

The person who comprehends the doctrine at the time of its pronouncement is said to be quick in acquiring.

What sort of person learns by exposition?

The person to whom comprehension of the doctrine comes when the meaning of what is briefly uttered is analysed in detail.

What sort of person is one who may be led?

The person to whom comprehension of the doctrine comes by recitation, questioning, and earnest attention and by serving, cultivating and waiting upon lovely friends is one who may be led?

What sort of person is one with whom the word is the chief thing?

The person to whom comprehension of doctrine would not come in this life, however much he may hear and say and bear in mind or recite, is said to be one with whom the word is the chief thing.

6. *What sort of person is one who makes a fit but not a prompt reply?*

Here a certain person answers correctly but not quickly when a question is put to him. Such a person is said to be one who makes a fit but not a prompt reply.

What sort of person is one who makes a prompt but not a fit reply?

Here a certain person answers quickly but not fitly when a question is put to him. Such a person is said to be one who makes a prompt but not a fit reply.

What sort of person is one who makes a fit and prompt reply?

Here a certain person who answers quickly and says the fit thing when a question is put to him, is said to be a person who makes both a fit and a prompt reply.

What sort of person is one who makes neither a fit nor a prompt reply?

Here a certain person who answers neither quickly nor fitly when a question is put to him, is said to be a person who makes neither a fit nor a prompt reply.

7. Who are the four preachers of Dhamma?

Here a certain religious teacher speaks but little and what is irrelevant, and the congregation may not be competent to judge what is relevant and what not. Such a teacher, in a congregation such as this, passes for a preacher of the 'Norm.'

Here a certain religious teacher speaks but little and what is relevant, and the congregation is competent to judge what is relevant and what not. Such a teacher, in such a congregation, passes for a preacher of the 'Norm.'

Here a certain religious teacher speaks much and what is irrelevant, and the congregation is incompetent to judge what is relevant and what not. Such a person, in a congregation like this, passes as a preacher of the 'Norm.'

Here again a certain religious teacher speaks much and what is relevant, and the congregation is competent to judge what is relevant and what not. Such a teacher, in such a congregation as this, passes as a preacher of the 'Norm.'

These are the four religious preachers.

8. What are the four types of persons comparable to the cloud?

The four kinds of clouds are:—That which thunders but rains not, that which rains but thunders not, that which both thunders and rains, that which neither thunders nor rains. Thus are to be found in this world four types of persons who are comparable to these four kinds of clouds. *And who are they?* One who thunders but rains not, one who rains but thunders not, one who rains and also thunders, one who neither thunders nor rains.

What sort of person is one who thunders but rains not?

Here a certain person does not act up to what he says. Such a man is said to be one who thunders but rains not. Just as the cloud that thunders but rains not, so also is this person.

What sort of person is one who rains but thunders not?

Here a certain person acts but does not speak. Such a person is said to be one who rains but thunders not. Just as a cloud that rains but thunders not, so also is this person.

What sort of person is one who thunders as well as rains?

Here a certain person speaks and acts. Such a person is said to be one who thunders as well as rains. Just as the cloud that thunders and rains, so also is this person.

What sort of person is one who neither thunders nor rains?

Here a certain person neither speaks nor acts. Such a person is said to be one who neither thunders nor rains. Just as the cloud that neither thunders nor rains, so also is this person.

These are the four types of men that are found in this world comparable to the cloud.¹

9. *What are the four types of persons that are comparable to mice?*

Four kinds of mice—those that dig their holes but do not live therein; those that live in holes but do not (themselves) dig them; those that live in the holes that they dig; those that neither dig holes for themselves nor live therein.

In the same way also there are four types of persons that are found in this world who are comparable to mice. *What are the four?*

Those that have dug holes but do not dwell. Those who dwell but do not dig. Those who dig and dwell. Those who neither dig nor dwell.

¹ 'All this is uttered by a dāyaka (a lay-donor) of the four requisites (given to the religious).—Commentary.

What sort of person is one who digs the hole but does not dwell?

Here a certain person masters the doctrine consisting of the Sutta,¹ Geyya,² Vyākaraṇa,³ Gāthā,⁴ Udāna,⁵ Itivuttaka,⁶ Jātaka,⁷ Abbhutadhammā,⁸ Vedalla,⁹ but all the same he does not truly realise suffering, the origin of suffering, the cessation of suffering, the way leading to the cessation of suffering. Such is the person who is a digger but not a dweller. Just as the mouse digs a hole but does not dwell in it, so also is this person.

What sort of person is one who dwells in the hole but does not dig it?

Here a certain person does not master a doctrine consisting of the Suttas, etc., but he truly realises suffering, the origin of suffering, the cessation of suffering, the path leading to the cessation of suffering. Such a person is a dweller but not a hole-digger. Just as a mouse which dwells in a hole it does not dig, so also is this person.

What sort of person is a digger as well as a dweller?

Here a certain person learns the doctrine consisting of Sutta, etc., and truly realises suffering, etc. Such a person is a digger as well as a dweller. Just as the mouse which digs its hole and dwells in it, so also is this person.

What sort of person is neither a digger nor a dweller?

Here a certain person neither learns the doctrine, nor does he truly realise suffering, etc. Such a person is one who is neither a digger nor a dweller. Just as the mouse which neither digs its hole nor dwells in it, so also is this person.

These are the four kinds of persons that live in this world who are comparable to mice.

¹ A portion of the Buddhist scriptures. ² Mixed prose and verse.

³ Exposition. ⁴ Stanzas. ⁵ Enthusiastic or joyous utterance.

⁶ Name of the fourth book of the Khuddaka Nikāya—see Childers'

Pāli Dictionary, p. 162.

⁷ Buddhist birth stories.

⁸ Miraculous stories.

⁹ Name of one of the nine portions of the Buddhist scriptures according to matter. For more details cf. *Sumangala Vilāsinī* i, 23 f.

10. *What are the four types of person that are comparable to the mango?*

Four kinds of mangoes—immature but of ripe colour; of ripe colour but immature; immature and of unripe colour; ripe as well as of ripe colour. So also there are four persons that live in this world who are comparable to the mango. *What are they?* One unripe but ripe-hued; one ripe but unripe-hued; one unripe and unripe-hued; one ripe and ripe-hued.

How is a person unripe but ripe-hued?

Here a certain person looks graceful when proceeding forward or backward, when looking this way or that way, while stretching out or bending in (his arms), and when wearing the uppermost robe or the ordinary dress and holding the alms-bowl. He does not truly realise suffering, etc. He does not truly realise also the path leading to the suffering. Thus is a person who is unripe but ripe-hued. Just as a mango which is unripe but ripe-hued, so also is this person.

How is a person ripe but of immature hue?

Here a certain person is not graceful while proceeding forward or backward, while looking this way or that way, while stretching out or bending in (his arms), and when wearing the uppermost robe or the ordinary dress and holding the alms-bowl, but he truly realises suffering, etc. Such a person is ripe but of immature hue. Just as a mango which is ripe but of immature hue, so also is this person.

How is a person unripe and of immature hue?

Here a certain person's movements forward and backward, etc., the holding of the alms-bowl, are not graceful. He does not truly realise suffering, etc. Just as a mango which is unripe and green-hued, so also is this person.

What sort of person is ripe and ripe-hued?

Here a certain person's movements forward and backward, etc., holding of alms-bowl—all are graceful. He truly realises suffering, etc. Thus is a person ripe and

also ripe-hued. Just as a mango which is ripe and ripe-hued, so also is this person.

These are the four types of person existing in this world who are comparable to the mango.

11. *What are the four types of persons comparable to a jar?*

Four kinds of jar—that which is empty but well covered; that which is full but uncovered; that which is empty as well as uncovered; that which is full as well as covered.

In the same way there are four types of persons existing in this world that are comparable to a jar.

What are the four? Empty but covered; full and uncovered; empty as well as uncovered; full as well as covered.

How is a person empty but covered?

Here a certain person whose movements forward and backward, etc., are all graceful; he does not truly realise suffering as it is, etc. Such a person is empty but well covered. Just as the jar is empty but covered, so also is this person.

What sort of person is full and uncovered?

Here a certain person whose movements forward and backward, etc., are not graceful (iv, 10 b). He truly realises suffering as it is, etc. Thus is he full and uncovered. Just as the jar is full and uncovered, so also is this person.

What sort of person is empty as well as uncovered?

Here a certain person whose movements forward and backward, etc., are neither graceful nor does he truly realise suffering, etc. Such is the person who is empty as well as uncovered. Just as the jar is empty and uncovered, so also is this person.

What sort of person is full as well as covered?

Here a certain person whose movements forward and backward, etc., are all graceful. He truly realises suffering as it is, etc. Thus is a person full as well as covered.

Just as a jar is full as well as covered, so also is this person.

These are the four types of persons existing in this world who are comparable to a jar.

12. *What are the four types of persons who are comparable to a pool of water?*

Four kinds of pools:—shallow but seeming to be deep; deep but seeming to be shallow; shallow and appearing to be shallow; lastly, deep and appearing to be deep.

In the same manner there are four types of persons existing in this world who are comparable to pools.

What are the four kinds?—shallow but seeming to be deep; deep but seeming to be shallow; shallow and seeming to be shallow; lastly, deep and seeming to be deep.

What sort of person is one who is shallow but seems to be deep?

Here a certain person whose movements forward and backward, etc. [See §§ 4-10 (a.)] He does not truly realise suffering, etc. Such a person is shallow but seems to be deep. Just as the pool is shallow but seems to be deep, so also is this person.

What sort of person is deep but seems to be shallow?

Here a certain person whose movements forward and backward, etc. He truly realises suffering, etc. Such a person is deep but seems to be shallow. Just as the pool is deep but seems to be shallow, so also is this person.

What sort of person is shallow and seems to be shallow?

Here a certain person whose movements forward and backward, etc., the holding of the alms-bowl are not graceful, and also he does not realise suffering, etc. Thus is a person shallow and seems to be shallow. Just as a pool is shallow and seems to be shallow, so also is this person.

What sort of person is deep and seems to be deep?

Here a certain person whose movements forward and backward, etc., holding of alms-bowl—all are graceful, at the

same time he truly realises suffering as it is, etc. He truly realises that this is the way leading to the cessation of suffering. Such a person is one who is deep and seems to be deep. Just as the pool is deep and seems to be deep, so also is this person.

13. What are the four persons that are comparable to the ox?

There are four kinds of oxen:—pest to its own herd but not to another herd; pest to another herd but not to its own herd; pest to its own as well as to another herd; pest neither to its own herd nor to another herd.

In the same manner there are four types of persons existing in the world comparable to the ox.

What are the four? A pest in the congregation but not outside it; a pest outside the congregation but not in it; a pest in as well as outside the congregation; a pest neither in his own nor in another congregation.

How is a person a pest in his own congregation but not outside it?

Here a certain person creates trouble in his own congregation but not in another congregation. Such a person is a pest in his own congregation but not in another. Just as that ox is a pest in its own herd but not in another herd, so also is this person.

How is a person a pest outside but not in his own congregation?

Here a certain person creates trouble in another congregation but not in his own. Such a person is a pest outside but not in his congregation. Just as that ox is a pest outside, but not in its own herd, so also is this person.

How is a person a pest in as well as outside his own congregation?

Here a certain person creates trouble in as well as outside his own congregation. Such a person is one who is a pest in as well as outside his own congregation. Just as that ox is a pest in as well as outside its own herd, so also is this person.

How is a person a pest neither of his own congregation nor of another congregation?

Here a certain person creates trouble neither in his own congregation nor in another congregation. Such a person is said to be a pest neither to his own congregation nor to another congregation. Just as that ox is neither a pest to his own herd nor to another herd, so also is this person.

These are the four types of persons, who live and have their being in this world, comparable to the ox.

14. What are the four types of persons comparable to a serpent?

Four kinds of snake:—the quick but not strong poisoning; strong but not quick poisoning; quick as well as strong poisoning; neither quick nor strong poisoning.

In the same manner, there are four types of persons existing in this world, who are comparable to a serpent. What are the four? Persons of quick but strong poison; of strong but not quick poison; of quick as well as strong poison; of neither quick nor strong poison.

What sort of person is of quick but not strong poison?

Here a certain person gets angry repeatedly but the anger does not linger for a very long time. Thus is a person of quick but not of strong poison. Just as that serpent has a quick but has not a strong poison, so also is this person.

What sort of person is of strong but not of quick poison?

Here a certain person does not get angry repeatedly, but when he is angry, his anger endures for a pretty long time. Just as that serpent has a strong but not quick poison, so also is this person.

What sort of person is of quick as well as of strong poison?

Here a certain person gets angry repeatedly, his anger being of long duration, such a person is of quick as well as of strong poison. Just as that serpent has quick as well as strong poison, so also is this person.

What sort of a person is of neither quick nor strong poison?

Here a certain person neither gets angry repeatedly, nor does his anger endure for a long time. Such a person is neither of quick nor of strong poison. Just as the serpent has neither quick nor strong poison, so also is this person.

These are the four types of persons existing in this world, who are comparable to a serpent.

15. *How is a person one who speaks in praise of one unworthy of praise without inquiring into and scrutinising (his nature)?*

Here a certain person speaks in praise of the heretics or their disciples who are badly or wrongly regulated in conduct, that they are both well conducted and properly conducted. Such a person is one who speaks in praise of one unworthy of praise without inquiring into and scrutinising (his nature).

How is a person one who speaks in dispraise of a person worthy of praise without inquiring into and scrutinising (his nature)?

Here a certain person speaks ill of Buddhas and their disciples who are really well and properly regulated as to their conduct, saying that they are wrongly and badly regulated in conduct. Such a person is one who speaks ill of a person worthy of praise without inquiring into and scrutinising (his nature).

How is a person one who shows satisfaction in an unsatisfactory thing without inquiring into and scrutinising it?

Here a certain person finds satisfaction in a bad and wrong course, saying that this is the good path, this is the right path. Such a person is one who finds satisfaction in an unsatisfactory thing without inquiring into or scrutinising it.

How is a person one who shows dissatisfaction in a satisfactory thing without inquiring, etc.?

Here a certain person finds dissatisfaction in a good and right course, saying that this is a bad path, this is a wrong path. Such a person is one who finds dissatisfaction in, etc.

16. *How is a person a speaker in dispraise of a person unworthy of praise after inquiring into and scrutinising (his nature)?*

Here a certain person rightly speaks in dispraise of the heretics or their disciples, who are wrongly and badly regulated as to conduct, saying that they are badly as well as wrongly conducted. Thus is a person a speaker in dispraise of an unworthy person after inquiring into and scrutinising (his nature).

How is a person a speaker in praise of a praiseworthy person after inquiring into and scrutinising (his nature)?

Here a certain person speaks rightly in praise of the Buddhas and their disciples, who are well and perfectly regulated in conduct, saying that they are well and perfectly conducted. Such a person is a speaker in praise of a praiseworthy man after inquiring into and scrutinising (his nature).

How is a person one who finds dissatisfaction in an unsatisfactory thing after, etc.?

Here a certain person finds dissatisfaction in a bad and wrong course, saying that this is a bad path, this is a wrong path. Such a person is one who finds dissatisfaction, etc.

How is a person one who finds satisfaction in a satisfactory thing after inquiring into and scrutinising it?

Here a certain person finds satisfaction in a good and right course, saying, this is the good path, this is the right path. Such a person is one who finds satisfaction in a satisfactory thing after, etc.

17. *How is a person one who speaks in dispraise of a person unworthy of praise, expressing what is true and right at the right time about him, but does not in the same way speak in praise of what is praiseworthy?*

Here a person, when there is something creditable as well as something discreditable (in regard to a person), speaks about the latter, expressing what is true and right at the right time, but does not speak in the same way about the something

credible. It is thus that a man speaks in dispraise of a person unworthy of praise, expressing what is true and right at the right time about him, but does not in the same way speak in praise of what is praiseworthy.

How does a person speak in praise of a person worthy of praise, expressing what is true and right at the right time about him, but does not in the same way speak in dispraise of what is unworthy of praise?

Here a person, when there is something credible as well as something discreditable (in regard to a person), speaks about the former, expressing what is true and right at the right time but does not in the same way speak about the latter. It is thus that a person speaks in praise of a person worthy of praise, expressing what is true and right at the right time about him, but does not in the same way speak in dispraise of what is unworthy of praise.

How does a person speak in dispraise of a person unworthy of praise and in praise of the praiseworthy, expressing what is true and right at the right time?

Here a person, when there is something credible as well as something discreditable (in regard to a person), speaks about the latter and also about the former, expressing what is true and right at the right time, being aware of the proper time for answering the question put to him. It is thus that a person speaks in dispraise of a person unworthy of praise and in praise of the praiseworthy, expressing what is true and right at the right time.

How does a person neither speak in dispraise of a person unworthy of praise nor speak in praise of a person worthy of praise, expressing what is true and right at the right time?

Here a person, when there is something credible as well as something discreditable (in regard to a person), speaks neither about the former nor about the latter, expressing what is true and right at the right time, but keeps up an indifferent attitude, being mindful and thoughtful. It is thus that a person neither speaks in dispraise of a person unworthy of

praise nor speaks in praise of a person worthy of praise, expressing the right thing at the right time.

18. *What sort of person is he who lives on the fruit of his exertions and not on that of any (previous) merit?*

Here a person whose living springs from his (present) exertions (*lit.* uprising), endeavours, and efforts, not as a result of any (previous) merit, is said to be a person who lives on the fruit of his exertions and not on that of any (previous) merit.

What sort of person lives on the fruit of his merit, but not on that of his exertions?

The devas commencing from Paranimmitavasavattī¹ and those above them:—these live on the fruit of merits and not on that of their exertions.

What sort of person is he who lives on the fruit of his exertions as well as on that of merits?

The person whose living springs from his own exertions, endeavours, and efforts, as also from merits, is the person who lives on the fruit of his own exertions as well as on that of merits.

What sort of person lives neither on the fruit of his own exertions nor on that of merits?

Persons (suffering) in purgatory are persons who live neither on the fruit of their own exertions nor on that of merits.

19. *How does a person remain in the dark and tend towards darkness?*²

Here a person born in a family of low degree, be it of Candālas, or of Nesādas, or of basket-weavers, or of chariot

¹ The inhabitants of the last named of the five lower or kāmādēvalokas—see Childers' *Pāli Dictionary*, p. 336.

² Cf. *The Book of the Kindred Sayings*, i, by Mrs. Rhys Davids, pp. 118-119. (1) "They are joined to darkness and fare to darkness." Cf. also *Anguttara Nikāya*, vol. ii, p. 85. "Keṭṭhaṇa bhikkhave puggalo bhamo, hoti tamaparāyaṇo?"

makers, or of Pukkusas, poor, ill-fed, in straitened circumstances, where victuals are obtained with difficulty, is swarthy, ill-featured; hunch-backed, a prey to many diseases, purblind, or with a crooked hand, lame or paralysed, one who receives neither food nor drink, nor raiment, nor conveyances, nor wreaths, perfumes and unguents, nor bed, dwelling, and light; he is an evil doer in deed, word, and thought, he having been an evil doer in deed, word, and thought, is reborn at the disintegration of the body after death in misery, to woeful doom, to disaster. Thus does a person remain in the dark and tend towards darkness.

*How does a person who is in the dark tend towards light?*¹

Here a person born in a family of low degree, be it of Candālas, or of Nesādas, or of basket-weavers, or of chariot makers, or of Pukkusas, poor, ill-fed, in straitened circumstances, where victuals are obtained with difficulty, is swarthy, ill-featured, hunch-backed, a prey to many diseases, purblind, or with a crooked hand, lame or paralysed, one who receives neither food nor drink, nor raiment, nor conveyances, nor wreaths, perfumes and unguents, nor bed, dwelling, and light; he is a well-doer in deed, word, and thought, he having been a well-doer in deed, word, and thought, is reborn at the disintegration of the body after death to a happy destiny in the bright worlds. Thus does a person who is in the dark tend towards light.

How does a person who is in the light tend towards darkness?

Here a person who is reborn into a family of high degree, be it eminently noble or of a brahmin magnāte, or of a holder of high position, rich, of enormous wealth, owner of abundant objects of enjoyment, having ample hoards of gold and silver, having ample aids to enjoyment, ample stores of money and corn, is handsome, fair-looking, charming, endowed with the most exquisite complexion, the recipient of food, drink, raiment, means of transport, wreaths, perfumes

¹ Cf. *op. cit.* i, p. 119 f. "They that are joined to darkness and fare to light." Cf. also *Anguttara Nikāya*, ii, p. 85 f. "Kathañca bhikkhave puggalo tamo hoti jotiparāyano?"

and unguents, bed, dwelling, and light; he is an evil-doer in deed, word, and thought, he having been an evil-doer in deed, word, and thought, is reborn at the disintegration of the body after death, in misery, to woeful doom, to disaster. Thus does a person who is in the light tend towards darkness.

How does a person who is in the light tend towards light?

Here a person who is reborn into a family of high degree, be it eminently noble or of a brahmin magnate, or of a householder of high position, rich, of enormous wealth, owner of abundant objects of enjoyment, having ample hoards of gold and silver, having ample aids to enjoyment, ample stores of money and corn, is handsome, fair-looking, charming, endowed with the most exquisite complexion, the recipient of food, drink, raiment, means of transport, wreaths, perfumes, unguents, bed, dwelling, and light; he is a well-doer in deed, word, and thought, he having been a well-doer in deed, word, and thought, is reborn at the disintegration of the body after death to a happy destiny in the bright worlds. Thus does a person who is in the light proceed towards light.

20. *How does a person stoop down and remain unprogressive? How does a person stoop down but remain progressive? How does a person who is prosperous remain unprogressive? How does a person who is prosperous remain progressive?*

These four types correspond respectively to the above four.

21. *Who are the four persons comparable to trees?*

The four kinds of trees are as follows—one itself weak but surrounded by strong ones; one itself strong but surrounded by weak ones; one itself weak and surrounded by weak ones; one itself strong and surrounded by strong ones.

The four types of person likened respectively unto these four classes of trees exist in this world—a person himself weak but surrounded by the strong; a person himself strong but surrounded by the weak; a person himself weak and surrounded by the weak; a person himself strong and surrounded by the strong.

How is a person who himself is weak surrounded by the strong?

Here a certain person is of bad morals, wicked, while his associates¹ are moral men of lovely nature. Thus is a person who himself is weak surrounded by the strong, just in the same way as a weak tree is surrounded by strong ones.

How is a person who is strong surrounded by the weak?

Here a certain person who is moral, of lovely nature, having associates who are immoral, wicked. Thus is a person who is strong surrounded by the weak, just in the same way as a strong tree is surrounded by weak ones.

How is a person who is immoral, wicked, having associates who are the same? . . .

How is a person who is strong surrounded by the strong?

Here a certain person who himself is moral and of lovely nature, has similar associates. Thus is a person who is strong surrounded by the strong, just in the same way as a strong tree is surrounded by strong ones.

These are the four persons comparable to trees existing in this world.

22. *What sort of person is one estimating by and satisfied with the outward form?*

Here a person having observed the height, the compass, the shape, and the finish of a material object, finds satisfaction in it. Such a person is one estimating, etc.

What sort of person is one estimating by and satisfied with others' words?

Here a person engenders faith on the basis of the praise, the adulation, the admiration, the encomiums of others, treating them as a standard of judgment. Such a person is one estimating by and esteeming others' words.

What sort of person is one estimating by and esteeming outward austerity?

Here a person having noticed the austere nature of the garments, or of begging bowls, or of beds and sheets, or

¹ *Parisā* also means 'congregation.'

having observed manifold austerities, finds satisfaction in them, taking these austerities as a standard of judgment. Such a person is one estimating by and esteeming outward austerity.

*What sort of person is one estimating by and esteeming that which is right?*¹

Here a person having noticed the practice of morality, or of meditation, or of insight, finds satisfaction therein, taking these practices as a standard of judgment. Such a person is one estimating by and esteeming that which is right.²

23. *How does a person strive after his own welfare but not after that of others?*

Here a person attains to the moral life, but does not encourage others to attain it, himself attains to [the practice of ecstatic] meditation but does not encourage others to attain it, himself attains to insight but does not encourage others to attain it, himself attains to emancipation but does not encourage others to attain, himself attains to the perception of a consciousness of emancipation but does not encourage others to attain that perception. Such a person is one who strives after his own welfare but not after that of others.

How does a person strive after others' welfare but not after his own?

Here a person does not himself attain to the moral life but encourages others to attain it, does not himself attain to [the practice of ecstatic] meditation but encourages others to attain the same, does not himself attain to insight but encourages others to attain insight, does not himself attain to the practice of emancipation but encourages others to attain that state, does not himself attain to the perception of a consciousness of emancipation but encourages others to attain that perception. Thus does a person strive after others' welfare but not after his own.

¹ Dhamma.

² *Anguttara* ii, 71.

How does a person strive neither after his own welfare nor after that of others?

Here a person neither himself attains to the moral life nor encourages others to attain to the moral life, neither himself attains to [the practice of ecstatic] meditation nor encourages others to attain the same, neither himself attains to insight nor encourages others to attain insight, neither himself attains to emancipation nor encourages others to attain that state, neither himself attains to the perception of a consciousness of emancipation nor encourages others to attain that perception. Such a person is one who strives neither after his own welfare nor after that of others.

How does a person strive after his own welfare as well as after that of others?

Here a person himself attains to the moral life and also encourages others to attain the moral life, himself attains to [the practice of ecstatic] meditation, and also encourages others to attain the same, himself attains to insight and also encourages others to attain insight, himself attains to emancipation and also encourages others to attain that state, himself attains to the perception of a consciousness of emancipation and also encourages others to attain that perception. Such a person is one who strives after his own welfare as well as after that of others.

How does a person strive neither after his own welfare nor after that of others?

Here a certain person neither himself attains to the moral life nor encourages others to attain the moral life, neither himself attains to [the practice of ecstatic] meditation nor encourages others to attain the same, neither himself attains to the practice of insight nor encourages others to attain insight, neither himself attains to the practice of emancipation nor encourages others to attain the state of emancipation, neither himself attains to perception of a consciousness of emancipation nor encourages others to attain that perception. Such a person is one who strives neither after his own welfare nor after that of others.

24. How does a person become self-mortifying¹ and addicted to practices tending to self-mortification?

Here a person goes naked, is of loose habits, licks his hand clean, does not stop nearer or wait a moment if politely requested to do so, refuses to accept food brought to him, refuses to accept food especially prepared for him, does not accept any invitation, does not accept food from a cooking-pot or a pan, does not accept food placed within the threshold, does not accept food placed among the pestles, does not accept food when two persons are eating together, does not accept from a woman with child, from a woman giving suck, from a woman living as a wife, does not accept food offered at consecrated places,² does not accept food when a dog is standing by, nor where flies are swarming down, does not accept fish, or flesh, or strong drink, or intoxicant, or sour gruel, begs from one house, eats just one morsel, or begs from two houses, eats just two morsels, or begs from up to seven houses, eats up to seven morsels, keeps himself going on only one alms or only two . . . up to seven alms, takes only once a day or once every two days, or once every seven days, conforming in this way to the practice of taking food according to rule, at regular intervals, up to even half a month, feeds on pot-herbs, on wild rice, on Nivāra rice, on Daddūla rice, on unhusked grain, on grains of rice or scum of rice, on oil cakes, on grasses, on cowdung, on fruits and roots from the woods, on fruits that have fallen of themselves, wears coarse hempen cloth, coarse cloth of mixed fibres, wears cloth taken from a dead body, clothing made of dust-heap rags, clothing made of bark, the skin of a black antelope, dress made of a black antelope's hide, dress made of kusa grass, garments made of bark, garments made of pieces of worn, hair-garments,

¹ Cf. *Aṅguttara Nikāya*, ii, p. 206; cf. also *Dialogues of the Buddha* i, pp. 227-232.

² According to the *Commentary*, the word 'samkittisu' means 'samkittetvā katabhattesu.' In time of famine an acelaka (naked ascetic) collects uncooked rice by begging from house to house and declaring to the people the object of his begging; he then cooks rice to be distributed among the acelakas. A good acelaka does not accept just any kind of food.

garments made up of horses' tails, garments made up of feathers of owls; he is a plucker-out of hair and beard, addicted to the practice of plucking out both hair and beard; he is a stander-up rejecting the use of a seat, he is a squatter addicted to the effort of squatting, he is a bed-of-thorns-man, lying on a bed of thorns, he is addicted to the practice of going down into water thrice a day up to the evening. Thus he dwells addicted to many such tortures of the body. Thus does he become a self-mortifier and addicted to practices tending to self-mortification.

How does a person become tormentor of others and remain addicted to practices tending to oppression?

Here a person is a sheep-butcher, a boar-hunter, a deer-stalker, a bird-catcher, a snarer, a fish-killer, a thief, a public executor, a jailer, or a committer of other such cruel acts. Thus does a person become tormentor of others and remain addicted to practices tending to oppress others.

How does a person come to combine the characteristics of the above two types?

Here a person is a king, a crowned monarch, or a brahmin of great wealth and influence; he having a new sacrificial house built to the east of the capital city, having his hair and beard shaven, having put on a black antelope's skin, anointed his body with clarified butter and oil, scratching the back with the horn of an antelope, he enters the sacrificial house together with his queen-consort and brahmin priest, there he lies down in a narrow space on the yellow painted ground; the king lives on the quantity of milk that can be drawn from one udder of a cow with a calf resembling her (in colour), the queen-consort lives upon the quantity of milk that can be drawn from the second udder, the brahmin priest lives upon the quantity of milk that can be drawn from the third, the fire-sacrifices are performed with the quantity of milk that can be drawn from the fourth, and the calf lives upon the quantity that is left; thus he commands—that so many bullocks be slain for the sacrifice, that so many bull-calves, so many cow-calves, so many goats, so many

rams be slain for the sacrifice, so many trees be cut down to make posts, so much dubba grass be mown to be strewn around the sacrificial spot; the slaves or the messengers or the workmen that are employed carry out his orders impelled by the whip, impelled by fear, weeping with tears upon their faces. Thus a person comes to combine the characteristics of the above two types.

How does a person come to bear the characteristics of neither of those two types?

He tortures neither himself nor others, and in this world he without any hankering, at peace, cool, enjoying bliss, lives with a self become godlike.¹

Here it happens that a *Tathāgata*² is born in this world, an exalted, perfectly enlightened Buddha, enriched with insight, and virtuous deportment, walking in the right path,³ the knower of the world, the unsurpassed, the guide to persons amenable to discipline, the teacher of devas and men, Buddha, the Blessed One,—he having come to know and realise by himself, this world together with those of the devas, the Māras, the Brahmās, together with the recluses and brahmins, dwellers together with devas and men, instructs others about it; he imparts instruction beneficial in its inception, beneficial in its continuation, beneficial in its conclusion, full of meaning, couched in appropriate terms, couched in suitable language; he expresses, sets forth the higher life in its purity and entire fulness. To this instruction does a householder listen or his offspring or one who is born in another family; he listening to this instruction gains faith in the *Tathāgata*. Endowed with this acquisition of faith, he ponders thus: cramping is household life, a dusty path! Open and wide is the way of renunciation! Not easy is it while living the household life to practise the higher life, full and entire, supremely pure, pure like well-wrought conchshell, I must therefore depart from home into a homeless life,

¹ *Brāhmabhūtena attanā*. The *Commentary* gives the usual later weakened meaning of *jetṭhabhūtena*, 'become best'.

² One who has trodden the right path. Here it refers to the Buddha.

³ Or 'well-farer' (*sugato*).

having my hair and beard shaven, covering my body with yellow garments: so it happens that at a subsequent date, he abandoning his entire store of wealth, whether this be large or small, abandoning his circle of relations, whether this be few or numerous, wanders away from home into the homeless state, having his hair and beard shaven, covering his body with yellow garments.¹ Thus initiated into the religious order, while adopting the mode of training and living followed by the bhikkhus, he putting away the (intentional) killing of living beings, abstains from the (intentional) slaughter of life, putting aside the rod, putting aside the sword, ashamed of cruelty, merciful, compassionate, and kind to all living beings, putting away the taking of what has not been given him, he abstains from accepting what is not given; he takes what is given expecting only what is given, he passes his life in honesty, with a self become pure; putting away the unchaste life, he is chaste, not unchaste, refraining from sexual life, from village nature,² putting away lying words, he refrains from telling a lie, speaks the truth, always aiming at the truth, is trustworthy, never betraying his trust to the world; putting away slanderous speech, he refrains from calumny, hearing something at one place, he does not relate the same at another place with a view to foment quarrel against the former party, hearing something elsewhere, he does not relate it here with a view to foment a quarrel against the people there. Thus as a reconciliator of those that have separated, as an augmentor of the unity of those who are already united, rejoicing in union, jubilant over unity, he is in the habit of uttering words tending to reunion; putting away rough words, he refrains from offensive language, he speaks those words that are blameless, pleasing to the ear, affectionate, appealing to the heart, refined, gladdening the people, captivating the heart of many; putting away silly talk, he refrains from idle talk, speaks at the right time, speaks what is true, speaks according to the good, according to religion, according to self-control, utters speech worthy of being treasured up,

¹ Cf. *Anguttara Nikāya*, pt. ii, p. 203.

² Gāmadhama.

sometimes with illustrations,¹ clearly defined, pregnant with meaning.²

He refrains from doing injury to the forms of life whether in the germinal or grown-up state; he takes but one meal a day, not eating at night, refraining from an untimely meal; he abstains from being a spectator at dances, songs, music, and (such other) amusements; he abstains from wearing garlands, besmearing and adorning his body with scents and unguents, and using (such other) articles for beautifying; he abstains from using high and fine couches; he abstains from taking (all that is included under) gold and silver; he abstains from accepting uncooked rice, uncooked meat, women and girls, male and female slaves, goat and sheep, fowls and pigs, elephants, cows, horses and mules, fields and residences, as gifts; he refrains from the practice of acting as a go-between or a messenger; he abstains from buying and selling; he abstains from cheating with scales or coins or measures; he abstains from the crooked way of bribery, cheating, and fraud; he abstains from mutilating, killing, putting in bonds, highway robbery, dacoity, and acts of violence.

He is satisfied with robes just enough to protect his body, with alms just enough to feed his stomach, wherever he goes taking these with him. Just as a winged bird wherever it flies, flies with just the load of its wings, in the same way the bhikkhu is satisfied with robes just enough to protect his body, with alms just enough to feed his stomach, wherever he goes he goes taking these with him. Endowed with these Ariyan moral precepts, he experiences within himself the happiness which is blameless.

He having seen an object with his eye does not fasten his mind upon the general form of details thereof, but sets himself to restrain that which gives occasion for the sinful immoral tendencies, covetousness, and dejection to flow in over him while he was dwelling unrestrained as to the sense of sight, he guards the faculty of sight, he attains to control over

¹ Sāpadesam; sa-upamaṃ, sakāraṃ. *Commentary.*

² 'Good' above) and 'meaning' are both attha.

the sense of sight. Similarly having heard sound with his ear, having smelt an odour with his nose, having tasted a savour with his tongue, having touched a tangible thing with his body, having cognised a mental object with his mind, he does not fasten his mind upon the general form of details thereof but sets himself to restrain that which gives an occasion for the sight and immoral tendencies, covetousness, and dejection to flow in over him while he was dwelling unrestrained as to his mind, his faculty of thought; he guards his mind, he attains to control over the faculty of thought. Endowed with this Ariyan mastery over the senses, he experiences within himself the happiness which is blameless.

1. In going forth and in coming back, he acts deliberately, and as also in looking at or around, in stretching forth his arm, or in drawing it in again, in putting on the sanghāṭī¹ and other robes, or in carrying the alms-bowl, in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in going or standing or sitting; in sleeping or waking, in speaking or in remaining in a state of silence.

Endowed with this Ariyan moral behaviour and endowed also with this excellent practice of mindfulness and awareness, endowed also with this Ariyan way of contentment, he takes shelter in a lonely spot, whether it be forest, or the foot of a tree, or a hill side, or a grotto, or a rocky cave, or a cemetery, or a forest tract, or an open field, or a heap of straw; he returning thither after his round for alms, seats himself cross-legged when his meal is done, keeping his body erect, setting mindfulness ahead; putting away the hankering after the world he dwells with his mind free from covetousness, he purifies his mind of greed; putting away the evil propensities to injure he dwells with a heart free from ill-will; compassionate and kind to all living beings he purifies his mind of malevolence; putting away laziness and drowsiness he dwells being free therefrom; conscious of the presence of light, mindful and aware of experiences he purifies his mind of sloth and torpor; putting away worry and flurry he dwells

¹ One of the three robes of a Buddhist monk. It is the upper garment.

free from fretfulness; with his heart tranquil within he purifies his mind of worry and flurry; putting away perplexity he dwells free from doubt; no longer doubting as to what is good he purifies his mind of scepticism.

Putting away these five hindrances which trouble the heart and weaken insight, he eschewing sensual desires, eschewing evil states, enters upon and dwells in the first stage of ecstatic meditation, attended with applied¹ and sustained thought, joy, and bliss born of mental isolation. With the cessation of applied and sustained thought he enters upon and dwells in the second stage of ecstatic meditation, a state of joy and bliss born of concentration free from applied and sustained thought—a state of concentration of mind, and inner tranquillisation of heart. By absence of passionate longing for joy he remains in equanimity, and aware of his mental states and experiences, he enjoys bliss through his body, which the Ariyas describe when they say, "the man serene and mindful dwells at ease." And thus he dwells entering upon the third stage of ecstatic meditation. Then putting away both ease and pain, and with the previous dying away of joys and griefs he dwells entering upon the fourth stage of meditation void of ease and pain, a state made pure by equanimity and thoughtfulness. Now with his mind thus concentrated, rendered supremely pure and bright, freed from contamina-

¹ "Vitakka is distinctively mental procedure at the inception of a train of thought, the deliberate movement of voluntary attention" (*Buddhist Psychological Ethics*, § 7, n.). "Savitakka saṃcāra.—Leaving the negative essential conditions of Jhāna, we pass to the positive features. The meditation progresses by means of these two in particular, as a tree does by its flowers and fruits." "According to the Vibhaṅga, they reveal the determined resolves of the individual student" (*Ib.* § 160). Vitakka means application of mental activity. Mind can be steadied by it (*Ib.* § 263). In vitakka the mind is working towards an end good or bad (*Ib.* § 441 a). Mrs. Rhys Davids says, "The . . . term with its substantive 'vitakka (from the root tark) is the most usual expression in the Suttas for the looser, popular meaning of thinking and thought—turning the mind on to a subject, meditation, adapting the attention. Without prefix (vi), it is a term for argument or dialectic (takka). It is used rather for a restless and discursive intellection,² and not for the *vel plerū* of intuitive sweep of mind" (*Buddhist Psychology*, Quest Series, 1914, p. 89).

tion, with disturbing factors cleared off, rendered soft and pliant, fixed, and unperturbed, he bends forth his mind to acquire the knowledge enabling him to remember his previous births, he calls to mind previous existences in various shapes, it may be one birth, two births, three, four, five to ten, to twenty, thirty, forty, fifty, one hundred, one thousand or one hundred thousand births in many periods of cosmic revolution, in many periods of envelopment and development taken together to the effect "there I have been born under such and such a name, in such and such a family, of such and such a caste, lived on such and such kinds of food, experienced such and such pleasure and pain, and had such and such an end of [that] life; when I had deceased from that state I was reborn in another state, where I was of such and such a name, of such and such a family, of such and such a caste, lived upon such and such kinds of food, experienced such and such pleasure and pain, such was the end of [that] life, having again deceased from that state I was reborn here." Thus does he recall in manifold ways his previous dwelling-places with forms of destinies in details.

And again with his mind thus concentrated, rendered supremely pure and bright, freed from contamination, with disturbing factors cleared off, rendered soft and pliant, fixed and unperturbed, he bends forth his mind to acquire the perception of appearance and disappearance of other beings. He sees with deva-vision clarified, surpassing that of ordinary human beings, living beings deceasing from one state and being reborn into another; he perceives beings of inferior or superior order, good-looking and ugly, well-situated or ill-fated, faring according to their own karma. He recognises that these are verily beings guilty of evil deeds, of offences committed by way of words and thoughts, calumniators of the Ariyas, upholders of erroneous views, adhering to practices associated with erroneous judgment, they on the dissolution of the body after death, are reborn in hell, in a condition of utter ruin, a woeful state of pain; that those [others] are, on the other hand, beings who came into full possession of good deeds, of merits earned by them on account of words and

thoughts; not reviling the Ariyas, upholders of right views, adhering to practices associated with sound judgment, they on the dissolution of the body after death are reborn in the heavenly world, to a happy destination. Thus does he see with deva-vision clarified, surpassing that of ordinary human beings, living beings deceasing from one state and being reborn into another; he perceives beings of inferior or superior order, good-looking and ugly, well-situated or ill-fated, faring according to their own karma.

Now again with his mind thus concentrated, rendered supremely pure and bright, freed from contamination, with disturbing factors cleared off, rendered soft and pliant, fixed and unperturbed, he bends forth his mind to acquire the knowledge of the process of the destruction of sinful tendencies (*āsavas*). He truly understands that this is suffering and that this is the genesis of suffering, that this is the cessation of suffering, that this is the path leading to the cessation of suffering: he truly knows that these are the sinful tendencies, that this is their genesis, etc. When he knows and sees thus, his mind becomes free from the tendency to sensual pleasures, from the tendency to be reborn, and from the tendency to ignorance. And when [the mind] is emancipated, there is the knowledge that it is emancipated and he knows that birth is destroyed, the holy life has been led, duties have been accomplished, and there is no more of these conditions. Thus a man does not become a self-mortifier, nor become addicted to practices leading to self-mortification, and is not a mortifier of others, and is not devoted to practices leading to mortification of others. He tortures neither himself nor the self of others, and in this world he, without any hankering, at peace, cool, enjoying bliss, lives with a self become godlike.

25. *What person is said to be possessed of passion?*

One whose passion has not been put away:—this person is said to be one possessed of passion.

What person is said to be one possessed of hatred?

One whose hatred has not been put away:—this person, is said to be one possessed of hatred.

What person is said to be one possessed of delusion?

One whose delusion has not been put away:—this person is said to be one possessed of delusion.

What person is said to be one possessed of pride?

One whose pride has not been put away:—this person is said to be one possessed of pride.

26. *How does a person attain the inner tranquillity of mind but not the higher wisdom of insight into things?*

Here is a certain person who attains [ecstatic meditation]¹ accompanied by an idea of form or the idea of formlessness² but does not attain the supramundane path or the fruition. In this way a person attains the inner tranquillity of mind but not the higher wisdom of insight into things.

How does a person attain the higher wisdom of insight into things but not the inner tranquillity of mind?

Here a certain person is an attainer of the supramundane path and fruition, but not of ecstatic meditation accompanied by an idea of form or the idea of formlessness. In this way a person attains the higher wisdom of insight into things but not the inner tranquillity of mind.

How does a person attain both these?

Here a certain person attains ecstatic meditation accompanied by an idea of form or by an idea of formlessness as well as the supramundane path and fruition. In this way a person attains both of these.

How does a person attain neither?

Here a certain person attains neither ecstatic meditation accompanied by an idea of form or by an idea of formlessness nor supramundane path and fruition. In this way a person attains neither.

¹ *Lit.* is *gāṇḍhī* of the *samāpatti's*. *Samāpatti* means attainment. It is a Buddhist technical term. (There are *samāpattis* which are eight successive stages induced by ecstatic meditation.)

² Or 'by *Rūpa-world* or by *Arūpa-world* consciousness.' Cf. *Dhs.* trs. §§ 160 f. and 265 f.: 'when that he may attain to,' etc.

27. *How is a person said to be going with the stream?*

Here a certain person enjoys sensual pleasures and commits sinful deeds. This person is going with the stream.¹

*How is a person said to be going against the stream?*²

Here a certain person neither enjoys sensual pleasures nor commits sinful deeds. He with suffering and with sorrow, with tears on the face and lamenting, practises purity, full and unspotted. This person is one going against the stream.

How is a person said to be established?

Here a certain person on account of the destruction of the five fetters causing rebirth in lower regions becomes a being of apparitional rebirth, attaining there the final release, not liable to return from that world. This person is one who is established.

How is a person 'a Brahmin, who has crossed the stream, has gone to the other shore, and is established in fruition'?

Here a certain person because of the destruction of his sinful tendencies lives having known and realised, in this very existence, emancipation of mind and insight, free from sinful tendencies: this person is said to be a 'brahmin, who has crossed the stream, gone to the other shore, and is established in the fruition.'

28. *How is a person one who knows little and does not act up to what he has learnt?*

Here a certain person possesses little knowledge of Sutta, Geyya, Vyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, and Védalla,³ but knows neither the meaning nor the truth, does not follow the Dhamma either in its entirety or in its details. Such a person is said to be one who knows little and does not act up to what he has learnt.

¹ According to the *Commentary*, 'anusōtagāmi puggalo' means 'puthujjano' (ordinary person).

² Cf. *M.*, vol. i, p. 168: 'Paṭisotagāmini nipuṇaṃ gambhīraṃ duddasaṇaṃ' etc. Cf. the term: uddhamsoto: upstreamer. *Pss. of the Sisters*, verse 5.

³ Cf. above, iv, § 9.

How is a person one who knows little and acts up to what he has learnt?

Here a certain person possesses little learning, namely of Sutta, etc.; he, knowing the meaning and the truth of that little learning, practises the Dhamma in its entirety and in its details. In this way a person is said to be one who knows little and acts up to what he has learnt.

How is a person one who though much learned does not act up to his learning?

Here a certain person has much learning, namely of Sutta, etc.; he not knowing the meaning and the truth of that great learning, does not follow the Dhamma in its entirety or in its details. In this way a person is said to be one who though much learned does not act up to his learning.

How is a person one who is much learned and acts up to his learning?

Here a certain person has great learning, namely of Sutta, etc.; he knowing the meaning and the truth of that great learning, follows the Dhamma in its entirety and in its details. In this way a person is said to be one who is much learned and acts up to his learning.

29. *How is a person a recluse with a firm footing?*

Here a certain person through the complete destruction of (three) fetters becomes a 'stream attainer,' no more liable to fall (into a woeful state), but is destined to succeed and has enlightenment for his end and aim; this person is said to be a recluse with a firm footing.

How is a person said to be a red-lotus-like recluse?

Here a certain person through the complete destruction of three fetters and having made passion, hatred, and delusion attenuated, becomes a once-returner; coming only once back to this world, he makes an end of suffering. This person is said to be a red-lotus-like recluse.

How is a person a white-lotus-like recluse?

Here a person through the complete destruction of the five fetters causing rebirth in the lower worlds, becomes a being of apparitional rebirth, attaining there the final release, not liable to return from that world. This person is said to be a white-lotus-like recluse.

How is a person said to be a delicate¹ recluse?

Here a certain person because of the destruction of his sinful tendencies lives having known and realised in this very existence the emancipation of mind and insight, free from sinful tendencies—this person is said to be a tender recluse.

Here ends the grouping of human types by Four.

¹ Sukhuma: or delicate, refined, subtle, sublimated. Cf. Anguttara ii, 238.

CHAPTER V

DIVISION OF HUMAN TYPES BY FIVE

1. There a certain person who acts and becomes remorseful, who does not know emancipation of mind and emancipation of insight as it really is, wherein his sinful and bad qualities which have arisen are totally destroyed, he should be told thus: 'of the revered one the sinful tendencies which are due to actions exist, and the sinful tendencies which are due to remorsefulness increase. It were well if the revered one gave up sinful tendencies due to his actions and suppressed sinful tendencies due to remorse, and practised thought and insight.' Thus the revered one will become equal to the fifth person in this group.¹

'There a certain person who acts and does not become remorseful, who does not know emancipation of mind and emancipation of insight as it really is, wherein his sinful and bad qualities which have arisen are destroyed, he should be told thus: 'of the revered one the sinful tendencies due to actions exist and the sinful tendencies due to remorse do not increase. It were well if the revered one gave up sinful tendencies due to his actions, and practised thought and insight.' Thus the revered one will become equal to the fifth person in this group.

There a certain person who does not act, and [yet] becomes remorseful, who does not know emancipation of mind and emancipation of insight as it really is, wherein his sinful and bad qualities which have arisen are totally destroyed, he should be told thus: 'of the revered one the sinful tendencies due to actions do not exist and the sinful tendencies due to remorsefulness increase. It were well if the revered one removed the sinful tendencies due to remorsefulness, and

¹ By a fifth person is to be understood the person who has exhausted the sinful tendencies (Commentary).

practised thought and insight.' Thus the revered one will become equal to the fifth person in this group.

There a person does not act and does not become remorseful, who does not know the emancipation of thought and emancipation of insight as it really is, whereby his sinful and bad qualities are totally destroyed, he should be told thus: 'of the revered one the sinful tendencies due to actions do not exist and the sinful tendencies due to remorsefulness do not increase; it were well if the revered one practised thought and insight.' Thus the revered one will become equal to the fifth person in this group.

These four persons being thus admonished, thus instructed by such a fifth man, gradually attain to the destruction of sinful tendencies.

2. How does a person who has given despise?

Here is a certain person to whom a person gives garment, food, alms-bowl, bed, seat, things necessary for the sick and medicine and requisites; to the latter it occurs thus:—I give; this person, on the other hand, accepts. Giving this to him, he despises him; thus a person giving, despises.

How does a person despise by living together?

Here a certain person dwells with a person for two or three years; by living together with him he despises him; thus a person despises by living together.

How is a person a gape-mouth?

Here a certain person, while the praise or dispraise of a person is being uttered, becomes quickly infatuated about him; thus is a person a gape-mouth.

How does a person become a wobbler?

Here a certain person is of little faith, is of little devotion, is of little love, is of little contentment; thus a person becomes a wobbler.

How does a person become dull and stupid?

Here a certain person does not know good or bad qualities, does not know blameworthy or blameless qualities, does not

know low or excellent qualities, does not know dark or bright qualities; thus a person becomes dull and stupid.

3. Who are there that are comparable to professional warriors?

There are five professional warriors:—Here a certain professional warrior seeing the cloud of dust (raised by the march of the enemy) sinks down, becomes dejected, cannot control himself, is unable to go forward to fight; there is such a professional warrior. This is the first professional warrior existing in the world.

Again another:—Here a certain professional warrior endures the cloud of dust, but seeing the top of the flag he sinks down, becomes dejected, cannot control himself, is unable to go forward to fight; there is such a professional warrior too. This is the second professional warrior existing in the world.

Again another:—Here a certain professional warrior endures the cloud of dust, endures the top of the flag; but hearing the war cries he sinks down, becomes dejected, cannot control himself, is unable to go forward to fight; there is such a professional warrior. This is the third professional warrior existing in the world.

Again another:—Here a certain professional warrior endures the cloud of dust, endures the top of the flag, endures the war cries, but in the mêlée is killed and done for; there is such a professional warrior. This is the fourth professional warrior existing in the world.

Again another:—Here a certain professional warrior endures the cloud of dust, endures the top of the flag, endures war cries, endures the mêlée; winning the battle and victorious in the battle, he survives on the scene of the battle; there is such a professional warrior. This is the fifth professional warrior existing in the world.

These being the five professional warriors existing in the world, even so are these five persons who live and have their being among the monks comparable to professional warriors. *Who are the five?*

Here a certain monk seeing the 'cloud of dust,' sinks down

becomes remorseful, cannot control himself, is unable to develop the holy life, showing weakness in learning, giving up the precepts, he comes back to low household life.

What does dust mean for him? Here a monk hears that in such village or town lives a woman or a girl who is beautiful, charming to look at, delightful and endowed with great beauty; he listening to that sinks down, becomes remorseful, does not control himself, is unable to develop the holy life, showing weakness in learning, giving up the precepts, he comes back to low household life; this is what dust means for him. Just as a professional warrior seeing the dust sinks down, becomes remorseful, cannot control himself, is unable to go forward to fight, so is this person; there is such a person here. This person is the first existing in the world who is comparable to a professional warrior.

Again another:—Here a certain monk endures the cloud of dust, but seeing the top of the flag sinks down, becomes remorseful, does not control himself, is unable to develop the holy life; showing weakness in learning, giving up precepts, he comes back to low household life.

What does the top of the flag mean for him? Here a monk does not only hear that in such a village or town lives a woman or a girl who is beautiful, charming to look at, delightful and endowed with great beauty; he himself sees the woman or the girl, who is beautiful, charming to look at, delightful, and endowed with great beauty; he seeing her sinks down, becomes remorseful, does not control himself, is unable to develop a holy life; showing weakness in learning, giving up the precepts, he comes back to low household life; this is what the top of the flag means for him. Just as the professional warrior endures the dust but seeing the top of the flag, sinks down, becomes remorseful, does not control himself, is unable to go forward to fight, so is this man; there is such a man here. This is the second person existing among the monks comparable to a professional warrior.

Again, another:—Here a certain monk endures the cloud of dust, endures the top of the flag, but hearing the war cries he sinks down, becomes remorseful, does not control

himself, is unable to develop the life of purity; showing weakness in learning, giving up the precepts, he comes back to low household life.

What do war cries mean for him? Here a woman approaching a monk, who has gone to the forest or to the foot of a tree or to an empty room, speaks lightly, converses, laughs and jests. He being spoken lightly to, or being conversed or jested with, or being ridiculed by the woman, sinks down, becomes remorseful, does not control himself, is unable to develop a holy life; showing weakness in learning, giving up the precepts, he comes back to low household life; this is what war cries mean for him. Just as that professional warrior withstands dust, withstands the top of the flag, hearing the war cries, sinks down, becomes remorseful, does not control himself, is unable to go forward to fight, so is this person; there is such a person here. This is the third person existing among the monks comparable to a professional warrior.

Again another:—Here a certain monk endures the cloud of dust, endures the top of the flag, endures war cries, but is killed in the *mêlée* and is done for.

What does the mêlée mean for him? Here a woman approaching a monk who has gone to the forest or to the foot of a tree or to an empty place sits near, lies down near, stretches her limbs fully; he having the woman sitting near him, having her lying down near him, having her stretching her limbs near him, gives up the precepts, and showing weakness, he misconducts himself. This is what the *mêlée* means for him. Just as that professional warrior endures dust, endures the top of the flag, endures war cries, but he is smitten and is done for, so is this person; there is such a person here. This is the fourth person existing among the monks comparable to a professional warrior.

Again another:—Here a certain monk endures the cloud of dust, endures the top of the flag, endures war cries, and endures the *mêlée*; he winning the battle, being victorious, survives on the scene of battle.

What does the winning of battle mean for him? Here a woman approaching the monk, who has gone to the forest or to the foot of a tree or to an empty room, sits near, lies down near, stretches her limbs fully. He having the woman sitting near him, lying down near him, stretching her limbs fully near him, having extricated and having released himself goes away where he likes; he lives in a solitary place, in a forest, at the foot of a tree, in a mountain, in a cave, in a mountain grotto, in a cemetery, in a forest tract, in the open air or on a heap of straw: he having gone to the forest or at the foot of a tree or in an empty room sits cross-legged, placing the body erect and making recollection ready; he giving up covetousness in the world, lives with a mind free from covetousness, he purifies the mind of covetousness; giving up malice, he lives with a mind free from malice; being compassionate to all living beings, he purifies the mind of malice; giving up sloth and drowsiness, being conscious of light, mindful and possessed of knowledge, he purifies the mind of sloth and drowsiness; giving up distraction and restlessness, he purifies the mind of these, having his mind calm internally; giving up doubt, he lives having gone beyond doubt; being free from misgivings so far as good qualities are concerned, he purifies the mind of doubt; he giving up these five hindrances, which are the corrupters of mind, which weaken the intellect, free from sensual pleasures and bad qualities he lives in attainment of the first Jhāna (ecstatic meditation) which is with applied and sustained thought, and which has joy and happiness due to solitude; he, putting an end to applied and sustained thought, lives in attainment of the second, third, and fourth stages of ecstatic meditation.

He with such a concentrated mind, which is pure, which is clean, which is free from impurities, which is free from sins, which is soft, which can be acted upon, which is steadfast and which is immovable, by the knowledge of the destruction of sinful tendencies bends forth his mind; he knows truly that this is suffering, etc., . . . this is the path leading to the cessation of suffering; he knows truly that these are sinful

tendencies, etc., . . . he understands truly that this is the path leading to the cessation of sinful tendencies. Thus knowing and seeing, his mind becomes emancipated from the tendency towards sensual pleasures, his mind becomes freed from the tendency towards rebirth, his mind becomes emancipated from the tendency towards ignorance; when it is freed, he has the knowledge that it is free, he knows that birth is exhausted, the holy life is led, what is to be done is done, and 'there is nothing further of these conditions.' It is this that victory in battle means for him. Just as that professional warrior endures dust, endures the top of the flag, endures war cries, endures fight from a distance, he winning the battle, being victorious in the battle, survives on the scene of battle, so is this person; there is such a person here. This is the fifth person existing among the monks comparable to a professional warrior.

These are the five persons who live and have their being among the monks comparable to professional warriors.

4. There who are the five (persons) who live on alms?

One lives on alms because of his dullness and stupidity, one lives on alms because of sinful desire and moved by desire, one lives on alms because of madness and an unbalanced mind, one lives on alms because he thinks: it is praised by the Buddhas and their disciples; and, further, there is one who just because of absence of desire, just because of contentment, just because of eradication (of sin), and because [the life is] needed, lives on alms.

There the person who lives on alms just because of the absence of desire, just because of contentment, of eradication (of sin), and because [the life is] just: this is the head, the chief, the foremost, the best, and the most excellent of these five (persons) who live on alms. Just as the milk is from the cow, curds from milk, butter from curds, clarified butter (ghee) from butter, and the scum of clarified butter from clarified butter (ghee), so is this person who lives on alms because of these things the head, the chief, the foremost, the best, and the most excellent of five persons

who live on alms. These are the five persons who live on alms.

5-14. Who are the five persons who refuse to accept food after proper time? Who are the five persons who use one seat? Who are the five persons who wear rags collected from refuse-heaps? Who are the five persons who wear three garments? Who are the five persons who are forest dwellers? Who are the five persons who live under a tree? Who are the five persons who live under the open sky? Who are the five persons who rest seated? (Who are the five persons who use any seats that are offered?) Who are the five persons who dwell in a cemetery?¹

Here ends the specification of grouping by Five.

¹ These are nine classes of the thirteen stricter religious who practise the thirteen dhutaṅgas, or 'extra-rigorous ways.' The bracketed sentence does not refer to these. Sec. 4 is to be repeated with each. See *Milinda*, ii, Bk. VI.; *Visuddhimagga*, ch. ii.

CHAPTER VI

DIVISION OF HUMAN TYPES BY SIX

1. There is the person who, in regard to doctrines he has not heard of before, thoroughly understands by his own effort the truths, and obtains therein omniscience as well as mastery over the fruits.

Such an one is to be considered a perfectly enlightened one.

2. There is the person who, in regard to doctrines he has not heard of before, thoroughly understands by his own effort the truths, but does not obtain omniscience therein as well as mastery over the fruits.

Such an one is to be considered enlightened for himself (paccekasambuddho).

3. There is the person who, in regard to doctrines he has not heard of before, thoroughly understands by his own effort the truths, puts an end to suffering in this very existence, and attains the perfection of discipleship.

Such an one is to be considered a Sāriputta and a Moggallāna.

4. There is the person who, in regard to doctrines unheard of before, thoroughly understands by his own effort the truths, puts an end to suffering in this very existence, but does not attain the perfection of discipleship.

The other Arahants are to be so considered.

5. There is the person who, in regard to doctrines unheard of before, thoroughly understands by his own effort the truths, puts an end to suffering in this very existence, and becomes a non-retainer, not having [to] come back to these conditions.

The 'non-retainer' (anāgāmi) is to be so considered.

6. There is the person who, in regard to doctrines unheard of before, thoroughly understands by his own effort the truths, and (as he) does not put an end to suffering in this very existence, becomes a once-returner, having [to] come back to these conditions.

The stream-attainer (sotāpanna) and the 'once-returner' are to be so considered.

Here ends the group of Six,

CHAPTER VII

DIVISION OF HUMAN TYPES BY SEVEN

1. *How is a person who is once drowned just drowned?*

Here a certain person is possessed of absolutely black immoral qualities. Such a person being once drowned is just drowned.

How is a person drowned after emergence?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy, with insight, as regards good (moral) qualities, but his faith, his modesty, conscientiousness, energy, or insight neither persists nor grows, but decreases. Such a person is drowned after emergence.

How does a person persist after emergence?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy, with insight, as regards good qualities, and his faith, his modesty, conscientiousness, energy, or insight neither decreases nor grows, but persists. Such a person persists after emergence.

How does a person look about and around after emergence?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy or with insight, as regards good qualities. By complete destruction of three fetters he becomes a stream-attainer, no more liable to fall into a woeful state, but sure to win enlightenment (sambodhi) as his final end and aim. Such a person looks about and around after emergence.

How does a person swim on after (palarati) emergence?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy or with insight, as regards

good qualities. By complete destruction of three fetters and by the destruction of passion, hatred, and delusion he becomes a once-returner, who coming back but once to this world makes an end of suffering. Such a person swims on after emergence.

How does a person reach a fixed footing after emergence?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy or with insight, as regards good qualities. By complete destruction of five fetters causing rebirth in the lower regions, he becomes a being of apparitional rebirth attaining the final release in that state, and is not liable to return from that world. Such a person reaches a fixed footing after emergence.

What sort of person is he who as a true brahmin after emergence crosses to the other shore and establishes himself in fruition?

Here a certain person emerges with faith, with modesty, with conscientiousness, with energy or with insight, as regards good qualities. By destruction of sinful tendencies, he lives in possession of emancipation of will, of emancipation of insight, free from those sinful tendencies, and having come to know and realise them by his own efforts in this very existence. Such a person is a true brahmin—crossing after emergence and going to the other shore and establishing himself in fruition.

2. What sort of person is emancipated in both ways?

Here a certain person goes on himself experiencing the eight stages of emancipation, and having seen them by insight, his sinful tendencies are completely destroyed. Such a person is emancipated in both ways.

What sort of person is emancipated by way of insight?

Here a certain person, without himself experiencing the eight stages of emancipation but having perceived them through insight, has his sinful tendencies completely destroyed. Such a person is emancipated by way of insight.

*What sort of person is an 'eye-witness'?*¹

Here a person goes on himself experiencing the eight stages of emancipation and having perceived them through insight, some of his sinful tendencies are completely destroyed. Such a person is an 'eye-witness.'

What sort of person is 'one who has won vision'?

Here a person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the Tathāgata are perceived by him through insight as well as practised, and he having seen them through insight, some of his sinful tendencies are completely destroyed. Such a person is one who has won vision.

What sort of person is emancipated by faith?

Here a person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the Tathāgata are perceived by him through insight as well as practised, and he having seen them through insight, some of his sinful tendencies are completely destroyed, though not in the same way as in the case of one who has won vision. Such a person is emancipated by faith.

What sort of person is one conforming to the Norm?

The faculty of insight of a person proceeding to realise the fruition-stage of a stream-attainer develops to a large extent; he cultivates the noble path which carries with it reason and is preceded by faith. Such a person is said to be one conforming to the Norm. Such a person striving after the fruition stage of a stream-attainer is one conforming to the Norm; while the same person established in the fruition is one who has won vision.

¹ Cf. above = i, 31-35.

What sort of person is one conforming to faith?

The faith-faculty proceeding to realise the fruition stage of a stream-attainer develops to a large extent. He cultivates the noble path which carries with it faith and is preceded by faith. Such a person is said to be one conforming to faith. Such a person striving after the fruition stage of a stream-attainer is one conforming to faith; while the same person established in the fruition is emancipated by faith.

Here ends the specification of grouping by Seven.

CHAPTER VIII

DIVISION OF HUMAN TYPES BY EIGHT

Who are the four persons identifiable with the path and who are the four identifiable with the fruition?

The stream-attainer and one who proceeds to realise the fruition stage; the once-returner and one who proceeds to realise the fruition stage; the never-returner and one who proceeds to realise the fruition stage; and the Arahant (elect or worthy) and one who proceeds to attain Arahantship—these are the four persons who are identifiable with the path and these the four identifiable with the fruition.

Here ends the specification of grouping by Eight.

CHAPTER IX

DIVISION OF HUMAN TYPES BY NINE

What sort of person is a perfectly enlightened one?

Here a certain person who, in regard to doctrines he has not heard of before, himself thoroughly understands the truths and attains the omniscience thereof as well as mastery over the fruition. This sort of person is said to be a perfectly enlightened one.

What sort of person is one who is enlightened for himself?

Here a certain person who, in regard to doctrines he has not heard of before, himself thoroughly understands the truths but attains neither the omniscience nor the mastery over the fruition thereof. This sort of person is said to be one enlightened for himself.

What sort of person is emancipated in both ways?¹

Here a certain person goes on himself experiencing the eight stages of emancipation, and having perceived them through insight, his sinful tendencies are completely destroyed. This sort of person is said to be one emancipated in both ways.

What sort of person is emancipated by way of insight?

Here a certain person without himself experiencing the eight stages of emancipation, but having perceived them through insight, his sinful tendencies are completely destroyed. This sort of person is said to be one emancipated by insight.

What sort of person is an 'eye-witness'?

Here a certain person goes on himself experiencing the eight stages of emancipation, and having perceived them through

¹ See above, ch. vii.

insight, some of his sinful tendencies are completely destroyed. This sort of person is said to be an 'eye-witness.'

What sort of person is one who has won vision?

Here a certain person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the Tathāgata are perceived by him through insight as well as practised; and he having perceived them through insight, some of his sinful tendencies are completely destroyed. This sort of person is said to be one who has won vision.

What sort of person is emancipated by faith?

Here a certain person truly understands that this is suffering, that this is the genesis of suffering, that this is the cessation of suffering, and that this is the path leading to the cessation of suffering. The doctrines promulgated by the Tathāgata are perceived by him through insight as well as practised; and having perceived them through insight, some of his sinful tendencies are completely destroyed, though not in the same way as in the case of one who has won vision. This sort of person is said to be one emancipated by faith.

What sort of person is one conforming to the Norm?

The faculty of insight of a person proceeding to realise the fruition stage of a stream-attainer develops to a large extent; he cultivates the noble path which carries with it insight and is preceded by insight. This sort of person is said to be one conforming to the Norm. Such a person striving after the fruition stage of stream-attaining is one conforming to the Norm; while the same person established in the fruition is one who has won vision.

What sort of person is one conforming to faith?

The faith-faculty proceeding to realise the fruition stage of stream-attaining develops to a large extent. He cultivates the noble path which carries with it faith and is preceded

by faith. This sort of person is said to be one conforming to faith. Such a person striving after the fruition stage of stream-attaining is one conforming to faith; while the same person established in the fruition is emancipated by faith.

Here ends the specification of grouping by Nine.

CHAPTER X

DIVISION OF HUMAN TYPES BY TEN

By which five is consummation reached here?

The 'stream-attainer' destined not to undergo more than seven births, the 'stream-attainer' transmigrating through a few families (less than seven), the 'single-seeded' 'stream-attainer,' the 'once-returner,' and one attaining Arahantship in this very existence:—of these five, consummation is reached here.

By which five is consummation reached after leaving this world?

'One who dies and attains Nirvāṇa before half the age he should have lived in a Brahmanic world expires,' the 'term-curtailling passer-away,' the 'automatic passer-away,' 'one attaining Nirvāṇa through strenuous exertion,' 'one proceeding unstream to the Akaniṭṭha region.' By these five, consummation is reached after leaving this world.

Thus far has been made the determination of human types.

Here ends the specification of grouping by Ten.

Here ends the 'Designation of Human Types.'

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