

0.0.1 Imperturbable

1. These three individuals, O bhikkhus, are to be found existing in the world. Which three?

2. Here, O bhikkhus, from the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space is infinite,” a certain individual enters and dwells in the domain of infinite space. He enjoys that, strives after that, and enters upon happiness by that. Settled therein, resolved on that, a frequent dweller in that, not fallen away from it when passing away, he rises in companionship of the devas pertaining to the domain of infinite space.

3. For the devas pertaining to the domain of infinite space, O bhikkhus, their lifespan is twenty thousand aeons. The puthujjana, having remained there as long as life lasts, having spent as much as all that deva lifespan, even goes to hell, even goes to the animal womb, even goes to the sphere of ghost. But for the Auspicious One’s disciple, having remained there as long as life last, having spent as much as all that deva lifespan, simply attains nibbana at that place.

4. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the one to whom the hearing [of the Dhamma] comes to be, the noble disciple,

and the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana, that is when there is future destination, rebirth.

5. Furthermore, O bhikkhus, here, having completely surmounted the domain of infinite space, “consciousness is infinite,” a certain individual enters upon and abides in the domain of infinite consciousness. He enjoys that, strives after that, and enters upon happiness by that. Settled therein, resolved on that, a frequent dweller in that, not fallen away from it when passing away, he rises in companionship of the devas pertaining to the domain of infinite consciousness.

6. For the devas pertaining to the domain of infinite consciousness, O bhikkhus, their lifespan is forty thousand aeons. The puthujjana, having remained there as long as life lasts, having spent as much as all that deva lifespan, even goes to hell, even goes to the animal womb, even goes to the sphere of ghost. But for the Auspicious One’s disciple, having remained there as long as life last, having spent as much as all that deva lifespan, simply attains nibbana at that place.

7. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, and the one to whom the hearing [of the Dhamma] does

not come to be, the puthujjana, that is when there is future destination, rebirth.

8. Furthermore, O bhikkhus, here, having completely surmounted the domain of infinite consciousness, “there is nothing,” a certain individual enters upon and abides in the domain of nothingness. He enjoys that, strives after that, and enters upon happiness by it. Settled therein, resolved on it, a frequent dweller in that, not fallen away from it when passing away, he rises in companionship of the devas pertaining to the domain of nothingness.

9. For the devas pertaining to the domain of nothingness, O bhikkhus, their lifespan is sixty thousand aeons. The puthujjana, having remained there as long as life lasts, having spent as much as all that deva lifespan, even goes to hell, even goes to the animal womb, even goes to the sphere of ghost. But for the Auspicious One’s disciple, having remained there as long as life last, having spent as much as all that deva lifespan, simply attains nibbana at that place.

10. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, and the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana, that is when there is future destination, rebirth.