

0.0.1 Individuals

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

2. Here, O bhikkhus, quite secluded from sense-desires, secluded from unwholesome dhammas, a certain individual enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhana. 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 with the devas of Brahma's company. For the devas of Brahma's company, O bhikkhus, their lifespan is one aeon. The puthujjana, having remained there as long as life lasts, having spent

puggalasuttam

cattārome bhikkhave
puggalā santo samvijjamānā
lokasmiṃ. katame
cattāro?

idha bhikkhave ekacco
puggalo vivicceva
kāmehi vivicca akusalehi
dhammehi savitakkam
savicāram vivekajam
pītisukham paṭhamam
jhānam upasampajja
viharati. so tadassādeti.
tannikāmeti. tena
ca vitthim āpajja ti.
tattha ṭhito tadadhimutto
tabbahulavihārī aparihīno
kālam kurumāno
brahmakāyikānam
devānam sahavyatam
upapajjati. brahmakāyikānam
bhikkhave devānam
kappo āyupparamānam.
tattha puthujjano
yāvatāyukam ṭhatvā
yāvatakam tesam
devānam āyupparamānam
tam sabbam khepetvā

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. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the Dhamma-hearer, the noble disciple, and the Dhamma-deaf puthujjana, that is when there is future destination, rebirth.

3. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, a certain individual here enters upon and abides in the rapture and pleasure born of samadhi,

nirayampi gacchati. tiracchāṇayonimpi gacchati. pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmim̐yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

puna ca paraṃ bhikkhave idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena

the second jhana. 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 with the abhassara devas. For the abhassara devas, O bhikkhus, their lifespan is two 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. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the Dhamma-hearer, the noble disciple, and the Dhamma-deaf puthujjana, that is when

ca vittim āpajjati.
 tattha ʒhito tadadhimutto
 tabbahulavihārī अपरिहīno
 kālāṃ kurumāno
 ābhassarānaṃ devānaṃ
 saḥavyataṃ upapajjati.
 ābhassarānaṃ bhikkhave
 devānāṃ dve kappā
 āyuppaṃāṇaṃ. tattha
 puthujjano yāvatāyukaṃ
 ʒhatvā yāvatakaṃ
 tesāṃ devānaṃ āyuppaṃāṇaṃ
 taṃ sabbāṃ khepetvā
 nirayampi gacchati
 tiracchāṇayonimpi
 gacchati pettivisayampi
 gacchati. bhagavato
 pana sāvako tattha
 yāvatāyukaṃ ʒhatvā
 yāvatakaṃ tesāṃ
 devānaṃ āyuppaṃāṇaṃ
 taṃ sabbāṃ khepetvā
 tasmim̐ yeva bhava
 parinibbāyati. ayaṃ
 kho bhikkhave viseso.
 ayaṃ adhippāyo. idaṃ
 nānākaraṇaṃ sutavato
 ariyasāvakassa assutavatā
 puthujjanena yadidaṃ
 gatiyā upapattiyā

there is future destination,
rebirth.

4. Furthermore, O bhikkhus, with the fading away of rapture, a certain individual here dwelling mindful and clearly comprehending, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure.” He enters upon and abides in the third jhana. 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 with the subhakinha devas. For the subhakinha devas, O bhikkhus, their lifespan is four aeons. The puthujjana, having remained there as long as life lasts, having spent as

sati.

puna ca param bhikkhave
idhekacco puggalo
pītiyā ca virāgā upekkhako
ca viharati sato ca
sampajāno sukhaṃ
ca kāyena paṭisaṃvedeti
yaṃ taṃ ariyā ācikkhanti
upekkhako satimā
sukhavihārīti tatiyaṃ
jhānaṃ upasampajja
viharati. so tadassādeti
tannikāmeti tena
ca vittiṃ āpajjati.
tattha t̥hito tadadhimutto
tabbahulavihārī aparihīno
kālaṃ kurumāno
subhakiṇhānaṃ devānaṃ
sahavyataṃ upapajjati.
subhakiṇhānaṃ bhikkhave
devānaṃ cattāro
kappā āyupparamāṇaṃ.
tattha puthujjano
yāvatāyukaṃ t̥hatvā
yāvatakaṃ tesāṃ
devānaṃ āyupparamāṇaṃ
taṃ sabbhaṃ khepetvā
nirayampi gacchati

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. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the Dhamma-hearer, the noble disciple, and the Dhamma-deaf puthujjana, that is when there is future destination, rebirth.

5. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, a certain individual here enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth

tiracchānāyonimpi
gacchati pettivisayampi
gacchati. bhagavato
pana sāvako tattha
yāvatāyukaṃ ṭhatvā
yāvatakaṃ tesāṃ
devānaṃ āyuppamāṇaṃ
taṃ sabbaṃ khepetvā
tasmaṃ yeva bhava
parinibbāyati. ayaṃ
kho bhikkhave vireso,
ayaṃ adhippāyo,
idaṃ nānākaraṇaṃ
sutavato ariyasāvakassa
assutavatā puthujjanaena
yadidaṃ gatiyā upapattiyā
sati.

puna ca paraṃ bhikkhave
idhekacco puggalo
sukhassa ca pahāṇā
dukkhassa ca pahāṇā
pubbeva somanassadomanassāna
atthagamā adukkhaṃ
asukhaṃ upekkhāsatipārisuddhiṃ
catutthaṃ jhānaṃ
upasampajja viharati.
so tadassādeti. tannikāmeti.
tena ca vitthiṃ āpajjati.

jhana. He enters upon and abides in the third jhana. 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 with the vehapphala devas. For the vehapphala devas, O bhikkhus, their lifespan is five hundred 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. This, O bhikkhus, is the distinction, this is the disparity, this is the difference between the Dhamma-hearer, the noble disciple, and the

tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālāṃ kurumāno vehapphalānaṃ devānaṃ saḥavyataṃ upapajjati. vehapphalānaṃ bhikkhave devānaṃ pañcakappasatāni āyuppamāṇaṃ tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbāṃ khepetvā nirayampi gacchati tiracchāṇayonimpi gacchati pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbāṃ khepetvā tasmīṃ yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

Dhamma-deaf puthujjana,
that is when there is future
destination, rebirth.

6. These, O bhikkhus, are
the four individuals to be
found existing in the world.

ime kho bhikkhave
cattāro puggalā santo
saṃvijjamānā lokasminti.