

0.0.1 Individuals

puggalasuttam

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

cattārome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro?

2. Here, O bhikkhus, quite secluded from sense-desires, secluded from unwholesome dhammas, a certain individual enters upon and abides in the happiness 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 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,

reappearance.

idha bhikkhave ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajja ti. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālam kurumāno brahmakāyikānam devānam saavyatam upapajjati. brahmakāyikānam bhikkhave devānam kappo āyup-pamānam. tattha puthujjano yāvatāyukam t̥hatvā yāvatakam tesam devānam āyuppamānam tam sabbam khepetvā nirayampi gacchati. tiracchā-nayonimpi gacchati. pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukam t̥hatvā yāvatakam tesam devānam āyuppamānam tam sabbam khepetvā tasmimyeva bhavē parinibbāyati. ayam kho bhikkhave viseso, ayam adhippāyo, idam nānākaraṇam sutavato ariyasāvakassa assutavatā puthujanena yadidaṃ gatiyā upapattiyā sati.

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 happiness and pleasure born of samadhi, 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 there is future destination, reappearance.

puna ca param bhikkhave idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajjati. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ saḥavyataṃ upapajjati. ābhassarānaṃ bhikkhave devānāṃ dve kappā āyuppamaṇaṃ. tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamaṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayo-nimpi gacchati pettavisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamaṇaṃ taṃ sabbaṃ khepetvā tasmिṃ yeva bhava parinibbāyati.

ayaṃ kho bhikkhave vireso. ayaṃ adhippāyo. idaṃ
nānākaraṇaṃ sutavato ariyasāvakassa assutavatā
puthujjanena yadidaṃ gatiyā upapattiyā sati.

4. Furthermore, O bhikkhus, with the fading away of happiness, a certain individual here dwelling mindful and contemplative, 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 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, reappearance.

puna ca paraṃ bhikkhave idhekacco puggalo pī-
tiyā ca virāgā upekkhako ca viharati sato ca sam-

pajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati. so tadasādeti tannikāmeti tena ca vittim āpajjati. tattha tthito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno subhakiṇhānaṃ devānaṃ saha-vyataṃ upapajjati. subhakiṇhānaṃ bhikkhave devānaṃ cattāro kappā āyuppaṃāṇaṃ. tattha pu-thujjano yāvatāyukaṃ tthatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ taṃ sabbāṃ khepetvā nirayampi gacchati tiracchānayaṇimpi gacchati pettavisayaṃpi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ tthatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ taṃ sabbāṃ khepetvā tas-mim yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujanena yadidaṃ gatiyā upapattiyā sati.

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 jhana. He enters upon and abides in the fourth 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 vehap-

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

puna ca param bhikkhave idhekacco puggalo sukhassa ca pahāṇā dukkhassa ca pahāṇā pubbeva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajjati. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno vehapphalānaṃ devānaṃ saḥavyataṃ upapajjati. vehapphalānaṃ bhikkhave devānaṃ pañcākappasatāni āyuppamāṇaṃ tattha puthujjano yāvātāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbam k̥hepetvā nirayampi gacchati tiracchānayaṇimpi gacchati pettivisaṃsāraṃ pi gacchati. bhagavato pana sāvako tattha yāvātāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbam k̥hepetvā tasmim yeva bhava parinibbāyati. ayaṃ kho bhikkhave viśeso, ayaṃ

adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

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

ime kho bhikkhave cattāro puggalā santo saṃvijjamānā lokasminti.

