

### 0.0.1 Imperturbable

#### 0.0.1 āneñjasuttam

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

tayo'me bhikkhave puggalā santo saṃvijjamānā lokasmiṃ katame tayo:

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.

idha bhikkhave ekacco puggalo sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānāttasaññānaṃ amanasikārā ananto ākāso'ti ākāsaññācāyatanam upasampajja viharati. so tadassādeti. tan-nikāmeti, tena ca vitthim āpajjati. tatrattṭhito tadadhi-mutto tabbahulavihārī aparihīno kālam kurumāno ākā-sānañcāyatanūpagānaṃ devānaṃ saḥavyataṃ upapaj-jati.

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.

ākāsānañcāyatanūpagānaṃ bhikkhave devānaṃ vīsati-kappasahassāni āyuppamāṇaṃ. tatra puthujjano yāvataṭṭhayaṃ tatra yāvataṭṭhayaṃ tesāṃ devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā nirayampi gacchati. tiracchāṇayonimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvataṭṭhayaṃ tatra yāvataṭṭhayaṃ tesāṃ devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā tasmimpyeva bhava parinibbāyati.

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.

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

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.

puna ca param bhikkhave idhekacco puggalo sabbaso ākāsañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati. so tadasādeti. tantikāmeti. tena ca vittiṃ āpajjati. tatraṭṭhito tadaṭṭhimutto tabbahulavihārī aparihīno kālaṃ kurumāno viññāṇañcāyatanūpagānaṃ devānaṃ saha-vyataṃ upapajjati.

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.

viññāṇañcāyatanūpagānaṃ bhikkhave devānaṃ cat-tārīsaṃ kappasahassāni āyuppamāṇaṃ. tattha puthuj-

jano yāvatāyukaṃ tathā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ, taṃ sabbhaṃ khepetvā nirayampi gacchati, tiracchāṇayonimpi gacchati, pettivisaṃyampi gacchati. bhagavato pana sāvako tathā yāvatāyukaṃ tathā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ, taṃ sabbhaṃ khepetvā tasmiṃteva bhava parinibbāyati.

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.

ayaṃ kho bhikkhave viśeso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanaṇa yadidaṃ gatiyā upapattiyā sati.

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.

puna ca paraṃ bhikkhave idhekacco puggalo sabbaso

viññāṇaṇcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so tadassādeti, tannikāmeti, tena ca vittiṃ āpajjati. tatraṭṭhito taddhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ākiñcaññāyatanūpagānam devānam saḥavyatam upapajjati.

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.

ākiñcaññāyatanūpagānam bhikkhave devānam saṭṭhiṃ kappasahassāni āyuppamāṇam. tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānam āyuppamāṇam, taṃ sabbam khepetvā nirayampi gacchati, niracchānayaonimpi gacchati, pettavisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānam āyuppamāṇam taṃ sabbam khepetvā tasmiṭṭeva bhava parinibbāyati.

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.

ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati. ime kho bhikkhave tayo puggalā santo saṃvijjamānā lokasminti.

