

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,

0.0.1 āneñjasuttam

1. tayo'me bhikkhave puggalā santo saṃvijjamānā lokasmiṃ katame tayo:

2. idha bhikkhave ekacco puggalo sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānāttasaññānaṃ amanasikārā ananto ākāso'ti ākāsaññācāyatanam upasampajja viharati. so tadassādeti. tan-nikāmeti, tena ca vittiṃ āpajjati. tatraṭṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ākāsaññācāyatanūpagānaṃ devānaṃ saḥavyataṃ upapajjati.

3. ākāsaññācāyatanūpagānaṃ bhikkhave devānaṃ vīsatikappasahassāni āyupamānaṃ. tatra puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyupamānaṃ, taṃ sabbam khepetvā nirayampi gacchati. tiracchānayanimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyupamānaṃ, taṃ sabbam khepetvā tasmimpyeva bhava parinibbāyati.

4. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujanena yadidaṃ gatiyā upapattiyā sati.

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

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

5. puna ca param bhikkhave idhekacco puggalo sabbaso ākāsānañcāyatanam samatikkamma anantam viññānti viññānañcāyatanam upasampajja viharati. so tadassādeti. tantikāmeti. tena ca vittim āpajjati. tatraṭṭhito tadatthimutto tabbahulavihārī aparihīno kalam kurumāno viññānañcāyatanūpagānam devānam saavyatam upapajjati.

6. viññānañcāyatanūpagānam bhikkhave devānam cat-tārīsam kappasahassāni āyuppmāṇam. tattha puthujano yāvatāyukam ṭhatvā yāvatakam tesam devānam āyuppmāṇam, tam sabbam khepetvā nirayampi gacchati, tiracchānayanimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukam ṭhatvā yāvatakam tesam devānam āyuppmāṇam, tam sabbam khepetvā tasmiṭṭeva bhava parinibbāyati.

7. ayam kho bhikkhave viseso, ayam adhippāyo, idam nānakaraṇam sutavato ariyasāvakassa assutavatā puthujanena yadidaṃ gatiyā upapattiyā sati.

8. puna ca param bhikkhave idhekacco puggalo sabbaso viññānañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so tadassādeti, tannikāmeti, tena ca vittim āpajjati. tatraṭṭhito tadadhimutto tabbahulavihārī aparihīno kalam kurumāno ākiñcaññāyatanūpagānam devānam saavyatam upapajjati.

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

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, reappearance.

9. ākiñcaññāyatanūpagānaṃ bhikkhave devānaṃ saṭṭhiṃ kappasahassāni āyupparamāṇaṃ. tattha puthujano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ, taṃ sabbaṃ khepetvā nirayampi gacchati, niracchānayanimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ taṃ sabbaṃ khepetvā tasmiṭṭeva bhava parinibbāyati.

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