

0.0.1 Imperturbable

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 ākā-sānañcāyatanam upasampajja viharati. so tadasādeti. tannikāmeti, tena ca vittiṃ āpajjati. tatratthito tadadhimutto tabbahulavihārī aparihīno kālāṃ kurumāno ākāsañcāyatanūpagānaṃ de-

vānaṃ saḥavyataṃ upapajjati.

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 vīsatikappasahassāni āyuppaṃaṇaṃ. tatra puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃaṇaṃ, taṃ sabbāṃ khepetvā nira-yampi gacchati. tiracchānayaonimpi gacchati, pet-tivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃaṇaṃ, taṃ sabbāṃ khepetvā tas-miṃyeva 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, reappearance.

ayaṃ kho bhikkhave viśeso, 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 paraṃ bhikkhave idhekacco puggalo sabbaso ākāśānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇaṃcāyatanaṃ upasampajja viharati. so tadassādeti. tantikāmeti. tena ca vit-tiṃ āpajjati. tatraṭṭhito tadaṭṭhimutto tabbahulavihārī aparihīno kālaṃ kurumāno viññāṇaṃcāyatānūpagānaṃ devānaṃ saṇṇavyataṃ 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.

viññāṇaṇcāyatanūpagānaṃ bhikkhave devānaṃ cattārīsaṃ kappasahassāni āyuppamāṇaṃ. tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ te-saṃ devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā nirayampi gacchati, tiracchānayaonimpi gacchati, pettivisayaampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ te-saṃ devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ 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, reappearance.

ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena 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 param bhikkhave idhekacco puggalo sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so tadassādeti, tannikāmeti, tena ca vittiṃ āpajjati. tatrattḥhito tadadhimutto tabbahulavihārī aparihīno kālam kurumāno ākiñcaññāyatanūpagānam devānam saḥavyataṃ 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 āyupparamānam. tattha puthujjano yāvatāyukam tathvā yāvatakam tesam devānam āyupparamānam, tam sabbam khepetvā nirayampi gacchati, niracchānayaonimpi gacchati, pettavisayampi gacchati. bhagavato pana sāvako

tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmiṃṭṭeva 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, reappearance.

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

