

### 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 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 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 savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamamaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajja ti. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno brahmakāyikānaṃ devānaṃ saṃvāyamaṃ upapajjati. brahmakāyikānaṃ bhikkhave devānaṃ kappo āyup-pamāṇaṃ. tattha puthujjano yāvataṃyukaṃ t̥hatvā yāvataṃyukaṃ tesāṃ devānaṃ āyup-pamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati. tiracchānāyonimpi gacchati. pettivisaṃyampi gacchati. bhagavato pana sāvako tattha yāvataṃyukaṃ t̥hatvā yāvataṃyukaṃ tesāṃ devānaṃ āyup-pamāṇaṃ taṃ sabbaṃ khepetvā tasmīṃyeva bhava parinibbāyati. ayaṃ kho bhikkhave viśeso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ 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 rapture 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 sahavyataṃ upapajjati. ābhassarānaṃ bhikkhave devānāṃ dve kappā āyuppamaṇaṃ. tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamaṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayo-nimpi gacchati pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamaṇaṃ taṃ sabbaṃ khepetvā tasmिṃ yeva bhava parinibbāyati.

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

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 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 tadas-  
 sādeti tannikāmeti tena ca vittiṃ āpajjati. tat-  
 tha t̥hito tadadhimutto tabbahulavihārī aparihīno  
 kālaṃ kurumāno subhakiṇhānaṃ devānaṃ saha-  
 vyataṃ upapajjati. subhakiṇhānaṃ bhikkhave de-  
 vānaṃ cattāro kappā āyuppamāṇaṃ. tattha pu-  
 thujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ  
 devānaṃ āyuppamāṇaṃ taṃ sabbam̐ khepetvā  
 nirayampi gacchati tiracchānayaṇimpi gacchati  
 pettivisaṃyampi gacchati. bhagavato pana sāvako  
 tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ de-  
 vānaṃ āyuppamāṇaṃ taṃ sabbam̐ khepetvā tas-  
 miṃ yeva bhava parinibbāyati. ayaṃ kho bhik-  
 khave viṣeso, ayaṃ adhippāyo, idaṃ nānākara-  
 ṇaṃ sutavato ariyasāvakassa assutavatā puthuj-  
 janena 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 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 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 upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajjati. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kuru māno vehapphalānaṃ devānaṃ sahavyataṃ upapajjati. vehapphalānaṃ bhikkhave devānaṃ pañcākappasatāni āyuppamānaṃ tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamānaṃ taṃ sabbhaṃ khepetvā nirayampi gacchati tiracchānayanimpi gacchati pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamānaṃ taṃ sabbhaṃ khepetvā tasmim yeva bhava

parinibbāyati. ayam kho bhikkhave viseso, ayam 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.

