

0.0.1 Individuals

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

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

puggalasuttam

cattārome bhikkhave
puggalā santo saṃ-
vijjamānā lokasmiṃ.
katame cattāro?

idha bhikkhave ekacco
puggalo vivicceva
kāmehi vivicca aku-
salehi dhammehi
savitakkaṃ savicā-
raṃ vivekaṃ pīti-
sukhaṃ paṭhamam
jhānaṃ upasampajja
viharati. so tadas-
sādeti. tannikāmeti.
tena ca vitthiṃ āpajja
ti. tattha tthito tada-
dhimutto tabbahu-
lavihārī aparihīno
kālaṃ kurumāno
brahmakāyikānaṃ
devānaṃ sahavya-
taṃ upapajjati. brah-
makāyikānaṃ bhik-
khava devānaṃ kappo
āyuppamāṇaṃ. tat-
tha puthujjano yāva-
tāyukaṃ tathavā yā-

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.

3. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due

vatakaṃ tesam devānaṃ āyuppaṃ māṇaṃ taṃ sabbam khepetvā nirayampi gacchati. tiracchānayo-nimpi gacchati. pet-tivisaṃyampi gacchati. bhagavato pana sāvako tattha yāvātāyukaṃ tathā yāvātakaṃ tesam devānaṃ āyuppaṃ māṇaṃ taṃ sabbam khepetvā tasmimēva bhava parinibbāyati. ayaṃ kho bhikkhave viśeso, ayaṃ adhippāyo, idaṃ nānāka-raṇaṃ sutavato ariyaśāvakassa assuta-vatā puthujjanaena yadidaṃ gatiyā upapattiyā sati.

puna ca paraṃ bhikkhave idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodi-

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,

bhāvaṃ avitakkam avicāraṃ samādhi-
jaṃ pītisukhaṃ du-
tiyaṃ jhānaṃ upa-
sampajja viharati. so
tadassādeti. tannikā-
meti. tena ca vittiṃ
āpajjati. tattha t̥hito
tadadhimutto tabba-
hulavihārī aparihīno
kālaṃ kurumāno
ābhassarānaṃ de-
vānaṃ saḥavyataṃ
upapajjati. ābhas-
sarānaṃ bhikkhave
devānaṃ dve kappā
āyuppaṃ māṇaṃ. tat-
tha puthujjano yāva-
tāyukaṃ t̥hatvā yā-
vatakaṃ tesāṃ devā-
naṃ āyuppaṃ māṇaṃ
taṃ sabbhaṃ khepe-
tvā nirayampi gac-
chatī tiracchānayo-
nimpī gacchatī petti-
visayampi gacchatī.
bhagavato pana sā-
vako tattha yāvatā-
yukaṃ t̥hatvā yāva-
takāṃ tesāṃ devā-

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.

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

naṃ āyupparamāṇaṃ
taṃ sabbaṃ khe-
petvā tasmim̐ yeva
bhava parinibbāyati.
ayaṃ kho bhikkhave
viseso. ayaṃ adhip-
pāyo. idaṃ nānāka-
raṇaṃ sutavato ari-
yasāvakassa assuta-
vatā puthujjanena
yadidaṃ gatiyā upa-
pattiyā sati.

puna ca paraṃ bhik-
khava idhekacco
puggalo pītiyā ca
virāgā upekkhako
ca viharati sato ca
sampajāno sukhaṃ
ca kāyena paṭisaṃ-
vedeti yaṃ taṃ ariyā
ācikkhanti upekkhako
satimā sukhavihā-
rīti tatiyaṃ jhānaṃ
upasampajja viha-
rati. so tadassādeti
tannikāmeti tena ca
vittim̐ āpajjati. tat-
tha t̐hito tadadhi-
mutto tabbahulavi-

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.

hārī aparihīno kālaṃ
kurumāno subha-
kiṇhānaṃ devānaṃ
sahavyataṃ upapaj-
jati. subhakiṇhānaṃ
bhikkhave devānaṃ
cattāro kappā āyup-
pamāṇaṃ. tattha pu-
thujjano yāvatāyu-
kaṃ ṭhatvā yāvata-
kaṃ tesāṃ devānaṃ
āyuppamāṇaṃ taṃ
sabbam khetvā
nirayampi gacchati
tiracchānayaṇimpi
gacchati pettivisa-
yampi gacchati. bha-
gavato pana sāvako
tattha yāvatāyukaṃ
ṭhatvā yāvatakaṃ te-
saṃ devānaṃ āyup-
pamāṇaṃ taṃ sab-
bam khetvā tas-
miṃ yeva bhava pa-
rinibbāyati. ayaṃ
kho bhikkhave vi-
seso, ayaṃ adhip-
pāyo, idaṃ nānāka-
raṇaṃ sutavato ari-
yasāvakassa assuta-

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 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 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

vatā puthujjanena
yadidaṃ gatiyā upa-
pattiyā sati.

puna ca param bhikkhave idhekacco
puggalo sukhassa ca
pahāṇā dukkhassa
ca pahāṇā pubbeva
somanassadomanas-
sānaṃ atthagamā
adukkhaṃ asukhaṃ
upekkhāsati pārisud-
dhiṃ catutthaṃ jhā-
naṃ upasampajja
viharati. so tadas-
sādeti. tannikāmeti.
tena ca vittiṃ āpaj-
jati. tattha t̥hito ta-
dadhimutto tabbahu-
lavihārī aparihīno
kālaṃ kurumāno
vehapphalānaṃ de-
vānaṃ sahavyataṃ
upapajjati. vehap-
phalānaṃ bhikkhave
devānaṃ pañcakap-
pasatāni āyuppamā-
ṇaṃ tattha puthuj-
jano yāvatāyukaṃ

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.

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

ṭhatvā yāvatakaṃ te-
saṃ devānaṃ āyup-
pamāṇaṃ taṃ sab-
baṃ khepetvā nira-
yampi gacchati ti-
racchānayaonimpi
gacchati pettivisa-
yampi gacchati. bha-
gavato pana sāvako
tatha yāvatayukaṃ
ṭhatvā yāvatakaṃ te-
saṃ devānaṃ āyup-
pamāṇaṃ taṃ sab-
baṃ khepetvā tas-
miṃ yeva bhava pa-
rinibbāyati. ayaṃ
kho bhikkhave vi-
seso, ayaṃ adhip-
pāyo, idaṃ nānāka-
raṇaṃ sutavato ari-
yasāvakassa assuta-
vatā puthujjanena
yadidaṃ gatiyā upa-
pattiyā sati.

ime kho bhikkhave
cattāro puggalā santo
saṃvijjamānā lokas-
minti.

