

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,

rebirth.

idha bhikkhave ekacco puggalo vivicceva kāmehi
vivicca akusalehi dhammehi savitakkaṃ savicāraṃ
vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja
viharati. so tadassādeti. tannikāmeti. tena ca
vittim āpajja ti. tattha t̥hito tadadhimutto tabbahulavihārī
aparihīno kālaṃ kurumāno brahmacāyikānaṃ devānaṃ
sahavyataṃ upapajjati. brahmacāyikānaṃ bhikkhave
devānaṃ kappo āyuppannaṃ. tattha puthujjano
yāvatāyukaṃ t̥hatvā yāvatakaṃ tesam devānaṃ
āyuppannaṃ taṃ sabbaṃ khepetvā nirayampi
gacchati. tiracchānayanimpi gacchati. pettivisayampi
gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ
t̥hatvā yāvatakaṃ tesam devānaṃ āyuppannaṃ
taṃ sabbaṃ khepetvā tasmim̐yeva bhavē parinibbāyati.
ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ
nānākaraṇaṃ sutavato ariyasāvakassa assutavatā
puthujjanena 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, rebirth.

puna ca param bhikkhave idhekacco puggalo vitakkavicārānaṃ
vūpasamā ajjhattaṃ 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 saḥavyataṃ upapajjati. ābhassarānaṃ
bhikkhave devānāṃ dve kappā āyuppaṃ māṇaṃ. tattha
puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ
devānaṃ āyuppaṃ māṇaṃ taṃ sabbam k̥hepetvā
nirayampi gacchati tiracchānayaṇimpi gacchati
pettavisayaṃ pi gacchati. bhagavato pana sāvako
tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ
āyuppaṃ māṇaṃ taṃ sabbam k̥hepetvā tasmaṃ yeva
bhava parinibbāyati. ayaṃ kho bhikkhave viṣeso.
ayaṃ adhippāyo. idaṃ nānākaraṇaṃ sutavato
ariyasāvakaṃ assutavataṃ puthujjanaṃ 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, rebirth.

puna ca param bhikkhave idhekacco puggalo pītiyā
ca virāgā upekkhako ca viharati sato ca sampajāno
sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā

ācikkhanti upekkhako satimā sukhavihārīti tatiyaṃ
 jhānaṃ upasampajja viharati. so tadassādeti tannikāmeti
 tena ca vittiṃ āpajjati. tattha t̥hito tadadhimutto
 tabbahulavihārī aparihīno kālaṃ kurumāno subhakiṇḥānaṃ
 devānaṃ saḥavyataṃ upapajjati. subhakiṇḥānaṃ
 bhikkhave devānaṃ cattāro kappā āyuppaṃāṇaṃ.
 tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ
 tesāṃ devānaṃ āyuppaṃāṇaṃ taṃ sabbāṃ khepetvā
 nirayampi gacchati tiracchāṇayonimpi gacchati
 pettvisayampi gacchati. bhagavato pana sāvako
 tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ
 āyuppaṃāṇaṃ taṃ sabbāṃ khepetvā tasmiṃ yeva
 bhava parinibbāyati. ayaṃ kho bhikkhave viśeso,
 ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa
 assutavatā puthujjanena yadidaṃ gatiyā upapattiyā
 sati.

5. Furthermore, O bhikkhus, from the abandoning of
 [physical] pleasure and pain, from the extinction of for-
 mer mental pleasure and mental pain, a certain individ-
 ual 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 vehap-
 phala 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, rebirth.

puna ca param bhikkhave idhekacco puggalo sukhassa ca pahāṇā dukkhassa ca pahāṇā pubbeva somanassadomaṃ atthagamā adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vitthim āpajjati. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālam kurumāno vehapphalānam devānam saḥavyataṃ upapajjati. vehapphalānam bhikkhave devānam pañcakappasatāni āyupamāṇam tattha puthujjano yāvatāyukam t̥hatvā yāvatakam tesam devānam āyupamāṇam tam sabbam khepetvā nirayampi gacchati tiracchānayanimpi gacchati pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukam t̥hatvā yāvatakam tesam devānam āyupamāṇam tam sabbam khepetvā tasmim yeva bhave parinibbāyati. ayam kho bhikkhave vireso, ayam adhippāyo, idam nānākaraṇam 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.