

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 pertain-

āneñjasuttaṃ

tayo'me bhikkhave
puggalā santo saṃ-
vijjamānā lokasmiṃ
katame tayo:

idha bhikkhave ekacco
puggalo sabbaso rū-
pasaññānaṃ sama-
tikkamā paṭighasañ-
ñānaṃ atthaṅgamā
nānāttasaññānaṃ
amanasikārā ananto
ākāso'ti ākāsānañ-
cāyatanam upasaṃ-
pajja viharati. so ta-
dassādeti. tannikā-
meti, tena ca vittiṃ
āpajjati. tatratṭhito
tadadhimutto tabba-
hulavihārī aparihīno
kālaṃ kurumāno
ākāsānañcāyatanū-
pagānaṃ devānaṃ
sahavyataṃ upapaj-
jati.

ing 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 dis-

ākāsānañcāyatanūpagānaṃ bhikkhave devānaṃ vīsatikappasahassāni āyupamāṇaṃ. tatra puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyupamāṇaṃ, taṃ sabbam khepetvā nirayampi gacchati. tiracchānayaonimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyupamāṇaṃ, taṃ sabbam khepetvā tasmiṃyeva bhava parinibbāyati.

ayaṃ kho bhikkhave viśeso, ayaṃ adhippāyo, idaṃ nānākaṇaṃ sutavato ariyasāvakassa assutavata puthujjanena yadidaṃ gatiyā upa-

ciple, 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

pattiyā sati.

puna ca param bhikkhave idhekacco puggalo sabbaso ākāsaññāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati. so tadassādeti. tantikāmeti. tena ca vitthim āpajjati. tatraṭṭhito tadaṭṭhi-mutto tabbahulavihārī aparihīno kālaṃ kurumāno viññāṇañcāyatanūpagānam devānam saḥavya-taṃ upapajjati.

viññāṇañcāyatanūpagānam bhikkhave devānam cattārīsam kappasahassāni

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 not come to be, the puthujjana, that is when

āyuppamāṇaṃ. tatha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā nirayampi gacchati, tiracchānayanimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyuppamāṇaṃ, taṃ sabbaṃ khepetvā tasmiṃteva bhava parinibbāyati.

ayaṃ kho bhikkhave viśeso, ayaṃ adhippāyo, idaṃ nānākaṇaṃ sutavato ariyasāvakaṃ assutavataṃ puthujjanena yadidaṃ gatiyā upapattiyaṃ sati.

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

puna ca param bhikkhave idhekacco puggalo sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so tadasādeti, tannikāmeti, tena ca vitthim āpajjati. tatraṭṭhito taddhimutto tabbahulavihārī aparihīno kālam kurumāno ākiñcaññāyatanūpagānam devānam saha-vyataṃ upapajjati.

ākiñcaññāyatanūpagānam bhikkhave devānam satṭhim kappasahassāni āyuppmāṇam. tattha puthujjano yāvatāyukam ṭhatvā yāvatakam tesam devānam āyuppmāṇam, tam

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.

sabbam khepetvā nirayampi gacchati, niracchānayanimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ te-saṃ devānaṃ āyup-pamāṇaṃ taṃ sabbam khepetvā tas-miṭṭeva bhava parinibbāyati.

ayaṃ kho bhikkhave viśeso, ayaṃ adhip-pāyo, idaṃ nānāka-raṇaṃ sutavato ariyasāvakassa assutavātā puthujjanena yadidaṃ gatiyā upapattiyā sati. ime kho bhikkhave tayo puggalā santo saṃvijjamānā lokasminti.

