

### 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-  
vijjāmānā 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 āyuppaṃāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati. tiracchānayo-nimpi gacchati. pet-tivisaṃyampi gacchati. bhagavato pana sāvako tattha yāvātāyukaṃ tathā yāvātakaṃ tesam devānaṃ āyuppaṃāṇaṃ taṃ sabbaṃ khetvā 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-  
sampaṇṇa viharati. so  
tadassādeti. tannikā-  
meti. tena ca vittiṃ  
āpajjati. tattha t̥hito  
tadadhimutto tabba-  
hulavihārī aparihīno  
kālaṃ kurumāno  
ābhassarānaṃ de-  
vānaṃ saṃvāsaṃ  
upapajjati. ābhas-  
sarānaṃ bhikkhave  
devānaṃ dve kappā  
āyuppaṃāṇaṃ. tat-  
tha puthujjano yāva-  
tāyukaṃ t̥hatvā yā-  
vatakaṃ tesāṃ devā-  
naṃ āyuppaṃāṇaṃ  
taṃ sabbhaṃ khepe-  
tvā nirayampi gac-  
chati tiracchānayo-  
nimpī gacchati petti-  
visayampi gacchati.  
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 paraṃ 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 saṃvayataṃ  
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 puthujjanaena  
yadidaṃ gatiyā upa-  
pattiyā sati.

ime kho bhikkhave  
cattāro puggalā santo  
saṃvijjamānā lokas-  
minti.

