

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 pertaining to the domain of infinite

0.0.1 āneñjasuttam

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

idha bhikkhave ekacco
puggalo sabbaso rū-
pasaññānaṃ samatik-
kamā paṭighasaññā-
naṃ atthaṅgamā nā-
nāttasaññānaṃ amana-
sikārā ananto ākāso'ti
ākāsānañcāyatanam
upasampajja viharati.
so tadassādeti. tanni-
kāmeti, tena ca vitthi-
ṃ āpajjati. tatratthito
tadadhimutto tabbahu-
lavihārī aparihīno kā-
laṃ kurumāno ākāsa-
nañcāyatanūpagānaṃ
devānaṃ saṃvayataṃ
upapajjati.

ākāsānañcāyatanū-

bjt page 478

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 disciple, and the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana, that is when

pagānaṃ bhikkhave devānaṃ vīsatikappa-sahassāni āyuppaṃāṇaṃ. tatra puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ, taṃ sabbhaṃ khepetvā nirayampi gacchati. tiracchāṇayonimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesāṃ devānaṃ āyuppaṃāṇaṃ, taṃ sabbhaṃ khepetvā tasmīṃyeva bhava parinibbāyati.

ayaṃ kho bhikkhave viṣeso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariya-sāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

there is future destination, rebirth.

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 lifespan is forty thousand aeons. The puthujjana, having remained there as long as life lasts, having spent as much as all that deva lifes-

puna ca param bhikkhave idhekacco pug-galo sabbaso ākāśa-nañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati. so tadassādeti. tantikāmeti. tena ca vittiṃ āpajjati. tatratthito tadaṭṭhimutto tabbahulavihārī aparihīno kālaṃ kurumāno viññāṇañcāyatanūpagānaṃ devānaṃ saha-vyataṃ upapajjati.

viññāṇañcāyatanūpagānaṃ bhikkhave devānaṃ cattārīsaṃ kappasahassāni āyupamānaṃ. tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānaṃ āyuppa-mānaṃ, taṃ sabbam

pan, 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 there is future destination, rebirth.

8. Furthermore, O bhikkhus, here, having completely surmounted the domain of infinite consciousness, "there is

khepetvā nirayampi gacchati, tiracchānayo-nimpi gacchati, pettivyasayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ te-saṃ devānaṃ āyuppa-māṇaṃ, taṃ sabbaṃ khepetvā tasmiṃteva bhava parinibbāyati.

ayaṃ kho bhikkhave viseso, ayaṃ adhip-pāyo, idaṃ nānākara-ṇaṃ sutavato ariya-sāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

puna ca paraṃ bhikkhave idhekacco pug-galo sabbaso viññā-

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 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

ṇaṇcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. so tadassādeti, tannikāmeti, tena ca vittiṃ āpajjati. tatraṭṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ākiñcaññāyatanūpagānam devānam saḥavyataṃ upapajjati.

ākiñcaññāyatanūpagānam bhikkhave devānam saṭṭhiṃ kappasahassāni āyuppamāṇam. tattha puthujjano yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam devānam āyuppamāṇam, taṃ sabbaṃ khepetvā nirayampi gacchati, niracchānāyonimpi gacchati, pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ ṭhatvā yāvatakaṃ tesam de-

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, rebirth.

vānaṃ āyuppaṃāṇaṃ
taṃ sabbaṃ khepetvā
tasmiṃṭṭeva bhava pari-
nibbāyati.

ayaṃ kho bhikkhave
viseso, ayaṃ adhip-
pāyo, idaṃ nānākara-
ṇaṃ sutavato ariya-
sāvakassa assutavatā
puthujjanena yadidaṃ
gatiyā upapattiyā sati.
ime kho bhikkhave
tayo puggalā santo
saṃvijjamānā loka-
sminti.

