

### 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 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

3. puna ca paraṃ bhikkhave idhekacco puggalo vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vitthiṃ āpajjati. tatha tñhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno ābhassarānaṃ devānaṃ saṃvayaṃ

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, 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 on that, a frequent dweller in that, not fallen

upapajjati. ābhassarānaṃ bhikkhave devānāṃ dve kappā āyupparamāṇaṃ. tattha puthujjano yāvatāyukaṃ tṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayaṇimpi gacchati pettivisaṃyampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ tṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ taṃ sabbaṃ khepetvā tasmim̐ yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso. ayaṃ adhippāyo. idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

4. puna ca paraṃ 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 tṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno subhakiṇhānaṃ devānaṃ saṃvāyakaṃ upapajjati. subhakiṇhānaṃ bhikkhave devānaṃ cattāro kappā āyupparamāṇaṃ. tattha puthujjano yāvatāyukaṃ tṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayaṇimpi gacchati pettivisaṃyampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ tṭhatvā yāvatakaṃ tesāṃ devānaṃ āyupparamāṇaṃ taṃ sabbaṃ khepetvā tasmim̐ yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

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.

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 fourth 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 much as all that deva lifespan, even goes to hell, even goes to

5. puna ca param bhikkhave idhekacco puggalo sukhassa ca pahāṇā dukkhassa ca pahāṇā pubbeva so manassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. so tadassādeti. tannikāmeti. tena ca vittiṃ āpajjati. tattha t̥hito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno vehapphalānaṃ devānaṃ saḥavyataṃ upapajjati. vehapphalānaṃ bhikkhave devānaṃ pañcakappasatāni āyuppamāṇaṃ tattha puthujjano yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā nirayampi gacchati tiracchānayaonimpi gacchati pettivisayampi gacchati. bhagavato pana sāvako tattha yāvatāyukaṃ t̥hatvā yāvatakaṃ tesāṃ devānaṃ āyuppamāṇaṃ taṃ sabbaṃ khepetvā tasmīṃ yeva bhava parinibbāyati. ayaṃ kho bhikkhave viseso, ayaṃ adhippāyo, idaṃ nānākaraṇaṃ sutavato ariyasāvakassa asutavatā puthujjanena yadidaṃ gatiyā upapattiyā sati.

6. ime kho bhikkhave cattāro puggalā santo saṃvijjamānā lokasminti.

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.

