

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

2. The Great Chapter (2. Mahāvaggapāḷi)

5. The Discourse on Janavasabha (5. Janavasabhasuttaṃ)

[DN 18, PTS 2.200–2.219]



PaliVerse

1. The Collection of the Long Discourses

2. The Great Chapter

5. The Discourse on Janavasabha

The Declaration Concerning Nāṭikā and So On

273. Thus have I heard - On one occasion the Blessed One was dwelling at Nāṭikā in the brick house. Now at that time the Blessed One was declaring the rebirths of attendants who had passed away and died in the various surrounding countries - in Kāsi and Kosala, in Vajji and Malla, in Ceti and Vaṃsa, in Kuru and Pañcāla, in Majjha and Sūrasena - "Such a one has been reborn there, such a one has been reborn there. More than fifty attendants of Nāṭikā who have passed away and died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. More than ninety attendants of Nāṭikā who have passed away and died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering. More than five hundred attendants of Nāṭikā who have passed away and died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

274. The attendants of Nāṭikā heard - "The Blessed One, it is said, is declaring the rebirths of attendants who have passed away and died in the various surrounding countries - in Kāsi and Kosala, in Vajji and Malla, in Ceti and Vaṃsa, in Kuru and Pañcāla, in Majjha and Sūrasena - 'Such a one has been reborn there, such a one has been reborn there. More than fifty attendants of Nāṭikā who have passed away and died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. More than ninety attendants of Nāṭikā who have passed away and died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering. More than five hundred attendants of Nāṭikā who have passed away and died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' And by that, the attendants of Nāṭikā were delighted, greatly pleased, filled with joy and happiness, having heard the Blessed One's answering of the question.

275. The Venerable Ānanda heard - "The Blessed One, it is said, is declaring the rebirths of attendants who have passed away and died in the various surrounding countries - in Kāsi and Kosala, in Vajji and Malla, in Ceti and Vaṃsa, in Kuru and Pañcāla, in Majjha and Sūrasena - 'Such a one has been reborn there, such a one has been reborn there. More than fifty attendants of Nāṭikā who have passed away and died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

More than ninety attendants of Nātikā who have passed away and died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering. More than five hundred attendants of Nātikā who have passed away and died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' And by that, the attendants of Nātikā were delighted, greatly pleased, filled with joy and happiness, having heard the Blessed One's answering of the question."

The Discussion with Ānanda

276. Then this occurred to the Venerable Ānanda: "These too were Magadhan attendants, many and of long standing, who have passed away and died. Aṅga and Magadha are empty, methinks, of Aṅga-Magadhan attendants who have passed away and died. They too were devoted to the Buddha, devoted to the Teaching, devoted to the Community, and ones who fulfilled the moral precepts. They have passed away and died, undeclared by the Blessed One; good would be a declaration concerning them, many people would be pleased, and thereby would go to a fortunate destination. This too was King Seniya Bimbisāra of Magadha, a righteous king of righteousness, beneficial to brahmins and householders, to townspeople and country-folk. And people dwell praising him thus: 'Thus that righteous king of righteousness, having made us happy, has died; thus we dwelt comfortably in the realm of that righteous king of righteousness.' He too was devoted to the Buddha, devoted to the Teaching, devoted to the Community, and one who fulfilled the moral precepts. And people said thus: 'Even up to the time of death, King Seniya Bimbisāra of Magadha died praising the Blessed One.' He has passed away and died, undeclared by the Blessed One. Good would be a declaration concerning him too, many people would be pleased, and thereby would go to a fortunate destination. Now the Blessed One's highest enlightenment was among the Magadhans. Since the Blessed One's highest enlightenment was among the Magadhans, how could the Blessed One not declare the rebirths of Magadhan attendants who have passed away and died? But if the Blessed One were not to declare the rebirths of Magadhan attendants who have passed away and died, the Magadhan attendants would be dejected because of that; and since the Magadhan attendants would be dejected, how could the Blessed One not declare concerning them?"

277. Having reflected on this alone in private concerning the Magadhan attendants, the Venerable Ānanda, having risen towards the break of dawn, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "I have heard this, venerable sir - 'The Blessed One, it is said, is declaring the rebirths of attendants who have passed away and died in the various surrounding countries - in Kāsi and Kosala, in Vajji and Malla, in Ceti and Vaṃsa, in Kuru and Pañcāla, in Majjha and Sūrasena - 'Such a one has been reborn there, such a one has been reborn there. More than fifty attendants of Nātikā who have passed away and died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. More than ninety attendants of Nātikā who have passed away and died, with the utter elimination of

the three mental fetters and with the reduction of lust, hate, and delusion, are once-returns, who, having come to this world only once more, will make an end of suffering. More than five hundred attendants of Nātikā who have passed away and died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." And by that, the attendants of Nātikā were delighted, greatly pleased, filled with joy and happiness, having heard the Blessed One's answering of the question." These too, venerable sir, were Magadhan attendants, many and of long standing, who have passed away and died. Aṅga and Magadha are empty, methinks, of Aṅga-Magadhan attendants who have passed away and died. They too, venerable sir, were devoted to the Buddha, devoted to the Teaching, devoted to the Community, and ones who fulfilled the moral precepts; they have passed away and died, undeclared by the Blessed One. Good would be a declaration concerning them, many people would be pleased, and thereby would go to a fortunate destination. This too, venerable sir, was King Seniya Bimbisāra of Magadha, a righteous king of righteousness, beneficial to brahmins and householders, to townspeople and country-folk. And people dwell praising him thus: 'Thus that righteous king of righteousness, having made us happy, has died. Thus we dwelt comfortably in the realm of that righteous king of righteousness.' He too, venerable sir, was devoted to the Buddha, devoted to the Teaching, devoted to the Community, and one who fulfilled the moral precepts. And people said thus: 'Even up to the time of death, King Seniya Bimbisāra of Magadha died praising the Blessed One.' He has passed away and died, undeclared by the Blessed One; good would be a declaration concerning him too, many people would be pleased, and thereby would go to a fortunate destination. Now the Blessed One's highest enlightenment, venerable sir, was among the Magadhans. Since the Blessed One's highest enlightenment was among the Magadhans, venerable sir, how could the Blessed One not declare the rebirths of Magadhan attendants who have passed away and died? But if the Blessed One, venerable sir, were not to declare the rebirths of Magadhan attendants who have passed away and died, the Magadhan attendants would be dejected because of that; and since the Magadhan attendants would be dejected, how could the Blessed One not declare concerning them?" Having made this introductory talk in the Blessed One's presence concerning the Magadhan attendants, the Venerable Ānanda rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

278. Then the Blessed One, soon after the Venerable Ānanda had departed, having dressed in the earlier period of the day, taking his bowl and robe, entered Nātikā for almsfood. Having walked for almsfood in Nātikā, after the meal, having returned from his alms round, having washed his feet, having entered the brick house, referring to the Magadhan attendants, having given attention, having reflected, having collected everything together with his mind, he sat down on the prepared seat - "I shall know their destination, their future life, what destination those venerable ones have, what future life they have." The Blessed One saw the Magadhan attendants - "what destination those venerable ones have, what future life they have." Then the Blessed One, in the evening, having emerged from seclusion, having come out from the brick house, sat down on the prepared seat in the shade of the dwelling.

279. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the

Venerable Ānanda said this to the Blessed One - "The Blessed One appears peaceful, venerable sir, the Blessed One's facial complexion shines brightly because of the clarity of his faculties. Surely today, venerable sir, the Blessed One has dwelt with a peaceful abiding?" "Just when you, Ānanda, having made an introductory talk in my presence concerning the Magadhan attendants, rose from your seat and departed, then I, having walked for almsfood in Nātikā, after the meal, having returned from my alms round, having washed my feet, having entered the brick house, referring to the Magadhan attendants, having given attention, having reflected, having collected everything together with my mind, sat down on the prepared seat - 'I shall know their destination, their future life, what destination those venerable ones have, what future life they have.' I saw, Ānanda, the Magadhan attendants - 'what destination those venerable ones have, what future life they have.'"

The Demon Janavasabha

280. "Then, Ānanda, the demon, having vanished, proclaimed a sound: 'I am Janavasabha, Blessed One; I am Janavasabha, Fortunate One.' Do you recall, Ānanda, having heard before such a name as this, namely Janavasabha?"

"No indeed, venerable sir, I do not recall having heard before such a name as this, namely Janavasabha, but, venerable sir, my hairs stood on end upon hearing the name 'Janavasabha.' Then, venerable sir, this occurred to me: 'Surely that demon will not be inferior for whom such a name is well laid down, namely Janavasabha.'"

"Immediately after the manifestation of the sound, Ānanda, a demon of eminent beauty appeared before me face to face. For the second time he proclaimed a sound: 'I am Bimbisāra, Blessed One; I am Bimbisāra, Fortunate One. This is the seventh time, venerable sir, that I am reborn in the company of the Great King Vessavaṇa, and having passed away from there, I am able to become a human king.

Seven from here, seven from there, fourteen wanderings in the round of rebirths;

I directly know my abode, where I dwelt before.

281. 'For a long time, venerable sir, I, not falling into the nether world, perceive the state of not falling into the nether world, and yet my hope remains fixed on once-returning.' 'This is wonderful of the Venerable Janavasabha the demon, this is marvellous of the Venerable Janavasabha the demon. You say "For a long time, venerable sir, I, not falling into the nether world, perceive the state of not falling into the nether world," and you say "and yet my hope remains fixed on once-returning" - from what source does the Venerable Janavasabha the demon perceive such a lofty specific attainment?' Not apart, Blessed One, from your teaching, not apart, Fortunate One, from your teaching; From the time when I, venerable sir, became completely confident in the Blessed One, from that time, venerable sir, for a long time, not falling into the nether world, I perceive the state of not falling into the nether world, and yet my hope remains fixed on once-returning. Here, venerable sir, having been sent by the Great King Vessavaṇa to the presence of the Great King Virūḍhaka on some business, I saw the Blessed One, having entered the brick house on the road, referring to the Magadhan attendants, having given attention, having reflected, having collected everything together with his mind, seated - "I shall know their destination, their future life, what destination those venerable ones have, what future

life they have." But this is not wonderful, venerable sir, that what was spoken by the Great King Vessavaṇa in that assembly was heard face to face, was received face to face - "what destination those venerable ones have, what future life they have." Then, venerable sir, this occurred to me: I shall see the Blessed One, and I shall report this to the Blessed One. These, venerable sir, are my two reasons for approaching the Blessed One for an audience.'

The Assembly of Gods

282. 'Some days ago, venerable sir, earlier than that, on the uposatha day, the fifteenth, on the full moon night of entering the rains retreat, almost all the gods of the Thirty-three were seated together assembled in the Sudhammā assembly hall. And a great divine assembly was seated all around, and the four great kings were seated in the four directions. In the eastern direction the great king Dhātaraṭṭha was seated facing west, with the gods in front; in the southern direction the great king Virūḷhaka was seated facing north, with the gods in front; in the western direction the great king Virūpakkha was seated facing east, with the gods in front; in the northern direction the great king Vessavaṇa was seated facing south, with the gods in front. When, venerable sir, almost all the gods of the Thirty-three were seated together assembled in the Sudhammā assembly hall, and a great divine assembly was seated all around, and the four great kings were seated in the four directions, this is their seating arrangement; then afterwards is our seat. Those gods, venerable sir, who, having lived the holy life under the Blessed One, have recently been reborn in the company of the Thirty-three, they outshine the other gods in beauty and glory. By that, venerable sir, the gods of the Thirty-three were delighted, greatly pleased, filled with joy and happiness: "Indeed, sirs, the divine hosts are being filled, the titan hosts are diminishing." Then, venerable sir, Sakka, the lord of the gods, having understood the satisfaction of the gods of the Thirty-three, gave thanks with these verses:

"The gods of the Thirty-three rejoice indeed, sirs, together with Indra,
paying homage to the Truth-finder and to the good nature of the Teaching.

And seeing the new gods, beautiful and glorious,
who, having lived the holy life under the Fortunate One, have come here.

They outshine the others in beauty, glory, and lifespan;
disciples of the one of extensive wisdom, who have attained distinction here.

Seeing this, they rejoice, the Thirty-three together with Indra,
paying homage to the Truth-finder and to the good nature of the Teaching."

'By that, venerable sir, the gods of the Thirty-three were even more delighted, greatly pleased, filled with joy and happiness: "Indeed, sirs, the divine hosts are being filled, the titan hosts are diminishing." Then, venerable sir, for whatever purpose the gods of the Thirty-three were seated together assembled in the Sudhammā assembly hall, having considered that matter, having discussed that matter, the four great kings are also spoken to regarding that matter. The four great kings are also instructed in return regarding that matter, standing in their own seats, not having departed.

Those kings, having been spoken to, having received the instruction,

with serene minds, peaceful, stood in their seats.

283. 'Then, venerable sir, in the northern direction an eminent light arose, radiance became manifest, surpassing even the divine power of the gods. Then, venerable sir, Sakka, the lord of the gods, addressed the gods of the Thirty-three - "As signs appear, sirs, an eminent light arises, radiance becomes manifest, Brahmā will appear. For this is the advanced sign of Brahmā's manifestation, namely that light arises and radiance becomes manifest."

"As signs appear, Brahmā will appear;
For this is Brahmā's sign, the radiance vast and great."

The Talk on Sanañkumāra

284. 'Then, venerable sir, the gods of the Thirty-three sat down in their own seats - "We shall know this light, what result it will have, having realised it we shall go." The four great kings also sat down in their own seats - "We shall know this light, what result it will have, having realised it we shall go." Having heard this, the gods of the Thirty-three became fully focused - "We shall know this light, what result it will have, having realised it we shall go."

'When, venerable sir, Brahmā Sanañkumāra appears to the gods of the Thirty-three, having created a gross individual existence, he appears. But, venerable sir, Brahmā's natural beauty is unattainable in the range of vision of the gods of the Thirty-three. When, venerable sir, Brahmā Sanañkumāra appears to the gods of the Thirty-three, he outshines the other gods in beauty and glory. Just as, venerable sir, a golden figure outshines a human figure; just so, venerable sir, when Brahmā Sanañkumāra appears to the gods of the Thirty-three, he outshines the other gods in beauty and glory. When, venerable sir, Brahmā Sanañkumāra appears to the gods of the Thirty-three, no god in that assembly pays respect to him or rises up for him or invites him with a seat. All remain silent, with joined palms, sitting cross-legged - "On whichever god's divan Brahmā Sanañkumāra wishes, on that god's divan he will sit."

'But, venerable sir, whichever god's divan Brahmā Sanañkumāra sits on, that god obtains a lofty attainment of inspiration; that god obtains a lofty attainment of pleasure. Just as, venerable sir, head-anointed king of the ruling cast, newly consecrated with kingship, obtains a lofty attainment of inspiration, obtains a lofty attainment of pleasure. Just so, venerable sir, whichever god's divan Brahmā Sanañkumāra sits on, that god obtains a lofty attainment of inspiration, that god obtains a lofty attainment of pleasure. Then, venerable sir, Brahmā Sanañkumāra, having created a gross individual existence, having become one with the appearance of a youth, with five crests, appeared to the gods of the Thirty-three. He, having risen up into the sky, sat cross-legged in the air, in the atmosphere. Just as, venerable sir, a strong man might sit cross-legged on a well-spread divan or on a level piece of ground; just so, venerable sir, Brahmā Sanañkumāra, having risen up into the sky, having sat cross-legged in the air, in the atmosphere, having understood the satisfaction of the gods of the Thirty-three, gave thanks with these verses:

"The gods of the Thirty-three rejoice indeed, sirs, together with Indra,
paying homage to the Truth-finder and to the good nature of the Teaching.

And seeing the new gods, beautiful and glorious,
who, having lived the holy life under the Fortunate One, have come here.

They outshine the others in beauty, glory, and lifespan;
disciples of the one of extensive wisdom, who have attained distinction here.

Seeing this, they rejoice, the Thirty-three together with Indra,
paying homage to the Truth-finder and to the good nature of the Teaching."

285. 'This meaning, venerable sir, Brahmā Sanaṅkumāra spoke; this meaning, venerable sir, when Brahmā Sanaṅkumāra spoke, his voice was endowed with eight factors: it was distinct and intelligible and charming and pleasant to hear and compact and euphonious and deep and resonant. And when, venerable sir, Brahmā Sanaṅkumāra informs the assembly with his voice; the sound does not go outside the assembly. But whoever, venerable sir, has a voice thus endowed with eight factors, he is called "one with a voice like Brahmā."

'Then, venerable sir, Brahmā Sanaṅkumāra, having created thirty-three individual existences, sat cross-legged on the individual divans of the gods of the Thirty-three, and addressed the gods of the Thirty-three - "What do the venerable gods of the Thirty-three think, as far as that Blessed One has practised for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. For whoever, sirs, have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, and are ones who fulfil the moral precepts, upon the body's collapse at death, some are reborn in the company of the gods who control what is created by others, some are reborn in the company of the gods who delight in creation, some are reborn in the company of the Tusita gods, some are reborn in the company of the Yāma gods, some are reborn in the company of the Thirty-three gods, some are reborn in the company of the gods ruled by the four great kings. Those who fill up the lowest class of all, they fill up the class of gandhabbas."

286. 'This meaning, venerable sir, Brahmā Sanaṅkumāra spoke; this meaning, venerable sir, when Brahmā Sanaṅkumāra spoke, the gods imagine it is only the sound - "He who is on my divan, he alone speaks."

When one speaks, all the created ones speak;
When one sits silent, they all become silent.

Then the gods imagine, the Thirty-three together with Indra:
"He who is on my divan, he alone speaks."

'Then, venerable sir, Brahmā Sanaṅkumāra draws himself together into unity, and having drawn himself together into unity, sat cross-legged on the divan of Sakka, the lord of the gods, and addressed the gods of the Thirty-three -

The Developed Basis for Spiritual Power

287. "'What do the venerable gods of the Thirty-three think, how well laid down are these four bases for spiritual power that have been laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the

abundance of supernormal power, for the mastery of supernormal power, for the miraculous transformation of supernormal power. Which four? Here, friend, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, friend, are the four bases for spiritual power that have been laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the abundance of supernormal power, for the mastery of supernormal power, for the miraculous transformation of supernormal power.

"For whoever, friend, in the past period of time, whether ascetics or brahmins, experienced the various kinds of supernormal power, all of them did so because of having developed and cultivated these same four bases for spiritual power. And whoever, friend, in the future period of time, whether ascetics or brahmins, will experience the various kinds of supernormal power, all of them will do so because of having developed and cultivated these same four bases for spiritual power. And whoever, friend, at present, whether ascetics or brahmins, experience the various kinds of supernormal power, all of them do so because of having developed and cultivated these same four bases for spiritual power. Do the venerable gods of the Thirty-three see this supernormal power of mine of such a kind?" "Yes, Great Brahmā." "I too, friend, because of having developed and cultivated these same four bases for spiritual power, am of such great supernormal power, of such great majesty." This meaning, venerable sir, Brahmā Sanaṅkumāra spoke. Having spoken this meaning, venerable sir, Brahmā Sanaṅkumāra addressed the gods of the Thirty-three -

The Threefold Achievement of Opportunity

288. "What do the venerable gods of the Thirty-three think, as far as the Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, has understood three achievements of opportunity for the achievement of happiness. Which three? Here, friend, a certain one dwells in company with sensual pleasures, in company with unwholesome mental states. He, at a later time, hears the noble teaching, attends wisely, and proceeds in accordance with the Teaching. He, having come to hear the noble teaching, to wise attention, to practice in accordance with the Teaching, dwells not in company with sensual pleasures, not in company with unwholesome mental states. For him, not in company with sensual pleasures, not in company with unwholesome mental states, happiness arises, and from happiness, even more pleasure. Just as, friend, from gladness, joy would arise, even so, friend, for one not in company with sensual pleasures, not in company with unwholesome mental states, happiness arises, and from happiness, even more pleasure. This, friend, is the first achievement of opportunity understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of happiness.

"Furthermore, friend, here for a certain one, gross bodily activities are not tranquillised, gross verbal activities are not tranquillised, gross mental activities are

not tranquillised. He, at a later time, hears the noble teaching, attends wisely, and proceeds in accordance with the Teaching. For him, having come to hear the noble teaching, to wise attention, to practice in accordance with the Teaching, gross bodily activities become tranquil, gross verbal activities become tranquil, gross mental activities become tranquil. For him, with the tranquillising of gross bodily activities, with the tranquillising of gross verbal activities, with the tranquillising of gross mental activities, happiness arises, and from happiness, even more pleasure. Just as, friend, from gladness, joy would arise, even so, friend, with the tranquillising of gross bodily activities, with the tranquillising of gross verbal activities, with the tranquillising of gross mental activities, happiness arises, and from happiness, even more pleasure. This, friend, is the second achievement of opportunity understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of happiness.

"Furthermore, friend, here a certain one does not understand as it really is 'this is wholesome', does not understand as it really is 'this is unwholesome'. He does not understand as it really is 'this is blameworthy, this is blameless, this should be cultivated, this should not be cultivated, this is inferior, this is superior, this partakes of both dark and bright'. He, at a later time, hears the noble teaching, attends wisely, and proceeds in accordance with the Teaching. He, having come to hear the noble teaching, to wise attention, to practice in accordance with the Teaching, understands as it really is 'this is wholesome', understands as it really is 'this is unwholesome'. He understands as it really is 'this is blameworthy, this is blameless, this should be cultivated, this should not be cultivated, this is inferior, this is superior, this partakes of both dark and bright'. For him, knowing thus, seeing thus, ignorance is abandoned, true knowledge arises. For him, through the fading away of ignorance, through the arising of true knowledge, happiness arises, and from happiness, even more pleasure. Just as, friend, from gladness, joy would arise, even so, friend, through the fading away of ignorance, through the arising of true knowledge, happiness arises, and from happiness, even more pleasure. This, friend, is the third achievement of opportunity understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of happiness. These, friend, are the three achievements of opportunity understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of happiness."

This meaning, venerable sir, Brahmā Sanañkumāra spoke; having spoken this meaning, venerable sir, Brahmā Sanañkumāra addressed the gods of the Thirty-three

The Four Establishments of Mindfulness

289. "What do the venerable gods of the Thirty-three think, how well laid down are these four establishments of mindfulness that have been laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of the wholesome. Which four? Here, friend, a monk dwells internally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Dwelling internally observing the body in the body, there he becomes rightly concentrated, rightly bright. He, there rightly concentrated, rightly bright, brings forth knowledge and vision externally regarding another's body. He dwells internally observing feelings in feelings... etc. he

brings forth knowledge and vision externally regarding another's feelings. He dwells internally observing mind in mind... etc. he brings forth knowledge and vision externally regarding another's mind. He dwells internally observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Dwelling internally observing mental phenomena in mental phenomena, there he becomes rightly concentrated, rightly bright. He, there rightly concentrated, rightly bright, brings forth knowledge and vision externally regarding another's mental phenomena. These, friend, are the four establishments of mindfulness that have been laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the achievement of the wholesome." This meaning, venerable sir, Brahmā Sanaṅkumāra spoke. Having spoken this meaning, venerable sir, Brahmā Sanaṅkumāra addressed the gods of the Thirty-three -

The Seven Accessories of Concentration

290. "What do the venerable gods of the Thirty-three think, how well laid down are these seven accessories of concentration that have been laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the development of right concentration, for the fulfilment of right concentration. Which seven? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness. That, friend, unified focus of mind which is equipped with these seven factors, this is called, friend, noble right concentration with its proximate cause and also with its accessories. For one with right view, friend, right thought is able to arise; for one with right thought, right speech is able to arise; for one with right speech, right action is able to arise. For one with right action, right livelihood is able to arise; for one with right livelihood, right effort is able to arise; for one with right effort, right mindfulness is able to arise; for one with right mindfulness, right concentration is able to arise; for one with right concentration, right knowledge is able to arise; for one with right knowledge, right liberation is able to arise. For whatever, friend, one speaking rightly would say - "Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise, open are the doors to the Deathless" - this indeed one speaking rightly would say. For well proclaimed, friend, by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise, open are the doors to the Deathless.

"For whoever, friend, are endowed with unwavering confidence in the Buddha, endowed with unwavering confidence in the Teaching, endowed with unwavering confidence in the Community, endowed with morality pleasing to the noble ones, those spontaneously born ones disciplined by the Teaching, more than twenty-four hundred thousand Magadhan attendants who have passed away and died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. And there are here also once-returners.

"There is this other generation, sharers in merit, so is my mind;
I am not able to reckon them, out of moral fear of lying."

291. 'This meaning, venerable sir, Brahmā Sanañkumāra spoke; when Brahmā Sanañkumāra spoke this meaning, venerable sir, this reflection arose in the mind of the Great King Vessavaṇa: "Wonderful indeed, friend, marvellous indeed, friend, there will be such an eminent Teacher, such eminent preaching of the teaching, such eminent specific attainments will become known." Then, venerable sir, Brahmā Sanañkumāra, having known with his mind the reflection in the mind of the Great King Vessavaṇa, said this to the Great King Vessavaṇa: "What does the venerable Great King Vessavaṇa think? In the past too there was such an eminent Teacher, such eminent preaching of the teaching, such eminent specific attainments became known. In the future too there will be such an eminent Teacher, such eminent preaching of the teaching, such eminent specific attainments will become known."

292. "'This meaning, venerable sir, Brahmā Sanañkumāra spoke to the gods of the Thirty-three, this meaning the Great King Vessavaṇa, having heard face to face, having received face to face, when Brahmā Sanañkumāra was speaking to the gods of the Thirty-three, announced to his own assembly.'

This meaning the demon Janavasabha, having heard face to face, having received face to face, when the Great King Vessavaṇa was speaking to his own assembly, announced to the Blessed One. This meaning the Blessed One, having heard face to face, having received face to face from the demon Janavasabha, and also having directly known himself, announced to the Venerable Ānanda; this meaning the Venerable Ānanda, having heard face to face, having received face to face from the Blessed One, announced to the monks, nuns, male lay followers, and female lay followers. This holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans.

The Discourse on Janavasabha is concluded as fifth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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