

janavasabhasutta  
With Janavasabha

1. nātikiyādibyaṅkarana  
1. Declaring the Rebirths of People From Nādika and Elsewhere

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā nātike viharati giṇṇakāvasathe.  
At one time the Buddha was staying at Nādika in the brick house.

tena kho pana samayena bhagavā parito parito janapadesu paricārake abbhātīte  
kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṃsesu  
kurupañcālesu majjhasūrasenesu:

*Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the  
Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vamsas, Kurus and Pañcālas, Macchas and  
Sūrasenas:*

“asu amutra upapanno, asu amutra upapanno.  
“This one was reborn here, while that one was reborn there.

paropaññāsa nātikiyā paricārakā abbhātītā kālaṅkatā pañcannaṃ orambhāgiyānaṃ  
saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā  
lokā.  
*Over fifty devotees in Nādika have passed away having ended the five lower fetters. They’ve  
been reborn spontaneously, and will be extinguished there, not liable to return from that world.*

sādhikā navuti nātikiyā paricārakā abbhātītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ  
parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā  
dukkhassantaṃ karissanti.  
*More than ninety devotees in Nādika have passed away having ended three fetters, and  
weakened greed, hate, and delusion. They’re once-returners, who will come back to this world  
once only, then make an end of suffering.*

sātirekāni pañcasatāni nātikiyā paricārakā abbhātītā kālaṅkatā tiṇṇaṃ  
saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā  
sambodhiparāyaṇā”ti.  
*In excess of five hundred devotees in Nādika have passed away having ended three fetters.  
They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.”*

assosum kho nātikiyā paricārakā:  
When the devotees of Nādika heard about the Buddha’s

“bhagavā kira parito parito janapadesu paricārake abbhātīte kālaṅkate upapattīsu  
byākaroti kāsikosalesu vajjimallesu cetivaṃsesu kurupañcālesu majjhasūrasenesu:

‘asu amutra upapanno, asu amutra upapanno.

paropaññāsa nātikiyā paricārakā abbhātītā kālaṅkatā pañcannaṃ orambhāgiyānaṃ  
saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā  
lokā.

sādhikā navuti nātikiyā paricārakā abbhātītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ  
parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā  
dukkhassantaṃ karissanti.

sātirekāni pañcasatāni nātikiyā paricārakā abbhātītā kālaṅkatā tiṇṇaṃ  
saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā  
sambodhiparāyaṇā”ti.

tena ca nāṭikiyā paricārakā attamanā ahesuṃ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṃ sutvā.

*answers to those questions, they were uplifted and overjoyed, full of rapture and happiness.*

assosi kho āyasmā ānando:

*Venerable Ānanda heard of the Buddha's statements and the Nādikans' happiness.*

“bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṃsesu kurupañcālesu majjhasūrasenesu:

‘asu amutra upapanno, asu amutra upapanno.

paropaññāsa nāṭikiyā paricārakā abbhatītā kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvatthidhammā tasmā lokā.

sādhikā navuti nāṭikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

sātirekāni pañcasatāni nāṭikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti.

tena ca nāṭikiyā paricārakā attamanā ahesuṃ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.

## 2. ānandaparikathā

*2. Ānanda's Suggestion*

atha kho āyasmato ānandassa etadahosi:

*Then Venerable Ānanda thought,*

“ime kho panāpi ahesuṃ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.

*“But there were also Magadhan devotees—many, and of long standing too—who have passed away.*

suññā maññe aṅgamagadhā aṅgamagadhakehi paricārakehi abbhatītehi kālaṅkatehi.

*You'd think that Āṅga and Magadha were empty of devotees who have passed away!*

te kho panāpi ahesuṃ buddhe pasannā dhamme pasannā saṃghe pasannā sīlesu paripūrakārino.

*But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics.*

te abbhatītā kālaṅkatā bhagavatā abyākatā;

*The Buddha hasn't declared their passing.*

tesampissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatiṃ.

*It would be good to do so, for many people would gain confidence, and so be reborn in a good place.*

ayaṃ kho panāpi ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṃ negamānañceva jānapadānañca.

*That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country.*

apissudaṃ manussā kittayamānarūpā viharanti:

*People still sing his praises:*

‘evaṃ no so dhammiko dhammarājā sukhāpetvā kālaṅkato, evaṃ mayaṃ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.

*‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’*

so kho panāpi ahosi buddhe pasanno dhamme pasanno saṃghe pasanno sīlesu paripūrakāri.

*He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics.*

apissudaṃ manussā evamāhaṃsu:

*People say:*

‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṃ kittayamānarūpo kālaṅkato’ti.

*‘Until his dying day, King Bimbisāra sang the Buddha’s praises!’*

so abbhatīto kālaṅkato bhagavatā abyākato.

*The Buddha hasn’t declared his passing.*

tassapissa sādhu veyyākaraṇaṃ bahujano pasīdeyya, tato gaccheyya sugatiṃ.

*It would be good to do so, for many people would gain confidence, and so be reborn in a good place.*

bhagavato kho pana sambodhi magadhesu.

*Besides, the Buddha was awakened in Magadha;*

yattha kho pana bhagavato sambodhi magadhesu, kathaṃ tatra bhagavā māgadhaḥke paricārake abbhatīte kālaṅkate upapattīsu na byākareyya.

*so why hasn’t he declared the rebirth of the Magadhan devotees?*

bhagavā ce kho pana māgadhaḥke paricārake abbhatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhaḥkā paricārakā;

*If he fails to do so, they will be dejected.”*

yena kho panassu dīnamanā māgadhaḥkā paricārakā kathaṃ te bhagavā na byākareyya”ti?

idamāyasmā ānando māgadhaḥke paricārake ārabha eko raho anuvicintetvā rattiyaṃ paccūsasamayaṃ paccuttāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca:

*After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying,*

“sutaṃ me taṃ, bhante:

‘bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṃsesu kurupañcalesu majjhasūrasenesu:

“asu amutra upapanno, asu amutra upapanno.

paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṃ orambhāgiyaṇaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.

tena ca nāṭikiyā paricārakā attamanā ahesuṃ pamuditā pītisomanassajātā bhagavato pañihaveyyākaraṇaṃ sutvā”’ti.

ime kho panāpi, bhante, ahesuṃ māgadhakā paricārakā bahū ceva rattaññū ca abbhātītā kālaṅkatā.

suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhātītehi kālaṅkatehi.

te kho panāpi, bhante, ahesuṃ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino, te abbhātītā kālaṅkatā bhagavatā abyākatā.

tesampissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatiṃ.

ayaṃ kho panāpi, bhante, ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṃ negamānañceva jānapadānañca.

apissudaṃ manussā kittayamānarūpā viharanti:

‘evaṃ no so dhammiko dhammarājā sukhāpetvā kālaṅkato.

evaṃ mayaṃ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.

so kho panāpi, bhante, ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.

apissudaṃ manussā evamāhaṃsu:

‘yāva maranakālāpi rājā māgadho seniyo bimbisāro bhagavantaṃ kittayamānarūpo kālaṅkato’ti.

so abbhātīto kālaṅkato bhagavatā abyākato;

tassapissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatiṃ.

bhagavato kho pana, bhante, sambodhi magadhesu.

yattha kho pana, bhante, bhagavato sambodhi magadhesu, kathaṃ tatra bhagavā māgadhake paricārake abbhātīte kālaṅkate upapattīsu na byākareyya?

bhagavā ce kho pana, bhante, māgadhake paricārake abbhātīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;

yena kho panassu dīnamanā māgadhakā paricārakā kathaṃ te bhagavā na byākareyyā”’ti.

*“Why hasn’t the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected.”*

idamāyasmā ānando māgadhake paricārake ārabhha bhagavato sammukhā parikathaṃ katvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

atha kho bhagavā acirapakkante āyasmante ānande pubbaṇhasamayam nivāsetvā pattacīvaramādāya nātikaṃ piṇḍāya pāvisi.

*Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nāḍika for alms.*

nātike piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto pāde pakkhāletvā giṇḍakāvasathaṃ pavisitvā māgadhaḥke paricārake ārabha aṭṭhiṃ katvā manasikatvā sabbaṃ cetasā samannāharitvā paññatte āsane nisīdi:

*He wandered for alms in Nāḍika. After the meal, on his return from alms-round, he washed his feet and entered the brick house. He paid heed, paid attention, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking,*

“gatim nesam jānissāmi abhisamparāyam, yaṃgatikā te bhavanto yaṃabhisamparāyā”ti.

*“I shall know their destiny, where they are reborn in the next life.”*

addasā kho bhagavā māgadhaḥke paricārake:

*And he saw where they had been reborn.*

“yaṃgatikā te bhavanto yaṃabhisamparāyā”ti.

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito giṇḍakāvasathā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.*

atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

*Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,*

“upasantapadiṣso, bhante, bhagavā bhātiriva bhagavato mukhavaṇṇo vippasannatā indriyānam.

*“Sir, you look so serene; your face seems to shine owing to the clarity of your faculties.*

santena nūnajja, bhante, bhagavā vihārena vihāsi”ti?

*Have you been abiding in a peaceful meditation today, sir?”*

“yadeva kho me tvam, ānanda, māgadhaḥke paricārake ārabha sammukhā parikathaṃ katvā utthāyāsanaṃ pakkanto, tadevāhaṃ nātike piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto pāde pakkhāletvā giṇḍakāvasathaṃ pavisitvā māgadhaḥke paricārake ārabha aṭṭhiṃ katvā manasikatvā sabbaṃ cetasā samannāharitvā paññatte āsane nisīdim:

*The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:*

‘gatim nesam jānissāmi abhisamparāyam, yaṃgatikā te bhavanto yaṃabhisamparāyā’ti.

addasaṃ kho ahaṃ, ānanda, māgadhaḥke paricārake ‘yaṃgatikā te bhavanto yaṃabhisamparāyā’ti.

### 3. janavasabhayakkha *3. Janavasabha the Spirit*

atha kho, ānanda, antarahito yakkho saddamanussāvesi:

*“Then, Ānanda an invisible spirit called out:*

‘janavasabho ahaṃ, bhagavā;

*‘I am Janavasabha, Blessed One!’*

janavasabho ahaṃ, sugatā’ti.

*I am Janavasabha, Holy One!’*

abhiñānāsi no tvam, ānanda, ito pubbe evarūpaṃ nāmadheyyaṃ sutam yadidaṃ janavasabho”ti?

*Ānanda, do you recall having previously heard such a name as Janavasabha?”*

“na kho ahaṃ, bhante, abhiñānāmi ito pubbe evarūpaṃ nāmadheyyaṃ sutam yadidaṃ janavasabhōti, api ca me, bhante, lomāni haṭṭhāni ‘janavasabho’ti nāmadheyyaṃ sutvā.

*“No, sir. But when I heard the word, I got goosebumps!*

tassa mayhaṃ, bhante, etadahosi:

*I thought,*

‘na hi nūna so orako yakkho bhavissati yadidaṃ evarūpaṃ nāmadheyyaṃ supaññattaṃ yadidaṃ janavasabho”ti.

*‘This must be no ordinary spirit to bear such an exalted name as Janavasabha.’”*

“anantarā kho, ānanda, saddapātubhāvā ulāraṇṇo me yakkho sammukhe pāturahosi.

*“After making himself heard while invisible, Ānanda, a very beautiful spirit appeared in front of me.*

dutiyakampi saddamanussāvesi:

*And for a second time he called out:*

‘bimbisāro ahaṃ, bhagavā;

*‘I am Bimbisāra, Blessed One!*

bimbisāro ahaṃ, sugatāti.

*I am Bimbisāra, Holy One!*

idaṃ sattamaṃ kho ahaṃ, bhante, vessavaṇassa mahārājassa saḥabyataṃ upapajjāmi, so tato cuto manussarājā bhavitum pahomi.

*This is the seventh time I have been reborn in the company of the Great King Vessavaṇa. After passing away from there, I am now able to become a king of non-humans.*

ito satta tato satta,

*Seven from here, seven from there—*

samsārāni catuddasa;

*fourteen transmigrations in all.*

nivāsamabhiñānāmi,

*That’s how many past lives*

yattha me vusitaṃ pure.

*I can recollect.*

dīgharattaṃ kho ahaṃ, bhante, avinipāto avinipātaṃ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāya”ti.

*For a long time I’ve known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.’*

“acchariyamidaṃ āyasmato janavasabhassa yakkhassa, abbhutamidaṃ āyasmato janavasabhassa yakkhassa.

*‘It’s incredible and amazing that you, the venerable spirit Janavasabha, should say:*

‘dīgharattaṃ kho ahaṃ, bhante, avinipāto avinipātaṃ sañjānāmi’ti ca vadesi, ‘āsā ca pana me santiṭṭhati sakadāgāmitāya’ti ca vadesi, kutonidānaṃ panāyasmā janavasabho yakkho evarūpaṃ ulāraṃ visesādhigamaṃ sañjānāti”ti?

*“For a long time I’ve been aware that I won’t be reborn in the underworld” and also “But I still hope to become a once-returner.” But from what source do you know that you’ve achieved such a high distinction?”*

“na aññatra, bhagavā, tava sāsana, na aññatra, sugata, tava sāsana;

*‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction!*

yadagge ahaṃ, bhante, bhagavati ekantikato abhippasanno, tadagge ahaṃ, bhante, dīgharattaṃ avinipāto avinipātaṃ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāya.

*From the day I had absolute devotion to the Buddha I have known that I won't be reborn in the underworld, but that I still hope to become a once-returner.*

idhāhaṃ, bhante, vessavaṇena mahārājena pesito virūḷhakassa mahārājassa santike kenacideva karanīyena addasaṃ bhagavantam antarāmagge giñjakāvasatham pavasitvā māgadhaḥke paricāraḥke ārabha aṭṭhiṃ katvā manasikatvā sabbaṃ cetasā samannāharitvā nisinnaṃ:

*Just now, sir, I had been sent out by the great king Vessavana to the great king Virūḷhaka's presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees.*

“gatim nesaṃ jānissāmi abhisamparāyaṃ, yaṃgatikā te bhavanto yaṃabhisamparāyā”ti.

anacchariyaṃ kho panetaṃ, bhante, yaṃ vessavaṇassa mahārājassa tassaṃ parisāyaṃ bhāsato sammukhā sutaṃ sammukhā paṭiggahitaṃ:

*But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly.*

“yaṃgatikā te bhavanto yaṃabhisamparāyā”ti.

tassa mayhaṃ, bhante, etadahosi:

*It occurred to me,*

“bhagavantañca dakkhāmi, idañca bhagavato ārocessāmi”ti.

*“I shall see the Buddha and inform him of this.”*

ime kho me, bhante, dvepaccayā bhagavantam dassanāya upasaṅkamituṃ.

*These are the two reasons I've come to see the Buddha.*

#### 4. devasabhā

##### 4. The Council of the Gods

purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase vassūpanāyikāya punnāya punṇamāya rattiyaṃ kevalakappā ca devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinnā honti sannipatitā.

*Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.*

mahaṭṭi ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti.

*A large assembly of gods was sitting all around, and the Four Great Kings were there.*

puratthimāya disāya dhataratṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;

*The Great King Dhataratṭha was seated to the east, facing west, in front of his gods.*

dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;

*The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.*

pacchimāya disāya virūḷhako mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;

*The Great King Virūḷhaka was seated to the west, facing east, in front of his gods.*

uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.

*The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.*

yadā, bhante, kevalakappā ca devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinṇā honti sannipatitā, mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti. idaṃ nesaṃ hoti āsanasmim;

*When the gods of the Thirty-Three have a gathering like this, that is how they are seated.*

atha pacchā amhākaṃ āsanaṃ hoti.

*After that come our seats.*

ye te, bhante, devā bhagavati brahmacariyaṃ caritvā adhunūpapannā tāvatimsakāyaṃ, te aññe deve atirocanti vaṇṇena ceva yasasā ca.

*Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory.*

tena sudaṃ, bhante, devā tāvatimsā attamanā honti pamuditā pītisomanassajātā:

*The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying,*

“dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā”ti.

*“The heavenly hosts swell, while the demon hosts dwindle!”*

atha kho, bhante, sakko devānamindo devānaṃ tāvatimsānaṃ sampasādaṃ viditvā imāhi gāthāhi anumodi:

*Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:*

“modanti vata bho devā,

*“The gods rejoice—*

tāvatimsā sahindakā;

*the Thirty-Three with their Lord—*

tathāgataṃ namassantā,

*revering the Realized One,*

dhammassa ca sudhammatam.

*and the natural excellence of the teaching;*

nave deve ca passantā,

*and seeing the new gods,*

vaṇṇavante yasassine;

*so beautiful and glorious,*

sugatasmim brahmacariyaṃ,

*who have come here after leading*

caritvāna idhāgate.

*the spiritual life under the Buddha!*

te aññe atirocanti,

*They outshine the others*

vaṇṇena yasasāyuna;

*in beauty, glory, and lifespan.*

sāvakā bhūripaṇṇassa,

*Here are the distinguished disciples*

visesūpagatā idha.

*of he whose wisdom is vast.*

idaṃ disvāna nandanti,

*Seeing this, they delight—*

tāvatimsā sahindakā;

*the Thirty-Three with their Lord—*

tathāgataṃ namassantā,

*revering the Realized One,*



dhammassa ca sudhammatan”ti.  
*and the natural excellence of the teaching.”*

tena sudam, bhante, devā tāvatimsā bhiyyoso mattāya attamanā honti pamuditā  
pītisomanassajātā  
*The gods of the Thirty-Three were even more uplifted and overjoyed at that, saying:*

“dibbā vata, bho, kāyā paripūrenti, hāyanti asurakāyā”ti.  
*“The heavenly hosts swell, while the demon hosts dwindle!”*

atha kho, bhante, yenatthena devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinnā  
honti sannipatitā, taṃ atthaṃ cintayitvā taṃ atthaṃ mantayitvā vuttavacanāpi taṃ  
cattāro mahārājāno tasmim atthe honti. paccānusiṭṭhavadanāpi taṃ cattāro  
mahārājāno tasmim atthe honti,  
*Then the gods of the Thirty-Three, having considered and deliberated on the matter for which  
they were seated together in the Hall of Justice, advised and instructed the Four Great Kings  
on the subject.*

sakesu sakesu āsanesu ṭhitā avipakkantā.  
*And each stood at his own seat without departing.*

te vuttavākyā rājāno,  
*The Kings were instructed,*

paṭiggayhānusāsaniṃ;  
*and heeded good advice.*

vippasannamanā santā,  
*With clear and peaceful minds,*

aṭṭhaṃsu samhi āsaneti.  
*they stood by their own seats.*

atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyī, obhāso pāturahosi  
atikkammeva devānaṃ devānubhāvaṃ.  
*Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the  
glory of the gods.*

atha kho, bhante, sakko devānamindo deve tāvatimse āmantesi:  
*Then Sakka, lord of gods, addressed the gods of the Thirty-Three,*

“yathā kho, mārīsā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati,  
brahmā pātubhavissati. brahmuno hetaṃ pubbanimittaṃ pātubhāvāya yadidaṃ  
āloko sañjāyati obhāso pātubhavatī”ti.  
*“As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For  
this is the precursor for the appearance of Brahmā, namely light arising and radiance  
appearing.”*

yathā nimittā dissanti,  
*As indicated by the signs,*

brahmā pātubhavissati;  
*Brahmā will appear.*

brahmuno hetaṃ nimittaṃ,  
*For this is the sign of Brahmā:*

obhāso vipulo mahāti.  
*a light vast and great.*

5. sanaṅkumārakathā  
*5. On Sanaṅkumāra*

atha kho, bhante, devā tāvatimsā yathāsakesu āsanesu nisīdiṃsu:  
*Then the gods of the Thirty-Three sat in their own seats, saying,*

“obhāsametaṃ ṇassāma, yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.  
*“We shall find out what has caused that light, and having realized it we shall go to it.”*

cattāropi mahārājāno yathāsakesu āsanesu nisīdiṃsu:

*And the Four Great Kings did likewise.*

“obhāsametaṃ ñassāma yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.

idaṃ sutvā devā tāvatimsā ekaggā samāpajjimsu:

*Hearing that, the gods of the Thirty-Three agreed in unison,*

“obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.

*“We shall find out what has caused that light, and having realized it we shall go to it.”*

yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, oḷārikaṃ attabhāvaṃ abhinimminivā pātubhavati.

*When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form.*

yo kho pana, bhante, brahmuno pakatavaṇṇo anabhisambhavanīyo so devānaṃ tāvatimsānaṃ cakkhupathasmiṃ.

*For the gods of the Thirty-Three aren't able to see a Brahmā's normal appearance.*

yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.

*When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,*

seyyathāpi, bhante, sovaṇṇo viggaho mānusaṃ viggahaṃ atirocati;

*as a golden statue outshines the human form.*

evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.

yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, na tassam parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.

*When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.*

sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:

*They all sit silently on their couches with their joined palms raised, thinking,*

“yassadāni devassa pallaṅkaṃ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissati”ti.

*“Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.”*

yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, ulāraṃ so labhati devo vedapaṭilābhaṃ; ulāraṃ so labhati devo somanassapaṭilābhaṃ.

*And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,*

seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, ulāraṃ so labhati vedapaṭilābhaṃ, ulāraṃ so labhati devo somanassapaṭilābhaṃ;

*like a king on the day of his coronation.*

evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, ulāraṃ so labhati devo vedapaṭilābhaṃ, ulāraṃ so labhati devo somanassapaṭilābhaṃ.

atha, bhante, brahmā sanaṅkumāro oḷārikaṃ attabhāvaṃ abhinimminivā kumāravaṇṇi hutvā pañcasikho devānaṃ tāvatimsānaṃ pāturahosi.

*Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.*

so vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.

*Rising into the air, he sat cross-legged in the sky,*

seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;

*like a strong man might sit cross-legged on a well-appointed couch or on level ground.*

evameva kho, bhante, brahmā sanaṅkumāro vehāsaṃ abbhuggantvā ākāse  
antalikkhe pallaṅkena nisīditvā devānaṃ tāvatiṃsānaṃ sampasādaṃ viditvā imāhi  
gāthāhi anumodī:

*Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:*

“modanti vata bho devā,

*“The gods rejoice—*

tāvatiṃsā sahindakā;

*the Thirty-Three with their Lord—*

tathāgataṃ namassantā,

*revering the Realized One,*

dhammassa ca sudhammataṃ.

*and the natural excellence of the teaching;*

nave deve ca passantā,

*and seeing the new gods,*

vaṇṇavante yasassine;

*so beautiful and glorious,*

sugatasmim brahmacariyaṃ,

*who have come here after leading*

caritvāna idhāgate.

*the spiritual life under the Buddha!*

te aññe atirocanti,

*They outshine the others*

vaṇṇena yasaṣāyunā;

*in beauty, glory, and lifespan.*

sāvaka bhūripaṇṇassa,

*Here are the distinguished disciples*

visesūpagatā idha.

*of he whose wisdom is vast.*

idaṃ disvāna nandanti,

*Seeing this, they delight—*

tāvatiṃsā sahindakā;

*the Thirty-Three with their Lord—*

tathāgataṃ namassantā,

*revering the Realized One,*

dhammassa ca sudhammatan”ti.

*and the natural excellence of the teaching!”*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitta;

*That is the topic on which Brahmā Sanaṅkumāra spoke.*

imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato aṭṭhaṅgasamannāgato saro  
hoti viṣaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca  
ninnādī ca.

*And while he was speaking on that topic, his voice had eight qualities: it was clear,  
comprehensible, charming, audible, rounded, undistorted, deep, and resonant.*

yathāparisaṃ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti; na cassa  
bahiddhā parisāya ghoso niccharati.

*He makes sure his voice is intelligible as far as the assembly goes, but it doesn’t extend outside  
the assembly.*

yassa kho pana, bhante, evaṃ aṭṭhaṅgasamannāgato saro hoti, so vuccati “brahmassaro”ti.

*When someone has a voice like this, they're said to have the voice of Brahmā.*

atha kho, bhante, brahmā sanaṅkumāro tetthiṃse attabhāve abhinimminivā devānaṃ tāvatimsānaṃ pallaṅkena nisīditvā deve tāvatimsā āmantesi:

*Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them,*

“taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāvaṅca so bhagavā bahujaṇahitāya paṭipanno bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

*“What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans?*

ye hi keci, bho, buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṃghaṃ saraṇaṃ gatā sīlesu paripūrākārino te kāyassa bhedaṃ paraṃ maraṇā appekacce paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce nimmānaratīnaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce tusitānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce yāmānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce tāvatimsānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjanti.

*For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the Gods Who Control the Creations of Others, some with the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings.*

ye sabbanihīnaṃ kāyaṃ paripūrenti, te gandhabbakāyaṃ paripūrenti”ti.

*And at the very least they swell the hosts of the fairies.”*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitttha;

*That is the topic on which Brahmā Sanaṅkumāra spoke.*

imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato ghoṣoyeva devā maññanti:

*And while he was speaking on that topic, each of the gods fancied,*

“yvāyaṃ mama pallaṅke svāyaṃ ekova bhāsati”ti.

*“The one sitting on my couch is the only one speaking.”*

ekasmiṃ bhāsamānasmiṃ,

*When one is speaking,*

sabbe bhāsanti nimmitā;

*all the forms speak.*

ekasmiṃ tuṇhimāsīne,

*When one sits in silence,*

sabbe tuṇhī bhavanti te.

*they all remain silent.*

tadāsu devā maññanti,

*But those gods imagine—*

tāvatimsā sahindakā;

*the Thirty-Three with their Lord—*

yvāyaṃ mama pallaṅkasmim,

*that the one on their seat*

svāyaṃ ekova bhāsati.

*is the only one to speak.*

atha kho, bhante, brahmā sanañkumāro ekattena attānaṃ upasaṃharati, ekattena attānaṃ upasaṃharitvā sakkassa devānamindassa pallaṅke pallaṅkena nisīditvā deve tāvatiṃse āmantesi:

*The Brahmā Sanañkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:*

## 6. bhāvitaiddhipāda

*6. Developing the Bases of Psychic Power*

“taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāva supaṇṇattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.

*“What do the good gods of the Thirty-Three think about how much the four bases of psychic power have been clearly described by the Blessed One—the one who knows and sees, the perfected one, the fully awakened Buddha—for the multiplication, generation, and transformation of corporeal forms through psychic power?”*

katame cattāro?

*What four?*

idha bho bhikkhu chandasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.*

vīriyasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*They develop the basis of psychic power that has immersion due to energy, and active effort.*

cittasamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*They develop the basis of psychic power that has immersion due to mental development, and active effort.*

vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

*They develop the basis of psychic power that has immersion due to inquiry, and active effort.*

ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.

*These are the four bases of psychic power that have been clearly described by the Buddha, for the multiplication, generation, and transformation of corporeal forms through psychic power.*

ye hi keci bho atītamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhosuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

*All the ascetics and brahmins in the past,*

yepi hi keci bho anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhossanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

*future,*

yepi hi keci bho etarahi samaṇā vā brāhmaṇā vā anekavihiṭaṃ iddhividhaṃ paccanubhonti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.

*or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power.*

passanti no, bhonto devā tāvatiṃsā, mamaṃpimaṃ evarūpaṃ iddhānubhāvaṃ”ti?

*gentlemen, do you see such psychic might and power in me?”*

“evaṃ, mahābrahme”ti.

*“Yes, Great Brahmā.”*

“ahampi kho bho imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā evaṃ mahiddhiko evaṃmahānubhāvo”ti.

*“I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsīttha.

*That is the topic on which Brahmā Sanaṅkumāra spoke.*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsītva deve tāvatimse āmantesi:

*And having spoken about that, he addressed the gods of the Thirty-Three:*

## 7. tividhaokāsādhigama

### 7. The Three Openings

“taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāya.

*“What do the good gods of the Thirty-Three think about how much the Buddha has understood the three opportunities for achieving happiness?”*

katame tayo?

*What three?*

idha bho ekacco saṃsaṭṭho viharati kāmehi saṃsaṭṭho akusalehi dhammehi.

*First, take someone who lives mixed up with sensual pleasures and unskillful qualities.*

so aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti, dhammānudhammaṃ paṭipajjati.

*After some time they hear the noble teaching, properly attend to how it applies to them, and practice accordingly.*

so ariyadhammassavanaṃ āgama yonisomanasikāraṃ dhammānudhammappaṭipattiṃ asaṃsaṭṭho viharati kāmehi asaṃsaṭṭho akusalehi dhammehi.

*They live aloof from sensual pleasures and unskillful qualities.*

tassa asaṃsaṭṭhassa kāmehi asaṃsaṭṭhassa akusalehi dhammehi uppajjati sukhaṃ, sukhā bhīyyo somanassaṃ.

*That gives rise to pleasure, and more than pleasure, happiness,*

seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;

*like the joy that's born from gladness.*

evameva kho, bho, asaṃsaṭṭhassa kāmehi asaṃsaṭṭhassa akusalehi dhammehi uppajjati sukhaṃ, sukhā bhīyyo somanassaṃ.

ayaṃ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo okāsādhigamo anubuddho sukhassādhigamāya.

*This is the first opportunity for achieving happiness.*

puna caparaṃ, bho, idhekaccassa oḷārikā kāyasaṅkhārā appaṭippassaddhā honti, oḷārikā vacīsaṅkhārā appaṭippassaddhā honti, oḷārikā cittasaṅkhārā appaṭippassaddhā honti.

*Next, take someone whose coarse physical, verbal, and mental processes have not died down.*

so aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti, dhammānudhammaṃ paṭipajjati.

*After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.*

tassa ariyadhammassavanaṃ āgama yonisomanasikāraṃ dhammānudhammappaṭipattiṃ oḷārikā kāyasaṅkhārā paṭippassambhanti, oḷārikā vacīsaṅkhārā paṭippassambhanti, oḷārikā cittasaṅkhārā paṭippassambhanti.

*Their coarse physical, verbal, and mental processes die down.*

tassa oḷārikānaṃ kāyasaṅkhārānaṃ paṭippassaddhiyā oḷārikānaṃ vacīsaṅkhārānaṃ paṭippassaddhiyā oḷārikānaṃ cittasaṅkhārānaṃ paṭippassaddhiyā uppajjati sukhaṃ, sukhā bhīyyo somanassaṃ.

*That gives rise to pleasure, and more than pleasure, happiness,*

seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;  
*like the joy that's born from gladness.*

evameva kho bho oḷārikānaṃ kāyasāṅkhārānaṃ paṭippassaddhiyā oḷārikānaṃ  
vacīsāṅkhārānaṃ paṭippassaddhiyā oḷārikānaṃ cittasāṅkhārānaṃ paṭippassaddhiyā  
uppañjati sukhaṃ, sukhā bhiiyo somanassaṃ.

ayaṃ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo  
okāsādhigamo anubuddho sukhassādhigamāya.  
*This is the second opportunity for achieving happiness.*

puna caparaṃ, bho, idhekacco 'idaṃ kusalan'ti yathābhūtaṃ nappajānāti, 'idaṃ  
akusalan'ti yathābhūtaṃ nappajānāti.  
*Next, take someone who doesn't truly understand what is skillful and what is unskillful,*

'idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, idaṃ hīnaṃ  
idaṃ paṇītaṃ, idaṃ kaṇhasukkasappaṭibhāgan'ti yathābhūtaṃ nappajānāti.  
*what is blameworthy and what is blameless, what should be cultivated and what should not be  
cultivated, what is inferior and what is superior, and what is on the side of dark and the side of  
bright.*

so aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti,  
dhammānudhammaṃ paṭipajjati.  
*After some time they hear the teaching of the noble ones, properly attend to how it applies to  
them, and practice accordingly.*

so ariyadhammassavanaṃ āgamaṃ yonisomanasikāraṃ  
dhammānudhammapaṭipattim, 'idaṃ kusalan'ti yathābhūtaṃ pajānāti, 'idaṃ  
akusalan'ti yathābhūtaṃ pajānāti.  
*They truly understand what is skillful and what is unskillful, and so on.*

'idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, idaṃ hīnaṃ  
idaṃ paṇītaṃ, idaṃ kaṇhasukkasappaṭibhāgan'ti yathābhūtaṃ pajānāti.

tassa evaṃ jānato evaṃ passato avijjā pahīyati, vijjā uppañjati.  
*Knowing and seeing like this, ignorance is given up and knowledge arises.*

tassa avijjāvirāgā vijjuppādā uppañjati sukhaṃ, sukhā bhiiyo somanassaṃ.  
*That gives rise to pleasure, and more than pleasure, happiness,*

seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;  
*like the joy that's born from gladness.*

evameva kho, bho, avijjāvirāgā vijjuppādā uppañjati sukhaṃ, sukhā bhiiyo  
somanassaṃ.

ayaṃ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo  
okāsādhigamo anubuddho sukhassādhigamāya.  
*This is the third opportunity for achieving happiness.*

ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo  
okāsādhigamā anubuddhā sukhassādhigamāya'ti.  
*These are the three opportunities for achieving happiness that have been understood by the  
Buddha."*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsīttha,  
*That is the topic on which Brahmā Sanaṅkumāra spoke.*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatimse āmantesi:  
*And having spoken about that, he addressed the gods of the Thirty-Three:*

## 8. catusatipatṭhāna

8. Mindfulness Meditation

“taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāva supaṇṇattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā pañṇattā kusalassādhigamāya.

*“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the four kinds of mindfulness meditation for achieving what is skillful?”*

katame cattāro?

*What four?*

idha, bho, bhikkhu ajjhattaṃ kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

*It’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhataṃ kāye kāyānupassī viharanto tattha sammā samādhīyati, sammā vipasīdati.

*As they meditate in this way, they become rightly immersed in that, and rightly serene.*

so tattha sammā samāhito sammā vippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

*Then they give rise to knowledge and vision of other people’s bodies externally.*

ajjhataṃ vedanāsu vedanānupassī viharati ... pe ...

*They meditate observing an aspect of feelings internally ...*

bahiddhā paravedanāsu ñāṇadassanaṃ abhinibbatteti.

*Then they give rise to knowledge and vision of other people’s feelings externally.*

ajjhataṃ citte cittānupassī viharati ... pe ...

*They meditate observing an aspect of the mind internally ...*

bahiddhā paracitte ñāṇadassanaṃ abhinibbatteti.

*Then they give rise to knowledge and vision of other people’s minds externally.*

ajjhataṃ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

*They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of desire and aversion for the world.*

ajjhataṃ dhammesu dhammānupassī viharanto tattha sammā samādhīyati, sammā vipasīdati.

*As they meditate in this way, they become rightly immersed in that, and rightly serene.*

so tattha sammā samāhito sammā vippasanno bahiddhā paraddhammesu ñāṇadassanaṃ abhinibbatteti.

*Then they give rise to knowledge and vision of other people’s principles externally.*

ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā pañṇattā kusalassādhigamāyā”ti.

*These are the four kinds of mindfulness meditation that the Buddha has clearly described for achieving what is skillful.”*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsīttha.

*That is the topic on which Brahmā Sanaṅkumāra spoke.*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsītva deve tāvatiṃse āmantesi:

*And having spoken about that, he addressed the gods of the Thirty-Three:*

9. sattasamādhiparikkhāra

*9. Seven Prerequisites of Immersion*

“taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāva supaṇṇattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā.

*“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the seven prerequisites of immersion for the development and fulfillment of right immersion?”*

katame satta?

*What seven?*



sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo  
sammāvāyāmo sammāsati.

*Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.*

yā kho, bho, imehi sattahaṅgehi cittassa ekaggatā parikkhatā, ayaṃ vuccati, bho,  
ariyo sammāsamādhi saupaniso itipi saparikkhāro itipi.

*Unification of mind with these seven factors as prerequisites is called noble right immersion  
'with its vital conditions' and 'with its prerequisites'.*

sammāditṭhissa, bho, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā  
pahoti, sammāvācassa sammākammanto pahoti. sammākammantassa sammāājīvo  
pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti,  
sammāsatisa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti,  
sammāñāṇassa sammāvimutti pahoti.

*Right view gives rise to right thought. Right thought gives rise to right speech. Right speech  
gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise  
to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right  
immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right  
freedom.*

yañhi taṃ, bho, sammā vadamāno vadeyya:

*If anything should be rightly described as*

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko  
paccattaṃ veditabbo viññūhi apārutā amatassa dvārā’ti idameva taṃ sammā  
vadamāno vadeyya.

*‘a teaching that’s well explained by the Buddha, visible in this very life, immediately effective,  
inviting inspection, relevant, so that sensible people can know it for themselves; and the doors  
to the deathless are flung open,’ it’s this.*

svākkhāto hi, bho, bhagavatā dhammo sandiṭṭhiko, akāliko ehipassiko opaneyyiko  
paccattaṃ veditabbo viññūhi apārutā amatassa dvārā.

*For the teaching is well explained by the Buddha—visible in this very life, immediately  
effective, inviting inspection, relevant, so that sensible people can know it for themselves—and  
the doors of the deathless are flung open.*

ye hi keci, bho, buddhe aveccappasādena samannāgatā, dhamme aveccappasādena  
samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi  
samannāgatā, ye cime opapātikā dhammavinītā sātirekāni catuvīsatisatasahassāni  
māgadhakā paricārakā abbatitā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā  
sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

*Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the  
ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained  
in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having  
ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound  
for awakening.*

atthi cevetha sakadāgāmīno.

*And there are once-returners here, too.*

atthāyaṃ itarā pajā,

*And as for other people*

puññābhāgāti me mano;

*who I think have shared in merit—*

saṅkhātumaṃ nopi sakkomi,

*I couldn’t even number them,*

musāvādassa ottappan”ti.

*for fear of speaking falsely.”*

imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsīttha, imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato vessavaṇassa mahārājassa evaṃ cetaso parivitaṅko udapādi:

*That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa,*

“acchariyaṃ vata bho, abbhutaṃ vata bho, evarūpopi nāma ulāro satthā bhavissati, evarūpaṃ ulāraṃ dhammakkhānaṃ, evarūpā ulārā visesādhigamā paññāyissanti”ti.

*“It’s incredible, it’s amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!”*

atha, bhante, brahmā sanaṅkumāro vessavaṇassa mahārājassa cetasā cetoparivitaṅkamaññāya vessavaṇaṃ mahārājānaṃ etadavoca:

*And then Brahmā Sanaṅkumāra, knowing what the great king Vessavaṇa was thinking, said to him,*

“taṃ kiṃ maññati bhavaṃ vessavaṇo mahārājā atītampi addhānaṃ evarūpo ulāro satthā ahoṣi, evarūpaṃ ulāraṃ dhammakkhānaṃ, evarūpā ulārā visesādhigamā paññāyimsu.

*“What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known!”*

anāgatampi addhānaṃ evarūpo ulāro satthā bhavissati, evarūpaṃ ulāraṃ dhammakkhānaṃ, evarūpā ulārā visesādhigamā paññāyissanti”ti.

*In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”*

imamatthaṃ, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ abhāsi, imamatthaṃ vessavaṇo mahārājā brahmuno sanaṅkumārassa devānaṃ tāvatimsānaṃ bhāsato sammukhā suttaṃ sammukhā paṭiggahitaṃ sayamaṃ parisāyaṃ ārocesi”.

*That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.”*

imamatthaṃ janavasabho yakkho vessavaṇassa mahārājassa sayamaṃ parisāyaṃ bhāsato sammukhā suttaṃ sammukhā paṭiggahitaṃ bhagavato ārocesi.

*And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha.*

imamatthaṃ bhagavā janavasabhassa yakkhassa sammukhā sutvā sammukhā paṭiggahetvā sāmāṇa abhiññāya āyasmato ānandassa ārocesi, imamatthamāyasma ānando bhagavato sammukhā sutvā sammukhā paṭiggahetvā ārocesi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen.*

tayidaṃ brahmacariyaṃ iddhañceva phītaṇa vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ.

*And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.*

janavasabhasuttaṃ niṭṭhitaṃ pañcamaṃ.