

DASAKIRIYĀVATTHU (TENFOLD ACTIONS) FOR MORAL DEVELOPMENT



Sadhana Ratna Chakma

Bangladesh/ Independence Scholar

ABSTRACT

Dasakiriyāvatthu have the ten moral and ten immoral actions. A person is expected to develop his or her moral by adopting the ten moral actions, or by avoiding the ten immoral actions. In this connection, this article consists of two objectives: (1) to study the classification of bad deeds and their results and (2) to study the classification of good deeds and their results. The outcomes of these two objectives are expressed that it has clearly shown, according to the first objective, the detailed classification of bad deeds and how those bad deeds would bring suffering to the mankind. Each and every suffering deriving from those ten unwholesome actions is relevant to the modern human societies. The result of the second objective, therefore, is the opposite of the first objective in which prosperity and happiness are certainly maintained by the following the ten wholesome actions.

Keywords: Ten immoral actions, ten moral actions, moral development

1. INTRODUCTION

Dasakiriyāvatthu is a universal standard of social moral codes to develop a person's strength and personality among the various human societies. In this immoral and moral tenfold actions have also found some immoral and moral codes of the five precepts. The detailed analysis has been given of the results of both immoral and moral tenfold actions. The analysis has been brought from the ten immoral actions are those found in the mundane (*lokiya*) realm is of five types¹ which according to Buddhism says are completely a disaster or a chaotic states. Among these, human and *asura* realms are considered as good destinies. Contrary, the detailed analysis has also been brought from each and every moral tenfold actions which Buddhism strongly admonishes to adopt. These are still remained at the mundane level but conform to the ideal and purity of life. These are just upper level of the five or the six realms of the mundane states.

2. THE CLASSIFICATION OF BAD DEEDS AND THEIR RESULTS

There are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

2.1 Three Kinds of Unrighteous Bodily Conduct

1. Someone kills living beings (*pāṇātipāta*);² he is murderous, bloody-handed, given to blows and violence, merciless to living beings.
2. Someone takes what is not given (*adinnādāna*)³; he takes by way of theft the wealth and property of others in the village or forest.

¹These five types are called *Pañca-gāti*: human, *asura*, animal, *peta* and hell-beings. There are five types of hells are found in Buddhism: (1) *Gūtha-niraya*, (2) *Kukkuṭa-niraya* or the Ember Hell, (3) *Simbalīvana-niraya* or the Silk-cotton-tree Hell, (4) *Asipattavana-niraya* or the Sword-leaved-forest Hell, and (5) *Khārodakānadi* (the River of Caustic water); these are Hells in Buddhism; see detailed explanations in the following.

²It is the offence of the first precept of the five precepts.

³It is the offence of the second precept of the five precepts.

3. Someone misconducts himself in sensual pleasures (*kāmesu micchācāra*)⁴; he has intercourse with women who are protected by their mother (māturakkhitā), father (piturakkhitā), mother and father (mātāpiturakkhitā), brother (bhātūrakkhitā), sister (bhaginirakkhitā), or relatives (ñātirakkhitā), who have a husband (sassāmikārakkhitā), who are protected by law (saparidandārakkhitā), and even with those who are garlanded in token of betrothal (antamasomālāguṇaparikkhitā).

2.2 Four Kinds of Unrighteous Verbal Conduct

1. Here someone speaks falsehood (*musāvāda*); when summoned to a court, or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus: 'So, good man, tell what you know,' not knowing, he says, 'I know,' or knowing, he says, 'I do not know'; not seeing, he says, 'I see; or seeing, he says, 'I do not see'; in full awareness he speaks falsehood for his own ends, or for another's ends, or for some trifling worldly end.

2. He speaks maliciously (*pisunāvāca*); he repeats elsewhere what he has heard here in order to divide [those people] from these, or he repeats to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who divides those who are united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, a speaker of words that create discord.

3. He speaks harshly (*pharusāvāca*); he utters such words as are rough, hard, hurtful to others, offensive to others, bordering on anger, not conducive to concentration.

4. He is a gossip (*samphappalā*); he speaks at the wrong time, speaks what is not fact, speaks what is useless, speaks contrary to the Dhamma and the Discipline; at the wrong time he speaks such words as are worthless, unreasonable, immoderate, and unbeneficial.

2.3 Three Kinds of Unrighteous Mental Conduct

1. Someone is covetous (*abhijjhālu*); he covets the wealth and property of others thus: 'Oh, may what belongs to another be mine!'

2. Someone has a mind of ill will (*byāpanna-citto*), and intentions of hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!'

⁴It is the offence of the third precept of the five precepts.

3. Someone has wrong view (*micchādīlīhi*), distorted vision (*viparītadassano*), thus: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’⁵

2.4 The Results of Ten Unwholesome Actions

It is by reason of such conduct not in accordance with the Dhamma, by reason of such unrighteous conduct that some beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in “hell”⁶.

The Pāli term *ussada* literally means “plenty” or “abundance”. It is explained that suffering is abundant in these small hells. They are therefore called *ussada*. *Ussada-niraya* consists of five small hells: (1) *Gūtha-niraya* or the Filth Hell: “Immediately next to the Great Hell is the vast Hell of Excrement. He falls into that. In that Hell of Excrement needle-mouthed creatures bore through his outer skin and bore through his inner skin and bore through his flesh arid bore through his sinews and bore through his bones and devour his marrow. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.”⁷ (2) *Kukkula-niraya* or the Ember Hell: “Immediately next to the Hell of Excrement is the vast Hell of Hot Embers. He falls into

⁵M I 286-287; Ajita Kesakambalī said: “Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result of good or bad deeds, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings,” there are in the world no ascetics or Brahmans who have attained, who have perfectly practised, who proclaim this world and the next, having realised them by their own super-knowledge. This human being is composed of the four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space. They accompany the dead man with four bearers and the bier as fifth, their footsteps are heard as far as the cremation-ground. There the bones whiten, the sacrifice ends in ashes. It is the idea of a fool to give this gift: the talk of those who preach a doctrine of survival is vain and false. Fools and wise, at the breaking-up of the body, are destroyed and perish, they do not exist after death” (D i 55).

⁶See detailed in Sadhana Ratna Chakma, **A Model of Explanations about Deities for the Modern Theravāda Buddhist Societies**, unpublished Ph.D. Dissertation, Mahachulalongkornrajavidyalaya University, pp. 88-102.

⁷M III 185; Nāṇamoli Bhikkhu (tr.), **The Middle Length Discourses of the Buddha** (Majjhimanikāya), (Kandy: Buddhist Publication Society, 1995), pp. 1034-1035.

that. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.⁸ (3) *Simbaltvana-niraya* or the Silk-cotton-tree Hell: “Immediately next to the Hell of Hot Embers is the vast Wood of *Simbali* Trees, a league high, bristling with thorns sixteen finger-breadths long, burning, blazing, and glowing. They make him climb up and down those trees. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.”⁹ (4) *Asipattavana-niraya* or the Sword-leafed-forest Hell: “Immediately next to the Wood of *Simbali* Trees is a vast Wood of Sword-leaf Trees. He goes into that. The leaves, stirred by the wind, cut off his hands and cut off his feet and cut off his hands and feet; they cut off his ears and cut off his nose and cut off his ears and nose. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.”¹⁰ (5) *Khārodakānadi* (the River of Caustic water): “Immediately next to the Wood of Sword-leaf Trees is a great river of caustic water. He falls into that. There he is swept upstream and he is swept downstream and he is swept upstream and downstream. There he feels painful, racking, piercing feelings. Yet he does not die so long as that evil action has not exhausted its result.”¹¹

The ruler of the great hell is called *yama* (determiner) or *yamarāja* (determiner-king). But there is not only one *yamarāja* for one great hell; there are actually four *yamarājas* who are in charge of the four gates. Thus, for eight great hells there are altogether thirty-two *yamarājas*. Apart from these *yamarājas*, there are a number of hell-guardians called *niraya-pāla*. The duty of the *yamarāja* is to consider the case of each hell-being and give orders for punishment; the hell-guardian’s duty is to inflict the penalties typical of each hell on the hell-beings. *Yamarāja* and *niraya-pāla* are actually not hell-beings, but belong to the heaven of the Four Great Kings or *Cātumahārājika*. They are described as *vemānikapeta*, the beings that sometimes enjoy the fruitions of their meritorious kamma in heaven and sometimes suffer the results of their evil deeds in hell. Because of particular kinds of kamma they are sent to perform their duties in this realm of misery by inflicting penalties on the hell-beings.¹²

⁸M III 185; Nāṇamoli Bhikkhu (tr.), **The Middle Length Discourses of the Buddha** (Majjhimanikāya), pp. 1034-1035.

⁹M III 185.

¹⁰M III 185.

¹¹M III 185.

¹²M III 180-182.

It is explained that the beings in the hells will never have even a single moment of happy feeling from the beginning to the end of their lives in that realm as a result of their evil actions (*akusala-kamma*). There is no time limit for one who is born in hell. Some may have to suffer there for a short period of time and some for numberless years. This depends on the power and efficacy of evil kamma done by each individual.¹³ But, however long one may suffer in hell, life there is still temporary; one day, upon the exhaustion of the power of one's evil kamma, one will be freed from the hellish suffering. Bhikkhu Devadatta is an example in this connection. Because of his ill will and misdeeds directed towards the Buddha and the Sangha, he is said to have been born, after death, in the lowest hell called *Avīci*.¹⁴ By performing of ten unwholesome actions, one can arrive at the state of *Asura*: the demons or titans that dwell here are engaged in relentless conflict with each other. In this connection, the Buddha said: "few indeed are those beings that deceasing as human beings, are reborn among human beings: more numerous are these beings that deceasing as human beings are reborn in the Realm of Ghosts."¹⁵

By practice of ten unwholesome actions and lack of virtue holding wrong views, a person can be reborn at the state of *Peta*: hungry shades, ghosts and unhappy spirits wander hopelessly about this realm, searching in vain for sensual fulfilment. In this connection, the Buddha said: "few indeed are those beings that deceasing as human beings, are reborn among human beings: more numerous are these beings that deceasing as human beings are reborn in the Realm of Ghosts: *appakā te sattā ye manussā cutā manussesu paccājāyanti, atha kho ete va bahutarā sattā ye manussā cutā pittivisaye paccājāyanti.*"¹⁶ In the Ākaṅkheyasutta of the Majjhimanikāya, the Buddha said: "If a bhikkhu should wish: 'When my kinsmen and relatives who have passed away and died remember me with confidence in their minds, may that bring them great fruit and great benefit,' let him fulfil the precepts . . ."¹⁷ In the Ānguttaranikāya, we are informed that

¹³ Dhp-a III 121; Vibh-a 521.

¹⁴ A III 146.

¹⁵ S V 475; *appakā te sattā ye manussā cutā manussesu paccājāyanti, atha kho ete va bahutarā sattā ye manussā cutā pittivisaye paccājāyanti.*

¹⁶ S V 475.

¹⁷ M I 33; Bhikkhu Nāṇamoli, **The Middle Length Discourses of the Buddha** (Majjhimanikāya), (Kandy: Buddhist Publication Society, 1995), (see note 78), p. 1178.

the offering of gifts to the departed beings: *dānam petānam upakappati*.¹⁸ The canonical and post-canonical texts also state the ghosts in human form (*manussapeta*).¹⁹ Despite of the Peta's or Peti's existence is miserable, but there are also happy ghosts (*mahiddhikā petā* or *petīs*)²⁰ like the happy demons (*yakkhā mahiddhika*)²¹, or they are respectively called as *Vimānapeta mahiddhika*.²²

The word “Pettivisaya” means “the realm of the ghosts (*peta*)”.²³ This is the realm of departed beings, or those absolutely devoid of happiness. Petas are not disembodied spirits or ghosts. They possess deformed physical bodies of varying size and are generally invisible to the naked eye. They have no planes of their own but live in forests, dirty surroundings, etc. There is a special book, called “Petavatthu,” which deals exclusively with the stories of these unfortunate beings. The *Samyuttanikāya* relates some interesting accounts of these petas describing their pathetic states, Venerable Moggallāna states:

Here, friend, as I was coming down from Mount Vulture Peak, I saw a skeleton moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were pecking at it between the ribs, stabbing it, and tearing it apart while it uttered cries of pain.²⁴ It occurred to me: “It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that there could be such a form of individual existence!”²⁵ Then the Blessed One addressed

¹⁸ A V 269.

¹⁹ J III 72; V 68; Vv-a 23.

²⁰ Pv I 101.

²¹ Pv IV 154.

²² Pv-a 145.

²³ D III 234; It 93; J V 186; Pv II 22, 79; Miln 310; Dh-a I.102; IV 226.

²⁴ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha: a new translation of the Samyuttanikāya**, vol. I, (Boston: Wisdom Publications, 2000), (see note 345), p. 815; Spk: “They ran and moved here and there, piercing him again and again with their metal beaks as sharp as sword blades.”

²⁵ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha: a new translation of the Samyuttanikāya**, vol. I, (Boston: Wisdom Publications, 2000), (see note 346), p. 815; Spk: In saying this Moggallāna shows his sense of urgency in the Dhamma, arisen out of compassion for such beings. The expression *attabhāvapaṭilābho*, which literally means “acquisition of selfhood,” is used idiomatically to denote a concrete form of individual identity. *Attabhāva* sometimes occurs in a more restricted sense with reference to the physical body, for instance at (Ud 54, 7-19).

the bhikkhus thus: Bhikkhus, there are disciples who dwell having become vision, having become knowledge, in that a disciple can know, see, and witness such a sight. In the past, bhikkhus, I too saw that being, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they had not believed me that would have led to their harm and suffering for a long time. That being, bhikkhus, used to be a cattle butcher in this same Rājagaha. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma.²⁶

According to the Milindapañha, there are four kinds of petas: (1) the *vantāsikas*, who feed on vomit; (2) the *khuppipasino*, who hunger and thirst; (3) the *nijjhānamatañhikā*, who are consumed by thirst; and (4) the *paradattūpajīvino*, who live on the gifts of others.²⁷ The peta in the above story was a *paradattūpajīvika-peta*. It should be noted here that according to Buddhism only the peta of this sort are able to enjoy the outcome of an offering dedicated by their relatives. The offering (*dakkhīna*) will become fruitful to the peta, when the offering is given to a virtuous person. The performer of the offering dedicates it particularly to his deceased relative; and his deceased relative has been born as a *paradattūpajīvika-peta* and that petas know and appreciate that offering particularly consecrated to them.²⁸

If any of these three conditions is lacking, the deceased relative will not be able to enjoy the outcome of the offering. But whatever the case may be, the performer of the offering will never be without the result of his meritorious action. The second kind of peta is the *khuppipasika-peta* (hungry and thirsty peta). This sort of peta suffers from hunger and thirst. The offering dedicated by relatives in the human world cannot bear fruit to one born as this kind of peta. He will suffer in the peta-realm as long as his evil kamma lasts. The third kind of peta is the *nijjhānamatañhika-peta* (peta consumed by craving). The suffering of this sort of peta is caused by his own craving or *tanha*. It is said that

²⁶ S II 255; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha** (Samyuttanikāya), vol. I, p. 701.

²⁷ Ud-a 140.

²⁸ Pv-a 21-23; U Ba Kyaw (tr.), **Dhammapāla**, edited and annotated by Peter Masefield, Elucidation of the intrinsic meaning so named the commentary on the Peta-stories (Paramatthadīpanī Nāma Petavatthu-Āṭṭhakathā), (London: PTS, 1980), pp. 24-25.

fire burns in his mouth all the time and this results in his burning desire which can never be fulfilled. He will continue to suffer in the peta-world unless and until his evil *kamma* performed in the past becomes exhausted.²⁹ In the practical implication, hell is a term for painful sensation.³⁰

Therefore, hells are mental state of suffering. The Nikāya text states the following four motivated actions lead to the woeful existence. These four motivated actions are: ten unwholesome actions;³¹ lack of virtue, holding to wrong views (*miccha-ditthi*);³² murdering your parents, murdering an *arahant*, injuring the Buddha, or creating a schism in the Saṅgha;³³ and being quarrelsome and annoying to others. The way is to perceive human beings born as asura among the human beings can be understood thus, if human beings are possessed the characteristics of asura it is the real concept of those persons to be seen as asura.³⁴

3. THE CLASSIFICATION OF GOOD DEEDS AND THEIR RESULTS

Three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

3.1 Three Kinds of Righteous Bodily Conduct

1. Someone, abandoning the killing of living beings, abstains from killing living beings (*pāṇātipātā paṭivirato*)³⁵; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings.

²⁹ *op.cit.*

³⁰ K Sri Dhammananda, **What Buddhists Believe**, p. 404.

³¹ M I 285.

³² A V 269.

³³ A III 146.

³⁴ This can also be used in the peta and in various animal behaviours appear among the human beings.

³⁵ It is the practice of the first precept of the five precepts.

2. Abandoning the taking of what is not given, he abstains from taking what is not given (*adinnādānā paṭivirato*)³⁶; he does not take by way of theft the wealth and property of others in the village or in the forest.

3. Abandoning misconduct in sensual pleasures (*kāmesu micchācārā paṭivirato*)³⁷, he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, or with those who are garlanded in token of betrothal.

3.2 Four Kinds of Righteous Verbal Conduct

1. Someone, abandoning false speech, abstains from false speech (*musāvādā paṭivirato*)³⁸; when summoned to a court, or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus: 'So, good man, tell what you know; or not knowing, he says, 'I do not know; or knowing, he says, 'I know'; not seeing, he says, 'I do not see; or seeing, he says, 'I see'; he does not in full awareness speak falsehood for his own ends, or for another's ends, or for some trifling worldly end.

2. Abandoning malicious speech, he abstains from malicious speech (*pisuṇāya vācāya paṭivirato*); he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

3. Abandoning harsh speech, he abstains from harsh speech (*pharusāya vācāya paṭivirato*); he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many.

4. Abandoning gossip, he abstains from gossip (*samphapphalāpā paṭivirato*); he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

³⁶It is the practice of the second precept of the five precepts.

³⁷It is the practice of the third precept of the five precepts.

³⁸It is the practice of the fourth precept of the five precepts.

3.3 Three Kinds of Righteous Mental Conduct

1. Someone is not covetous (*anabhijjhālu*); he does not covet the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’
2. Someone mind is without ill will (*abyāpannacitto*) and he has intentions free from hate thus: ‘May these beings be free from enmity, affliction and anxiety! May they live happily!’
3. Someone has right view (*sammāditthi*), undistorted vision, thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’³⁹

3.4 The Results of Ten Wholesome Actions

It is by reason of such conduct in accordance with the Dhamma, by reason of such righteous conduct that some beings here, on the dissolution of the body, after death, reappear in a happy destination, or in the “heaven”⁴⁰. The Heavenly Abodes in Buddhism are given in the following with detailed analysis.

1) The Four Great Kings of the Deities (Cātummahārājikā Devas)

The word “cātummahārājikā” is produced by the four syllables: ‘cātu’, four; ‘mahā’, great; and ‘rājā’, kings. Therefore, a complete meaning is “the four great kings”.⁴¹ We can find the definition of ‘cātummahārājikā’ in various related Pāli Buddhist dictionaries.⁴² Superior gods in the Theravāda Buddhist texts are mentioned from the Devas of the Four Great Kings (cātummahārājikā devā): Dhatarattha in the east, Virūḍhaka in the south, Virūpakkha in the west, and Kuvera or Vessavana in the north.⁴³

³⁹ M I 287-288.

⁴⁰ See detailed explanation in Sadhana Ratna Chakma, **A Model of Explanations about Deities for the Modern Theravāda Buddhist Societies**, unpublished Ph.D. Dissertation, Mahachulalongkornrajavidyalaya University, pp. 69-83.

⁴¹ Bhikkhu Nāṇamoli (tr.), **Visuddhimagga: The Path of Purification**, (Kandy: BPS, 1991), [see note 14, pp. 199-200], pp. 200-201.

⁴² PED, s. v. cātummahārājikā; BD, s. v. deva; DPPN, s. v. cātummahārājika.

⁴³ D III 194-201.

2) The Thirty-three Deities (Tāvatiṁsa Devas)

The word “tāvatiṁsa” [Vedic, trayastriṁśatis] produced by the two syllable words: ‘tāyo’, three; ‘timsa’, thirty. Therefore, a complete meaning is “thirty-three” (33). The word, *tāvatiṁsa* is also defined in various dictionaries of Buddhism, such as, PED,⁴⁴ BD,⁴⁵ and DPPN.⁴⁶ It is said that the Buddha was very often approached to the thirty-three gods without fear.⁴⁷ One who was born as a Tāvatiṁsa deva would enjoy himself provided and endowed with the five cords of divine sensual pleasures.⁴⁸ Moggallāna paid numerous visits to Tāvatiṁsa devas and he learnt about their dwelling, past deeds and he would repeat them to men on the earth for their edification.⁴⁹ Tāvatiṁsa devas would seem deeply devote in Buddha’s teachings and thereby they became the followers of the Buddha.⁵⁰ It is said that the Tāvatiṁsa devas would excel the men of Jambudīpa in three ways: “in the way of celestial life, in the way of beauty and in the way of happiness.”⁵¹ Reversely, the men of Jambudīpa would excel Tāvatiṁsa devas in three ways: “in the way of heroic, in the way of mindfulness and in the way of heavenly life.”⁵² It is said that the Tāvatiṁsa devas were most handsome. The Licchavis among earth-dwellers were compared to those of the Tāvatiṁsa devas. In this regard, we find in the Mahāparinibbānasutta of the Dīghanikāya.

Having seen the Licchavis from afar, the Buddha said: “Monks, any of you who have not seen the Thirty-Three Gods (Tāvatiṁsa devas), just look at the troops of the Licchavis! Take a good look at them and you will get an idea of the Thirty-Three Gods!”⁵³ A similar comparison between the Tāvatiṁsa devas and the Licchavis is also made in the

⁴⁴ PED, s. v. tāvatiṁsa.

⁴⁵ BD, s. v. tāvatiṁsa.

⁴⁶ DPPN, s. v. tāvatiṁsa.

⁴⁷ M I 72.

⁴⁸ M II 505; Bhikkhu Nāṇamoli and Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha** (Majjhimanikāya), (Boston: Wisdom Publications, 1995), p. 610.

⁴⁹ M I 252.

⁵⁰ D II 207ff.

⁵¹ A IV 396; F. L. Woodward and E. M. Hare, **The Book of the Gradual Sayings** (Aṅguttaranikāya), vol. IV, (London: PTS, 1995), p. 266.

⁵² *op.cit.*

⁵³ D II 96-97; Maurice Walshe, (tr.), **The Long Discourses of the Buddha** (Dīghanikāya), (Kandy: BPS, 1996), p. 243.

Vinaya text.⁵⁴ It is stated that the Buddha preached the Lomasakangiyabhaddekarattasutta to the Tāvatimsa devas at the Red Marble Seat and under the Pāricchattaka tree.⁵⁵ The Tāvatimsa devas had a regular meeting hall called “Sudhammā”. A description of such meeting is found in the Janavasabhasutta, in which it is said that the Cātummahārājika devas acted as guards, and the other devas from the Brahmā-lokā were seen attended as guests, for example, the Brahmā Sanankumāra who came in the guise of Pañcasika.

Sakka had built the five walls around the Tāvatimsa so that the asuras could not enter. The Tāvatimsa was guarded by the Nāgas, Supaṇṇas, Kumbhaṇḍas, Yakkhas and Cātummahārājika devas.⁵⁶ In the Tāvatimsa, there were great parks. As such parks were the Phārusaka, Cittalatā, Missaka and Nandana. In the Nandana park were seen the Vejayantapāsāda, the Pāricchattaka tree, the elephant-king Erāvaṇa and the Meeting hall Sudhammā.⁵⁷ Kovilāra,⁵⁸ a kind of flower is said to have bloomed from the Pāricchattaka tree and its fragrance pervades for fifty leagues. Moreover, its perfumes are blown against the wind a hundred leagues. This was the power of the Kovilāra Pāricchattaka tree.⁵⁹

In the Cittalatā Park, there grows a kind of flower called Asāvatī which blossoms once in a thousand years.⁶⁰ There were many other gods had their abodes in Tāvatimsa. Each deva had numerous retinues of attendants, and the dove-footed (*kakutapādiniyo*) nymphs (*accharā*) of Tāvatimsa are famous in literature for their delicate beauty. It is said that when war once broke out between devas and asuras, in this war devas won and asuras were defeated. After winning the war Sakka had the Vejayanta Palace built where it had a hundred towers, each tower had seven hundred upper chambers and each upper chamber had seven nymphs with seven maids for each.⁶¹

In the Sakkapañhasutta, Sakka is said to have visited the Buddha at Vediagiri in Ambasandā and to have asked him a series of questions. He sends Pañcasikha with his vinā to play and sing to the Buddha and to obtain permission for him (Sakka) to visit him

⁵⁴ Vin I 132.

⁵⁵ M III 200.

⁵⁶ J I 201-204ff.

⁵⁷ J VI 278.

⁵⁸ A IV 117.

⁵⁹ A IV 117.

⁶⁰ J III 250f.

⁶¹ M I 253.

and question him. It was Sakka who had given the Beluvapanduvīnā to Pañcasikha.⁶² The Buddha says to himself that Sakka, for a long time past, has led a pure life, and gives him permission to question him on any subject. It is stated in the course of the sutta that it was not the first time that Sakka had approached the Buddha for the same purpose.⁶³ He had gone to him at the Salaghara in Sāvatthi, but found him in meditation, with Bhuñjatī, wife of Vessavana, waiting on him. He, therefore, left with a request to Bhuñjatī to greet the Buddha in his name.

He also declares that he has become a *sotāpanna* and has earned for himself the right to be reborn eventually in the Akanithā world, whence he will pass entirely away.⁶⁴ The Commentary says that Sakka was constantly seeing the Buddha and was the most zealous of the devas in the discharge of his duties to the sāsana.⁶⁵ Further Sakkasutta⁶⁶ admits that he visited other Brahmins and recluses as well. They were pleased to see him, and boasted that they had nothing to teach him; but he had to teach them what he knew. But this visit to the Buddha at Vediya-giri had a special object. Sakka saw sips that his life was drawing to an end and was frightened by this knowledge. He, therefore, went to the Buddha to seek his help. It adds that, as Sakka sat listening to the Buddha, he died in his old life and was reborn a new and young Sakka; only Sakka himself and the Buddha was aware of what had happened.⁶⁷ The Commentary continues that Sakka became an “uddham sota”, treading the path of *Anāgāmīs*.⁶⁸

According to the Cūlatanhāsankhayasutta states that the anxious arose whether Sakka has understood the Buddha's teaching. Venerable Moggallāna paid a visit Sakka and questioned him. Sakka evades the questions and shows Moggallāna the glories of his Vejayanta palace. Moggallāna then frightens him by a display of *iddhi*-power, and Sakka repeats to him, word for word, the Buddha's answer. In a passage in the Saṃyutta⁶⁹

⁶² S-a II 394.

⁶³ D II 270.

⁶⁴ D II 286.

⁶⁵ W. Stede (ed.), *Sumaṅgala-vilāsīnī* (Commentary on Dīghanikāya), vol. III, (Oxford: PTS, 1970-1971), p. 697.

⁶⁶ D II 284.

⁶⁷ W. Stede (ed.), *Sumaṅgala-vilāsīnī* (Commentary on Dīghanikāya), vol. III, (Oxford: PTS, 1970-1971), p. 732; Dhp-a III 270.

⁶⁸ W. Stede, ed., *Sumaṅgala-vilāsīnī* (Commentary on Dīghanikāya). vol. III, p. 740.

⁶⁹ S I 201.

Sakka is represented as descending from heaven to make an enquiry about Nibbāna, and in another⁷⁰, as listening, in heaven, to Moggallāna's exposition of the simplest duties of a good layman.

On another occasion, at Vessavana's suggestion, Sakka visited Uttara Thera on the Saṅkheyaka Mountain and listened to a sermon by him.⁷¹ His city extends for one thousand leagues. The golden streets are sixty leagues long. The palace Vejayanta is one thousand leagues high. The Sudhammā hall covers five hundred leagues. The throne of yellow marble (Pandukambalasilāsana) is sixty leagues in extent. The white umbrella with its golden wreath is five leagues in circumference, and he himself is accompanied by a glorious array of twenty five million nymphs.⁷² Sakka visits the Buddha at Gījjhakūta and asks him why only some beings are fully set free in this life. The Buddha's answers were that because of grasping or clinging or attachment.⁷³

A Yakkha visits the Buddha at Gījjhakūta and tells him that he should not spend his time teaching others. The Buddha answers that he does it out of sympathy and compassion.⁷⁴ The Nikāya texts give following list of his names⁷⁵: (1) Maghavā⁷⁶; (2) Purindada⁷⁷; (3) Sakka⁷⁸; (4) Vāsava⁷⁹; (5) Sahassakkha and Sahassanetta⁸⁰; (6) Sujampati⁸¹; (7) Devānamindo⁸²; (8) Kosiya⁸³; (9) Yakkha⁸⁴; (10) Gandhabbarāja⁸⁵ and (11) Mahin-

⁷⁰ S IV 269f.

⁷¹ A IV 163f.

⁷² J V 386.

⁷³ S IV 101.

⁷⁴ S I 206.

⁷⁵ S I 229; Dhp-a I 264.

⁷⁶ As a human being, in a former birth, he was a Brahmin named Magha.

⁷⁷ He bestowed gifts from time to time.

⁷⁸ He gives generously and thoroughly (*sakkaccaṁ*).

⁷⁹ He gives away dwelling places (*āvasathāṁ*).

⁸⁰ In one moment he can think of one thousand matters.

⁸¹ He married the Asura maiden Sujā.

⁸² He governs *devas* of Tāvatīmsa.

⁸³ D II 270; M I 252.

⁸⁴ M I 252.

⁸⁵ J VI 260.

da.⁸⁶ In the *Samyuttanikāya*, the Buddha gives seven rules of conduct, which rules Sakka carried out as a human being, thus attaining to his celestial sovereignty.⁸⁷ When devas fight with Asuras, they do so under the banner and orders of Sakka. The Asuras called him Jara Sakka.⁸⁸ Pajāpati, Varuṇa and Isāna are also mentioned as having been associated with him in supreme command.⁸⁹

Sakka's life is given as lasting thirty million and sixty times one hundred thousand years.⁹⁰ He is still subject to death and rebirth.⁹¹ As an example of this, it is mentioned that Sunetta had thirty five times been reborn as Sakka,⁹² a statement confirmed by the Buddha.⁹³ Sakka is not free from the three deadly evil-lust, ill will, and stupidity⁹⁴; nor is he free from anxiety. He is timid, given to panic, to fright, to running away.⁹⁵ It is also found in the stories of Visayha, Lomasakassapa, Kanha, Akitti, Mahā Kañcana and Isisinga.⁹⁶

Sakka's devotion to the Buddha and his religion is proverbial. When the Bodhisatta cut off his hair and threw it into the sky, Sakka took it and deposited it in the Cūlāmani cetiya.⁹⁷ He was present near the Bodhi tree, blowing his Vijayuttara saṅkha, when Māra arrived to prevent the Buddha from reaching Enlightenment.⁹⁸ When the Buddha accepted Bimbisāra's invitation to dine in his palace, Sakka, in the guise of a young man, preceded the Buddha and his monks along the street to the palace, singing the Buddha's praises.⁹⁹

⁸⁶ J V 397, 411.

⁸⁷ S I 228-229.

⁸⁸ J I 202.

⁸⁹ S I 219.

⁹⁰ J II 312.

⁹¹ A I 144.

⁹² A IV 105.

⁹³ A IV 89.

⁹⁴ A I 144; S-a II 400; J III 252.

⁹⁵ He is mentioned in the Jātakas as frightened of ascetics who practised severe penances, lest they should unseat him from his throne.

⁹⁶ J II 394.

⁹⁷ J I 65.

⁹⁸ J I 72.

⁹⁹ Vin I 38.

When the Buddha performed his Yamaka pātihārīya at the foot of the Gandamba, it was Sakka who built for him a pavilion, and gave orders to the gods of the Wind and the Sun to uproot the pavilions of the heretics and cause them great discomfort.¹⁰⁰ When the Buddha returned to Saṅkassa from Tāvatimsa, whither he went after performing the Twin Miracle, Sakka created three ladders of gold, of silver, and of jewels respectively for the Buddha and his retinue.¹⁰¹ Sakka was present at Vesāli when the Buddha visited that city in order to get rid of its plagues. His presence drove away the evil spirits, and the Buddha's task was thus made easier.¹⁰²

When the Buddha and his monks wished to journey one hundred leagues, to visit Culla Subhaddā at Uggapura, Sakka, with the aid of Vissakamma, provided them with pavilions (kūtagāra) in which they might travel by air.¹⁰³ Once, when the ponds in Jetavana were quite dry, the Buddha wished to bathe and Sakka immediately caused rain to fall and the ponds were filled.¹⁰⁴ Sakka disguised as Vajirapāni yakkha to protect the Buddha from the insults of those who came to question him and from disrespect. It is also found in the story of Ciñcā mānavikā that Sakka protected the Buddha from her charges.

Sakka also protected the Buddha's followers, as is shown by the manner in which he came to rescue of the four seven year old novices: Sankicca, Pandita, Sopāka and Revata; when they were made to go hungry by a Brahmin and his wife.¹⁰⁵ During the Buddha's last illness, it was Sakka who ministered him, performing the most menial tasks, such as carrying the vessel of excrement.¹⁰⁶ He did the same for other holy men, for example in the case of Venerable Sāriputta. Sakka also waited on the Buddha when he was in Gayāsīsa for the conversion of the Tebhātikajatilas¹⁰⁷ which is also found this account in the story of Jambuka.¹⁰⁸

¹⁰⁰Dhp-a III 206-208.

¹⁰¹Dhp-a III 225.

¹⁰²Dhp-a III 441.

¹⁰³Dhp-a III 470.

¹⁰⁴J I 330.

¹⁰⁵Dhp-a IV 176f.

¹⁰⁶Dhp-a IV 269f.

¹⁰⁷Vin I 28f.

¹⁰⁸Dhp-a II 59.

The *Udāna* contains a story of Sakka assuming the guise of a poor weaver and Sujā that of his wife, in order to give alms to Mahā Kassapa who had just risen from a trance.¹⁰⁹ On other occasions, in the case of Mahāduggata, Sakka helped poor men to gain merit by providing them with the means for giving alms to the Buddha.¹¹⁰ Sakka was present at the Buddha's death and uttered his lamentation in the style of verse.¹¹¹ At the distribution, by Doṇa, of the Buddha's relics, Sakka saw Doṇa hide the Buddha's right tooth in his turban. Realizing that Doṇa was incapable of rendering adequate honour to the relic, Sakka took the relic and deposited it in the Cūlāmanicetiya.¹¹²

When Ajātasattu was making arrangements to deposit his share of the relics, Sakka gave orders to Vissakamma to set up a vālasanghātayanta for their protection.¹¹³ Sakka did all in his power to help followers of the Buddha in their strivings for the attainment of the goal. As in the case of Panditasāmanera, when he sent the Four Regent Gods to drive away the birds, made the Moon deity shroud the moon, and himself stood guard at the door of Pandita's cell, lest he should be disturbed.¹¹⁴ Often, when a monk achieved his ambition, Sakka was there to express his joy and do him honour. It is also found in the story of Mahāphussa.¹¹⁵

Sakka was always ready to help, not only monks and nuns, but also eminent laymen, such as Jotika for whom he built a palace of wondrous splendour and provided it with every luxury.¹¹⁶ Sakka was always ready to come to the rescue of the good when in distress, e.g., in the case of Cakkhupāla when he became blind, Sakka led him by the hand and took him to Sāvatthi.¹¹⁷ Many instances are found in the *Jātaka* where Sakka rescued the good in distress, e.g., Dhammadhaja, Guttīla, Kaccāni, the Kinnarī Candā, Sambulā, Kusa, Mahājanaka's mother, Candakumāra's mother, Candā, and Mahosadha. He loved to test the goodness of men, as in the case of the leper Suppabuddha, to see if their faith was genuine.¹¹⁸

¹⁰⁹Ud III 7.

¹¹⁰Dhp-a II 135ff.

¹¹¹D II 157.

¹¹²D-a II 609.

¹¹³D-a II 613.

¹¹⁴Dhp-a II 143.

¹¹⁵S-a I 55f.

¹¹⁶Dhp-a IV 207f.

¹¹⁷Dhp-a I 14f.

¹¹⁸Dhp-a II 34f.

The Jātaka contains several stories of his helping holy men by providing them with hermitages, etc., as such holy men were: Kuddāla pandita, Hatthipāla, Ayoghara, Jotipāla or Sarabhanga, Sutasoma, Dukūlaka, Pārikā and Vessantara. Sometimes, when Sakka found that ascetics were not diligently practising their duties, then he would frighten them, for example in the case of Vighāsa and Somadatta Jātakas. The Aṅguttaranikāya contains a story of Sakka punishing a deva called Supatittha, who lived in a banyan tree, because he failed to keep the rukkhadhamma.¹¹⁹ Sakka appears as the guardian of moral law in the world. When wickedness is rampant among men, or kings become unrighteous, he appears among them to frighten them so that they do good instead of evil. He is on the side of the good against the wicked, and often helps them to realize their goal.

Sakka patronised good men. He invited the eminent to his heaven, sending his charioteer Matali to bring them and he showed them all honour. Those eminent were Guttila, Mandhātā, Sādhina, and Nimi. He also rewarded them which was found in the Uraga Jātaka. The lesser gods consulted Sakka in their difficulties and problems, for example, in the case of the deity of Anāthapindika's fourth gateway, who incurred the displeasure of Anāthapindika by advising him to refrain from too much generosity towards the Buddha and his monks.¹²⁰ Sakka has also to deal with disputes arising among devas themselves.¹²¹

On several occasions Sakka helped the Bodhisatta in the practice of his Perfections, for example in the case of King Sivi, Temiya, Nimi and Vessantara. In the Sasa Jātaka, Sakka paints the picture of a hare in the moon to commemorate the Bodhisatta's sacrifice. Sakka sometimes answered the prayers of good and barren women and gave them sons, for example, in the case of Sumedhā, Sīlavatī, and Candādevī. Sakka was also granted the boons to various persons when they were in difficulties. In the Mahāsuka Jātaka, Sakka visited the parrot who clung to the dead stump of a tree through gratitude, and granted him the boon that the tree should once more become fruitful.¹²²

He granted four boons to Kaṇha, that he might be calm, bear no malice or hatred against his neighbour, feel no greed for others' glory and no lust towards his neighbour.¹²³ To Akitti he granted several boons, the last of which was that he should have no more

¹¹⁹ A III 370f.

¹²⁰ J I 229.

¹²¹ D-a III 705.

¹²² J III 493.

¹²³ J IV 10.

visits from Sakka.¹²⁴ When Sivi became blind, Sakka gave him two eyes; these were not natural eyes, but the eyes of Truth, Absolute and Perfect (saccapāramitā cakkhunī). Sakka confesses that he has no power of restoring sight; it was the virtue of Sivi himself which had that power.¹²⁵

When Sīlavatī wished for a boon, Sakka, took her to heaven for seven days. He also granted boon her for two sons, one wise and ugly and the other a fool and handsome. He also presented her with a piece of kusa grass, a heavenly robe, a piece of sandalwood, the flower of the Pāricchattaka tree and a Kokanda lute. All this passed into the possession of Kusa, and, later, Sakka gave him the Verocana jewel.¹²⁶ He gave Phusatī, mother of Vessantara, ten boons¹²⁷ and to Vessantara himself he gave eight.¹²⁸ In the Sarabhanga Jātaka¹²⁹ mention is made of four daughters of Sakka: Āsā, Saddhā, Hirī and Sirī. His wife, Sujā, accompanied him everywhere on his travels¹³⁰, even into the world of men, because that was the boon she had asked for on her marriage to him.¹³¹

Vessavana was Sakka's special friend¹³², and when one Vessavana died, it was Sakka's duty to appoint a successor.¹³³ Matāli is Sakka's charioteer and constant companion. Vissakamma is his "handy man." Sakka has twenty five million handmaids and five hundred dove-footed nymphs (*kakutapādiniyo*), famed for their beauty. It was the sight of these which tempted the Buddha's step brother, Nanda, to give up thoughts of Janapadakalyānī Nandā.¹³⁴ Sakka's special weapon is the Vajirāvudha and his special drum the ālambara. His voice is sweet.¹³⁵

¹²⁴J IV 240f.

¹²⁵J IV 410f.

¹²⁶J V 280f, 310.

¹²⁷J VI 481f.

¹²⁸J VI 572.

¹²⁹J V 392.

¹³⁰J III 491.

¹³¹Dhp-a I 279.

¹³²M-a I 476f.

¹³³J I 328.

¹³⁴J II 93.

¹³⁵S-a I 273.

3) The Deities of Judgement (Yāma Devas)

Yāma is called the god of death (Yāmassa santikarī, or Māraṇasantikarī)¹³⁶, belonging to an early Vedic mythology. In the Theravāda Buddhist texts, Yāma may be called a ‘judge’ of the punishment of wrong doers. The messengers of Yāma are: birth, old age, illness, punishment for crime and death, sent among men as a warning to abstain from doing evil but to pursue doing good.¹³⁷ Yāma is also mentioned in the lists of devas between those of Tāvatiṁsa and those of Tusita.¹³⁸ The word “tusita” is contented, or satisfied. Therefore, tusita deva is contented or satisfied god. According to the BD, it is defined as a “class of heavenly beings.”¹³⁹ The Yāma devas are above or higher than the Tāvatiṁsa devas. When a man gives various gifts to virtuous persons, such as the Buddha and his noble disciples, in this case, if he wishes to reborn among the Yāma devas, because he attaches his mind on this thought and not thinking for higher stages than Yāma devas, after death he is reborn among the Yāma devas.¹⁴⁰ In this connection, there is a passage appeared in the Aṅguttaranikāya:

Someone else gives a gift to an ascetic or a brahmin: food and drink . . . and lighting. Whatever he gives, he expects something in return: It occurs to him: ‘Oh, with the breakup of the body, after death, may I be reborn in companionship with the deities who judge the punishment!’ He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the deities who judge the punishment and that is for one who is virtuous, I say, not for one who is immoral. The heart’s wish of one who is virtuous succeeds because of his purity.¹⁴¹

¹³⁶Dh-a III 337.

¹³⁷M III 179ff.

¹³⁸Vin I 12; A I 228; A III 287; M II 194; M III 100.

¹³⁹BD, s. v. tusita.

¹⁴⁰A IV 239.

¹⁴¹A IV 240; Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttaranikāya), p. 1169.

It is said that Suyāma devaputta is the king of the Yāma devas.¹⁴² He has taken refuge in the Buddha, the Dhamma and the Saṅga. Therefore, Moggallāna paid a visit to the Yāma devas and preached the Buddha's teachings there.¹⁴³ It is compared that two hundred years of human time is equal to one day to the Yāma devas and their life-period is two thousand years.¹⁴⁴

4) The Contented Deities (Tusita Devas)

Tusita devas¹⁴⁵ are called contented devas because they are the delighted or satisfied gods. It is believed that the Bodhisatta is now among the Tusita devas waiting for a fix time to reborn as a human being to become a Buddha next to the Gotama Buddha. When Bodhisatta quits from the Tusita devas and enters in the womb of a mother of human then the earth will tremble and quakes.¹⁴⁶ There is another reference which runs thus:

When, bhikkhus, a bodhisatta passes away from the Tusita heaven and mindfully and with clear comprehension enters his mother's womb, then in this world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, its devas and humans, a measureless glorious radiance becomes manifest, surpassing the divine majesty of the devas.¹⁴⁷ Aṅguttaranikāya is shown the way to reborn among the Tusita devas in the following: Someone else gives a gift to an ascetic or a brahmin: food and drink . . . and lighting. Whatever he gives, he expects something in return: It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the contented deities!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the break-up of the body, after death, he is reborn in companionship with the contented deities and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.¹⁴⁸

¹⁴²D I 217.

¹⁴³S IV 280.

¹⁴⁴A I 213; IV 253.

¹⁴⁵A I 210.

¹⁴⁶A IV 312.

¹⁴⁷A II 130; Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttaranikāya), p. 510.

¹⁴⁸A IV 243; Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttaranikāya), p. 1169.

Santusita devaputta is the king of the Tusita devas.¹⁴⁹ He has taken refuge in the triple gems and has confirmed confidence in the Buddha's teachings. It is said that Venerable Moggallāna paid a visit to the Tusita devas and preached the Buddha's teachings there.¹⁵⁰

5) The Deities of Delighting in Creation (Nimmānarati Devas)

Nimmānarati is made of two syllables words: 'nimmāna', creation; 'rati', delight, therefore, 'Delighting in Creation'.¹⁵¹ They are so called because they delight in their own creations and they can create any form in any colour.¹⁵² Nimmānarati Devas are called the gods who delight in creating because they delight in their own creations.¹⁵³ These devas possess the great psychic powers (mahā-iddhi).¹⁵⁴ Aṅguttaranikāya is shown the way to reborn among the Nimmānarati devas in the following:

Someone else gives a gift to an ascetic or a brahmin: food and drink . . . and lighting. Whatever he gives, he expects something in return: It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the deities of delighting in creation!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the deities of delighting in creation and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.¹⁵⁵

¹⁴⁹D I 219.

¹⁵⁰S IV 280.

¹⁵¹Nid-a 109; Vibh-a 519.

¹⁵²Nid-a 109; Vibh-a 519.

¹⁵³D III 218.

¹⁵⁴Vv 24.

¹⁵⁵A IV 253; Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttaranikāya), p. 1169; F. L. Woodward and E. M. Hare (tr.), **The Book of the Gradual Sayings** (Aṅguttaranikāya), vol. IV, (London: PTS, 1995), p. 165.

Sunimmita devaputta is the king of Nimmānarati devas.¹⁵⁶ He has taken refuge in the triple gems and has confirmed confidence in the Buddha's teachings. It is said that Venerable Moggallāna paid a visit to the Nimmānarati devas and preached the Buddha's teachings there.¹⁵⁷

6) The Powers of Deities over the Creation by Others (Paranimmitavasavatti Devas)

Paranimmita-Vasavattī means 'Wielding Power over the Creation by Others'. They are described as "beings who desire the creation of others, in order to get them into their power."¹⁵⁸ These devas enjoy sense pleasures created by others. Māra, the personification of delusion and desire, lives here. Paranimmita-Vasavattī Devas,¹⁵⁹ are called the gods who wield power over others' creations because, they rejoice in the creation of others.¹⁶⁰ Aṅguttaranikāya is shown the way to reborn among the Paranimmita-Vasavattī devas in the following:

Someone else gives a gift to an ascetic or a brahmin: food and drink . . . and lighting. Whatever he gives, he expects something in return: It occurs to him: 'Oh, with the breakup of the body, after death, may I be reborn in companionship with the power of deities over the creation by others!' He sets his mind on this, fixes his mind on this, and develops this state of mind. That aspiration of his, resolved on what is inferior, not developed higher, leads to rebirth there. With the breakup of the body, after death, he is reborn in companionship with the power of deities over the creation by others and that is for one who is virtuous, I say, not for one who is immoral. The heart's wish of one who is virtuous succeeds because of his purity.¹⁶¹

¹⁵⁶D I 218.

¹⁵⁷S IV 280.

¹⁵⁸A I 210; S V 410, 423; D II 91; D III 218.

¹⁵⁹Māra is said the ruler of "heavenly beings with power over the productions of others" (*paranimmita-vasavatti-deva*) which is found in the sensuous sphere (*kāma-loka*).

¹⁶⁰S V 423; D III 218.

¹⁶¹A IV 243; Bhikkhu Bodhi (tr.), **The Numerical Discourses of the Buddha** (Aṅguttaranikāya), p. 1169; F. L. Woodward and E. M. Hare (tr.), **The Book of the Gradual Sayings** (Aṅguttaranikāya), vol. IV, p. 166.

Vasavattī devaputta is the king of Paranimmitavasavattī devas.¹⁶² He has taken refuge in the triple gems and has confirmed confidence in the Buddha's teachings. It is said that Venerable Moggallāna paid a visit to the Paranimmitavasavattī devas and preached the Buddha's teachings there.¹⁶³ Although, the legendary accounts of Māra in Buddhist literature have presented as a negative aspect of the attainment of *nibbāna*, but it also gives a positive role. G. P. Malalasekera introduces Māra as "the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil or Principle of Destruction)." He continues: "The legends concerning Māra are, in the books, very involved and defy any attempts at unravelling them."¹⁶⁴ Malalasekera proceeds to attempt "a theory of Māra in Buddhism," which he formulates in the following manner:

The commonest use of the word was evidently in the sense of Death. From this it was extended to mean 'the world under the sway of death' (Māradheyya) and the beings therein.¹⁶⁵ Thence, the kilesas (defilements) also came to be called Māra in that they were instruments of Death, the causes enabling Death to hold sway over the world. All temptations brought about by the kilesas were likewise regarded as the work of Death. There was also evidently a legend of a devaputta of the Vasavatti world called Māra, who considered himself the head of the Kāmāvacara-world [the sensual realm] and who recognized any attempt to curb the enjoyment of sensual pleasures as a direct challenge to himself and to his authority. As time went on these different conceptions of the word became confused one with the other, but this confusion is not always difficult to unravel."¹⁶⁶

4. CONCLUSION

From the first objective, it has found that there are ten bad deeds (*akusala-kamma*) can be done by body, speech and mind; and their results are found in the five different types of hell mentioned among the lowest realm of the 31 planes of existence. Technically,

¹⁶²D I 219.

¹⁶³S IV 280.

¹⁶⁴DPPN II 611.

¹⁶⁵A IV 228.

¹⁶⁶DPPN II 612.

these are the sufferings of mental torment. From the second objective, it has found that there are ten good deeds (*kusala-kamma*) which are the opposite of the ten bad deeds, also done by body, speech and mind; and their results are found in the sensuous realm of existence, from human world to *Paranimmita-vasavattī deva* ‘Wielding Power over the Creation by Others’. Technically, these are the mental happiness.

REFERENCE

I. Primary Sources:

1.1 *Pāli Texts*

Anderson, Dines and Smith, Helmer (ed.). **Suttanipāta**. Oxford: PTS, 1990.

Bose, M. M. Ed. **Paramatthadīpanī II** (Itivuttaka-aṭṭhakathā). vols. I-III. Oxford: PTS, 1936, 1977, 1980.

Buddhadatta, A. P. Ed. **Sammohavinodanī** (Vibhaṅgaṭṭhakathā). Oxford: PTS, 1980.

Carpenter. Ed. **Dīghanikāya**. Vol. III. Oxford: PTS, 1992.

_____. **Majjhimanikāya**. Vols. II-III. Oxford: PTS, 1988, 1993.

Cousins, L. S. and Horner, I. B. Ed. **Atthasālinī**. Oxford: PTS, 1979.

de La Valle Poussin, L. and Thomas, E. J. Ed. **Mahāniddesa**. Oxford: PTS, 1917.

Fausboll, V. Ed. **The Jātaka together with its commentary**. Vols. I-VI. Oxford: PTS, 1990-1991.

Godakumbura, C. E. Ed. **Visuddhajanavilāsini** (Apadāda-aṭṭhakathā). Oxford: PTS, 1954.

Hardy, E. Ed. **Anguttaranikāya**. vols. III-V. Oxford: PTS, 1974-1994.

_____. **Paramatthadīpanī III** (Vimānavatthu-aṭṭhakathā). Oxford: PTS, 1901.

_____. **Paramatthadīpanī IV** (Petavatthu-aṭṭhakathā). Oxford: PTS, 1894.

Horner, I. B. (ed.). **Papañca-sūdanī** (commentary on Majjhimanikāya). vols. III-V. Oxford: PTS, 1976, 1977.

Jayawickrama, N. A. (ed.) **Buddhavāmsa and Cariyāpiṭaka**. Oxford: PTS, 1995.

_____. **Vimānavatthu and Petavatthu**. Oxford: PTS, 1977.

Joshi, C. V. (ed.). **Saddhamma-pakāsinī** (commentary on Paṭisambhidā-magga). vols. I-III. Oxford: PTS, 1979.

Kopp, H. (ed.). **Manorathapūraṇī** (commentary on Aṅguttaranikāya). vols. III-V. Oxford: PTS, 1966, 1977, 1979.

Leon, Feer M. (ed.). **Saṃyuttanikāya**. vols. I-V. Oxford: PTS, 1975, 1990, 1991, 1994.

Lilley, M. E. (ed.). **Apadāna**. vols. I-II. Oxford: PTS, 1025, 1927.

Morris, R. (ed.). **Anguttaranikāya**. vols. I-II. Oxford: PTS, 1989.

_____. **Anguttaranikāya**. vols. II. Oxford: PTS, 1995.

Muller, E. (ed.). **Dhammasaṅgaṇī**. Oxford: PTS, 1978.

_____. **Paramatthadīpanī VI** (Therīgāthā-āṭṭhakathā). Oxford: PTS, 1893.

Norman, H. C. (ed.). **Dhammapadaāṭṭhakathā**. vols. I-III. Oxford: PTS, 1993.

_____. **Dhammapadaāṭṭhakathā**. vol. IV. Oxford: PTS, 1970.

Oldenberg, H. (ed.). **Theragāthā**. Oxford: PTS, 1966.

_____. **Vinaya-piṭaka**. vols. I-V. Oxford: PTS, 1969-1995.

Pischel, R. (ed.). **Therīgāthā**. Oxford: PTS, 1966.

Rhys Davids, Mrs. C. A. F. (ed.). **Vibhaṅga**. Oxford: PTS, 1904.

_____. **Visuddhimagga**. vols. I-II. Oxford: PTS, 1975.

Rhys Davids, T. W. and Carpenter J. M. (eds.). **Dīghanikāya**. vols. I-II. Oxford: PTS, 1982-1995.

_____. **Sumaṅgala-vilāsinī** (Commentary on Dīghanikāya). vol. I. Oxford: PTS, 1968.

Smith, Helmer (ed.). **Khuddaka-pāṭha with commentary** (Paramatthajotiā I). Oxford: PTS, 1978.

_____. **Paramattha-jotikā I** (Khuddapāṭha-āṭṭhakathā). Oxford: PTS, 1978.

_____. **Paramattha-jotikā II** (Suttanipāta-āṭṭhakathā). vols. I-III. Oxford: PTS, 1977-1989.

Stede, W. (ed.). **Culla-niddesa**. Oxford: PTS, 1988.

_____. **Sumaṅgala-vilāsinī** (Commentary on Dīghanikāya). vols. II-III. Oxford: PTS, 1970-1971.

Steinthal, P. (ed.). **Udāna**. Oxford: PTS, 1982.

Takakusu, J. and Nagai M. (ed.). **Samanta-pāsādikā** (commentary on Vinayapitaka). vols. I-VIII. Oxford: PTS, 1975-1982.

Taylor, A. C. (ed.). **Kathā-vatthu**. vols. I-II. Oxford: PTS, 1979.

_____. **Paṭisambhidā-magga**. vols. I-III. Oxford: PTS, 1979.

Trencker. (ed.). **Majjhimanikāya**. vol. I. Oxford: PTS, 1993.

Trenckner, V. (ed.). **Milinda-pañhā**. Oxford: PTS, 1986.

Von Hinuber, O. and Norman, K. R. Ed. **Dhammapada**. Oxford: PTS, 1995.

Walleser, M. (ed.). **Manorathapūraṇī** (Commentary on Aṅguttaranikāya). vol. I. Oxford: PTS, 1973.

Walleser, M. and Kopp, H. (ed.). **Manorathapūraṇī** (Commentary on Aṅguttaranikāya). vol. II. Oxford: PTS, 1968.

Windisch, E. Ed. **Itivuttaka**. Oxford: PTS, 1975.

Woods, J. H. and Kosambi D. (ed.). **Papañca-sūdanī** (Commentary on Majjhimanikāya). vols. I-II. Oxford: PTS, 1979, 1983.

Woodward, F. L. (ed.). **Paramatthadīpanī I** (Udāda-atthakathā). Oxford: PTS, 1977.

_____. **Paramatthadīpanī V** (Therīgāthā-atthakathā). vols. I-III. Oxford: PTS, 1984-1995.

_____. **Sāratthappakāsini** (commentary on Samyuttanikāya). vols. I-III. Oxford: PTS, 1977.

1.2 *Translations*

Ashin, Thiṭṭila (Seṭṭhila) Aggamahāpāṇḍita Pathamakyaw (tr.). **The Book of Analysis** (Vibhaṅga). Oxford: PTS, 1995.

Bodhi Bhikkhu (tr.). **The Connected Discourses of the Buddha** (Samyuttanikaya). vols. I-III. Boston: Wisdom Publications, 2000.

Cowell, E. B. **The Jātaka or Stories of the Buddha's Former Births**. Translated from the Pāli by various hands. vol. I. Cambridge: the University Press, 1895.

_____. **The Jātaka or Stories of the Buddha's Former Births**, translated from the Pāli by various hands. vol. VI. Cambridge: the University Press, 1907.

Cowell and Nells (trs.). **Jātaka Stories**. vol. I-VI. London: PTS, 1982.

Horner, I. B. (tr.). **Book of Discipline (VinayaPitaka)**. vols. I-VI. London: PTS, 1938-1952.

Lord, Chalmers. (tr.) **Dialogues of the Buddha** (Majjhimanikāya). vol. I-III. London: PTS, 1826-1827.

Nyānamoli Bhikkhu and Bodhi Bhikkhu (trs.). **The Middle Length discourses of the Buddha**. Kandy: Buddhist Publication Society, 1995.

_____. **The Middle Length Discourses of the Buddha** (Majjhimanikāya). Boston: Wisdom Publications, 1995.

_____. **The Middle Length Discourses of the Buddha: a new translation of the Majjhimanikāya**. Kandy: Buddhist Publication Society, 1995.

Rhys Davids, T. W. and Mrs. Rhys Davids (trs.). **Dialogues of the Buddha** (Dīghanikāya). vols. I-III. London: PTS, 1899-1921.

Walshe, Maurice (tr.). **The Long Discourses of the Buddha** (Dīghanikāya). Kandy: BPS. 1996.

Woodward, F. L. and Hare, E. M. (trs.) **The Book of the Gradual Sayings** (Aṅguttaranikāya). vol. IV. London: PTS, 1995.

Woodward, F. L. (tr.). **The book of gradual Sayings (Anguttaranikaya)**. vols. I-II. Oxford: PTS, 1995.

_____. **The Book of the Gradual Sayings (Aṅguttaranikāya)**, vol. V. Oxford: PTS, 1994.

_____. **The Book of the Kindred Sayings (Saṃyuttanikāya)**. vol. V. Oxford: PTS, 1994.

Cowell, E. B. **The Jātaka or Stories of the Buddha's Former Births**. translated from the Pāli by various hands. vol. V. Cambridge: the University Press, 1905.

II. Secondary Sources

Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**. Kandy: BPS, 1991.

Dhammananda, K Sri. **What Buddhists Believe**. Expanded 4th Edition. Kuala Lumpur: Buddhist Missionary Society, 2002.

Harvey, Peter. **An Introduction to Buddhist Ethics: Foundations, Values and Issues**. Cambridge: Cambridge University Press, 2000.

Suvanno Mahathera. **The 31 Planes of Existence**. Penang: Inward Path Publications, 2001.

Na-Rangsi, Sunthorn. **The Four Planes of Existence in Theravada Buddhism**. Kandy: Buddhist Publication Society. online edition, 2011.