

3a

Nandana Sutta

The Discourse on Nandana Grove | **S 1.11 of the Nandana Vagga**, the Nandana Group

Theme: Even the heavens are impermanent

Translated & annotated by Piya Tan ©2018

1 Nandana Vagga

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1.1 NATURE OF THE CHAPTER AND SUTTA

1.1.1 The Nandana Vagga² (the Nandana group) is the second subchapter or group (*vagga*) of suttas in the **Devatā Saṃyutta**,³ the connected teachings on deities, which is itself part of the very first chapter, “with verses”—the **Sa,gāthā,vagga⁴**—of the Saṃyutta Nikāya⁵ itself.

The **Nandana Vagga** is a group of 10 suttas, beginning with the **Nandana Sutta** (S 1.11) after which the group is named. They are all dialogues starting with a deity’s question or remark in verse, at least 2 verses each, followed by the Buddha’s response. The tone of these verses by the deities is that of pleasure, divine and earthly.

1.1.2 The Nandana Sutta (S 1.11), “the discourse on Nandana grove,” is a record of the Buddha’s retelling of how once a deity (*devatā*) newly reborn in Tāvatīrṇsa, euphoric at his divine state, exclaims that the Nandana grove is unparalleled heaven [S 20*]. He is sharply rebuked by a saintly female deity who reminded him of the impermanence of true reality [S 21*]. The female deity utters the famous impermanence quatrain, which the Sutta calls “**the word of the worthy**” (*arahataṁ vaco*) [2.2.2.1].

¹ See Contents to §§3-4 below.

² On the tr of **vagga** as “group” here, see SD 54.2 (2.1.2.4).

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2.1 SUTTA SIGNIFICANCE

2.1.1 Summary and remarks

2.1.1.1 The Commentary explains that “a certain ... deity” (*devatā*) [S 1.11] has just arisen in the Tāvatiṃsa host (*tāvatiṃsa.kāya*) [§4] and, while moving around the Nandana grove in wonder, utters the verse [§ 20*] as a spontaneous paean of joy celebrating his celestial glory (SA 1:29 f). There is a hint that he delights in the fact that he is reborn as a male deity: the singular form of *nara* means “man,” which is otherwise not used to describe the heavenly state.

The Commentary glosses ***nara,devānam*** [S 20c* = S 775c*] with *deva,purisānam*, “male devas,” clearly a karmadharaya (a descriptive compound), that is, deities who are male. There are probably 2 reasons for the sexual undertone of the Commentary.

The 1st reason is that Tāvatiṃsa heaven [2.1.1.2] is one of the sense-world heavens (like a divinized earth), where the beings are still *sense-based* like humans, but they ceaselessly enjoy the 5 cords of sense-pleasures, that is, they do not experience any of the gross bodily discomforts that humans normally feel.

The 2nd reason, as we are told [above], is that the deity protagonist has only recently arisen from the human world and was clearly **a man** before that and is now a male deity. Anyway, *narā* as a plural is here used as a generic term for “people,” in the sense of beings. We must imagine that the newly born deity is euphoric, recalling his erstwhile human state, and now his divinely sensual state.

2.1.1.2 The Commentary ascribes this verse [S 21*] as a response by a female deity who is a noble disciple (*ariya,sāvikā*)—probably a streamwinner or a once-returner.⁶ Thinking, “This foolish deva imagines his glory to be permanent and unshakeable (*imam sampattim niccam acalam maññati*), unaware that it is “subject to cutting off, breaking up and dissolving” (*chedana,bhedana,viddhamśana,dhammatari*), she utters her stanza to dispel his delusion. Then, she utters **the “word of the worthy”** (*arahata vaco*).⁷ [2.2.2.1]

2.2 KEY WORDS

2.2.1 Tāvatiṃsa

2.2.1.1 ***Ti,dasa***, “the thirty” [S 20d] (literally, “three tens”),⁸ is a poetic term for Tāvatiṃsa, which is named after Sakra (P *sakka*)⁹ and his host of 33 gods.¹⁰ **The Vibhaṅga** gives the following details on the lifespan of the Tāvatiṃsa devas, thus:

⁶ If he were a non-returner, he would be in the pure abodes, or he would not be there if he were an arhat. See (**Chakka**) **Miga,sālā S** (A 6.44), where both the brothers Purāna and Isi,datta are reborn as once-returners in Tusita heaven [3.6.4.2]. (SD 3.2(6))

⁷ SA 1:30,29-33.

⁸ ***Ti,dasa*** (“3 x 10,” *tikkhatturū dasannam*, SA 1:30,26) [also *tāva,tirīsa, te-t,tirīsa, te-t,tirīsati*]: (1) (mf; m pl) numbering thirty(-three), (one of) the thirty(-three) gods: Abhp 11 (~ā tv amarā deva); S 1:5,27*; Vv 18.14 (VvA 97,4 f); Thī 121; J 3:305,18*; Ap 34,20, 344,1; Sadd 477,25*, 924,30; (2) (mf) of the thirty(-three) gods: Ap 146,26, 375,-21, 555,24; Bv 28.10; (3) (n) the world of the thirty(-three) gods: Ap 33,23, 49,19, ApA 298,18. Sometimes ***ti,diva*** (m, n) + ***ti,diva*** (m pl): the 3rd deva-world [this is actually the Yāma devas: SD 1.7 App]: S 1:181,8* (SA 1:265,16); A 3:40,-19*; Vv 53.4; Tha 534; ThaA 2:225,31 *tusita,deva.loke*; J 3:194,31*, 195,17 f, 4:274,16*, 5:18,11*, 19,24 ~āti tāvatiṃsa,deva.lokā, 6:568*; Ap 49,14; (4) (m pl) the inhabitants of that deva-world; gods: D 2:167,26*; Vv 53,18. See DP sv.

What is the lifespan of Tāvatiṁsa devas? That which is 100 human years is a night and a day of the Tāvatiṁsa devas. Of such a night [day], 30 nights is a month, of such a month, 12 months is a year. Of such a year, 1000 deva years is the lifespan of Tāvatiṁsa devas.

By human calculation how much is this? 36 million years. (Vbh 422,28-34) [Diagram 3.5]

2.2.1.2 Nandana grove (*nandana,vana*) is the chief park in heaven, where its devas, lored by Sakra, go for their amusement.¹¹ World monarchs (*cakka,vatti*), upon dying, are reborn in Tāvatiṁsa, where they spend their time in Nandana grove (S 5:342). It is said (eg, J 1:49) that there is a Nandana grove in every deva world (presumably those in the sense-world). Before passing away, the devas go there and simply disappear in the midst of their revels.

Thus, the Bodhisattva, it is said, goes to Nandana grove in the Tusita world before his descent into Mahā,māya’s womb (J 1:50, 6:144). There is a lake in Nandana grove also called Nandana (J 2:189). Nandana grove is so called because it profoundly delights all who visit it (J 5:158). Sometimes, ascetics with great powers, like Nārada, would spend their siesta in the shades of Nandana grove (J 5:392).

2.2.1.3 On the origins of Tāvatiṁsa, there are 2 important sources. The first is **the (Sakka) Mahāli Sutta** (S 11.13) which records his 7 ethical vows.¹² The second is the story of the youth **and his 33 friends** and their public works in the village of Macala.¹³ [3.5.4.2]

2.2.1.4 We see the well-known “**mirror pattern**” of teaching,¹⁴ where—as in **the Papāta Sutta** (S 56.42)—the first half of the sutta gives a negative teaching while the closing half gives its positive counterpart. This is a structurally countrapuntal sutta—it presents a negative teaching mirrored by its wholesome aspect. Here, in **the Nandana Sutta** (S 1.11), we have the newly reborn male deity praising the beauty of Nandana grove (a worldly statement) who is countered by an older saintly female deity who reminds him (us) of the universal reality of impermanence (a spiritual statement). This is a “**structural mirror teaching**.

We can call such a case of contrapuntal or “mirror teaching,” where a worldly statement is countered by a spiritual or Dharma-based statement, a “**functional mirror teaching**. This whole sutta *functions* to highlight the truth of impermanence.

2.2.2 Arahataṁ vaco [S 21b*]

2.2.2.1 The “word of the worthy” (*arahata vaco*) is glossed by the Commentary as “the maxim of the arhats” (*arahantānaṁ vacanāṁ*, SA 1:30,33 f). The first line usually reads *aniccā vata saṅkhārā* rather than, *aniccā sabba,sañkhārā*, as here, which seems to be unique. *Sāb|bā* (long-short) is probably used here to keep the rhythm (metri causa), since *vā/tā* comprises 2 short vowels.¹⁵ The quatrain is, in fact, a traditional *śloka* (Pali, *siloka*) comprising 4 lines of 8 syllables each.¹⁶

⁹ On Sakra, see SD 54.2 (3.2.3.6).

¹⁰ The Princeton Dict of Buddhism (231) gives the Skt names of the 33 as comprising 8 *vāsava*, 2 *aśvina*, 11 *rudra* and 12 *āditya*, with neither source nor elaboration. They may be remnants of the erstwhile family names of those people who joined Magha in his good works before their Tāvatiṁsa births.

¹¹ A 3:40; DhA 2:266; J 6:240; VvA 7, 34, 61; PvA.173, 176, 177; Mvst 1:32.

¹² S 11.13 (SD 99.11).

¹³ On Sakka, see SD 54.2 (3.2.2.2 (6)).

¹⁴ On the “mirror pattern” of teaching, see SD 53.15 (1.1.2).

¹⁵ In prosody, a “short” sound means 1 count, while a “long” one is 2 counts. For an intro into Pali metres, see Anandajoti 2013; for a handbook, see A K Warder, *Pali Metre*, London: PTS, 1967.

¹⁶ On the *śloka*, see SD 49.13 (2.2).

2.2.2.2 “The word of the worthy,” the *aniccā sabba,sañkhārā* quatrain, appears only here in the Nandana Sutta [§8*] and in the (Vana) Anuruddha Sutta (S 776*) [3]. It appears elsewhere as the *aniccā vata sañkhārā* quatrain, that is, “the arhats’ maxim” [2.2.2.1]. The maxim is recorded as being uttered in a number of suttas:

		uttered by		
• Vepulla Pabbata Sutta	S 15.20	the Buddha	S 15.20,32/2:193	SD 49.7
• Mahā Sudassana Sutta	D 17	the Buddha	D 17/2:199,6-7	SD 36.12
• Mahā,parinibbāna Sutta	D 16	Sakra, lord of the devas	D 16/6.10.2(2)	SD 9
• Parinibbāna Sutta	S 609*	the Buddha	S 6.15/1:158 = D 16	= SD 9

2.3 KEY TERMS

2.3.1 Sañkhārā. According to the Commentary, “formations” (*sañkhārā*) are all of the 3 worlds of existence (*sabbe te,bhūmaka,sañkhārā*), which are impermanent in the sense that they become non-existent after having come to be (*hutvā abhav’athena aniccā*). Their stilling is happiness (*tesam vūpasamo sukho*): Nirvana, itself called the stilling of these formations, is true happiness. (SA 1:31,3-10)

2.3.2 Accharā [§4]

2.3.2.1 The Nandana Sutta mentions a “certain deity of the Tāvatīmsa host” (*annatarā tāvatīmsa,kāy-ikā devatā*) [§4] as being “surrounded by a group of nymphs” (*accharā,saṅgha,parivutā*). The Pali for “nymph” is *accharā* (feminine). It comes from the Vedic *apsaras*, which derives from *āpa*, “water” + *sarati*, “to flow with.” In fact, mythologically, *apsaras* (the anglicization of the Sanskrit *apsaras* or *apsarā*), were originally, in Vedic mythology, naiads or water nymphs.¹⁷

In later mythology, they were associated with trees, and were particularly fond of music in which they were adept. They were said to be capable of coming into physical contact with both divine beings and human beings. However, they are primarily associated with **gandharvas** (P *gandhabba*) or celestial minstrels, both of whom serve Indra¹⁸ (known as Sakka in the Pali suttas and Commentaries).¹⁹

2.3.2.2 Cosmologically, apsaras belong to **Tāvatīmsa**, where they live and play in Nandana grove, serving as entourage (*paricārikā*) to Sakra (P *sakka*), the lord of the gods (*devānam inda*), for whom they sing and dance (J 2:93). When they dance, they emanate diverse hues at will (*puthu nanatta,vanniyo*, M 1:337). We must imagine that their life is like an on-going disco party.

There are several grades of *apsaras*, some of them gods in their own right (such as Lājā). Apparently, on account of their youthful beauty, they are variously referred to as “deva’s daughters” (*deva,dhītā*), “celestial maidens” (*deva,kaññā*) and *apsaras* (*accharā*). They do not appear so often in the suttas as they do in the Commentaries.

In Buddhist mythology, an **apsara** (*accharā*) is a female celestial nymph, reputedly with beautiful ruddy dove-like feet (*kakuṭa,pādiniyo*). In Buddhist art, they are often depicted as beautiful well-adorned women with flimsy flowing gowns flying in the air.²⁰ Apparently, asparas, on account of their sensual and voluptuous, almost physical, nature, are found only in Tāvatīmsa.²¹

¹⁷ On naiads, see SD 54.2 (3.2.2.2).

¹⁸ D 1:244, 2:261, 274; Sn 310, 316, 679, 1024; Nm 1:177.

¹⁹ AA Macdonell, *Vedic Mythology*, 1897:134-136.

²⁰ M 1:253 (pl *accharāyo*), 2:64; Thī 374 (= *dev’accharā viya*, “like a divine apsara,” ThīA 252,21); J 5:152 f (*alam-busā accharā*); Vv 5.5 (= *deva,kaññā*, “a girl deva,” VvA 37); Vv 17.2, 18.11 etc; DhA 3:8, 19; PvA 46 (*dev’accharā*); Miln 169; Sdhp 298.

2.3.2.3 One of the most famous appearances of apsaras in the suttas is in the **(Arahatta) Nanda Sutta** (U 22). It relates how the Buddha shows **Nanda**, his half-brother, the unparalleled beauty of the apsaras so that he at once gets over his infatuation with his erstwhile beloved, Janapapada Kalyāṇī. Later, realizing the puerility of his sentiment, he abandons his sensual lust and devotes himself to the attaining of arhathood.²²

2.3.2.4 The **Accharā Sutta** (S 1.46) [SD 54.11] is a short heart-moving account of how a monk, who, through over-exertion, dies as he leans against the terrace-post. His spiritual goal unattained, he is born in Tāvatiṁsa leaning against a door-post. Accosted by the apsaras with song and music, he thinks he is still a monk until they bring a cheval-glass to reveal to him his divine form. In disappointment, he seeks the Buddha, who teaches him.²³

2.3.2.5 The **Guttīla Jātaka** (J 243) depicts apsaras as being sent by Sakra to help the Bodhisattva in a musical contest by dancing to the tune of his 7-string lute (*vīṇā*).²⁴ On account of their beauty and sensuality, Sakra would sometimes strategically use them to seduce ascetics whose practice may become powerful enough as to threaten his divine lordship. The **Alambusā Jātaka** (J 523) relates how Alambusā is sent to seduce the ascetic Isi,siṅga, the Bodhisattva's son, who succumbs and lies in her arms for 3 years. Realizing his lapse, Isi,siṅga at once abandons sensual lust and cultivates dhyana.²⁵

2.4 KEY IDEAS

2.4.1 Heaven: a rain check to hell [S 774*]

2.4.1.1 When the young female deity, Jālinī, a female maiden (*deva,kaññā*), extols the happiness of the celestial maidens and the bliss of Tāvatiṁsa, the elder Anuruddha retorts that “**miserable are the celestial maidens**” [S 774a*]. The Commentary explains that the celestial maidens (or any deities) are not miserable (*duggata*) in that their heaven is a miserable state (*duggati*); in fact, they are blessed with such a fortunate state.

They are miserable in the sense that, after falling away (dying) from there, they will surely arise in hell (*tato cutā hi tā niraye uppajjantī duggatā*, SA 1:293,3-6). In other words, they are still the prisoners of time, on parole, as it were, before spending an indefinite time in hell (depending on their past bad karma), that is to say, much longer than the mere 2,000 celestial years in Tāvatiṁsa!²⁶

2.4.1.2 (1) Why is it said: “[A]nd miserable, too, are these beings, | stuck with the celestial maidens!” (*te cāpi duggatā sattā | deva,kaññābhisattikā’ti*) (S 774*)? Shouldn't they be enjoying the pleasures of paradise? Indeed, the celestial beings are so caught up in sensual pleasures that they will neglect

²¹ M 1:253,10, 337,27*, 2:64,10 = V 3:17,22, M 2:64,12; Thī 374 (ThīA *citta,rathe ca ~*); J 2:93,7 (*kakuṭa,pādiniyo*, “dove-footed, cf U 22,24), 6:269,28*, 6:590,16* (*tāvatiṁsā*); Vv 94, 318 f (*kāma,vaṇṇinī*, “assuming nay form she wishes,” cf MA 2:24,3), 971. Also *dev’accharā* (only in Comys): VA 1:212; AA 1:343; Dha 1:122; ThīA 252; J 2:93, 121,254; UA 172; SnA 1:124; VvA 290; ApA 197. See CPD ²accharā.

²² U 22/3.2/21-24 (SD 43.7).

²³ S 1.46/149*-152*/1:3 (SD 54.11).

²⁴ J 243/2:253-257.

²⁵ J 523/5:152-161. See also **Nilinikā J** (J 5:193 f) where Isi,siṅga is tempted by Nilinikā. See DPPN: Alambusā Jātaka. On *accharā*, see Ency Bsm: accharā; apsaras.

²⁶ This is much longer in earth-time, of which 1 full night and day in Tāvatiṁsa is equivalent to 100 earth years. On the relative time in Tāvatiṁsa, see **Pāyāsi S** (D 23,10+11.1-6), SD 39.4 & **Pati,pujikāya Vatthu** (DhA 4.4/1:362-266), SD 54.15.

any kind of spiritual practice. It is like an extended holiday in some pleasure-resort on borrowed money without any new income to our name. When our funds (good karma) run out, we have to serve time, literally.

(2) The reason for the gods' falling into **the hells** upon exhausting their celestial lifespan is mainly because of their unwholesome last thought upon dying. This negative last thought arises from their knowledge of their impending death, that is, from these 5 portents, as stated in **the Pañca Pubba,nimitta Sutta** (It 86):

- (1) the deva's garlands fade;
 - (2) his clothes become soiled;
 - (3) sweat oozes from his armpits;
 - (4) a bad colour spreads over his body; and
 - (5) he does not rejoice in his deva-seat.
- (It 86/3.4.4/76), SD 23.8a(1.2)

When the deva (or anyone) dies with a negative final thought, it triggers the fruiting of his bad karma, which brings about a bad rebirth for him.²⁷

(3) **The Saṁyutta Commentary**, explaining the nature of the hells and the heavens, tells us: "It is impossible to live the holy life of the path either in *hell*, where there is extreme suffering, or in *heaven*, where there is extreme pleasure, so that negligence arises through continuous enjoyment and delights. The human world, on the other hand, is a combination of pleasure and pain. Right here both hell and heaven are seen and felt. Hence, this is the karmic ground for the holy life of the path. **The human state** you have gained is the opportunity, the right occasion, for living the holy life."²⁸ (SA 2:400,12-22)²⁹ [2.3.2.2(5)]

2.4.1.3 Some religions, especially the theistic ones, that imagine some kind of private heaven of pleasure and goodness reserved for themselves, may claim that the "Buddhist heavens" are impermanent. On the other hand, *their* heaven, they claim, is eternal and good, and so on. But, then, there are many God-religions each of which believe in their own versions of such a heaven, each claiming that *only* their teachings are true and everyone else's false. The point is that they *all* cannot be right or true!

Then, there are the historical problem and the logistical problem. **The historical problem** is simply that of time: a certain religion or their historical teachings started at a certain *time*. When a religious teacher or prophet promises heaven for believers and hell for unbelievers, a pertinent question is where do those humans or beings before their time fit in?

The logistical problem is that of space. Whether believers go to heaven or to hell as soon as they die or are "raised" sometime after death on earth, raises a much bigger problem. The world's population is growing and we must imagine heaven or hell, if they were to exist, must occupy space, which is limited despite the vastness of the universe. Since human "souls" are fixed and finite, they would go on populating ever vaster stretches of space turning them into heavens and hells.

Ultimately, it is meaningless and unimaginative, to say the least, to speak of such "eternal" heavens and "everlasting" hells—except as desperate threats against the deviant and different, and to hold a tight

²⁷ On the application of these conditions only to the sense-world devas, see SD 23.8a (3.3).

²⁸ See also **Pañca Pubba,nimitta S** (It 86/3.4.4/76-78), SD 23.8a(1.2).

²⁹ On the fact that even the gods (and other unawakened beings) ultimately fall into the hells, see (**Catukka**) **Pug-gala S 1** (A 4.123) + SD 23.8a (1+3).

rein onto believers, the docile and the gullible. Understandably, today, most informed God-believers do not take such ideas seriously or do not even think of them at all.

2.4.1.4 The Buddha is well ahead of his time in understanding the relative nature of space and time, and **religious ideas** (or any idea, for that matter). In fact, right at the root of all the Buddha's teaching is the truth and reality of **impermanence** (*aniccatā*). Everything in this universe is impermanent: it is changing and becoming other all the time, even imperceptibly.

To exist, by definition, is to experience time—indeed, the word “experience” itself refers to what must occur in *time*. Existence, then, is **time** (*kāla*). Whatever exists must do so in *time*. Hence, it does not make sense to speak of any kind of eternal being or state, except in an imaginative way. Imagine what an eternal heavenly life would entail.

What kind of “eternal” experience will such heavenly beings feel in such an unchanging state? If it is all bliss, then, there is *no* experience at all. We only know pleasure in the absence of pain, and pain is the absence of pleasure [2.4.2.4]. The point is that whatever exists, must do so in *time*—it must *change*. This is a universal law that has nothing to do with religion but applies to all existence and reality.

2.4.2 Self-identity (*sakkāya*) [S 774b*]

2.4.2.1 *Sakkāya* or “self-identity” refers to the 5 aggregates of clinging (form, feeling, perception, formations and consciousness), which, since they are impermanent are all suffering. All that we can experience and express are nothing but these 5 aggregates: our physical form, what we feel, what we perceive, what we create karmically and what we are conscious of.

The **Commentary** on the (Vana) Anuruddha Sutta (S 9.6) explains that all that can be expressed (*akkheyya*), that is, referred to objectively by *language*, are the 5 aggregates (SA 1:44,16-32). We can make even the subtlest or the wordiest statement of an idea of what is *not* experienced, something wildly imaginative: it does not refer to any of the aggregates, that is, our bodily or mental state. In short, **the statement is not the state.**³⁰

2.4.2.2 According to the **Vipallāsa Sutta** (A 4.49), beings (that’s us) **perceive what can be expressed** (*akkheyya, saññino sattā*). What we perceive are only the 5 aggregates but our perceptions of them are affected by our ideas of permanence, pleasure and self. These ideas distort or pervert our perceptions so that we take them to be permanent, pleasurable and self, that is, we “have” or “own” them: we think in terms of “I,” “me” and “mine.”

These **distortions** (*vipallāsa*)³¹ then induce defilements, mental impurities, on account of which **we are stuck with what we have expressed** (*akkheyyasmīm patiṭṭhitā*). We are “stuck” in the 5 aggregates in 8 ways: by way of lust, hatred, delusion, views, the underlying tendencies, conceit, doubt, and restlessness. These are the defilements that burden us with distorted versions of the aggregates. (SD 16.11)

2.4.2.3 Commenting on the couplet—“**Beings perceive what can be expressed; | they are stuck with what can be expressed**” (*akkheyya, saññino sattā | akkheyyasmīm patiṭṭhitā*)³²—the Itivuttaka Commentary says that “beings who perceive what can be expressed” are those who perceive the 5 aggregates by way of a percept occurring in the worldly modes of “I,” “mine,” “deva,” “human,” “woman,” or “man,” and so on. These are expressed (*akkhāyati*), talked about, defined, but they are simply perceiving and

³⁰ See SD 10.16 (1.3.2.3); SD 49.5b (4.6.4.2).

³¹ A 4.49/2:52,4-8 (SD 16.11).

³² It 63/3.2.4/56,24 f (SD 68.9).

recognizing the 5 aggregates [2.4.2.1] as a being or person, and so on, as imagined and fixed things—and as objects of clinging.

The Iti,vuttaka Commentary says that this verse is to show us how sensual pleasures take time, that is, they are “**time-consuming**” (*kālika*).³³ The Saṃyutta Subcommentary adds that *kāma* here denotes that all phenomena of the 3 worlds (the sense-world, the form-world and the formless world) are called “sensual pleasures” because they are pleasure-bringing or pleasurable (*kamanīyā*).³⁴ This idea is attested by the ending couplet of the verse: “**Through not fully understanding the expressible | they go under Death’s yoke**” (*akkheyyam apariññāya | yogam āyanti maccuno*) (It p54,1-2 = S 46cd*).³⁵

When we direct our defiled mind to take pleasure in our experiences of the 5 aggregates as objects of clinging, we are lost in time. Pleasure takes time. Since we do not understand the aggregates, we spend a lot of our time *objectifying* them. Hence, we waste our time: time vainly flies, and we “go under Death’s yoke.” We undergo repeated births and deaths; hence, we remain stuck in samsara, the sticky net of time. (ItA 2:31 f)

2.4.2.4 Psychologically, **pleasure** is a sensation (physical) (*sukha*) or an emotion (mental) (*somanassa*) induced by liking or expecting of what is felt or viewed as desirable (quantitative and accumulative) or good (instrumental or intrinsic). Pleasure, then, arises with our sense-experiences or in our mind of what we regard, on a physical level, as *quantifiable* and *collectible* (especially necessities like food, clothing, lodging and health-related things). On a mental level, pleasure is what we *feel* good about, especially a sense of satisfaction, peace, joy, space (freedom) and so on.

Its opposite, **pain**, is also experienced as a physical sensation (*dukkha*) or mental emotion (*domanassa*), induced by disliking or expecting of what is felt or viewed as undesirable or bad. Pain or displeasure, then, is the other side of the same coin of experience. Psychologically, both include and influence one another.

The Cūla Vedalla Sutta (M 44) insightfully speaks of the close connection between pleasure and pain, thus:

“pleasant feeling is *pleasant* when it persists, *painful* when it changes;³⁶
painful feeling is *painful* when it persists, *pleasant* when it changes;³⁷
neutral feeling is *pleasant* when there is knowledge of it, *painful* when there is no knowledge of it.”³⁸

2.4.2.5 The Commentary explains that the deities are “**stuck in self-identity**” (*sakkāyasmīn patitīthitā*) [S 774b*] through being affected by 8 things, namely: (1) lust, (2) hate, (3) delusion, (4) views, (5) the latent tendencies, (6) conceit, (7) doubt and (8) restlessness [2.4.2.2]. The verb ***patitīthati*** usually means “to become established,” that is, to be attached to something negative, principally on account of craving and other defilements. Consciousness that is driven by craving is said to be “stuck, established,”³⁹ on which see the following Suttas:

Cetanā Sutta 1	S 12.38,2/2:65	SD 7.6a
Cetanā Sutta 2	S 12.39,/2:66	SD 7.6b

³³ On pleasures (esp sex) as being “time-consuming: see SD 31.7 (6.2); SD 32.2 (3.1.3); SD 10.16 (4.5.1).

³⁴ *Yasmā te,bhūmakā dhammā kamanīy’atṭhena kāmā Sabbe’pi te,bhūmakā dhamma kamanīyā* (SAPṬ:Be 1:-87,14-19)

³⁵ See SD 54.2a (2.2.1.2).

³⁶ *Sukhā kho āvuso visākha vedanā ṭhiti,sukhā vipariññāma,dukkhā.*

³⁷ *Dukkhā vedanā ṭhiti,dukkhā vipariññāma,sukhā.*

³⁸ *Adukkham-asukhā vedanā ñāṇa,sukhā aññāṇa,dukkhā.* On pleasure and pain being relative to one another, see Cūla Vedalla S (M 44,24.2), SD 40a.9.

³⁹ Further on *patitīthita*, see SD 7.6abc (6.3).

Cetanā Sutta 3	S 12.40,/2:67	SD 7.6c
Atthi,raga Sutta	S 12.64,4/2:101	SD 26.10
Upāya Sutta	S 22.53,4/3:52	SD 29.4
(Viññāṇa) Bīja Sutta	S 22.54,8-11/3:54 f	SD 8.3(9)

2.4.2.6 The opposite of self-identity or being attached to some aspect of our “self” is “getting unstuck,” freeing ourselves from any idea of identifying with our body or mind. The term is *appatīṭṭham*, which the Commentary merely glosses as *appatīṭṭhahanto* (an alternative form of the present participle). The Saṃyutta Ancient Subcommentary (*porāṇa,tiikā*), however, elaborates: “Not halting: not coming to a standstill on account of the defilements and so forth; the meaning is ‘not sinking’ (*appatitthahanto’ti kiles’ādinam vasena asantiṭṭhanto, asamsidanto’ti attho*).”⁴⁰

Consciousness driven by craving is “stuck, established, supported” (*patiṭṭha*), but when craving is removed it becomes “unstuck, unestablished, unsupported” (*appatiṭṭha*). Hence, the arhat is said to pass away “with consciousness unestablished” (*appatiṭṭhitena viññāṇena ... parinibbuto*), as stated in the **Godhika Sutta** (S 4.23). His consciousness is *fully unstuck*, liberated beyond existence and non-existence.⁴¹

3 The devas (a short commentary)

3.1 DEVA

The Pali word **deva** (ts) refers to mostly disembodied beings with superior physical and mental faculties in a worldly sense, meaning that they inhabit the same universe as human beings. Hence, they dwell in the same time-space continuum or are somehow connected in the same time-space reality as ours. Hence, their experiences closely reflect what we imagine or hope for.

It should also be understood that **Buddhist mythology** is a living tradition. In other words, over time, the mythologies of different sects and traditions tend to overlap or merge, and aspects of Buddhist mythology⁴² are still evolving as we deepen our understanding of time and space, and of the Buddha’s teaching, grow deeper. Hence, in our times, we tend to think of these realms as covering over deeper and wider space than the universe as imagined by the ancient Indians.

3.2 THE 26 HEAVENS

3.2.1 In the 31 planes of the early Buddhist cosmology, there are **26 heavens** of the devas and the brahmas.⁴³ They span all the “**3 worlds**” (*ti,loka*), that is:

- the sense-world 6 heavens of subtle sense-based existence; [3.4-3.6]
- the form world 16 heavens of refined materiality and radiance; and [3.7-3.10]
- the formless world 4 heavens of formless mental existence of subtle energy. [3.11]

⁴⁰ SAPT:Be 1:46,17.

⁴¹ S 4.23/1:122,12-13 (SD 80.1). For another usage of *appatīṭṭham*, see **Ogha,taraṇa S** (S 1*), SD 54.21.

⁴² Only early Buddhist mythology is considered here but this applies to the mythologies of other sects and traditions, too.

⁴³ For a full-scale diagram of the 31 planes, see SD 1.7 App.

3.2.2 The 5 destinies

3.2.2.1 According to the (**Pañcaka**) **Gati Sutta** (A 9.68), the “devas” form the highest of the 5 rebirth destinies or destinations (*gati*, “going”), thus (the *italicized* numbering refers to the realms’ locations in the schema of 31 planes of existence):⁴⁴

				<u>predominantly</u>
(1) 1-26	devas	<i>deva</i>	blissful	
(2) 28	humans	<i>manussa</i>	mixed	}
(3) 29	animal birth	<i>tiracchāna,yoni</i>	predictable	}
(4) 30	preta-realm	<i>petti,visaya</i>	addictive	}
(5) 31	hell-beings	<i>nerayika</i>	crowded, violent	

Diagram 3.2. The 5 realms⁴⁵

In later lists, we have what is unofficially known as **the “6 realms,”** that is, with the inclusion of the titans or asura (*asura*) [Diagram 3.5] as number (2) in the list of 5 rebirth destinies, thus:

(1) 1-26	devas	<i>deva</i>	blissful	
(2) 27	humans	<i>manussa</i>	mixed	}
(3) 28	titans	<i>asura</i>	mixed	}
(4) 29	animals	<i>tiracchāna</i>	predictable	}
(5) 30	pretas	<i>peta</i>	addictive	}
(6) 31	hell-beings	<i>nerayika</i>	crowded, violent	

Traditionally, we should insert the titans (*asura*) between the devas and the humans, since the asuras are clearly the “fallen gods”; hence, they are more powerful than humans. However, psychologically, humans are, as a rule, in a happier position than asuras are. They are habitually violent, belligerent and exploitative beings. They are listed as “**mixed**” in psychological terms because of their godly powers but they are persistently seeking to reclaim Tāvatiṃsa so that they are ceaselessly at war with Sakra and the Tāvatiṃsa devas.⁴⁶ [3.5.4.2]

3.2.2.2 All these 5 destinies form **the sense-world** (*kāma,loka, kāma,dhatu* or *kāmāvacara*), which stretches from the lowest hell (*niraya*) to the highest sense-heaven, that of the lords of others’ creation (*para.nimmita,vasavatti*).⁴⁷ Above and beyond them are the form-dhyana world (*rūpa,loka* or *rūpa,dhātu*) and the formless dhyana world (*arūpa,loka* or *arūpa,dhātu*).

However, only 6 of the heavens—the 4 great kings, the 33, the Yāma, the contented, those who delight in creation and the lords of others’ creations—are located in it [Diagram 3.5]. These sense-world heavens are populated by **devas** (*deva*), also called **deities** (*devatā*), or generically as “gods.”

The gods of the form-world and the formless world are usually called **brahmas** (*brahmā*), or simply “gods,” although both *deva* and *devata* can apply to them, too, depending on the context, such as when discussing the “recollection on deity” (*devatā’nussati*) [4.3.2].

⁴⁴ A 9.68/4:459 + SD 2.20: for the 6 realms, see Diagram 2.3.2.

⁴⁵ On the 6 realms & 4 states of loss, see SD 2.20 (Diagram 2.2).

⁴⁶ SD 39.2 (1.3); SD 40a.1 (11.2.2).

⁴⁷ Pm 1:83; Vbh 83, 421; DA 3:987; MA 4:106; SA 2:136; NmA 1:16, 43; PmA 1:67; DhsA 61; VbhA 78.

3.2.3 Etymologies of *deva*. The *Khuddaka,pāṭha Commentary* gives 2 etymologies of *deva*, thus:

- (1) “they play” (*dibbantīti devā*), that is, they delight in the 5 cords of sensual pleasure;⁴⁸
 (2) “they shine in their own glory” (*attano vā siriyā jotantīti*).KhpA 123,9-10

We see here the root *VDIV* or *VĐIV*, “to play,” is also taken as a root for “shine.”⁴⁹ These etymologies highlight the twin nature of **the sense-world gods**, such as those of Tāva,tir̄msa, who delight in play [2.2.1.1(2)] and are physically radiant. The brahmas of the form world are radiant, too, but play is not characteristic of them. The brahmas of the formless world are not usually radiant since they are formless: they are highly energized beings.

3.2.4 Meanings of *deva*. The same Commentary, quoting the *Vibhaṅga*, adds that, broadly speaking, there are **3 meanings of *deva***, “god,” as follows:

- | | | |
|-------------------------------------|-----------------------|--|
| (1) “gods” by convention , | <i>samutti,deva,</i> | that is, kings, queens and princes; |
| (2) “gods” by rebirth , | <i>upapatti,deva,</i> | that is, gods, such as the 4 great kings, and so on; |
| (3) “gods” by purification , | <i>visuddhi,deva,</i> | that is, the arhats. (Vbh 422,1-4; KhpA 123,11-16) |

3.2.5 Etymology of *manussa*. Another interesting point raised by the Commentary is the etymology for *manussa*, “humans,” that is, “they are humans because of prominence of mind” (*mana,ussanatāya manussā*) (KhpA 123,16 f). The significance of this is that as humans, we are capable of thinking, feeling and discerning. We are able to experience bad and good, feel pain and pleasure, and discern right and wrong. Above all, we are able to know, to tame and to free our minds so that we can awaken to true reality.
 [2.4.1.2]

3.3 LIVING CONDUCT OF THE DEVAS

3.3.1 Food and clothing

3.3.1.1 The suttas distinguish **4 kinds of food** (*āhāra*), thus:⁵⁰

- | | |
|--------------------------|-----------------------------------|
| (1) material food; | <i>kabaliṅkār'āhāra</i> |
| (2) contact; | <i>phass'āhāra</i> |
| (3) mental volition; and | <i>saṅkhār'āhāra</i> |
| (4) consciousness. | <i>viññāṇ'āhāra</i> (SD 20.6 (2)) |

The suttas say, “**All beings are sustained by food**” (*sabbe sattā āhāra-t,thitikā*).⁵¹ If we take this as referring to the 4 kinds of food mentioned above, this is true of all the suffering destinies and the 6 sense-world heavens [Diag 3.5]. The brahmas of **the form-world** do not consume any *material food* but are nourished simply by sense-contacts of the senses they possess [3.72]. The brahmas of **the formless world** do not feed even on contact but are nourished by mental volition (past karma) and the consciousness (pre-

⁴⁸ *Pañcahi kāma,guṇehi kīlanti* (KhpA 123,10).

⁴⁹ The root *VDIV* is related to the Latin *deus*, *divus*, from which we get words like “divine,” “divinity,” etc.

⁵⁰ **Saṅgīti S** (D 33,1.11(17)/3:228); **Das'uttara S** (D 34,1.5(3)/3:276); (**Nīvaraṇa Bojjhaṅga**) **Āhāra S** (S 46.51/5:102-107), SD 7.15; **Mahā Pañhā S 1** (A 10.27/5:52), SD 85.15, **Mahā Pañhā S 2** (A 510.28/5:56), SD 85.16; Pm 1.46/1:22.

⁵¹ D 3:211 = 273; A 5:51 = 55; Khp 2; Pm 1:5 = 122 = 174 = 2:34.

sent conditions). Both the “sense-contacts” and the “mental volition” refer to various grade of **joy** that nourishes these divine beings. In short, their food is joy.⁵²

3.3.1.2 The inhabitants of the different deva-realms are distinguished by differences not only in food but in the mode of dressing themselves. **Clothes** are said to be used in all inhabitants of the deva worlds except in those of the formless world since they are without any form. For those devas who do wear clothing, it is said that it appears magically, as it were, on trees. This is an interesting way of saying, perhaps, that like many of our clothing, its materials are derived from trees and like us buying them from display trees at shopping malls or getting them from the tailor’s clothes-hangers or coat-racks.

The brahmas of the form-world heavens are “born” or *arise fully clothed*. It is as if they have been transported from another realm right and ready. Hence, we should not think of their divine clothing to be like our own. We should recall that we are relating to narratives in myths, allegories and symbolic language.

3.3.2 Abode

3.3.2.1 The gods above Tāvatīmsa heaven, that is, those of the Yāma heaven and the rest of the sense-world heavens, and of the form-world heavens dwell in **celestial mansions** (*vimāna*).⁵³ These are basically like mobile living space-capsules, floating in space, the size of which depends on the karma of the deva or brahma. Their sizes range from that of a small mansion to a huge palace. We may imagine them to be some kind of karmic aerial residence.

We may imagine a *vimāna* to be somewhat like Jonathan Swift’s hilarious description of a floating island called **Laputa** in *Gulliver’s Travels* (1726), some 4.5 miles in diameter, with an adamantine base, which its inhabitants can manoeuvre in any direction using magnetic levitation. Its inhabitants, however, is populated by wise men so wrapped up in their speculations as to be utter dotards in practical affairs—just as the gods of the realms of the 4 great kings and Tāvatīmsa are wrapped in sensuality and battling.

Or, these gods, in their better selves, are like the Nox in the *Star Gate SG-1* series, episode 1.8. The Nox are the galaxy’s oldest and most advanced inhabitants: seemingly vegetarian forest-dwelling pacifist beings residing in a massive floating city. They are more like the gods of the space-bound heavens who enjoy subtler pleasures of divine life.⁵⁴

3.3.2.2 The **Brahma,jāla Sutta** (D 1) tells us that when the universe re-evolves into habitable space, the first celestial karmically object to appear is the “Brahma-mansion” (*brahmā,vimāna*), that is, a divine dwelling or “celestial mansion” for Mahā Brahmā who has “fallen” (*cuti*) from the 2nd-dhyanā Ābhassara heaven. He thinks he has created this empty brahma-mansion by his own divine fiat.⁵⁵

In fact, Brahmā, seeing that he is the first to appear in the newly evolved universe and that he has his own brahma-mansion, imagines that he has created the universe himself. And the other brahmas who after after him, seeing that he has arisen before them, are similarly deluded into believe that he has created them! The Buddha declares to Brahmā that he is mistaken about this, because the Buddha understands the nature of the cycle of the cosmic evolution, as stated in the **Brahma,jāla Sutta** (D 1) and the **Pāṭika Sutta** (D 24).⁵⁶

⁵² Further on food of the devas, see Punnadhammo 2018:458 (3.5.1.1).

⁵³ Abhdk 2:69a-b (Abhdk:P 2:465). On *vimāna*, see Punnadhammo 2018:3.5.12. For McGovern’s summaries, see 1923:79 f (a dated work).

⁵⁴ <https://www.gateworld.net/wiki/Nox>.

⁵⁵ **Brahma,jāla S** (D 1,39 f/1:17), SD 25.1; **Mā Puñña Bhāyī S** (It 22,3/15 (SD 2.1.1b)).

⁵⁶ D 1,2.2-2.6/1:17-19 (SD 25.2) = 24,2.15-17/3:29 f (SD 63.3).

3.3.3 Sexuality and procreation

3.3.3.1 Each of the 6 heavens of the sense-world has its own lord or ruler. All or almost of these divine lords have a wife and, often, children, too. However, such details, found mostly in the Commentaries are scanty. *vimāna*

Here is a list of names of the lords of the 6 sense-world heavens, their wives and children: [3.4.2]

	<u>Wife</u>	<u>Children</u>
Vasavatti ⁵⁷	[***]	[unattested];
Sunimitta ⁵⁸	Visākhā ⁵⁹	[unattested];
Suyāma ⁶⁰	Sirimā ⁶¹	[unattested];
Santusita ⁶²	[celibate?]	[unattested];
Sakra ⁶³	Sujā	[none recorded];

The 4 great kings⁶⁴

Dhataraṭṭha	[]	91 sons all called Inda (Skt <i>indra</i>); ⁶⁵ a daughter, Siri (J 3:257);
Virūḍhaka	[]	91 sons all called Inda;
Virūpakkha	[]	91 sons all called Inda; daughter Kālakaṇṇī (J 3:257);
Vessavaṇa	[] ⁶⁶	91 sons all called Inda; 5 daughters: Latā, ⁶⁷ Sajjā, Pavarā, Acchimatī and Sutā. ⁶⁸

3.3.3.2 Sexual differences are only evident amongst the sense-world devas, especially amongst the inhabitants of the realms of the 4 great kings and the heaven of the 33, where there are male gods or female goddesses. Both are often simply referred to as *deva* or *devata*, or simply as “gods.” They copulate with one another in almost like the way the humans do. These gods are mentioned as having a wife each and the couples have children [3.3.3.1].

In sexual terms, the gods and beings of the earth-bound or ground-based [3.5.1] heavens behave very much like humans. They seem to be more frivolous than average humans in their playfulness, cavorting around freely like the carefree affluent or elite on earth. However, they are never as licentious nor debauched as the Greek gods Zeus and Apollo.

The Greek god of agriculture, wine, ritual madness and religious ecstasy, **Dionysus**, or his Roman counterpart, **Bacchus** (perhaps more of the former) closely depicts the sense-world gods’ devotion to

⁵⁷ D 1:219; S 40.11/4:280; A 8.36/4:243; VvA 315.

⁵⁸ S 40.11/4:280; A 4:243; J 1:81; cf Divy 140.

⁵⁹ VvA 189.

⁶⁰ D 1:217; S 40.11/4:280; A 8.36/4:242.

⁶¹ Sirimā is a courtesan of Rājagaha and younger sister of Jīvaka (SnA 1:244). On her life as courtesan, see SD 3.8 (II).

⁶² D 1:218; A 8.36/4:243; S 40.11/4:280. It is the Bodhisattva’s name when he dwells in Tusita (BA 53; J 1:48), and the name of his successor (BA 10, 272, 291; J 1:81).

⁶³ A 8.36/2:241.

⁶⁴ In Māyā’s dream, the 4 great kings bring her to lake Anotattā and their wives attended to her cleansing therein: see SD 52.1 (2.4).

⁶⁵ Āṭanāṭiya S (D 32) says each of the 4 great kings has “eighty, ten and one mighty sons” (*puttā pi tassa bahavo | eka.nāmā’ti sutam | asīti dasa eko ca*), ie, 91 sons each (D 3:197*-202*); see also D 2:207, 220, 257 f.

⁶⁶ Scholars and translators have wrongly attr Bhuñjatī as Vessavaṇa’s wife: see SD 54.8(4.2).

⁶⁷ Latā, Sajjā and Pavarā are protagonists of Vv 3.4; VvA 131-137.

⁶⁸ VvA 134.

pleasure. The earth-bound gods are more Dionysian than Bacchanalic. Recall that Sakra is himself not pleased with the Bacchanalic conduct of the old gods (the asuras) of Tāvatīmsa [3.5.4.2].

There is a hint in their lives that they are not sensually limited like the humans—sexuality to these gods is truly a divine pleasure—but still not as refined and satiating as the sexuality or sensuality amongst the higher sense-world gods [3.3.3.2].

3.3.3.2 Sexual intimacy in the higher heavens seem subtler. The devas of the Yāma heaven (the 3rd sense-world heaven) engage in sexual union by simply embracing one another. The devas of the Tuṣita heaven (the 4th heaven) become intimate by merely holding hands. The devas of the Nimmāna,ratī heaven (the 5th heaven) become intimate by just smiling at one another; and those of the Para,nimmita,vasavatti heaven (the 6th and highest of the sense-world heavens) need only exchange a single glance at another.⁶⁹

The reason for such brief displays of intimacy is simple and logical: the greater their sensitivity to pleasure, the shorter duration they need to resolve the fire of their lust!⁷⁰ In other words, the more sensitive they are to pleasure, the more quickly and fully they feel satisfied and at peace with themselves.⁷¹

3.3.3.3 It is possible that the Nimmāna,ratī devas are mostly female, and the Para,nimmita,vasavatti devas entirely or mostly male. The Nimmāna,ratī lord, Sunimmita, seems to be the only male in Nimmāna,rati. Other than him, the Commentaries seem to mention only females in that realm. It is also said that this is the rebirth destination of dutiful wives.⁷² In such a scenario, it is not difficult to imagine how the female Nimmāna,ratī devas are diligent in creating forms that they desire, like celestial artists and engineers. Then, the more laidback almost patriarchal Para,nimmita,vasavatti devas simply enjoy, as they wish, the creations of these female devas. In an interesting way, this is a reflection of the patriarchal scenario in ancient India.

3.3.4 Birth

3.3.4.1 In all the celestial realms, devas are born apparitionally or spontaneously (*opapātika*). In the sense-world heavens, devas appear on the laps or knees of the parent (may be a male or a female deva). The Abhidharma,kośa says that when they are born, they may appear to be like 5-10 years old.⁷³ The Pali tradition, however, says that they arise almost fully mature, that is, about 16 years old.⁷⁴

The brahmas of the form-world and the formless world, on the other hand, do not need the help of any parents. The few form-world brahmas simply appear fully grown, while those of the formless world do not appear at all because they have no form.⁷⁵

3.3.4.2 Since rebirth in the form-world and the formless world is the result of very good karma and dhyana meditation, the devas who arise here are aware of their prior existence and of the specific karma that bring about their rebirth in that heaven. The brahmas of the form-world heaven, as we have noted, are born fully clothed [3.3.1.2].

⁶⁹ See Abhs:BRS 117 f.

⁷⁰ Abhdk 69b-d (Abhdk:P 2:465).

⁷¹ Abhdk 3:69b-d, 70a-c (Abhdk:P 2:465 f).

⁷² Amongst the “those of pleasant form” devas (*manāpa,kāyika*): A 5.33*/3:38, 8.46*/4:266. See Punnadhammo 2018: 546, 550.

⁷³ Abhdk 70a-c (Abhdk:P 2:466).

⁷⁴ DA 3:1024; Abhp 741, Abhp:Be 481 (AbhT:Be ad loc). Cf deva death: MA 2:428, 4:170. Also Abhdk 8c-d (Abhdk:P 380); DPPN 1:1118.

⁷⁵ Abhdk 69b-d, 70c-d (Abhdk:P 465 f).

3.3.5 Death and rebirth

3.3.5.1 Although the lives of devas are, as a rule, very long, **any of these 4 conditions** brings about their “fall” (*cuti*) or death:

- | | |
|---------------------------------|---------------------------------|
| (1) the exhaustion of lifespan, | <i>āyu-k,khaya</i> |
| (2) the exhaustion of merit, | <i>puñña-k,khaya</i> |
| (3) the exhaustion of food, or | <i>āhāra-k,khaya</i> |
| (4) through anger. | <i>kopena</i> (DhA 1:173,15-16) |

One with great merit (a full store of good karma) is born into a deva realm, remaining there according to his karmic duration, and is then reborn higher and higher. Thus, he passes through “**exhaustion of life-span**.” One with little merit, soon exhausts that merit, just as a 3 or 4 pint-pots of rice tossed into a royal storehouse just disappear, and he thus soon dies, passing through “**exhaustion of merit**.” The third, while enjoying sense-pleasures, forgets through failing memory to consume food, thus through loss of his bodily strength, dies through “**exhaustion of food**” [3.4.4.2]. A fourth, jealous of the glory of another, becomes angry and, through his **anger**, dies⁷⁶ [3.4.4.3].

3.3.5.2 At the point of dying, a deva sees signs (*nimitta*) or visions of his rebirth venue. For a deva, used to long ages of pleasures, this is clearly one of the most fearsome visions, since these signs starkly reveal the terrible opposite of his pleasurable life. Since he lacks spiritual training or has long forgotten it, his mind is badly tormented. This momentum karmically propels him into that very state he hates and fears. When we stare into the abyss of life, it stares back at us and consumes us. [2.4.1]

3.4 THE 4 GREAT KINGS

3.4.1 In the early Buddhist mythology and its post-Buddha developments, the lowest of the heavens is that of the **4 great kings** (*cātum, mahā.rājika*), guardians of the 4 quarters. Their role is related to the fact that they are the very first of the heavens that stretch well beyond the physical world of humans and the lower worlds. As guardians of the quarters, they are often depicted with symbols of royal power and martial prowess. Sometimes, they are depicted displaying a terribly fierce countenance and martial postures, which are related to the ancient self-defence martial arts of Asia.

The realms of the 4 great kings share the same space as earth and Tāvatīmsa, lorded over by **Sakra**. Hence, the 4 kings are thus vassals and attendants of Sakra who is superior to them in celestial terms. Hence, Sakra has, under his command, both the 4 great kings and their armies of the 4 quarters—they are, as such, his generals or commanders-in-chief and the 4 army regions. In this sense, we can see Sakra as the de facto lord of all the earth-bound [3.5.1] celestial realms—hence, he is called Sakra, lord of the devas, *sakka devānam inda*.⁷⁷ For this reason, in Asia, Sakra is the most worshipped of all the celestial deities.⁷⁸

⁷⁶ DhA 2.1/1:173,15-174,1; ItA 75-77 (ItA:M 2:591 f). See SD 23.8a (2).

⁷⁷ D 1:216, 217, 2:221, 275; S 1:219.

⁷⁸ 帝釋天 *dishitān* or 釋提桓因 *shítí huánýīn*; Jap 帝釈天 *taishakuten*. In China, Śakra is often identified with the Daoist “Jade emperor” (玉皇大帝 *yùhuáng dàdì*, often simply as 玉皇 *yùhuáng*): this is an example of borrowing of deities by the Daoist from Buddhism. Hence, both have their birthday on the 9th day of the 1st lunar month of the Chin calendar (usu in February).

3.4.2 The world of the 4 great kings

3.4.2.1 The 4 kings, their armies and the quarters they respectively protect are as follows:⁷⁹

	the great king	Sanskrit name	their army	
• the east	Dhataraṭṭha	Dhṛtarāṣṭra	<i>gandhabba</i> ⁸⁰	elf-like warriors
• the south	Virūḍhaka	Virūḍhaka	<i>kumbhaṇḍa</i> ⁸¹	orc-like dwarves
• the west	Virūpakkha	Virūpākṣa	<i>nāga</i> ⁸²	serpent-beings
• the north	Vessavaṇa (Kuvera)	Vaiśravaṇa	<i>yakkha</i>	yaksha, troll-like beings

The lifespan of the devas of the realm of the 4 great kings is 500 celestial years. A celestial day of theirs is 50 human years, and their lifespan is 9 million human years. Vessavaṇa is said to be a streamwinner;⁸³ presumably, so are the other 3 great kings. They each have a wife and children. [3.3.3.1]

3.4.2.2 The 4 great kings are the guardians of the quarters, and each have their own armies of foot-soldiers and warriors, reminiscent of the Trolls, Orcs, Uruk-Hai, Dragons, Dwarves and Balrogs of Middle-Earth.⁸⁴ In fact, the realms of the 4 great kings, being co-spatial with earth, is the most cosmopolitan in terms of inhabitants.

Besides the gandharvas, kumbhandas, nagas and yakshas, their realms are populated by a motley of deities and beings,⁸⁵ such as gaiads (earth-deities), oreads (both of the land and of the forests), dryads (tree deities), naiads (nymphs of the river, lakes and waters), and household deities, and also pretas, goblins (*pisāca*), yaksha demons,⁸⁶ spirits (*bhūta*)⁸⁷ and so on.⁸⁸ All these form the bases for traditional ethnic beliefs and superstitions throughout Asia.

3.4.3 Since the 4 great kings and their armies inhabit realms just “above” the earth, they are said to have undertaken the protection of the Buddha since his conception, and are not only his protectors, as stated in the **Mahāsamaya Sutta** (D 20)⁸⁹ but also of his followers, as stated in the **Āṭanāṭiya Sutta** (D 32).⁹⁰ Mahā Brahmā of the 1st-dhyana form-realm and Sakra, lord of Tāvatiṁsa, along with numerous other gods, are also Dharma-protectors.⁹¹

⁷⁹ SD 52.1 (2.4.1.3).

⁸⁰ D 2:257 f.

⁸¹ D 3:198; Divy 126, 148.

⁸² D 2:258, 3:199; Divy 126, 148.

⁸³ VA 2:440; AA 4:36; SnA 1:370. Vessavaṇa is the best known of the various names of Kuvera (PmA 3:613,10). He is attr with the power to grant children: see eg Rāja,datta Tha (Tha 2:134).

⁸⁴ In J R R Tolkien's *The Lord of the Rings* (1954) and *The Hobbit* (1937): <https://screenrant.com/lord-rings-most-powerful-races-ranked/>.

⁸⁵ On “deities” (*devatā*), see SD 54.2 (3.2.2.2(1)).

⁸⁶ Pv 3.5.2.

⁸⁷ On *bhūta*, see Sn 222 (*amanussa*, “non-human”); also VvA 8 n47.

⁸⁸ On the deities, see SD 54.2 (3.2.2.2(1)); on the pretas, see VvA:M xxxii.

⁸⁹ D 20/2:253-262 (SD 54.4).

⁹⁰ D 32/3:194-206 (SD 101.1).

⁹¹ The gods, being unawakened, can only be “Dharma-protectors” in name. In the suttas and Comys, they are esp engaged in the Bodhisattva’s life, but once the Buddha has arisen, their role is mostly that of a student. Apparently, even the gods fear Māra, against whom they seem powerless. See SD 52.1 (16.5.2).

3.4.4 Other beings inhabiting the 4 great kings' realms

3.4.4.1 Amongst the celestial inhabitants in the realms of the 4 great kings are the following hosts of devas:⁹²

- | | |
|-------------------------------|-------------------------|
| (1) <i>khiddā,padosikā</i> | "defiled by play" |
| (2) <i>mano,padosikā</i> | "defiled by mind" |
| (3) <i>sita, valāhakā</i> | "the cool-cloud riders" |
| (4) <i>uṇha, valahakā</i> | "the warm-cloud riders" |
| (5) <i>candimā deva,putta</i> | the moon deity |
| (6) <i>suriya deva,putta</i> | the sun deity |

Like the Tāvatimśa gods, the inhabitants of the 4 great kings' realms habitually indulge in sensual pleasures and frolicking. Often, through their sensuality and forgetfulness, they prematurely fall from their heaven. **The Brahma,jāla Sutta** (D 1) mentions two such cases, that is, those of the Khiddā,padosikā and the Mano,padosikā, who are from the Cātum,mahā.rājika realm.⁹³ [3.4.4.2; 3.4.4.3]

3.4.4.2 The Khiddā,padosikā ("defiled by play") devas spend long ages in the delights of laughter, play and sensual lust. It is said that they would frolic in such pleasantries of the Nandana grove [2.2.1.2] and the Phārusaka grove⁹⁴ in Tāvatimśa, and the Cittalatā grove⁹⁵ in Tusita. The Khiddā,padosikā are so called because they are corrupted and destroyed by **play** (*khiddāya padussanti vinassanti*, DA 1:113,23).

The sense-world (*kāma,loka*)

21	Lords of others' creations (<i>para,nimmita,vasavatti</i>)	16,000 cy	}	HAPPY DESTINIES (<i>sugati</i>):
22	Those who delight in creation (<i>nimmāna,rati</i>)	8,000 cy		10 courses of wholesome karma motivated by non-attachment, lovingkindness and wisdom
23	The contented (<i>tusita</i>)	4,000 cy		
24	The Yāma devas (<i>yāma</i>)	2,000 cy		
25	The 33 (<i>tāvatimśa</i>)	1,000 cy		
26	The 4 great kings (<i>cātum,mahā.rājika</i>)	500 cy		
27	Human beings (<i>manussa</i>)	variable		
"The descents" (<i>apāya</i>) or <u>states of loss</u> : ⁹⁶				SUFFERING DESTINIES (<i>duggati</i>):
28	asuras or titans (<i>asura,kāya</i>)	unspecified	}	10 courses of unwholesome karma motivated by greed, hate and delusion
29	animals (<i>tiracchāna,yoni</i>)	unspecified		
30	pretas (<i>petti,visaya</i>)	unspecified		
31	hell beings (<i>niraya</i>)	unspecified		

The sense-spheres (*kāmāvacara*)

[cy = celestial years]

Diagram 3.5. The sense-worlds (the heavens are numbered)⁹⁷

⁹² Vbh 519,17-19.

⁹³ Often mentioned together: D 1:19 f, 2:260; DA 1:113, 2:691, 3:994; VbhA 498. They are from Cātum,mahā.rājika realm: AA 3:147; ItA 2:117; NmA 154; PmA 3:613.

⁹⁴ Phārusaka grove is mentioned (often alongside Nandana grove and Cittalatā grove) at DA 2:482,3:698; MA 1:225; J 6:278; VbhA 439,20.

⁹⁵ Cittalatā grove is mentioned (often alongside Nandana and Phārusaka) at DA 2:482, 3:698; MA 1:225; NmA 2:379; VbhA 439,20. Tusita is "space-based" [3.5.2]. Apparently, these devas have the power to visit it, too.

⁹⁶ On the states of loss (*apāya*), see SD 2.20 (Diagram 2.2).

In consequence to their **self-possession** (*atta,sañcetanā*),⁹⁸ their minds are corrupted and they fall from their divine state.⁹⁹ They are, as it were, lost in heat of their lust and dark of delusion, as a result of which they become bewildered (*mohassa anudahanatāya,mohana,vasena hi tesam sati,sammoso*) (VbhA 498). On account of their bewildered mind, they fall from that realm and is reborn in the hells.¹⁰⁰ [2.4.1]

3.4.4.3 The Mano,padosikā (“defiled by mind”) devas spend much of their time contemplating one another covetously and thus defile their minds with **anger** (*dosa*). Hence, they are said to be corrupted through **other-possession** (*para,sañcetanā,hetu*).¹⁰¹ As a result of their defiled minds, their bodies weaken and they fall from that realm. Falling from that realm, they arise directly in the hells. [2.4.1]

3.5 THE HEAVENS: EARTH-BOUND AND SPACE-BASED

3.5.1 The earth-bound heavens.

3.5.1.1 The terms “earth-bound” (*bhumma,bhūta*) and “space-bound” (*antalikkhe bhūta*) are based on words describing the divine beings invoked at the opening of the **Ratana Sutta** (Khp 4 =Sn 2.1), thus: *yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe*, “whatever beings that have assembled here, be they earth-bound or space-bound.”¹⁰² The words used in this Sutta are in the plural, thus: *bhummāni bhūtāni* and *antalikkhe bhūtāni*.

3.5.1.2 The lowest two of 6 sense-world heavens—those of **the 4 great kings** (*cātum,mahā.rājika*) and **the 33** (*tāva,timṣa*)—are regarded as “earth-bound” or “ground-based,” that is, they are native to the ground or earth (*bhummāni bhūtāni*) because they dwell on Mt Sumeru.¹⁰³ The asuras (the “old gods” of Tāvatiṁsa) that Sakra and his 33 have driven out of that heaven dwell at the foot of Sumeru, that is, far below Tāvatiṁsa. [3.5.4.2]

We can thus see that the sense-world heavens, especially the lowest two of them—the 4 great kings and Tāvatiṁsa—are **geocentric** heavens. It is unlikely that these gods would occupy the earth’s atmosphere which is today filled with planes, spaceships and other flying objects, and air pollution. We must imagine them to dwell well beyond the earth’s atmosphere in outer space, but not too far away in astronomical distance.

3.5.1.3 Beyond them, the form-world and the formless world are said to be **extraspatial** (“outer space”) heavens. These are (in the imagination of contemporary space-fiction narrative and movies) located much farther away in far-flung quadrants of outer space. [3.5.2]

⁹⁷ The **lifespan**s here follow the Vibhaṅga scheme, which progressively doubles for each of the 6 heavens [2.2.1.1]. The Abhidhammattha,saṅgaha scheme progressively quadruples (*catugguṇa*) for each of them (Abhs:BRS 196). Ge-thin’s diagram has a list of different figures for the sense-world heavens, ie, respectively (in celestial years), 500, 2,000, 8,000, 16,000, 64,000 and 128,000 (1998:117), prob following the Abhs scheme. See (2.2.1.1; 3.9.1).

⁹⁸ On *atta,sañcetanā*, see DA 3:1024; AA 3:147,11-12. See also **Saṅgīti S** (D 1,11(38)/3:231); **Cetanā S** (A 4.171/2:-159), SD 51.20.

⁹⁹ D 1,2.9/1:19 (SD 25.2); NmA 1:108.

¹⁰⁰ D 1,45-46/1:19 f (SD 25,2).

¹⁰¹ D 1,45-46/1:19 f (SD 25,2); DA 1:114,9-23; AA 3:147,17.

¹⁰² Khp 6,1/3,29 =Sn 2.1/222ab/39 (SD 101.2).

¹⁰³ KhpA 166,17-20; SnA 1:278. Apparently, just as the Olympian gods of Greek mythology dwell on “Mt Olympus.” However, “Sumeru” later came to be regarded as the axis mundi, a galactic centre upon which the galaxy revolves. Further on the earth-bound deities, see Abhs:BRS 195.

3.5.2 The space-based heavens

3.5.2.1 The next-level heavens—those “from Yāma to Akaniṭṭha” (*yāmato yava akaniṭṭham*)—that is, Yāma, Tusita, Nimmāna, ratī and Para, nimmita, vasavatti [Diagram 3.5] up to the form-world heavens, are said to dwell in “air,” the sky or in space. They are “space-based beings,” those native to the sky (*antalikhe bhūtāni*) because they dwell in the space “above” Mt Sumeru.¹⁰⁴ The higher we ascend into the sense-world heavens and form heavens, the larger and more splendid and more refined are the gods’ bodies and the longer their lifespans.¹⁰⁵

Interestingly, it seems that the cosmos in the imagination of the ancient Indians has today grown much more immense. Mt Sumeru, the axis mundi, has shifted from some vague location in the heights of the Himalayas to the centre of the Milky Way. The heavens are more far-flung, vaster, more spacious, and farther away from us. Yet, through our meditation, we can access them in a thought-moment, as it were—that is through dhyana [3.3.4.2; 3.6.5.3].

3.5.2.2 Māra’s heaven. According to the early Buddhist cosmology, Māra the bad one or Death personified, the real lord all of samsara, resides in the highest of the sense-world heaven, that of **Para, nimitta, vasavatti**, the “gods who lord over others’ creations,” with a lifespan of 128,000 celestial years. There he is known as **Vasa, vatti** (MA 1:33 f),¹⁰⁶ which is also the name of the lord of that heaven. [3.3.3.1]

In short, as long as we are unawakened, we carry around with us an existential monitoring device (like the one that prisoners or probationers wear), or some kind of lightning-rod, ready to attract and conduct Māra to take over our lives. The suttas record Māra as being able to infiltrate even the 1st-dhyana brahma heaven (where there are some remnants of thinking).¹⁰⁷ In short, Māra’s power extends over the whole of the three-world universe.¹⁰⁸

3.5.3 Space and crowdedness

3.5.3.1 An interesting characteristic of the Buddhist divine cosmology is that as we get higher in the celestial realms, they become less crowded and more spacious. Indeed, the trend is just the opposite in the 4 lowest realms, that is, “the suffering destinies” (*duggati*) or “the descents” (*apāya*):¹⁰⁹ they get more crowded or more cramped [Diagram 3.5].

The **animals**, which include beasts, birds, insects, fishes and other non-human life on earth generally tend to live in crowded groups—described by collective terms such as herd, pride, swarm, school and colony, known as **terms of venery** (“venery” is an ancient word “hunting”),¹¹⁰ that is, they are hunted for food and for sport by humans and other animals.¹¹¹

3.5.3.2 In the case of the **pretas**, who started off in Buddhist mythology as “the departed” (*petti*), the dead who have yet to find a suitable rebirth, they evolved into “shades¹¹² or ghosts” (*preta*) or collective-

¹⁰⁴ KhpA 166,15-17; SnA a:278.

¹⁰⁵ This is a Sarvāstivāda explanation: see Vasubandhu’s Abhidharma, kośa ch 3: 69b-d (Abhdk:P 2:465); Sadakata 1997:57.

¹⁰⁶ The devaputra Vasavatti Māra attacks the Bodhisattva under the Bodhi tree just before the Great Awakening, in an attempt to prevent him from becoming Buddha (BA 287 f).

¹⁰⁷ **Brahma Nimantanika S** (M 49) @ SD 11.7(8.2).

¹⁰⁸ On Māra, see **Māra**, SD 61.8; SD 36.4 (2.3); **Sela S** (M 92,19 = Sn 561b = Tha 831b n (SD 45.7a); SD 52.1 (9.1.2.2).

¹⁰⁹ On āpaya, see *A Comprehensive Compendium of Abhidhamma*, Abhs:BRS 189.

¹¹⁰ The word venery also means “the practice or pursuit of sexual pleasure; indulgence of sexual desire” (OED).

¹¹¹ For other terms of venery, see https://en.wikipedia.org/wiki/List_of_English_terms_of_venery,_by_animal.

¹¹² See OED, sv manes (1).

ly called “the shades,” who suffer from great hunger and thirst. Although pretas are often confined to some space or route they are habituated to, they do not have their own realm (like the gods), but wherever they dwell, they experience extremely sharp hunger and thirst: they are beings with a terrible inner clogging or mental crowding.¹¹³

3.5.3.3 The most crowded realm in the universe is that of **the hells** (*niraya*). Today, however, we have generally outgrown the misconception that the hells are places of physical suffering; in fact, they *never* were. Even the various graphic descriptions of hellish torments¹¹⁴ are implicit teachings (*neyy'attha*),¹¹⁵ whose sense is to be drawn out. Such teachings are graphic lessons to help us visualize the mental sufferings that ceaselessly afflict the hell-beings. In other words, the sufferings are real and painful indeed.¹¹⁶

The most crowded of these hells is **Avīci**, “uninterrupted,” and is sometimes called the “great hell” (*mahā,niraya*).¹¹⁷ It is said to be the “lowest” point of the universe (NMA 2:425). Even then, hell is not a place we are relegated to but is a mental cramp and inner violence that constantly floods our being no matter where we are, even in the holiest or heavenliest place.¹¹⁸

3.5.4 THE SPACE-BASED HEAVENS OF THE SENSE-WORLD

3.5.4.1 While the two lowest heavens of the sense-world—those of the 4 great kings [3.4] and of Tāvatīmsa [2.2.1; 4]—are *ground-based*, the rest of the sense-world heavens are **space-based**, that is, they are “air-borne” or floating in space. They each exist in their own time-space reality, and are not easily accessible by even the deities of the lower heavens.

3.5.4.2 **The asuras** (literally, “not-gods, anti-gods”) are a special class of the suffering-realm beings not usually listed as one of the 31 planes. The reason for this is simply that they were devas once but were overthrown from their heaven by the new gods of Tāvatīmsa led by Sakra and his 33 devas. In other words, they are “fallen gods”¹¹⁹ and are classed amongst the “ground-based heavens.” [3.5.1]

An interesting characteristic of the asuras is that they are often at war with the Tāvatīmsa devas on account of Sakra overthrowing them from that heaven. The asuras are very much like the Titans (the “old gods” of Greek mythology) who are banished by Zeus, lord of Olympus, to the depths of Tartarus.¹²⁰

3.5.4.3 The two lowest heavens—those of the 4 great kings and the 33 gods—and **the asuras** are “*ground-based*” realms, accessible to one another like the various countries of earth since we are all on the same planet. From their descriptions thus far, we can imagine them to be a celestial version of human society. The ground-based gods are either indulging in sensual pleasures or battling with foes or amongst themselves (especially the Tāvatīmsa gods and the asuras).

These gods and their exploits remind us of **Norse mythology**, where the gods of Asgard,¹²¹ led by Odin, Thor and others, constantly battle the “giants” or “devourers” from Utgard (our world is called Mitgard,

¹¹³ On the evolution of the pretas, see SD 48.1 (6.4).

¹¹⁴ See **Bāla Paṇḍita S** (M 129), SD 2.22; **Mahā Dukkha-k,khandha S** (M 13), SD 6.9; **(Yāma) Deva,dūta S** (A 3.35), SD 48.10; **(Majjhima) Deva,dūta S** (M 130), SD 2.23.

¹¹⁵ See **Neyy'attha Nīt'attha S** (A 2.3.5+6), SD 2.6b.

¹¹⁶ See **Pātāla S** (S 36.4), SD 2.25; SD 2.23 (3); SD 89.10 (1); SD 53.16 (2).

¹¹⁷ DA 3:855; AA 2:256.

¹¹⁸ Further on suffering states, see Abhs:BRS 189 f.

¹¹⁹ On the origins of the asuras, see SD 15.5 (3.7.1)

¹²⁰ See SD 54.2 (3.2.3.6).

¹²¹ **Asgard** is derived from Old Norse *āss*, “god” and *garðr*, “enclosure”; from Indo-European roots *ansu-*, “spirit, demon” (see cognate *ahura* (cognate of *asura*) meaning “mighty, lord” in Proto-Iranian) and *gher-*, “grasp, enclose,”

“inhabited,” the world in between) to keep the peace. Asgard is like Tāvatiṁsa, while Utgard like the asuras. The Norse, however, went on to develop their own complex mythology reflecting their views of nature and life.

3.6 THE YĀMA DEVAS

3.6.1 Meaning of *yāma*. The Yāma heaven is the first of the “space-bound” realms; hence, they are not involved in the worldly exploits of the ground-based heavens of the 4 great kings and of Tāvatiṁsa. In fact, compared to these two lower heavens, the Yāma realm seems austere, unlike the next heaven, Tusita, where the gods rejoice in contentment. The laid-back character of the Yāma devas is because of their capacity to easily enjoy sense-pleasure and be fully satiated with much less stimulation than the devas of the realms below them.¹²²

The Tibetans, in fact, interpret the name *yāma* to mean “conflict-free.” The Commentaries explain the meaning of Yāmā, thus: “Those that are gone to, wholly arrived at divine bliss” (*dibbaṁ sukhaṁ yātā pa-yātā sampattā’ti yāmā*).¹²³ 200 years of human life are but a day in Yāma heaven, and 2,000 years of such days is their lifespan. In human time, their lifespan is 144 million years.¹²⁴

3.6.2 Those born in Yāma. Sirimā, doctor Jīvaka’s sister, after her death, is born in the Yāma world and becomes the wife of Suyāma, king of Yāma heaven, also called “Yāma’s dwelling” (*yāma, bhavana*).¹²⁵ She is said to have visited the Buddha with 500 deities (SnA 1:244,20).

The **Dvāra,pālaka Vimāna,vatthu** (Vv 5.5), “the mansion-story of the door-keeper,” relates the story of a lay-disciple living in the outskirts of Rāja,gaha, infested by robbers so that he has to keep his doors closed and locked, which prevents the monks from obtaining alms from his house for his regular offerings. Learning of this, he bravely leaves his door open so that the monks are able to come for their daily alms. Upon dying, the layman is reborn in the Yāma world and his mansion has high doors and gem-studded pillars.¹²⁶

The **Hathipāla Jātaka** (J 509) relates how 4 former weavers of Benares constantly donate a fifth of their earnings to charity. They are first reborn in Tāvatiṁsa and then progressively arise up and down through the 6 sense-world heavens. When they are Yāma devas, Sakra seeks them, inviting them to be reborn in the womb of the chief queen of Esukārī, king of Benares (J 4:475).

3.6.3 Yāma and Yama

3.6.3.1 The name **Yāma** is sometimes confused with king **Yama**, who counsels the hell-being before the hell-wardens drag them to their allotted hell to be tormented, as described in the **(Majjhima) Deva,dūta Sutta** (M 130) and the **(Yama) Deva,dūta Sutta** (A 3.35).¹²⁷ This may be due to their common origin as the Vedic deity **Yama** with whom the dead was united (Rg 10.14.8). What was one deity, in the Buddhist context evolved into two distinct deities: Yama, the lord of the hells (M 130) and Suyāma, the lord of Yāma devas (VvA 246).

essentially meaning ‘garden of gods.’ (*American Heritage Dictionary of the English Language*. 4th ed 2000), where see also **ansu-** and **gher**-¹ in “Appendix I: Indo-European Roots.”

¹²² V 1:12; A 1:228, 3:287; M 2:194, 3:100.

¹²³ VbhA 519,25 = Pma 3:613,32.

¹²⁴ A 1:213, 4:253.

¹²⁵ J 4:475; SnA 1:244.

¹²⁶ Vv 5.5/86 (VvA 246-248) :: VvA:M 379-382.

¹²⁷ M 130 (SD 2.23); A 3.35 (SD 48.10).

Although Yama is usually associated with the hells, he is sometimes mentioned in connection with the pretas, amongst whom he is said to reside: this aspect of him is unclear¹²⁸ since the pretas do not form a *realm* but exist “free-range” (*visaya*); hence, they are collectively called the “preta-range” (*petti-visaya*).¹²⁹ In other words, they may exist anywhere in the sentient world, including the earth-bound heavens [3.4.2.2].

3.6.3.2 Yama is clearly an allegory¹³⁰ for *karma and rebirth*. In the older (**Yama**) **Deva,dūta Sutta** (A 3.35), he has 3 divine messengers (*deva,dūta*), that is, an old man (decay), a sick man (disease) and a corpse (death).¹³¹ In a more developed discourse, the (**Majjhima**) **Deva,dūta Sutta** (M 130), there are 5 divine messengers: a young tender infant (birth), an old man, a sick man, a criminal being punished (*karma*), and a dead man.¹³²

While Yāma or Suyāma is lord of Yāma heaven, king Yama, although a deva, has no official residence in any of the heavens. In fact, he seems to be the only deva who resides or works in hell! Understandably, it is a very repetitive job, having to ask the same questions to millions of hell-beings daily! He aspires to change his job, to become human and renounce before the Buddha so that he will awaken to true reality and freedom.¹³³

3.6.3.3 Although Yama is called a king (*yama,rāja*),¹³⁴ he is not even the “lord of death,” a role given to **Māra** as *maccu,māra*.¹³⁵ While Māra is the personification of Death and the world, Yama is an allegory of karma and rebirth. They stand in diametrical opposition to one another: Māra seduces us to stay in the world, his realm; Yama, urgently warns us not to fall into *his* own world, the hells! In that sense, Yama wants us to be free of suffering.

3.6.4 THE TUSITA DEVAS

3.6.4.1 **Tusita**, the heaven of the contented gods, is the 4th of the 6 sense-world heavens.¹³⁶ 400 human years is a single day in Tusita, and 4,000 years is a Tusita deva’s lifespan. In human time, this is 576 million years!¹³⁷ The Tusita devas are so called because they are full of joy (*tutṭhā pahatthāti tusitā*).¹³⁸ **Santusita**, the lord of Tusita, says **the Puñña,kiriya,vatthu Sutta** (A 8.36), excels his fellows in 10 respects: longevity, beauty, happiness, glory, power, form, sound, smell, taste and touch.¹³⁹ In other words, the Tusita gods—like the other gods of the sense-world heavens—fully enjoy the pleasures of all the 5 senses.

3.6.4.2 Tusita heaven is considered the most beautiful of the celestial realms, and the faithful love to be born there because of the presence of the Bodhisattva (Mahv 35.72f). It is the rule that all Bodhisat-

¹²⁸ See VvA:M xxxi f; SD 2.23 (4).

¹²⁹ Also *peta,visaya, peta,yoni*: D 3:234; It 93; J5:186; Pv 2.2.2, 2.7.9; Miln 310; DhA 1:102, 4:226; Vism 427; VbhA 4, 455; PvA 25 f, 29, 59 f, 214, 268; Sdhp 9.

¹³⁰ See SD 2.23 (3.2).

¹³¹ A 3.35 (SD 48.10).

¹³² M 130,5-8 (SD 2.23).

¹³³ M 130,28-29 = A 3.35,28-29. See SD 48.1 (3.4).

¹³⁴ M 130,4 etc (SD 2.23); A 3.35,4 etc (SD 48.10).

¹³⁵ See **Māra**, SD 61.8.

¹³⁶ A 1:210.

¹³⁷ A 1:214, 4:261.

¹³⁸ VbhA 519 = PmA 3:613 = ThīA 169 = NmA 1:155; cf Nm 2:447.

¹³⁹ A 8.36/4:243 (SD 22.17); but cf Cūlavaṃsa: Cuv 53.47, where the Bodhisattva Metteyya is called the lord of Tusita.

tvas (buddha-to-be), in their penultimate birth, are born in Tusita.¹⁴⁰ When the time comes for the Buddha to arise in the world, the devas of the 10,000 world-systems joyfully assemble here and invite the Bodhisattva to take birth among humans.¹⁴¹

Gotama arises in Tusita as **Seta,ketu**,¹⁴² and the coming future buddha, Metteyya, is now living there, too.¹⁴³ Tusita is also the abode of every Bodhisattva's parents.¹⁴⁴ We have already noted that the once-returner brothers, **Purāna and Isi,datta**, are reborn there [2.1.1.2].¹⁴⁵ The inhabitants of Tusita, called **Tusitā**, are present at the Mahā,samaya (D 2:161).

3.6.5 THE NIMMĀNA,RATĪ DEVAS

3.6.5.1 The Nimmāna,ratī, “those who delight in creation,” are a class of devas inhabiting the 5th of the 6 sense-world heavens.¹⁴⁶ They are so called because they delight in their own creations. They can create any form in any colour.¹⁴⁷ The lord of the Nimmāna,ratī heaven is called Sunimmita.¹⁴⁸

The lifespan of the Nimmāna,ratī devas is 8,000 celestial years. 800 human years constitute a single day of the Nimmāna,ratī heaven. In human time, their lifespan is 2,304 million years.

3.6.5.2 The Kāmūpapatti Sutta (It 95), whose teachings are summarized in the **Saṅgīti Sutta** (D 33), describes the beings in terms of the kinds of rebirth in the sense-world (*kām'upapattiya*) as being of the following 3 kinds:¹⁴⁹

- (1) beings who desire what arises before them (*paccuppatthita,kāma*), and are in the grip of that desire, such as humans, some devas, and some in the suffering states;
- (2) beings who desire what they have created (*nimmita,kāma*), that is, the Nimmāna,ratī devas; and
- (3) beings who delight in what others have created (*para.nimmita,kāma*), that is, the Para.nimmita,vasavatti devas.

The Nimmāna,ratī devas, as such, form their own unique category of beings who have power to create their own objects of pleasures.

3.6.6 THE PARA,NIMMITA,VASAVATTI DEVAS

3.6.6.1 The Para,nimmita,vasavatti are a class of devas inhabiting the highest realm of the sense-world (*kāma,loka*).¹⁵⁰ They are described as “beings who desire the creation of others so that they have them under their power” (*parehi nimmitē kāme vasar̄i vattentīti paranimmita,vasavattino*)¹⁵¹ [3.6.6.1]. **The Puggala Paññatti** explains that these gods are those who “live on the fruit of merit but not on that of exertion” (*puñña,phal'upajīvī no utṭhāna,phal'upajīvī*) (Pug 4.18/51).

¹⁴⁰ For the reasons for this, see SD 52.1 (2.1).

¹⁴¹ A 2:130, 4:312; J 1:47f.

¹⁴² VA 1:161; MA 1:125; J 1:401, 3:232.

¹⁴³ Mahv 32.73.

¹⁴⁴ DhA 1:110,23-25.

¹⁴⁵ A 6.44/3:348 (SD 3.2), 10.75/5:138; cf UA 149, 277.

¹⁴⁶ D 1:218; M 1:289; S 1:133; A 1:210.

¹⁴⁷ NmA 1:16, 109; VvA 80; VbhA 519.

¹⁴⁸ D 1:219

¹⁴⁹ It 95/3.5.6/94-96; D 33.1.10(40)/3:218.

¹⁵⁰ A 3.70/1:210; S 55.54/5:410, 56.11/423.

¹⁵¹ ItA 2:122,7.

3.6.6.2 The Commentaries explain that the objects of their desires are created by other devas who know their weakness, just as a cook, knowing the king's favourite dishes, will prepare them for him. It adds that, according to some authorities, their desires are fulfilled by a mere look, a smile, an embrace, but this statement is rejected by the ancient Commentary.¹⁵²

3.6.6.3 The lifespan of the Para,nimmita,vassavati devas is 1,600 celestial years. 16,000 human years constitute a single day of the Para,nimmita,vassavati heaven. In human time, their lifespan is 9,216 million years [Diagram 3.5]. This heaven is the highest quadrant of the sense-world. Beyond this, cosmologically, are the form-world heavens, and then the formless heavens.

The suttas distinguish these worlds as “spheres” (*avacara*) of beings populated by sense-world beings (including humans and gods) (*kāmāvacara*), and the gods of the form-world (*rūpāvacara*) and the formless world (*arūpāvacara*) [3.11.1.2]. Normally (in the traditional sense of ancient Indian mythology), beings are reborn (through the karmic process) into the realms of these worlds

However, with proper dhyanic meditation, any human can access the form world or the formless world. The very same worlds are then respectively called the form-sphere (*rūpāyatana*) and the formless sphere (*arūpāyatana*). They are accessible at any time—without the necessity of rebirth—through dhyana meditation.¹⁵³

3.6.6.4 Meditation, then, is a direct way to **heaven** via the “inner space” of dhyanic calm. If the meditator should die during such a meditation, or as a result of his habitual dhyanic practice, he will attain that same *sphere* that he is so familiar with. In this sense, meditation is a process of the “divinization” (the attaining of the heavenly state) of humanity. **Divinity** does not arise in heavens but within our own heart of inner peace (*samatha*), focused and empowered by dhyana (*jhāna*).

“**Divinity**” or godliness (*devatā* as an abstract noun) is best understood in the practice and spirit of the 4 “divine abodes” (*brahma, vihāra*): the cultivation of lovingkindness, compassion, gladness and equanimity.¹⁵⁴ Instead of looking externally to the heavens or some godly agent, we should be cultivating it *within* ourselves. We should live like the gods, even be empowered to become gods, that is, by the cultivation of moral virtue and good works.

Such morality and goodness prepare our body and speech to be the foundation for a calm heart and clear mind, so that we have the wisdom for insight into the true reality of things which awakens us to spiritual freedom. The recollection of deity (*devatā'nussati*), then, is not a meditation on the “deities” (plural collective noun for the “gods”) but a recollection on deity (singular abstract noun), on **divinity or godliness**, as a bridge to the path of awakening.¹⁵⁵

3.7 THE 1ST-DHYANA BRAHMAS

3.7.1 Station of consciousness [Table 3.12.2]

3.7.1.1 Just above (in a qualitative sense) the 6 sense-world heavens are the spacious 4 dhyana-based heavens of the brahmās (*brahmā*).¹⁵⁶ These brahmās have attained their state on account of having culti-

¹⁵² DA 3:1001; ItA 2:122; VvA 80; NmA 109; VbhA 519.

¹⁵³ See **Dhyana**, SD 8.4.

¹⁵⁴ See **Brahma, vihāra**, SD 38.5.

¹⁵⁵ See SD 54.2 (3.2.3.1(2)).

¹⁵⁶ *Brahmā* (meaning “perfect” or “holy”) specifically refers to the 4 form-dhyana heavens but may refer to the 4 formless dhyana realms, too; but are never used to refer to the deva of the sense-world.

vated the dhyanas in their previous life-time. Those brahmas, born into the 1st-dhyana form-realm, have mastered **the 1st dhyana** before.

In terms of “abode” (*āvāsa*), they are beings of **the 2nd station of consciousness**, that is, they are different in body but the same in perception [Table 3.13.3]. They each have their own body but they all experience the same bliss of the 1st dhyana but at different intensity, that is, strong or at full strength (*mahā brahma*), medium (*brahma,purohita*) and weak (*brahma,kāyikā*) [3.7.1.2].

3.7.1.2 They comprise 3 levels of brahma-realms (with their lifespans listed):¹⁵⁷

19 great Brahmā;	<i>mahā brahmā</i>	1 aeon
20 Brahmā's ministers;	<i>brahma,purohita</i>	½ aeon
21 Brahma's assembly or retinue.	<i>brahma,kāyikā, brahma,pārisajja</i>	¼ aeon

The key distinguishing factor for these 3 levels of brahmas is that great Brahmā arises from having full-strength 1st dhyana; Brahma's ministers from medium-strength 1st dhyana; and Brahma's assembly from a weak 1st dhyana.

3.7.2 Nourishment. These brahmas lack the senses of smell and taste which they do not need. They do not consume material food like humans do. However, they have supernormal sense of **sight, hearing, touch** and **the mind-faculty** (*man'indriya*). Their food is refined **joy**. This is understandable: when we ourselves feel joyful, we are energized to work and do our best.

3.7.3 Mahā Brahmā. According to the suttas, **Mahā Brahmā**, the lord of the 1st-dhyana Brahma realm, presumed himself, thus: “I ... am Brahmā, the Great Brahmā, the Conqueror, the Unconquered, the All-knowing, the All-powerful, the Lord God, the Maker, the Creator, the Chief, the Ordainer, the Almighty, the Father of all that are and that will be.”¹⁵⁸ The Buddha explains to Brahma himself how his wrong views about being a creator, etc, arose,¹⁵⁹ and explains to us about it, too.¹⁶⁰

3.8 THE 2ND FORM DHYANA BRAHMAS

3.8.1 Lifespans

3.8.1.1 Those brahmas born into the 2nd-dhyana form-realm have mastered **the 2nd dhyana** before. They comprise 3 levels of these brahma-realms (with their lifespans listed):¹⁶¹

15 Streaming radiance;	<i>ābhassara</i>	8 aeons
16 Boundless radiance;	<i>appamāṇ'ābha</i>	4 aeons
17 Limited radiance.	<i>paritt'ābha</i>	2 aeons

3.8.1.2 Beginning with **Mahā Brahmā** [19] we have the gods' lifespans measured in aeons or world-cycles. An **aeon** (*kappa*) is an astronomically lengthy age; in fact, it is an unimaginable duration, declares

¹⁵⁷ For their lifespans and location, see SD 1.7 App.

¹⁵⁸ **Kevaḍḍha S** (D 11,81/1:221), SD 1.7.

¹⁵⁹ **Brahmā Nimantanika S** (M 49/1:326-331), SD 11.7.

¹⁶⁰ **Brahma,jāla S** (D 1,39-44), SD 25.2.

¹⁶¹ For their lifespans and location, see SD 1.7 App.

the (Catukka) Kappa Sutta (A 4.156).¹⁶² In the famous “rocky mountain” analogy, we are told that even when a man with a soft cloth were to gently swipe at a solid rocky mountain, a yojana (11.3 km = 7 mi) high, wide and deep, and a time were to come when the whole mountain has been levelled, an aeon has not passed!

Such an unimaginable long duration might have captured the imagination of the ancient Indian audience. However, we are better aware today of how old the universe may be, but it is still difficult to imagine the time it will take from the beginning to the end of the universe, simply because it has the ended. And when it does end, then, we have no way of knowing the duration.¹⁶³

3.8.1.3 The 3 levels of these brahmas [3.8.1.1] are differentiated according to how they have previously mastered the 2nd dhyana. They experience 3 levels of dhyana: the Ābhassara experience the full strength of the 2nd dhyana; the Appamāṇābha, a medium strength; and the Parittābha, at a weak level.

Even then, the bliss of these Ābhassara gods profoundly reflects their 2nd dhyana ambience highlighted by the presence of zest (*pīti*), a spirited joy. They are so joyful that from time to time they exclaim, “Oh what bliss!” (*aho sukham*). To be able to hear this is to hear the best of sounds.¹⁶⁴

3.8.2 Station of consciousness

3.8.2.1 In terms of “abode” (*āvāsa*), they are beings of the **3rd station of consciousness**, that is, they are the same in body but different in perception [Table 3.13.3]. They share the same mental body, that is, their consciousness merge like a lake or sea of water, but feel the bliss of the 2nd dhyana at different intensity, as already noted [3.8.1.3].

3.8.2.2 This state of the 2nd dhyana gods is very well portrayed in *Star Trek: Deep Space Nine*, by the Changelings (known as the Founders), a Gamma Quadrant race of gelatinous orange liquid lifeforms capable of shapeshifting. In their natural state, they exist in totality to form a large lake of living viscous liquid with a shared memory.¹⁶⁵

3.8.3 Bodies of light

3.8.3.1 Although they share the same mental body, they may appear as separate bodies of light. They are described in their heavenly state, thus: “There they dwell, mind-made,¹⁶⁶ feeding on zest [joy],¹⁶⁷ self-luminous,¹⁶⁸ moving about through space, glorious—and they stay like that for a very long time.”¹⁶⁹ Their fine-form bodies emanate light in all directions like the flame of a torch or like lightning.

¹⁶² SD 2.19 (9); SD 49.8 (15.2).

¹⁶³ On the aeon, see SD 23.8a (3). Ency Bsm has a long rambling entry on Ābhassara (1:13-16).

¹⁶⁴ **Bhaddaji S** (A 5.170/3:202), SD 95.4.

¹⁶⁵ *Deep Space Nine*, DS9 447, The Search, Parts 1+2 (Season 3, 1995).

¹⁶⁶ They are said to be “mind-made” (*mano,mayo*) because they are reborn by way of the dhyana-mind (*jhāna,-manena*) (DA 1:110).

¹⁶⁷ “Zest,” *pīti*, alt tr “rapture, joy”; this term refers to a factor of the first 2 dhyana. It is not a sensation and hence does not belong to the feeling aggregate (*vedanā-k,khandha*) but a mental factor (*cetasika*) belonging to the formation aggregate (*saṅkhāra-k,khandha*), and it may be described as “joyful interest.”

¹⁶⁸ On the Abhassara devas’ self-luminosity and *pabhassara*, see SD 2.19 (7.3).

¹⁶⁹ **Brahma,jāla S** (D 1,40/1:17), SD 25.2; **Pātika S** (D 24,17/3:28), SD 63.3; **Aggañña S** (D 27,10/3:85).

3.8.3.2 Compared to the life of habitually frolicking and battling in the two lowest sense-world heavens [3.5.4.3], nothing really happens here in these 2nd form dhyana heavens. The gods here enjoy a profound state of dhyanic bliss, almost like an on-going sweet dream-state.

Understandably, they are able to emerge from their sea of dhyanic bliss and interact with one another as individuals, or even visit the earth to meet the Buddha. Otherwise, it is highly unlikely that they would even venture near such relatively foul world like earth.

3.9 THE 3RD FORM DHYANA BRAHMAS

3.9.1 Lifespans

3.9.1.1 Those brammas have mastered **the 3rd dhyana** in their previous life so that they are born into the 3rd-dhyana form-realm.¹⁷⁰ They comprise these 3 levels (with their lifespans listed):¹⁷¹

12 Radiant glory;	<i>subha,kiñha</i> [Comy <i>subha,kiñña</i>]	64 aeons
13 Boundless glory;	<i>appamāṇa,subha</i>	32 aeons
14 Limited glory.	<i>paritta,subha</i>	16 aeons

3.9.1.2 Although the **Nānā Karaṇa Sutta 1** (A 4.123) states that the Subha,kiñha lifespan is only 4 aeons, its Commentary (AA 3:126) actually states that it is 64 aeons to conform with later Theravāda cosmology.¹⁷² The trend seems to be that the sutta's durations were extended by the Commentaries, which were later extended even longer by the Abhidhamma tradition. As the ancient Indians became more aware of large numbers, it seemed, they saw the gods as having progressive longer lifespans relative to one another. [3.5]

3.9.2 Radiance

3.9.2.1 These 3rd-dhyana brammas are called Subha,kiñha, "radiant glory" or "pervasive radiance," because radiance emanates from their bodies with a steady brightness, not in flashes. The radiance of the other two levels of "Subha" gods, as they are called, are of progressively weaker quality. Nevertheless, their radiances are remarkably brilliant by earth standards.¹⁷³

3.9.2.2 In terms of **abode** (*āvāsa*), the Subha brammas share the same mental body and feel the same 3rd-dhyana bliss¹⁷⁴ [Table 3.12.2]. The 3 levels of Subha gods only differ in the intensity of their radiance.

The joy of the Subha,kiñha brammas reflect their 3rd-dhyana ambience, where zest (*pīti*) has settled, leaving a more placid **joy** that is serenely pervasive and absorbing,¹⁷⁵ unlike the 1st-dhyana Ābhassara brammas who express their exuberant joy aloud (D 3:219).

3.9.3 Destruction of the universe. According to Buddhaghosa, when the world is destroyed by the fire element, that is, some kind of cosmic nuclear reaction, the destruction reaches up to Ābhassara heaven, the highest of the 2nd-dhyana sphere [3.8.1.1]. When it is destroyed by the water element, that is, a cos-

¹⁷⁰ D 2:69; M 1:2, 3:102.

¹⁷¹ For their lifespans and location, see SD 1.7 App.

¹⁷² A 4.123/2:127 (SD 23.8a (3.2)).

¹⁷³ DA 2:511; VbhA 520.

¹⁷⁴ A 9.24/4:401 (SD 67.3); MA 1:35; AA 1:35, 2:193, 4:27; PmA 1:110, 112, 114; BA 37; cf A 7.44/4:40 (SD 3.16).

¹⁷⁵ AA 2:193.

mic meltdown, the destruction reaches up to the Subha,kiñha heaven [3.9.1.1].¹⁷⁶ When it is destroyed by the wind element, that is, a cosmic storm, its destruction reaches just below the Veha-p,phala (“abundant fruit”) heaven, the first of the 4th-dhyana realms [3.10.2.2].¹⁷⁷

It is interesting to note here that only the physical universe is affected by the cosmic destruction. The greatest extent of the destruction is only to just above 3rd-dhyana form-world. The rest of the 4th-dhyana world (the pure abodes) and the whole of the formless world remain intact because of their non-physical nature.¹⁷⁸

3.10 THE 4TH FORM DHYANA BRAHMAS

3.10.1 The 4th-dhyana brammas have cultivated dhyana to an excellent or “subtle” (*paṇīta*) degree (AA 3:125). This heaven is mostly taken up by **the pure abodes** (*suddh'āvāsa*) [5-9], that is, the 5 abodes that serve as “way-stations” for non-returners to exhaust the karma of their final life and attain nirvana:

5 The peerless	<i>akaniṭṭhā</i>	16,000 aeons	}	The pure abodes (<i>suddh'āvāsa</i>) non-returners only
6 The clear-visioned	<i>sudassī</i>	8,000 aeons		
7 The clear-beauty	<i>sudasā</i>	4,000 aeons		
8 The serene	<i>ātappā</i>	2,000 aeons		
9 The durable	<i>avihā</i>	1,000 aeons		
10 The non-percipient beings	<i>asañña,satta</i>	500 aeons		
11 Abundant-fruit	<i>veha-p,phala</i>	500 aeons		

3.10.2 The 4th dhyana heaven contains the abode of the unique **Asañña,satta** or non-percipient beings [3.10.2.1], and the highest realm of the form-world, **Veha-p,phala** [3.10.2.2]. Both these realms are located just below the pure abodes.

3.10.2.1 **The non-percipient beings** (*asañña,satta*) are those erstwhile meditators who have developed dispassion towards perception (*saññā,virāgarā bhāvetvā*).¹⁷⁹ After death, they become non-percipient beings, where they continue to exist in a kind of suspended animation as in cryogenic hibernation (A 4:401). The moment any thought arises in such a being, he falls from that state.¹⁸⁰ Their lifespan is 500 aeons.

3.10.2.2 **The Abundant-fruit devas** (*veha-p,phala*) dwell just below the pure abodes in the form-world. They are said to be reborn there as a result of their attainment of the “5th” dhyana, which is the Abhidhamma term for the 4th dhyana.¹⁸¹ The lifespan is 500 aeons.¹⁸² Non-returners who are reborn

¹⁷⁶ PmA 1:373 f.

¹⁷⁷ AA 3:134 (given in brief, but quotes Vism for details): Vism 13.29-44/414-417; ItA 2:135; CA 11; PmA 1:367, 373; VA 1:159. On the various realms, see chart at SD 1.7 (Appendix).

¹⁷⁸ SA 2:204; Vism 13.59-62/420 f. See SD 1.7 (App).

¹⁷⁹ Vbh 419; Abhs 5.85/142 = Abhs:WG 200.

¹⁸⁰ See **Brahma,jāla S** (D 1.2.31/1:28 f); **Pāṭika S** (D 24.2.20/3:33 f). See SD 53.23 (2.1.5).

¹⁸¹ Gethin: “Another example of a common innovation is the Abhidhamma system of five *jhānas* as opposed to the Suttanta system of four. The additional *jhāna* is achieved by distinguishing between *jhāna* that has both *vicāra* and *vitāka*, and *jhāna* that has only *vicāra*; the latter kind of *jhāna* corresponds to what is called the *dhyānāntara* to Sarvāstivādin Abhidharma literature, though *avītakko vicāra-matto samādhī* is distinguished at S 4:363.” (2001: 14 n59). See Abhs:BSR 218. Effectively, the 5th dhyana of the Abhidhamma is the same as the 4th dhyana of the suttas.

¹⁸² A 2:128 f; ThaA 2:42.

there attain nirvana without going anywhere else (VbhA 376). When the universe is destroyed by wind, Veha-p,phala forms the limit of the destruction.¹⁸³ (CA 11).

3.11 THE 4 FORMLESS DHYANA BRAHMAS

3.11.1 Attainments

3.11.1.1 Unlike the 4 form-dhyanas (*rupa-j,jhāna*) which are rooted in the 1st dhyana and are progressively more refined forms of it,¹⁸⁴ **the 4 formless attainments** (*arūpa,samāpatti*) are all rooted in the 4th dhyana, that is, they are progressively finer levels of it.¹⁸⁵

1	The base of neither-perception-nor-non-perception	<i>n'eva,saññā,nāsaññ'āyatana</i>	84,000 aeons
2	The base of nothingness	<i>ākiñcaññ'āyatana</i>	60,000 aeons
3	The base of infinite consciousness	<i>viññāṇañc'āyatana</i>	40,000 aeons
4	The base of infinite space	<i>ākāśānanc'āyatana</i>	20,000 aeons

3.11.1.2 The 4 highest heavens are said to be “**formless**” (*arūpi*) because they are totally without any physical form and are populated by purely mental beings. Their state is said to be a formless attainment (*arūpa,samāpatti*)—they are not normally called “dhyana” because they arise differently. As we have already noted, these formless attainments are all finer states rooted in the 4th dhyana [3.11.1.1].

3.11.1.3 They can be distinguished either as *meditative states* or as *spheres of being*. As meditative states, they are known as “**bases**” (*āyatana*), as evident from their names of the 4 formless bases (above), which are collectively called the “formless bases” (*arūpāyatana*).¹⁸⁶

As inhabited realms where beings with formless dhyana dwell, they are known as “**spheres**” (*avacara*, “moving down or about”). These inhabited realms are, as such, known as the “formless spheres” (*arūpāvacara*). [3.12.2.3]

3.11.1.4 The spheres of infinite space [4], of infinite consciousness [3] and of nothingness [2], are progressively finer “stations of consciousness” (*viññāṇa-t,thiti*). The sphere of neither-perception-nor-non-perception [1], however, is *not* a “station” because consciousness there is simply too subtle to be noticed [3.12.2.2].

3.11.2 The bliss of the attainments

3.11.2.1 Basically, a **formless attainment** (*āruppa*) is a dhyanic or transsomatic¹⁸⁷ state that is free from both the “perception of sense-reactions” (*patigha,saññā*) and the “perception of diversity” (*nanatta,saññā*). This means that the mind is fully free from having to deal with any sense-experience (that is, any external sense-objects)—there are no sense-stimuli to react to. There is also no more idea of the diversity of “otherness”: the mind does not even have any of its own sense-experiences.

3.11.2.2 The brahmas of the 1st formless-dhyana heavens neither have to process any sense-experiences nor to deal with any mentally projected ideas. This is the realm of “infinite space” [4], that is free

¹⁸³ VA 1:159; MA 1:2; AA 3:135; ItA 2:135; CA 11; Pma 1:367, 374.

¹⁸⁴ On how this occurs with the letting go of the dhyana-factors, see SD 24.11 (3 + 4).

¹⁸⁵ For suttas related to the progression from one attainment to another, see SD 24.11 (3.2).

¹⁸⁶ On how one progresses through the formless dhyanas, see SD 24.11 (5).

¹⁸⁷ On “transsomatic,” see SD 54.2e (2.3.5.1).

from all other perceptions: they only have a subtle experience of **infinite space** (*ākāsāñanca*). These brahmas blissfully experience *boundless space*: they are, as it were, “all space.”

3.11.2.3 The brahmas of the 2nd formless heaven, that of “infinite consciousness” [3], have let go of even the idea of “infinite space,” so that they are blissfully left with only consciousness *free* from even the idea of *infinite space*. This is their profound bliss of **infinite consciousness** (*viññāñāñca*). These brahmas blissfully experience only *boundless consciousness*: they are, as it were, “all pure mind.”

3.11.2.4 The brahmas of the 3rd formless heaven, that of “nothingness,” [4] have let go of even the notion of “infinite consciousness,” so that they are now free of that which is *conscious* of empty space. They are blissfully left with only nothingness in the real, blissful sense of the word. This is their profound bliss of **nothingness** (*ākiñcañña*). These brahmas blissfully experience only “nothingness”: they have, as it were, truly and blissfully, “nothing on the mind.” Psychologically, this existence is the pinnacle of consciousness: this is as far as consciousness can be purified and liberated.

3.11.2.5 In meditative or spiritual terms, however, there is another level, and this is the highest point of the formless heavens, and the peak of all existence. It comprises beings who are “**neither-percipient-nor-non-percipient**” (*n’eva,saññī,nâsaññī*). The consciousness of these beings are so subtle that it can neither be said to exist nor not exist.

How does one get to such a level? By letting go of the idea of “nothingness” itself! The mind, as we know it, does not even have any idea of *nothing*: there is neither conception nor perception for as long as that state or existence lasts.

Such a brahma lives for 84,000 aeons or world-cycles. Yet, despite their astronomically long lifespan, they still fall away (die) from their heaven, which means they will fare according to their past karma and be reborn in the lower realms, even in the hells.¹⁸⁸ In other words, all the realms are part of samsara, the cycle of rebirths and redeaths.

3.12 THE ABODES OF BEINGS AND STATIONS OF CONSCIOUSNESS

3.12.1 Classification of beings by consciousness¹⁸⁹

3.12.1.1 All the beings of the **31 planes of existence** we have been discussing are really different manifestations of “conscious bodies” (*sa,viññāñaka,kāya*), that is, of bodies and consciousness in the different realms, from the lowest to the highest in the sentient universe. There are, however, as we have noted, 2 anomalies or exceptions—states that do not seem to have consciousness—that is, the “non-percipient beings” (*asaññā,sattā*) [8] [3.10.2.1] and the “neither-percipient-nor-non-percipient” brahmas [1] [3.11.2.5].

3.12.1.2 The **Mahānidāna Sutta** (D 15) speaks of “the 7 stations of consciousness and 2 bases” (*satta viññāñā-t,thitiyo dve āyatanañi*),¹⁹⁰ which, by way of “delimitation by number” (*ganañā,pariccheda*, KhP A 86), are known as **the 9 abodes of beings** (*nava satt’āvāsa*), a classification of beings according to their “abode” of consciousness.¹⁹¹

¹⁸⁸ On how heavenly beings fall into the hells, see (**Nānā,karaṇa**) **Puggala S 1** (A 4.123), SD 23.8a.

¹⁸⁹ The same notes on the 9 abodes of beings differently arranged are given at SD 23.14 (3.1 + Table 3).

¹⁹⁰ D 15,33-34/2:68-70 (SD 5.17); see also D 2:68 f :: DA 2:508 f.

¹⁹¹ D 3:263, 288; A 4:401; KhP 4 :: KhP A 86 ff)

Table 3.12.2: The 9 abodes of beings: 7 stations for consciousness and the 2 bases¹⁹²**(1) FORMLESS REALM** (*arūpāvacara*) or “formless base” (*arūpāyatana*), esp in meditation attainment

(Base only): ¹⁹³	Base of neither-perception-nor-non-perception	<i>n'eva,saññā,nāsaññāyatana)</i>
7 th station for consciousness	Base of nothingness	<i>ākiñcaññāyatana</i>
6 th station for consciousness	Base of infinite consciousness	<i>viññāṇañc'āyatana</i>
5 th station for consciousness	Base of infinite space	<i>ākāsānañc'āyatana</i>

(2) FORM REALM (*rūpāvacara*) or “form base” (*rūpāyatana*), esp in meditation attainment

Not stations:	The pure abodes	<i>suddh'āvāsa</i> ¹⁹⁴
Base only: ¹⁹⁵	Base of non-percipient beings	<i>asaññā,sattā</i>
4th station for consciousness:	Gods of abundant fruit	<i>vehapphalā</i>
beings same in body, same in perception (<i>ekatta,kayā ekatta,saññino</i>)	Gods of radiant glory	<i>subha.kiñha</i>
	Gods of boundless glory	<i>appamāṇa,subha</i>
	Gods of limited glory	<i>paritta,subha</i>
3rd station for consciousness:	Gods of streaming radiance	<i>ābhassara</i>
beings same in body, different in perception (<i>ekatta,kayā nānatta,saññino</i>)	Gods of boundless radiance	<i>appamāṇ'ābha</i>
	Gods of limited radiance	<i>paritta,subha</i>
2nd station for consciousness:	Great Brahmā	<i>mahā brahmā</i>
beings different in body, same in perception (<i>nānatta,kayā ekatta,saññino</i>)	Gods of Brahmā's ministers	<i>brahmā,purohitā</i>
	Gods of Brahmā's assembly	<i>brahmā,parisajjā</i>

(3) SENSE REALM (*kāmāvacara*)

1st station for consciousness: ¹⁹⁶	Gods who lord over others' creations	<i>para,nimmita,vasavatti</i>
beings different in body, different in perception (<i>nānatta,kayā nānatta,saññino</i>)	Gods who delight in creating	<i>nimmāṇa,ratī</i>
	The contented gods	<i>tusita</i>
	The Yāma gods	<i>yāma</i>
	The gods of the 33	<i>tāvatīmsa</i>
	The gods of the 4 Great Kings	<i>cātum,mahārājika</i>
THE LOWER REALMS (<i>āpaya,bhūmi</i>):	Human beings	<i>manussa,loka</i>
2nd station for consciousness:	The host of asuras [titans]	<i>asura,kāya</i>
beings different in body, same in perception (<i>nānatta,kayā ekatta,saññino</i>)	The realm of the departed [ghosts]	<i>pitti,visaya</i>
	The animal kingdom	<i>tiracchāna,yoni</i>
	The hells	<i>niraya</i>

¹⁹² See D 15,33-34 (SD 5.17 Table 10); D 33,2.3(10)/3:253; *Viññāṇa-t,ṭhiti*, SD 23.14; **Group karma?** SD 39.1 (1.4).¹⁹³ This is called a “sphere” (*avacara*), not a “station” (*ṭhiti*), because the consciousness is extremely subtle here so that it cannot be said to exist or not exist.¹⁹⁴ **The pure abodes** (*suddh'āvāsa*), the 5 highest of the form worlds (*rūpa,loka*), are not “stations for consciousness.” They are inhabited only by non-returners who will reach their last birth to attain nirvana. Hence, it is not a rebirth-sphere but a “way-station.” For the abodes, see (3.10.1). See D 3:237, M 3:103, Vbh 425, Pug 42-46; cf D 3:253; A 4:39; also *Viññāṇa-t,ṭhiti*, SD 23.14.¹⁹⁵ This is not a “station for consciousness” because all cognitive activities are suspended here. As soon consciousness arises in a being there, he vanishes from that world. (D 1,2.31/1:28, 24,2.20/3:33), SD 63.3.¹⁹⁶ The first 6 are the sense-world deva-realms, the lowest of the celestial realms.

The “9 abodes of beings” model comprises 2 submodels: the “consciousness” model which classifies beings according to the nature of their consciousness into **7 stations**, and the “bases” model unrelated to consciousness. The 1st submodel—**the 7 stations**—are as follows:¹⁹⁷

Station 1	beings different in body, different in perception (such as humans, the sense-world gods);	<i>nānatta,kayā nānatta,saññino</i>
Station 2	beings different in body, same in perception (that is, the 4 subhuman realms);	<i>nānatta,kayā ekatta,saññino</i>
Station 3	beings same in body, different in perception (such as the Ābhassara devas);	<i>ekatta,kayā nānatta,saññino</i>
Station 4	beings same in body, same in perception (such as the Vehapphala devas);	<i>ekatta,kayā ekatta,saññino</i>
Station 5	the base of infinite space;	<i>ākiñcaññāyatana</i>
Station 6	the base of infinite consciousness; and	<i>viññānañc'āyatana</i>
Station 7	the base of nothingness.	<i>ākiñcaññāyatana</i>

3.12.1.3 The 2nd submodel is that of **the 2 bases** (*āyatana*), which are not exactly “stations” for consciousness, since it is either absent or very subtle: they are as follows:

Base 1	the base of non-percipient beings; and	<i>asañña,sattā</i>
Base 2	the base of neither-perception-nor-non-perception. [Table 3]	<i>n'eva,saññā,nāsaññāyatana</i>

The last two—(11) *asañña,sattā* and (1) *n'eva,saññā,nāsaññāyatana*—are called “bases” (not “stations”) because therein consciousness ceases in a sort of suspended animation or total hibernation, or that consciousness is so subtle that it cannot be said to exists or not to exist.

Note also that **the 5 pure abodes** (*suddh'āvāsa*) are listed *neither amongst the 7 stations nor amongst the 2 bases* (see note in Table 3.12.2).

3.12.2.4 When the 2 submodels—those of the 7 stations and of the 2 bases—are combined, they are together called “**the 9 abodes of beings**” (*nava,satt'āvāsa*) [Table 3].¹⁹⁸

Here, **āyatana** is rendered as “base,”¹⁹⁹ referring to a realm or level of meditation, and also where it refers to the senses.²⁰⁰ **Avacara** (literally, “wandering down”) is translated as “sphere” but sometimes as “realm.”²⁰¹

4 Tāvatīmsa and the gods—evaluations

4.1 THE 3 WORLDS

4.1.1 Tāva,tiṁsa (Skt *trāyastriṁśa*) [2.2.1] is a heaven of the sense-world. Its beings are still sense-based, dependent on sense-pleasures, although these are much more refined than the physical pleasures of the

¹⁹⁷ See **Mahā Nidāna Sutta** (D 15,33-34/2:69 f), SD 5.17. At Sn 1114, the Buddha is said to know “all the stations of consciousness.”

¹⁹⁸ D 33,2.2(3)/3:288, 33,3.2(3)/3:263; A 9.24/4:401.

¹⁹⁹ Sometimes, **āyatana** is translated as “sphere” when referring to a meditative base.

²⁰⁰ On **āyatana**, see **Pañca-t,aya S** (M102) @ SD 40a.12 (3.6).

²⁰¹ See **Viññāna**, SD 17.8a (5.2) & (11.2).

humans. Even then, Tāva,tirīsa is only 3rd of the 6 sense-world heavens, the lifespan of the highest of which is 128,000 celestial years.²⁰² [2.2.1.1]

4.1.2 Beyond the sense-world are **the form world** (*rūpa,loka*) and **the formless world** (*arūpa,loka*). The natural state of the beings of these realms is that of constant dhyanic bliss, that is, an enjoyment of supra-sensual or transsomatic mental pleasure and peace, along with various psychic powers. The “form” beings are characterized by a beautiful *radiance*, while the “formless” beings are highly energized beings.

In either case, they are, as a rule, invisible to us, but may materialize themselves so that they are visible to us when they visit earth, especially to meet the Buddha or the arhats, who are also able to visit these supra-sensual beings in their own realm. Unlike the Buddha or the arhats, most of these celestial beings are still unawakened.

4.2 A LIVING MYTHOLOGY

4.2.1 Buddhist mythology is one of the ancient mythologies that have survived to this day. The profoundly rich classical Greek mythology, sadly, has been supplanted by the Judaeo-Christian religions, and lies dormant in the dusty attics of western culture, making occasional but significant appearances in the metaphors and figures of language, literature and psychology.

Greek mythology clearly outshines the Judaeo-Christian theology in vital ways. While Judaeo-Christian theology is the language of power and dominance of God over man, Greek mythology celebrates our humanity and the ultimate triumph and liberation of the human spirit.

4.2.2 A recurrent theme in Greek mythology is that man (that is, us), despite our frailty and lack of divine foresight, have the capacity to endure great suffering and perform superhuman tasks that attests to our divine potential. The Greek gods may have died but they live on in us. Greek mythology lives on in our minds, untouched by religious domination, but through our natural need and zeal for expressing our true divinity.

4.2.3 Christian theology sings of God’s greatness and good, and man’s insignificance. Its themes of power and dominance spur its believers to belittle, rape and plunder non-believers, the world, even the helpless young. Greek mythology relates to the mischiefs and misgivings of the gods amongst themselves and towards humans. As a rule, humans live moral lives of heroic diligence and surprising wisdom. Such is the universal spirit of the great myths.

4.3 A PSYCHOSOCIOLOGICAL EVALUATION

4.3.1 A psychosociological evaluation of heavenly life, such as that of Tāvatīrsa, is instructive for us. Those of us who, despite claiming to be Buddhist, are profoundly caught in the habit of measuring themselves and others, are like God-believers, immersed in the notions of power and plenty. Like in the Buddhism of imperial China,²⁰³ we may claim to dream of the Gods, or even Buddhas,²⁰⁴ which, by that very

²⁰² For a description of Tāvatīrsa, see DA 1:225.

²⁰³ On how dreams legitimized Buddhist views and actions in imperial China, see SD 40b.4 (4.3.3.6).

²⁰⁴ Gotama Buddha, who has passed away into nirvana, can clearly be the subject of a dream, but it is impossible that he would be delivering a dream message. The latter-day Cosmic Buddhas or Transcendental Bodhisattvas may perhaps favour the ultra-pious but, then again, they are mythical figures like the gods themselves. When we pursue to believe in such “truths,” then we are invoking blind faith and pious superstition.

“fact,” legitimizes our plans or power.²⁰⁵ But then, we simply have failed to understand the nature of the gods and the Buddha’s teaching on impermanence.

4.3.2 Another wrong practice arising from a lack of Dharma understanding and a strong delusion is **the worship of the gods**, such as Sakra, the lord of the 33.²⁰⁶ Instead of worshipping gods (who, even if they do exist, are unawakened), the Buddha teaches **the recollection of deity** (*devatānussati*). Note here that the recollection is on a state, *deity* (the goodness that makes a god), not an entity.²⁰⁷

In other words, we should internalize **deity** (*devatā*), especially as love (*mettā*), ruth (*karuṇā*), joy (*muditā*) and peace (*upekkhā*), that is, **the 4 divine abodes**. This is not only for our own benefit, but it should be cultivated boundlessly and spread unconditionally to all beings, to all existence.²⁰⁸

4.3.3 Mythology in perspective

4.3.3.1 A **myth** is “literally a true story, meaning ancient or traditional stories that contain significant cultural meanings often conveyed through supernatural characters or events.”²⁰⁹ **Mythology** is a set of such beliefs and truths that uses conceptual language but relates narratives of a deeper meaning and often distinct from its surface meaning relating to our daily experiences, often bringing into relief the true meaning and purpose of life. We can certainly say all this of Buddhist mythology.

4.3.3.2 Before we can examine the “deeper meaning” of a Buddhist myth, we should clear any misconception of the apparent realities of the Buddhist imagination. The early Buddhists, for example, imagined that the moon, the sun and the stars were lorded over or controlled by deities. In other words, they have personified these heavenly bodies—just as in ancient Greek mythology, Apollo or Helios (the personification of the sun) drives the golden chariot of the sun daily across the sky, returning to the east at night.

We have today better information on the astrophysics of heavenly bodies, their nature and movements. However, such an understanding is built on centuries of search, research and understanding of nature and science. Even today, we need to understand such science to really understand what we are talking about. Even science—our current understanding of the life and universe—is still evolving.

In this sense, knowledge is useful *for the time being*, that it is always provisional until we truly understand things for ourself at our level. There are higher levels that we have not yet attained. The point is that there are many others, especially the young, who need to feel **the joy of stories** and **the spirit of fairy tales and myths** so that they have a rich start in experiencing and feeling the power and plasticity of global language and human culture, and master their truth and beauty as they mature.

4.3.3.3 We should not take a myth as a historical fact, although it may be based on history. For example, despite our claiming divine protection, Buddhism in Central Asia²¹⁰ and in India²¹¹ was given the death-blow by Turkish marauders by the 13th century. Neither the 4 great kings nor their celestial armies, or any devas, or even worldly forces, came to the rescue of the Buddhists. Buddhism was effectively exterminated.

²⁰⁵ A prominent local Buddhist in my own time who wrote Buddhist songs once told that his songs were “authentic” because the gods loved them! He dreamed it so. When we have a deep desire for fame or status, such dreams simply reflect our deep-set desires or are self-fulfilling prophecies.

²⁰⁶ See SD 15.13 (2 + 5) & SD 2.1 (2-4).

²⁰⁷ See **Devatānussati** + SD 15.13.

²⁰⁸ On the 4 divine abodes, see **Brahma, vihara**, SD 38.5.

²⁰⁹ D. Matsumoto (ed), *Cambridge Dictionary of Psychology*, 2009: Myth.

²¹⁰ See SD 39.1 (7.3.2).

²¹¹ See SD 39.1 (7.3.3).

ed from these regions, just the Holy Roman Empire in Europe collapsed, and neither God nor his angels (if they existed) could come to its rescue.

In important ways, mythology *is* at work even in these dramatic events. They tell us what we can conveniently call **the Ozymandias myth**,²¹² that even the mighty, the wealthy and the worldly, even the Buddhists and their large opulent monasteries, that their submission to worldly wealth and assumption of worldly power only bring their own destructive deserts. The ways of the world keep them in the world, like desert sand blown about by desert winds in a desert of time.

5 Anuruddha and Jālinī

5.1 THE VERSE-DIALOGUE (S 9.6) of the Nandana Sutta [S 20* + 21*] recurs in **the (Vana) Anuruddha Sutta** (S 775* + 776*) between the female deity Jālinī and the elder Anuruddha. This latter Sutta clearly shows that the protagonist is a female deity [S 9.6,2 n @ SD 54.3(2)]. The feminine vocative *bāle*, “foolish one” (S 21b*), thus, strongly suggests that this dialogue is the source of the verses of **S 1.11**. in other words, S 9.6 is older than S 1.11.

5.2 ANURUDDHA

5.2.1 Anuruddha, one of the Buddha’s most eminent disciples, was the son of the Sākyā, Amitōdana (a brother of Suddhōdana), and the brother of Mahānāma.²¹³ As such, Anuruddha was the Buddha’s first cousin. When the male members of other Sākyā families had joined the order, Mahānāma was sad that none from his own had gone forth.

As such, he proposed that either he himself or his brother Anuruddha should renounce the world. Anuruddha was reluctant at first, for he had lived a very delicate and luxurious life, staying in a different dwelling for each season, surrounded by dancers and performers.²¹⁴

5.2.2 However, on hearing from Mahānāma of the endless rounds of household chores and cares, Anuruddha agreed to go forth. His mother, however, only consented after his cousin Bhaddiya went with him. They went with Ānanda, Bhagu, Kimbila, Deva,datta, and their barber, Upāli, to see the Blessed One at the Anupiya mango grove,²¹⁵ where they were ordained.²¹⁶

Before the rains residence was over, Anuruddha had won the “divine eye” or clairvoyance (*dibba,cakkhu*), for which he was declared to be foremost amongst the monks (A 1:23). **The (Arahatta) Anuruddha Sutta** (A 3.128) tells us that Anuruddha attained arhathood in the eastern bamboo park (Pācīna,vāmsa,-dāya), amongst the Cetī people.²¹⁷

²¹² “Ozymandias” (1818) was a poem by English poet, Percy Bysshe Shelley, about a desert traveler who comes across the ruins a great ancient empire (probably the great Persian empire before the time of Alexander the Great), but only some ruins remained of it. See Reflection R146.

²¹³ On Mahānāma, see **Cūla Dukkha-k,khandha S** (M 14/1:91-95), see SD 4.7, & **(Mahānāma) Roga S** (S 55.54/-4:408-410), see SD 4.10.

²¹⁴ For further details, see SD 19.5 (2).

²¹⁵ Located outside Anupiya (or Anupiyā), east of Kapila,vatthu in Malla country (DA 3:816; AA 1:191, 194; UA 161; cf AA 1:274; J 1:65, 140; DhA 1:133; BA 284; ApA 70; ThaA 1:43, 2:62, 3:52, 65).

²¹⁶ V 2:180-183; AA 1:191; DhA 1:133, 4:127; Mvst 3:177-182.

²¹⁷ A 3.128,1.2+32 (SD 19.4).

5.3 JĀLINĪ

5.3.1 The word *jālinī*, derived from *jāla* (neuter; tatsama), “net,” means “the one who nets,” or, figuratively, a snare, deception (*māyā*), that is, an “ensnarer”; or, if derived from *jāla* (Skt *jvālā*, from *jalati*, “glow, blaze”) means “flame.” Either way, the name suggests “sensuality, lust” by which the heedless is easily caught.

Craving is said to be “ensnaring” (*jālinī*) because it spreads itself net-like over all the 3 realms (the sense-world, the form-world and the formless world). Hence, all beings, as long as they have not overcome birth, are caught in this net of rebirth and redeath.

5.3.2 Two suttas

5.3.2.1 In verse 460a of the **Suppati Sutta** (S 4.7), it is used as an epithet for **craving** (*taṇhā*):²¹⁸

(1) <i>Yassa jālinī visattikā</i> <i>taṇhā n'atthi kuhiñci netave</i> <i>sabbūpadhīnaṁ parikkhāya buddho</i> <i>soppati kin tav'ettha mārā ti</i>	(S 460)	For whom there is no entangling <u>net-trap</u> of craving to take him anywhere, with the destruction of all birth-bases, ²¹⁹ awake: he sleeps—what about you here, Māra?
S 4.7/1:107 (SD 32.13)		

5.3.2.2 The (Catukka) Taṇhā Sutta (A 4.99) opens with these ominous words about craving from the Buddha:

(2) Bhikshus, I will teach you regarding craving —the sticky ²²⁰ <u>net</u> that traps, ²²¹ cast wide into a river; ²²² by which this world is overspread ²²³ and ensnarled with like a tangled ball of thread, like matted muñja [fine reed] and balbaja [coarse grass], tangled into knots, ²²⁴ that does not go beyond the bad destiny, the lower realm, the place of misery, or samsara.
A 4.199/2:211 f (SD 31.15)

5.3.3 The deity **Jālinī** approaches Anuruddha in a rather familiar manner, suggesting some kind of past connection.²²⁵ In fact, the Sutta Commentary tells us that she was Anuruddha’s erstwhile chief consort, that is, in his immediate past birth (*anantare attabhāve agga,mahesi*) in Tāvatīrṇsa, before his last birth on earth (SA 1:293,1).

— — —

²¹⁸ S 4.7/1:107 (SD 32.13).

²¹⁹ See SD 28.11 (3.2).

²²⁰ “Sticky,” *visattika*. Comy gives the usual meaning of “clinging” and also that of poisonous (from *visa*-*phala*, SA 1:175).

²²¹ Cf *yassa jālinī visattikā taṇhā n'atthi* (For whom there is no craving, no attachment, no trapper with the net) (S 107* = Dh 180).

²²² “The river,” *saritam*, lit “that which flows.” Cf *saṁsār'aṇṇavaram taṇhā,saritañ ca* (The river of craving and the ocean of samsara) (UA 424).

²²³ “Overspread,” *uddhasto*. CPD says it is pp of *uddhamṣati*, “(of dust) to rise up, fly up,” and defines it as: 1. Ris-en (sun, dawn) (A 4:205,9); 2. overspread, smothered (A 1:202,33, where PTS has wr *uddhasetā*). Here at A 2:211,32, *uddhasto* has vll *uddhasotā*, *uddhamso*; AA 3:205,3 = 2:318,29.

²²⁴ “Like a tangled ball of thread ... tangled in knots,” *tant'ākula,jāto guļā,guṇṭhika,jāto*: A 4.199 ad loc (SD 31.15).

²²⁵ (**Devatā**) **Samiddhi** S (S 1.20) relates how the handsome young monk Samiddhi was approached by a forest-deity with amorous intent. However, there is no mention of their past connections. (SD 21.4)

6 The (Vana) Anuruddha Sutta (S 9.6)

54.3(6)

(Vana) Anuruddha Sutta

The (Forest) Discourse on Anuruddha | S 9.6/773*-777*/1:200

Traditional: S 1.9.1.6 = Saṃyutta 1, Sagāthāvagga 9, Vana Saṃyutta 1, Vana Vagga 6

Theme: Even the heavens are impermanent

1 At one time, the venerable Anuruddha was dwelling amongst the Kosalas in a certain forest.

2 Then, a certain deity from the Tāvatīṣa host, named Jālinī, a former partner²²⁶ of the venerable Anuruddha, approached him.²²⁷

3 Having approached the venerable Anuruddha, she addressed him in verses:

4 *Tattha cittam paṇidhehi
yattha te vusitam pure
tāvatīṣsesu devesu
sabba,kāma,samiddhisu
purakkhato parivuto
deva,kaññāhi sobhasīti*

(S 773)

Direct your heart there,
where you dwelled before
amongst the devas of Tāvatīṣa,
for whom all desires are granted.
At the head of your retinue,
shine forth 'mongst the celestial maidens!

(Anuruddha:)

5 *Duggatā deva,kaññāyo
sakkāyasmim patiṭṭhitā
te cāpi duggatā sattā
deva,kaññābhīsattikā'ti*²³⁰

(S 774)

Miserable²²⁸ are the celestial maidens,
stuck in self-identity,²²⁹
and miserable, too, are these beings,
stuck with the celestial maidens!

(Jālinī:)

6 *Na te sukham pajānanti
ye na passanti nandanaṁ
āvāsaṁ nara,devānaṁ
tidasānaṁ yasassinan'ti*

(S 775)

They understand not bliss
who see not Nandana,
the abode of people²³¹ who are gods,
those of the glorious Thirties!

²²⁶ "Former partner," *purāṇa,dutiyikā*, lit "a past second," ie, Anuruddha's chief consort in his immediate past birth (*anantare attabhāve agga,mahesī*), ie, in the preceding existence in Tāvatīṣa (SA 1:293,1). [3.3]

²²⁷ *Atha kho aññatarā tāva,tīrma,kāyikā devatā jālinī nāma āyasmato anuruddhassa purāṇa,dutiyikā yenāyasmā anuruddho ten'upasaṅkami*. The context (*anuruddhassa ... dutiyikā*) confirms that Jālinī is female.

²²⁸ On the reason for their being "miserable" (*duggatā*). See (2.4.1).

²²⁹ "Stuck in self-identity." Lines b + d are closely related in theme. **Line b** refers to their being "stuck" (*patiṭṭhitā*) existentially (by way of the 5 aggregates) while **line d** refers to their being "stuck" (*abhisattikā*) karmically (where they are heading for). See (2.4.2).

²³⁰ Be Ce Se Ee2 *deva,jaññāhi patthitā*, "desired by celestial maidens"; Ee *deva,kaññābhīsattikā*, where there is prob a p/s confusion when the text was written down [Tha:N 134 n49]. The reading *deva,kaññābhīsattika* (past part of *abhisajjati*, "to stick fast to; to linger on (*nābhīsajjeyya gāme*, "he would not linger in a village," Sn 929c) is attested by a Ce MS & CPD: abhi-satti-ka + abhi-sajjati.

²³¹ *Nara*, "man"; *narā* (pl), "men, people." As "people" at Sn 776c *hīnā narā*, "inferior people," 1082g *narā ogha,-tīnā*, "people who have crossed the floods"; Pv 1.11.12 *pajananti narā*, "people understand."

(Anuruddha:)

- 7 *Na tvam bāle vijānāsi*²³²
*yathā arahataṁ vaco*²³³
- 8 *aniccā sabba,saṅkhārā
 uppāda,vaya,dhammino
 uppajjītvā nirujjhanti
 tesam vūpasamo sukho’ti.* (S 776)
- 9 *N’atthi dāni pun’āvāso
 deva,kāyasmī jālinī
 vikkhīṇo jāti,samsāro
 n’atthi dāni puna-b,bhavo’ti* (S 777)
- Do you not know, O foolish one,
 how the word of the worthy is like:
 Impermanent are all formations!
 ‘Tis their nature to rise and fall:
 having arisen, they cease to be—
 happy is when they are stilled!”
 No more dwelling here is there (for me)
 Jālinī, amongst the divine host.
 Broken asunder is birth in samsara:
 no more rebirth is there here (for me)!

— evam —

SD 54.3a**Nandana Sutta**The Nandana Discourse | **S 1.11**

Theme: Even the heavens are impermanent

Translated & annotated by Piya Tan ©2018

1 Thus have I heard.

At one time, the Blessed One was staying in Anātha,piṇḍika’s park-monastery outside Sāvatthī.

2 Then, the Blessed One addressed the monks: “Bhikshus!” (*bhikkhavo’ti*)
 “Bhante!” the monks replied to the Blessed One.**3** The Blessed One said this:**4** “Once upon a time, bhikshus, a certain deity²³⁴ of the host of the 33 (*tāvatiṁsa*) who were reveling in the Nandana grove, surrounded by a group of nymphs [apsaras], and endowed and engrossed in the 5 cords of sense-pleasures, at that time, uttered this verse:²³⁵

- 5 *Na te sukham pajānanti
 ye na passanti nandanam
 āvāsam nara,devānam
 tidasānam yasassinan’ti.* [6] (S 20)
- They understand not bliss
 who see not Nandana,
 the abode of people²³⁶ who are gods,
 those of the glorious Thirties!

²³² Be *vijānāsi*; Ee *pajānāsi*.²³³ *Vaco* (nt), “speech, saying, advice, order, word (collective), words” (S 1:12; Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; V 2:95, 3:189).²³⁴ Aññatarā tāvatiṁsa,kāyikā devatā. Although the noun phrase is feminine, this does not reflect on the deity, who prob male [2.1.1.1]. On devatā, see SD 54.2 (3.2.2.2 (1)).²³⁵ *Bhūta,pubbarā bhikkhave aññatarā tāvatiṁsa,kāyikā devatā nandana,vane accharā,saṅgha,parivutā dibbehi pañcahi kāma,guṇehi samappitā samaṅgī,bhūtā paricārayamānā [Se paricāriyamānā] tāyam velāyam imam gātham abhāsi.*²³⁶ *Nara*, “man”; *narā* (pl), “men, people.” As “people” at Sn 776c *hīnā narā*, “inferior people,” 1082g *narā ogha-tinnā*, “people who have crossed the floods”; Pv 1.11.12 *pajananti narā*, “people understand.”

6 When this was said, bhikshus, a certain deity replied to that deity with this verse:²³⁷

- | | |
|---|--|
| 7 <i>Na tvam bāle vijānāsi</i> ²³⁸
<i>yathā arahatam vaco</i> ²³⁹ | Do you not know, O foolish one,
how the word of the worthy is like: |
| 8 <i>aniccā sabba,sañkhārā</i> ²⁴⁰
<i>uppāda,vaya,dhammino</i>
<i>uppajjitvā nirujjhanti</i>
<i>tesam vūpasamo sukho'ti.</i> | Impermanent are all formations!
'Tis their nature to rise and fall:
having arisen, they cease to be—
happy is when they are stilled!" |
- (S 21)

— evam —

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²³⁷ *Evarṁ vutte bhikkhave aññatarā devatā tam devatam gāthāya paccabhāsi.*

²³⁸ Be *vijānāsi*; Ee *pajānāsi*.

²³⁹ *Vaco* (nt), "speech, saying, advice, order, word (collective), words" (S 1:12; Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; V 2:95, 3:189).

²⁴⁰ Be *sabbe sañkhārā*; Ee *sabba,sañkhārā*.