

An Annotated Translation of Kūkai's *Jūjūshin ron*, Fascicle One

Thomas Eijō Dreitlein

祕密曼荼羅十住心論卷第一

Himitsu mandara jūjūshin ron, (On the Ten Abodes of Mind in the Secret Mandala,) fascicle one.

1. Introduction

1.1. Refuge Dedication.

1.1.1. Dharma mandala.

(KZ 1.125, TKZ 2.3)

歸命姁尾羅响欠 最極大祕法界體 舸遮吒多婆墜慧
咿汙哩嚧翳等持

I take refuge in [the Dharma-maṇḍala consisting of the letters] *a-vi-ra-hūm-kham*,

The ultimate and most secret essence of the *dharmadhātu*,

In the wisdom [revealed by the Sanskrit consonants such as] *ka, ca, ta, ta, pa, ya,*

And in the *samādhī* of [the Sanskrit vowels like] *i, u, r, l, e*;

1.1.2. Samaya mandala.

制體幢光水生貝 五鈷刀蓮軍持等

In [the Samaya-maṇḍala of the *samaya*-signs held by the five buddhas of the Mahākaraṇāgarbhadbhava Maṇḍala]: the *caitya* (Mahāvairocana), the banner (Ratnaketu), the [jewel-]radiance (Saṃkusumitarāja), the waterborne [lotus] (Amitāyus), and the conch (Divyadundubhimeghanirghosa),

And [of the four bodhisattvas]: the five-pointed vajra (Samantabhadra), the sword (Mañjuśrī), the lotus (Avalokiteśvara), and the pitcher (Maitreya),

1.1.3. Mahā maṇḍala.

日旗華觀天鼓渤 薩寶法業內外供

In [the Mahā-maṇḍala of the five buddhas of the Mahākaruṇāgarbhadbhava Maṇḍala] Mahāvairocana, Ratnaketu, Saṃkusumitarāja, Amitāyus, and Divyadundubhimeghanirghoṣa, And of [the sixteen bodhisattvas of the Vajradhātu Maṇḍala in four families led by] Vajrasattva, Vajraratna, Vajradharma, and Vajrakarma, and in the inner and outer offering [goddesses],

1.1.4. Karma maṇḍala.

捏鑄刻業及威儀

In the [Karma-maṇḍala depicted with deities] formed by kneading (clay), casting (metal), and carving (wood), and through their conduct and deportment,

1.1.5. Six great elements, fourfold dharmakāya, and three mysteries.

能所無礙六丈夫 如是自他四法身 法然輪圓我三密
天珠涉入遍虛空 重重無礙過剎塵

In the unimpeded six great elements that make up all things,
The fourfold *dharmakāya* of self and others that is the same,
And in my three mysteries, that are perfect just as they are,
Mutually interpenetrating among the divine jewels [of the net of Indra,] extending throughout space,
Layer upon layer, unimpeded, more numerous than the grains of dust [in a world].

1.1.6. Statement of purpose.

奉天恩詔述祕義^(KZ 1.126)
驚覺群眠迷自心 ^(TKZ 2.4)平等顯證本四曼 入我我入莊嚴德

At the gracious command of His Majesty, I am to discuss the secret meanings—
To awaken those beings deep in slumber to their own minds,
To reveal the equally-possessed [six] great elements and the four maṇḍalas,
And the adornments of virtue that are mutually held.

1.2. General Introduction.

夫

Now,

歸宅必資乘道。愈病會處藥方。
 病源巨多方藥非一。已宅遠近道乘千差。
 四百之病由四蛇而苦體。八萬之患因三毒而害心。

To return home a path must be taken,
 To cure an illness medicine must be used.
 The causes of illnesses are many,
 So there cannot be only a single medicine;
 The home of each person may be near or far,
 Thus there are manifold paths to be taken.
 The 400 diseases are caused by the four vipers (the four elements),
 And bring suffering to the body.
 The 80,000 troubles are due to the three poisons,
 And harm the mind.

身病雖多其要唯六。四大鬼業是也。心病雖衆其本唯一。所謂無明是也。

The diseases of the body, though many, come from just six sources:
 [Unbalances in each of the] four elements, evil influence, and [one's own] karma.
 The diseases of the mind, though numerous, have a single root:
 Ignorance, and none other.

身病對治有八。而心病能治有五也。湯散丸酒針灸。呪禁者身之能治也。
 四大之乖服藥而除。鬼業之崇呪悔能銷。藥力不能却業鬼。呪功通治一切病。

There are eight ways to treat the illnesses of the body,
 And the means to treat the illnesses of mind are five.
 Hot baths, powdered medicines, pills, liquors, acupuncture, moxibustion,
 Spells, and abstention: these [eight means] are how we treat the body.
 When the four elements are disturbed, taking medicines will give relief.
 When experiencing evil influences or the effects of karma, spells and repentance will
 eliminate them.
 The power of medicine cannot drive away karma or evil influence,
 Nor can the potency of spells treat every illness.

世醫所療唯身病也。其方則大素本草等文是也。治心病術大聖能說。其經則五藏之法是也。

What mundane doctors treat are the illnesses of the body:
 Their methods are thus [based on] such [medical] texts as the *Taisu*¹ and the *Bencao*.²
 The method for curing the illnesses of the mind has been taught by the Great Noble One
 (Śākyamuni Buddha):
 His teachings are the Five Baskets of Dharma.

所謂五藏者。修多羅毗奈耶阿毗達磨般若總持等藏也。如是五藏譬如牛五味。乳酪生熟兩酥醍醐如次配之。四藏之藥但治輕病。不能消重罪。所謂重罪者。四重八重五逆謗方等一闡提是也。如醍醐通(TKZ 2.5)治一切病。總持妙藥能消一切重罪。速拔無明株机。

The Five Baskets (*pañca-piṭaka*) are those of the Sūtras, Abhidharma, Vinaya, Prajñā, and Dhāraṇī. These Five Baskets are like the five tastes of dairy products, which are milk (*kṣīra*), coagulated milk (*dadhi*), fresh butter (*navanīta*), clarified butter (*ghṛta*), and ghee (*sarpis*), and correspond to them in to that sequence.³ The medicines of the [first] four [exoteric] baskets can treat only light illnesses, and cannot alleviate serious transgressions. The serious transgressions are the Four Pārājikas (for monks), the Eight Pārājikas (for nuns), the Five Serious Crimes,⁴ slandering the Mahāyāna, and those of the *icchantikas*. Just as ghee, [the best medicine,] can be used to treat all illnesses, the marvelous [esoteric] medicine of *dhāraṇī* eliminates all serious transgressions, and rapidly uproots the stump of ignorance.

衆生住宅略(kz 1.127)有十處。一地獄。二餓鬼。三傍生。四人宮。五天宮。六聲聞宮。七緣覺宮。八菩薩宮。九一道無爲宮。十祕密漫荼羅金剛界宮。

In brief, there are ten abodes for beings. They are (1) in the hells, (2) among the *preta* (hungry ghosts), (3) among the animals, (4) in the palaces of men, (5) in the palaces of the *devas*, (6) in the palaces of the *śrāvakas*, (7) in the palaces of the *pratyekabuddhas*, (8) in the palaces of the bodhisattvas, (9) in the palaces of the unconditioned single path, and (10) in the Vajradhātu Palace of Secret Maṇḍala.⁵

衆生狂迷不知本宅。沈淪三趣踰躋四生。不知苦源無心還本。

Beings are insanely confused,

And know not their original home,

Sinking into the three [undesirable] destinies,

And wandering among the four modes of birth.⁶

Unaware of the cause of their suffering,

They have no thought of returning to the source.

聖父愍其如是示其歸路。

The Noble Father (Śākyamuni Buddha) takes pity on us, and has showed us the way home.

歸路有徑紆。所乘有遲疾。

牛羊等車逐紆曲而徐進。必經三大無數劫。

神通寶輅凌大空而速飛。一生之間必到所詣。

The way home may be either direct or meandering,

And the vehicle taken may be either slow or fast.

The ox cart, goat cart, and the like⁷ (exoteric Buddhism)

Follow a wandering route, going slowly,

Requiring three great *asaṃkhyeya-kalpas* [to reach buddhahood].

The jeweled cart of the superpowers (esoteric Buddhism)

Soars into the vast sky, flying away rapidly,

Unfailing reaching the goal within a single lifetime.

人天二宮雖不免燒燬。比之三趣樂而不苦。故慈父且與人天乘濟彼極苦。

The two palaces of men and *devas* (the second and third abodes of mind) cannot escape destruction by fire.⁸ Yet compared to the three [undesirable] destinies, they experience [a relative degree of] ease without suffering. Therefore, the Loving Father (*Śākyamuni Buddha*) provisionally provides us with the vehicles of men and *devas* to deliver us from the extreme sufferings [of the three undesirable destinies].

二乘住處雖是小城。比彼生死已出火宅。故大覺假說羊鹿車暫息化城。

The abodes of those of the two vehicles (the *śrāvakas* and *pratyekabuddhas*, the fourth and fifth abodes of mind) are indeed small places, but compared to [the sufferings of those still in] *saṃsāra* they have already left the burning house.⁹ Therefore, the Great Awakened [One] (the Buddha) provisionally preaches the goat (*śrāvaka*) and deer (*pratyekabuddha*) carts [so that beings may take] a momentary rest in the magically-created city.¹⁰

菩薩權佛二宮。亦雖云未到究極金剛界宮。比前諸住處亦是自在安樂無爲。故如來與大小二牛示其歸舍。如上二宮。

The two palaces of the bodhisattva[-vehicle] (Hossō and Sanron, the sixth and seventh abodes of mind) and of the provisional buddha[-vehicle] (Tendai and Kegon, the eighth and ninth abodes of mind) [are for those who] have not yet reached the ultimate Vajradhātu (the esoteric path, or the tenth abode). Compared to the previous abodes these [provide] the bliss of great freedom, and are unconditioned. Therefore, the Tathāgata provides us with these two ox-carts (these two exoteric Mahāyāna paths), one the lesser and the other the greater, and shows us the way to return home. Those of these two [exoteric] palaces

但芟薙宅中之荒穢。猶未開地中之寶藏。空嘗大海之鹹(TKZ 2.6)味。孰獲龍宮之摩尼。

They simply mow the wild weeds growing within their houses,

But have not yet opened the (esoteric) jeweled treasury [hidden] underground.

In vain, they taste only the salty taste of the great ocean,

Yet which of them could obtain the *maṇi* jewel of the Nāga Palace?

從淺至深從近迄遠。雖云轉妙轉樂。由是蜃樓幻化之行宮。未入三祕密五相成身四種曼荼羅究竟真實金剛(KZ 1.128)心殿。

[The exoteric Mahāyāna teachings] range from shallow to deep, and from ordinary to profound. Although they are developing toward what is subtle and blissful, they are nevertheless still temporary palaces of mirages and illusions. [Those following those teachings] have not yet entered the ultimate reality of the [esoteric] Vajra Mind-Palace of the three mysteries, the five-stage meditation, and the four *maṇḍalas*.

從彼人天迄顯一乘。並是應化佛對治心病之藥。他受尊運載狂子之乘。

From [the abodes of] men and *devas* up to the exoteric Single Vehicle, all of these are the medicines of the Nirmāṇakāya Buddha for treating the illnesses of the mind. They are the vehicles of the Saṃbhogakāya, for transporting the insane.

名宗則七宗並鑣而馳和漢。言車則三四雙轍而遊東西。
各美己戟忘己楯。並發他疵蔽他善。
是非紛紜勝負不定。吠聲之徒朋黨相扇。雷缶之響周比瘡瘡。

To name them as schools, these are the seven,¹¹

[Arrayed like horses in a line,] bit to bit, galloping throughout Japan and China.

To describe them as carts, they number three or four,¹²

Leaving parallel ruts, whisking off hither and yon.

Each [school] praising their own spears,

But forgetting their shields;

Each of them pointing out the failings of the others,

While ignoring the others' strengths;¹³

Chaotically arguing over who is right and wrong,

But never winning any arguments.

These barking fools incite each other,

Making a cacophony like thunder, or [clashing] pots,

Sounding like the groans of the sick and injured.

是則非設力之本懷。還乖醫王之雅意。譬如惡寫而求補愛藥而惡毒。誰知體病悉藥乖方並毒。嗚呼痛哉嗚呼痛哉。

This has nothing to do with the original purpose of the [Buddha's] prescriptions, and turns aside from the superior intention of the King of Medicine (Śākyamuni). What they are doing is [essentially] reviling the [Buddha's] prescription while trying to add to it themselves, but all the while [saying they] love the medicine and despise poison. Whatever is effective against illness is a medicine, but who of them knows that, by turning away from the [Buddha's] prescription, all they have left is poison? Ah! How sorrowful this is. Ah! How regrettable this is.

縱使耆婆更生神農再出。豈棄此取彼惡毒愛藥哉。鉤挽野葛應病妙藥。何況朮黃金丹誰無除病延算之績。苦哉末學。

Even if Jīvaka¹⁴ were born again, or Shennong¹⁵ reappeared in the world, would these people ever stop [what they are now doing] and turn to [what they need to do]: to despise poison and love medicine? When [poisonous herbs such as] *Gelsemium elegans* and *Toxicodendron* are used for [certain] illnesses, they become marvelous medicines. Which of [such herbal medicines as] *Atractylodes lancea* and *Polygonatum sibiricum*, or the golden elixir (*jindan*) would not be all the more effective in eliminating sickness or promoting longevity? How unbearable it is! The ignorant attempt to

逃大虛於小室。偷鳴鐘乎掩耳。惡水愛火。捨心愛色。

Evade the sky's vastness by staying in a tiny room;

Obscure the bell's peal by covering their ears.¹⁶

They despise water and desire the fire (i.e. the burning house);

They abandon the essential but love the form.

若能明察密號名字。深開莊嚴祕藏。則地獄天堂佛性闡提煩^(TKZ 2.7)惱菩提生死涅槃邊邪中正空有偏圓二乘一乘。皆是自心佛之名字。焉捨焉取。

If they were able to clearly grasp the secret names and words, they could profoundly open the secret adorned treasury. Then the hells and heavens, Buddha-nature and *icchantika*, afflictions and awakening, *saṃsāra* and *nirvāṇa*, biases and impartiality, nonexistence and existence, the relative and complete, the two vehicles and the single vehicle—all of these then would become names for the buddha of one's own mind. Which [of these] can one abandon, and which can one take?

雖知祕號者猶如驕角。迷自心者既似牛毛。

One who knows the secret words (mantra)

Is [as rare] as the horn of a unicorn.

Those who are confused about their own minds

Are [as numerous] as the hairs of an ox.

是故大慈說無量乘令入一切智智。若豎論則乘乘差別淺深。橫觀^(KZ 1.129)則智智平等一味。

Therefore, out of great compassion [the Buddha] teaches countless vehicles to enable us to enter his omniscient wisdom. To discuss this vertically (according to how they are different), these many vehicles are distinguished by their shallowness or profundity. Perceiving them horizontally (according to how they are mutually alike), these many [forms of] wisdom are identical and of the same taste.

惡平等者。未得爲得不同爲同。善差別者。分滿不二卽離不謬。

Those who fall into a mistaken [understanding of] identity

Think they have already attained what they have not yet attained,

And believe that which is not identical is identical.

Those who make correct distinctions

[See] what is partial (the vertical) and what is complete (the horizontal) as not two:

As identical but yet separate, with no distortion.

迷之者以藥夭命。達之者因藥得仙。迷悟在己無執而到。有疾菩薩迷方狂子。

One who is confused about this takes medicine but still dies prematurely.

One who has penetrated this attains immortality through an elixir.

Delusion or awakening are both within us: without attachments we reach [the goal].

Bodhisattvas attached to inferior paths, or the deluded confused about where to go:

不可不慎。

must be wary of this.

至如祕密曼荼羅金剛心殿。是則最極究竟心王如來大毗盧遮那自性法身住處。

By reaching the Secret Maṇḍala Vajra Mind-Palace, one dwells in the Own-Essence Dharmakāya, the absolute and ultimate Mind-King Tathāgata, Mahāvairocana.

若有衆生輪王種性。有大度勇銳不樂前諸住宮。則許大日所乘一體速疾神通寶輅。具授灌頂職位令受用剎塵無盡莊嚴寶藏。淺深優劣具列如後。

A being born into the [superior] *gotra* of a *cakravartin* will be magnanimous and brave: he will not wish for a birth in the first [nine] abodes. Thus he will be able to ride on the jeweled cart of the superpowers (the esoteric vehicle). This cart is rapid, and is that upon which Mahāvairocana rides—and is the same in essence [for all beings]. In particular, he will be granted *abhīṣeka*, and will enjoy the jeweled treasury, infinitely adorned in every way. Shallow and deep, superior and inferior: these will be discussed in detail in the following.

大毗盧遮那經。

The *Mahāvairocanābhisaṃbodhi-sūtra*¹⁷ says,

祕密主問佛言。世尊。云何如來應供正遍知得一切智智。彼得一切智智。爲無量衆生廣演分布乃(TKZ 2.8)至如是智慧。以何爲因。云何爲根。云何究竟。大日尊答。菩提心爲因。大悲爲根。方便爲究竟。祕密主。云何菩提謂如實知自心。

The Secret Lord (Vajrapāṇi) asked the Buddha, “World-Honored One, how did the Tathāgata, the Arhat, the Samyaksambuddha, attain omniscient knowledge (*sarvajñajñāna*)? Having attained omniscient wisdom he preaches and spreads it widely for the sake of limitless beings. ... What is the cause, what is the root, and what is the ultimate aim of such wisdom?” Lord Mahāvairocana said, “*Bodhicitta* is the cause (*bodhicitta-hetu*), great compassion is the root (*karuṇā-mūla*), and [the practice of] skillful means is the ultimate aim (*upāya-paryavasāna*).¹⁸ Secret Lord, what is *bodhi*? It is [thoroughly] knowing (*parijñāna*) one’s own mind (*svacitta*) just as it really is (*yathābhūta*).¹⁹

又問。發趣菩提之時。心所住處相續次第幾種。佛具答之。故經初品名曰住心。今依此經顯真言行者住心次第。顯密二教差別亦在此(KZ 1.130)中。住心雖無量。且舉十綱攝之衆毛。

[Vajrapāṇi] further asked, “When setting forth to [realize] *bodhi*, how many stages are there in the continuum of the abodes of mind?”²⁰ The Buddha then answered this in detail. For this reason the first chapter of the [*Mahāvairocanābhisaṃbodhi-sūtra*] is called [the Chapter on] the Abodes of Mind. Now relying on this sūtra I will reveal the stages of the abodes of mind of the mantra cultivator. The differences between the two teachings of the exoteric and esoteric are also found within this. Although the abodes of mind are limitless, I will provisionally raise ten essential points, which encompass all the many others.

一異生羝羊住心	二愚童持齋住心	三嬰童無畏住心
四唯蘊無我住心	五拔業因種住心	六他緣大乘住心
七覺心不生住心	八一道無爲住心	九極無自性住心
十祕密莊嚴住心		

First, the abode of mind of ordinary beings subject to rebirth, behaving like rams.

Second, the abode of mind of those ignorant and childlike, but capable of fasting.

Third, the abode of mind of those who are infant-like but fearless.

Fourth, the abode of mind of those who accept only the aggregates and negate the self (*śrāvakas*).

Fifth, the abode of mind of those who uproot the causes and seeds of karma (*pratyekabuddhas*).

Sixth, the abode of the Mahāyāna mind concerned with others (Hossō).

Seventh, the abode of mind that awakens to the nonarising of mind (Sanron).

Eighth, the abode of mind of the unconditioned single path (Tendai).

Ninth, the abode of the ultimate mind of no independent existence (Kegon).

Tenth, the abode of the secret adorned mind (Shingon).

1.3. The first abode of mind.

1.3.1. General outline (大綱).

異生羝羊住心第一 (TKZ 2.9)

The first, the abode of mind of ordinary beings subject to rebirth, behaving like rams.

異生羝羊心者。此則凡夫不知善惡之迷心。

The mind of ordinary beings subject to rebirth, behaving like rams is the confused mind of ordinary beings who are ignorant of right and wrong.

愚者不信因果之妄執。我我所執常懷胸臆。虛妄分別鎮蘊心意。

逐陽焰而渴愛。拂華燭而燒身。既同羝羊之思草姪。還似孩童之愛水月。

The groundless delusions of the fool with no belief in cause and effect,

Who constantly cherishes deep in his heart ideas of “me and mine,”

His mind endlessly enmeshed in meaningless discriminations,

[Like a deer] chasing after the heat-haze thinking it is water, or

[Like a moth] believing the flame to be a flower and burning itself;

The same as the ram, thinking only of food and sex, or

Like a child, longing for the moon reflected in water.

不會觀我自性。何能知法實諦。違教違理從此而生。從冥入冥相續不斷。

比循迴於車輪均無端於環玉。昏夜長遠金雞何響。雲霧靄靄日月誰牽。

來途無始歸舍幾日。不覺火宅之八苦。寧信罪報之三途。

Never having perceived the [emptiness of the] own-nature of the self,

How could anyone know the true nature of dharmas?

Because we go against the teachings and against the truth, we experience *saṃsāra*,

From darkness we enter into darkness, constantly and without pause,

Like a revolving wheel, or a jade ring with no end,

The dark night is long,

When will we hear the golden rooster [of the dawn of awakening]?

The clouds and mist are heavy and dense,

Could the sun or moon even be in the sky?
 Coming into being in realms of suffering without beginning,
 When will we return home?
 Not even aware of the eight kinds of suffering²¹ in the burning house (the Triple World):
 Would any of these believe that our transgressions result in the three [undesirable] paths?

遂乃_(KZ 1.131)

Ultimately,²²

嗜滋味乎水陸。耽華色乎乾坤。放鷹催犬斷填腹之禽命。走馬彎弓殺快舌之獸身。
 涸澤竭鱗族傾薮斃羽毛。合圍以爲樂多獲以爲功。不顧解網之仁豈行泣辜之悲。

Indulging in dainties from the sea or land,
 Addicted to beautiful women from all over the world,
 We let fly the hunting falcons and unleash the dogs
 To snuff out the lives of wild birds, voraciously eating them.
 We race our horses, bending our bows
 To kill wild animals, greedy to feast on them.
 We dry up the streams to kill those with scales;
 Crash into the bamboo groves to slaughter those with feathers or fur.
 We love flushing them out all at once;
 We praise those who catch them in large numbers.
 We do not compassionately release them from our snares:
 Do any of us regret the horrendous things we do?

荒淫無度晝夜樂只。或抄掠他財物奸犯人妻妾。四種口過三種心非。誹謗人法播植闡提。
 無時不作無日不行。不忠不孝無義無慈。五常不能羅網。三乘不得_(TKZ 2.10)牢籠。
 祖習邪師依憑邪教。不曾求出要一向營眼前。如是衆生名曰愚童羝羊。

Unable to control our wild sexual appetites,
 We engage in gross acts day and night.
 Or else we plunder the property of others,
 Or rape their wives and concubines.
 We commit the four excesses of speech,
 And the three wrongs of mind.
 We insult people and belittle the Dharma,
 And plant the seeds of the *icchantika*.
 Not a single hour goes by without our doing these,
 Nor a single day without our committing them.
 Disloyal, unfilial; unrighteous, uncompassionate:
 Even the Five Constants²³ are unable to restrain us, and
 Even the Three Vehicles²⁴ cannot inhibit us.
 We learn from perverse teachers we take as our masters, and
 We rely on contrary teachings.
 We have never yet sought out what is needed for liberation, and

We have no other interest than immediate pleasure.

Such beings are called foolish children, behaving like rams.

故大日世尊告祕密主言。

For that reason, Mahāvairocana, the World-Honored One, said to the Secret Lord,²⁵

祕密主。無始生死愚童凡夫。執著我名我有分別無量我分。若彼不觀我之自性我我所生。

Secret Lord, in beginningless *saṃsāra* ordinary beings, who are like foolish children, cling to the word, the “self,” and to what pertains to the self, and distinguish among limitless iterations of the self. If they do not perceive the [emptiness of the] own-nature of the self then [ideas of] “me and mine” arise.

又云。祕密主。愚童凡夫類猶如羝羊。

Again, [the *Sūtra*] says,²⁶ “Secret Lord, those ordinary beings like foolish children are just like rams.”

注善無畏三藏釋云。從此已下十種住心。

Tripiṭaka Master Śubhakarasiṃha comments on this [passage], and regarding the ten kinds of mental abodes that follow this, says,²⁷

佛答心相續之義也。欲明淨心最初生起之由故。先說愚童凡夫違理之心。

The Buddha answers regarding the continuum of mind. In order to explain the reason for the initial arising of the pure mind [of the Buddha inherent in beings], he first explains the mind of ordinary beings like foolish children that is contrary to this truth.

無始生死者。智度論云。世間若衆生若法皆無有始。經中佛言。無明覆愛所繫。(kz 1.132)往來生死始不可得。乃至菩薩。觀無始亦空而不墮有始見中。

“Beginningless *saṃsāra*” is explained in the *Dazhidu lun*²⁸ as, “Mundane beings or dharmas are all without a beginning. In a sūtra the Buddha says, ‘Covered over by ignorance and bound by grasping, the beginning of repeated births and deaths is unknowable. ... Bodhisattvas perceive beginninglessness as also empty, and moreover do not fall into the view that there is a beginning.’”

愚童者。具云

A “foolish child” (*bāla*) is specifically

愚童薩埵。謂六道凡夫。不知實諦因果。心行邪道修習苦因。戀著三界堅執不捨。故以爲名。

a foolish being, which refers to ordinary beings in the six rebirth paths. They are ignorant of truth, and of cause and effect. Mentally they engage in false paths, cultivating the causes of suffering. They cling to the Triple World firmly without letting it go, thus they are so named.²⁹

凡夫者。正譯應云異生。謂由無明故隨業受報不得自在。墮於種種趣中。色心像類各各差別。(TKZ 2.11)故曰異生也。

“Ordinary being” should properly be translated as “unawakened.”³⁰ This means that because of ignorance they undergo retribution according to their karma, and so have no freedom. They fall into the various rebirth destinations, with different physical forms and mental states. For that reason they are called the “unawakened.”³¹

其所計我。但有語言而無實事。故云執著我名。言我有者即是我所。如是我我所執。如十六知見等隨事差別無量不同。故名爲分。

This imagined “self” is but a word with no reality. Therefore, [the sūtra] says “cling to the word, the ‘self.’” “What pertains to self” means that which is mine. This clinging to “me and mine” differs in limitless and dissimilar ways, according to the sixteen views of the self, and so on. Accordingly, this is called the “limitless iterations of self.”

次釋虛妄分別所由。故云若彼不觀我之自性則我我所生。若彼觀察諸蘊皆悉從衆緣生。是中何者是我。我住何所。爲即蘊異蘊相在耶。

Next, we will comment on the source of false conceptualization. Because we do not perceive the [emptiness of the] own-nature of the self, then [the concepts of] “me and mine” arise. If we perceive that the *skandhas* all arise from causes and conditions, then within that [perception] what would be a self? Where would a self abide? Is it in the *skandhas*, or is it separate from them, or is it both?

若能如是諦求當得正眼。然彼不自觀察。但展轉相承。自久遠已來祖習此見。謂我在身中能有所作。及長養成就諸根。唯此是究竟道餘皆妄語。以是故名爲愚童也。

One who is able to carefully examine in this way will attain correct sight. However, [the unawakened] do not themselves perceive [these things]. Developing and progressing in sequence [from that], over a great length of time they habitually repeat this [incorrect] view [of the self]. They say that the self is in their bodies, is able to act, and nurtures and perfects the sense organs. They [wrongly] believe that this [view of the self] is the ultimate path and everything else is a lie. For this reason the words “foolish children” are used.

羝羊是畜生中性最下劣。但念水草及姪欲事餘無所知。故天竺語法以(kz 1.133)喻不知善惡因果愚童凡夫類。

Among all the other animals, rams are by nature the most inferior. All they think about is [soft and tasty] aquatic plants and sexual desire, and know nothing else. Therefore, in Indian languages rams are used as a simile for ordinary beings behaving like foolish children, who are ignorant of right and wrong, and of cause and effect.³²

此是羝羊。

This, then, is a ram.

凡夫所動身口意業皆是惡業。身惡業有三。謂殺盜淫。口惡業有四。謂妄語麤惡離間無義是也。意惡業有三。謂貪瞋癡是也。

The activities of body, speech, and mind that ordinary beings engage in are all evil activities. For the body there are three evil activities, which are killing, stealing, and sexual relations. For speech there are four evil activities, which are lying, harsh speech, duplicity, and meaningless speech. For mind there are three evil activities, which are greed, anger, and confusion.

如是十種惡業。一一皆招三(TKZ 2.12)惡道果。且就初殺生業說之。由貪衆生皮穴角等故斷有情命。令彼受苦痛故感地獄苦。由味著其血穴故感餓鬼果。一切衆生皆是我四恩。由無明愚癡故。愛彼血肉斷其命根。坐此愚癡罪故感畜生果。若生人中時亦感二種果。斷他命根故短命。生他苦痛故多病。如殺生業招三惡趣果者。餘業果報亦復如是。具如華嚴經說。

Each of these ten kinds of evil activities results [in a birth in] the three undesirable paths. To explain now making use of the first act of killing, because we are greedy for the skin, flesh, horns, and so on of beings, we end the lives of sentient beings. Because we cause them pain and suffering, we [in turn] experience the pain of the hells. Because we obsess over the taste of their blood and flesh, we experience the result of [birth as a] *preta*, [even though] we are indebted to the four kindnesses shown us by all beings.³³ Because of ignorance and confusion we crave their blood and flesh, and take their lives. Because we commit this crime of confusion, we experience the result of [a birth as an] animal. Even if we are born in the human realm, we still experience two kinds of results: because we take away the lives of others we have short life spans, and because we give pain and suffering to others we have many illnesses. Just as the act of killing invites the result of [a birth in] the three undesirable destinies, the results of the other acts are similar. This is discussed in the *Avataṃsaka-sūtra*³⁴ in detail.

十惡爲本有無量惡業。乘此惡業感無量惡報。惡果雖無量不出三趣。所謂地獄餓鬼傍生也。人及阿修羅二趣。非是純惡雜業所感。

The ten evil acts are the foundation of [all] limitless evil actions. These evil acts are multiplied into limitless kinds of evil retribution. Evil results are limitless, but they do not go beyond the three [undesirable] destinations, which are [births] in the hells, as *pretas*, or as animals. The two destinations as human and *asuras* are not exclusively undesirable: they are [realms providing] mixed experiences [of pain and pleasure].

1.3.2. Support worlds (器世間).

如是五趣皆依器界而住。此器界有五輪山海等差別。依正二報具說如後。

[Beings in] these five destinations all dwell in reliance upon container worlds (*bhājanaloka*, or physical worlds). These container worlds differ in their five circles, their mountains and seas, and so on. Detailed explanations of living beings and their container worlds will be given in the following.

初明五輪山海。次顯四大洲等。後舉五趣。

First, the five circles, mountains, and seas will be discussed. Next, the four great continents, and so on, will be explained. After that, the five destinations will be addressed.

所依器_(kz 1.134)界總頌。

A general verse on the container worlds that support [beings]:

器界從何起	風輪初遍空	水金相續出	地火在其中 _(TKZ 2.13)
八海深八萬	九山竦穹隆	四洲與八嶋	人鬼畜地宮

Whence do the container worlds arise?

The circle of wind first expands through space, and

The [circles of] water and gold follow that.

The [circles of] earth and fire are within them.

The eight seas have a depth of 80,000 [*yojanas*], and

The nine mountain [rings] rise up to the heavens.

The four continents and the eight islands

Are abodes for humans, *pretas*, animals, and for the beings in the hells.

1.3.2.1. The five circles (五輪).³⁵

五輪頌。

A verse on the five circles:

大虛無邊際	風量等三千	水輪厚八億	金地廣同前
火大在何處	遍滿四輪邊	五輪因何出	衆生業使然

Great space is without any limits.

The circle of wind (*vāyu-maṇḍala*) is equal in size to the great trichiliocosm.

The circle of water (*jala-maṇḍala*) is 800,000 [*yojanas*] thick.

The [circles of] gold (*kāñcana-maṇḍala*) and earth are the same as that in size.

Where is the element of fire?

It extends throughout the other four circles.

How do the five circles appear?

Through the activities of beings.

注曰。

A commentary.³⁶

依起世經俱舍瑜伽等論。空輪者最下虛空。不可言其邊際限量。而風輪等依止而住。

According to the *Qishi jing*, the *Abhidharmakośa*, the *Yogācārabhūmi*, and others, the circle of space is the space at the lowest [point of the world]. Its limits and volume cannot be told, nevertheless the circle of wind and the others [rest upon it and] rely on it.

風輪者。依止虛空有風輪生。量廣無數。厚十六億踰繕那。梵云踰繕那。此十六里。云由旬由延。皆訛略也。其體堅密依虛空。

The circle of wind arises in reliance on space. Its volume and breadth cannot be measured. It is 1,600,000 *yojanas* in thickness. A *yojana* (踰繕那) in Sanskrit is 16 *li*, the word *yojana* is also expressed in Chinese as 由旬 or 由延, which are corruptions or abbreviations. In essence it is hard and dense, and relies on space.

水輪者。大雲澍雨滴如車軸。厚八億踰繕那。徑十二億三千四百五十踰繕那。周圍三倍。依風輪住。

The circle of water is a great cloud pouring out raindrops the size of cartwheels. It is 800,000 *yojanas* in thickness, and 1,203,450 *yojanas* in diameter. It is three times that in circumference. It rests upon the circle of wind.

金輪者。有情業力感別風起。搏擊此水上結成金。厚三億二萬踰繕那。廣等水輪。周圍三倍。依水輪^(kz 1.135)住。

As to the circle of gold, according to the power of the karma of sentient beings, a particular wind arises that strikes the water, and the water rises to form the [circle of] gold. It is 320,000 *yojanas* in thickness, and as broad as the circle of water. It is three times that in circumference. It rests upon the circle of water.

1.3.2.2. The nine mountain rings and eight seas (九山八海).³⁷

九山八海頌曰。(TKZ 2.14)

A verse on the nine mountain [rings] and eight seas:

妙高十六萬	雙軸繞其邊	寶樹將善見	金色入青天
馬耳與象鼻	魚山在鐵前	六海廣八萬	第七一千餘
鹹水剩三億	內七出扶藁		

Sumeru is 160,000 [*yojanas* in height].

Yugamdhara and Īśādhara encircle it,

Khadiraka and Sudarśana are golden and reach the blue sky,

[Then come] Aśvakarṇa and Vinataka,

With Nemindhara before the Cakravāḍa.

The [innermost] six seas are 80,000 [*yojanas*] wide,

The seventh [sea] is over 100,000 [*yojanas* wide],

The [eighth] is a salty sea over 300,000 [*yojanas* wide], while

In the inner seven [freshwater seas] lotuses bloom.

注。

A commentary.³⁸

九山八海者。於金輪上有九大山。山間八海。妙高山王處中而住。餘八周匝繞妙高山。於八山中前七名內。第七山外有大洲等。此外復有鐵輪圍山圍一世界。

The nine mountains [rings] and eight seas consist of nine great mountains [in concentric rings] upon the circle of gold, with eight seas between the mountain [rings]. Sumeru, the king of mountains, lies in the center. The other eight mountain [rings] encircle Mt. Sumeru. Among the [remaining] eight mountain [rings], the first seven are called the inner mountain [rings], and outside of the seventh are the four continents, and so on. Outside of that are again the Cakravāḍa mountains of iron encircling the world.

妙高山王入水出水並各八萬踰繕那量。四寶合成。如次四面北東南西。金銀吠瑠璃頗胝迦寶。隨寶威德色顯於空。故瞻部洲空似吠瑠璃色。

The parts of Sumeru, the king of mountains, that are under and above water are both 80,000 *yojanas* in size. [Sumeru] is made of four kinds of precious materials. The four sides, in the sequence of north, east, south, and west, are respectively made of gold, silver, *vaiḍūrya* (lapis), and *sphaṭika* (crystal). The sky [in each direction] is colored by the radiance of its [corresponding] precious substance. For this reason the sky over the continent of Jambudvīpa [which lies to the south] is the color of lapis.

如是山海從何而生。是諸有情業增上力。復大雲起雨金輪上滴如車軸。積水奔濤即爲山等起世經云。此山及七金山上。皆有寶樹莊嚴。

How do these mountains and seas arise? All of them arise from the force of the karma of sentient beings. There is also a great cloud pouring out rain on the circle of gold, with raindrops the size of cartwheels. The accumulated water in wild waves forms the mountains and so on. The *Qishi jing*²⁹ says “This mountain and the seven mountains are adorned above with jeweled trees.”

第一山者。梵云鍵駄羅山。此云持^(KZ 1.136)雙山。頂有雙跡故。等名七金山者皆純金所成。入水量等並皆八萬踰^(TKZ 2.15)繕那。多諸寶樹。此山出水及山頂厚量皆四萬踰繕那自下山體及入水量准知。持雙山內海深廣。並皆八萬踰繕那。八功德水盈滿其中。有物勿頭華鉢頭摩華優鉢羅華芬荼利華。遍覆水上八功德水者。一甘二冷三爽四輕五清淨六不臭七飲時不損喉八飲已不傷腹。自下七大海深量同前。大海中八功德水四色蓮華准知。

The first mountain [ring] is called Yugamdhara in Sanskrit. This means “yoke-bearing mountain,” because at its peak there are the remains of a yoke. All of the seven golden mountains alike [of which this is the innermost] are made of pure gold. The parts of all these mountain [rings] that are under water are all 80,000 *yojanas* in size. There are many jeweled trees. The [height of] the parts of these mountain [rings] that are above water as well as the breadth of these peaks are both 40,000 *yojanas*. Know the size of the following mountain [rings] and the amount under water from this. The sea between Yugamdhara [and Mt. Sumeru] is 80,000 *yojanas* in both depth and breadth. Waters with eight virtues fill it. There are *kumuda* (white waterlily) flowers, *padma* (pink lotus) flowers, *utpala* (blue waterlily) flowers, and *punḍarika* (white

lotus) flowers covering the surface of the waters. The eight virtues of the waters are (1) sweet, (2) cool, (3) soft, (4) light, (5) pure, (6) not foul smelling, (7) not damaging to the throat when drunk, and (8) not injurious to the stomach after drinking.⁴⁰ The depths of these seven great seas are all the same. The waters with eight virtues and the four colored lotuses are also the same in the great seas.

第二山者。梵云伊沙駄羅山。此云持軸。峯如車軸。出水二萬踰繕那。厚量亦然。持軸山內海廣四萬踰繕那。八功德水四色蓮華如前。

The second mountain [ring] is called Īṣādhara in Sanskrit. This means “axle-bearing mountain,” because the peak is shaped like a cart axle. The part of this mountain [ring] above water is 20,000 *yojanas* [in height], and the same in breadth. The sea between Īṣādhara [and Yugaṃdhara] is 40,000 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第三山者。梵云竭地洛迦山。此寶樹名。似此方檣木。山上多此寶樹。從樹爲名。出水一萬踰繕那。厚量亦然。此山內海廣二萬踰繕那。八功德水四色蓮華如前。

The third mountain [ring] is called Khadiraka in Sanskrit. This means “jewel-tree,” which resembles the linden of these parts (East Asia). The mountain tops have many of these jeweled trees, and is named for these trees. The part above water is 10,000 *yojanas* [in height], and is the same in breadth. The sea between this mountain [ring and Īṣādhara] is 20,000 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第四山者。梵云蘇達梨舍那。此云善見。見者稱善故。出水五千踰繕那。厚量亦然。善見山內海廣一萬踰繕那。八功德水四色蓮華如前。

The fourth mountain [ring] is called Sudarśana in Sanskrit. This means “beautiful to behold,” because those who see it say it is beautiful. The part above water is 5,000 *yojanas* [in height], and is the same in breadth. The sea between Sudarśana [and Khadiraka] is 10,000 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第五山者。梵云頰濕縛羯拏。此云^(KZ 1.137)馬耳。山形似馬耳故。^(TKZ 2.16)出水二千五百踰繕那。厚量亦然。馬耳山內海廣五千踰繕那。八功德水四色蓮華如前。

The fifth mountain [ring] is called Aśvakarṇa in Sanskrit. This means “horse-ear,” because the shape of the mountains resembles a horse’s ear. The part above water is 2,500 *yojanas* [in height], and is the same in breadth. The sea between Aśvakarṇa [and Sudarśana] is 5,000 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第六山者。梵云毗那恆迦山。此云象鼻。山形似象鼻故。出水一千二百五十踰繕那。厚量亦然。象鼻山內海廣二千五百踰繕那。八功德水四色蓮華如前。

The sixth mountain [ring] is called Vinataka in Sanskrit. This means “elephant-trunk,” because the shape of the mountains resembles an elephant’s trunk. The part above water is 1,250 *yojanas* [in height], and is the same in breadth. The sea

between Vinataka [and Aśvakarṇa] is 2,500 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第七山者。梵云尼民達羅山。此是魚名。山形似魚嘴故也。出水六百二十五踰繕那。厚量亦然。此山內海廣一千二百五十踰繕那。八功德水四色蓮華如前。

The seventh mountain [ring] is called Nemimdhara in Sanskrit. This is a word for a [kind of] fish, because the shape of the mountains resembles a fish's mouth. The part above water is 625 *yojanas* [in height], and is the same in breadth. The sea between this mountain [ring and Vinataka] is 1,250 *yojanas* [in breadth]. The waters with eight virtues and the four colored lotuses are the same as before.

第八山者。梵云斫迦羅山。此云鐵圍。純鐵所成。入水如上。出水三百一十二半踰繕那。厚量亦然。鐵圍內海廣三億二萬二千踰繕那其水鹹苦。於中大洲有四。中洲有八。小洲無數。人傍生餓鬼捺落迦等雜居其中。隨其業力所住各異。

The eighth mountain [range] is called Cakravāḍa in Sanskrit. This means “iron-circle,” and is made of pure iron. The part under water is the same [as before], and the part above water is 312.5 *yojanas* [in height], and is the same in breadth. The sea between the Cakravāḍa [and Nemimdhara] is 322,000 *yojanas* [in breadth]. Its waters are salty and bitter. Within the sea there are four great continents, eight medium continents, and innumerable small islands. Humans, animals, *pretas*, the beings in hells, etc. are intermingled and dwell here. The places where they live is different according to the force of their karma.

1.3.2.3. The four continents (四洲).⁴¹

四洲形數等頌(kz 1.138)

A verse on the shapes, numbers, and so on of the four continents:

瞻勝高洲量二千	牛貨一洲餘五百	(TKZ 2.17)車相半月地形勢
變方圓滿西北國	一二五千壽與年	六一二五丈尺量
三品五戒及無我	因緣相感現其像	

The continents Jambudvīpa (south), Pūrvavideha (east), and Uttarakuru (north) are 2,000 *yojanas* [in size],

And the single continent Godāniya (west) is over 500 *yojanas* [in size].

In shape [Jambudvīpa] is like a carriage, and [Pūrvavideha] like a half-moon. [Uttarakuru] is square, and [Godāniya] is round: these are the lands to the west and north.

One [hundred in Jambudvīpa], two [hundred in Pūrvavideha], five [hundred in Godāniya], and 1,000 [in Uttarakuru] are the years of a lifetime [in each].

Six [feet ⁴² in Jambudvīpa], one [foot in Pūrvavideha], two [feet in Godāniya], and five [feet in Uttarakuru] are the measure of the heights [of beings in each].

The three grades of the five precepts, and [the contemplation of] non-self:
According to such causes and conditions [beings] manifest their appearances.

注。

A commentary.⁴³

瞻部洲者從樹爲名。舊云閻浮提訛也。起世經云。閻浮樹下有閻浮那檀金聚。高二十由旬。南瞻部洲北廣南狹。三邊量等各二千由繕那。南邊唯廣三踰繕那半。人面亦然。

The continent of Jambudvīpa (瞻部洲) takes its name from the [*jambu*, or rose-apple] tree. The earlier Chinese rendering (閻浮提) is corrupted. The *Qishi jing*⁴⁴ says that “below the rose-apple tree is a river with nuggets of gold (*jambu-nada-suvarṇa*). [The tree] is twenty *yojanas* in height.” Jambudvīpa is broad in the north and narrow in the south. It has three sides of 2,000 *yojanas* each, but the southern side is 3.5 *yojanas* across. The shape of the faces of the people is similar to this.

智論云。持下品五戒則生其中。身長三肘半。凡肘量長一尺八寸即六尺三寸。或長四肘即七尺二寸。自下肘量並准此。壽命百歲。

The *Zhilun*⁴⁵ says that those who keep the inferior five precepts are born here. The height of beings here is three and a half *hasta*. A *hasta* is generally 1.8 feet, so this comes to 6.3 feet. Four *hasta* is 7.2 feet. The following figures for *hasta* all follow this. [Beings] here have a lifespan of one hundred years.

唯此洲中有金剛座。上窮地際下踞金輪。一切菩薩皆登成覺。釋迦牟尼佛。示生迦毗羅衛國說三乘法。示滅拘尸那國雙樹涅槃。記法住云。正法千年像法一千五百年末法一萬年。

This continent alone has the Diamond Throne (*vajrāsana*) [of Śākyamuni Buddha]. Above it is the upper edge of the circle of earth, and below it rests on the circle of gold (*kāñcana-maṇḍala*). All bodhisattvas ascend here to attain awakening. Śākyamuni Buddha manifested a birth here in Kapilavastu, and taught the Dharma of the three vehicles (the paths of the *śrāvakas*, *pratyekabuddhas*, and bodhisattvas). He displayed a death in Kuśinagara, and entered Nirvāṇa between the two [*śāla*] trees. Regarding the stability of the Dharma, he said that the [period of the] True Dharma (*saddharma*) would last 1,000 years, that of the Dharma-semblance (*dharma-pratirūpaka*) [period] 1,500 years, and that of the Dharma-ending (*dharma-vipralopa*) [period] 10,000 years.

中印土北有九黑山。北有雪山。雪(TKZ 2.18)山之北有香醉山。雪北香南有無熱惱池。縱廣五十踰繕那。池東(KZ 1.139)銀牛口出殑伽河。池南金象口出信度河。池西瑠璃馬口出縛芻河。池北頗胝師子口出徙多河。流入四海。

To the north of central India there are nine black mountains. North of them are the Himalayas. North of them is Mt. Gandhamādana. North of the Himalayas and south of Gandhamādana is Lake Anavatapta. It is fifty *yojanas* in both directions. In

the east of the lake the Gaṅgā River flows out from the mouth of a silver bull. In the south of the lake the Sindhu River flows out from the mouth of a golden elephant. In the west of the lake the Vakṣu River flows out from the mouth of a lapis horse. In the north of the lake the Śītā River flows out from the mouth of a crystal lion. These flow into the four seas.

其香山中無量緊那羅住。復有二窟乾闥婆王住。於此窟北有娑羅樹王。名為善住。有八千樹周匝圍繞。中有象王亦名善住。與八千象而為眷屬。瑜伽論云。與五百牝象而為眷屬。每月十五日往帝釋前侍衛行立。若閻浮提有輪王出最少一象而為象寶。皆由餘福有是威神。

Uncountable *kiṃnaras* live in Gandhamādana. There are two caves where the King of Gandharvas lives. To the north of the caves is the King of the Śāla trees called Supraṭiṣṭhita, surrounded by 8,000 trees. Among them is the King of Elephants, also named Supraṭiṣṭhita, surrounded by a retinue of 8,000 elephants. The *Yogācārabhūmi-śāstra*⁴⁶ says that [Supraṭiṣṭhita] is “accompanied by 500 bull elephants in front and behind.” On the fifteenth day of each month he goes before Śakra and stands there to attend him. If a Cakravartin Emperor appears in Jambudvīpa, he has at least one elephant as his Elephant Treasure. His marvelous power is all due to other blessings.

二中洲者。正理論云。瞻部洲邊二中洲者。一名遮末羅。此云猫牛。多羅刹婆居。二名筏羅遮末羅。此云勝猫牛。亦有人住身形卑陋。

Regarding the two medium continents [of Jambudvīpa], the *Nyāyānusāra-śāstra* says⁴⁷ that Jambudvīpa has two smaller continents. One is named Cāmara, which is a yak. Many *rākṣasas* live there. The other is named Varacāmara, which is a superior yak. The people who live here are base and ugly in appearance.

仁王經云。南閻浮提大國十六。中國五百。小國十千。然四大洲同一日月。晝夜增減並有短長。准起世經。四時有異。南洲增勝。東西少別。北洲無異。不寒不熱節候調和也。

The *Renwang jing*⁴⁸ says that there are sixteen great states, 500 medium states, and 10,000 minor states in Jambudvīpa. However, the four great continents all have the same sun and moon. The days and nights vary, and have differences in length, as explained in the *Qishi jing*. The four times of the day are different. The southern continent (Jambudvīpa) has the greatest variation, while the eastern (Pūrvavideha) and western (Godāniya) continents have minor differences. The northern continent (Uttarakuru) has no differences, and has harmonious seasons that are neither too cold nor too hot.

東毗提河洲者。此云勝身。舊云弗婆提(TKZ 2.19)訛也。起世經云。東弗婆提有一大樹。名迦曇婆。其本縱廣有七由旬。入地二十一由旬高百由旬。枝葉垂覆五十由旬(KZ 1.140)旬。

The eastern continent of Pūrvavideha-dvīpa (毗提河洲) means “superior body.” The earlier Chinese rendering (弗婆提) is corrupted. The *Qishi jing*⁴⁹ says that the eastern [continent] “Pūrvavideha has a single large tree named Kadamba, whose roots are seven *yojanas* in breadth, twenty-one *yojanas* deep into the earth, and is 100 *yojanas* in height. Its branches and leaves hang down and cover 50 *yojanas*.”

俱舍論云。三邊各有二千踰繕那。東邊三百五十踰繕那。地形如半月人面亦然。持中品五戒則生其中。身長八肘。計一丈四尺四寸。壽命二百五十歲。釋迦如來諸聖(TKZ 2.20)弟子。至彼洲中說法化利。有修行者亦得果證。

The *Abhidharmakośa* says⁵⁰ that its three sides are each 2,000 *yojanas* [in length]. The eastern side is 350 *yojanas*. In shape it is like a half moon, and the faces of the people there are the same. Those who keep the middling five precepts are born here. They are eight *hasta* in height, or 14.4 feet. Their lifespan is 250 years. The noble disciples of Śākyamuni Buddha traveled to this continent to preach and give benefit. Those who cultivate [Buddhist practice] here attain the fruit of awakening.

二中洲者。一名提訶此云勝。二名毗提訶此云勝身。皆有人住身形卑陋。

The two medium continents are named Deha, meaning “superior,” and Videha, or “superior body.” The people who live there are base and ugly.

西瞿陀尼洲者。起世經云。此云牛施。有一大樹名鎮頭迦。其本縱廣有七由旬。入地二十一由旬高百由旬。枝葉垂覆五十由旬。下有石牛高一由旬。故立名也。

On the western continent of Godāniya-dvīpa, the *Qishi jing*⁵¹ says that it means “gift of cattle.” “There is a single large tree named Tinduka, whose roots are seven *yojanas* in breadth, twenty-one *yojanas* deep into the earth, and is 100 *yojanas* in height. Its branches and leaves hang down and cover 50 *yojanas*. Below there is a stone ox one *yojana* high, which gives [this continent] its name.”

俱舍云。西牛貨洲周圓無缺。人面亦然。徑二千五百踰繕那。周圍三倍。持上品五戒則生其中。身長十六肘。計二丈八尺八寸。壽命五百歲。釋迦如來諸聖弟子。至彼洲中說法化利。有修行者亦得果證。

The *Abhidharmakośa* says⁵² that the western continent, which uses cattle as its currency, is perfectly circular in shape. The faces of its people are the same shape. In diameter it is 2,500 *yojanas*, and in circumference three times that. Those who keep the superior five precepts are born here. They are sixteen *hasta* in height, or 28.8 feet. Their lifespan is 500 years. The noble disciples of Śākyamuni Buddha traveled to this continent to preach and give benefit. Those who cultivate [Buddhist practice] here attain the fruit of awakening.

二中洲者。一云舍提此云詔。二云嚙怛羅縵怛里拏此云上儀。皆有人住身形卑陋。

The two medium continents are named Śāṭhaya, meaning “guile,” and Uttaramantrin, or “superior in spells.” The people who live there are base and ugly.

北俱盧洲者。起世經云。鬱怛羅究溜此云高上。地(KZ 1.141)形更方。四面各有二千踰繕那。人面亦方。持上品五戒十善修無我觀則生其中。身長三十二肘。計長五丈七尺六寸。定壽千歲。

The northern continent is Uttarakuru-dvīpa. The *Qishi jing*⁵³ says that Uttarakuru means “greatest and superior.” The land is square, and measures 2,000 *yojanas* on each of the four sides. The faces of its people are also square. Those who keep the

superior five precepts, the ten good acts, and cultivate the meditation of no-self ten are born here. They are 32 *hasta* in height, or 57.6 feet. Their lifespan is 1,000 years.

起世經云。有香樹衣樹取香取衣枝自垂下。衣食共用人無親疎。男女愛染共至樹下。若是所親樹枝如本。若非親者樹爲低枝。卽爲彼人出百千數具。隨意所爲歡娛受樂。大小便利地自開合。彼若命終必生欲天。輿屍道中無悲哭者。鳥名高逝從山飛來。銜死人髮遠置洲渚。於餘三洲最上高勝名鬱單越。

The *Qishi jing*⁵⁴ says that there are trees there providing incense and clothing, which can be taken hanging down from the branches. They share their clothes and food, and have no [concept of] familiarity or distance [among people]. When men and women fall in love, they go together under the trees. If they are already intimate the branches of the trees are as before. If they are not yet intimate the branches of the trees hang down low, and provide for those people a hundred or a thousand sleeping mats to delight them according to their wishes. When they defecate and urinate the earth opens up [to receive that], and then closes of its own accord. When they pass away they are always born into a heaven of the Desire Realm. When they transport a corpse in a cart, no one laments or cries. A bird named “going high” flies down from the mountains and takes some of the hair of the deceased, bringing it to a distant beach. Because it is greater and superior to the other three continents, it is named Uttarakuru.

二中洲者。一炬粒婆此云勝邊。二橋粒婆此云有勝邊。皆有人住身形卑陋。

The two medium continents are named Kurava, or “superior side,” and Kaurava, or “having superior sides.” The people who live there are base and ugly.

如上洲等皆是人及鬼畜(ṭkz 2.21)等所住處。如是一須彌一日月一四洲等爲一數至一千。是爲小千世界。又以小千爲一數至千。是爲中千。又以中千爲一數至千。是爲三千大千世界。是則盧舍那所居千葉蓮華一葉也。一葉中有百億須彌百億日月百億四天下。如是千葉中(kz 1.142)各各有三千大千世界。是千箇三千大千世界中四洲等。皆是人趣等住處。如是十方有無量世界海。恐繁不述。具說如別。此大洲中。增劫時出四種輪王。減劫時佛出現。

Humans, *pretas*, animals, and so on live in all of the above continents. In this way, there is on Mt. Sumeru, one sun and one moon, and four continents. This is counted as one [world], and one thousand of these make a small chiliocosm (*sāhasra-cūḍika-lokadhātu*). One thousand small chiliocosms make a medium dichiliocosm (*dvi-sāhasro-madhyamo-lokadhātu*). One thousand medium chiliocosms make a great trichiliocosm (*tri-sāhasra-mahāsāhasra-lokadhātu*). This makes up one petal of the thousand petaled-lotus that Vairocana sits upon. Each petal has within it one billion Mt. Sumerus, one billion suns and moons, and one billion worlds all with four continents. Each of the thousand petals contains a great trichiliocosm. The four continents and so on in each of these thousand great trichiliocosms are all places

where humans and other beings live. Thus there are uncountable world systems in the ten directions, but fearing to be tedious I shall not discuss this further. More detail is found in other texts. During an increasing-*kalpa* the four kinds of *cakravartin* appear in these great continents, and during a decreasing-*kalpa* buddhas appear.

1.3.3. The five destinations (五趣).

次明五趣。

Next, a discussion of the five destinations (*pañca-gati*).⁵⁵

五趣者通於三界。順正理云。那落迦等下四趣全。及天一分謂六欲天。器及有情總名欲界。如是欲界總有二十處。地獄洲異分爲二十。八大地獄名地獄異。及四大洲。如是十二并六欲天傍生餓鬼。處成二十。若有情界。從自在天至無間獄。若器世界。乃(TKZ 2.22)至風輪是欲界攝。

The five destinations are the same throughout the Triple World. The *Nyāyānusāra-sāstra* says⁵⁶ that all of the four lower destinations including *naraka* (hell), and the single division of the *deva* realm consisting of the six Desire Realm heavens, their worlds and the beings [that dwell in them], are overall called the Desire Realm. In this way, the Desire Realm overall has twenty locations. The hells and the continents are different, but there are [nevertheless] twenty [in total]. The eight major hells are different hells, and along with the four great continents make twelve. With the six Desire Realm heavens, and the animal and *preta* realms, there are twenty locations. The realms of sentient beings extend from *Iśvara* to the *Avīci* hell, and their worlds reach as far as the wind circle (*vāyu-maṇḍala*): all of this is included in the Desire Realm.

於三界中說有五趣。唯於欲界有四趣全。三界各有天趣一分。

When five destinations are taught within the Triple World, the [first] four (hells, *pretas*, animals, and humans) are in the Desire Realm, and the heavens are in each realm of the Triple World.

云何爲五。體名是何。謂前所說地獄傍生鬼及人天是爲五趣。善染無記有情無情及中有等皆是界性。趣體唯攝無覆無記。唯是有情而非中有。

Why are there five? What are their bodies and names? The earlier mentioned five destinations are those of hell, animals, *pretas*, humans, and *devas*. Good, defiled (evil), neither [good nor evil], sentient, insentient, intermediate states, and so on, are all distinct qualities, but the destinations and the bodies [of those beings there] gather all these in without obstruction or moral determination. However, this regards sentient beings and not intermediate states.

辨五名者。那落名人迦名為惡。人多造惡墮墜其中。由是故名那落迦趣。

To distinguish the names of the five, [in the word *naraka* (hell)] *nara* means “man” and *ka* means “evil.” When people do many evil things, they fall into that realm. Therefore it is called the destination *naraka*.

言傍生者舊云畜生。彼^(KZ 1.143)趣多分身橫住故。又類多故多愚癡故。名曰傍生。

A birth as an animal (傍生) was earlier called 畜生. Because many beings in this destination abide in horizontally-oriented bodies,⁵⁷ because there are many species, and because they are greatly confused and ignorant, they are called animals.

言餓鬼者。謂餘生中熹盜他物習慳貪等。又多怯劣。其形瘦悴身心輕躁。故名餓鬼。

Among the other forms of birth, the *pretas* enjoy stealing the property of others and are avaricious, and so on. They are also very fearful and timid. In appearance they are emaciated and lean, and are hyperactive in body and mind. Therefore, they are called *pretas*.

人者。多思慮故。

Humans are so because they think and deliberate.

天者。光明威德皆熾盛故。下上界趣染善趣因。染中差別由十惡業。故正法念云。上者地獄。中者餓鬼。下者畜生。依此等文建立次第。

Devas are so because they are radiant and powerful. Goodness and defilement are the causes of births into the lower (the six Desire Realm heavens) or upper heavens (the Form and Formless Realms), differentiated by [their committing of the] ten evil acts. Therefore, the *Saddharma-smṛtyupasthāna-sūtra*⁵⁸ says that above (i.e. the worst) is hell, in the middle there are the *pretas*, below there are the animals. Based on this text, the sequence is established.

1.3.3.1. The hells.⁵⁹

一明地獄趣。寒熱二八大地獄頌。^(TKZ 2.23)

First, to explain the hell destinations (*naraka-gati*), a verse on the twice eight great hells, [eight] cold and [eight] hot:

地獄在何處	孰觀自心中	二八大人惡	炎寒無信通
烹爛似魚鳥	炮炙何年窮	刀劍如雨滴	割爇幾許終
人間三業過	冥路多苦聚	莫放身口業	動招寒熱躬

Where are the hells?

Who can perceive them within their own minds?

The denizens of the twice eight great hells were evil [in a previous life]:

[They experience] the burning and frigid [hells], of different kinds,

Where they are boiled or mashed, like fish or birds,

Then burned or roasted—how many more years to go?

Knives and swords fall on them like rain,

Ripped and sliced apart—when will this be over?
 Because of their faults in body, speech, and mind in the human realm,
 They experience a great amount of suffering in the hells.
 Do not act and speak just as you please,
 If you do, you invite the sufferings of cold and heat [in the hells].

注。

A commentary.⁶⁰

地獄者。順正理論云。此瞻部洲下過二萬踰繕那。有阿鼻旨。深廣同前。謂各二萬故。彼底去此四萬踰繕那。餘七地獄在無間上。其七者何。一極熱。二炎熱。三大叫。四號叫。五衆合。六黑繩。七等活。(KZ 1.144)八捺落迦增各十六。謂四門外各有四增。以非皆異名但標其定數。

According to the *Nyāyānusāra-śāstra*,⁶¹ Avīci [is the hot hell] below Jambudvīpa [starting at a depth of] over 20,000 *yojanas*. Its breadth and depth are the same as that, both 20,000 [*yojanas*]. Its lowest point is 40,000 *yojanas* deep. The other seven [hot] hells lie above Avīci (meaning “no interruption”). The seven are, first Pratāpana (“extremely hot”), second Tāpana (“hot”), third Mahāraurava (“great crying”), fourth Raurava (“crying”), fifth Saṃghāta (“crushed together”), sixth Kālasūtra (“black thread”), and seventh Saṃjīva (“reviving”). Each of the eight hells has an additional sixteen [hells] (*utsadas*), four added outside of each of the four gates [of hell]. They do not have separate names; they are known only by their numbers.

寒捺落迦亦有八種。一頰部陀。二尼賴部陀。三頰嘶吒。四囉囉婆。五虎虎婆。六嚕鉢羅。七鉢特摩。八摩訶鉢特摩。此中有情嚴寒所逼。隨身聲瘡變立差別相名。謂二三三如其次第。

There are eight kinds of cold hells. The first is Arbuda (“blisters”), second Nirarbuda (“burst blisters”), third Aṭaṭa, fourth Hahava, fifth Huhuva (these three being different kinds of sounds of suffering from the cold), sixth Utpala (“blue water-lily”), seventh Padma (“lotus”), and eight Mahāpadma (“great lotus,” these three referring to the skin splitting open like these flowers). Sentient beings in these places suffer from terrible cold. The names are given according to changes and differences in the denizens’ bodies, voices, and blisters. The sequence is two (for blisters), then three (for voice), then three (for body).

此寒地獄。在繞四洲輪圍山外極冥闇所。多由謗賢聖招如是苦果。有說。此皆(TKZ 2.24)在熱地獄傍。

The cold hells lie outside the mountains encircling the four continents, in an extremely dark place. The denizens are mostly those who have denigrated the Buddhist saints, and so doing invite this suffering on themselves. According to one opinion, these [cold hells] are all alongside the hot hells.

餘孤地獄或多二一各別業招。或近江河山間曠野。或在地下空中餘處。

There are also solitary hells (*pratyeka-naraka*) where many, two, or one being goes to according to their individual karma. These may be located near rivers, mountains, wild places, or underground, in the sky, or elsewhere.

無間大熱及炎熱三。於中皆無獄卒防守。大叫號叫及衆合三少有獄卒。琰魔王使時時往來。巡檢彼故。其餘皆爲獄卒防守。有情無情異類獄卒防守。治罰罪有情故。一切地獄身形皆豎。初同聖語後漸乖訛。

The three hells of Avīci, Pratāpana, and Tāpana have no hell guards (*naraka-pāla*) guarding them. The three hells Mahāraurava, Raurava, and Saṃghāta sometimes have guards. When the servants of King Yama come occasionally, they accompany them. The other [hells] are all guarded by hell-guardians. The guards are of different types, either sentient or insentient. They guard so that the punishments of sentient beings are carried out. In all the hells they stand erect. At first they spoke with the words of the noble ones, but gradually came to speak incorrectly.

正法念經。十六別處各有異名。若造輕業即生別處。具造重業生根本中。此但略明八大地獄。

The *Saddharma-smṛtyupasthāna-sūtra*⁶² says that “the sixteen separate hells (*utsadas*) each have different names. Those that create less serious karma are born there. Those that thoroughly create serious karma are born in the root hells.” These will be abbreviated here, and only the eight great hells will be explained.

八熱地獄因果嚙陀南(kz 1.145)

An *udāna* on the fruits of the eight hot hells:

等活殺善人	黑繩加盜業	衆合身三業	號殺盜見酒
大叫五種業	炎熱由六種	極熱由七惡	無間五逆罪
壽命與身量	具說如經論		

Saṃjīva [hell is for those who] kill good people.

Kālasūtra [hell is for those who] add stealing to that.

Saṃghāta [hell is for those who commit the] three karmas of body (killing, stealing, wrong sexual conduct).

Raurava [hell is for those who] kill, steal, have wrong views, and who drink alcohol.

Mahāraurava [hell is for those who commit] the five karmas (killing, stealing, wrong sexual conduct, lying, and drinking alcohol).

Tāpana [hell is for those of] the six karmas (killing, stealing, sexual misconduct, drinking alcohol, lying, and wrong views).

Pratāpana [hell is for those of] the seven karmas (killing, stealing, wrong sexual conduct, drinking alcohol, lying, wrong views, and raping nuns and children).

Avici [hell is for those who commit] the five most serious crimes (matricide, patricide, killing an arhat, shedding the blood of a buddha, and causing a schism in the Saṅgha).

The length of time and the size of their bodies [in hell]

Are all described in detail in the sūtras and treatises.

注。

A commentary.⁶³

等活者。正法念經云。若殺善人。若受戒人。若善行人。樂行多作(TKZ 2.25)普遍究竟。斷命根已心不生悔。墮等活地獄。以四王天五百年爲彼一晝夜。乘此晝夜爲月爲年壽五百歲。取此晝夜。三十晝夜爲月。十二月爲年。壽五百歲。自下餘獄並是正法念經。所乘晝夜准此。

The *Saddharma-smṛtyupasthāna-sūtra*⁶⁴ says regarding Saṃjīva hell that a person who kills a good person, or [kills] a person who has received the precepts, or a person who does good deeds, who enjoys killing and kills often, killing everywhere, and who after killing does not regret it, will fall into Saṃjīva hell. A day and a night there lasts 500 years of the Four Heavenly Kings. Multiplying this day and night by a month (30 days), then a year (12 months), a lifespan there comes to 500 years. One month is thirty days and nights [of 500 years each]. Twelve of those months make a year. The lifespan is 500 of those years. The following hells are all discussed in the *Saddharma-smṛtyupasthāna-sūtra*, and the multiplication of the days and nights follow this.

黑繩者。若人殺生偷盜善人財物。若受戒人。若行善人。樂行多作。盜離本處。心不生悔。墮黑繩地獄。以三十三天壽一千年爲彼一晝夜。乘此晝夜爲月爲年壽一千歲。

Regarding Kālasūtra hell, a person who kills beings and steals the property of a good person, or of a person who has received precepts, or a person who does good deeds, who enjoys such conduct and does it often, and who steals and then leaves that place and does not regret it, will fall into Kālasūtra hell. The 1,000 years of the Trayastriṃśa devas is a single day and night here. Multiplying this day and night by a month, then a year, a lifespan there is 1,000 years.

衆合者。若人殺生偷盜邪行。樂行多作普遍究竟。若人邪行尊者之妻墮衆合地獄。以夜摩天二千年爲彼一晝夜。乘此晝夜爲月爲年壽二千歲。

Regarding Saṃghāta hell, a person who kills beings, steals their property, and engages in wrong sexual conduct, enjoying these and doing them often, committing these everywhere, or who engages in wrong sexual conduct with the wife of an elder, will fall into Saṃghāta hell. The 2,000 years of the Yāma devas is a single day and night here. Multiplying this day and night by a month, then a year, a lifespan there is 2,000 years.⁶⁵

號叫者。若人殺盜邪見飲酒樂行多作。若以酒與衆(KZ 1.146)僧若持戒人若禪定者。心即濁亂墮號叫地獄。以都史多天四千年爲彼一晝夜。乘此晝夜爲月爲年壽四千歲。

Regarding Raurava hell, a person who kills, steals, has wrong views, and drinks wine, conduct, enjoying these and doing them often, or who gives wine to the

assembled monks, or to those keeping precepts, or those practicing *dhyāna* making their minds disordered and confused, will fall into Raurava hell. The 4,000 years of the Tuṣṭita *devas* is a single day and night here. Multiplying this day and night by a month, then a year, a lifespan there is 4,000 years.⁶⁶

大叫者。若殺盜邪行飲酒妄語樂行多作。若王王等謂爲正直。二人諍對口不正說。失財斷命墮大(TKZ 2.26)叫地獄。以化樂天八千年爲彼一晝夜。乘此晝夜爲月爲年壽八千歲。

Regarding Mahāraurava hell, a person who kills, steals, engages in wrong sexual conduct, drinks wine, and lies, enjoying these and doing them often—or when a king is speaking with a king or other, at a time when honesty [is needed], but the two argue and do not speak truthfully, causing loss of property and life—these will fall into Mahāraurava hell. The 8,000 years of the Nirmāṇarati *devas* is a single day and night here. Multiplying this day and night by a month, then a year, a lifespan there is 8,000 years.⁶⁷

炎熱者。若人堅重殺盜邪行飲酒妄語。復有邪見樂行多作。向他人說無施無捨善惡果報墮炎熱地獄。以他化天壽萬六千年爲彼一晝夜。乘此晝夜爲月爲年壽命一萬六千歲。

Regarding Tāpana hell, a person who grievously kills, steals, engages in wrong sexual conduct, drinks wine, and lies, and furthermore has wrong views, enjoying these and doing them often, who speaks out to others against charity and equanimity, and says there is no retribution for good or evil deeds, will fall into the Tāpana hell. The 16,000 years of the Paranirmitavaśavartin *devas* is a single day and night here. Multiplying this day and night by a month, then a year, a lifespan there is 16,000 years.⁶⁸

極熱者。若有殺盜邪行飲酒妄語邪見。復於持戒淨行童子。善比丘尼未曾犯戒。令其退壞言無罪福墮大熱地獄。壽命半中劫。

Regarding Pratāpana hell, a person who kills, steals, engages in wrong sexual conduct, drinks wine, lies, and has wrong views, and furthermore rapes children or good nuns—those who keep the precepts and maintain abstinence, having never broken their precepts—making them break their precepts and claiming that neither transgression nor virtue exists, will fall into the Pratāpana hell. Their lifespan there will be half an *antara-kalpa*.⁶⁹

無間者。若人重心。殺母殺父出佛身血。破和合僧殺阿羅漢。墮阿鼻地獄。若造一逆乃至五逆。長百由旬乃至五百由旬。受苦一倍乃至五倍。壽一中劫。

Regarding Avīci hell, a person who deliberately commits matricide, patricide, shedding the blood of a buddha, causing a schism in the Saṅgha, or killing an arhat, will fall into the Avīci hell. If any one up to all five of these serious transgressions are committed, that being will have a body from 100 *yojanas* to 500 *yojanas* in

height, that will undergo singlefold to fivefold suffering. Their lifespan there will be one *antara-kalpa*.⁷⁰

1.3.3.2. The *preta* destination.⁷¹

(KZ 1.147)二明餓鬼趣。餓鬼趣頌

Second, to explain the *preta* destination (*preta-gati*), a verse:

慳心不散財	定感餓身來	涕唾無自在	臨河炎火開 ^(TKZ 2.27)
前年可摘色	骨立面如灰	今日寒枯樹	葉飛見者哀
親親絕知問	獨泣長夜臺	分少割甘者	居然脫此災

Not distributing your wealth out of selfishness,
 You will, without a doubt, experience the body of a *preta* [after death].
 Lacking in any tears or saliva,
 You want to drink from a river, but flames appear.
 In your previous life you were pleasant to look at,
 But now you are all bones, and your face is ashen.
 Today you are a tree withered in winter,
 With leaves blown away, pitiful to all who see you.
 Your relatives no longer come to visit you,
 Crying all alone in a tower during the long night.
 A person who, though having little food, shares it with others
 Will, just as he is, escape this tragedy.

注。

A commentary.⁷²

諸鬼住處者。起世經云。當閻浮洲南鐵圍山外。有閻魔王宮殿住處。縱廣正等六千由旬。七寶所成。園苑行樹華果美妙衆鳥和鳴。不善果故。晝夜六時有赤融銅。諸宮殿等盡變爲鐵鉗。張王口寫銅。口中次第焦燃從下而出。部領諸鬼治罪人等。

The place where the *preta* live is described in the *Qishi jing*.⁷³ The palace of King Yama is south of Jambudvīpa outside the Cakravāḍa mountains of iron encircling the world. It is square in height and length, and is 6,000 *yojanas* in size. It is made of the seven precious substances. In its gardens are trees, flowers, and fruits of marvelous beauty, with many birds singing harmoniously. Because it is the result of evil acts, at all times of the day and night there is red-hot molten copper. All of the many palaces and so on turn into iron pincers, [used to] force the king's mouth open, and then the copper is poured in. The inside of his mouth gradually burns, and [the molten metal] comes out from below. He governs all the *pretas* as punishment for people's transgressions.

正理論云。諸鬼本住琰魔王國。從此展轉散趣餘方。此瞻部洲南邊直下。深過五百由旬那量。有琰魔此云靜息王都。縱廣量亦爾。

The *Nyāyānusāra-śāstra*⁷⁴ says that the *pretas*' true residence is in King Yama's land, but they scatter from there in all directions. Directly below the southern edge of Jambudvīpa at a depth of 500 *yojanas* is the palace of King Yama this means "forbearance." It is the same size across.

鬼有三種。謂無少多財。三各分三故成九類。大勢鬼者。謂諸藥叉及羅刹娑恭畔荼等。所受富樂與諸天同。或依樹林或依靈廟。或居山谷或處空(kz 1.148)宮。諸鬼多分形豎而行。於劫初時皆同聖語。後隨處別種種乖訛。(TKZ 2.28)鬼以人間一月爲一日。乘此月歲壽五百年。

Preta are of three kinds, those with no riches, those with a few, and those with many. These three are further divided into three each, making nine sorts. The Great Powerful *pretas* are the *yakṣas*, *rākṣasas*, and *kumbhāṇḍas*. The riches and pleasures they enjoy are the same as the *devas*. Some stay in forests, others in graveyards, others stay in the mountains or empty palaces. The *pretas* generally walk upright. They use the same words as the noble ones at the beginning of the *kalpa*, but later began to speak incorrectly according to the places they live. One month in the human world is one day for the *pretas*. Multiplying that by months and years, their life spans are 500 years.

正法念經云餓鬼世界住閻浮提下五百由旬。長三萬六千由旬。有三十六種。一切餓鬼皆爲慳嫉因緣所生。以種種心造種種業。爲飢渴火焚燒其身。人中十年爲一晝夜壽五百歲。

The *Saddharma-smṛtyupasthāna-sūtra*⁷⁵ says that the world of the *pretas* is 500 *yojanas* below Jambudvīpa. It is 36,000 *yojanas* in length. There are thirty-six kinds [of *preta*]. All the *pretas* are born there because of selfishness and jealousy. By their various kinds of [evil] thoughts they make various kinds of [evil] karma, and their bodies are burned by the flames of hunger and thirst. Ten human years are one day and night to them, and they live there for 500 of their years.

此下不同略明八類。然前二經瑜伽正理有多差別。此下唯依正法念經。The following are different short explanations of the eight kinds [of *preta*]. There are many differences in the above two sūtras and the *Yogācārabhūmi* and the *Nyāyānusāra*. The following is based only on the *Saddharma-smṛtyupasthāna-sūtra*.

餓鬼喙陀南曰。

An *udāna* on the *preta*:

三十六種餓鬼等	皆由慳嫉因業生	人間一月爲一日
乘此月歲五百年	針口慳嫉雇殺人	食吐夫婦惑妬食
糞鬼慳惜施穢食	無食枉人因斷食	水鬼灰酒不行施
熾然奪財奉王臣	欲色姪法不淨施	魔身邪法謂真諦(TKZ 2.29)

The thirty-six kinds of *preta*,

Are all so born due to the karma of selfishness and jealousy.
 One month in the human world is one of their days,
 Multiplying that by months and years, they live 500 years.
 The needle-mouthed *pretas* hired someone to murder a person out of
 selfishness and jealousy.
 The vomit-eating *pretas* ruined their marriages by eating jealously.
 The filth-eating *pretas* donated spoiled food as alms out of stinginess.
 The foodless *pretas* wrongfully imprisoned others, refusing to feed them.
 The water-feeding *pretas* mixed ashes in wine, and did not engage in charity.
 The burning *pretas* stole property and gave it to the king and his ministers.
 The lustful *pretas* engaged in prostitution, and donated impurely.
 The demonic *pretas* taught wrong teachings as the supreme truth.

注。

A commentary.⁷⁶

針口鬼者。若人慳嫉。以財雇人令行殺戮。若夫令妻施沙門等。其婦慳惜實有言無。
 墮針口餓鬼中。壽命如前。

The needle-mouthed *pretas*: if selfish and jealous people hire someone to commit murder, or if a husband asks his wife to give alms to a *śramaṇa*, etc., and the wife out of stinginess says she does not have what she actually has, that person will fall among the needle-mouthed *pretas*, with a lifespan as before.

食吐鬼者。若有婦(kz 1.149)人。誑惑其夫自噉美食。或有丈夫妻無異心。便起妬意獨食美味。墮食吐餓鬼中。壽命如前。

The vomit-eating *pretas*: if a wife deceives her husband and eats gourmet foods by herself, or if a man, whose wife is not unfaithful, becomes jealous of her and eats gourmet foods alone, those people will fall among the vomit-eating *pretas*, with a lifespan as before.

食糞鬼者。若人慳惜。以不淨食施沙門等。彼不知已而便食之。墮食糞餓鬼中。壽命如前。

The filth-eating *pretas*: if a selfish and stingy person gives impure alms-food to the *śramaṇas*, etc., who eat the spoiled food unknowingly, that person will fall among the filth-eating *pretas*, with a lifespan as before.

無食鬼者。若人慳嫉。自恃強力枉誣良善。繫之囹圄禁人糧食。令其致死不生悔恨。墮無食餓鬼中。壽命如前。

The foodless *pretas*: if a selfish and jealous person, relying on his own powerful strength, wrongfully frames a good person, imprisons them, and forbids them from being fed until they finally die, yet that person still shows no sign of remorse, that person will fall among the foodless *pretas*, with a lifespan as before.

食水鬼者。若人沽酒。加水灰汁以惑愚人。不行布施不修福德。不持禁戒作已不悔。墮食水餓鬼中。壽命如前。

The water-feeding *pretas*: if a person when selling wine mixes in water and ash and sells it to a foolish unsuspecting person, and neither engages in charity or cultivates virtues, does not keep the precepts, and after doing these things does not regret them, that person will fall among the water-feeding *pretas*, with a lifespan as before.

熾然鬼者。若人貪嫉。枉奪人財破人城郭。殺害人民抄掠得財。奉王大臣轉增凶暴。墮熾然餓鬼中。壽命如前。

The burning *pretas*: if a selfish and jealous person wrongly steals the property of another, destroys their cities, kills people, takes their goods by plundering and gives them to the king and his great ministers, making them crueler and more heartless, that person will fall among the burning *pretas*, with a lifespan as before.

欲色鬼者。若男若女行姪女法。因此得財施非福田。不淨心施。墮欲色餓鬼中。(TKZ 2.30)世人說云如意夜叉。壽命如前。

The lustful *pretas*: if a man or a woman prostitutes himself or herself as woman, and so doing gains wealth but donates to someone who is not a field of merit, or donates with an impure heart, that person will fall among the lustful *pretas*, with a lifespan as before.

魔身鬼者。若行邪道說邪見法。謂是真諦不信正法。墮魔羅身餓鬼中。若諸比丘行時食時。爲作妨礙惡聲惡夢。壽命如前。

The demonic *pretas*: if a person cultivates a wrong path, or teaches wrong views, saying that they are the supreme truth while not accepting the true Dharma, that person will fall among the demonic *pretas*. When *bhikṣus* are eating during their training, they will attempt to interfere, with evil voices or evil dreams. The lifespan is as before.

1.3.3.3. The animal-birth destination.⁷⁷

(KZ 1.150) 三明畜生趣。傍生趣頌

Third, to explain the animal-birth destination (*tiryagyoni-gati*), a verse:

畜生何處出	本是愚癡人	不辨黑與白	任情亦任身
無信賢聖誠	寧知後世辛	悠悠彼狂子	此是傍生因
強弱互爲食	枉冤向誰陳	式微彼已者	莫放羝羊神

Where do animals come from?

They were once foolish people,

Who could not distinguish black from white.

They had passions as they pleased, and did as they pleased,

Not accepting the admonishments of the saints.

Who knows the suffering that will come to them in later times?
 In their insanity they are unhurried and calm:
 These are the causes of a birth as an animal.
 The strong and the weak, devouring each other,
 To whom can they tell the injustices they encounter?
 Ah, when they grow weak
 They will no longer be able to act like rams, doing just as they please.

注。

A commentary.⁷⁸

順正理論云。傍生所止謂水陸空。生類顯形無邊差別。其身行相少豎多傍。

The *Nyāyānusāra-śāstra*⁷⁹ says that animals are found in the water, the land, and in the air. The appearances of the types of these beings have limitless variations. A few of them walk with their bodies upright, but most [walk with their bodies held] horizontally.

如水羅刹娑及緊捺落等。雖傍生攝而形豎行。本住海中後流五趣。初同聖語後漸乖訛。

Water-dwelling *rākṣasas* and *kiṃnaras* are included among the animals, but walk upright. They originally lived in the oceans, but later were born among the five destinations. At first they spoke with the words of the noble ones, but gradually came to speak incorrectly.

正法念經云。觀諸畜生。種類差別有三十四億。隨心自在生於五道。於五道中畜生種類其數(TKZ 2.31)最多。種種相貌種種色類。行食不同。群飛各異。憎愛違順伴行雙隻同生共遊。

The *Saddharma-smṛtyupasthāna-sūtra*⁸⁰ says that “observing the animals, there are 3.4 million different species. Depending on their freedom of mind, [beings] are born in the five paths. Among the five paths, the animals have the most species, with much variation in appearance and form. They behave and eat differently. They form herds or flocks, all differently. They hate and love, act contrary or follow, move about in companies, or in pairs, or alone, or are born and stay together.”

然正法念及起世經正理瑜伽有多建立。憎愛恐怖四生四食行水陸空。因果寔繁難爲備舉。

However, the *Saddharma-smṛtyupasthāna-sūtra*, *Qishi jing*, *Nyāyānusāra*, and *Yogācārabhūmi* give various opinions on their establishment. What they hate, love, are afraid of, the four ways they are born, the four ways they eat, and whether they travel through water, on land, or through the air: all of these are based on truly complex casual relations, going beyond what can be explained in detail.

又難陀等雖是傍生。然其威德勝諸天衆。阿素洛者與諸天衆。違諍交通多諂曲故。或天(kz 1.151)鬼畜三趣中收。然正法念。修羅有二鬼及畜生。准論及經此分三種。雜類傍生龍修羅等。

Furthermore, [the Nāga King] Nanda, and other [nāgas] are animals, but their power and virtue are greater than the *devas*. The *asuras* turned against the *devas* and fought them, but are flattering and fawning in their relations with them. The [asuras] are sometimes included among the *devas*, or the *pretas*, or the animals. However, the *Saddharma-smṛtyupasthāna-sūtra*⁸¹ says that there are two kinds of *asura*, those who are *pretas* and those who are animals. Based on the treatises and sūtras, [animals] are divided into three types here: the sundry kinds of animals, the *nāgas*, and the *asuras*.

於初雜類。依正法念經略明七類。

First, the sundry kinds of animals. The *Saddharma-smṛtyupasthāna-sūtra*⁸² outlines seven kinds.

傍生嚙陀南。

An *udāna* on the animals:

傍生一趣類極多	水陸空生形無邊	怨對邪法邪論議
蚊蛇鳥鴟互殺害	相隨愛心施結契	必生鴛鴦鴿鳥等
怖畏強賊破聚落	後生驢鹿多怖中 ^(TKZ 2.32)	化生養蠶及殺蟲
外道火祀生化生	濕殺諸水蟲龜等	邪見殺蟲祭天等
三毒未斷得世通	起瞋破國生卵生	染心和合牛馬等
邪見非禮生胎畜	如是等類壽無定	多分傍行故名之

The animal-birth destination has a huge number of species.

In the water, on land, and in the air they are born, in infinite varieties.

Antagonistic animals were beings who used wrong teachings in wrong debate:

They are born as vipers, snakes, crows, and owls, killing each other.

Loving animals formed bonds when engaging in charity:

They will always be born as mandarin ducks or doves, and so on.

Fearful animals were bandits and the pillagers of villages:

They will later be born as always-fearful fawns.

Spontaneously-born animals raised silkworms or killed insects

To be used as a fire sacrifice of the *tīrthikas* (non-Buddhist religions): they will be born again spontaneously.

Moisture-born animals killed insects and turtles living in water,

Or due to wrong views they killed insects as offerings to the gods.

Those in whom the three poisons are not yet eliminated but who attain the mundane superpowers,

Giving rise to anger and harming the country, will be born from eggs.

Those who, with defiled thoughts, intermingle with cattle and horses,
 Losing propriety due to wrong views, will be born from a womb.
 The lifespan of each of these kinds is not fixed.
 Most of these walk [with their bodies held] horizontally, thus they are called
 animals.

注。

A commentary.⁸³

怨對者。若人邪見。習學邪法互相諍論。後生怨對畜生中還相殺害。所謂虻蛇黃鼯馬。及水牛烏角鴟等。此類極多壽量無定。

Antagonistic animals: those who have wrong views or study wrong teachings, and debate them among themselves will later be born as antagonistic animals, who kill and injure each other. These include vipers and snakes, yellow weasels, horses, as well as water buffalo, crows, horned owls, and so on. The lifespan of these species is varied and not fixed.

相隨者。若人爲生死故。行布施時尋共發願。於當來世常爲夫妻。後(kz 1.152)生命命鴛鴦鴿鳥多樂愛欲。此類極多壽量無定。

Loving animals: couples who, when engaging in charity in order to [gain a better rebirth], pray that they may be reborn together with their partners, so that they may be husband and wife again in the next life, will later gain births together as pairs of mandarin ducks or doves, and will have much enjoyment and love. The lifespan of these species is varied and not fixed.

怖畏者。若人喜作強賊。擊鼓吹貝破壞聚落。作大音聲如諸恐怖。生麋鹿中心常恐怖。此類極多壽量無定。

Fearful animals: those who delighted in banditry, who beat their drums and sounded their horns as they pillaged villages, raising their voices loudly making others fearful will be born as fawns, always in fear. The lifespan of these species is varied and not fixed.

化生者。若人養蠶殺繭蒸煮水漬。生(tkz 2.33)無量火髻蟲。有諸外道。取以火燒祀天求福。生化生畜生中。種種異類。此等極多壽量無定。

Spontaneously-born⁸⁴ animals: those who raise silkworms and kill the pupa in their cocoons by steaming and boiling them in water will be born as innumerable fire-born insects. The *tīrthikas* (non-Buddhists) take these and burn them in their fire offerings to the gods seeking for wealth. [These people] will be born spontaneously as many kinds of animals. The lifespan of these species is varied and not fixed.

濕生者。若人邪見。殺害龜蟹魚蟹蚌蛤池中細蟲酢中細蟲。或邪見事天殺蟲祭祀。生濕生畜生中。此類極多壽量無定。

Moisture-born⁸⁵ animals: those with wrong views who kill turtles, fish, crabs, or clams, tiny creatures in ponds or in rank water, or who through wrong views serve

the gods by making a sacrifice of insects, will be born as moisture-born animals. The lifespan of these species is varied and not fixed.

卵生因者。若人未斷貪欲瞋癡。修學禪定得世俗通。有因緣故起瞋恚心破壞國土。生卵生飛鳥鵬鷲等中。此類極多壽量無定。

The cause of being born from an egg: those who, not yet having eliminated greed, lust, and stupidity, learn and practice *dhyaṇa*, attain mundane superpowers, and for some reason give rise to anger and harm the country, will be born from an egg as birds of flight such as eagles or vultures. The lifespan of these species is varied and not fixed.

胎生者。若有衆生以愛欲心。和合牛馬令其交會。或令他人邪見非禮。生胎生畜生中。此類極多壽量不定。

Those born from a womb: those who with lustful thoughts intermingle with cattle and horses and cause them to mate with them, or who cause others to have wrong views and abandon propriety, will be born as animals from a womb. The lifespan of these species is varied and not fixed.

次明龍趣。亦是傍生趣攝。

A verse on the destination of the *nāgas*.⁸⁶ These are included among the animal-birth destination.

瞋火感龍趣	嚴顏不可遇	熱沙身上雨	唼蟲鱗下聚(kz 1.153)
皮膚幾銷脫	毒氣數爲霧	修羅挽索來	金鳥搏翅附
閻浮行不善	非法作禍屢	人道若無惡	善龍泉下注(tkz 2.34)
割身猶可忍	何況罵聲句	可畏一瞋報	長時不免懼

The flame of anger invites the destination of the *nāgas*.

With severe faces, they are difficult to approach.

Hot sand falls on them like rain,

And the insects they eat gather under their scales.

Their hides melt away, over and over,

And poisonous fumes often arise from them like mists.

Asuras come leading them by ropes,

And *garuḍas* approach them beating their wings.

They do evil in Jambudvīpa—

That which is against the Dharma—time and again, leading to disasters.

If there is no evil in the human realm,

Good *nāgas* lie below springs, expelling water.

They can forebear, even at great pain,

All the more words of mocking.

Let them be feared, as the result of their anger, once ignited,

Brings no escape from dread for much time.

注。

A commentary.⁸⁷

起世經云。龍及金翅鳥各有四生。謂卵胎濕化。大海水下有娑伽羅龍王宮。縱廣八萬由旬七寶所成。園苑泉池衆鳥和鳴。佉低羅山此云持雙內海。有難陀憂波難陀二大龍宮。

The *Qishi jing*⁸⁸ says that *nāgas* and *garuḍas* may each be born in the four ways, which are from eggs, from a womb, from moisture, and spontaneously. Under the waters of the great ocean is the palace of Nāga King Sāgara. In length and breadth it is 80,000 *yojanas*, and is made of the seven precious substances. Many birds sing harmoniously among the springs and ponds of the gardens. In the sea guarded by Mt. Khadira which means “having a pair” are the palaces of the two great *nāgas*, Nanda and Upananda.

大海之北。爲諸龍王及金翅鳥生一大樹。名曰居吒奢摩離此云鹿聚其樹根本周七由旬。入地二十一由旬。高百由旬。遍覆五十由旬。其樹東面有卵生龍及卵生金翅鳥宮。南面有胎生龍及胎生金翅鳥宮。西面有濕生龍及濕生金翅鳥宮。北面有化生龍及化生金翅鳥宮。此等諸宮。並皆縱廣六百由旬衆寶莊嚴。

North of the great ocean a great tree grows for the *nāga* kings and the *garuḍas*, called Kūṭṣālmali this means “gathering of deer”. The roots of this tree are seven *yojanas* around, and are 21 *yojanas* deep into the earth. It stands 100 *yojanas* in height, and covers an area of 50 *yojanas*. On the eastern side of the tree is the palace of the egg-born *nāgas* and *garuḍas*. On the southern side is the palace of the womb-born *nāgas* and *garuḍas*. On the western side is the palace of the moisture-born *nāgas* and *garuḍas*. On the northern side is the palace of the spontaneously-born *nāgas* and *garuḍas*. These palaces are 600 *yojanas* in length and breadth, and are adorned with many jewels.

正法念經云。若多瞋癡生大海中深萬由旬龍所住城。名曰戲樂。縱廣正等三千由旬。龍王滿(KZ 1.154)中。一者法行。二者非法行。一護世界二壞世間。

The *Saddharma-smṛtyupasthāna-sūtra*⁸⁹ says that those with much anger and stupidity are born in the city where the *nāgas* dwell, at a depth of 10,000 *yojanas* below the great ocean, named Ratikrīḍa. In length and breadth it is 3,000 *yojanas*, and is filled with *nāga* kings. Some of them act according to the Dharma, some of them do not. Some of them protect the world, other harm the world.

法行龍王住處宮殿不(TKZ 2.35)雨熱沙。謂於前世受外道戒。行於布施而不清淨。以瞋恚心願生龍中。憶念福德隨順法行無熱沙苦。然其頂上有龍蛇頭。其名曰七頭龍王象面龍王和修吉龍王德叉迦龍王跋難陀龍王等。以善心故依時行雨。令諸世間五穀成就豐樂安隱。不降災雹信佛法僧。於四天下降澍甘雨。

In the palace where those *nāgas* who act according to the Dharma dwell, hot sand does not fall like rain. In a past life they have received *ūrthika* precepts, and they practice charity but it is not pure. By their anger they wish for a birth among the *nāgas*, but they recall their virtue, and act according to the Dharma, so do not experience the pain of the hot sands. However, over their heads they have the heads

of *nāgas* and snakes. Their names are Seven-headed Nāgarāja, Elephant-headed Nāgarāja, Vāsuki Nāgarāja, Takṣaka Nāgarāja, Upananda Nāgarāja, and so on. Because they have good intentions, they cause the rain to fall when needed, letting the five grains of the world mature and making the world prosperous and safe. They do not let calamitous hail fall, and they believe in the Buddha, Dharma, and Saṅgha. They let sweet rains fall in the four corners of the world.

非法龍王所住之處。常雨熱沙焚燒宮殿及其眷屬。磨滅復生。其名曰惱亂龍王奮迅龍王黑色龍王多聲龍王。若諸衆生不行善法。不孝父母不敬沙門。如是惡龍增長勢力。於四天下起惡雲雨。五穀不成能壞世間。若閻浮提人隨順法行。五十七億龍注於衆流。

In the place where those *nāgas* who do not act according to the Dharma dwell, hot sands constantly fall like rain. The palaces and their retinues are burned up, destroyed, and then reconstituted. Their names are Torment Nāgarāja, Immediate Nāgarāja, Black-colored Nāgarāja, and Many-voiced Nāgarāja. If beings do not do good deeds, are not filial to their parents, and do not honor the *śramaṇas*, then the power of these evil *nāgas* increases. They will give rise to evil clouds and rains in the four corners of the world, the five grains will not mature, and the world will be harmed. If the people of Jambūdvīpa act in accordance with Dharma, then the rivers of the world will flow out from 570,000 *nāgas*.

此依彼經略明二類。

Here we will explain the two kinds of *nāga* according to the [above] sūtra.

非法行龍王者。若人以瞋恚心。焚燒僧房聚落城邑。生大海中受毒龍身。迭共瞋惱吐毒相害。命極長者壽一中劫。

The Nāgarāja who do not act according to Dharma: if a person out of anger burns down monasteries, villages, and cities he will be born under the great ocean as a poisonous *nāga*. Those *nāgas* will be outraged at each other, vomiting poison and killing each other. Their lifespan is very long: they live for one *antara-kalpa*.

法行龍王者。若人受外道(KZ 1.155)戒。行(TKZ 2.36)不淨施持以揣食與惡戒者及諸賊人故生龍中。憶往福德隨順法行。命極長者壽一中劫。

The Nāgarāja who act according to Dharma: a person who has received *tīrthika* precepts and undertakes impure charity, giving food to those with evil precepts or to bandits, will be born among the *nāgas*. He will recall his ancient merit and will act according to the Dharma. Their lifespan is very long: they live for one *antara-kalpa*.

1.3.3.4. The *asura* destination.⁹⁰

四明阿修羅。阿修羅頌。

Fourth, to explain the *asura* destination (*asura-gatī*), a verse:

諂曲憍心作布施	命終必至修羅道	心貪甘露寇天帝
天帝誦經入蓮早	日輪射眼放四光	見月時遊憂陀嶼
不忍四王如雨劍	昇天還墜幾憂惱	其身羴大踞山坐
心性不直愛顛倒	壽命八千不願出	冥冥長夜徒生老

Those who give charity out of deceitfulness and arrogance
Will, when their lives run out, end up in the *asura* path.
Lusting after nectar they fought with Lord Śakra.
Lord Śakra recited a text and they rapidly entered into a lotus.
When the sunlight entered [King Rāhu's] eyes, four lights were emitted.
To see the moon they travelled to the isle of Mt. Udayana.
Unable to bear the swords of the Four Kings, like the falling rain,
They ascended the heavens only to fall down again, over and over, in despair.
Their bodies are huge, and the mountains are their seats.
By nature they are not straightforward, and they love perversity.
They live 8,000 years, and do not wish to leave the places where they are.
In the darkness of the long night they waste away their lives.

注。

A commentary.⁹¹

起世經云。須彌山東過千由旬。大海之下有鞞摩質多羅阿修羅王國土。縱廣正等八萬由旬。有一大樹名蘇質怛羅波吒羅。其(TKZ 2.37)本周圍滿七由旬。入地二十一由旬高百由旬。枝葉蔭覆五十由旬。其宮皆是七寶合成。園苑行樹衆鳥和鳴。其次復有一切諸小修羅等宮。

The *Qishi jing*⁹² says that 1,000 *yojanas* east of Mt. Sumeru, beneath a great sea is the land of Asura King Vemacitra. In both length and breadth it is 80,000 *yojanas* across. There is a single great tree named Citrapāṭala. Its roots are seven *yojanas* in circumference, and 21 *yojanas* deep into the earth. It stands 100 *yojanas* tall. Its branches and leaves cover 50 *yojanas*. The palaces are all made of the seven precious substances. There are many birds among the rows of trees in the gardens, singing harmoniously. Next, there is again a palace for all the small *asuras*.

正法念云。天之怨敵名阿修羅。略有二種。一鬼道所攝。(KZ 1.156)二畜生所攝。鬼道攝者。魔身餓鬼有神通力。畜生攝者。住大海中羅睺阿修羅王。於欲界中化身大小隨意能作。

The *Saddharma-smṛtyupasthāna-sūtra*⁹³ says that the enemies of the *devas* are the *asuras*, of which there are two kinds in general. The first belongs to the *preta* path, and the second to the animals. Those who belong to the *preta* path are demonic *pretas*, and are powerful. Those who belong to the animals live with Asura King Rāhu in the great sea. They transform their bodies in the Desire Realm, making themselves large or small as they please.

時阿修羅思觀天女。雜色珠玉以爲甲冑。光明晃昱身如須彌。珍寶光明青黃赤黑。心大憍慢謂與天等。

Once the *asuras* thought to see a heavenly maiden. They made armor out of many-colored jewels, brilliantly radiant, [wearing it] they seemed like Mt. Sumeru. The light of the rare jewels was blue, yellow, red, and black in color. Their hearts are greatly arrogant, and they believe themselves the equals of the *devas*.

若閻浮提。不行正法不孝父母。不敬沙門不依法行。諸天勢力悉爲減少。若閻浮提修行正法。孝養父母恭敬沙門。一切諸天勢力增長。

If in Jambudvīpa [beings] do not practice the true Dharma, are not filial to their parents, do not honor the *śramaṇas*, and do not act according to Dharma, so then the powers of the *devas* will all dwindle in them. If in Jambudvīpa [beings] practice the true Dharma, are filial to their parents, honor the *śramaṇas*, and act according to Dharma, so then the powers of the *devas* will all increase in them.

時四天王即當修羅所住。空中雨諸刀劍。若天不出修羅欲昇。日出千光映障其目不見天宮。即舉右手以障日輪。手出四光青黃赤黑。閻浮提中邪見論師。不識業果妄(TKZ 2.38)言豐儉。

Once, the Four Heavenly Kings caused a rain of swords to fall from the skies of the realm of the *asuras*. If the [Four Heavenly Kings] had not appeared, the *asuras* would have climbed up to the heavens. The sun emitted a thousand rays blinding [King Rāhu] so that he could not see the palaces of the *devas*. [King Rāhu] then raised his right hand to block the sun [causing a solar eclipse], and four lights—blue, yellow, red, and black—were emitted from his hand. The teachers of wrong views in Jambudvīpa did not know the reason for [the eclipse], and wrongly claimed it was due to good or bad fortune.

又阿修羅行於海上見月。常遊憂陀延山。欲往昇天以手障月出四種光。諸呪術師妄言豐儉。

Again, the *asuras* often went up to the surface of the ocean to see the moon, traveling to Mt. Udayana. Wanting to ascend to the heavens [King Rāhu] used his hand to block out the moon [causing a lunar eclipse] and four lights were emitted. The spell-chanters wrongly claimed [the eclipse] was due to good or bad fortune.

或復修羅奮威縱怒震吼如雷。諸國相師言天獸下。妄言豐儉五穀貴賤。或言王者災變吉凶。或言兵起潔齋求福。當知皆是閻浮提中行善不善能感於斯。

Another time the *asuras* stole the power [of the *devas*] and raged at will, roaring and shaking like the thunder. The astrologers of the world said that a heavenly beast had been released, and wrongly claimed it was due to good or bad fortune, or the price of the five kinds of grain, or the king causing an inauspicious calamity, or the rising up of armies, saying that people must be pure and seek out virtue. Know that all of these are the results brought on by good and bad conduct in Jambudvīpa.

依(kz 1.157)正法念略明四地。

The *Saddharma-smṛtyupasthāna-sūtra* briefly explains four places.

第一地者。若婆羅門第一聰慧。於四交道施諸病人。見一佛塔惡人火燒救如來塔。而由無信常愛鬪戰。生羅睺阿修羅中。人間五百年爲彼一晝夜壽五千歲。取此三十晝夜爲一月。十二月爲一年。壽五千歲。下皆准知。

The first place. If there is a Brāhmaṇa, foremost in wisdom, who gives charity to the sick at a crossroads, who seeing an evil person setting fire to a *stūpa* of the Buddha rescues the Tathāgata's *stūpa*, but who is nevertheless lacking in faith, and constantly seeks for war, that person will be born with the *asura* Rāhu. One of their days and nights is 500 human years, and they live for 5,000 years. Taking thirty days and nights as one month, and twelve months as one year, their lifespan is 5,000 years. Know the following from this.

第二地者。若人作大施會。供養外道不行淨施。以種種食施於破戒雜行之人心無正思。如是施已生陀摩睺阿修羅中。人間六百年爲彼一晝夜壽六千歲。

The second place. If there is a person who creates a great charity event, giving alms to the *tīrthikas* (non-Buddhists), and who does not practice pure charity, giving alms of all kinds of food to those who break the precepts or practice various kinds of practices without right thoughts, then a person who gives charity in this way will be born with the *asura* Dāmala. One of their days and nights is 600 human years, and they live for 6,000 years.

第三地者。若人因節會日種種博戲。因此得財行不淨施。以食施於破戒病人無心正思。如是施(TKZ 2.39)已生華鬘阿修羅中。人間七百年爲彼一晝夜壽七千歲。

The third place. A person who engages in gambling on festival days, thereby gaining riches, and who does not practice pure charity, giving alms of food to those who break the precepts or to the sick without right thoughts, then a person who gives charity in this way will be born with the *asura* Mālya. One of their days and nights is 700 human years, and they live for 7,000 years.

第四地者。若人邪見不識業果。見第一精進持戒人來。從其求乞乃施一食而作是言。汝下賤人有何福德。生鉢呵婆阿修羅中。人間八百年爲彼一晝夜壽八千歲。

The fourth place. If a person has wrong views and does not understand the causes of actions, on seeing a person approach who is foremost in vigor and keeps the precepts, and when asked for alms gives away some food saying, "You are a vile man, what merit do you have?" that person will be born with the *asura* Prabhāsa. One of their days and nights is 800 human years, and they live for 8,000 years.

1.3.3.5. The human destination and the ten evil acts.

五舉人趣。人趣中有二種行。謂十種善惡。惡墮三途善昇三天。

Fifth, I will bring up the human destination (*manuṣya-gati*). There are two kinds of practices within the human destination: the ten good or the [ten] evil acts. By evil acts a being falls into the three [undesirable] paths (of hells, *pretas*, animals), and by good acts rises up to the three heavens.

十_(KZ 1.158)惡煩。

A verse on the ten evil acts:

三途因業是十惡	一業必爲五種因	數取云爲動作咎
誰知來世多苦辛	身三口四意根本	三毒蔓延令人淪
知過必改齊賢聖	善男善女恕爲仁	

The karmic cause of the three [undesirable] paths is the ten evil acts.

Each act leads to [one of] five causes (birth in the hells, as *pretas*, animals, humans, or *devas*).

The blame of what a person says or does—

Can any know how great the suffering in a future life it may bring?

Three for body, four for speech, with mind at the root of all.

Overcome by the three poisons, a person sinks down.

Those who know when they are wrong and always make it right are the same as the sages.

Good men and good women, forebear and always be humane!

1.3.3.5.1. On killing.

注。

A commentary.⁹⁴

地持論云。殺生之罪能令衆生墮三惡道。若生人中得二種果_(TKZ 2.40)報。一者短命。二者多病。

The *Daśabhūmika*⁹⁵ says, “by the sin of killing, beings are made to fall into the three undesirable paths [of the hells, animals, and the *pretas*]. If they are born among humans, they will receive two kinds of retribution. The first is a short life, and the second is many illnesses.”

如是十惡——皆備五種果報。一者殺生何故受地獄苦。以其殺生苦衆生故。所以身壞命終。地獄衆苦皆來切己。

Thus, the ten evil acts each have five kinds of causal results. First, how does the killing of beings bring on the sufferings of the hells? Because the killing of beings brings suffering to those who are killed, when the killer's body is broken and they die, the many sufferings of the hells will be forced on the killer.

二者殺生何故出爲畜生。以殺生無有慈惻行乖人倫故。地獄罪畢受畜生身。

Second, how does the killing of beings bring on births as animals after leaving [the hells]? Because the act of killing lacks compassion or pity, and so the killer turns his back on human morality. After the punishment of the hells is over, the killer will receive the body of an animal.

三者殺生何故復爲餓鬼。以其殺生必緣慳心貪著滋味復爲餓鬼。

Third, how does the killing of beings again make one a *preta*? Because killing is always based in greed, and the desire to eat something tasty, so again the killer becomes a *preta*.

四者殺生何故生人而得短壽。以其殺生殘害物命故得短壽。

Fourth, how does the killing of beings bring on a birth as a human with a short lifespan? Because killing beings cruelly takes away life, the killer receives a short lifespan.

五者殺生何故兼得多病。以殺生違適衆患競集故得多病。當知殺生是大苦也。

Fifth, how does the killing of beings further lead to many illnesses? Because killing beings is against what is proper, many sufferings will assault the killer, leading to many illnesses. Know that killing is the source of great suffering.

又雜寶藏經云。時有一鬼白^(kz 1.159)目連言。我常兩肩有眼胸有口鼻常無有頭。何因緣故。目連答言。汝前世時恆作魁膾弟子。若殺人時汝常有歡喜心。以繩著髻挽之。以是因緣故受如此罪。此是惡行華報。地獄苦果方在後世也。

Again, the *Zazang jing*⁹⁶ says, “Once there was a *preta* who said to Maudgalyāyana, ‘My eyes are always on my two shoulders, and on my chest a mouth and nose. Never have I had a head. What is the reason for this?’ Maudgalyāyana answered, ‘In a previous life you were the constant follower of an executioner. Whenever he killed a person you always delighted, tying a rope onto the topknot of the head and dragging it about. For that reason you are now experiencing this punishment. This is the flowering of retribution for those evil deeds. The suffering of the hells yet awaits you in a future life.’”

復有一鬼白目連言。我身常如塊肉無有手脚眼耳鼻等。恆爲蟲^(TKZ 2.41)鳥所食罪苦難堪。何因緣故爾。答言。汝前世時常與他藥墮他兒胎。是故受如此罪。此是華報。地獄苦果方在後身。

“Again, there was a *preta* who said to Maudgalyāyana, ‘My body is always like of lump of flesh. I have no arms, legs, eyes, ears, nose, and so on. I am constantly eaten by insects and birds, and this punishment of suffering is unbearable. What is the reason for this?’ Maudgalyāyana answered, ‘In a previous life you constantly gave others drugs causing them to abort their fetuses. This is the reason for this punishment. This is the flowering of retribution, and the suffering of the hells yet awaits you in a future life.’”

1.3.3.5.2. On stealing.⁹⁷

又緣其殺生貪害滋多。以滋多故便無義讓而行劫盜。今身偷盜不與而取。死即當墮鐵窟地獄於退劫中受諸苦惱。受苦既畢墮畜生中。身常負重驅蹙捶打無有餘息。所食之味唯以水草。處此之中無量生死。

Again, through killing the harm of greed increases. By that increase, one further become deficient in justice and gentleness, and begins to steal. By stealing and taking that is not given in this life, after death you will fall into the Iron Cave Hell, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into births as animals, constantly made to shoulder heavy burdens, driven and whipped without any respite. You will taste only water plants. You will spend limitless births and deaths in this way.

以本因緣若遇微善。劣復人身恆爲僕隸。驅策走使不得自在償債未畢不得聞法。緣此受苦輪迴無窮。當知此苦皆緣偷盜。

If through some root cause you manage some slight good and somehow return to a human body, you will always be a slave or servant, whipped and worked without any freedom. Until your debts are paid off you will be unable to hear the Dharma. You will suffer in this way through endless births and deaths. Know that this suffering is only due to your stealing.

今身隱蔽光明。不以光明供養三寶。反取三寶光明以用自燃。死即當(kz 1.160)墮黑耳黑繩黑闇地獄於退劫中受諸苦惱。受苦已畢墮蟻虱中不耐光明。在此之中無量生死。

In this life you conceal lamps, and you do not make offerings to the Triple Jewel with lamps. You take away the lamps of the Triple Jewel, and burn them for yourself. When you die you will fall into the hells of Black Ears, Black Thread (Kālasūtra), and Blackness, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into a birth as a louse, and will be unable to bear light. You will spend limitless births and deaths in this way.

以本因緣若遇微善劣復人身。形容黧黑垢膩不淨。臭處穢惡人所厭遠雙眼盲瞎不觀天地。當知(tkz 2.42)隱蔽光明亦緣偷盜故。

If through some root cause you manage some slight good and somehow return to a human body, in appearance you will be impure, scarred with black moles, dirty and greasy. Foul smelling and filthy, people will revile and avoid you. Blind in both eyes, you will not see the sky or the earth. Know that obscuring the light is also due to your stealing.

故地持經云。劫盜之罪亦令衆生墮三惡道。若生人中得二種果報。一者貧窮。二者共財不得自在。

Therefore, the *Daśabhūmika*⁹⁸ says, “by the sin of stealing, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is poverty, and the second is communal property that they cannot use freely.”

劫盜何故墮於地獄。以其劫盜剝奪偷竊人財苦衆生故。身死卽入寒冰地獄備受諸苦。

How does stealing cause one to fall into the hells? Because stealing strips people of their property in secrecy and causes suffering to beings, after death the thief will enter cold and frozen hells to experience much suffering.

劫盜何故出爲畜生。以其不行人道故。受畜生報身常負重。以肉供人償其宿債。

How does stealing bring on births as animals after leaving [the hells]? Because you do not act according to the humane path, you will receive an animal birth in retribution, and your body constantly bears heavy burdens. You give your flesh to people in recompense for your past debts.

何故復墮餓鬼。緣以慳貪便行劫盜。是以畜生罪畢復爲餓鬼。

Why do you then again fall into the *preta* [destination]? Stealing is due to greed, therefore after the punishment of living as animals is over, you will again become a *preta*.

何故爲人貧窮。緣其劫奪使物空乏所以貧窮。

Why is there poverty as a human? Because stealing depletes things, so there is poverty.

何故共財不得自在。緣其劫盜偷奪沒官若有財錢則爲五家所共不得自在。當知劫盜二大苦也。

Why “communal property that cannot be used freely”? Because stealing is state-sponsored confiscation. If wealth and money is taken away it is then held in common by the five kinds of households, and cannot be used freely by anyone. Know that stealing is the second source of great suffering.

又雜寶藏經說。時有一鬼白目連言。大德我腹極大如甕。咽喉手足甚細如針不得飲(kz 1.161)食。何因緣故受如此苦。目連答言。汝前世時作聚落主。自恃豪貴飲酒縱橫輕欺餘人。奪其飲食飢困衆生。由是因緣受如此罪。此(τKZ 2.43)是華報。地獄苦果方在後也。

Again, the *Zazang jing*⁹⁹ says, “Once there was a *preta* who said to Maudgalyāyana, ‘Venerable, my belly is extremely swollen, like a jar. My throat and my arms and legs are very thin, like needles. I cannot take food or drink. What is the reason for my undergoing this suffering?’ Maudgalyāyana answered, ‘In a previous life you were the headman of a village. You depended on noble and wealthy people, drinking wine, as you reviled and deceived all others as you pleased. You confiscated food and wine, starving the people. For that reason you are now experiencing this punishment. This is the flowering of retribution, and the suffering of the hells still awaits you in a future life.’”

復有一鬼白目連言。常有二熱鐵輪。在兩腋下轉身體焦爛。何因緣故爾。目連答言。汝前世時與衆僧作餅。盜取二番挾兩腋底。是故受如此罪。此是華報。後方受地獄苦果。

“Once there was a *preta* who said to Maudgalyāyana, ‘There are two hot iron rings always at my two armpits, they revolve and burn and scorch me. What is the reason for this suffering?’ Maudgalyāyana answered, ‘In a previous life you made cakes for the monks. You stole two and held them under your arms. For that reason you are now experiencing this punishment. This is the flowering of retribution, and the suffering of the hells still awaits you in a future life.’”

1.3.3.5.3. On sexual relations.¹⁰⁰

又緣以盜故心不貞正恣情姪姪。今身姪姪現世凶危常自驚恐。或爲夫主邊人所知。臨時得殃刀杖加刑。手足分離乃至失命。死入地獄臥之鐵床或抱銅柱。獄鬼燃火以燒其身。地獄罪畢當受畜生。雞鴨鳧雀犬豕飛蛾。如是無量生死。於退劫中受諸苦惱。

Again, through stealing your mind loses chastity and correctness, and then you licentiously indulge in sexual relations. If you now indulge in sexual relations you will experience misfortune and danger in the present life, and will always be fearful. Your [sexual relations] may be discovered by your master or neighbors, and at times they may bring you trouble including punishments with swords and sticks. Your arms and legs will be dismembered, and you may even lose your life. After death you enter the hells and are made to lay on an iron bed or embrace a copper pole. The demons of hell light fires to burn your body. After your punishment in the hells is over, you will be births as animals: as a chicken, duck, lapwing, sparrow, dog, pig, or flying moth. Through limitless births and deaths, you will suffer much for long *kalpas*.

受苦既畢。以本因緣若遇微善劣復人身。閨門姪亂妻妾不貞。若有寵愛爲人所奪。常懷恐怖多危少安。當知危苦皆緣邪姪生也。

If through some root cause you manage some slight good and somehow return to a human body, your home will be disordered by wantonness, and your wives and concubines will not be faithful. If, as a human, there is someone you particularly favor, she will be taken away from you by another. You will always be fearful, and experience much danger and little peace. Know that the suffering of these dangers arises only due to your wrong sexual conduct.

故地持論云。邪姪之罪亦令衆生墮三惡道。若生人中得二種^(KZ 1.162)果報。一者婦不貞潔。二者不得隨意眷屬。

Therefore, the *Daśabhūmika*¹⁰¹ says, “by the sin of wrong sexual conduct, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is an unfaithful wife, and the second is a lack of obedient followers.”

邪姪何故墮於地獄。以(TKZ 2.44)其邪姪干犯非分侵物爲苦。所以命終受地獄苦。

How does wrong sexual conduct cause one to fall into the hells? Because wrong sexual conduct leads to suffering through overstepping limits and encroachment, therefore when life is over that person will experience the sufferings of the hells.

何故邪姪出爲畜生。以其邪姪不順人理。所以出獄受畜生身。

How does wrong sexual conduct bring on births as animals after leaving [the hells]? Because wrong sexual conduct is contrary to human principles, therefore when you leave the hells you will receive an animal body.

何故邪姪復爲餓鬼。以其姪姪皆同慳愛。慳愛罪故復爲餓鬼。

How does wrong sexual conduct again make one a *preta*? Because sexual relations are all identical with greed and lust. Because of the sins of greed and lust, one again becomes a *preta*.

何故邪姪婦不貞潔。緣犯他妻故所得婦常不貞正。

How does wrong sexual conduct make your wife unchaste? Because you had sexual relations with the wife of another, you will receive a wife who is never faithful or proper.

何故邪姪不得隨意眷屬。以其邪姪奪人所寵故。其眷屬不得隨意。所以復爲人之所奪。當知邪姪三大苦也。

How does wrong sexual conduct bring on a lack of obedient followers? Because your wrong sexual conduct stole what another loved, your followers will not be obedient. For that reason, as a human, these will be stolen from you by another. Know that wrong sexual conduct is the third source of great suffering.

如雜寶藏經說。昔有一鬼白目連言。我以物自蒙籠頭。亦常畏人來殺我。心常怖懼不可堪忍。何因緣故爾。答言。汝前世時。姪犯外色常畏人見。或畏其夫主捉縛打殺。或畏官法戮之都市常懷恐怖。恐怖相續故受如此罪。此是惡行華報。後方受地獄苦果。

Again, the *Zazang jing*¹⁰² says, “Long ago there was a *preta* who said to Maudgalyāyana, ‘My head is always fuzzy and preoccupied, and I am also in constant fear of someone coming to murder me. My heart is always fearful, and I cannot endure it. What is the reason for this?’ [Maudgalyāyana] answered, ‘In a previous life you lusted after physical appearances and had sexual relations, always fearful of the eyes of others. You were also fearful that the woman’s husband would catch and bind you, and beat you to death. Or you were afraid that by the laws of the realm you would be executed in the city. You were constantly fearful. Because of your constant fear you have received this punishment. This is the flowering of retribution for your evil deeds, and the suffering of the hells still awaits you in a future life.’”

1.3.3.5.4. On lying.¹⁰³

又緣其邪婬故發言皆妄。今身若妄苦惱衆生。死則當墮啼哭地獄於遐劫中受諸苦惱。受苦既畢墮餓鬼中。在此苦惱無(TKZ 2.45)量(KZ 1.163)生死。

Again, because of wrong sexual relations everything you say is a lie. If your lies in the present life bring suffering to beings, after death you will fall into the Weeping Hell, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into a birth as a *preta*. You will spend limitless births and deaths in this way.

以本因緣若遇微善劣復人身。多諸疾病尙羸虛弱頓乏楚痛。自嬰苦毒人不愛念。當知此苦皆緣妄語生也。

If through some root cause you manage some slight good and somehow return to a human body, you will have many illnesses, you will be emaciated and weak, exhausted and in pain. You will bring pain to yourself, and no one will love you. Know that this suffering arises only due to your lying.

故地持論云。妄語之罪亦令衆生墮三惡道。若生人中得二種果報。一者多被誹謗。二者爲人所誑。

Therefore, the *Daśabhūmika*¹⁰⁴ says, “by the sin of lying, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is they will be much denigrated, and the second is they will be deceived by others.”

何故妄語墮於地獄。緣其妄語不實使人虛爾生苦是以身死受地獄苦。

How does lying cause one to fall into the hells? Because lying is untruthful, and that untruthfulness itself causes suffering to others, after death you will undergo the suffering of the hells.

何故妄語出爲畜生。以其欺妄乖人誠信。所以出獄受畜生報。

How does lying bring on births as animals after leaving [the hells]? Because deceiving others is to turn one's back on their faith. Therefore, after leaving the hells you will undergo the retribution of animal births.

何故妄語復爲餓鬼。緣其妄語皆同慳欺。慳欺罪故復爲餓鬼。

How does lying again make one a *preta*? Because lies are all identical with greed and deceit. Because of the sins of greed and deceit one again becomes a *preta*.

何故爲人多被誹謗。以其妄語不誠實故何故妄語爲人所誑。以其妄語欺誑人故。當知妄語四大苦也。

How does [lying] make one much denigrated by others? Because lying is deceitful and insincere you will be deceived by others. This is because lying deceives others. Know that lying is the fourth source of great suffering.

1.3.3.5.5. On duplicity.¹⁰⁵

又緣其妄語使致兩舌。今身言無慈愛。讒謗毀辱惡口雜亂。死即當墮拔舌烊銅犁耕地獄。於退劫中受諸苦惱。受苦既畢墮畜生中噉食糞穢。如鵝鵝鳥無有舌根。在此之中無量生死。

Again, through lying you become duplicitous. If in this life your speech is without compassion, if you slander and humiliate, speaking roughly and abusively, then at death you will fall into the Tongue-pulling Hell, the Molten Copper Hell, and the Plow Hell, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into a birth as an animal and eat filth. Like a pelican you will have no tongue. You will spend limitless births and deaths in this way.

以本因緣若(TKZ 2.46)遇微善劣復人身。舌根不具口氣臭惡瘡癰瘻。齒不齊白滋歷疎(KZ 1.164)少。脫有善言人不信用。當知讒亂皆緣兩舌生也。

If through some root cause you manage some slight good and somehow return to a human body, you will have no tongue, your breath will smell foul, and you will be dumb or stutter. Your teeth will not be the same color, and will be sparse and few. Even if you say something good, people will not trust you. Know that slander and abuse arise only due to your duplicity.

故地持論云。兩舌之罪亦令衆生墮三惡道。若生人中得二種果報。一者得弊惡眷屬。二者得不和眷屬。

Therefore, the *Daśabhūmika*¹⁰⁶ says, “by the sin of duplicity, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is evil followers, and the second is divisive followers.”

何故兩舌墮於地獄。緣其兩舌離人親愛。別離苦故受地獄苦。

How does duplicity cause one to fall into the hells? Because of duplicity affection is lost. Because this is the suffering of separation, you will undergo the suffering of the hells.

何故兩舌出爲畜生。緣其兩舌鬪亂事同野干受畜生身。

How does duplicity bring on births as animals after leaving [the hells]? Because duplicity leads to a jackal's combativeness and disruptiveness, you receive the body of an animal.

何故兩舌復爲餓鬼。以其兩舌亦緣慳疾。慳疾罪故復爲餓鬼。

How does duplicity again make one a *preta*? Because duplicity is again caused by the sickness of greed. Because of the sin of greed you again become a *preta*.

何故兩舌爲人得弊惡眷屬。緣以兩舌使人朋儔皆生惡故。

How does duplicity lead to evil followers as a human? Because duplicity causes evil to be born among friends and companions.

何故兩舌得不和眷屬。緣以兩舌離人親好使不和合故。當知兩舌五大苦也。

How does duplicity lead to divisive followers? Because of duplicity good fellowship is lost, leading to divisiveness. Know that duplicity is the fifth source of great suffering.

1.3.3.5.6. On harsh speech.¹⁰⁷

又緣其兩舌言輒麤惡。今身緣以惡口故鬪亂殘害。更相侵伐殺諸衆生。死即當墮刀兵地獄於退劫中受諸苦(TKZ 2.47)惱。受苦既畢墮畜生中。拔脚賣膀輪胎喪髀。於退劫中受諸苦惱。受苦既畢在此之中無量生死。

Again, through duplicity your words easily become coarse and rough. Because in this life your speech is rough, you become combative and disruptive, and become cruel and murderous. Because people become invasive and aggressive to each other, beings are killed. After death you will fall into the Hell of Weapons, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into births as animals. Your legs will be pulled off, your ribs will be sold, your thighs cut off, and your arms taken away, suffering much for long *kalpas*. When your suffering [in the hells] is over you will spend limitless births and deaths among [the animals].

以本因緣若遇微善。劣復人身四肢不具。闕刖剝劓形體殘毀。鬼神不衛人所輕棄。當知殘害(KZ 1.165)衆生皆緣惡口生也。

If through some root cause you manage some slight good and somehow return to a human body, your four limbs will be impaired, or you will be punished by physical mutilations such as castration, the cutting off of your feet, branding, and the cutting off of your nose. The spirits will not protect you, and people will laugh at you and abandon you. Know that this cruelty of beings arises only from your harsh speech.

故地持論云。惡口之罪亦令衆生墮三惡道。若生人中得二種果報。一者常聞惡音。二者所可言說恆有諍訟。

Therefore, the *Daśabhūmika*¹⁰⁸ says, “by the sin of harsh speech, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is the constant hearing of evil voices, and the second is that what they say will constantly be heard as quarrelsome and disputative.”

何故惡口墮於地獄。以所惡口皆欲害人人聞爲苦。所以命終受地獄苦。

How does harsh speech cause one to fall into the hells? Because all harsh speech seeks to harm people, and people hearing it suffer. Therefore, when your life is over you will undergo the suffering of the hells.

何故惡口出爲畜生。以其惡口罵人以爲畜生。所以出獄卽爲畜生。

How does harsh speech bring on births as animals after leaving [the hells]? Because harsh speech abuses people and treats them like animals. Therefore, after leaving the hells you will undergo births as animals.

何故惡口復爲餓鬼。緣其慳慳干觸惡詈。所以畜生苦畢復爲餓鬼。

How does harsh speech again make one a *preta*? Because verbal abuse is committed through your selfishness. Therefore, when the suffering of the animals is over, you will again become a *preta*.

何故惡口爲人常聞惡音。以其發言麤鄙。所聞常惡口。

How does harsh speech lead to the constant hearing of evil voices as a human? Because your speech is coarse and mean, what you hear will always be harsh speech.

何故惡口所可言說恆有諍訟。以其惡口違逆衆德。有所說言常致諍訟。當知惡口六大苦也。

How does harsh speech lead to what you say constantly being heard as quarrelsome and disputative? Because harsh speech is contrary to all morals, the words you speak will always be quarrelsome and disputative. Know that harsh speech is the sixth source of great suffering.

1.3.3.5.7. On meaninglessness.¹⁰⁹

又緣其惡口言輒浮綺都無義益。無義益故今身卽生憍慢。死卽當墮束縛地獄於遐劫中受諸苦惱。(TKZ 2.48)受苦既畢墮畜生中。唯念水草不識父母恩養。在此之中無量生死。

Again, through harsh speech your words easily become empty and careless, and completely without meaning or purpose. Because your words are without meaning or purpose, in this life you give rise to arrogance. After death you will fall into the Restraint Hell, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into births as animals. You will think only of [eating] water plants and will not know your debt to your parents. You will spend limitless births and deaths in this way.

以本因緣若遇微善。劣復人身生在邊地。不知忠孝仁義不見三寶。若在中國短陋僂人所陵蔑。當知憍慢皆緣無義調戲(kz 1.166)不節生也。

If through some root cause you manage some slight good and somehow return to a human body, you will not know loyalty, filial piety, humanity, and righteousness, nor will you encounter the Triple Jewel. Even if you are born in China, you will be a dwarf and a hunchback, and will be despised by others. Know that arrogance arises only due to your meaninglessness, capriciousness, and intemperance.

故地持論云。無義語罪亦令衆生墮三惡道。若生人中得二種果報。一者所有言語人不信受。二者有所言說不能明了。

Therefore, the *Daśabhūmika*¹¹⁰ says, “by the sin of meaningless speech, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is that no one will believe their words, and the second is that whatever they say will be incomprehensible.”

何故無義語墮於地獄。語既非義事咸損彼。所以命終受地獄苦。

How does meaningless speech cause one to fall into the hells? Because your words are already pointless, they will all be damaging to others. Therefore, when your life is over you will undergo the suffering of the hells.

何故無義語出爲畜生。緣語無義人倫理乖。所以出地獄受畜生身。

How does meaningless speech bring on births as animals after leaving [the hells]? Because your words are meaningless, they are contrary to human ethical principles. Therefore, after leaving the hells you will undergo births as animals.

何故無義語復爲餓鬼。語無義故慳惑所障。因慳惑故復爲餓鬼。

How does meaningless speech again make one a *preta*? Because your words are meaningless, they are impaired by greed and confusion. Because of greed and confusion, you again become a *preta*.

何故無義語罪出生爲人有所言語人不信受。緣語無義非可承受。

How does meaningless speech lead to no one believing your words as a human? Because your words are meaningless, they cannot be accepted.

何故無義語有所言說不能明了。語既無義皆緣暗昧。暗昧報故不能明了。當知無義語七大苦也。

How does meaningless speech lead to whatever you say being incomprehensible? Because your words are already meaningless, they are obscure. The return for obscurity is incomprehensibility. Know that meaningless speech is the seventh source of great suffering.

1.3.3.5.8. On greed.¹¹¹

又緣無義語故不能廉讓。使(TKZ 2.49)貪欲無厭。今身慳貪不布施。死即當墮沸屎地獄於退劫中受諸苦惱。受苦既畢墮畜生餓鬼中。無有衣食資仰於人。所噉糞穢不與不得。在此之中無量生死。

Again, through meaningless speech you become incapable of honesty and humility. Your greed is never satisfied. You are stingy and greedy in this life, and do not give charity. After death you will fall into Boiling Filth Hell, where you will suffer much for long *kalpas*. After that suffering is over, you will fall into births as animals and *pretas*. You will be without food and clothing, and will look to others

for help. If they do not give you the dung and filth that you eat, you will lack even that. You will spend limitless births and deaths in this way.

以本因緣若遇微善。劣復人身飢寒裸露困乏常無。人既不與求亦不得。縱有纖毫輒遇剝奪守苦(kz 1.167)無方亡身喪命。當知不布施皆緣貪欲生也。

If through some root cause you manage some slight good and somehow return to a human body, you will be starving and freezing, naked and exposed, destitute and always without a single thing. You have nothing other than what people give you. No matter how little you have, it is always stolen from you. You suffer without limit to guard what you have, losing your body and life. Know that not receiving charity arises only due to your greed.

故地持論云。貪欲之罪亦令衆生墮三惡道。若生人中得二種果報。一者多欲。二者無有厭足。

Therefore, the *Daśabhūmika*¹¹² says, “by the sin of greed, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is many desires, and the second is no satisfaction.”

何故貪欲墮於地獄。緣其貪欲作動身口而苦於物。所以身死受地獄苦。

How does greed cause one to fall into the hells? You act and speak through that greed, and cause suffering. Therefore, when your body dies you undergo the suffering of the hells.

何故貪欲出爲畜生。緣此貪欲動乖人倫。是故出獄即爲畜生。

How does greed bring on births as animals after leaving [the hells]? Due to your greed, you become inclined to turn your back on human morality. Therefore after leaving the hells you are born as an animal.

何故貪欲復爲餓鬼。緣此貪欲得必貪惜。貪惜罪故復爲餓鬼。

How does greed again make one a *preta*? Due to your greed, when you obtain something you always become stingy. Because of the sin of stinginess you again become a *preta*.

何故貪欲而復多欲。緣此貪欲所欲彌多。

How does greed lead to many desires? Due to your greed, what you desire steadily increases.

何故貪欲無有厭足。緣此貪欲貪求無厭。當知貪欲八大苦也。

How does greed lead to no satisfaction? Due to your greed, you are not satisfied with what you crave for. Know that greed is the eighth source of great suffering.

1.3.3.5.9. On anger.¹¹³

又緣貪欲不適意(TKZ 2.50)故。則有憤怒而起瞋恚。今身若多瞋恚者。死即當墮泥犁地獄於歷劫中具受衆苦。受苦既畢墮畜生中。作毒蛇虵蝮虎豹豺狼。在此之中無量生死。

Again, because through greed your mind is not satisfied, you become irritated, and give rise to anger. Those with much anger in this life will at death fall into the Niraya Hell, where for a *kalpa* you will undergo many sufferings. When that suffering is over, you will fall into an animal birth as a poisonous snake, viper, tiger, or wolf. You will spend limitless births and deaths in this way.

以本因緣若遇微善。劣復人身復多瞋恚。面貌醜惡人所憎惡。非唯不與親友寶亦眼不喜見。當知忿恚皆緣瞋惱生也。

If through some root cause you manage some slight good and somehow return to a human body, your face will be ugly and repulsive, and you will be despised by others. You will not only lack in the treasure of good friends, but your eyes will see only what you do not want to see. Know that ill-will arises only due to your anger and maliciousness.

故地持論云。瞋恚之罪亦令衆生墮三惡道。若生人中(KZ 1.168)得二種果報。一者常爲一切求其長短。二者常爲衆人之所惱害。

Therefore, the *Daśabhūmika*¹¹⁴ says, “by the sin of anger, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is that their faults and strengths will constantly be pointed out by all others, and the second is that they will constantly be troubled and injured by others.”

何故瞋惱墮於地獄。緣此瞋惱害苦惱故受地獄苦。

How do anger and maliciousness cause one to fall into the hells? Because your anger and maliciousness are the cause of injury and suffering, you will undergo suffering in the hells.

何故瞋惱出爲畜生。緣此瞋惱不能仁恕。所以出獄受畜生身。

How do anger and maliciousness bring on births as animals after leaving [the hells]? Because of your anger and maliciousness you cannot forebear and be humane, therefore after leaving the hells you will undergo animal births.

何故瞋惱復爲餓鬼。緣此瞋惱從慳心起。慳心罪故復爲餓鬼。

How do anger and maliciousness again make one a *preta*? Because your anger and maliciousness arise from selfishness. Because of the sin of selfishness you again become a *preta*.

何故瞋惱常爲一切求其長短。緣此瞋惱不能含容故。爲一切求其長短。

How do anger and maliciousness lead to your faults and strengths constantly being pointed out by all others? Because of your anger and maliciousness you are intolerant, therefore all others point out your faults and strengths.

何故瞋惱常爲衆人之所惱害。緣此瞋惱惱害於人人亦惱害。當知瞋惱九(TKZ 2.51)大苦也。

How do anger and maliciousness lead to your constantly being troubled and injured by others? Because your anger and maliciousness trouble and injure people, people will trouble and injure you. Know that anger and maliciousness is the ninth source of great suffering.

1.3.3.5.10. On wrong views.¹¹⁵

又緣其瞋惱而懷邪僻不信正道。今身邪見遮人聽法誦經。自不貪採。死卽當墮聾癡地獄於遐劫中受諸苦惱。受苦既畢墮畜生中。聞三寶四諦之聲不知是善。殺害鞭打之聲不知是惡。在此之中無量生死。

Again, through anger and maliciousness you embrace perverse and heterodox [views], and do not believe in the right path. In this life wrong views prevent you from hearing the Dharma and reciting the sūtras. Because you do not yourself pick up the sūtras and experience them, after death you will fall into the Hell of the Deaf and Foolish, where you will suffer much for long *kalpas*. When that suffering is over, you will fall into an animal birth, where even though you hear the words “Triple Jewel” and “Four Truths” you do not know their goodness, and even though you hear the sound of the whip that injures or kills, you do not know its evilness. You will spend limitless births and deaths in this way.

以本因緣若遇微善。劣復人身生在人中。聾瞽不聞石壁不異。美言善響絕不覺知。當知沮礙聽法皆緣邪見生也。

If through some root cause you manage some slight good and somehow return to a human body, you will be deaf and blind, unable to hear anything, and no different from a stone wall. You will be unable to hear beautiful words or lovely sounds: all will be lost to you, and you will know none of them. Know that your inability to hear Dharma arises only due to your wrong views.

故地持論云。邪見之罪亦令衆生墮三惡道。若生人中得(KZ 1.169)二種果報。一者生邪見家。二者其心諂曲。

Therefore, the *Daśabhūmika*¹¹⁶ says, “by the sin of wrong views, beings again are made to fall into the three undesirable paths. If they are born among humans, they will receive two kinds of retribution. The first is a birth in a family of wrong views, and the second is being deceived by those thoughts.”

何故邪見墮於地獄。緣以邪見唯向邪道及以神俗。謗佛法僧不崇三寶。既不崇信斷人正路致令遭苦。所以命終入阿鼻獄。

How do wrong views cause one to fall into the hells? Because of wrong views you turn exclusively to wrong paths: to the gods or to the secular. You deny the Buddha, Dharma, and Saṅgha: you do not honor the Triple Jewel. Because you then do not

honor or rely on them, you forsake the true path for humans and make yourself encounter suffering. For that reason when your life is over you enter the Avici Hell.

何故邪見復爲畜生。緣以邪見不識正理。所以出獄受畜生報。

How do wrong views bring on births as animals after leaving [the hells]? Because of wrong views you do not recognize the truth and reality. Therefore, after leaving the hells you undergo the retribution of an animal birth.

何故邪見復爲餓鬼。緣此邪見慳心慳著戾僻不捨。不捨慳著復爲餓鬼。

How do wrong views again make one a *preta*? Because of your wrong views you stubbornly cling to selfishness, and perversely refuse to give that up. Because you refuse to give up your stubborn clinging [to selfishness], you again become a *preta*.

何故邪見生邪見家。緣此邪見僻習纏心。所以爲人生邪見家。

How do wrong views lead to a birth in a family of wrong views? Because your wrong views lead to perverse habits that entrap your mind. Therefore, as a human you will be born into a family of wrong views.

何故邪見其心諂曲。緣此_(TKZ 2.52)邪見不中正故。所以爲人心常諂曲。當知邪見十大苦也。

How do wrong views deceive your mind? Because your wrong views are incorrect. Therefore, as a human your mind will constantly be deceived. Know that wrong views are the tenth source of great suffering.

如是——微細衆惡罪業無量無邊。皆入地獄備受諸苦。非可算數而知且略言耳。若能反惡爲善。卽是我師。

In this way, each of these small wrongs and sins are [together] immeasurable and limitless. Together they lead to your entering the hells, and undergoing all kinds of sufferings, uncountable and unknowable. Here they are abbreviated and discussed in brief. One who can turn away from evil and adhere to the good will indeed be my teacher.

1.3.4. On the paths of the *tīrthikas*.

次明羝羊外道。諸外道嚙陀南。

Next, an explanation of the paths of the ram-like *tīrthikas* (Indian non-Buddhists). An *udāna* on the *tīrthikas*:

時大相應二建者	自在流出計尊貴	自然內我執人量
遍嚴壽者數取趣	識藏知者及見者	能所二執內外知 _(KZ 1.170)
恒梵人勝計常定	顯生二聲與非聲	如是三十大外道
各各迷真如輪轉		

[The *tīrthikas* who speculate about] (1) time, (2) the [five] great elements, (3) yoga, or (4, 5) the two kinds of abiding,

Or (6) *Íśvara*, (7) his outflows, [(8) time], or speculations of (9) the honored,

Or (10) the spontaneous, (11) the inner self, or cling to (12) the measure of the self,
 Or (13) the fully adorned, or (14) the life-force, or (15) the *pudgala*,
 Or (16) consciousness, (17) the *ālaya*, or (18) the knower and (19) the seer,
 Or (20) the grasper and (21) the grasped, or (22) the inner knower and (23) the outer knower,
 Or (24) *jñatvam*, or (25) human, (26) the superior, or (27) the eternal and fixed birth,
 Or (28, 29) sound and (30) non-sound:
 These are the thirty major *tīrthikas*,
 Each confuses reality and so repeats births and deaths, like a wheel [rolling on and on].

注。

A commentary.¹¹⁷

1.3.4.1. The first *tīrthika* path (時外道).

大日經云復計有時者。謂計一切天地好醜皆以時爲因。如彼(TKZ 2.53)偈言。時來衆生熟。時至則催促。時能覺悟於人。是故時爲因。更有人言。雖一切人物非時所作。然時是不變因。是實有法。細故不可見。以花實等果故可知有時。何以故見果知有因故。

The *Mahāvairocana-bhīṣambodhi-sūtra* says, “[some *tīrthikas*] again speculate that there is time (*kāla-vāda*).” This speculation is that,¹¹⁸ “all heaven and earth, and everything beautiful and ugly in it, has time as its cause. This is expressed in the *gāthā*,

When the time comes beings mature.

When the time arrives they press and hurry.

Time brings awakening to men:

For those reasons time is the cause.

Someone further said that all persons and things are not the product of time. However, time is the cause of immutability: this is a truly existing (*dravyasat*) dharma. Dharmas are subtle (*sūkṣma*), and cannot be seen. Time can be known to exist through such results as a flower, or a fruit. Why is that? Because by seeing the result one can know there was a cause. Because the dharma ‘time’ is indestructible, it is eternal.”

此時法不壞故常。亦以不觀時自性故。而生如是妄計也。

Because [these *tīrthikas*] do not perceive the [empty] own-nature of time, they give rise to such erroneous speculation.

1.3.4.2. The second *tīrthika* path (地等五大變化外道).

經云地等變化者。謂地水火風虛空。各各有執爲真實者。或言地爲萬物之因。以一切衆生萬物依地得生故。以不觀地之自性但從衆緣和合有故。而生是見以爲供養地者當得解脫。次有計水能生萬物。火風亦爾。或計萬物從空而生。謂空是真解脫因。宜應供養承事。皆應廣說。

The *Sūtra* says, “[all things are the] transformations of earth, or the others [of the five great elements].” This is the discussion of earth, water, fire, wind, and space: clinging to each, they are taken as real. Someone said that the earth is the origin of the ten thousand things, because all beings and all of the ten thousand things come about in reliance on the earth. However, because [these *tīrthikas*] do not observe the own-nature of the earth as existing through the combination of many conditions, they give rise to their [wrong] view and believe that making offerings to the earth will bring them to liberation. Next, there is the speculation that water can give rise to the ten thousand things, or the same for fire or wind. Or there is the speculation that the ten thousand things appear from space, saying that space is the true liberation, and offerings and reverence should be given to it. All of these are discussed at length.

1.3.4.3. The third *tīrthika* path (瑜伽我外道).

經云瑜伽我者謂學定者。計此內心相應之理以爲真我。常住不^(kz 1.171)動真性湛然。唯此是究竟道離於因果。不觀心自性故。如是見生以爲真我。但住此理即名解脫。

The *Sūtra* says, “the self of yoga.” Those [*tīrthikas*] who train in [non-Buddhist] *samādhi* speculate on the principle of integrating with the inner mind, and believe that to be the true self, [saying that it] is eternal, unmoving, real, and quiescent. [They believe that] this alone is the ultimate path that is free of causes and conditions. Because they do not perceive the [empty] own-nature of the mind, they give rise to such views and believe this to be the true self. They, however, say that abiding in this principle is called liberation.

1.3.4.4. The fourth and fifth *tīrthika* paths (建立外道・不建立外道).

經云建立淨不建立無淨者。是中^(TKZ 2.54)有二種計。前句謂有建立一切法者。依此修行謂之爲淨。次句謂此建立非究竟法。若無建立所謂無爲乃名真我。亦離前句所修之淨。故云無淨也。猶不觀我之自性有如是見生。

The *Sūtra* says, “abiding in purity and not abiding in non-purity.” There are two kinds of speculation here. The first phrase says that there is a thing that establishes all dharmas, and that by this cultivation one attains purity. The next phrase says that such an abiding is not the ultimate teaching. Non-abiding is [rather] what is unconditioned, therefore that is called the true self, which transcends the cultivation

of purity in the first phrase. Therefore, it is called non-purity. Nevertheless, because they do not perceive the own-nature of the self, they give rise to such views.

1.3.4.5. The sixth, seventh, and eighth *tīrthika* paths (自在天外道・流出外道・時外道).

經云若自在天若流出及時者。謂一類外道計。自在天是常是自在者能生萬物。

The *Sūtra* says, “or the god *Íśvara*, or his outflows, or time.” This is a kind of *tīrthika* speculation. [These *tīrthikas* believe that] the god *Íśvara* is eternal and sovereign, and the creator of the ten thousand things.

如十二門論中難云。若衆生是自在子者。唯應以樂遮苦不應與苦。亦應但供養自在則滅苦得樂。而實不爾。但自行苦樂因緣而自受報。非自在天作。又若自在作衆生者。誰復作此自在。若自在自作則不然。如物不自作。若更有作者則不名自在。

The *Dvādaśanikāya-śāstra*¹¹⁹ criticizes this saying, “If beings are the children of *Íśvara*, then ease should block suffering, and they should not be given any suffering. Also, by simply making offerings to *Íśvara* they should be able to eliminate suffering and receive ease. However, in reality this is not the case. [Beings] themselves create the causes and conditions for suffering or ease, and experience the results themselves. *Íśvara* does not create them. Again, if *Íśvara* created beings, then who in turn created *Íśvara*? If *Íśvara* [is said to have] created himself, that would not be true, as nothing can create itself. If [*Íśvara*] in turn has a creator, then he cannot be named *Íśvara* (sovereign).”

計流出者。與建立大同。建立如從心出一切法。此中流出如從手功出一切法。譬陶師子埏埴無間生種種差別形相。

The speculation regarding outflows is nearly the same as [saying the] establishing [of all things]. Establishing [things] is like producing all things from one’s mind. Outflow here is like producing all dharmas by the action of one’s hand. For example, as a potter kneads clay, and immediately creates many kinds of different shapes.

次云時者。與前外道宗計(KZ 1.172)少異。皆自在天種類也。

Next, regarding time, this is only slightly different from the *tīrthika* teaching of time mentioned before. All are variations of *Íśvara*.

1.3.4.6. The ninth *tīrthika* path (尊貴外道).

經云尊貴者。此是那羅延天。外道計。此天(TKZ 2.55)湛然常住不動。而有輔相造成萬物。譬如人主無爲而治有司受命行之。以能造之主更無所尊貴者故名尊貴。又此宗計。尊貴者。遍一切地水火風空處。

The *Sūtra* says, “the honored.” This is the god *Nārāyaṇa*. The *tīrthika* speculation is that this god is quiescent, eternal, and unmoving. He has an assistant in creating the ten thousand things. For example, it is like a lord of men who, in governing through non-action, gives orders to his ministers who carry them out. There is none

more honored than the lord creator, so he is called the honored. Further, this teaching speculates that the honored one pervades all the realms of earth, water, fire, wind, and space.

昔有論師。欲伏彼宗計故往詣天祠。於彼天像身上坐而飲食。西方以飲食之殘爲極不淨皆共忿怒。論師言。如所宗豈非遍一切處地水火風空界相。答言如是。論師言。彼卽地水火風我亦如是。以之相入何所不可而忿怒耶。彼衆默然不能加報。亦猶不觀我之自性故生如是妄計。

Long ago there was a treatise master who wanted to refute this teaching in debate, so he went to the temple of the god [Nārāyaṇa]. He sat down on the statue of the god and started eating and drinking. In the Western regions (India) the leftovers of a meal are considered to be extremely impure, and all became angry. The treatise master said, “According to this teaching, does not [Nārāyaṇa] pervade all the realms of earth, water, fire, wind, and space?” They answered, “That is so.” The treatise master said, “If [Nārāyaṇa] is earth, water, fire, and space, then he is also me. Because these interpenetrate, how could I have done anything improper that would cause your anger?” They were all silenced, and could not refute him. Again, these [*tīrthikas*] do not perceive [the emptiness of] their own-nature, and so create such erroneous speculations.

1.3.4.7. The tenth *tīrthika* path (自然外道).

經云自然者。謂一類外道計。一切法皆自然而有。無造作之者。如蓮華生色鮮潔誰之所染。棘刺利端誰所削成。故知諸法皆自爾也。有師難云。今目觀世人造作舟船室宅之類皆從衆緣而有。非自然成。云何自爾耶。若謂雖有而未明了故須人功發之。是亦不然。既須人功發之。(KZ 1.173)(TKZ 2.56)卽是從緣非自然有也。大唐所有老莊之教立天自然道。亦同此計。

The *Sūtra* says, “the spontaneous” (*svabhāva-vāda*). This is a kind of *tīrthika* speculation, which says that all dharmas exist spontaneously and are not created. This is like a lotus whose colors are bright and pure: who painted them? Who sharpened the sharp points of thorns? Therefore, they say that dharmas are all spontaneously thus. A certain teacher questioned them, saying “Observing now from what the people of the world make, like a boat or a house, all [things] exist due to many conditions. They are not accomplished spontaneously. How can you say [dharmas] are spontaneously thus? If one were to say that, although they do exist [spontaneously], but because [how that is so] is not yet clearly known, and so they somehow exist due to some human effort, that would also be false. If they have already been produced through human effort, then they are conditioned and not spontaneously existing. The teaching of the Lao-Zhuang (Daoist) school of Tang posits the way of spontaneity of Heaven. That is the same as this speculation.

1.3.4.8. The eleventh *tīrthika* path (内我外道).

經云内我者。有計身中離心之外別有我性。能運動此身作諸事業。難者云。若如是者我則無常。何以故。若法是因及從因生皆無常故。若我無常則罪福果報皆悉斷滅。

The *Sūtra* says, “the inner self.” According to what some [*tīrthikas*] speculate, within the body and different from the mind there is an additional and separate self (*ātman*) that is capable of moving the body and performing various kinds of actions. Someone questioned them, “If that is so, then the self is impermanent. Why is that? If dharmas arise due to causes and conditions, then they are all impermanent. If the self is impermanent, then the fruits of both sins and blessings would all be cut off and extinguished.”

如是等種種論議。至校量中廣明。

These various kinds of debates will all become clear in the next criticism.

1.3.4.9. The twelfth *tīrthika* path (人量外道).

經云人量者。謂計神我之量等於人身身小亦小身大亦大。智度云。有計神大小隨人身。死壞時神亦前出。即與此同。然彼宗以我爲常住自在之法。今既隨身大小已是無常。故知不然也。

The *Sūtra* says, “the measure of the self.” According to what some [*tīrthikas*] speculate, the size and so on of the *ātman* for a small person is small, and for a large person is large. The *Dazhidu lun*¹²⁰ says about this speculation on the *ātman*, “its size accords with the size of a person’s body. When the person dies, the *ātman* again goes forth.” In other words, this (*ātman*) is the same [as in the previous speculation, i.e. it is impermanent]. However, their teaching is that the *ātman* is an eternal and sovereign dharma. They now have said that the size [of the *ātman*] accords with a person’s body, and so it [must be] impermanent. Know that this [speculation] is false.

1.3.4.10. The thirteenth *tīrthika* path (遍嚴外道).

經云遍嚴者。謂計此神我能造諸法。然世間尊勝遍嚴之事是我所爲。與自在天計小異。如中論破自在云。自在天何故不盡作樂人盡作苦人。而有苦者樂者。當知從愛憎生故不自在。今遍嚴者。既能造諸福樂而不能以樂遮苦。何名遍嚴自在耶。

The *Sūtra* says, “fully adorned.” According to what some [*tīrthikas*] speculate, this *ātman* creates all dharmas, and furthermore, everything honored or fully adorned in the world is the creation of this *ātman*. This is slightly different from the speculation regarding *Īśvara*. The *Mūlamadhyamakakārikā*¹²¹ refutes this idea regarding *Īśvara*, saying “if *Īśvara* can give all people unending ease, and end people’s sufferings, then why are there those who suffer and those who are at ease? Know that [suffering] arises from longing or detesting, and not from *Īśvara*.” The “fully adorned”

mentioned now, that they say creates all blessings and ease, cannot block suffering with ease. How can it be called the fully-adorned *Íśvara*?

1.3.4.11. The fourteenth *tīrthika* path (壽者外道).

經云若壽(TKZ 2.57)者。謂有外道計。一切法乃至四大草木等皆有壽命也。如草木伐(KZ 1.174)已續生當知有命。又彼夜則卷合。當知亦有情識以睡眠故。難者云。若見斬伐還生以爲有命。則人斷一支不復增長豈無命耶。如合昏木有眠則水流晝夜不息豈是常覺。皆由不觀我之自性故。生種種妄見也。

The *Sūtra* says, “or life-force” (*jīva*). According to what some [*tīrthikas*] speculate, all dharmas, including the four great elements and plants and trees, have a lifespan. Even if the plants and trees are cut down, their lifespan continues: know that they still have life. At night [plants] curl up and close [their leaves or flowers]. Know further that [this shows that] they have a consciousness that can go to sleep. Someone questioned [these *tīrthikas*], saying “Seeing [plants and trees] that are cut down and then return to life, you say they have life. However, cut off a human limb and it does not grow back. Was there no life [in that limb]? Something like the silk tree (*Albizia julibrissin*) sleeps, but if water flows unceasingly day and night then would it be always awake?” Because these [*tīrthikas*] do not perceive [the emptiness of] their own-nature, they create multiple erroneous speculations.

1.3.4.12. The fifteenth *tīrthika* path (補特伽羅外道).

經云補特伽羅。謂彼宗計有數取趣者。皆是一我但隨事異名耳。若有從今世趣於後世。是則識神爲常。識神若常云何有死生。死名此處滅生名彼處出。故不得言神常。若無常則無有我。

The *Sūtra* says, “*pudgala*” (person). According to the speculations some [*tīrthikas*] teach, there is something that transmigrates. All of these [speculations concern] the same single *ātman*, which is given various names according to circumstances. This [*ātman*] migrates from this life to the next, and is an eternal consciousness. If this consciousness is eternal, how could there be death or life? Death means to cease in this place, and birth means to appear in that place. For that reason this *ātman* cannot be called eternal. If it is impermanent, then there is no self.

如佛法中犢子道人及說一切有者。此兩部計有三世法。若定有過去未來現在。則同有數取趣者。失佛三種法印。西方諸菩薩。作種種量破彼宗計也。

In Buddhism, those of the two schools, the *Vātsīputriya* and the *Sarvāstivāda*, speculate on dharmas existing throughout the three times. If the past, future, and present have a fixed existence, then there would be transmigration, but that is contrary to the three Dharma Seals¹²² of the Buddha. The bodhisattvas of the Western regions (India) have used many kinds of reasoning to refute the speculations of the [*tīrthika*] schools.

1.3.4.13. The sixteenth *tīrthika* path (識遍外道).

經云若識者。謂有一類執。此識遍一切處。乃至地水火風虛空界識皆遍滿其中。此亦不然。若識神^(TKZ 2.58)遍常應獨能見聞覺知。而今要由根塵和合方有識生。則汝識神爲無所用。又若識神遍五道中。云何復有死生耶。故知不爾也。

The *Sūtra* says, “or consciousness.” According to what some [*tīrthikas*] hold to, consciousness pervades all places. Even the realms of earth, water, fire, wind, and space are pervaded by consciousness. This is also not true. If the consciousness is pervasive and eternal, then by itself it would be capable of seeing, hearing, feeling, and knowing. However, now if [as the Buddhists say] the [six] consciousnesses (*viññāna*) always arise from the interaction of the [six] sense organs (*indriya*) with their [six] objects (*viṣaya*), then your [*tīrthika*] idea of a consciousness has no function. Furthermore, if consciousness pervades the five paths [of rebirth], again how could there then be death and birth? Therefore, this is not true.

1.3.4.14. The seventeenth *tīrthika* path (阿賴耶外道).

經云^(KZ 1.175)阿賴耶者。是執持含藏義亦是室義。此宗說有阿賴耶能持此身。有所造作含藏萬像。攝之則無所有。舒之則滿世界。

The *Sūtra* says, “*ālaya*” (storehouse). This term means to maintain and hold something, and can also mean a chamber. This [*tīrthika*] teaching explains that an [actually] existing *ālaya* maintains the body. It creates and holds the ten thousand phenomena. When it gathers them in, they have no existence. When it extends them out, they fill the worlds.

不同佛法中第八識義也。然世尊密意說如來藏爲阿賴耶。若佛法中人不觀自心實相。分別執著亦同我見也。

This is not the same [as the *ālaya* taught] among the eight consciousnesses in Buddhism. However, the world teaches the *ālaya* as identical with the *tathagatagarbha* in a hidden sense. If a Buddhist does not perceive the true reality of their own mind [as empty], then they will give rise to false conceptualization and clinging, and have the same view as [these *tīrthikas*].

1.3.4.15. The eighteenth and nineteenth *tīrthika* paths (知者外道・見者外道).

經云知者見者。謂有外道計。身中有知者能知苦樂等事。復有計能見者即是真我。智度云。目觀色名爲見者。五識知名爲知者。皆是我計隨事異名也。

The *Sūtra* says, “the knower and the seer.” This *tīrthika* speculation is that within the body there is a knower that can know things such as suffering or ease. There is another speculation that there is a seer, which is the true *ātman*. The *Dazhidu lun*¹²³ says, “the eyes’ seeing form is called the seer, and knowing through the five consciousness is called the knower.” These are both speculations regarding the *ātman*, and they are named differently due to circumstances.

難者云。汝言能見是我而彼能聞能觸知者爲是不。若皆是者六根境界互不相知。一不可作六。六不可作一。若有非我者是亦同疑。故知根塵和合有所知見無別我也。

A questioner said, “If you say that the ability to see is *ātman*, then so are the abilities to hear or to feel also [each] *ātman*? If that is true for all of these, then the six sensory organs are mutually ignorant of what the others are perceiving. One cannot create the other six, and the six cannot create one. If there is something that is not *ātman*, then this is again hard to accept. Therefore, know that it is when the senses and their objects interact that there is seeing and knowing, with no separate *ātman*.

1.3.4.16. The twentieth and twenty-first *tīrthika* paths (能執外道・所執外道).

經云能執所執。謂有外道言。身(TKZ 2.59)中離識心別有能執者。則是眞我。能運動身口作諸事業。或有說言。能執者但是識心。其所執境界乃名眞我。此我遍一切處。

The *Sūtra* says, “the grasper and the grasped.” This *tīrthika* speculation says that within the body and apart from the conscious mind there is a separate grasper that is the true *ātman*. It can move the body and speech, and generates various activities. Others say that the grasper is simply the conscious mind, and that the realms that are grasped are called the true *ātman*. This *ātman* pervades all places

然內外身受心法性。皆從緣生無有自性。是中所執能執執尚不可得。何(KZ 1.176)況我耶。亦猶不觀我之自性故作是說也。

However, the reality of the outer body and the inner mind and feelings is that all of these arise from conditions, and have no own-nature. Because there can be no grasping at even the grasper or the grasped, how could there be an *ātman*? Again, not perceiving the own-nature of the self leads to this kind of teaching.

1.3.4.17. The twenty-second and twenty-third *tīrthika* paths (內知外道・外知外道).

經云內知外知者。亦是知者別名。分爲二計。有計內知爲我。謂身中別有內證者即是眞我。或以外知爲我。謂能知外塵境界者即是眞我也。

The *Sūtra* says, “the inner knower and the outer knower.” This is also a different name for the knower, and is divided into two speculations. One speculation is that the inner knower is the *ātman*. In other words, within the body there is a separate inner mind that is the true *ātman*. Another is that the outer knower is the *ātman*. In other words, knowing the outer world of sense objects is the true *ātman*.

1.3.4.18. The twenty-fourth *tīrthika* path (社怛梵外道).

經云社怛梵者。云與知者外道宗計大同。但部黨別異故特出之耳。

The *Sūtra* says, “*jñātvam*” (knower). This is mostly identical with the *tīrthika* teaching of the knower. However, since it belongs to a different [*tīrthika*] school it is brought up separately.

1.3.4.19. The twenty-fifth *tīrthika* path (摩奴闍外道).

經云若摩奴闍者。智度翻爲人。卽是人執也。具譯當言人生。此是自在天外道部類。計人卽從人生故以爲名。

The *Sūtra* says, “*manuṣya*” (human). The *Dazhidu lun*¹²⁴ translates this as man. This is clinging to the self. A proper translation would be a human birth. This is related to the *tīrthika* teaching of the god *Iśvara*. Because humans are born from humans, this speculation is so named.

唐三藏云意生非也。末那是意。今云末奴。聲轉義別誤耳。

Tripitaka Master [Xuanzang] of Tang translated this as mind-made, but this is incorrect. *Manas* is the word for mind, and the word used now is *manu*. The sound is different and the meaning too is different. It is a mistake.

1.3.4.20. The twenty-sixth *tīrthika* path (摩納婆外道).

經云摩納婆者。是毗紐天外道部類。正翻應云勝我。言我於身心中最爲勝妙也。彼常於心中觀我可(TKZ 2.60)一寸許。智度亦云。有計神在心中微細如芥子。清淨名爲淨色。或如豆麥乃至一寸。初受身時最在前受。譬如像骨及其成身如像已莊。

The *Sūtra* says, “*mānava*” (a man). This belongs to the *tīrthika* school of the god *Viṣṇu*. A correct translation would be superior *ātman*. This expresses the idea that *ātman* is what is superior and finest within the body and mind. The *ātman* is always seen as something no more than an inch in size within the mind. The *Dazhidu lun*¹²⁵ again says that there is the speculation that “the *ātman* is within the mind, and is as small as a mustard seed. In its purity it is called purely-colored. Or it is in size ranging from a bean, or a grain of wheat, or up to an inch. When a being first receives a body, in the beginning it is received as before (in small size). For example, it is like the skeleton of an elephant. When the elephant reaches its full size, it adorns the elephant completely (becomes the size of the elephant).”

唐三藏翻爲儒童非也。儒童梵云摩拏婆此云納。義別誤耳。

Tripitaka Master [Xuanzang] of Tang translated this as a youth, but this is incorrect. In Sanskrit a youth is *māṇavaka*, but this term is [mā]na[va]. The meaning is different. It is a mistake.

1.3.4.21. The twenty-seventh *tīrthika* path (常定生外道).

經云常定生者。彼外道計我是常住不可破壞。自然常生無有更生。(KZ 1.177)故以爲名。

The *Sūtra* says, “the eternal and fixed birth.” This *tīrthika* speculation is that the *ātman* is eternal and indestructible. It is born spontaneously and eternally, and is not reborn. Thus it has this name.

1.3.4.22. The twenty-eighth, twenty-ninth, and thirtieth *tīrthika* paths (聲顯外道・聲生外道・非聲外道).

經云聲者。即是聲論外道。若聲顯者計。聲體本有。待緣顯之體性常住。

The *Sūtra* says, “sound” (*śabda*). This the *tīrthika* path of the Vyākaraṇa. According to the Mīmāṃsā speculation, sound is originally existent. It manifests when the conditions arise, and is eternal in its essence.

若聲生者計。聲本生待緣生之生已常住。彼中復自分異計。如餘處廣釋。

According to Vaiśeṣika speculation, sound is fundamentally generated and manifests according to conditions. Once it arises it is eternal. Between these there are again of course differences in their speculations. For a detailed commentary see the others (the above).

非聲者。與前計有異。彼計聲是遍常。此宗悉撥爲無墮在無善惡法。亦無聲字處以此爲實也。

[The *Sūtra* says,] “no sound.” This is a different from the previous speculation, which was that sound is pervasive and eternal. This teaching rejects and negates all of that. It falls into the view that no dharmas, good or bad, exist. Also, the negation of sound or words is taken as what is true.

楞伽經說百八部邪見。瑜伽論說十六計。智度說十六知見。

The *Laṅkāvatāra-sūtra*¹²⁶ explains 100 kinds of wrong [*tīrthika*] views, the *Yogācārabhūmi-śāstra*¹²⁷ explains sixteen [*tīrthika*] speculations, and the *Dazhidu lun*¹²⁸ explains sixteen [*tīrthika*] views.

祕密漫荼羅十住心論卷第一終

On the Ten Abodes of Mind in the Secret Maṇḍala, fascicle one ends.

¹ 大素 (properly 太素 *Taisu*) refers to the *Huangdi neijing* (黃帝內經), the *Inner Classic of the Yellow Emperor*, an important source of traditional Chinese medicine.

² A text on herbal remedies.

³ Paraphrasing the *Dasheng liqu liu boluomi jing* (T 261:8.868c13–19):

此五法藏。譬如乳酪生酥熟酥及妙醍醐。契經如乳。調伏如酪。對法教者如彼生酥。大乘般若猶如熟酥。總持門者譬如醍醐。醍醐之味。乳酪酥中微妙第一。能除諸病。令諸有情身心安樂。總持門者。契經等中最爲第一。能除重罪。令諸衆生解脫生死。速證涅槃安樂法身。

These five Dharma-treasures can be likened to milk, coagulated milk (*dadhi*), fresh butter (*navanita*), clarified butter (*sarpis*), and ghee (*ghṛta*). The sūtras are like milk, the Discipline is like coagulated milk, the Abhidharma is like fresh butter, the Mahāyāna Prajñā[pāramitā] is like clarified butter, and the Dhāraṇī gate is likened to ghee. The flavor of ghee is superior to milk, coagulated milk, fresh butter, and clarified butter. It can remove all illnesses, and give sentient beings peace in body and mind. The *dhāraṇī*-gate is foremost among the sūtras and the others. It can remove all serious transgressions, and lead beings to liberation from *saṃsāra*, to rapidly attain *nirvāṇa*, peace, and the *dharmakāya*.

⁴ The five serious crimes are matricide, patricide, killing an *arhat*, shedding the blood of a buddha with malicious intent, and causing a schism in the monastic community. See the entries for *five acts that bring immediate retribution* (1073) and *ānatrayakarmaṇ* (40–41) in BUSWELL and LOPEZ 2014.

⁵ These ten correspond to Kūkai's ten abodes of mind in *Jūjūshin ron*, mentioned in the following passages. The correspondences are: (1, 2, 3) to the first abode of mind, (4) to the second abode, the vehicle of men (人乗), (5) to the third abode, the vehicle of the *devas* (天乗), (6) to the fourth abode of the vehicle of the *śrāvakas* (聲聞乗), (7) to the fifth abode of the vehicle of the *pratyekabuddhas* (緣覺乗), (8) to the sixth and seventh abodes (Hossō and Sanron) of the vehicle of the bodhisattvas (菩薩乗), (9) to the eighth and ninth abodes (Tendai and Kegon) of the provisional buddha vehicle (權佛乗), and (10) to the tenth abode of the "ultimate true buddha-vehicle" (究竟眞實佛乗).

⁶ The three undesirable births are in the hells, as *pretas*, or as animals. The four modes of birth are from an egg, from a womb, from moisture, and by spontaneous birth. The first three are the ways beings are born in the realms of animals and humans. Beings are born spontaneously into the hells, and among *pretas*, the *asuras*, and the *devas*.

⁷ In the *Lotus Sūtra*, the goat cart corresponds to the *śrāvaka* vehicle, the deer cart to the *pratyekabuddha* vehicle, the ox cart to the bodhisattva path, and the great white ox cart the Single Vehicle taught in the *Lotus Sūtra*. Here the exoteric paths are meant.

⁸ This refers to the metaphor of the burning house, see the next paragraph.

⁹ The metaphor of *saṃsāra* as a burning house appears in the *Lotus Sūtra* (T 262:9.14c):

三界無安 猶如火宅 衆苦充滿 甚可怖畏
 常有生老 病死憂患 如是等火 熾然不息
 There is no peace in the Triple World: it is just like a burning house
 Full of all kinds of suffering, and should be very much dreaded,
 In it there is the constant distress of birth, aging, sickness, and death:
 These are like fire, blazing without pause.

¹⁰ The parable of the magically-created city is given in the chap. 7 of the *Lotus Sūtra*. Just as a skillful guide conjures a city to temporarily encourage travelers despairing of the length of their journey, the Buddha provisionally taught the three vehicles to encourage beings on the path to buddhahood.

¹¹ The seven schools in Kūkai's time were the Kusha-shū (俱舍宗), Jōjitsu-shū (成實宗), Sanron-shū (三論宗), Hossō-shū (法相宗), Ritsu-shū (律宗), Kegon-shū (華嚴宗), and Tendai-shū (天台宗) schools.

¹² See note above on the *Lotus Sūtra*.

¹³ This passage discusses what Kūkai sees as the chaotic and confrontational situation among the schools of Buddhism in his day. Kūkai also writes in *Unji gi* (TKZ 3.67, TAKAGI and DREITELIN 2010: 176), "Within the disputatious and confusing network of claims of the non-Buddhists, the two vehicles, Mahāyāna, and so on, each school raises its banners and beats its war drums, accusing the others of being the false pretenders," (諸外道二乗及大乘教等教網紛紜各舉旌鼓爭稱僞帝).

¹⁴ A well-known ancient Indian physician, who appears in many Buddhist texts.

¹⁵ A mythical ruler of ancient China who taught agricultural practices, the use of herbal medicines and medical treatments.

¹⁶ Refuse to see the true teachings of the Buddha, and have no interest in hearing them.

¹⁷ Paraphrasing T 848:18.1b6–8, b25–c1.

¹⁸ Note that the original Sanskrit for this sentence is quoted in Kamalaśīla's *Bhāvanākrama*: "tad etat sarvajñajñānam karuṇāmūlaṃ bodhicittahetukam upāyaparyavasānam iti."

¹⁹ This sentence is quoted in the Sanskrit *Caryāmelāpakapradīpa*: "svacittasya yathābhūtaparijñānam bodhir iti."

²⁰ Paraphrasing the *Mahāvairocanābhisambodhi-sūtra*, T 848:18.2a8–14.

²¹ The eight kinds of suffering are (1) the suffering of birth (生苦), (2) the suffering of aging (老苦), (3) the suffering of sickness (病苦), (4) the suffering of death (死苦), (5) the suffering of separation from what one loves (愛別離苦), (6) the suffering of encountering what one hates (怨憎會苦), (7) the suffering of not getting what is desired (求不得苦), and (8) suffering from clinging to the five *skandhas* (五陰盛苦).

²² This section is reminiscent of Kimō's admonitions to Shitsuga in the *Sangō shūki*, see HAKEDA 106–108.

²³ The Five Constants (五常) of Confucianism are humanity, righteousness, propriety, knowledge, and integrity (仁義禮智信).

²⁴ The Three Vehicles (三乗) of Buddhism are those of the *śrāvaka*, the *pratyekabuddha*, and the bodhisattva.

²⁵ *Mahāvairocanābhisambodhi-sūtra*, T 848:18.2a26–28.

²⁶ *Mahāvairocanābhisambodhi-sūtra*, T 848:18.2b5–6.

²⁷ *Darījing shu*, T 1796:39.592c3–8.

²⁸ Paraphrasing *Dazhidu lun*, T 1509:25.290c27, 291a4–5, 291a10.

²⁹ *Darījing shu*, T 1796:39.582c14–17.

³⁰ Literally meaning those who are born not having attained any of the noble states (*prthagjana*).

³¹ This and the following three paragraphs are quoted from the *Darījing shu*, T 1796:39.592c8–20.

³² *Darījing shu*, T 1796:39.594c6–8.

³³ All beings are indebted to the kindnesses received from parents, of beings, of the ruler, and of the Triple Jewel, because all beings have served in these roles to each of us in some past life.

³⁴ Refers to T 279:10.185a–186a.

³⁵ See LA VALÉE POUSSIN 451–452.

³⁶ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp105–106.

³⁷ See BEAL 44–47, LA VALÉE POUSSIN 452–455.

³⁸ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp106–109.

³⁹ The source of this quote is unknown.

⁴⁰ *Abhidharmakośa*, T 1558:29.57c10–13.

⁴¹ See LA VALÉE POUSSIN 455–456.

⁴² “Feet” in all the following is a translation of Kūkai's “*chi*” 尺, a Chinese measurement with varying equivalents according to the historical period in China and Japan. In Japan it is currently 30.3cm, or 0.9942ft. Accordingly, one foot is taken here as the meaning of Kūkai's “one *chi*,” for no other reason than to avoid cumbersome expressions.

⁴³ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp109–114.

⁴⁴ T 24:1.311b29–c1.

⁴⁵ The *Dazhidu lun* seems to be meant, but this passage is not found in that text.

⁴⁶ T 1579:30.287b9.

⁴⁷ Paraphrasing T 1562:29.516a3–8.

⁴⁸ Paraphrasing the *Renwang bore boluomi jing*, T 245.8.825.

⁴⁹ T 24:1.311b22–24.

⁵⁰ Paraphrasing T 1558:29.58a.

⁵¹ T 24:1.311b25–27.

⁵² Paraphrasing T 1558:29.58a.

⁵³ Paraphrasing T 24:1.316a.

⁵⁴ Paraphrasing T 24:1.316–317.

⁵⁵ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp115–116.

⁵⁶ Paraphrasing T 1562:29.456b.

⁵⁷ *Tiryāṇc* (animal) is glossed as “moving (*aṇc*) horizontally (*tiras*).” The Chinese word 傍 (side) used in the translation for *tiryagyonī* (傍生) reflects this nuance. The earlier Chinese translation 畜生 does not include this nuance.

⁵⁸ Paraphrasing T 721:17.2–4.

⁵⁹ See BEAL 56–66, LA VALÉE POUSSIN 456–460.

⁶⁰ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp116–118.

⁶¹ Paraphrasing T 1562:29.516–517.

⁶² Paraphrasing T 721:17.33b.

⁶³ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp118–120.

⁶⁴ Paraphrasing T 721:17.27b.

⁶⁵ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.31b.

⁶⁶ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.39a.

⁶⁷ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.45c.

⁶⁸ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.54c.

⁶⁹ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.62ab.

⁷⁰ Paraphrasing the *Saddharma-smṛtyupasthāna-sūtra*, T 721:17.74c.

⁷¹ See BEAL 66–67, LA VALÉE POUSSIN 460.

⁷² Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp120–122.

⁷³ Paraphrasing T 24:1.330b.

⁷⁴ Paraphrasing T 1562:29.517b–518a.

⁷⁵ Paraphrasing T 721:17.92.

⁷⁶ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp122–124. This is in turn a paraphrase of the *Saddharma-smṛtyupasthāna-sūtra*, T 721:93a–102c.

⁷⁷ See BEAL 67–68.

⁷⁸ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp124–125.

⁷⁹ Paraphrasing T 1562:29.517b.

- ⁸⁰ Quoting T 721:17.103b.
- ⁸¹ Paraphrasing T 721:17.107a.
- ⁸² Paraphrasing T 721:17.103c–104b.
- ⁸³ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp125–127. This is in turn a paraphrase of the *Saddharma-smṛtyupasthāna-sūtra*, T 721:103c–104b.
- ⁸⁴ Creatures which do not appear to be born from eggs that are visible to the naked eye, wombs, etc.
- ⁸⁵ Creatures which seem to be born spontaneously from water or wetness.
- ⁸⁶ See BEAL 48–50.
- ⁸⁷ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp127–130.
- ⁸⁸ Paraphrasing T 24:1.332bc.
- ⁸⁹ Paraphrasing T 721:17.105–107a.
- ⁹⁰ See BEAL 50–55.
- ⁹¹ Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp130–133.
- ⁹² Paraphrasing T 24:1.336a–337a.
- ⁹³ Paraphrasing T 721:17.107a–108c.
- ⁹⁴ This section is quoted from the *Fayuan zhulin*, T 2122:53.815b20–815c13.
- ⁹⁵ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549a28–549b1. The text says “hells, animals, and *pretas*” (地獄畜生餓鬼) instead of “three undesirable realms” (三惡趣).
- ⁹⁶ T 745:17.558a20–24, b12–16.
- ⁹⁷ This section is quoted from the *Fayuan zhulin*, T 2122:53.815c13–816a19.
- ⁹⁸ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b1–3.
- ⁹⁹ T 745:17.557c15–20, 558a9–13.
- ¹⁰⁰ This section is quoted from the *Fayuan zhulin*, T 2122:53.816a20–816b16.
- ¹⁰¹ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b3–5.
- ¹⁰² T 745:17.557c15–20, 558b21–26.
- ¹⁰³ This section is quoted from the *Fayuan zhulin*, T 2122:53.816b16–816c3.
- ¹⁰⁴ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b5–7.
- ¹⁰⁵ This section is quoted from the *Fayuan zhulin*, T 2122:53.816c4–816c20.
- ¹⁰⁶ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b7–9.
- ¹⁰⁷ This section is quoted from the *Fayuan zhulin*, T 2122:53.816c21–817a10.
- ¹⁰⁸ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b9–12.
- ¹⁰⁹ This section is quoted from the *Fayuan zhulin*, T 2122:53.817a11–817a28.
- ¹¹⁰ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b12–14.
- ¹¹¹ This section is quoted from the *Fayuan zhulin*, T 2122:53.817a29–817b16.
- ¹¹² Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b14–16.
- ¹¹³ This section is quoted from the *Fayuan zhulin*, T 2122:53.817b17–817c6.
- ¹¹⁴ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b16–19.
- ¹¹⁵ This section is quoted from the *Fayuan zhulin*, T 2122:53.817c7–817c29.
- ¹¹⁶ Quoting the *Avataṃsaka Daśabhūmika* chapter, T 278:9.549b19–21.
- ¹¹⁷ This section is quoted from the *Darījīng shu*, T 1796:39.592c21–594b13. The quoted terms from the *Mahāvairocanaḥisambodhi-sūtra* in this and the following sections are found in T 848:18.2a28–2b4. See also GIEBEL, p.8.
- ¹¹⁸ The *Darījīng shu* here paraphrasing the *Dazhidu lun* T 1509:25.65b10–21.
- ¹¹⁹ Paraphrasing T 1568:30.166a26–b5.
- ¹²⁰ T 1509:25.149b13–14.
- ¹²¹ The text quoted is not the *Mūlamadhyamakakārikā*, but rather the *Dvādaśanikāya-śāstra*, T 1568:30.166b25–27.
- ¹²² These are repeated in many texts as the fundamental baseline of Buddhism. They are: all conditioned things are impermanent (*anityāḥ sarva-saṃskārāḥ*, 諸行無常), all dharmas are not-self (*nirātmanāḥ sarva-dharmāḥ*, 諸法無我), and *nirvāṇa* is perfect stillness (*sāntaṃ nirvāṇam*, 涅槃寂靜).
- ¹²³ T 1509:25.319c9–10.
- ¹²⁴ T 1509:25.319c5 seems to be meant.

¹²⁵ T 1509:25.149b9–13.

¹²⁶ T 671:16.521b–c.

¹²⁷ T 1579:30.303–313.

¹²⁸ T 1509:25.319c.

Abbreviations

- KZ *Kōbō Daishi zenshū* (弘法大師全集)
 T *Taishō shinshū daizōkyō* (大正新脩大藏經)
 TKZ *Teihon Kōbō Daishi zenshū* (定本弘法大師全集)

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