

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

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(KZ 1.220, TKZ 2.109) 祕密曼荼羅十住心論卷第三

*Himitsu mandara jūjūshin ron*, (On the Ten Abodes of Mind in the Secret Maṇḍala,) fascicle three.

### 3. Introduction.

嬰童無畏住心第三

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

夫

Now,

蠛蠓蟲非定蠛。鯢魚不必鯢。出泥乍拂虛空。搏水忽臥風上。  
羝羊之人譬之。愚童之心亦如。羝羊無自性故遷善。愚童內熏力故厭苦。

A capricorn beetle's larva will not always be a larva,

And the gigantic *kun* fish will not forever be a *kun* fish:<sup>1</sup>

[The larva] emerges from the mud to suddenly fly into the air,

And [the *kun*] beats the water [with its wings] to suddenly float up on the winds.

This applies to the ram-like human,

And the foolish childlike heart is too the same.

A ram is without a fixed own-nature, and so can turn to what is good,

And a foolish child, by the power of inner perfuming (*vāsanā*), may reject evil.

至如

As it is,

護戒生天堂。修善脫地獄。惡下之心稍發。欣上之願初起。

By guarding the precepts, they are born into a heavenly palace;

By cultivating the good, they escape the hells.

An abhorrence of the lower [undesirable births] gradually comes about,

And the aspiration to the upper [desirable births] begins to manifest.

於是

Thus,

求歸依彼天龍。盡虔誠此神鬼。仰拔苦悲。祈與樂師。  
影隨形而直。響逐聲而應。一途苦果畢前因出。四禪樂報感今緣昇。  
因果不可不信。罪福不可不慎。鐘谷之應良有以也。  
嬰童據初心得名。無畏約脫縛樹稱。

If those *devas* and *nāgas* seek refuge,  
And these spirits and *pretas* are thoroughly sincere,  
They will long for the compassion that brings an end to suffering,  
And pray for the [warm] glance [of the buddhas] that brings ease.  
A shadow directly follows a form,  
And an echo precisely responds to a sound.  
When the fruit of prior causes leading to suffering in the three [undesirable] paths  
Is exhausted, you are freed of them;  
When the blissful result of current conditions [leading to the attainment of the] four *dhyānas*  
Comes to fruition, you rise up.  
You must believe in cause and effect,  
And be heedful of punishments and rewards:  
Like the response of the valley to the bell,<sup>2</sup> these are inevitable.  
The word “infant” is used for those who are novices,  
And “fearless” for escaping from bonds.

### 3.1. The seventh and eighth stages in the *Mahāvairocanābhisaṃbodhi-sūtra*.

故文云。

For that reason a text<sup>3</sup> says,

復次祕密主彼護戒生天。是第七受用種子。

Next, Master of the Secret Ones, they guard the precepts and are born in a heaven. This is the seventh stage, the enjoying of the seeds.

復次祕密主以此心生死流轉。於善友所聞如是言。此是天(TKZ 2.110)大天與一切樂者。若虔誠供養一切所願皆滿。所謂自在天梵天。乃至彼聞如是心懷慶悅。懇重恭敬隨順修行。祕密主是名愚童(KZ 1.221)異生生死流轉無畏依第八嬰童心。此明護戒歸依外三寶。

Next, Master of the Secret Ones, as they experience *saṃsāra* with this [seventh stage] mind, from a good friend they hear these words. “These *devas* are great *devas*, who give all ease. If you sincerely make offerings to them all your wishes will be granted. Their names are *Íśvara*, *Brahmā*,” and so on. ... They hear this and their minds are delighted. They practice carefully and respectfully, following this and cultivating it. Master of the Secret Ones, this is called the eighth stage, the infant-like mind, which is that of a foolish child or ordinary being in the cycle *saṃsāra* without fear. This explains one who guards the precepts and takes refuge in [something corresponding to the] three jewels among the non-Buddhists.

釋曰。

A commentary.<sup>4</sup>

復次祕密主彼護戒生天是第七受用種子者。謂已能造齋施見其利益。即知一業不善皆是衰憊因緣。我當捨之護戒而住。由護戒故現世獲諸善利。有入名聞身心安樂。倍復增廣賢善命終而得生天。譬如種果已成受用其實。故曰受用種子也。

“Next, Master of the Secret Ones, they guard the precepts and are born in a heaven. This is the seventh stage, the enjoying of the seeds.” This means that those who are already able to fast and give charity see the benefits of doing so, and that evil done through the three activities (body, speech, and mind) are all the cause of debilitation and suffering, [saying] “I will abandon [doing evil] and abide in guarding the precepts.” Because they guard the precepts they will gain benefits in this present life. Through great fame they will be at ease in body and mind, and will again more and more increase their wisdom and goodness, and at the end of their lives will be born into a heaven. For example, when the seed becomes a fruit, the fruit can be enjoyed. Therefore, [the sūtra says] “enjoying of the seeds.”

又云。從一種子而成百千果實。是一果實復生若干。展轉滋育不可勝數。今此受用果心。復成後心種子亦復如是。故曰受用種子也。

Furthermore, from a single seed hundreds of thousands of fruits will grow. From each fruit again there will be many seeds. They will develop and grow in turn, in uncountable numbers. The mind that enjoys this fruit now will perfect the next stage of mind in the same way, therefore [the sūtra says] “enjoying of the seeds.”

經云。祕密主以此心生死流轉於善友所聞如是言。此是天人天與一切樂者。若虔誠供養一切所願皆滿。所謂自在天等。乃至彼聞如是心懷慶悅(TKZ 2.111)慇重恭敬隨順修行。祕密主是名愚童異生生死流轉無畏依第八嬰童心。

The sūtra says, “Next, Master of the Secret Ones, as they experience *saṃsāra* with this [seventh stage] mind, from a good friend they hear these words. ‘These devas are great devas, who give all ease. If you sincerely make offerings to them all your wishes will be granted. Their names are *Īśvara*,’ and so on.” This means that if they make sincere offerings [to these devas] all they wish for will be granted, and so on. ... They hear this and their minds are delighted. They practice carefully and respectfully, following this and cultivating it. Master of the Secret Ones, this is called the eighth stage, the infant-like mind, which is that of a foolish child or ordinary being in the cycle *saṃsāra* without fear.”

已知尊行之人宜應親近供養。又見持戒能生善利。即是漸識因果。

It is now clear that they should approach and give offerings to persons of worthy conduct. That is to say, they see those who keep the precepts as creating good benefits, and so at long last have come to know cause and effect.

今復聞善知識言有此大天能與一切樂。若虔(kz 1.222)誠供養所願皆滿。即能起歸依心也。雖未聞佛法。然知此諸天因修善行得此善報。

Now, they again hear from a good and virtuous friend that these great *devas* give all ease, and that if they sincerely make offerings to them all their wishes will be granted. Thus they are able to give rise to the thought of taking refuge in them. Although they have not yet heard of the Buddhadharma, nevertheless they know that through cultivating good through these *devas* they will receive a good result.

又漸解甄別勝田。復聞佛法殊妙必能歸依信受。故爲世間最上心也。

Again, they gradually understand, and are able to distinguish the superior field of merit (the Triple Jewel). Again, they hear of the excellence of the Buddhadharma, and will without fail take refuge in it and receive it with faith. Therefore, this is the superior and highest mind in the world.

問曰。前說自在天等皆是邪計。今復云歸依此等是世間勝心。與前何有異耶。

Question. There is nothing but erroneous speculations made regarding the previously mentioned *devas*, *Íśvara* and so on. Now by taking refuge in them, these people recognize them as the superior mind in the world. How is this different from the above?

答曰。前是不識因果之心。但計諸法是自在天等所造。今由善根熟故。於生死流轉中求無畏依。欲効彼行因冀成勝果故。不同前計也。

Answer. Previously, these people did not understand the mind of cause and effect. They only speculated that all things are the creations of *Íśvara*. Now, because they their good roots have ripened, they pursue fearlessness within *saṃsāra*. In accord with the cause that is their practice they pray for the attainment of the superior result. Thus is not the same as the previous speculation.

商羯羅是摩醯首羅別名。黑天梵音嚕捺羅。是自在天眷屬。龍尊是諸大龍。俱吠羅等皆世所宗奉大天也。梵天后是世間所奉尊神。然佛法中梵天離欲無有(TKZ 2.112)后妃。從波頭摩以下。所謂得叉迦龍。和修吉龍。商佉龍羯句摘劍龍。大蓮華龍。俱里劍龍。摩訶津尼龍。阿地提婆龍。薩陀龍。難陀等龍皆是世間所奉尊神也。

Śaṅkara is another name for Maheśvara. Kāla is known in Sanskrit as Rudra, who is in the retinue of *Íśvara*. The *nāgas* are great dragons. Kubera and so on are all great *devas* worshipped in the world. Brahmā's consort is honored in the world. However, in the Buddhadharma Brahmā is free of desire and has no consort. From Padma on down—the *nāgas* Tokṣaka, Vāsuki, Śaṅkha, Karṣaka, Mahāpadma, Kulika, \*Mahāpanni, Ādideva, \*Sadā, Nanda, and so on—all these *nāgas* are deities worshipped in the world.

天仙謂諸五通神仙。其數無量故不列名。

The divine *ṛṣis* all have the five superpowers. They are countless so their names cannot be listed here.

闍陀是梵王所演四種明論。大闍陀論師是受持彼經能(kz 1.223)教授者。以能開示出欲之行故應歸依也。於彼部類之中。梵王猶如佛。四闍陀典猶如十二部經。傳此法者猶如和合僧。

The Vedas<sup>5</sup> are the treatises on four fields of knowledge taught by Brahmā. The great Veda masters are those who receive these sacred texts and are able to teach them. Because they reveal the practice to escape from desire, they are worthy of taking refuge in. Among these types of teachings, Brahmā is equivalent to the Buddha, the Four Vedas are equivalent to the twelve divisions of the Buddha's teachings,<sup>6</sup> and those who teach this are equivalent to the Saṅgha.

時彼聞如是等世間三寶歡喜歸依隨順修行。是第八生死凡夫無畏依也。

At some point, they hear of this mundane Triple Jewel and taking delight in it, take refuge in it, follow it, and cultivate it. This is the eighth stage of ordinary beings in *saṃsāra*, who are fearless.

又云。

Again, it says,<sup>7</sup>

祕密主。世間因果及業若生若滅繫屬他主空一味生。是名世間三昧道者。

Master of the Secret Ones, mundane cause, effect, and action now arise and now cease, in dependence on another master, and the *samādhi* of emptiness arises. This is called the path of mundane *samādhi*.

釋曰。

A commentary.<sup>8</sup>

謂一切世間三昧。以要言之。至於究竟之處皆滅壞因果及從因辨果時所有作業。謂此三事若生若滅皆繫屬於他。他謂神我也。所以然者。若行人不解正因緣義而修證諸禪。必(TKZ 2.113)當計著自心以爲內我。彼見世間萬法因心而有則謂由神我生。

All mundane *samādhis*, to summarize, when the ultimate stage is reached all cause, effect, and all activities, that arise when effect is established from causes, disappear. These three now arise and now cease, but all depend on another. The other is the *ātman*. The reason for this is that if a practitioner cultivates the *dhyānas* without knowing the true meaning of causes and conditions, he will inevitably cling to his own mind and understand that as an inner *ātman*. He will see all the myriad mundane things as depending on his mind, and will speculate that they are all the creations of *ātman*.

設令不依內我必依外我。即是自在梵天等也。

Even if he does not rely on an inner *ātman*, he will inevitably rely on an external *ātman*: *devas* such as *Íśvara*, *Brahmā*, and so on.

若深求此中至顯。自然撥除因果唯我性獨存。乃至無一法入心而證空定。最是世間究極之理。

If he pursues the ultimate level deeply within this, he will spontaneously discard cause and effect, and believe that there is only an independently existing self, and so on up to believing that there is not a single thing that enters the mind, and will attain the *samādhi* of emptiness. This is the highest mundane truth.

是故垂盡三有還墮三途。雖於禪定中發種種世間勝智具五神通。研其宗趣終歸是處。故以斯一印。統收一切(kz 1.224)世間一味道。此表諸外道世間一味。

For that reason, when the Triple World is exhausted he will fall into the three undesirable paths. Even though in *dhyāna* he gave rise to many kinds of superlative mundane wisdom and possessed the five superpowers, by polishing that teaching in the end he will return to such a place. By this one seal he will dominate the path of mundane *samādhi*. This reveals the mundane *samādhi* of the non-Buddhist paths.

### 3.2. The sixteen kinds of *tīrthika* paths.

外道有九十六種大外道九萬三千皆屬外道。總爲十六。十六外道喘陀南。

The major *tīrthika* paths number ninety-six, with 96,000<sup>9</sup> kinds of attendant *tīrthika* paths. There are sixteen overall. An *udāna* on the sixteen *tīrthika* paths:

因中有果兩際計	從緣顯了數聲執	去來實有勝與時	(TKZ 2.114)
計我實有犢子等	計常論者伊師迦	全分有無俱非常	
靜慮天眼計實常	無繫計宿餓投巖	自在變化世間因	
丈夫時等不平因	害爲正法爲食肉	上下有邊邊無邊	
不死矯亂祕不別	諸法無因依定尋	欲界人天色靜慮	
無色細色斷滅無	空見論者一切無	依尋定等如是說	
闢靜劫時靜行者	我是最勝餘下劣	計清淨者浴梵河	
或持狗戒露灰等	吉祥論者博食時	爲事不成供日月	

- (1) That a result is found within the cause is the Vārṣa speculation.
  - (2) Manifesting from conditions is the grasping of the Sāṃkhya and Mīmāṃsā.
  - (3) That the past and future have a substantial existence is [the teaching of] the Vaiśeṣika and Kālavāda.
  - (4) The speculation that the *ātman* has a substantial existence is that of the [Buddhist] Vātsīputriyas and others.
  - (5) The speculation of eternity is that of the Iśika.
- The complete, partial, existing, not existing, and both and neither:  
By *dhyāna* and divine vision they speculate on real existence and eternity.
- (6) The Nigrantha speculate on past lives, starve themselves and throw themselves from a cliff.

- (7) The followers of *Īśvara* believe he transforms himself and is the cause of all in the world,  
And is the cause of inequality among persons, time, and so on.
- (8) Those claiming that sacrificing is the correct teaching do so because they eat meat.
- (9) [Others say that] the zenith and nadir are limited, or that limits are limitless.
- (10) The *Amarāvīkṣepa* are secretive and make no distinctions.
- (11) All things are without a cause, and depend on *samādhi* and discursive thought.
- (12) The forms of humans and *devas* of the *kāmadhātu*, and *dhyāna*,  
And subtle matter is eliminated and disappears in the *arūpayadhātu*.
- (13) Nihilists say there is not a single thing,  
Basing themselves on discursive thought, *dhyāna*, and so on.
- (14) In the disputatious age those who are quarrelsome  
Say that they are foremost, and the others are inferior.
- (15) Those who speculate on purity bathe themselves in the Ganges,  
While others vow to mimic dogs, or to go naked, or to cover themselves in ash, and so on.
- (16) Those who discuss what is auspicious, claim that during eclipses  
Things will not go well, and so make offerings to the sun and moon.

釋曰。

A commentary.<sup>10</sup>

第一執因中有果論者。梵云伐利婆此云雨際。即毗羅僧(KZ 1.225)依弟子。雨際外道計因常恆只有果性。

The first is those who debate that within a cause there is the result. In Sanskrit these are called the *Vārṣa*,<sup>11</sup> which means rainy season. These are the disciples of Kapila-sāṃkhya.<sup>12</sup> The *Vārṣa tīrthika* speculate that a cause is eternal, and completely contains the nature of its result.

第二計從緣顯了論者。(TKZ 2.115)此二別。一數論外道。計法體自本有從衆緣顯。一譬論外道。計譬體是常而但從緣宣吐顯了。

The second speculation is that [the eternal can] manifest according to conditions. There are two kinds. The first is the *tīrthika* path of Sāṃkhya, who speculate that the essence of things has an original existence, but manifests according to various conditions. The second is the *tīrthika* path of Mimāṃsā, who speculate that the essence of sound is eternal, but according to conditions it is manifestly proclaimed.

第三計去來實有論者。此二別。勝論。一時論外道。計有過去計有未來。其相成就猶如現在實有非假。

The third is the speculation of those who claim that the past and future have a substantial existence. There are two kinds. The first is the Vaiśeṣika, and the second is the Kālavāda. They speculate that the past and the future exist. They are both fulfilled just like the present. They have a substantial existence, and are not provisional.

第四計我實有論者。即彼數勝離繫獸主赤衣遍出。計即離蘊。非即非離幘子部等。並我實有而是一常。

The fourth speculation is that of those who posit that the *ātman* has a substantial existence. These are those of the Sāṃkhya, Vaiśeṣika, Nigrantha, Paśupati, Red-rob, and Parivrājaka (wandering mendicants). They speculate that [*ātman*] is both inseparable from and apart from the *skandhas*. The [Buddhist Śrāvakayāna] Vātsīputrīyas and others say that [*ātman*] is neither inseparable nor apart. They also say that *ātman* has a substantial existence and is superior and eternal.

第五計常論者。伊師迦外道等。計全常分常有想常無想常俱非常。由依靜慮起宿住智。及由天眼妄計實常。

The fifth, those who speculate about eternity, are the Iṣika and others. They speculate on complete eternity, partial eternity, the eternity of those with perception, the eternity of those without perception, and the eternity of those with both and those with neither. Through *dhyāna* they are able to give rise to the knowledge that recalls past lives (*pūrve-nivāsa-jñāna*), and through divine vision (*divya-cakṣus*) they mistakenly speculate on real existence and eternity.

第六計宿作論者。謂無繫外道。彼所計執世間士夫現所受苦。皆由宿作惡爲因。由勤精進吐舊業。故自餓投巖修諸苦行。

The sixth speculation is on past deeds (*pūrva-kṛta*). This is the Nigrantha *tīrthika* path. They speculate that the sufferings experienced by people in the present world are all due to evil deeds done in the past. By making repeated efforts they can expiate those past misdeeds. Therefore they do various ascetic practices such as starving themselves and throwing themselves from a cliff.

第七計自在論者。凡諸世間士夫所受。彼計以自在變化爲因。或餘丈夫時方本際自然虛空極微我等不平等因。

The seventh speculation is that of the followers of *Īśvara*. They speculate that in general everything that people experience in this world is caused by the transformations of *Īśvara*, or that he is the cause of inequality among other men, time, direction, original state, spontaneity, void, extreme subtlety, *ātman*, and so on.



第八計害爲正法論者。謂靜竟劫諸婆羅門爲欲食<sup>(KZ 1.226, TKZ 2.116)</sup>肉妄立論言。若於祠中害諸生命。能祀所害若諸助伴皆得生天。

The eighth speculation is that of those who claim that sacrificing is the correct teaching. This is the mistaken claim of argumentative *brāhmaṇas* in this degenerate age. Wanting to eat meat, they mistakenly claim that if a person kills animals in a shrine and offers them, then the sacrificed animal or assistants will all be reborn in a heaven.

第九計邊無邊等論者。謂即依止諸靜慮故。於彼世間住有邊想。住無邊想俱不俱想。上下有邊於傍無邊。

The ninth speculation is of those who discuss the limited, the limitless, and so on. Relying on various *dhyaṇas*, they abide in the perception that the world is limited, or that it is limitless, or that it is both, or that it is neither, or that the zenith and nadir are limited but the lateral direction is limitless.

第十計不死矯亂論者。謂四種不死矯亂外道。若有人來問世出世道。彼便稱云。我事不死淨天。淨天祕密不應記別等。

The tenth is the speculation of those with endlessly equivocating doctrines (*amarāvīkṣepa*).<sup>13</sup> There are four kinds of *tīrthikas* who make these endlessly equivocating doctrines.<sup>14</sup> If a person comes to ask them about the mundane or supramundane path, they say such things as, “I serve a deathless and pure heaven. That pure heaven is secret, and no predictions about it can be made.”

第十一計諸法無因見論者。謂無因外道。謂依靜慮及依尋伺。計一切法無因而起我及世間皆無因生。

The eleventh speculation is the view that no cause can be observed for anything. This is called the *tīrthika* path of causelessness. They rely on *dhyaṇa* and discursive thought to posit that all things arise without any cause, and that the self and the world all come about without any cause.

第十二計斷論者。謂計七事斷滅。欲界人天色四靜慮竊四大色如病如箭。四無色處細色如癰若我死後斷滅無有。

The twelfth is the nihilist speculation. They discuss the negation of seven things.<sup>15</sup> Humans and *devas* in the Desire Realm (*kāmadhātu*), the coarse four great physical elements of the four *dhyaṇas* in the Form Realm (*rūpadhātu*) are like sicknesses or arrow [wounds]. The subtle elements of the four heavens of the Formless Realm (*arūpayadhātu*) are like carbuncles. After a being dies, they disappear and no longer exist.

第十三計空見論者。謂依尋伺或依靜慮斷見外道。起如是見。計無因果無有施與。無有祠祀。定無妙行及與惡行二業果報。乃至世間無真羅漢。

The thirteenth is the view of nihilism (*nāstika-vāda*). This is the *tīrthika* path of cutting off views (*uccheda-vāda*) that relies on discursive thought, or on *dhyaṇa*. They give rise to this view, and speculate that there are no causes and no effects, no

charity, and no sacrifice; and that there are absolutely no results following from the two actions of excellent conduct or evil conduct. They further believe that there are no true *arhats* in the world.

第十四計最勝論者。謂聞淨劫諸婆羅門<sup>(TKZ 2.117)</sup>是最勝種。刹帝等是下劣種。諸婆羅門是梵王腹中所生。餘則不爾。

The fourteenth is the speculation of those who discuss what is foremost. They say that the *brāhmaṇas* of the disputatious age are of the foremost caste. The *kṣatriyas* are of an inferior caste. The *brāhmaṇas* are the children of Brahmā, and are born from his stomach or mouth. This is not true for the others.

<sup>(KZ 1.227)</sup>第十五計清淨論者。謂有妄計。於旃伽河等沐浴支體。所有諸惡悉皆除滅第一清淨。復有外道計。持狗戒或持油墨戒。或持露形戒。或持灰戒或持白苦戒或持糞穢戒。及現涅槃計爲清淨。

Fifteenth, those who speculate on purity make wild claims. By bathing their limbs and bodies in the Ganges or other rivers, [they say that] all the evils they have committed will be eliminated, and they will become exceedingly pure. Other *tīrthikas* include those who vow to mimic dogs, or to paint their bodies with oil and ink, or to go naked, or to cover themselves with ash, or to practice self-mortification, or to cover themselves with filth, or those who speculate that *nirvāṇa* is possible in the present life: they consider all these to be purity.

第十六計吉祥論者。謂依尋思或依靜慮。但見世間日月博蝕星宿失度爲事不成。故勤供養日月星等。人謂呪安置茅草。謂曆數者作如是計。

The sixteenth speculation is that of those who discuss what is auspicious. Relying on discursive thought, or on *dhyāna*, they see the eclipses of the mundane sun and moon, the [movements] of the stars and lunar mansions, and the waning and waxing of the moon as inauspicious. Therefore they endeavor to make offerings to the sun, moon, and stars, repeat many mantras,<sup>16</sup> and place *kuśa* grass [mats for practice]. In other words, this is the speculation of astrologists.

### 3.3. The *dhyānas*.

次明修定。定者梵云禪那。舊云思惟修亦云功德林。新云靜慮。義翻爲定。

Next, a discussion on the cultivation of the *dhyānas*.<sup>17</sup> “The [Chinese word] ‘absorption’ (定) is *dhyāna* (禪那) in Sanskrit. This was formerly translated as the ‘cultivation of meditation’ (思惟修), or the ‘forest of merit’ (功德林).”<sup>18</sup> The modern translation is “quiet contemplation” (靜慮). The meaning of this is “absorption.”

謂於所觀境令心心所專注爲性。若云三昧耶此云等持。若云三摩地此云等至。若云三摩呬多此云等引。若云三摩鉢底三摩鉢帝此云均等。皆是定也。

This means that “the nature of this is such that the mind and mental events are concentrated exclusively on the object of meditation. When the word *śamaya*

(identity) is used, it is translated as ‘equally holding.’ When the word *samādhi* (concentration) is used, it is translated as ‘reaching equilibrium’ (等至). When the word *samāhita* (equipoise) is used, it is translated as ‘drawing equipoise’ (等引). When the word *samāpatti* (equilibrium) is used, it is translated as ‘equilibrium’ (均等). All of these are [also] expressed [in Chinese] as ‘absorption’ (定).”<sup>19</sup>

地繫有八。四禪四空。界繫有二。謂(TKZ 2.118)色無色。有多差別唯辨異生。白下依順止理論。麻伽文同之。

There are eight grounds, which are the four *dhyānas* and the four kinds of formlessness. There are two realms, which are the Form and the Formless Realms. There are many differences, so these will be discussed only from the point of view of ordinary beings. The following is based on the *Nyāyānusāra-śāstra*. The *Yogācārabhūmi-śāstra* text is the same.

初靜慮者。正理論云。世俗無間總緣欲界麤苦障三隨一行相。諸解脫道緣初根本(KZ 1.228)靜妙離一隨一行相。謂上中下。隨三品因當生三天處。

Regarding the First Dhyāna (*prathama-dhyāna*), the *Nyāyānusāra-śāstra* says,<sup>20</sup> “in the mundane path and the path of no interruption (*ānantarya-mārga*), in general when observing the Desire Realm [the meditator] will see it as one of these three aspects: coarse (*audārika*), distressing (*duḥkhita*), or hindering (*sthūla*). On the path of liberation (*vimukti-mārga*), when observing the root of the First [Dhyāna] [the meditator] will see it as one of these three aspects: calm (*śānta*), excellent (*pranīta*), or liberating (*niḥsaraṇa*). These are superior, middling, or inferior, and depending on the causes of the three, beings are born in three heavens.”<sup>21</sup>

第二靜慮者。論云。世俗無間總緣初禪麤苦障三隨一行相。諸解脫道緣二靜慮靜妙離一隨一行相。謂上中下。隨三品因當生三天處。

Regarding the Second Dhyāna (*dvitiya-dhyāna*), the *[Nyāyānusāra]-śāstra* says, “in the mundane path and the path of no interruption, in general when observing the First Dhyāna [the meditator] will see it as one of these three aspects: coarse, distressing, or hindering. On the path of liberation, when observing the Second Dhyāna [the meditator] will see it as one of these three aspects: calm, excellent, or liberating. These are superior, middling, or inferior, and depending on the causes of the three, beings are born in three heavens.”<sup>22</sup>

第三靜慮者。論云。世俗無間總緣二禪麤苦障三隨一行相。諸解脫道緣三靜慮靜妙離一隨一行相。謂上中下。隨三品因當生三天處。

Regarding the Third Dhyāna (*ṭṭiya-dhyāna*), the *[Nyāyānusāra]-śāstra* says, “in the mundane path and the path of no interruption, in general when observing the Second Dhyāna [the meditator] will see it as one of these three aspects: coarse, distressing, or hindering. On the path of liberation, when observing the Third Dhyāna [the meditator] will see it as one of these three aspects: calm, excellent, or liberating. These are superior, middling, or inferior, and depending on the causes of the three, beings are born in three heavens.”<sup>23</sup>

第四靜慮者。論云。世俗無間總緣三禪羈苦障一隨一行相。諸解脫道緣四下一靜妙離一隨一行相。謂上中下。隨三品因當生三天處。

Regarding the Fourth Dhyāna (*caturtha-dhyāna*), the [Nyāyānusāra-]śāstra says, “in the mundane path and the path of no interruption, in general when observing the Third Dhyāna [the meditator] will see it as one of these three aspects: coarse, distressing, or hindering. On the path of liberation, when observing the following three [heavens] of the Fourth Dhyāna [the meditator] will see them as one of these three aspects: calm, excellent, or liberating. These are superior, middling, or inferior, and depending on the causes of the three, beings are born in three heavens.”<sup>24</sup>

無色界者。處別有四。俱舍論云。世俗無間及解脫道。如次能緣下地上地爲苦羈障及靜妙離。彼四(TKZ 2.119)近分離下地染。第九解脫道現在前時。必入根本。受無異故。色四靜慮能化十四心。無色界中有定無通故。

Regarding the Formless Realm (*arūpayadhātu*), there are another four places (*sthāna*). The *Abhidharmakośa*<sup>25</sup> says, “On the mundane path, the path of no interruption, and the path of liberation respectively [the meditator] sees the lower grounds as distressing, coarse, and hindering, and the higher grounds as calm, excellent, and liberating. The four preparatory stages<sup>26</sup> are each freed of the stain of their lower grounds. At the ninth ground, in which liberation becomes a reality, one invariably enters the fundamental [*dhyāna*], experiencing it in the same way [as the previous stages].” “The four *dhyānas* of the Form Realm bring about fourteen superpowers (*abhijñā*). The Formless Realm has *dhyāna* without any of the superpowers.”<sup>27</sup>

### 3.4. The heavens of the Triple Realm.

次明三界諸天。亦是嬰童之心。故經云。彼護戒生天是第七受用(KZ 1.229)種子。

Next, a discussion on the heavens of the Triple World. This is also the infant-like mind. Therefore the [Mahāvairocanābhisaṃbodhi-]sūtra<sup>28</sup> says, “They guard the precepts and are born in a heaven. This is the seventh stage, the enjoying of the seeds.”

言護戒生天日有三種。一外道護戒生天。二二乘護戒生天。三菩薩護戒生天。

Regarding “guarding the precepts to be born in a heaven” in brief there are three kinds. The first is guarding the precepts to be born in a heaven of the *tīrthikas*. The second is guarding the precepts to be born in a heaven of those of the two vehicles. The third is guarding the precepts to be born in a heaven of the bodhisattvas.

今明異生。天有二十八種。大分爲三。一欲界。二色界。三無色界。

Here we will discuss ordinary beings [subject to *samsāra*]. There are twenty-eight heavens, which are broadly divided into three: those of first, the Desire Realm; second, the Form Realm; and third, the Formless Realm.

三界諸天總頌。

A general verse on the heavens of the Triple World:

欲色無色三界天	欲界六天色十八	無色界天有四種
魔波旬天在欲頂	日月星等遊空天	四下所攝乘風轉

The heavens of the Desire, Form, and Formless Realms in the Triple World  
[Number] six in the Desire Realm, eighteen in the Form Realm,  
With four kinds of heavens in the Formless Realm.

The heaven of Māra-pāpīyas is at the summit of the Desire Realm,<sup>29</sup>

The *devas* who move through the sky, such as the sun, moon, and stars,  
Revolve on the wind, through the realm of the Four Heavenly Kings.

### 3.4.1. The Desire Realm.

欲界九天因頌。四天王天中分日月星三欲爲九。

A verse on the causes of the nine heavens of the Desire Realm, [among the six heavens of the Desire Realm, the first,] the Cāturmahārājakāyika heaven contains within it the three heavens of the sun, moon, and stars, to make nine:

(TKZ 2.120) 下品三種修十善	得生星月日天宮	中品三種十善戒
四切時分三天處	上品三種十善業	得生都樂他化天
如是九種欲界天	皆從三三十善來	

The three lower heavens are the cultivation of the Ten Good [Acts],  
To attain a birth in the palaces of the stars, moon, or sun.

The Ten Good Precepts of the middle three heavens

[Leads to a birth in] the Cāturmahārājakāyika, Trāyastrimśa, or Yāma heavens.

The Ten Good Acts of the higher three heavens

Provide a birth in Tuṣita, Nirmāṇarati, or Paranirmitavaśavartin heavens.

These nine Desire Realm heavens

All arise from the three kinds of Ten Good Acts of these three groups.

六天身量壽命成婬頌。

A verse on the lifespans, heights, and sexual acts in the six heavens [of the Desire Realm]:

四切夜觀樂他化	如是六天初生時	五六七八九十歲	(KZ 1.230)
如是形體醜化生	身長半里一里半	二里二半及三里	
人間五十及百年	爲一晝夜成月歲	以是日月數年歲	
四下五百切一千	自上四天壽命等	重重倍增應當知	(TKZ 2.121)
六欲諸天皆染心	四切地居形交婬	時分相抱觀執手	
化樂相咲化他視			

The Cāturmahārājakāyika, Trāyastrimśa, Yāma, Tuṣita, Nirmāṇarati, and  
Paranirmitavaśavartin heavens

Are the six heavens. When beings are first born there,

They have bodies [like those of] five, six, seven, eight, nine, or ten[-year-old humans, respectively for the six heavens]  
 Having been spontaneously born from the knees [of the *devas*].  
 The heights of their bodies are [respectively] a half *li*, one *li*, one and a half *li*, Two *li*, two and a half *li*, or three *li*.  
 Fifty human years, or a hundred  
 Make up one day and night, and the months are so calculated,  
 And by these days and months, the years are calculated.  
 In Cāturmahārājakāyika a lifespan is 500 such years, and in Trāyastrimśa 1,000.  
 In the four heavens above them lifespans and so on  
 Each double again, this should be known.  
 Those of the six Desire Realms all have defiled minds.  
 The [*devas* of the] Cāturmahārājakāyika, Trāyastrimśa, and those dwelling on the earth all engage in sexual intercourse with their bodies.  
 In Yāma they embrace each other, and in Tuṣita they hold hands.  
 In Nirmāṇarati they smile at each other, and in Paranirmitavaśavartin they glance at each other.

欲界六天去海數量伽陀。

A *gāthā* on the heights of the six heavens above the water of the Desire Realm:

四下四萬由	忉利八萬句	時分十六萬	觀史三十二
化樂六十四	他百廿八萬	如是六欲天	去海一倍
初二地居天	後四雲爲地		

Cāturmahārājakāyika is 40,000 *yojanas* [high],  
 Trāyastrimśa is 80,000 *yojanas*,  
 Yāma is 160,000 *yojanas*,  
 Tuṣita is 320,000 *yojanas*,  
 Nirmāṇarati is 640,000 *yojanas*,  
 And Paranirmitavaśavartin is 1,280,000 *yojanas*.  
 Each of these six Desire Realm heavens  
 Doubles in height from the oceans.  
 The first two are for the *devas* who dwell on the earth,<sup>30</sup>  
 While on the latter four the *devas* live in the clouds.<sup>31</sup>

初欲界有六天。一四天下天。二忉利天。三他化樂天。四觀史天。五化樂天。六他化自在天。七四爲空居天。

First, the Desire Realm has six heavens. The first is Cāturmahārājakāyika heaven, and the second is Trāyastrimśa heaven. The above two are the heavens of the *devas* who dwell on the earth. The third is Yāma heaven, the fourth is Tuṣita heaven, the fifth is Nirmāṇarati heaven, and the sixth is Paranirmitavaśavartin heaven. The above four are the heavens of the *devas* who dwell in the sky.

## 3.4.1.1. Cāturmahārājakāyika heaven.

第一 四天下天亦有三種。一 下三層級。二 日月星宮。三 四天下天。

First,<sup>32</sup> Cāturmahārājakāyika heaven is of three kinds. The first is the lowest three terraces [of Mt. Sumeru]. The second is the palaces of the sun, moon, and stars. The third is Cāturmahārājakāyika heaven itself.

(KZ 1.231) 一 明下三層級名。俱舍論云。蘇迷盧山有四層級。始從水際盡第一層。相去十千踰繕那量。第二第三層亦各十千量。此三層級傍(TKZ 2.122)出圍繞。最初層級出十六千。第二第三八四等千量。最下藥叉神名堅手所作。持鬘住第二。恆憍住第三。此三皆是四天下之所攝。

First, to explain the lowest three terraces, the *Abhidharmakośa*<sup>33</sup> says, “Mt. Sumeru has four terraces [on its sides]. From the edge of the water to the first terrace, the height is 10,000 *yojanas*. The second and third terraces are also each [a further] 10,000 *yojanas* in height. These three terraces jut out and encircle Mt. Sumeru. The first terrace juts out 16,000 [*yojanas*], the second and third jut out for a distance of 8,000 and 4,000 [*yojanas*] respectively. On the lowest [terrace] the *yakṣas* called Karoṭapāṇas live, the Mālādhāras live on the second, and the Sadāmattas live on the third. These three [terraces] are all part of Cāturmahārājakāyika heaven.”

起世經云。鉢手夜叉宮。縱廣六十由旬。上二如次四十二由旬。七重欄柵七寶所成。樹林池沼衆鳥和鳴。四天下天處及帝釋等宮青衣藥叉。並皆此類人力鬼也。

The *Qishi jing*<sup>34</sup> says, “The palace of the *yakṣa* Karoṭapāṇas is sixty *yojanas* in height and breadth. Those of the next two above are forty and twenty [*yojanas* respectively]. There are railings in seven layers around them, and they are made of seven kinds of jewels. There are trees, forests, ponds, and streams, where many birds sing harmoniously. In the abodes of the Four Heavenly Kings and the palaces of Śakra, and so on, there are *yakṣa* wearing blue robes. They are all of the same sort, and are powerful demons.”

二 明日月星宮。是亦名遊虛空天古名逝宮。

Second, to explain the palaces of the sun, moon, and stars, these are known as the *devas* who move through space, and formerly were called transient palaces.

智度論云。修下之下品十善生諸星宮。修下之中品十善生於月宮。修下之上品十善生於日宮。并施燈明等。

The *Dazhidu lun*<sup>35</sup> says, “Those who cultivate the lowest of the lowest grade of the Ten Good Acts are born in the palaces of the stars. Those who cultivate the middling lowest grade of the Ten Good Acts are born in the palace of the moon. Those who cultivate the upper lowest grade of the Ten Good Acts are born in the palace of the sun. All of them offer lamps, and so on.”

俱舍論云。日月衆星齊妙高半。依風而住。謂諸有情業增上力。共引風起。繞妙高山空中旋環。運持日等令不停墜。日五十踰繕那。月五十踰繕那。星最小者唯一俱盧舍。其最大者十六踰繕那。

The *Abhidharmakośa*<sup>36</sup> says, “The sun, moon, and the stars are at a height half that of Mt. Sumeru, and abide on the wind. The collective power of the actions of sentient beings together creates the wind, which revolves around Mt. Sumeru and twists through the sky, bearing up the sun and the others, keeping them from stopping and falling. The size of the sun is fifty-one *yojanas*, the size of the moon is fifty *yojanas*, and of the stars, the smallest is only one *krośa*,<sup>37</sup> and the largest is sixteen *yojanas*.

日輪(kz 1.232)下面頗胝迦寶。火珠所成能熱能照。(TKZ 2.123)月輪下面頗胝迦寶。水珠所成能冷能照。

“The lower surface of the sun is made of *sphaṭika* (crystal). [The sun] is made of a fiery gem that is hot and brilliant. The lower surface of the moon is made of crystal. [The moon] is made of a watery gem that is cold and brilliant.

唯一日月普於四洲。夜半日沒中晝夜有增減。四天下天衆所住。若空居者住日月等宮。若地居天住妙高層級。

“The four continents have only a single sun and moon, which increase and decrease during the day and night, including the middle of the night, sundown, and the middle of the day, abiding in the heaven of the *Cāturmahārājakāyika devas*. Those who abide in the sky dwell in the palaces of the sun, moon, and so on. Those who abide on the earth dwell on the terraces of Mt. Sumeru.

七金山上亦有天居。是四天下所部村邑。即身量壽量同四天下。

“Above the Seven Golden Mountains are also places where sky-dwelling *devas* live, which are towns and villages under the control of the Four Heavenly Kings. The heights of their bodies and their lifespans are the same as that of *Cāturmahārājakāyika* heaven.”

三四天下天者。起世經云。妙高半腹東面。提頭賴吒天下宮名上賢。南面毗樓博叉天下宮名善現。西面毗樓勒叉天下宮名善觀。北面毗沙門天下。彼有三宮。一名毗舍羅婆。二名伽婆鉢帝。三名阿茶槃多。此諸宮等普皆縱廣六十由旬。七重欄楯七寶所成。

Third, to explain the Four Great Heavenly Kings (*cāturmahārāja*), the *Qishi jing*<sup>38</sup> says, “On the eastern face of the mid-slopes of Mt. Sumeru is the palace of Dhṛtarāṣṭra, that is named Highest Splendor. On the southern face is the palace of Virūḍhaka, which is named Well-appearing. On the western face is the palace of Virūpākṣa, which is named Well-seeing. On the northern face is Vaiśravaṇa, who has three palaces. The first is named \*Vaiśrava, the second is named \*Gavāmpati, and the third is named \*Aṭāvaṭa. These palaces are all sixty *yojanas* in height and



breadth. There are railings in seven layers around them, and they are made of seven kinds of jewels.”

若異生等修中之下品十善則生其中。

If ordinary beings cultivate the lower middling grade of the Ten Good Acts, they will be born there.

俱舍論云。蘇迷盧山第四層級。去海四十千。傍出二千量。四大王天及眷屬共所作止。

The *Abhidharmakośa*<sup>39</sup> says, “The fourth terrace of Mt. Sumeru is at a height of 40,000 *yojanas* above the sea. It juts out a distance of 2,000 *yojanas*. The Four Heavenly Kings and their retinues dwell here together.”

又云。於中最低下依地居天。形交成姪與人無別。隨彼天中男女膝上。有童男童女歟爾化生。彼天初生如五歲(TKZ 2.124)人。生已身形速得成滿身長半(KZ 1.233)里。其壽量者。人間五十年爲彼一晝夜壽五百歲。依華開合諸鳥鳴靜天衆寤寐建立晝夜。彼不放逸當生自上。若放逸者便退墮故。

Again the [*Abhidharmakośa*]<sup>40</sup> says, “Among them, the *devas* living in the lowest areas engage in sexual intercourse with their bodies, no different from humans. From above the knees of both male and female *devas*, boys and girls are instantly and spontaneously born. When these *devas* are first born they are like five-year-old humans. After birth their bodies grow rapidly, and reach their full height of a half *li*. As to their lifespan, fifty human years make one of their days and nights, and they live for 500 [of such] years. They determine their days and nights by when the flowers open or close, or the birds sing or grow quiet, or the *devas* awake or sleep. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

#### 3.4.1.2. Trāyastriṃśa heaven.

二明忉利天。忉利天者此云三十三天。俱舍論云。去海八萬踰繕那。三十三天住蘇迷盧頂。其頂四面各八十千。山頂四角各有一峯。高度量等五百踰繕那。有藥叉神名金剛手。止住其中守護諸天。

Second, a discussion on Trāyastriṃśa heaven. Trāyastriṃśa means thirty-three *devas*. The *Abhidharmakośa*<sup>41</sup> says, “The height above the sea is 80,000 *yojanas*. The thirty-three *devas* dwell on the summit of Mt. Sumeru. The four sides of the summit are each 80,000 [*yojanas*]. There is a peak at each of the four corners of the summit, which are equally 500 *yojanas* in height and breadth. The *yakṣas* called *vajrapāṇis* dwell in them and guards the *devas*.”

於山頂上有善見宮。面二千五百周萬踰繕那。金城最高一踰繕那半。其地平坦赤金所成。俱用百一雜寶嚴飾。

“At the summit is a palace called Sudarśana, which is 2,500 *yojanas* on each side and 10,000 *yojanas* around. This city made of gold is one and a half *yojanas* in

height. The ground is flat, and made of red gold. Everything is adorned with one hundred and one kinds of different jewels.

是天帝釋所都大城。中殊勝殿。面二百五十周千由旬。城外東北有圓生樹。三十三天受欲樂處。外西南角有善法堂。諸天時集詳論如法不如法事。

“This is the great city of Śakra, King of the Gods. In the center is a beautiful palace, which is 250 *yojanas* on each side and 1,000 *yojanas* around. Outside the city to the northeast is the Pārijāta tree, where the thirty-three *devas* go for love and pleasure. Outside the city to the southwest is a hall called Sudharma, where the *devas* gather at times to discuss what is right and wrong.”

起世經云。帝釋宮外有三十三天宮。

The *Qishi jing*<sup>42</sup> says, “Outside Śakra’s palace are the palaces of the thirty-three *devas*.”

若異生等修中之中品十善則生其中。

If ordinary beings cultivate the middlemost middling grade of the Ten Good Acts, they will be born there.

俱舍又云。於中(TKZ 2.125)第二依地居天。形交成姪與人無別。隨彼天中男女膝上。有童男女歡爾化生。初生如六歲人。生(KZ 1.234)已速成身長一里。其壽量者。人間一百年為彼一晝夜壽命千歲。依華開合諸鳥鳴靜天眾寤寐建立晝夜。彼不放逸當生自上。若放逸者便退墮故。

The *Abhidharmakośa*<sup>43</sup> says, “Among them, the *devas* who dwell in this second ground engage in sexual intercourse with their bodies, no different from humans. From above the knees of both male and female *devas*, boys and girls are instantly and spontaneously born. When these *devas* are first born they are like six-year-old humans. After birth their bodies grow rapidly, and reach their full height of one *li*. As to their lifespan, 100 human years make one of their days and nights, and they live for 1,000 [of such] years. They determine their days and nights by when the flowers open or close, or the birds sing or grow quiet, or the *devas* awake or sleep. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

#### 3.4.1.3. Yāma heaven.

一夜摩天者此云時分。依俱舍論去海十六萬踰繕那。此天依空寶雲為地。若異生等修中之上品十善則生其中。

Third, Yāma heaven is referred to [in Chinese translation] “time division” (which *yāma* means). According to the *Abhidharmakośa*,<sup>44</sup> “The height above the sea is 160,000 *yojanas*. This heaven lies in the sky, and the ground is jeweled clouds. If ordinary beings cultivate the upper middling grade of the Ten Good Acts, they will be born there.”

俱舍論云。夜摩天衆纔抱成婦。隨彼天中男女膝上。有童男女歛爾化生。彼天初生如七歲人。生已速成長一里半。彼不放逸當生白上。若放逸者便退墮故。

The [Abhidharmakośa]<sup>45</sup> says, “The *devas* of Yāma heaven simply embrace to engage in sexual intercourse. From above the knees of both male and female *devas*, boys and girls are instantly and spontaneously born. When these *devas* are first born they are like six-year-old humans. After birth their bodies grow rapidly, and reach their full height of one and a half *li*. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

#### 3.4.1.4. Tuṣita heaven.

四都支多天者此云知足。依俱舍論去海三十二萬踰繕那。寶雲爲地。下天放逸上天闇鈍。故云知足。一生補處菩薩當生其中。若異生等修上之下品十善則生其中。

Fourth, Tuṣita heaven is called in Chinese translation “contentment.” According to the *Abhidharmakośa*,<sup>46</sup> “The height above the sea is 320,000 *yojanas*. The ground is jeweled clouds. The [*devas* of the] lower heavens are negligent, and the higher heavens are ignorant and dull. For this reason, this heaven is called ‘contentment.’ Bodhisattvas who have one life remaining before attaining buddhahood are born here. If ordinary beings cultivate the upper lower grade of the Ten Good Acts, they will be born there.”

俱舍云。執手成婦。隨彼天膝上。有童男女化生。初生如八歲人速成長二里。彼不放逸當生白上。若放逸者便退墮故。

The [Abhidharmakośa]<sup>47</sup> says, “They hold hands to engage in sexual intercourse. From above their knees, boys and girls are spontaneously born. When these *devas* are first born they are like eight-year-old humans. After birth their bodies grow rapidly, and reach their full height of two *li*. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

#### 3.4.1.5. Nirmāṇarati heaven.

五化樂天者。俱舍論云。去海六十四萬踰繕那。寶雲爲地。樂受自化諸(KZ 1.235)妙欲境。彼於自化妙欲境中自在而轉。若異生等修上之中品十善則生其中。樂變化天唯相向嘆嘆即成婦。謂彼天膝(TKZ 2.126)上有男女化生。初生如九歲人速成長二里半。彼不放逸當生白上。若放逸者便退墮故。

Fifth, regarding Nirmāṇarati heaven the [Abhidharmakośa]<sup>48</sup> says, “The height above the sea is 640,000 *yojanas*. The ground is jeweled clouds. They create the objects of their desires themselves and enjoy them. They transform as they please the objects of their desires that they create themselves. If ordinary beings cultivate the upper middling grade of the Ten Good Acts, they will be born there. The *devas* of Nirmāṇarati heaven simply smile at each other to engage in sexual intercourse.

From above their knees, boys and girls are spontaneously born. When these *devas* are first born they are like nine-year-old humans. After birth their bodies grow rapidly, and reach their full height of two and a half *li*. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

#### 3.4.1.6. Paranirmitavaśavartin heaven.

六他化自在天者。依俱舍論去海一百二十八萬踰繕那。寶雲爲地。彼於他化妙欲境中自在而轉。故曰他化。欲界頂也。若異生等修上之上品十善則生其中。他化自在相視成婦。隨彼天膝上有男女化生。初生如十歲人速成長三里。彼不放逸當生自上。若放逸者便退墮故。

Sixth, Paranirmitavaśavartin heaven according to the *Abhidharmakośa*,<sup>49</sup> “The height above the sea is 1,280,000 *yojanas*. The ground is jeweled clouds. They transform as they please the objects of the desires that other [*devas*] create. For that reason this heaven is called ‘created by others’ (*para-nirmita*). It is at the summit of the Desire Realm. If ordinary beings cultivate the uppermost upper grade of the Ten Good Acts, they will be born there. The *devas* of Nirmāṇarati heaven simply glance at each other to engage in sexual intercourse. From above their knees, boys and girls are spontaneously born. When these *devas* are first born they are like ten-year-old humans. After birth their bodies grow rapidly, and reach their full height of three *li*. If they are not negligent, they will be born into a higher [heaven], but if they are negligent they will fall into [a lower realm].”

魔波旬天者。起世經云。他化天上初禪之下。於中有魔波旬宮殿。(TKZ 2.127)身光劣上勝下。威力自在與佛角力。屬他化攝更不別開。

Regarding Māra-pāpiyas (Māra the Wicked), the *Qishi jing*<sup>50</sup> says, “Above the Paranirmitavaśavartin heaven and below the First Dhyāna, in the region between is the palace of Māra-pāpiyas. The radiance of his body is lesser than those above and greater than those below. His power is sovereign, and he competes in power with the Buddha. He belongs to and is part of Paranirmitavaśavartin heaven, and nowhere else.”

#### 3.4.2. The Form Realm.

第二明色界。色界四禪十八天伽陀。

Second, to explain the Form Realm, *gāthās* on the Four Dhyānas and eighteen heavens of the Form Realm:

色界十八諸天等	皆由三種因緣生	梵衆梵輔大梵天	(KZ 1.236)
此是三天名禪初	寶雲爲地無天女	色界天中無晝夜	
身長半由半	壽命半劫半		

The eighteen heavens of the Form Realm

All arise from three causes.  
 Brahmakāyika, Brahmapurohita, and Mahābrahmā—  
 These three heavens are called the First Dhyāna.  
 Jeweled clouds are the ground, and there are no goddesses there.  
 Within the Form Realm there is no day or night.  
 Their bodies are a half, one, and one and a half *yojanas* high.  
 Their lifespans are a half, one, and one and a half *kalpas*.

第二靜慮。

The Second Dhyāna.

少光無量極光淨	如是三天爲二禪	厭下有漏諸苦障
欣二根本靜妙離	下中上順生三天	身二四八踰繕那
壽量二四八大劫	生上退下由放不	

Parīttābha, Apramāṇābha, and Ābhāsvara—  
 These three heavens are called the Second Dhyāna.  
 They despise the coarseness, distress, and hindrances of the lower (First Dhyāna),  
 And long for the root of the Second Dhyāna: calm, excellence, and liberation.  
 According to their lower, middling, and superior grades they are born in the three heavens.  
 Their bodies are two, four, and eight *yojanas* high.  
 Their lifespans are two, four, and eight great *kalpas*.  
 They are born in a higher heaven or descend to lower one through being negligent or not.

(TKZ 2.128) 第三靜慮。

The Third Dhyāna.

少淨無量遍淨天	如是三天名三禪	厭下有漏諸等三
欣三五支靜等三	身長十六三十二	六十四踰繕那量

Parīttāśubha, Apramāṇāśubha, and Śubhakṛtsna—  
 These three heavens are called the Third Dhyāna.  
 They despise the defiled coarseness, and the others of the three of the lower (Second Dhyāna),  
 And long for the five branches of the Third Dhyāna, such as calm and the other three.  
 Their bodies are sixteen, thirty-two, and  
 Sixty-four *yojanas* high.

第四靜慮。

The Fourth Dhyāna.

無雲福牛廣果天	無想無繁無熱天	善現善見色究竟
此是九天名第四	初一異生厭與欣	下中上住生初三

Anabhraka, Puṇyaprasava, Bṛhatphala,

Asaṃjñisattva, Avṛha, Atapa,

Sudṛśa, Sudarśana, and Akaniṣṭha:

These nine heavens are named the Fourth Dhyāna [heavens].

The first three are what ordinary beings despise and delight in;

Abiding in lower, middling, and higher [*dhyānas*??] they are born in the first three.

(KZ 1.237) 十八禪支頌。

A verse on the eighteen limbs of *dhyāna*.

初三各五支	二四各有四	尋伺喜樂定	捨念知樂禪
初五初五支	二五三根本	淨喜樂一境	捨念各清淨 <sup>(TKZ 2.129)</sup>
不苦樂及定	如次二四四		

The First and Third [Dhyānas] each have five limbs,

And the Second and Fourth [Dhyānas] each have four limbs.

Discursive thought, investigation, joy, bliss, *samādhi*,

Equanimity, mindfulness, knowledge, bliss, and *dhyāna*:

The first five are the five branches of the First [Dhyāna],

And the second five are the roots of the Third [Dhyāna].

Purity, joy, and bliss are a single object,

And equanimity and mindfulness are both pure.

Neither suffering nor ease, and *samādhi*

Are in sequence the four [branches] of the Second and Fourth [Dhyānas].

色界十八天去海量伽陀。

A *gāthā* on the heights above the sea of the eighteen heavens.

二百五十六萬	五百一十二萬	梵衆輔天如次	大梵住二淨中
一千二十四萬	二千四十八萬	四千九十六萬	少無極三天數
八千九百九十二	此是少淨去海	萬六千三百	八十四萬由旬
一萬二千七百	六十八萬踰繕	無量遍淨三天	去海數量配知
六萬五千五百	三十六萬無雲	十三萬千七百	二萬由延福生
二十六萬二千	(KZ 1.238) 一百四十四萬	廣果天之數量	無想天無別處
五十二萬四千	二百八十八萬	一百四萬八千	(TKZ 2.130) 五百七十六萬
二百九萬七千	一百五十二萬	四百一十九萬	四千三百四萬
八百三十八萬	八千六百八萬	無繁無熱善現	善見究竟五天
如次知去海量	初後二倍數	四欲三禪諸天	寶雲地四禪無

2,560,000 [*yojanas*] and 5,120,000 [*yojanas*]

Are respectively the heights [above the sea] of Brahmakāyika and Brahmapurohita.

Great Brahmā lives within Brahmapurohita.  
 10,240,000, 20,480,000, and 40,960,000 [*yojanas*]  
 Are the heights of Parittābha, Apramāṇābha, and Ābhāsvara.  
 81,920,000 [*yojanas*] is how far Parittaśubha lies from the sea.  
 163,840,000 and 327,680,000 [*yojanas*]  
 Are the heights above the sea respectively of the two heavens  
 Apramāṇaśubha and Śubhakṛtsna.  
 655,360,000 [*yojanas*] is the height of Anabhraka.  
 1,310,720,000 [*yojanas*] is that of Puṇyaprasava.  
 2,621,440,000 [*yojanas*] is the height of Bṛhatphala.  
 Asaṃjñīsattva is not a separate place.  
 5,242,880,000, 10,485,760,000, 20,971,520,000, 41,943,040,000, and  
 83,886,080,000 [*yojanas*]  
 Are the heights above the sea respectively of the five heavens Avṛha, Atapa,  
 Sudṛśa, Sudarśana, and Akaniṣṭha.  
 From first to last, each is twice the previous.  
 The four heavens of the Desire Realm [above the earth]<sup>51</sup> and the Three  
 Dhyānas  
 Have the clouds as their grounds,  
 Which the Fourth Dhyāna does not have.

正理論八十云。生色界者有三緣故。一由因力。謂於先時近及數修爲起因故。二由業力。謂先曾造感上地生順後受業。彼業異熟將起現前。勢力能令進起彼定。以若未離下地煩惱必定無容生上地故。三法爾力。謂器世界將欲壞時。下地有情法爾能起上地靜慮。以於此位所有善法由法爾力皆增盛故。諸有生在色界之(kz 1.239)中起靜慮時。由上二緣及法爾力。若生欲界起上定時。一應知(tkz 2.131)加由教力。由教力者謂人三洲。天亦應聞微故不說。

The *Nyāyānusāra-śāstra*, Fascicle 80,<sup>52</sup> says, “There are three ways beings are born into the Desire Realm. The first is due to the force of cause. This is because prior preparatory practice and repeated cultivation is such a cause. The second is due to the force of karma. In a previous life one worked to create karma that would later produce the result of a birth in a superior ground. The result of that karma is now manifesting, the power of which can cause the arising of this *dhyāna*. This is because if one is not yet freed from the afflictions of a lower ground, one will absolutely be unable to attain a birth in a higher state. The third is due to the force of nature. When the container world is about to be destroyed, sentient beings in the lower grounds naturally give rise to the *dhyānas* of the higher grounds. This is because in that state through the force of nature all good dharmas increase. When they are then born into the Form Realm and give rise to the *dhyānas*, it is due to the above two conditions and also this force of nature. When a being is born into the Desire Realm and gives rise to superior *dhyānas*, know that it is due to the force of the teachings being added to each [of those three conditions]. Due to the force of the teachings,

there are the three continents of humans.<sup>53</sup> The heavens should also be mentioned, but because this is subtle I will not discuss it.”

俱舍十云。色界天衆於初生時。身量周圍只妙衣服。一切天衆皆作聖言。謂彼言詞同中印度。

The *Abhidharmakośa*,<sup>54</sup> Fascicle 11, says, “When the *devas* of the Form Realm are first born there, they have their full height and are fully clothed in marvelous robes. All the *devas* speak the Āryan language. Their words are the same as those of Central India.”

又云。色界天中無晝夜別。但以劫數知壽短長。彼劫壽短長與身量數等。謂若身量半踰繕那壽量半劫。若彼身量一踰繕那壽量一劫。乃至身量長萬六千壽量亦同萬六千劫。

Again, [the *Abhidharmakośa*] says,<sup>55</sup> “In the heavens of the Form Realm there is no difference between day and night. They know the lengths of their lifespans by the number of *kalpas*. The lengths of their lifespans are identical with the heights of their bodies. This means that if their bodies are a half *yojana* in height, then their lifespan is a half *kalpa*. If their bodies are one *yojana* in height, then their lifespan is one *kalpa*, and so on to a height of 6,000 *yojanas* is in the same way a lifespan of 6,000 *kalpas*.”

先列靜慮天名自下依名具釋。

First we shall list the names of the Dhyāna Heavens, and then give a detailed commentary according to the names.

初靜慮有三天。梵衆天梵輔天大梵天。第二靜慮有三天。小光天無量光天極光淨天。第三靜慮有三天。小淨天無量淨天遍淨天。第四靜慮有九天。無雲天福生天廣果天無想天無煩天無熱天善現天善見天色究竟天。

“The First Dhyāna has three heavens, Brahmakāyika, Brahmapurohita, and Mahābrahmā. The Second Dhyāna has three heavens: Parittābha, Apramāṇābha, and Ābhāsvara. The Third Dhyāna has three heavens: Parittaśubha, Apramāṇaśubha, and Śubhakṛtsna. The Fourth Dhyāna has nine heavens: Anabhraka, Puṇyaprasava, Brhatphala, Asaṃjñisattva, Avṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha.”<sup>56</sup>

### 3.4.2.1. The First Dhyāna heavens.

#### 3.4.2.1.1. Brahmakāyika heaven.

梵衆天名。正理論云。大梵所有所化所(TKZ 2.132)領故名梵衆。

Regarding Brahmakāyika heaven the *Nyāyānusāra-śāstra*<sup>57</sup> says, “It is named Brahmakāyika (Brahmā’s retainers) because it is possessed, transformed, and held by the Great Brahmās.”



依論云。去海(kz 1.240)二百五十六萬踰繕那。寶雲爲地。若異生等依初近分。世俗無間厭欲有漏。羶苦障三隨一行相。諸解脫道欣初根本五支靜慮。靜妙離三隨一行相。離生喜樂下品順作則生其中。身長半踰繕那壽量半劫。卽二十中劫大半爲劫。生上退下准說應知。

According to that treatise,<sup>58</sup> “The height above the sea is 2,560,000 *yojanas*. The ground is jeweled clouds. If ordinary beings depend on the preparatory stages of the First Dhyāna, they will despise the defilements of unending worldly desires as one of these three aspects: coarse, distressing, or hindering. They will delight in the five branches of the root *dhyāna* on the path of liberation as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the inferior grade of freedom [from evil] and the arising of joy and bliss. The heights [of the *devas* here] are a half *yojana*, and their lifespan is a half *kalpa*. This is twenty intermediate *kalpas* (*antarakalpa*), as half of a major *kalpa* (*mahākalpa*) is what is meant by *kalpa* here.<sup>59</sup> For whether one is born into a higher or a lower heaven refer to the previous discussion.”

#### 3.4.2.1.2. Brahmapurohita heaven.

梵輔天者。正理論云。於梵王前行列侍衛故名梵輔。

Regarding Brahmapurohita heaven the *Nyāyānusāra-sāstra*<sup>60</sup> says, “It is named Brahmapurohita (Brahmā’s minsters) because the servants of King Brahmā are arrayed before him.”

准論。去海五百一十二萬踰繕那。寶雲爲地。若異生等依初世道。厭欲有漏。羶苦障三隨一行相。諸解脫道欣初根本五支靜慮。靜妙離三隨一行相。離生喜樂中品順作則生其中。身長一踰繕那壽量一劫。卽四十中劫大半爲劫。生上退下准說應知。

According to that treatise, “The height above the sea is 5,120,000 *yojanas*. The ground is jeweled clouds. If ordinary beings depend on the mundane dharmas of the First Dhyāna, they will despise the defilements of desires as one of these three aspects: coarse, distressing, or hindering. They will delight in the five branches of the root *dhyāna* on the path of liberation as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the middling grade of freedom [from evil] and the arising of joy and bliss. The heights [of the *devas* here] are one *yojana*, and their lifespan is one *kalpa*. This is forty intermediate *kalpas*, as half of a major *kalpa* is what is meant by *kalpa* here. For whether one is born into a higher or a lower heaven refer to the previous discussion.”

## 3.4.2.1.3. Mahābrahmā heaven.

大梵王名。正理論云。廣善所生故名爲梵。此梵即人故名大梵。由彼獲得中間定故。最初生故最後沒故。

Regarding the heaven of Great King Brahmā, the *Nyāyānusāra-śāstra*<sup>61</sup> says, “Because it arises through good done widely, it is named Brahmā. Because this Brahmā is great, it is named Mahābrahmā. This is because one attains the intermediate *dhyāna* [between the First and Second Dhyānas], because it arises in the beginning, and because it disappears at the end.”

身長一踰繕那半壽量一劫半。即(TKZ 2.133)六十二劫大半爲劫。居梵輔天有高臺閣。名大梵天。主所居非有別地。如尊處座四衆圍(KZ 1.241)繞。大梵梵輔壽量身量無尋受等皆有別故。小乘唯凡大乘亦聖故。初靜慮地等小千界。

The heights [of the *devas* here] are one and a half *yojanas*, and their lifespan is one and a half *kalpas*. This is sixty intermediate *kalpas*, as half of a major *kalpa* is the what is meant by *kalpa* here. There is a lofty tower where the Brahmapurohitas reside, named Great King Brahmā. One master (Great King Brahmā) resides here. [Mahābrahmā] is not a separate place. Where the Lord sits, the fourfold assembly encircles him. [The *devas* of] Mahābrahmā and Brahmapurohita are different in their lifespans, height, lack of discursive thought, and sensations. Those of the Hinayāna are only ordinary beings, but those of the Mahāyāna are also *āryas*. The First Dhyāna ground is equal to a small chiliocosm (*sāhasra-cūḍika-lokadhātu*).

## 3.4.2.2. The Second Dhyāna heavens.

第二靜慮一。

The three heavens of the Second Dhyāna.

## 3.4.2.2.1. Parittābha heaven.

小光天者。正理論云。自地天內光明最小故名小光。

Regarding Parittābha heaven the *Nyāyānusāra-śāstra*<sup>62</sup> says, “Because among the heavens of this ground (the Second Dhyāna) this radiance is the lesser, this is called Parittābha (lesser radiance).”

准論去海一十二萬四千踰繕那。寶雲爲地。若異生等依二近分。世道無間厭下有漏羂一隨。諸解脫道欣二根本四支靜慮靜一隨。定生喜樂下品順作即生其中。身長二踰繕那壽量二劫。自此已上大全爲劫。生上退下准說應知。

According to that treatise, “The height above the sea is 10,240,000 *yojanas*. The ground is jeweled clouds. If ordinary beings depend on the two preparatory stages, they will despise the defilements of the preceding unending mundane paths as one of these three aspects: coarse, distressing, or hindering. They will delight in the four branches of the two root *dhyānas* on the path of liberation as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the

inferior grade of joy and bliss arising from *samādhi*. The heights [of the *devas* here] are two *yojanas*, and their lifespan is two *kalpas*. From this point upwards, a major *kalpa* (*mahākalpa*) is what is meant by a *kalpa*. For whether one is born into a higher or a lower heaven refer to the previous discussion.”

#### 3.4.2.2.2. Apramāṇābha heaven.

無量光天者。正理論云。光明殊勝量難測。故名無量光。

Regarding Apramāṇābha heaven the *Nyāyānusāra-śāstra*<sup>63</sup> says, “Because the radiance is superior and impossible to measure, this is called Apramāṇābha (immeasurable radiance).”

准論去海二千四十八萬踰繕那。寶雲爲地。若異生等依二近(KZ 1.242)分。世道無間厭下有漏羂一隨一。諸解脫道欣二根本四支靜慮靜一隨一。定生喜樂中品順作即生其中。身長四(TKZ 2.134)踰繕那壽量四劫。生上退下准說應知。

According to that treatise, “The height above the sea is 20,480,000 *yojanas*. The ground is jeweled clouds. If ordinary beings depend on the two preparatory stages, they will despise the defilements of the preceding unending mundane paths as one of these three aspects: coarse, distressing, or hindering. They will delight in the four branches of the two root *dhyānas* on the path of liberation as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the middling grade of joy and bliss arising from *samādhi*. The heights [of the *devas* here] are four *yojanas*, and their lifespan is four *kalpas*. For whether one is born into a higher or a lower heaven refer to the previous discussion.”

#### 3.4.2.2.3. Ābhāsvara heaven.

極光淨天者。正理論云。淨光遍照自地處。故名極光淨。

Regarding Ābhāsvara heaven the *Nyāyānusāra-śāstra*<sup>64</sup> says, “Because pure radiance shines everywhere in this ground (the Second *Dhyāna*), this is called Ābhāsvara (ultimate radiance).”

准論去海四千九十六萬踰繕那。寶雲爲地。若異生等依二近分。世道厭下羂一隨一。諸解脫道欣二根本四支靜慮靜一隨一。定生喜樂上品順作即生其中。身長八踰繕那壽量八劫。生上退下准說應知。第二靜慮等中千界。

According to that treatise, “The height above the sea is 40,960,000 *yojanas*. The ground is jeweled clouds. If ordinary beings depend on the two preparatory stages, they will despise the defilements of the preceding mundane path as one of these three aspects: coarse, distressing, or hindering. They will delight in the four branches of the two root *dhyānas* on the path of liberation as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the superior grade of joy and bliss arising from *samādhi*. The heights [of the *devas* here] are eight *yojanas*, and their lifespan is eight *kalpas*. For whether one is born into a

higher or a lower heaven refer to the previous discussion. The Second Dhyāna is equal to a medium dichiliocosm (*dvi-sāhasro-madhyamo-lokadhātu*)."

### 3.4.2.3. The Third Dhyāna heavens.

第三靜慮三天。

The three heavens of the Third Dhyāna.

#### 3.4.2.3.1. Parīttasubha heaven.

小淨天者。正理論云。意地受樂說名為淨。於自地中此淨最劣。故名小淨。

Regarding Parīttasubha heaven the *Nyāyānusāra-śāstra*<sup>65</sup> says, "The bliss experienced in the ground of consciousness is described as pure. Because among the heavens of this ground (the Third Dhyāna) this purity is the lesser, this is called Parīttasubha (lesser purity)."

准論去海八千一百九十二萬踰(TKZ 2.135)繕那。寶雲為地。若異生等厭下有漏羂苦障三隨一。欣一根本五支靜慮靜妙離三隨一行相。離喜樂定中下品順作即生其中。身長十六踰繕那壽量十六劫。生上退下准說應知。

According to that treatise, "The height above the sea is 81,920,000 *yojanas*. The ground is jeweled clouds. If ordinary beings despise the preceding stage as defiled with one of these three aspects: coarse, distressing, or hindering, they will delight in the five branches<sup>66</sup> of the three root *dhyānas* as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the inferior grade of freedom from joy and bliss within *samādhi*. The heights [of the *devas* here] are sixteen *yojanas*, and their lifespan is sixteen *kalpas*. For whether one is born into a higher or a lower heaven refer to the previous discussion."

#### 3.4.2.3.2. Apramāṇasubha heaven.

無量淨天者。正理論云。此淨轉增難測故名無量淨。

Regarding Apramāṇasubha heaven the *Nyāyānusāra-śāstra*<sup>67</sup> says, "This purity transforms and increases, and is impossible to measure, this is called Apramāṇasubha (immeasurable purity)."

准論去海一萬六千一百八十四萬踰繕那。寶雲為地。若異生等厭下有漏羂三隨一。欣一根本五支靜慮靜三隨一。離喜樂定中品順作即生其中。身長三十二踰繕那壽量三十二劫。生上退下准說應知。

According to that treatise, "The height above the sea is 163,840,000 *yojanas*. The ground is jeweled clouds. If ordinary beings despise the defilements of the preceding stage as one of these three aspects: coarse, [distressing, or hindering], they will delight in the five branches of the three root *dhyānas* as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the middling grade of freedom from joy and bliss within *samādhi*. The heights [of the

*devas* here] are thirty-two *yojanas*, and their lifespan is thirty-two *kalpas*. For whether one is born into a higher or a lower heaven refer to the previous discussion.”

#### 3.4.2.3.3. Śubhakṛtsna heaven.

遍淨天者。正理論云。此淨周普故名遍淨。意顯更無樂(kz 1.243)能過此。

Regarding Śubhakṛtsna heaven the *Nyāyānusāra-śāstra*<sup>68</sup> says, “Because this purity extends everywhere, this is called Śubhakṛtsna (pervasive purity). The meaning of this reveals that there is no bliss that can surpass this.”

准論去海一萬二千七百六十八萬踰繕那。寶雲爲地。若異生等厭下有漏欣三根本五支靜慮。離喜樂定上品順作即生其中。身長六十四踰繕那壽量六十四劫。生上退下准說應知。第一靜慮等大千界。

According to that treatise, “The height above the sea is 327,680,000 *yojanas*. The ground is jeweled clouds. If ordinary beings despise the defilements of the preceding stage, they will delight in the five branches of the three root *dhyānas*. They are born here by properly abiding in the upper grade of freedom from joy and bliss within *samādhi*. The height [of the *devas* here] is sixty-four *yojanas*, and their lifespan is sixty-four *kalpas*. For whether one is born into a higher or a lower heaven refer to the previous discussion. The Third Dhyāna is equal to a great trichiliocosm (*tri-sāhasra-mahāsāhasra-lokadhātu*).”

#### 3.4.2.4. The Fourth Dhyāna heavens.

第四靜慮九天。

The nine heavens of the Fourth Dhyāna.

##### 3.4.2.4.1. Anabhraka heaven.

無雲天者。正理論云。以下空中天所居地如雲密合。故說名雲。此上諸天更無雲地。在無雲首故說無雲。

Regarding Anabhraka heaven the *Nyāyānusāra-śāstra*<sup>69</sup> says, “The heavens in space lower than this all have dense clouds as the grounds [the *devas*] dwell upon, therefore the word cloud is used. In the heavens from this one and above there are no clouds as the ground. This is the first heaven among those without clouds, so it is called Anabhraka (cloudless).”

准論去海六萬五千五百三十六萬踰繕那。若異生等厭下欣上四支靜慮。下品順作即生其中。身長一百二十五踰繕那壽量一百二十五劫。身壽俱減三者。(TKZ 2.136)異受順究竟故。生上退下准說應知。故自上名不動離八災患故。

According to that treatise, “The height above the sea is 655,360,000 *yojanas*. If ordinary beings despise the lower stage, they will delight in the higher four branches of *dhyāna*. They are born here by properly abiding in the inferior grade.

The height [of the *devas* here] is 125 *yojanas*, and their lifespan is 125 *kalpas*. The heights and lifespans are both three [*yojanas* and *kalpas*] less [than 128, or double the previous figures for Śubhakarṣna heaven] because of differences in the experience [from the Third Dhyāna] and Akaniṣṭha heaven. For whether one is born into a higher or a lower heaven refer to the previous discussion. Therefore, the [Fourth Dhyāna] heavens above are called motionless, and are free from the eight troubles.<sup>70</sup>

#### 3.4.2.4.2. Puṇyaprasava heaven.

福生天者。正理論云。更有異生勝福。力所往生故說名福生。

Regarding Puṇyaprasava heaven the *Nyāyānusāra-śāstra*<sup>71</sup> says, “An ordinary being with superlative merit will be born here, so this is called Puṇyaprasava (meritorious birth).”

准論去海十二萬一千七百二十萬踰繕那。若異生等依四近分。厭下有漏羣一隨一。欣四根本四支靜慮靜一隨一。中品順作即生其中。身長二百五十踰繕那壽(kz 1.244)二百五十劫。生上退下准說應知。

According to that treatise, “The height above the sea is 1,310,720,000 *yojanas*. If ordinary beings depend on the four preparatory stages, they will despise the defilements of the preceding stage as one of these three aspects: coarse, [distressing, or hindering], and will delight in the four branches of the four root *dhyānas* as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the middling grade. The height [of the *devas* here] is 250 *yojanas*, and their lifespan is 250 *kalpas*. For whether one is born into a higher or a lower heaven refer to the previous discussion.

#### 3.4.2.4.3. Bṛhatphala heaven.

廣果天者。正理論云。居在力所異生果中。此最殊勝故名廣果。

Regarding Bṛhatphala heaven the *Nyāyānusāra-śāstra*<sup>72</sup> says, “The directions and places they dwell in and the fruits of ordinary beings are superior, so this is called Bṛhatphala (extensive fruition).”

准論去海二十六萬二千一百四十四萬踰繕那。若異生等依四近分。厭下有漏羣一隨一。欣四根本四支靜慮靜一隨一。上品順作即生其中。身長五百踰繕那壽量五百劫。生上證寂准說應知。

According to that treatise, “The height above the sea is 2,621,440,000 *yojanas*. If ordinary beings depend on the four preparatory stages, they will despise the defilements of the preceding stage as coarse, [distressing, or hindering], and will delight in the four branches of the four root *dhyānas* as one of these three aspects: calm, excellent, or liberating. They are born here by properly abiding in the superior grade. The height [of the *devas* here] is 500 *yojanas*, and their lifespan is 500 *kalpas*.

For whether one is born into a higher or a lower heaven refer to the previous discussion.

#### 3.4.2.4.4. Asaṃjñisattva heaven.

無想天者。俱舍論云。有法能令心心所滅。想爲滅首名無想天。

Regarding Asaṃjñisattva heaven the *Abhidharmakośa*<sup>73</sup> says, “There is a teaching that can cause the mind and mental events cease.” Because perception ceases for the first time, this is called Asaṃjñisattva (nonperception).

謂廣果天有高勝處。異生外道依彼靜慮。彼執無想爲真解脫。起出離想而修此定。定是善故能招彼天。

“Bṛhatphala has a lofty superior place.”<sup>74</sup> Ordinary beings and *tīrthikas* rely on this *dhyāna*. “They cling to nonperception as true liberation. They give rise to the thought of liberation and cultivate this *dhyāna*.”<sup>75</sup> *Dhyāna* is good, so they are able to be born into this heaven.

身量壽量同廣果故。從彼沒已必生欲界五趣不定。

Their heights and lifespans are the same as that of Bṛhatphala. “After they die here, they are born into the Desire Realm”<sup>76</sup> in any one of the five rebirth destinations without determination.

先修定行勢力盡故。於彼不能更(TKZ 2.137)修定故。如箭射空力盡墮故。

“Because the power of their previous cultivation of *dhyāna* is exhausted, they are unable to cultivate *dhyāna* further [in this heaven], like an arrow shot into the sky, that falls down when its force is spent.”<sup>77</sup>

#### 3.4.2.4.5. Avṛha heaven.

無繁天者。正理論云。繁謂繁雜或謂繁廣。無繁雜中此最初故。繁廣天中此最劣故。

Regarding Avṛha (free from afflictions) heaven the *Nyāyānusāra-śāstra*<sup>78</sup> says, “*Vṛha* (affliction) [also] means mixed or vast. Accordingly, this is the first [heaven] where there is freedom from mixed afflictions, while it is the lowest among the vast [five Śuddhāvāsa pure abodes<sup>79</sup>].

准論去海五十二萬四千二百八十八萬踰繕那。樂慧上流爲三緣故。受生現樂遮煩惱退。必先雜修第四靜慮。如是入漏中(KZ 1.245)間剎那。前後剎那無漏雜故。下品三心生無繁故。

According to the treatise,<sup>80</sup> “The height above the sea is 5,242,880,000 *yojanas*.” There are three conditions for realizing superior wisdom, which are “attaining a birth, actually pursuing that, and not allowing the afflictions to interfere. You must first generally cultivate the Fourth Dhyāna. In this way, in the instant of a defiled [thought], sandwich it between undefiled [thoughts] in the preceding and following

instants.”<sup>81</sup> “By the inferior three thoughts (before, in the midst, and after), one is born in Avṛha.”<sup>82</sup>

#### 3.4.2.4.6. Atapa heaven.

無熱天者。正理論云。已善伏除雜修靜慮上中品障。意樂調柔離諸熱惱。故名無熱。

Regarding Atapa heaven the *Nyāyānusāra-śāstra*<sup>83</sup> says, “You have already well defeated and eliminated the hindrances of the middling level of the general cultivation of *dhyāna*, your thought is pliable, and you are free from burning afflictions, therefore this is called Atapa (free from heat).”

准論去海一百四萬八千五百七十六萬踰繕那。樂慧上流爲三緣故。以彼等根最堪能故。諸樂行中彼最勝故。如是有漏中間剎那。前後剎那無漏雜故。中品六心生無熱故。

According to the treatise,<sup>84</sup> “The height above the sea is 10,485,760,000 *yojanas*.” There are three conditions for realizing superior wisdom. This is because your roots are the most powerful, and your cultivation in the pursuit of wisdom is the most superior. In this way, in the instant of a defiled [thought], sandwich it between undefiled [thoughts] in the preceding and following instants.”<sup>85</sup> “By the middling six thoughts (adding on to the previous), one is born in Atapa.”<sup>86</sup>

#### 3.4.2.4.7. Sudṛśa heaven.

善現天者。正理論云。已得上品雜修靜慮。果位易彰故名(TKZ 2.138)善現。

Regarding Sudṛśa heaven the *Nyāyānusāra-śāstra*<sup>87</sup> says, “Having already attained the superior general cultivation of *dhyāna*, the fruit easily appears, therefore this is called Sudṛśa (perfect form).”

准論去海二百九萬七千一百五十二萬踰繕那。樂慧上流爲三緣故。受生現樂遮煩惱退。必先雜修第四靜慮。以彼等根最堪能故。諸樂行等彼最勝故。如是有漏無漏雜故。上品九心生善現故。

According to the treatise,<sup>88</sup> “The height above the sea is 20,971,520,000 *yojanas*.” There are three conditions for realizing superior wisdom, which are “attaining a birth, actually pursuing that, and not allowing the afflictions to interfere. You must first generally cultivate the Fourth Dhyāna. This is because your roots are the most powerful, and your cultivation in the pursuit of wisdom is the most superior. In this way, defiled and undefiled thoughts are mixed.”<sup>89</sup> “By the superior nine thoughts, one is born in Sudṛśa.”<sup>90</sup>

#### 3.4.2.4.8. Sudarśana heaven.

善見天者。正理論云。雜修定障餘品至微。見極清徹故名善見。

Regarding Sudarśana heaven the *Nyāyānusāra-śāstra*<sup>91</sup> says, “The remaining hindrances to the general cultivation of *dhyāna* are few, and your sight is



exceedingly pure and penetrating, therefore this is called Sudarśana (perfect vision).”

准論去海四百一十九萬四千三百四萬踰繕那。樂慧上流爲三緣故。受生現樂遮煩惱退。必先雜修第四靜慮。以彼等根最堪能故。諸樂行中彼最勝故。(KZ 1.246)如有漏無漏雜故。然上勝品十二心現前生善見故。

According to the treatise,<sup>92</sup> “The height above the sea is 41,943,040,000 *yojanas*.” There are three conditions for realizing superior wisdom, which are “attaining a birth, actually pursuing that, and not allowing the afflictions to interfere. You must first generally cultivate the Fourth Dhyāna. This is because your roots are the most powerful, and your cultivation in the pursuit of wisdom is the most superior. In this way, defiled and undefiled thoughts are mixed.”<sup>93</sup> “Thus, by the excellent superior twelve thoughts, one is born in Sudarśana.”<sup>94</sup>

#### 3.4.2.4.9. Akaniṣṭha heaven.

阿迦膩吒天此云色究竟天。色究竟天者。正理論云。更無色處於有色中能過於此名究竟。

Akaniṣṭha heaven is at the pinnacle of the Form Realm. Regarding Akaniṣṭha heaven the *Nyāyānusāra-śāstra*<sup>95</sup> says, “Because no place in the Form Realm transcends it, it is called Akaniṣṭha (the highest).”

准論去海八百三十八萬八千六百六萬踰繕那。樂慧上流爲三緣故。以彼等根最堪能故。諸樂行中彼最勝故。如有漏無漏雜故。然上極品經十五(TKZ 2.139)心生究竟故。此色界頂上無色故。

According to the treatise,<sup>96</sup> “The height above the sea is 83,886,080,000 *yojanas*.” There are three conditions for realizing superior wisdom. This is because your roots are the most powerful, and your cultivation in the pursuit of wisdom is the most superior. In this way, the defiled and undefiled are intermingled.”<sup>97</sup> “Thus, by the exceedingly superior fifteen thoughts, one is born in the Highest (Akaniṣṭha).”<sup>98</sup> Above this pinnacle of the Form Realm there are no other forms.

#### 3.4.3. The Formless Realm.

第三無色界。白下唯明異生。無色界天伽陀。

Third, the Formless Realm. A discussion concerning only ordinary beings follows. A *gāthā* on the heavens of the Formless Realm.

空識無所非非想	如是四處名無色	依空識無近無間
厭下有漏羣等三	欣空識無靜等三	四蘊爲身生其中
非想異生如是念	唯有非想非非想	與上相遠寂靜妙
此是解脫生其中	壽二四六八萬劫	一處上退亦逸不
非非一處必生下	如箭射空力盡墮	

Ākāśānantyāyatana, Vijñānānantyāyatana, Akīncanyāyatana, and  
Naivasamjñānāsamjñāyatana:

These four places are named the Formless [Realm].

Through the preparatory *dhyāna* of the first three, you uninterruptedly

Despise the three kinds of lower afflictions, such as gross, etc.,<sup>99</sup>

And long for the three aspects of the first three, such as calm, etc.<sup>100</sup>

You see the four *skandhas*<sup>101</sup> as the self, and are born in those [heavens].

Ordinary beings in Naivasamjñānāsamjñāyatana have this thought:

“There is only no perception and no non-perception—

This is different from the preceding marvelous stillness—

This now is liberation, and I will be born here.”

The lifespan for each is 20,000, 40,000, 60,000, and 80,00 *kalpas*.

One advances or retreats from the [first] three places by being lazy and indulgent, or not.

From the one place, Naivasamjñānāsamjñāyatana, the next birth will only be to lower place,

“Like an arrow shot into the sky, that falls down when its force is spent.”<sup>102</sup>

(KZ 1.247) 正理八十云。生色無色總有二緣。一由因力。二由業力。只引如前。

The *Nyāyānusāra-śāstra*, Fascicle 80, says,<sup>103</sup> “There are two general conditions for a birth in the Form or Formless Realms. The first is due to the force of cause, and the second is due to the force of karma.” This was quoted in detail earlier.<sup>104</sup>

諸有生在上二界中起無色定。由因業力非法爾力。無雲等天不(TKZ 2.140)爲三災之所壞故。若生欲界起無色定於前二上加由教力。准上應知。

Beings are born into the higher two realms having given rise to formless *dhyāna*. This is due to the force of cause and the force of karma, and not due to the force of nature. This is because Anabhraka and the other heavens [of the Fourth Dhyāna Form Realm] cannot be destroyed by the three calamities. Those born in the Desire Realm can give rise to a formless *dhyāna* in the first two realms (Desire and Form) combined with the force of the teachings. Know this also from the above.

### 3.4.3.1. On the abodes of the Formless Realm.

無色所居及有無色。大小乘等所說不同。

The abodes of the Formless Realm and the existence of form differs according to the teachings of the Mahāyāna and Hinayāna.

起世經云。阿迦尼上更有諸天。名空無邊等。

The *Qishi jing*<sup>105</sup> says, “Above Akaniṣṭha there are other heavens, known as Ākāśānantyāyatana and so on.”

又正理論經部師云。然無色界心等相續無別有依。上座部云。言無色界心與心所更互相依。如一蘆束相依而住。

Again, in the *Nyāyānusāra-śāstra*<sup>106</sup> a Sautrāntika says, “However, in the Formless Realm, mind and mental continuum have no other reliance;” and a Sthaviravādin says, “In the Formless Realm, mind and mental events are mutually dependent, like three bundles of reeds standing upright by leaning against each other.”

俱舍論一切有云。無色界中都無有處。以無色法無有方所。過去未來無色不住方所理決然故。但異熟生差別有四。謂空無邊等。此四非由處有上下。但由生故勝劣有殊。對法諸師說。彼心等依衆同分及與命根而得相續。

In the *Abhidharmakośa*<sup>107</sup> the Sarvāstivādins say, “In the Formless Realm there are no [physical] places whatsoever. Because there are no material dharmas there are no directions or places. What is past, or in the future, and what is formless do not abide in any directions or places, because this truth is necessarily so. However, it is fourfold due to ordinary beings giving rise to differences. These are Ākāśānantyāyatana and the others. These four are not places physically above or below the others, but there are differences in superiority or inferiority according to [the beings] born there.” The Ābhidhārmakas say, “[In the Formless Realm,] the mind and so on (mental events) maintain continuity through shared commonality (*nikāyasabhāgatā*) and life-force (*jīvitendriya*).”

#### 3.4.3.2. On form existing in the Formless Realm.

大衆部云。然無色界有細色身。

The *Mahāsaṃghikas*<sup>108</sup> say, “However, the Formless Realm has subtle form-bodies.”

阿含經云。舍利弗入涅槃時。色無色天空中淚下如春細雨。波闍波提入涅槃時。色無色天佛邊側立。

The *Āgama-sūtra*<sup>109</sup> says, “When Śāriputra entered Parinirvāṇa, the tears of the gods of the Form and Formless Realms fell from the sky a gentle spring rain. When Prajāpati entered Parinirvāṇa, the gods of the Form and Formless Realms stood at the sides of the Buddha.”

然大乘唯識論等。許無(kz 1.248)色界有定果色而無業果通果色。

However, the *Mahāyāna Cheng weishi lun*<sup>110</sup> and others allow that the Formless Realm has form resulting from *samādhi*, but no form resulting from karma nor form resulting from the superknowledges (*abhiññā*).

故瑜伽五十三云。無色界中有(TKZ 2.141)定境色能變一切。故五十四云。色無色天變身萬億共立毛端。

Therefore, the *Yogācārabhūmi*, Fascicle 53,<sup>111</sup> says, “In the Formless Realm there is form that is the object of meditation, and that form can transform everything.” Therefore, Fascicle 54<sup>112</sup> says, “The gods of the Form and Formless Realms can transform their bodies into tens of hundreds of thousands of forms, which can all stand on the tip of a hair.”

華嚴經云。菩薩鼻根聞無色界宮殿之香。

The *Avataṃsaka-sūtra*<sup>113</sup> says, “The noses of the bodhisattvas can smell the fragrance of the palaces of the Formless Realm.”

仁王經云。無色諸天所散之華。華如須彌香如車輪。

The *Renwang-jīng*<sup>114</sup> says, “Flowers scattered from the bodies of the gods of the Formless Realm. The flowers were as [large as] Sumeru, and their fragrance was as [great as] cartwheels.”

諸師不同其引如上。若言無色容二界中。許有色者何妨色上。

The [views of] these teachers are all different, and have been quoted above in detail. If one says that there is no form, that could be included within the Desire and Form Realms, so if one admits that there is form, what would prevent that from extending beyond the Form Realm?

#### 3.4.3.3. The four heavens of the Formless Realm.

無色界中天處有四。一、空無邊處天。二、識無邊處天。三、無處有處天。四、非想非非想處天。

There are four heavenly spheres within the Formless Realm. They are first, Ākāśānantyāyatana; second, Vijñānānantyāyatana; third, Akiñcanyāyatana; and fourth, Naivasamjñānāsamjñāyatana.

##### 3.4.3.3.1. Ākāśānantyāyatana.

空無邊處者。俱舍論云。修加行時思無邊空。離第四禪生名空無邊處。

First, regarding Ākāśānantyāyatana (the sphere of limitless space), the *Abhidharmakośa*<sup>115</sup> says, “When cultivating the [path] of preparation (*prayoga-mārga*) you contemplate limitless space. When you go beyond the Fourth Dhyāna that is called Ākāśānantyāyatana.”

然異生等依空處近分。諸無間道厭下有漏羣三隨一。諸解脫道欣空根本靜三隨一即生其中。(TKZ 2.142)四(KZ 1.249)蘊成身依命根衆同分。壽命二萬劫。生上退下准說應知。

“However, through the preparatory *dhyāna* for the sphere of space, ordinary beings on the path of no interruption (*ānantarya-mārga*) disdain the lower defilements as one of three aspects: coarse, [distressing, or hindering]. On the path

of liberation (*vimukti-mārga*) they long for the root *dhyāna* of *Ākāśānāntyāyatana* as one of three aspects: calm, [excellent, or liberating],”<sup>116</sup> and are then born there. “Four *skandhas* make up their bodies,”<sup>117</sup> which “depend on shared commonality and life-force.”<sup>118</sup> “Their lifespan is 20,000 *kalpas*.”<sup>119</sup> For whether one is born into a higher or a lower heaven refer to the previous discussion.

#### 3.4.3.3.2. Vijñānānāntyāyatana.

一識無邊處者。俱舍論云。修加行時思無邊識。離空無邊處生名識無邊處。

Second, regarding *Vijñānānāntyāyatana* (the sphere of limitless consciousness), the *Abhidharmakośa* says, “When cultivating the [path] of preparation you contemplate limitless consciousness. When you go beyond the Fourth *Dhyāna* that is called *Vijñānānāntyāyatana*.”

然異生等依識處近分。諸無間道厭下有漏羣一隨一。諸解脫道欣識根本靜一隨一即生其中。四蘊成身依命根衆同分。壽命四萬劫。生上退下准說應知。

“However, through the preparatory *dhyāna* for the sphere of consciousness, ordinary beings on the path of no interruption disdain the lower defilements as one of three aspects: coarse, [distressing, or hindering]. On the path of liberation they long for the root *dhyāna* of *Vijñānānāntyāyatana* as one of three aspects: calm, [excellent, or liberating],” and are then born there. “Four *skandhas* make up their bodies,” which “depend on shared commonality and life-force.” “Their lifespan is 40,000 *kalpas*.” For whether one is born into a higher or a lower heaven refer to the previous discussion.

#### 3.4.3.3.3. Akiñcanyāyatana.

一無所有處者。俱舍論云。修加行時思無所有。離識無邊處生名無所有處。

Third, regarding *Akiñcanyāyatana* (the sphere of absolute nothingness), the *Abhidharmakośa* says, “When cultivating the [path] of preparation you contemplate nothingness. When you go beyond the Fourth *Dhyāna* that is called *Akiñcanyāyatana*.”

然異生等依無所有處近分。諸無間道厭下有漏羣一隨一。諸解脫道欣無所有根本靜一隨一即生其中。四蘊成身依命根衆同分。壽六萬劫。生上退下准說應知。

“However, through the preparatory *dhyāna* for the sphere of nothingness, ordinary beings on the path of no interruption disdain the lower defilements as one of three aspects: coarse, [distressing, or hindering]. On the path of liberation they long for the root *dhyāna* of *Akiñcanyāyatana* as one of three aspects: calm, [excellent, or liberating],” and are then born there. “Four *skandhas* make up their bodies,” which “depend on shared commonality and life-force.” “Their lifespan is 60,000 *kalpas*.” For whether one is born into a higher or a lower heaven refer to the previous discussion.

## 3.4.3.3.4. Naivasamjñānāsamjñāyatana.

四非想非非想者。俱舍論云。由想味劣。謂無明勝想得非想名。有味劣想故名非非想。

Fourth, regarding Naivasamjñānāsamjñāyatana (the sphere of neither perception nor non-perception), the *Abhidharmakośa* says, “This is because thought is confused and inferior. That is to say, thought without lucidity or excellence is named “no perception.” Because it is confused and inferior, it is also named “no non-perception.”

然異生等依非想非非想處近分。修加行時作如是念。諸想如病如箭如癰。若想全無便同癡闇。唯有非想非非想中與上相違寂靜美妙。解脫道滿即生其中。四蘊成身壽八萬劫。此為有頂後生下故。

“However, through the preparatory *dhyāna* for the sphere of neither perception nor non-perception, when ordinary beings cultivate the [path] of preparation they give rise to this thought. “Perceptions are like sicknesses, or like arrow [wounds], or like carbuncles. If there is absolutely no perception, then that will again be the same as the darkness of confusion. Only within no perception and no non-perception will there be an utter stillness contrary to the above.” When they complete the path of liberation, they will then be born there. “Four *skandhas* make up their bodies,” which “depend on shared commonality and life-force.” “Their lifespan is 80,000 *kalpas*.” As this is the pinnacle, the next birth will be in a lower place.

## 4. Esoteric interpretation.

此是天乘有二種義。一淺略二深祕。初淺略如前說。深祕者。後真(TKZ 2.143)言門是也。

Thus, the vehicle of the *devas* has two meanings. The first is superficial and incomplete, and the second is the profound and secret. First, the shallow and abbreviated is as discussed above. The profound and secret is indeed that of the following mantra gate.

所謂嬰童無畏住心者。是所謂天乘。若只解淺略義。則(kz 1.250)沈淪生死不得解脫。若解真言實義。則若天若人若鬼畜等法門皆是祕密佛乘。

Regarding the abode of mind of those who are infant-like but fearless, this is what we call the *deva*-vehicle. If we understand this only according to the superficial and incomplete meaning, then it refers to [beings] sinking [in the sea of] *samsāra* and not attaining liberation. If we understand this according to the true meaning of mantra, then Dharma-gates, whether of a *deva*, or of a human, or a *preta*, animal, or any other, are all the secret Buddha-vehicle.

故文云我則天龍鬼等。云云言我則大日如來。

For that reason, a text<sup>120</sup> says, “I am the *devas*, *nāgas*, *yakṣas*, and the others.” The “I” given here is Mahāvairocana Tathāgata.



費只多囉揭帝種種行也。亦是巧色之義。隨類示現一切可愛樂身名巧色。亦是雜色義。以種種行種種雜色法門。爲除世間之暗。卽是諸明中無比義。

*Vicitra-gati* means “moving in various ways.” [*Vicitra*] also means “skillfulness in forms.” Manifesting bodies desired by beings each according to their types is what is meant by skillfulness in forms. [*Vicitra*] also means “many-colored.” Through the Dharma gates of “moving in various ways” and “colored in various ways” the darkness of the world is eliminated. In other words, this is [the light that is] without comparison among lights.

顯句義如是。

The superficial meaning of the words [of the mantra] is as above.

若深祕釋。一字皆以字門義釋。

Explaining this according to the profound and secret, each individual letter is interpreted according to the letter-gates.

日初<sup>ㄅ</sup>字爲體。卽是一切諸法相義爲字相。字(Trkz 2.145)義者。一切諸法相不可得義。言一切世間緣起之法只種種色種種種種形種種相。若入阿字門悉離一切相。離相之相無相不具。是則法身普現色身。各各只四種曼荼羅。

For example, to explain the first single letter *lo* [of *loka*] as the essence [of the mantra], the meaning “the marks (*lakṣaṇa*) of all dharmas” is the superficial meaning of the letter (*jisō*). The profound meaning of this letter (*jigi*) is that the marks of all dharmas are ungraspable.<sup>130</sup> Dharmas arising from conditions in all worlds have various colors, various shapes, and various marks. Entering the gate of the letter *a* [of the fundamental nonarising of all dharmas], all [dharmas] are [seen to be] free from all marks. The mark of freedom from marks is that there is no mark [that dharmas] do not possess. These are in fact the form-bodies of the *dharmakāya* that is universally manifested, and each possesses the four maṇḍalas.

若有衆生能解此義。則世天(Kz 1.252)眞言與大日眞言無二無別。若不解深祕則觸途爲縛。不得出生死證解脫。一字門應如是釋。

If there are any beings who can grasp this meaning, [they will know that] the mantra of the mundane *devas* is identical and no different from the mantra of Mahāvairocana. If they comprehend the profound and secret, then whatever they encounter on the path will become a fetter. They will not be able to escape *saṃsāra* and realize liberation. Each individual letter-gate should be understood in this way.

所有人天外道等無量法教。皆悉攝<sup>ㄅ</sup>字眞言盡。誦此一字卽爲持一切人天法門。若解深祕義。從此門則證法界身。

All the countless teachings of men, *devas*, the *tīrthikas*, and so on are completely encompassed in this single letter *lo* without remainder.<sup>131</sup> By reciting this one letter you will possess all the Dharma gates of men and *devas*. If you grasp this profound and secret meaning, then from this gate you will realize the body of the *dharmadhātu*.

故經云。

Therefore, the [*Mahāvairocanābhisaṃbodhi*]-*sūtra*<sup>132</sup> says,



世尊得一切智智。爲無量衆生廣演分布。隨種種趣種種性欲種種力便道。宣說一切智智。或聲聞乘道。或緣覺乘道。或大乘道。或五通智道。或願生天。或生人中及龍夜叉乾闥婆。乃至說生摩睺羅伽法。各各回彼言音。住種種威儀。而此一切智智道一味。所謂如來解脫味。

World-honored One, one who has attained the knowledge of omniscience (*sarvajñā-jñāna*), preaches it widely and propagates it for the sake of limitless beings. He preaches the knowledge of omniscience according to the many kinds of destinations, the many kinds of natural inclinations, and the many kinds of skillful means and paths [needed by beings]. He [may preach the] path of the *śrāvaka*-vehicle, or the path of the *pratyekabuddha*-vehicle, or the path of the Mahāyāna, or the path of the five superknowledges (*abhijñā*), or the method of seeking a birth in the heavens, or a human birth, or as a *nāga*, *yakṣa*, or *gandharva*, and so on up to a birth as a *mahoraga*. ... [When preaching these] he uses speech that is the same as that of each of these, and appears in their various manners and appearances. However, this path of the knowledge of omniscience [always] has a single taste, which is the taste of the Tathāgata's liberation.<sup>133</sup>

又云。

Again, it says,<sup>134</sup>

又現執金剛普賢(TKZ 2.146)蓮華手菩薩等像貌。普於十方宣說眞言道句法。所謂初發心乃至十地次第此生滿足。

Again, [Vairocana] manifested the appearances of the *vajradharas*, of Samantabhadra and Padmapāṇi Bodhisattva, and so on. He preached everywhere in the ten directions the method of the mantra path, which [progresses] from the initial raising of *bodhicitta* up to the completion in this lifetime of the ten *bhūmis* in sequence.

言等者。八部天鬼等外金剛部也。

When the text says “and so on,” it means the eight classes of *devas*, the *pretas*, and so on of the Outer Vajra Court.

又人毗盧舍那如來。說諸佛菩薩天龍鬼等眞言印訖。卽告祕密主言。

Again, when Mahāvairocana Tathāgata had finished teaching the mantras and mudrās of the buddhas, bodhisattvas, *devas*, *nāgas*, *pretas*, and so on, he then said this to the Master of Secrets (Vajrapāṇi),<sup>135</sup>

如是上首諸如來印。從如來信解生。卽同菩薩之標幟。其數無量。乃(KZ 1.253)至身分舉動作止。應知皆是密印。舌根所轉衆多言說應知皆是眞言。

These mudrās of the Tathāgata, of which these are the most important, are born from the Tathāgata's firm conviction (*adhimukti*). They are the same as the signs of the bodhisattvas, and are immeasurable in number. Know that even the actions of the body, whether in motion or motionless, are all esoteric mudrās. Also know that the many words made by the movements of the tongue are all mantras.<sup>136</sup>

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

<sup>1</sup> At the beginning of the *Zhuangzi*, Chap 1. “Free and Easy Wandering” (逍遙游) the gigantic *kun* fish transforms into the huge *peng* (鵬) bird. See WATSON 1968: 29.

<sup>2</sup> The phrase 鐘谷之應 suggests the echo of a bell reverberating in a valley, here indicating that actions have inevitable consequences.

<sup>3</sup> Quoting the *Mahāvairocanaḥisambodhi-sūtra*, T 848:18.2b14–26.

<sup>4</sup> Quoting the *Darījing shu*, T 1796:39.595a16–b25.

<sup>5</sup> The *Rg-veda*, *Sāma-veda*, *Yajur-veda*, and *Atharva-veda*.

<sup>6</sup> The 十二部經 (*dvādaśāṅga-buddha-vacana*), or twelve divisions based on content or narrative styles in which the Buddhist canon is written: *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *avadāna*, *itivr̥ttaka*, *jātaka*, *vaipulya*, *adbhutadharma*, and *upadeśa*. This list appears in *Dazhidu lun* (T 1509:25.306c ff.), and elsewhere.

<sup>7</sup> Quoting the *Mahāvairocanaḥisambodhi-sūtra*, T 848:18.9c12–14.

<sup>8</sup> Quoting the *Darījing shu*, T 1796:39.648c21–649a5.

<sup>9</sup> See for example the *Mahāvibhāṣā*, T 1545:27.343b.

<sup>10</sup> Quoting the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp134–139.

<sup>11</sup> The *Vārṣa* is discussed in the *Cheng weishi lun shuji* T 1830:43.252b.

<sup>12</sup> Kapila, the founder of the *Saṃkhya* tradition.

<sup>13</sup> The teachings of Sañjaya the Wanderer are meant.

<sup>14</sup> The *Yogācārabhūmi-śāstra* says the four are those who are unawakened, those with pride in the Dharma they have realized, those with some realization that is undetermined, those who are foolish (T 1579:30.310b).

<sup>15</sup> The seven are (1) the five methods of mindfulness (五停心), (2) the individual bases of mindfulness (別相念住), (3) the general bases of mindfulness (總相念住), and the four wholesome roots (四善根): the methods of (4) warmth (煖法), (5) the summit (頂法), (6) patience (忍法), and (7) the highest worldly wisdom (世第一法).

<sup>16</sup> The *Fansheng jiedi zhang* has “recite mantras with fire” (火誦呪) suggesting a *homa* practice.

<sup>17</sup> This section is quoted from the *Fansheng jiedi zhang*, fasc. 1. See *Ryōbi sen Bonjō kaiji shō*, pp143–145.

<sup>18</sup> Paraphrase of the *Dashengyi zhang*, T 1851:44.705b.

<sup>19</sup> Paraphrase of the *Cheng weishi lun shuji*, T 1830:43.432c–433a.

<sup>20</sup> This and the following paraphrases the *Nyāyānusāra-śāstra*, T 1562:29.702a–b.

<sup>21</sup> *Brahmakāyika*, *Brahmapurohita*, and *Mahābrahmā*.

<sup>22</sup> *Parittābha*, *Apramāṇābha*, and *Ābhāsvara*.

<sup>23</sup> *Parittāśubha*, *Apramāṇaśubha*, and *Śubhakṛtsna*.

<sup>24</sup> *Anabhraka*, *Punyaprasava*, and *Bṛhatphala*.

<sup>25</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.127c.

<sup>26</sup> The four Formless Realms: (1) *Ākāśānantyāyatana* (空無邊處), (2) *Vijñānānantyāyatana* (識無邊處), (3) *Akiñcanyāyatana* (無所有處), and (4) *Naiva-saṃjñā-nāsaṃjñāyatana* (非想非非想處).

<sup>27</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.144a.

<sup>28</sup> Quoting the *Mahāvairocanaḥisambodhi-sūtra*, T 848:18.2b14.

<sup>29</sup> Meaning *Paranirmitavaśavartin* heaven.

<sup>30</sup> The *Cāturmahārājakāyika* heaven is located on the slopes of Mt. Sumeru, and the *Trāyastriṃśa* heaven at the pinnacle of Mt. Sumeru, so the *devas* there are said to dwell on the earth.

<sup>31</sup> The *Yāma*, *Tuṣita*, *Nirmāṇarati*, and *Paranirmitavaśavartin* heavens are located in the sky above the summit of Mt. Sumeru.

<sup>32</sup> This section is quoted from the *Fansheng jiedi zhang*, fasc. 2. See *Ryōbi sen Bonjō kaiji shō*, pp192–210.

<sup>33</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.59bc.

- <sup>34</sup> Paraphrasing the *Qishi jing*, T 24:1.310c–311a.
- <sup>35</sup> Possibly a paraphrase of *Dazhidu lun*, fasc. 96.
- <sup>36</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.95ab.
- <sup>37</sup> Either ¼ or ⅓ of a *yojana*.
- <sup>38</sup> Paraphrasing the *Qishi jing*, T 24:1.339–340a.
- <sup>39</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.59bc.
- <sup>40</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>41</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.59c–60a.
- <sup>42</sup> Paraphrasing the *Qishi jing*, T 24:1.341b.
- <sup>43</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>44</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>45</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>46</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>47</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>48</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>49</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60b–61b.
- <sup>50</sup> Paraphrasing the *Qishi jing*, T 24:1.345b.
- <sup>51</sup> Yāma, Tuṣita, Nirmāṇarati, and Parānirmitaśāvarī.
- <sup>52</sup> This section is quoted from the *Fansheng jiedi zhang*, fasc. 2. See Ryōbi sen *Bonjō kaiji shō*, pp212–239. This paragraph is a paraphrase of the *Nyāyānusāra-śāstra*, T 1562:29.775a.
- <sup>53</sup> This refers to Jambudvīpa, Pūrvavideha, and Godāniya, without Uttarakuru.
- <sup>54</sup> Quoting the *Abhidharmakośa*, T 1558:29.60b16–18.
- <sup>55</sup> Quoting the *Abhidharmakośa*, T 1558:29.61b22–26.
- <sup>56</sup> Quoting the *Abhidharmakośa*, T 1558:29.41a15–22.
- <sup>57</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b19–20.
- <sup>58</sup> The context suggests the *Nyāyānusāra-śāstra*, but contains content also from the *Abhidharmakośa*. All the following are the same.
- <sup>59</sup> A major *kalpa* is eighty intermediate *kalpas*. In this context, one *kalpa* is half a major *kalpa*, or forty intermediate *kalpas*.
- <sup>60</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b20–21.
- <sup>61</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b17–19.
- <sup>62</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b21.
- <sup>63</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b21–22.
- <sup>64</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b22–23.
- <sup>65</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b23–24.
- <sup>66</sup> These are equanimity (行捨), correct mindfulness (止念), correct wisdom (正慧), blissful sensations (樂受), and blissful *samādhi* (樂定).
- <sup>67</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b24–25.
- <sup>68</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b25–26.
- <sup>69</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b26–27.
- <sup>70</sup> These eight are hindrances to meditation: sorrow (憂), joy (喜), suffering (苦), bliss (樂), coarse thinking (尋), subtle thinking (伺), exhalation (出息), inhalation (入息).
- <sup>71</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b27–28.
- <sup>72</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456b28–29.
- <sup>73</sup> Quoting the *Abhidharmakośa*, T 1558:29.24b15–16.
- <sup>74</sup> Quoting the *Abhidharmakośa*, T 1558:29.24b19.
- <sup>75</sup> Quoting the *Abhidharmakośa*, T 1558:29.24c17–18.
- <sup>76</sup> Quoting the *Abhidharmakośa*, T 1558:29.24b24.
- <sup>77</sup> Quoting the *Abhidharmakośa*, T 1558:29.24b25–26.
- <sup>78</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456c4–6.
- <sup>79</sup> The Avṛha, Atapa, Sudṛṣa, Sudarśana, and Akaniṣṭha heavens.
- <sup>80</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60c.

- <sup>81</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.125c.
- <sup>82</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.126a.
- <sup>83</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456c7–8.
- <sup>84</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60c.
- <sup>85</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.125c.
- <sup>86</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.126a.
- <sup>87</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456c11.
- <sup>88</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60c.
- <sup>89</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.125c.
- <sup>90</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.126a.
- <sup>91</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456c12.
- <sup>92</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60c.
- <sup>93</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.125c.
- <sup>94</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.126a.
- <sup>95</sup> Quoting the *Nyāyānusāra-śāstra*, T 1562:29.456c12–13.
- <sup>96</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.60c.
- <sup>97</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.125c.
- <sup>98</sup> Paraphrasing the *Abhidharmakośa*, T 1558:29.126a.
- <sup>99</sup> The three are coarse (*audārika*), distressing (*duḥkhita*), or hindering (*sthūla*) afflictions.
- <sup>100</sup> The three qualities are calm (*śānta*), excellent (*praṇīta*), or liberating (*niḥsaraṇa*).
- <sup>101</sup> The four psychological or formless *skandhas* are sensations (*vedanā*), perceptions (*saṃjñā*), mental formations (*saṃskāra*), and consciousness (*viññāna*). Form (*rūpa*) is omitted for the Formless Realm.
- <sup>102</sup> Quoting the *Abhidharmakośa*, T 1558:29.24b26.
- <sup>103</sup> This section is quoted from the *Fansheng jiedī zhang*, fasc. 2. See *Ryōbi sen Bonjō kaiji shō*, pp249–255. This paragraph is a paraphrase of the *Nyāyānusāra-śāstra*, T 1562:29.775a.
- <sup>104</sup> See above, p24, also note 52.
- <sup>105</sup> Paraphrasing the *Qishi jing*, T 24:1.311a.
- <sup>106</sup> Both of these quotes are paraphrases of the *Nyāyānusāra-śāstra*, T 1562:29.458c.
- <sup>107</sup> These quotes paraphrase the *Abhidharmakośa*, T 1558:29.41a–b.
- <sup>108</sup> These quotes paraphrase the *Abhidharmakośa*, T 1558:29.41a–b.
- <sup>109</sup> Quoting the *Cheng weishi lun shuji*, T 1830:43,325c5–7, and paraphrasing the *Ekottara-āgama*, T 100:2.460c.
- <sup>110</sup> Paraphrasing the *Cheng weishi lun*, T 1585:31.11c.
- <sup>111</sup> Paraphrasing the *Yogācārabhūmi-śāstra*, T 1579:30.594a.
- <sup>112</sup> Paraphrasing the *Yogācārabhūmi-śāstra*, T 1579:30.597c.
- <sup>113</sup> Paraphrasing the *Avataṃsaka-sūtra*, T 278:9.658a.
- <sup>114</sup> Paraphrasing Amoghavajra's translation of the *Renwang huguo bore boluomi jing*, T 246.8.825a12–13. That text has, “At that time, flowers and fragrances rained down from the Formless Realm. The fragrance was as [great as] Sumeru, and the flowers were as [large as] cartwheels. They descended like clouds and covered all of the great assembly,” (時無色界雨諸香花。香如須彌。華如車輪。如雲而下遍覆大眾)。
- <sup>115</sup> This and the following paraphrase the *Abhidharmakośa*, T 1558:29.146b.
- <sup>116</sup> This and the following paraphrase the *Abhidharmakośa*, T 1558:29.127c.
- <sup>117</sup> This and the following paraphrase the *Abhidharmakośa*, T 1558:29.52a. The four are sensations (*vedanā*), perceptions (*saṃjñā*), mental formations (*saṃskāra*), and consciousness (*viññāna*), without form (*rūpa*).
- <sup>118</sup> This and the following paraphrase the *Abhidharmakośa*, T 1558:29.41b.
- <sup>119</sup> This and the following paraphrase the *Abhidharmakośa*, T 1558:29.61b.
- <sup>120</sup> Paraphrasing the *Darijing shu* (T 1796:39.788c7–10), “Vairocana said, ‘I am Mañjuśrī, Avalokiteśvara, and the others. I am the devas. I am the humans. I am the yakṣas. I am the nāgas and garuḍas. There is none that I am not,’” (唯此遍那言我即是文殊觀音等。我即是大即是人。即是鬼神即是龍鳥。如是等無不即是)。Kūkai also paraphrases this passage in *Unji gi* (TKZ 3.66, cf. TAKAGI and DREITLEIN 2010: 172–173):

故經云。我則法界。我則法身。我則人日如來。我則金剛薩埵。我則一切佛。我則一切菩薩。我則緣覺。我則聲聞。我則大白在天。我則梵天。我則帝釋。乃至我則天龍鬼神八部衆等。一切有情非情無不慶字。是則一而能多小而含



uses many words and phrases to express a single idea. With the profound and secret, each individual letter possesses limitless meanings.

In Kūkai's *Bonji shittan jimo narabi ni shakugi* (TAKAGI and DREITLEIN 2010: 280–281, 286–287, TKZ 5.102, 104–105):

字中總攝無量教文於一法中任持一切法於一義中攝持一切義於一聲中攝藏無量功德。...如是無量智悉含一字中一切衆生皆悉具足如是無量例智。

Within a single letter infinite teachings are encompassed, within a single *dharma* all *dharma*s are held, within a single meaning all meanings are contained, and within a single sound all virtues are stored. ... This infinite-fold wisdom is completely encompassed in a single letter, and all beings completely possess that infinite-fold buddha wisdom.

<sup>132</sup> Quoting the *Mahāvairocanaḥhisambodhi-sūtra*, T 848:18.1b8–16, with a few lines omitted.

<sup>133</sup> In the first fascicle of this text Kūkai writes (TKZ 2.7, the same passage also appears in his *Dainichikyō kaidai*, *Shujō kyōmei*, TKZ 4.15):

是故大慈說無量乘令入一切智智。若經論則乘乘差別淺深。橫觀則智智平等一味。

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.

Kūkai also writes in his *Shōrai mokuroku* (TKZ 1.18, TAKAGI and DREITLEIN 2010: 208), “The sea of Dharma has but a single taste. It seems shallow or profound depending on our own capacities. The five vehicles differ in their orientations, and depending on the abilities of beings can be either sudden or gradual,” (法海一味隨機淺深。五乘分範逐器頓漸). Many exoteric texts such as the *Mahāsaṃnipāta-sūtra* (T 397:13.123b14–16) also have similar passages:

世尊喻如大海中水同一鹹味。佛法海中亦復如是。同一法味所謂解脫味。

World-Honored One, like the waters of the great sea that have the same single taste of salt, the sea of Buddhadharma is the same: it has the same single taste of Dharma, which is the taste of liberation.

<sup>134</sup> Quoting the *Mahāvairocanaḥhisambodhi-sūtra*, T 848:18.1b2–4.

<sup>135</sup> Quoting the *Mahāvairocanaḥhisambodhi-sūtra*, T 848:18.30a17–20.

<sup>136</sup> Kūkai writes similarly in his *Dainichikyō kaidai* (*Dai Birushana*, TKZ 4.32):

開口發聲眞言滅罪。舉手動足印契增福。心之所起妙觀自生。意之所趣等持即成。

Opening their mouths to speak, that will be mantra that eliminates transgressions. Raising their hands or moving their legs, that will be *mudrā* that increases blessings. Whatever arises in their minds, subtle meditation will spontaneously appear. Wherever they direct their intention, *samādhi* will be achieved.

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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- Cheng weishi lun* 成唯識論 (*On Establishing Consciousness-Only*), T 1585:31, Xuanzang (玄奘), 659.
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