WISDOM, COMPASSION, AND THE SEARCH FOR UNDERSTANDING

The Buddhist Studies Legacy of Gadjin M. Nagao

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Buddhist Cosmology as Presented in the Yogācārabhūmi

Yuichi Kajiyama

The Yogācārabhūmi contains in the first part of the Mahābhūmi a description of Buddhist cosmology, which, however, covers a wide range of topics concerning sentient beings as well as the material world. Here in this paper I translate the portion including the descriptions of (1) a cycle of the transmigrating world, (2) the kalpa (world-age) of preservation of the world, (3) the three great disasters in the kalpa of world destruction, (4) the kalpa of empty space, (5) the kalpa of regeneration of the world, and (6) a trisābasra-mabhāsābasra-lokadhātu (that is, a galactic system), which forms a field of a Buddha's teaching.


The Buddhist cosmology in our text is important and valuable, because no other Sanskrit text regarding this cosmology is extant, except chapter 3 of the Abhidharmakośa with its Bhāṣya and Vyākyā, although we have many materials in Chinese and Tibetan translations. As will be seen, moreover, the cosmology as presented in the Yogācārabhūmi shows a transmission different from that in the Abhidharmakośa. It gives many particular accounts which we do not find in the Abhidharmakośa, although the two are in general similar.

Although collation of all the available Tibetan texts of our cosmology should precede a translation, I am, being abroad, not in a position to present such a collation at this time. Thus, my present translation is in this sense tentative. However, I have noted the chief variant readings in the Sanskrit, Tibetan (Derge ed. and partly Peking ed.), and Chinese versions. Numbers at the beginnings of paragraphs refer to the pages and lines in the Sanskrit edition. I have added the section titles denoted by roman numerals.

Corrections to the Sanskrit edition

31, 16 viśatīṁ → viṁśatīṁ
31, 17 eca → eva
32, 4 catvārīśad → catvārinīśad
things are not so. The karma conducive to the regeneration of those material [objects] projects a definite world-age (niyataṁ kalpākṣepakam) as the period during which it abides, and which is neither longer nor shorter [than that period]. A being enumerated among sentient beings, however, has no definite length of lifetime, because those [beings] make various karmas. Therefore, their lifetime is sometimes longer than a kalpa, sometimes shorter than that, even less than ten years.

(31.9) It should also be known that there are three kinds of destructions of the world: (1) the destruction by fire, which destroys all things beginning with the Avici hell through the Brahmaloka world [i.e., the first ḍbyāna heaven]; (2) the destruction by water, which destroys everything up to the second ḍbyāna heaven; (3) the destruction by wind, which destroys all things up to the third ḍbyāna heaven. However, in the fourth ḍbyāna heaven [there is no destruction at all]. Those gods inhabiting the fourth ḍbyāna are born together with their palaces, and die together with their palaces. Therefore they do not suffer from destruction, nor do they have the cause of destruction. There are three upper realms (fīrṣa)[which are saved from the three destructions]: the second ḍbyāna heaven [is saved from the destruction by fire], the third ḍbyāna heaven [is saved from the destruction by water], and the fourth ḍbyāna heaven [is saved from the destruction by wind].

(31.15) This world is destroyed (saṁvartate) during the period of twenty intermediate kalpas (antarakaḷpa), remains as it is destroyed (saṁvartatā tiṣṭhati) [i.e., remains as empty space] during that of twenty intermediate kalpas, is regenerated (vivartate) during that of twenty intermediate kalpas, and continues in the regenerated state (vivyottas tiṣṭhati) during that of twenty intermediate kalpas. These periods cover [in total] eighty intermediate kalpas; and the period [of eighty intermediate kalpas] is called a great kalpa (maḥākalpa) in the agreement of calculation (saṁklyyā-praṇāṇaḥ). Here [in this world, gods] in the Brahma world (brahmaloka) have the life-span of one kalpa. And [during the time of destruction the Brahma world] is the last of all to be destroyed, and it is also the first of all to be regenerated [during the time of regeneration].


2. Here teṣāṁ bhājānāṁ = bhājanaḥloka.

3. A world-age (kalpa) here means "twenty intermediate kalpas," during which the regeneration of the world is completed.

4. S = T: “ten years,” but C 285b26 alone has “one year” instead.
I The Age of the Preservation of the World Preceding the Age of the Destruction of the World

(32,3) Regarding the [life-span of the gods of the Brahma world], we should know a different way of determining it. One kalpa as the life-span of the Brahmakśyika gods is so determined, being considered to actually mean twenty intermediate kalpas; one kalpa as the life-span of the Brahmapurohita gods is so determined, being considered to actually mean forty intermediate kalpas; one kalpa of the Mahābrāhma gods is so determined, being considered to actually mean sixty intermediate kalpas.

II The Age of the Preservation of the World Preceding the Age of the Destruction of the World

(32,7) What is the destruction by fire (tejabhavavartani)? [Preceding the period of the destruction of the world], there is a period during which sentient beings with infinite life-span begin to degenerate with respect to life-span until they live only for eighty thousand years. Furthermore, their life-span, due to their acceptance of immorality (akusālānāṁ dharmānāṁ samādānabetaḥ), continues to decrease down to the life-span of ten years. When people get disgusted (sanvēga-prāpta) [with worldly life, or obtain the desire of emancipation], however, they begin to increase in life-span because they obtain good morals (kusālānāṁ dharmānāṁ samādānabetaḥ) until they again come to live for eighty thousand years. Putting together both the time of decreasing [life-span] and that of increasing [life-span], we call [the period covering the two times] an intermediate kalpa, for the sake of establishing calculation.

(32,12) The intermediate kalpa passes away with three kinds [of small disasters] called famine (durbbikṣa), disease (roga), and battle (śastra). The famine takes place when human beings have the life-span of thirty years. Things such as the following occur over and over again. They try to support life (yātṛānāṁ kalpayati) by boiling even old bones. When they happen sometimes and somehow to find grains of barley, rice, black pepper, pulse, and sesame, they protect them, putting them in a casket as if they were jewels. These beings have mostly lost energy, fallen down, and are lying on their backs on the ground, unable even to stand up. Most of the people die through this kind of famine. The famine, however, lasts as long as seven years, seven months, and seven days and nights, and after the period it is said to come to an end. Then the beings gather together and unitedly obtain a lower kind of disgust (myḍukāṁ sanvēgam) [with worldly life]. On this ground and for this reason, their life-span stops decreasing, and the famine also ceases.

(33,8) When human beings come to have a life-span of twenty years, and [the life-span] continues to decrease due to disappearance of their disgust, then many kinds of plague, misfortune, and suffering occur. People fall prey to many diseases, and most of them lose their lives. This disease of theirs lasts as long as seven months and seven days and nights, and after that it is said to be over. Then the beings are possessed of middle disgust (madhyānā sanvēga), and on this ground and for this reason, their life-span does not decrease any more, and they do not suffer from diseases.

(33,14) Also, when human beings have the life-span of ten years and their life-span is decreasing due to the disappearance of disgust, then they, looking at one another, become filled with fierce murderous intention. Thus, if they grasp a stalk, pebble, or stone, they turn these into pointed, well sharpened weapons, with which they murder one another. This [battle] continues as long as seven days, and after that it is said to come to an end.

(34,4) At that time the beings suffer from three kinds of extreme misfortunes, that is to say, the misfortune of life-span, that of body and that of means of subsistence. Of them, the misfortune of life-span means that it becomes ten years at the most. The misfortune of body is that the measure of their bodies is no more than a vitāsī (9 inches) or a mustī (the breadth of a fist). The misfortune of means of subsistence is that kodrava (foxtail millet) is the best of foods, a blanket of hair is the best of clothes, a weapon is the best of decorations, and all the five flavors—that is, the flavor of ghee (sarpu), the flavor of honey (madhu), the flavor of oil (taila), the flavor of molasses (ikṣuvalīra), and the flavor of salt (javana)—completely disappear. Thus, these beings become excessively disgusted (adhibhūtānā sanvēga) [with worldly life], and they never lose the disgust. Moreover, abandoning the
evil qualities that impair their life-span, they engage in collecting good qualities that strengthen life-span. They meet one another and gather together, and their life-span again increases. They also continue to progress in complexion, [strength,] happiness, superhuman powers (aśvāya), and influence until their life-span becomes eighty thousand years.

III The Disappearance of Sentient Beings

(34,15) In this way, [as an intermediate kalpa in the age of preservation of the world consists of the time of decreasing life-span and that of increasing life-span, the age of preservation consisting of twenty intermediate kalpas] has twenty times of decreasing life-span and twenty times of increasing life-span. When forty times of decreasing and increasing life-spans have passed by, [the destruction of the world begins] at the very last time of increasing life-span. Then, sentient beings die in hell (naraka) and are not born [again there]. When all of them are dead, their world is said to have been destroyed (sanivṛtta) by the destruction of hell (naraka-saṅvartani). Just as the destruction of hell, just so happen the destruction of the animal world (tiryak-saṅvartani) and the destruction of the world of hungry ghosts (preta-sanivartani).

(34,19) On the other hand, a certain person among human beings, having understood the true nature of all things (dharmatā), attains as far as the second dbyāna [heaven], and passes time there. Following his example, other sentient beings also understand the true nature of all things, and having attained as far as the second dbyāna, live there. Having died here [on the ground], they are born among the group of heavenly beings in the Abhāsvara heaven [or the highest of the second dbyāna heavens]. Then, this world is said to have been destroyed by the destruction of human beings (maṇusya-sanivartani). Just as [the world is destroyed] by the destruction of human beings, so [it is destroyed also] by the destruction of heavenly beings (deva-sanivartani).

IV Destruction of the World by Fire, Water, and Wind

(35,5) When even a single sentient being is not found at [any] place in the worlds of five kinds of living beings (pañcagati, i.e., denizens of hell, hungry ghosts, animals, humans, and gods), then there is no means of subsistence available either. When no means of subsistence is available, even rains do not fall. When it does not rain, grasses, plants, and trees on this great earth dry up. Without being controlled by timely rains the disk of this sun (sūryamandala) increases its heat more and more. Six10 suns other than [the present one] come to appear because of the dominance10 of six kinds of things to be burnt, that is to say, due to the power of sentient beings’ karma leading to the destruction [of the world]. Moreover, these [six new] suns have burning power four times stronger than that of this [present] sun. Thus, [the suns] will become seven in number and burn seven times stronger.

(35,13) What are the six kinds of things? (1) Small or large lakes and marshes,11 which are dried up by the second sun; (2) small rivers and great rivers, which are dried up by the third sun; (3) Anavatapta the great lake, which is dried up by the fourth sun; (4) the great ocean, which is dried up by the fifth sun and a part of the sixth sun; (5) Mount Sumeru and the earth (mahāptviti), having very hard bodies, are burnt down by [a part of] the sixth sun and the seventh sun; (6) thereafter the rays, being moved by wind, continue to burn until they reach as far as the Brahma world (that is, the first dbyāna heaven).

(35,19) Again, all the things stated above are [summarized into the following] three points: (1) things born out of water such as grasses and so forth which are dried up by the first [sun]; (2) things which are in essence water [lakes, rivers, and Anavatapta the great lake] and which are dried up by the other five [suns, that is, from the second to the sixth suns]; (3) immovable and hard bodies [Mount Sumeru and the great earth] which are burnt down by the two [suns, or the sixth and the seventh suns].

(36,3) As is taught in detail in Buddhist sūtras,12 when all places of the world are burnt and blown, even soot13 is not found, nor are ashes14 known. To that extent the world is destroyed by what is called the destruction of the material world (bhājana-saṅvartani).

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9. sanvāṁ should be inserted after pareśāṁ, as both T 17b3 and C 286b1 have "six suns."
10. S sat prakāra-dāhyavastu-adbhikāratat ca. T 17b3: breg par bya ba’i drug po rnam pa drug yod pa’i phyir (as there are six kinds of things to be burnt); C 286a29-b1: 依六種所燒事, "depending on six kinds of things to be burnt."
11. MS illegible, as noted by the editor. T 16b4: liteng ka chung nga dang1 liteng ka chen po. C 286b4: 小大講坑, "small and large lakes or marshes." Skt. could read: kuviviṇa mahāvivini ca. For viśau, see Mahāyānatattva 4172.
13. S māsi = māsi. T 18a1 has du pa = smoke.
and twenty intermediate kalpas [of the age of destruction] pass away. The world destroyed in this way remains [as empty space] for another twenty intermediate kalpas [of the age of empty space].

(36,7) What is the destruction by water (apsaṁvaratā)? When the destruction by fire [which occurs once at every mahākalpa] has happened seven times and been completed, then in the second dhyāna [heaven] is produced the element of water which has been innate (sahāja) [to the second dhyāna]; and the element of water dissolves the material world just as water melts salt. The element of water disappears together with the material world. [The world] that has been destroyed in this way remains [as empty space] for twenty intermediate kalpas.

(36,11) What is the destruction by wind (viśvaṁvaratā)? When the destruction by water has been repeated seven times, the destruction by fire follows once more. Immediately after it, the element of wind, which is innate [to the third dhyāna], is produced in the third dhyāna [heaven]. The wind, drying up the material world, causes it to disappear, just as wind causes limbs of the body [to disappear as it desiccate a corpse]. The wind also disappears together with that [material world]. For instance, we see that when someone is buffeted by the element of wind he is emaciated until all that is left is bones. [The material world that has been] destroyed [into emptiness] remains in that state for twenty intermediate kalpas. In this way the world is destroyed.

V Regeneration of the World

(36,19) What is the regeneration (vivarta) [of the world]? It should be known that after those twenty intermediate kalpas [of the age of empty space] have passed by, the age of regeneration (vivarta-kalpa) [of the world] begins again because of the influence (ādhipatī) of sentient beings’ karma [conducive to] the regeneration [of the world]. In this case, the third dhyāna [heaven] first of all evolves in empty space (ākāśa), that is to say, [it is created] by means of the regeneration of the material world (bhūjana-vivrtti). And as the third dhyāna, so the second and the first dhyāna heavens are also made in due order.

(36,22) From the upper realm (ārtha) of the third destruction [by wind, i.e., from the fourth dhyāna heaven], sentient beings, having died of the exhaustion of their life-span and merits, are reborn in the third dhyāna heaven. This is to be understood in connection with all the other heavens. [Gods in the third dhyāna heaven, which is] the upper realm of the second destruction [by water, having died there], are reborn in the second dhyāna heaven. This again is to be understood in connection with all the other heavens. A certain heavenly being in [the second dhyāna heaven, which is] the upper realm of the first destruction [by fire, having died there] due to the exhaustion of life-span up to that of merits, is reborn in the first dhyāna heaven, i.e., in the Brahma heaven.

(37,4) He [who has been reborn in the first dhyāna heaven] becomes there a Brahmā called the great Brahmā. As he is quite alone he is not pleased and feels longing, “Oh, may other beings also be born here!” Because of the working of his mind, other beings also, having died in the [second] dhyāna heaven due to the exhaustion of life-span through the exhaustion of merits, are born in the first dhyāna heaven.

(37,8) The three dhyāna heavens [i.e., the third, second, and first dhyāna heavens] are regenerated in this way, that is to say, again by means of the regeneration of sentient beings (sattva-vivarta). And then the palaces of the groups of gods in the four worlds of desire (caturmāṇi kāmāvacaraṇāni devanikhyānām . . . vimānāni) are manifested in space. It should be regarded that all of their palaces in space are produced [all of a sudden] in the same way as an appurition (nimāna) is manifested. The rebirth in these [palaces] of sentient beings who have died from the group of gods of Ābhāṣvara heaven [or the highest of the second dhyāna heavens] is to be understood as above (pūrvvat).

(37,12) Thereafter a whirlwind as large as the Trisāhasra-mahāsāhasra [world] arises here and becomes the support of the Trisāhasra-mahāsāhasra [world] as well as of sentient beings having no palaces [i.e., gods of the two lowest worlds of desire and sentient beings on and under the earth]. It is of two kinds: the whirlwind stretching itself upwards and that stretching itself on the flank of the world, which prevent water [on the wind] from leaking out downwards and sideways. And then clouds containing gold appear above these whirl-

16. T 18a7: te be zad pa dang, las zad pa dang, bsod nams zad pa (the exhaustion of their life-span, that of karma, and that of merits). C 286c2 agrees with T.

17. T 18b2: tshangs pa'i nang na tshangs pa'i chen po 'gyur la (he becomes the great brahmā among brahmās). C 286c6: 菩界中為最大梵，“he becomes the greatest brahmā in the brahmā world.”

18. S yena tāśmaram tīryaquimānāh abdat cāyatanam is, as the editor says, not clear.
winds] by the influence of [sentient beings’] karma. Rains fall from the [clouds]. The water [of the rains] is sustained on the whirlwind. Then, wind blows and condenses and hardens\(^{19}\) the water. It is called\(^{20}\) the earth made of gold as it withstands upward and downward agitations\(^{21}\) of water.

(38,3) When the [earth] is regenerated, clouds containing various kinds of elements are produced above the earth by virtue of the influence of karma [made by sentient beings]. Rains fall from the clouds, and the water stays on the golden earth. Again, in the same way [as above] wind condenses and hardens [the water]. In this case, however, [the best] elements, which are extremely pure, prominent, superior, and perfect, produce, with the help of the drawing power of wind, Mount Sumeru, made of four kinds of jewels—gold, silver, crystal, and cat’s eye.

(38,8) There is also the middle class of elements (madbyo dbhātu), from which are produced seven mountain ranges made of gold, that is to say, Yugandhara, Vinataka, Aśvakaranañgiri, Sūdrasāna, Khadiraka, Iṣādhara, and Nimindhara.\(^{22}\) They are situated surrounding the Sumeru in this order [from inside to outside].

(38,11) As to the measure of Mount Sumeru, it is eighty thousand yojanas in height as well as in width, and dives under water as deep as eighty [thousand yojanas]. Yugandhara is half [of Sumeru] in size. The other six [golden mountain] ranges beginning with Vinataka and ending with Nimindhara are to be known to reduce one after another their size to half of the preceding one. The tops of these [seven] mountain ranges seem to resemble the shapes of different things respectively after which they are named [as e.g., Aśvakaranañgiri is so named as its top is of the shape of a horse’s ears].

(38,16) Out of the inferior elements (bhīnā ... dhātub) [are produced], on the four sides of Mount Sumeru and outside the [seven] golden mountain ranges, four great continents (catvāro dvīpāḥ), eight mid-islands (antaradvipa),\(^{23}\) and Cakravāda Mountain. The size [of the Cakravāda] is half of the Nimindhara mountain range. The four continents are surrounded by that Cakravāda Mountain. The palaces of Asuras (evil spirits) are located in the water under Mount Sumeru. The Snowy Mountain (bimavata) borders on the Anavatapta Lake Underneath [Jambudvīpa] there are the worlds of Great Hells (mahānarakasthānā),\(^{24}\) [that is to say,] Eight kinds of Hells, Individual Hells (pratyekanaraka), Cold Hells (jęta-naraka), and Border Hells (samantakanaraka).\(^{25}\) They are also the abodes of some animals and hungry ghosts.

(39,3) The four continents are namely Jambudvīpa, Pūrvavideha, Avaragodānīya, and Uttarakuṣu. Of them, Jambudvīpa is of the form of a carriage. Pūrvavideha is of the form of a half moon. Godānīya is circular, and Uttarakuṣu is quadrangular. Jambudvīpa is six thousand five hundred yojanas in size. Pūrvavideha is seven thousand yojanas in size. Avaragodānīya is seven thousand five hundred yojanas in size. Uttarakuṣu is eight thousand yojanas in size.

(39,9) Waters existing between the seven golden mountain ranges are endowed with the eight kinds of meritorious properties (aśānīgṛha). Each [of them] is an inland sea, in which there are palaces of serpent-demons (nāga). These serpent-demons are of eight kinds, live for a kalpa, and are [called] earth-bearers (dhārayambara). They are Nanda, Upananda, Aśvata, Mucilinda, Manasvi, Dhararātra, Mahākāla, and Elapatra. With the strength of Sakra the lord of gods,\(^{26}\) they join and fight a battle with gods and asuras.

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\(^{18}\) T 18b6: des cu de dag thad kar yan mi ‘bo la, thur du yan mi ’dzog go. C 286c17–18: 由此持水令不散壊，“By this water is sustained without falling asunder.” I follow T and C.

\(^{19}\) The editor corrects santharcbayanti in the manuscript into sammūrcbayanti. T 18b7: kun du ‘bras pa dang sra bar byed de. C 286c19: 次復起風飆水令壁，“Then is produced wind again, which beats water and hardens it.”

\(^{20}\) S bhuva, but T 18b7 zhes bya’t, as well as C 286c20 此即名為, say “it is called.”

\(^{21}\) S vimaryya is corrected by the editor into vimāra. T 18b8: ‘kbrug pa = agitation. C 286c20–21: 上甚水雨之激激。下為風飆之澎湃薄, “pouring of water and impact of wind.”

\(^{22}\) Note that the order in the Abhidharmakosā differs: Yugandhara, Iṣādhara, Khadiraka, Sūdrasāna, Aśvakaranañgiri, Vinataka, and Nimindhara.

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\(^{23}\) Two mid-islands are located in the neighborhood of each of the four continents, thus totaling eight. T 19a6 renders antaradvipa by glīng phram (little island). Edgerton in his Buddhist Hybrid Sanskrit Dictionary s.v. explains antaradvipa as “island in the midst (of a body of water),” Antar or antara here does not refer to the middle in size between large and small, as the Chinese (C 287a5 中間) and Japanese (which follows Chinese) translations may mean.

\(^{24}\) S narakasthānā. T 19a7 sens can dmyal ba cben po rnam s kyis gnas, as well as C 287a9 大那逻迦隱, suggest “mahā-naraka-sthānāni.”

\(^{25}\) S aṣṭa narakasthānāni, mahānarakakāṇāṃ pratyekanarakāṇāṃ ca, sannatakāpararakāṇāṃ ca. T 19a7 enumerates as follows: “mahānarakasthānāni, aṣṭaṣāra-kāṇāṃ, pratyekanarakāṇāṃ, sannatakāpararakāṇāṃ.” C 287a9–10: “aṣṭa mahānaraka-sthānāni, mahānarakakāṇāṃ, ...” I translate in the order of T.

\(^{26}\) Here the order of the Skt. text is disrupted. T 16b4: de dag kyang lha’i dbang po brya byin gyi dpung yin te. C 287a21 諸諸龍王以帝釋力 agrees in meaning with T.
(39,14) The serpent-demons are classified into four races: those born from eggs (anājata), from wombs (jarāyujā), from moisture (samsvedaja), and by spontaneous generation (aukapāduka). Garudas (suparṇin) are [also] of four kinds: those born from eggs, from wombs, from moisture, and by spontaneous generation.

(40,1) The water located outside the inland seas is the open sea, [whose bed is formed of] four layers extended out from the root of Mount Sumeru. The first [or lowest] layer protrudes from Sumeru to the length of sixteen thousand yojanas. Each of the other [three] layers is reduced in length to half of the preceding one in regular order. (Yakṣas called) Karoṭapāni (“holding up a cup in the hand”) live on the first layer, Rudhirapāni (“holding blood in the hand”) on the second, Sadāmāda (“always intoxicated”) on the third, and Mālādhara (“holding a wreath”) on the fourth.

(40,5) There are four peaks with the height of five hundred yojanas on the four corners of the flat land at the top of [Su-]Meru. There [on these peaks] live Yakṣas named Vajrapāni (“Thunderbolt-handed”).

(40,7) On the four flanks of Yugandhara the mountain range there are [four] royal residences of the great kings (mahārāja). They are Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa, living in the east, west, south, and north respectively. Also on all the golden mountain ranges there are villages, towns, and districts of the great kings.

(40,10) In the neighborhood of Himavat, the king of mountains, there is a slope made of gold and named “Asura’s Flank” (asura-pārītva) which is fifty yojanas in length and width. This is the residence of Supraṭiśṭha the king of elephants (nāgarāja). And it is also a battlefield (sangrāmāvacara) of Śakra, the lord of gods. Here there is Supraṭiśṭha, the king of trees, being surrounded by seven rows of palm trees. There is also here [a lotus pool named] Mandākini which is surrounded by [five] hundred [small] lotus pools. It is a playground of Supraṭiśṭha [the king of elephants]. Here he [Supraṭiśṭha], assuming any shape at will (kāmarūpin), enjoys lotus fibers, tearing them off out of the lotus pool. He is surrounded by five hundred female elephants.

(40,17) In the neighborhood of that [Mandākini] there is the great lake, Anavatapta, which is fifty yojanas deep and fifty yojanas wide. [Its bed is] strewn with golden sands; it is possessed of water endowed with eight kinds of meritorious properties; and it is beautiful, attractive, and pleasant. From it branch out four great rivers, that is to say, Gāṅgā, Sindhu, Sītā, and Vakṣu.

(41,3) In the flat land [on the top] of Mount Sumeru there is the divine castle [of Śakra and dependent gods] measuring ten thousand yojanas in length as well as in width. In other places there are villages, cities and districts belonging to these gods. Sumeru has four sides, facing which there are the four continents beginning with Jambudvīpa. Its [= Mount Sumeru] has four flanks, of which the flank facing Jambudvīpa is made of cat’s eye, that facing Pūruravadeha is made of silver, that facing Avaragodāniya is made of gold, and that facing Uttarakuru is made of crystals.

(41,9) In the neighborhood of Jambudvīpa there is a golden avenue of a sovereign of the world (acakravartin) which is submerged in the great ocean just as the knees of beings belonging to the four great kings (catuṁmahārājākāyikasatvā) are sunk in [water]. When the sovereign of the world appears, so much water in the great ocean as up to his knees dries up.

(41,12) In a region south of the Anavatapta lake there is a great black plum tree (jambu) after which this continent is named Jambudvīpa. In the northern part there is a great cotton plant (kūṭasālmali), in which four [kinds of] garudas (= suparṇin) live. To each of the four

27. The MS reading Sadāmāda is often found, and may be correct. See Divyāvadāna 218. Abhidharmakosabhāṣya 167.7 says: sadāmadā sadāmadā. See also BHSD s.v.
28. Sura-pārītva. But both T 20a: lba ma yin gyi ngos, and C 287b5 非天, have asura-pārītva instead.
30. S puksarṣṇi-sata-parisārā. However, both T 20a 4 rdzing bu inga bregyas bskor ba and C 287b8–9 五百小池以爲眷屬 read: "surrounded by five hundred [small] lotus pools."
31. S supraṭiśṭha seems to be a confusion for Supraṭiśṭha, the king of elephants. Or both names could be one and the same.
32. S: some words between catuṁmahārājākāyikasatvā ... and mahāsāmudranimagnas tiṣṭhati are missing. They are complemented by T 20b2: rgyal chen kaḥiṣ vis kyi sems can gyi pus mo'i thad kyi pus nab tsam shig rgya mtho chen po na nub cing ..., and C 287b21–22:如四大天王有情膝下沒住大海,"the avenue is sunk in the ocean as deep as up to the knees of sentient beings of the heaven of the four great kings."
33. S mahātī kūṭa-sālmali (sālmali). Kūṭa-sālmali is explained by Monier-Williams s.v. as "a fabulous cotton plant with sharp thorns (with which the wicked are tortured in the world of Yama)". But our text is talking neither of the world of Yama nor of hell. T 20b4: shing shal ma li rite mo shin tu mbo ba (sālmali tree whose points are
continents belong two mid-islands (antaradvipa). One of them is an island in which malignant demons (rakṣasa) live.

(41,17) When the material world (bhūjanaloka) has been accomplished in this way, beings among the heavenly class of Ābhāsvara die there and are born here [in this world], as stated before, because of their karma which should be recognized as leading to (sanvedanīya), the first kalpa [of the regeneration of the world]. It is the superior, first, excellent karma belonging to the world of desire (kāmāvacara), and the karma completes its effect only at this time [when the world is regenerated], and not at other times. And those sentient beings in this very time are called “belonging to the first kalpa” (prathama kalpa-ka). They have beautiful forms and are “made of will” (manomaya). All of this is described according to Buddhist sūtras.

(42,1) At this time no houses, residences, villages, nor abodes exist. All the earth is simply even and flat. Then the earth nectar (bhūmīrasa) appears for sentient beings, and in the same way appear successively thin paper-like dried cakes (parpataka) [edible mushrooms?], forest creepers (vaṇalatā), and rice growing without being tilled and sown, which is free from bran and husk. After that, however, bran and husk overgrow rice grains (taṇḍulabhala); and next, paddies stand in thickets and underbrush (?). 34 Thereupon those sentient beings are seen seizing [these foods]. Then, due to their consumption of [earth] nectar and the rest, those sentient beings become ugly (dauvarvṛṣya), and their supernatural powers disappear. The more one eats, the uglier he becomes, and the heavier his body gets. Thus, one sentient being tends to despise another. Due to the fact that they perform immoral deeds (ākulasānāṃ dharmanām), more and more foods such as [earth] nectar and the others disappear. The conditions are as described in detail in the sūtras.

(42,9) Then, they gaze at each other eye to eye, and they become enamored. Then, because of their karma conducive to either female-ness or maleness, some of them acquire female organs and others male organs, and they transgress by means of copulation (dvāya-dvāya-samāpatti). Therefore, they are blamed by others (uṣjugupsya-nte). 35 For that reason, they have houses built [in order to hide themselves]. And in order to secure rice, they also secure possession of fields. As a result of that, theft (adattādāna) and [fighting one another by] pulling and drawing (ākārana-pārakārana) begin. Because of that, they establish a king as a preventer [of crimes and fighting], and he becomes the “highly honored” (mahāsammata). In this way the group (māndala) of Kṣatriya as well as the groups of Brāhmaṇa, Vaiśya, and Śūdra appear in the world, as described in the sūtras.

(42,18) Darkness covers the world due to the disappearance of the light that was present in the sentient being’s body. Thereafter, the sun, moon, and constellations appear in the world. The measure of the disk of the sun is fifty-one yojanas, and that of the disk of the moon is fifty yojanas. Of them, the disk of the sun is made of fire-crystal (tejāb-sphatika), and the disk of the moon is made of water-crystal (udaka-sphatika). Of the two, the disk of the moon is to be known as moving very fast or as moving with indefinite speed. Moreover, the sun spreads light on two continents simultaneously, and darkens two simultaneously. Thus, it makes the midday in one continent, the sunrise in the second, the midnight in the third, and the sunset in the fourth. The whole group of the moon, sun, and constellations all roll on (gatisamācāra) [in their courses] around halfway up Mount Sumeru, in other words, as high as the Yugandhara mountain. When they (or the sun) 36 roll(s) on adhering closely to Sumeru it is known as the summer season, and when they (or the sun) move(s) on far away from Sumeru it is known as the winter season. For this very reason, it should be known that [the sun] sets quickly [in winter and slowly in summer]. 37 Also when the upper part of the disk of the moon becomes a little crooked, 38 a half moon is seen. [The moon] becomes invisible when the other side (parabhasa) [of the moon] is concealed by this side (arvagbhaga). 39 The more crooked the moon

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35. T 21a4: de nas gezan dag gis rnam par smad par 'gyur ro (Thus they are blamed by others). C 287c15–16: 義為他人之所誅，"They are scolded by other people.")
36. Only C 287c29 has "the sun" instead of "they."
37. S kṣipram astagamanam veditavyam seems to be incomplete. T 21b2: myur du nub pa dang ring sbig nas nub par 'gyur bar rig par bya'c. C 288a2: 即由此故沒有遲速，"There are the late and early settings [of the sun]."
38. T 21b3 has steng du 'deur ba na. C 288a3 於上稍緩 agrees with T.
39. The meanings of parabhasa and arvagbhaga are not clear to me. T 21b3: des pha rol gyi ngos de tshu rol gyi ngos kyis girigs pa'i phyir mi snang stc. C 288a3–4, however, says: 種彼分障其近分遂令不見，"As this side is concealed by the other side, [the moon] becomes invisible [at last]." I follow T in this translation. Considering
becomes, the more close to full it appears. In a waning moon (kṛṣṇapakṣe), on the contrary, the lower its head moves down, the more diminished it appears. When the reflections of fish, turtles, and so on in the great ocean appear [on the moon], dark color is seen on the middle of the moon. As to the size of the constellations, the greater ones are eighteen krośas in size, middle ones are ten krośas, and small ones are four krośas.

(43,15) When the four castes (varṇa) have been created, [sentient beings] begin to create karmas, agreeable or disagreeable, which are to be felt as [one of the] five kinds of existences (pañcagati-vedāṇīya). In this manner, a certain being is born [in the hells] as King Yama due to his defiled karma conducive to overlordship (saṃkliṣtenādhibhātya-saivārthānīyenā karmanā). Thereupon hell guards are born as are magical creations (nirmitopama). Iron, copper, and so on, with which torment and torture are performed, and the fires of hell appear. Then sentient beings, following karmas they have made, are born there [in hell] or in other states of existence.

VI The Field of a Buddha

(44,3) In this way, a billion (kotiśata) worlds, each of which includes the four continents (cāturduśpaka), a billion Sumerus, a billion groups of gods belonging to the world of desire, and a billion Brahma worlds are regenerated or destroyed at the same time in a world system of a triple thousand great thousand worlds. They are also [classified into] three kinds of world systems: (1) a small world system consisting of one thousand worlds (sāhasrikasūdikas) is so called when a thousand moons, a thousand suns, and [everything else in a system] up to a thousand Brahma worlds are heaped together into one system; (2) a middle world system consists of the square of a small world system

(dvisāhasro madhyamah, \(45^\) square of one thousand worlds); (3) a thousand of a thousand middle world systems form a world system of a triple thousand great thousand worlds (trisāhastra mahāsāhasra lokādhātu, i.e., cube of a small world system).

(44,9) In this way, worlds are destroyed and regenerated in the eastern direction, southern, western, [northern], upper and lower directions without end and without limit. Just as when the god Iśādhāra sends rain there are no interruptions nor intervals in the showers falling in all the directions, so worlds are destroyed and regenerated without end and without limit in all the directions.

(44,14) This \(48^\) triple thousand great thousand world system is called the field of a Buddha (buddhakṣetra), and there Tathāgatas are born and perform the deeds of the Buddha (buddhakarman) in infinite worlds.

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45. The editor suggests the emendation of madhyamah into madhyamah.
46. S lacks “northern,” which both T 22a2 and C 288a20 have.
47. The text is to be emended. The reading at 44.10, varṣādhāre, is evidently wrong. T 22a22 has char pa gebol mda’ tsam ’hab pa na, and C 288a21 天雨注如車軸. Śikṣāsamuccaya (ed. Bendall) 247.7 has Iśādhāra deva varṣati, which the Tibetan translation (Derge 136b1) renders gebol mda’ tsam gyi char gyi rgyun ’hab po. Note also that in the Abbhādarmakolabhāya Hsuan-tsang renders the name Iśādhāra 滴如車軸.
48. Both T 22a3 de ni and C 288a3 此 support reading etad for the edition’s etāvad.