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STUDIES IN THE BUDDHIST TRADITIONS

WISDOM, COMPASSION, AND THE SEARCH FOR UNDERSTANDING

The Buddhist Studies Legacy
of Gadjin M. Nagao

*Edited by
Jonathan A. Silk*

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Yūichi Kajiyama

The *Yogācārabhūmi* contains in the first part of the *Manobhūmi* 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 *trisāhasra-mahāsāhasra-lokadhātu* (that is, a galactic system), which forms a field of a Buddha's teaching.

The Sanskrit text of the portion in question is found on pp. 30,21–44,14 of the *Yogācārabhūmi*, Part I, edited by V. Bhattacharya (below, S), which corresponds to Hsüan-tsang's Chinese translation, Taishō 1579 (XXX) 285b19–288a25 (below, C). A Tibetan translation of the same portion is found in the Derge edition (Tōhoku 4035) *Tshi*, 15b3–22a4 (below, T).

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 *Vyākhyā*, 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 | <i>viśatim</i> → <i>vimśatim</i> |
| 31,17 | <i>eca</i> → <i>eva</i> |
| 32,4 | <i>catvāriśad-</i> → <i>catvārimśad-</i> |

- 32,13 *niyāṇa* → *niryāṇa*
 33,1 *vikarṣati* → *virakṣati* (cf. n. 7)
 33,1 MS *nisthāmaḥ* → *niṣthāmānaḥ* (editor's correction)
 33,9 *hīyamānās* → *āyusā hīyamānās* (cf. n. 8)
 34,7 *bhojanānām magryo* → *bhojanānām agryo*
 35,2 *yāvadvitīyam* → *yāvad dvitīyam*
 35,9 *apareṣā sūrya-* → *apareṣāṁ saṇṇāṁ sūrya-* (cf. n. 9)
 35,13 *ku... (?) mahā... drā (?)* → *kuvilvāni mahāvīlvāni ca (?)* (cf. n. 11)
 36,5 *viśatiś ca* → *vimśatiś ca*
 36,15 *vimśatam* → *vimśatim*
 37,15 *tāsāmaram...* → cf. n. 18
 38,5 *saṁmūrchayānta* → *saṁmūrchayanti*
 39,1-2 cf. n. 24
 39,2 *narakānām* → (T / C) *śītanarakānām*
 39,14 *śakrasya devendrasya balaṁ* should be placed at the beginning of line 13 (before *te*) (cf. n. 25)
 40,14 *śataparivārā pañcaśataparivārā*. T/C seem to read: *puṣkaraṇī-paṇcaśata-parivārā* (cf. n. 30).
 41,13 *śalmali* → *śālmali*
 43,1 *candramaṇḍasya* → *candramaṇḍalasya*
 43,9 *kṣipram astagamanam* → *kṣipram [ciraṁ vā-]stagamanam* (cf. n. 37)
 43,14 *param* → *paramāṇām* (editor)
 44,1 *lohādayo* → (T / C) *loha-tāmrādayo*
 44,10 *varṣādhāre* → **īśādhāre* (cf. n. 47)
 44,14 *etāvad* → *etad* (cf. n. 48)

An English Translation

I General Description of a Cycle of the World

(30,21) How then do the destruction (*saṁvarta*) and regeneration (*vivarta*) of the external objects occur? [They occur] because of sentient beings' karma conducive to the destruction or regeneration¹ [of the world]. If a karma conducive to destruction is present, it, with [the cooperation of] external conditions, comes to destroy those [external objects]. But [the external objects are destroyed] not as internal [or spiritual] things [of sentient beings] are destroyed due to the abandonment of life, because the external objects are material, gross, made of the four great elements [i.e., earth, water, fire, and wind], and motionlessly continuing (*sthāvarasantatayaḥ*), whereas the internal

things are not so. The karma conducive to the regeneration of those material [objects]² projects a definite world-age (*niyataṁ kalpākṣepa-kam*)³ 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 ten⁴ 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 Avīci hell through the Brahmaloḥa world [i.e., the first *dhyāna* heaven]; (2) the destruction by water, which destroys everything up to the second *dhyāna* heaven; (3) the destruction by wind, which destroys all things up to the third *dhyāna* heaven. However, in the fourth *dhyāna* heaven [there is no destruction at all]. Those gods inhabiting the fourth *dhyāna* 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 (*śīrṣa*) [which are saved from the three destructions]: the second *dhyāna* heaven [is saved from the destruction by fire], the third *dhyāna* heaven [is saved from the destruction by water], and the fourth *dhyāna* heaven [is saved from the destruction by wind].

(31,15) This world is destroyed (*saṁvartate*) during the period of twenty intermediate *kalpas* (*antarakalpa*), remains as it is destroyed (*saṁvṛttas 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 (*vivṛttas 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* (*mahākalpa*) in the agreement of calculation (*saṁkhyā-prajñaptiḥ*). 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 bhājānām* = *bhājanaloka*.

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.

1. S *saṁvarta-vivarta-saṁvartanīyena karmaṇā*. T 15b3: *sems can rnamis kyi*, as well as C 285b19: 諸有情, "of sentient beings," add **sattvānām* before the above phrase.

(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 Brahmakāyika 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 Mahābrahma 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 (*tejahsamivartanī*)? [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 (*akuśalānām dharmānām samādānabetoh*), continues to decrease down to the life-span of ten years. When people get disgusted (*sarivēga-prāpta*) [with worldly life, or obtain the desire of emancipation], however, they begin to increase in life-span because they obtain good morals (*kuśalānām dharmānām samādānabetoh*) 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 away⁵ with three kinds [of small disasters] called famine (*durbhikṣa*), disease (*roga*), and battle (*śāstra*). 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 (*yātrām kalpayati*)⁶ by boiling even old bones. When they happen sometimes and somehow to find grains of barley, rice, black pepper, pulse, and sesame, they protect⁷ 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

5. *S niyāṇa* should be corrected into *niryāṇa*. T 16a7: *thal bar 'gyur ro*. Cf. P. Pradhan, *Abhidharmakośabhāṣya* (Patna: K.P. Jayaswal Research Institute, 1967): 187,24.

6. T 16b1: *srog zungs su byed de* = S. C 285c20, however, reads 共爲譌會, "arrange a feast together." *Yātrā* can be understood as "feast, dinner party."

7. *S vikarṣati* should be *virakṣati*. T 16b2: *srung bar byed do*, as well as C 285c21, 守護, read "protect."

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 (*mṛdukam sarivēgam*) [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]⁸ 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 (*madhya-sarivēga*), 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 *vitasti* (9 inches) or a *muṣṭi* (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 (*sarpis*), the flavor of honey (*madhu*), the flavor of oil (*taila*), the flavor of molasses (*ikṣuvikāra*), and the flavor of salt (*lavāṇa*)—completely disappear. Thus, these beings become excessively disgusted (*adhimātra-sarivēga*) [with worldly life], and they never lose the disgust. Moreover, abandoning the

8. *S sarivēgasya punar vigamād dhīyamānās tadā* ... T and C follow S. Considering S 33,14: *sarivēgasya vigamād āyusā hīyamānās*, and T 16b6: *skyo ba de nyid med par gyur pas tshe 'grib par gyur ba de'i tshe* ..., however, we should read S 33,8–9 inserting *āyusā* between *vigamād* and *hīyamānās*.

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 (*aiśvarya*), 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 (*saṃvṛtta*) by the destruction of hell (*naraka-saṃvartanī*). Just as the destruction of hell, just so happen the destruction of the animal world (*tiryak-saṃvartanī*) and the destruction of the world of hungry ghosts (*preta-saṃvartanī*).

(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 *dhyāna* [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 *dhyāna*, live there. Having died here [on the ground], they are born among the group of heavenly beings in the Ābhāsvara heaven [or the highest of the second *dhyāna* heavens]. Then, this world is said to have been destroyed by the destruction of human beings (*manuṣya-saṃvartanī*). Just as [the world is destroyed] by the destruction of human beings, so [it is destroyed also] by the destruction of heavenly beings (*deva-saṃvartanī*).

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 (*pañcagatika*, 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 (*sūryamaṇḍala*) increases its heat

more and more. Six⁹ 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 (*mahāprthivī*), 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 *dhyāna* 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-saṃvartanī*),

9. *ṣaṇṇām* should be inserted after *pareṣām*, as both T 17b3 and C 286b1 have "six suns."

10. *S ṣaṭ prakāra-dāhyavastu-adbhikāratas ca*. T 17b3: *bsreg par bya ba'i dngos 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: *lteng ka chung ngu dang l lteng ka chen po*. C 286b4: 小大講坑, "small and large lakes or marshes." Skt. could read: *kuvilvāni mahāvīlvāni ca*. For *vilva*, see *Mahāvīrutpatti* 4172.

12. Cf. *Pitṛputrasamāgama*, quoted in the *Śikṣāsamuccaya* (ed. Bendall) 246.9ff.

13. *S masi = masi*. T 18a1 has *dud pa* = smoke.

14. *S chārikā*. T 18a1: *thal ba'i lhag ma* = **bhasma-śeṣa* (remnants of ashes). C 286b13-14 reads: 灰墨及與餘影, "ashes, soot and other things."

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 (*apsamvartanī*)? 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 (*sahaja*) [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 (*vāyusamvartanī*)? When the destruction by water has been repeated seven times, the destruction by fire follows once more.¹⁵ 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 desiccates 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 (*ādhipatyāt*) 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 (*bhājana-vivṛtti*). 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 (*śīrṣa*) of the third destruction [by wind, i.e., from the fourth *dhyāna* heaven], sentient beings, having

15. S and T 18a4 say "destruction by fire follows once more," but C 286b21 says, 復七火災, "destruction by fire follows seven times." C agrees with the description in the *Abhidharmakośa*.

died of the exhaustion of their life-span and merits,¹⁶ 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.¹⁷ 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-vivartanī*). And then the palaces of the groups of gods in the four worlds of desire (*caturṇāṁ kāmāvacarāṇāṁ devanikāyānām ... 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 apparition (*nirmāṇa*) is manifested. The rebirth in these [palaces] of sentient beings who have died from the group of gods of Ābhāsvara heaven [or the highest of the second *dhyāna* heavens] is to be understood as above (*pūrvavat*).

(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.¹⁸ And then clouds containing gold appear above these [whirl-

16. T 18a7: *tshe 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 por 'gyur la* (he becomes the great brahmā among brahmās). C 286c6: 梵世界中爲最大梵, "he becomes the greatest brahmā in the brahmā world."

18. *Syena tāsāmaram tiryagvimānaḥ adhaś 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 hardens¹⁹ the water. It is called²⁰ the earth made of gold as it withstands upward and downward agitations²¹ 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 (*madhyo dhātus*), from which are produced seven mountain ranges made of gold, that is to say, Yugandhara, Vinataka, Aśvakaraṇagiri, Sudarśana, Khadiraka, Īśādhara, 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., Aśvakarṇa is so named as its top is of the shape of a horse's ears].

T 18b6: *des chu de dag thad kar yang mi 'bo la, thur du yang mi 'dzag go*. C 286c17–18: 由此持水令不散墜, "By this water is sustained without falling asunder." I follow T and C.

19. The editor corrects *saṃkarchayanti* in the manuscript into *sammūrchayanti*. T 18b7: *kun du 'thas pa dang sra bar byed de*. C 286c19: 次復起風鼓水令堅, "Then is produced wind again, which beats water and hardens it."

20. *S bhavati*, but T 18b7 *zhes bya'o*, as well as C 286c20 此即名爲, say "it is called."

21. *S vimarśya* is corrected by the editor into *vimarda*. T 18b7: *'khrug pa* = agitation. C 286c20–21: 上堪水雨之所激注。下爲風塵之所衝薄, "pouring of water and impact of wind."

22. Note that the order in the *Abhidharmakośa* differs: Yugandhara, Īśādhara, Khadiraka, Sudarśana, Aśvakaraṇagiri, Vinataka, and Nimindhara.

(38,16) Out of the inferior elements (*bhīnāt ... dhātoḥ*) [are produced], on the four sides of Mount Sumeru and outside the [seven] golden mountain ranges, four great continents (*catvāro dvīpāḥ*), eight mid-islands (*antardvīpa*),²³ and Cakravāḍa Mountain. The size [of the Cakravāḍa] is half of the Nimindhara mountain range. The four continents are surrounded by that Cakravāḍa Mountain. The palaces of Asuras (evil spirits) are located in the water under Mount Sumeru. The Snowy Mountain (*himavat*) borders on the Anavatapta Lake. Underneath [Jambūdvīpa] there are the worlds of Great Hells (*mahānarakasthāna*),²⁴ [that is to say,] Eight kinds of Hells, Individual Hells (*pratyekanaraka*), Cold Hells (*śīta-naraka*), and Border Hells (*śāmantakanaraka*).²⁵ There are also the abodes of some animals and hungry ghosts.

(39,3) The four continents are namely Jambūdvīpa, Pūrvavideha, Avaragodāniya, and Uttarakuru. Of them, Jambūdvīpa is of the form of a carriage. Pūrvavideha is of the form of a half moon. Godāniya is circular, and Uttarakuru is quadrangular. Jambūdvīpa is six thousand five hundred *yojanas* in size. Pūrvavideha is seven thousand *yojanas* in size. Avaragodāniya is seven thousand five hundred *yojanas* in size. Uttarakuru 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 (*aṣṭāṅgo-peta*). 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 (*dharaṇindhara*). They are Nanda, Upananda, Aśvatara, Mucilinda, Manasvī, Dhṛtarāṣṭra, Mahākāla, and Elapatra. With the strength of Śakra the lord of gods,²⁶ they join and fight a battle with gods and asuras.

23. Two mid-islands are located in the neighborhood of each of the four continents, thus totaling eight. T 19a6 renders *antardvīpa* by *gling phran* (little island). Edgerton in his *Buddhist Hybrid Sanskrit Dictionary* s.v. explains *antaradvīpa* (Skt. *antardvīpa*) 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 中洲) and Japanese (which follows Chinese) translations may mean.

24. *S narakasthānāni*. T 19a7 *sems can dmyal ba chen po rnam kyī gnas*, as well as C 287a9 大那落迦處, suggest **mahā-naraka-sthānāni*.

25. *S aṣṭau narakasthānāni, mahānarakāṇāṃ pratyekanarakāṇāṃ ca, narakāṇāṃ sām-antākaṇarākāṇāṃ ca*. T 19a7 enumerates as follows: **mahānarakasthānāni, aṣṭanarakāṇāṃ, pratyekanarakāṇāṃ, śītanarakāṇāṃ, sāmantakanarakāṇāṃ*. C 287a9–10: **aṣṭau mahānaraka-sthānāni, mahānarakaṇāṃ*. ... 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 brgya byin gyi dpung yin te*. C 287a21 是諸龍王由帝釋力 agrees in meaning with T.

(39,14) The serpent-demons are classified into four races: those born from eggs (*aṇḍaja*), from wombs (*jarāyuja*), from moisture (*saṃsvedaja*), and by spontaneous generation (*aupapāduka*). Garuḍas (*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 a half of the preceding one in regular order. (Yakṣas called) Karoṭapāṇi (“holding up a cup in the hand”) live on the first layer, Rudhirapāṇi (“holding blood in the hand”) on the second, Sadāmada²⁷ (“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 Vajrapāṇi (“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, Virūdhaka, 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-pārśva*)²⁸ which is fifty *yojanas* in length and width. This is the residence of Supraṭiṣṭha the king of elephants (*nāgarāja*). And it is also a battlefield (*saṅgrāmāvacara*)²⁹ of Śakra, the lord of gods. Here there is Supraṭiṣṭhita, the king of trees, being surrounded by seven rows of palm trees. There is also here [a lotus pool named] Mandākinī which is surrounded by [five] hundred [small] lotus pools.³⁰ It is a playground

27. The MS reading Sadāmatta is often found, and may be correct. See *Divyāvadāna* 218. *Abhidharmakośabhāṣya* 167.7 says: *sadāmadāḥ sadāmattāḥ*. See also BHSD s.v.

28. *S sura-pārśva*. But both T 20a3: *lha ma yin gyi ngos*, and C 287b5 非天脅, have *asura-pārśva* instead.

29. C 287b6–7 alone reads 又天帝釋時來遊幸, “Śakra sometimes comes for a pleasure outing.”

30. *S puṣkaraṇī-śata-parivārā*. However, both T 20a 4 *rdzing bu lnga brgyas bskor ba* and C 287b8–9 五百小池以爲眷屬 read: “surrounded by five hundred [small] lotus pools.”

of Supraṭiṣṭha³¹ [the king of elephants]. Here he [Supraṭiṣṭha], 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 [Mandākinī] 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, Gaṅgā, 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 Jambūdvīpa. It [= Mount Sumeru] has four flanks, of which the flank facing Jambūdvīpa is made of cat’s eye, that facing Pūrvavideha is made of silver, that facing Avaragodānīya is made of gold, and that facing Uttarakuru is made of crystals.

(41,9) In the neighborhood of Jambūdvīpa there is a golden avenue of a sovereign of the world (*cakravartin*) which is submerged in the great ocean just as the knees of beings belonging to the four great kings (*caturmahārājakāyikasattva*)³² 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 (*jambū*) after which this continent is named Jambūdvīpa. In the northern part there is a great cotton plant (*kūṭaśālmali*)³³ in which four [kinds of] garuḍas (= *suparṇin*) live. To each of the four

31. *S supraṭiṣṭhita* seems to be a confusion for Supraṭiṣṭha, the king of elephants. Or both names could be one and the same.

32. *S*: some words between *caturmahārājakāyikasattva*... and *mahāsamudranimagnas tiṣṭhanti* are missing. They are complemented by T 20b2: *rgyal chen bzhi'i ris kyi sems can gyi pus mo'i tshad kyi pus nub tsam zbig rgya mtsho chen po na nub cing*..., and C 287b21–22: 如四大王天有情膝量沒住大海, “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 mahatī kūṭa-śālmali* (*śālmali*). Kūṭa-śālmali 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 rtse mo shin tu mtsho ba* (*śālmali* tree whose points are

continents belong two mid-islands (*antaradvīpa*). One of them is an island in which malignant demons (*rākṣasa*) live.

(41,17) When the material world (*bhājanaloka*) 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 (*saṃvedanīya*), the first *kalpa* [of the regeneration of the world]. It is the superior, first, excellent karma belonging to the world of desire (*kāmvācāra*), 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*” (*prathamakalpa-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 (*bhūmirasa*) appears for sentient beings, and in the same way appear successively thin paper-like dried cakes (*parpatāka*) [edible mushrooms?], forest creepers (*vanalatā*), and rice growing without being tilled and sown, which is free from bran and husk. After that, however, bran and husk overgrow rice grains (*tanḍulaphala*); 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 (*daurvarṇya*), 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 (*akuśalānām dharmānām*), 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 femaleness or maleness, some of them acquire female organs and others male organs, and they transgress by means of copulation (*dvaya-dvaya-samāpatti*). Therefore, they are blamed by others (*vijugupsya-*

very tall?). C 287b25: 設拉末梨大樹叢林, “a forest of great sālmali trees.” C seems to understand *kūṭa* as “a multitude” or “forest.”

34. *S tataḥ śaṇḍāvaśaṇḍe tiṣṭhate śālīḥ*. The word *avaśaṇḍa* is not found in any Skt. dictionary. T 20b7: *de'i 'og tu sā lu tbo rtser skye bar 'gyur ro*. I cannot understand the word *tbo rtse*. C 287c8 renders 粳稻叢生, “rice plants grow gregariously.”

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 (*ākaraṣaṇa-parākaraṣaṇa*) 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 (*maṇḍala*) 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 (*tejah-sphaṭika*), and the disk of the moon is made of water-crystal (*udaka-sphaṭika*). 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 (*gatisamcāra*) [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 (*parabhāga*) [of the moon] is concealed by this side (*arvāgbhāga*).³⁹ The more crooked the moon

35. T 21a4: *de nas gzhan dag gis rnam par smad par 'gyur ro* (Thus they are blamed by others). C 287c15–16: 遂爲他人之所訶起, “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 zbig nas nub par 'gyur bar rig par bya'o*. 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 'dzur ba na*. C 288a3 於上稍歇 agrees with T.

39. The meanings of *parabhāga* and *arvāgbhāga* are not clear to me. T 21b3: *des pha rol gyi ngos de tshu rol gyi ngos kyi sgribs pa'i phyir mi snang ste*. C 288a3–4, however, says: 由彼餘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 (*kṛṣṇa-pakṣe*), 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 color⁴⁰ is seen on the middle of the moon. As to the size of the constellations, the greater ones⁴¹ 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-vedanīya*). In this manner, a certain being is born [in the hells]⁴² as King Yama due to his defiled karma conducive to overlordship (*saṃkliṣṭenādhipatyā-saṃvartanīyena karmaṇā*). Thereupon hell guards are born as are magical creations (*nirmītopama*). Iron, copper, and so on, with which torment and torture are performed, and the fires of hell⁴³ 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 (*koṭīśata*) worlds, each of which includes the four continents (*cāturdvīpaka*), 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.⁴⁴ They are also [classified into] three kinds of world systems: (1) a small world system consisting of one thousand worlds (*sāhasrikāścūḍīkas*) is so called when a thousand moons, a thousand suns, and [everything else in a system] on 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

T and C, the Sanskrit should be understood as: *yadā tasya parabhāgo 'rvāgbbhāgāvṛto tadā candramaṇḍalāṃ na dṛśyate*.

40. *S śyāmatā*, with which C 288a7 黒相 agrees. T 21b4, however, has instead *ri ri po*, which is not known to me.

41. *S parama* should be corrected into *paramāṇām* as the editor suggests. T 21b4 reads not *nang gi tshe* as the editor notes, but *nang gi che ba*.

42. T 21b5 *sems can dmyal ba rnams na*, and C 288a 11 生那落迦中作靜息王, suggest the addition.

43. *S* should be read following the Tibetan understanding the editor mentions in his note: *yātana-kāraṇa-nirvartakā loha-tāmrādayo nārakaś cāgniḥ*.

44. A world system consisting of the cube of one thousand small worlds.

(*dvisāhasro madhyamaḥ*,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 (*trisāhasra mahāsāhasra lokadhātu*, 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],⁴⁶ upper and lower directions without end and without limit. Just as when the god Īśādhāra sends rain⁴⁷ 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) This⁴⁸ 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.

45. The editor suggests the emendation of *madhyaḥ* into *madhyamaḥ*.

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 gshol mda' tsam 'bab pa na*, and C 288a21 天雨注如車軸. *Sikṣāsamuccaya* (ed. Bendall) 247.7 has *īśādhāro devo varṣati*, which the Tibetan translation (Derge 136b1) renders *gshol mda' tsam gyi char gyi rgyun 'bab po*. Note also that in the *Abhidharmakośabhāṣya* Hsüan-tsang renders the name Īśādhāra 滴如車軸.

48. Both T 22a3 *de ni* and C 288a3 此 support reading *etad* for the edition's *etāvad*.