A Primer in Chinese Buddhist Writings
Volume 2, The Indian Tradition
Translation Key

1

Thus have I heard. At one time, the Buddha was in a quiet place. With his celestial ear he listened intently. He heard the bhikṣus discuss in this way, having gathered in the lecture hall after eating. At that time, the World-Honored-One arose in his quiet cave and went to the lecture hall where he took a seat. He knew what they had said, but made a point of asking. He asked the bhikṣus what they had been discussing and what matters they discussed. The bhikṣus addressed the Buddha, saying: “Gathering in the Dharma lecture hall after eating we said among ourselves ‘Worthy ones, this has never before happened. Now how is it that the heavens and earth should decay? And how did they come to be? And what of the lands where the multitudes of beings live?’ We gathered in the lecture hall to discuss these matters.”

2

At that time, the World-Honored-One was in a quiet place. With his celestial ear he listened intently. He heard the bhikṣus discuss in this way, having gathered in the lecture hall after eating. At that time, the World-Honored-One arose in his quiet cave and went to the lecture hall where he took a seat. He knew what they had said, but made a point of asking. He asked the bhikṣus what they had been discussing and what matters they discussed. The bhikṣus addressed the Buddha, saying: “Gathering in the Dharma lecture hall after eating we said among ourselves ‘Worthy ones, this has never before happened. Now how is it that the heavens and earth should decay? And how did they come to be? And what of the lands where the multitudes of beings live?’ We gathered in the lecture hall to discuss these matters.”
The Buddha announced to the bhikṣus: “Excellent! Excellent! All those who leave the home should carry out two practices: the first is sagacious silence, and the second is to speak on the Dharma. You, gathered in the lecture hall, should also be like this, practicing sagacious silence and speaking on the Dharma. Bhikṣus, do you wish to hear me, the Thus-Come-One relate the creation and destruction of the heavens and the earth and the kingdoms and districts in which the multitude of beings live?”

At that time, the bhikṣus addressed the Buddha, saying, “Yes, World-Honored-One. Now is precisely the time. We are willing and would be delighted to listen. Once the World-Honored-One has spoken, we will receive and uphold [your teachings]. The Buddha said, “Bhikṣus, Listen carefully. Listen carefully. Think well on this. I will explain it for you.”
The Buddha told the bhikṣus, “Beyond the four continents are eight thousand continents surrounding them. There is, moreover, a sea that surrounds the perimeter of the eight thousand continents. There is, moreover, a great diamond mountain range that encircles the sea. Beyond the diamond mountain range is, moreover, a second great diamond mountain range. Between the two mountain ranges is a capacious space. The divine bodies of the sun and moon have great power, but their light cannot reach here. Here there are eight great hells. Associated with each of these hells are sixteen small hells. The first great hell is called Thoughts. The second is called Black Rope. The third is called Crushing. The fourth is called Wailing. The fifth is called Great Wailing. The sixth is called Burning. The seventh is called Great Burning. The Eighth is called Unremittant.

The Hell of Speculation has sixteen smaller hells. A small hell is five hundred yojanas in length and width. The first small hell is called Black Sand; the second, Bubbling Excrement; the third, Five Hundred Nails; the fourth, Hunger; the fifth, Thirst; the sixth, Bronze Caldron; the seventh, Many Bronze Cauldrons; the eighth, Grindstone; the ninth, Puss and Blood; the tenth, Measuring Fire; the eleventh, River of Ash; the twelfth, Iron Balls; the thirteenth, Hatchet; the fourteenth, Jackals and Wolves; the fifteenth, Sword Trees; the sixteenth, Cold and Ice.
Why is it called the Hell of Speculation? The hands of the beings born there grow iron talons. Their talons are long and sharp. They become angry with each other and harbor thoughts of violence and harm. They use their talons to cut each other. When each hand strikes, flesh falls in response. They think that they are dead. When a cold wind blows over them, their skin and flesh grow back. Soon, alive, they stand up and think to themselves: "I am now alive." The other beings say, "We think that you are alive." Because of these thoughts, it is called the Hell of Speculation.

Next, the beings in the Hell of Speculation harbor violent, harmful thoughts. They beat one another. Their hands naturally hold blades, and these blades are sharp. They thrash each other, flaying and mincing until their bodies lay in pieces on the ground. They think that they have died. But a cold wind blows over them and their skin and flesh grow back. Alive, they stand up, each thinking to himself, "I am alive." The other beings say, "We think you are alive." For this reason, it is called the Hell of Speculation.
Next, the beings in the Hell of Speculation harbor violent, harmful thoughts. They beat one another. In their hands they hold swords, and these swords are pointed and sharp. They cut each other, flaying and mincing each other until they think that they are dead. But a cold wind blows over them and the skin and flesh grow back. Alive, they stand up, each thinking to himself, "I am alive." The other beings say, "We think you are alive." For this reason, it is called the Hell of Speculation.

復次，想地獄其中眾生懷毒害想。迭相觸嬈。手執油影刀。其刀鋒利。更相斫刺。皮剝臠割。想謂為死。冷風來吹。皮肉更生。尋活起立。自言：『我活』。餘眾生言：『我想汝活』。以是因緣，名為想地獄。

Next, the beings of the Hell of Speculation harbor violent, harmful thoughts. They beat each other. In their hands they wield "oil shadow blades," and these blades are pointed and sharp. They cut each other, flaying and mincing each other until they think that they are dead. But a cold wind blows over them and their skin and flesh grow back. Alive, they stand up, each thinking to himself, "I am alive." The other beings say, "We think you are alive." For this reason, it is called the Hell of Speculation.

復次，想地獄其中眾生懷毒害想。迭相觸嬈。手執小刀。其刀鋒利。更相斫刺。皮剝臠割。想謂為死。冷風來吹。皮肉更生。尋活起立。自言：『我活』。餘眾生言：『我想汝活』。以是因緣故，名為想地獄。

Next, the beings of the Hell of Speculation harbor violent, harmful thoughts. They beat each other. In their hands they wield daggers, and the daggers are sharp. They cut each other, flaying and mincing their bodies until they think that they are dead. But a cold wind blows over them and their skin and flesh grow back. Alive, they stand up, each thinking to himself, "I am alive." The other beings say, "We think you are alive." For this reason, it is called the Hell of Speculation.
其中眾生久受罪已，出想地獄。惶惶馳走，求自救護。宿罪所牽。不覺
忽到黑沙地獄。時，有熱風暴起。吹熱黑沙。來著其身。舉體盡黑。猶
如黑雲。熱沙燒皮。盡肉徹骨。罪人身中有黑焰起。遶身迴旋。還入身
內。受諸苦惱。燒炙燋爛。以罪因緣，受此苦報。其罪未畢，故使不死。

Having for a long time received punishment for their sins, the beings there leave the Hell of
Speculation. In a panic, they flee, attempting to save themselves. But led by the sins of their
previous lives, without even being aware of it, they arrive suddenly in the Hell of Black Sand. At
that time, a hot wind whips up and blows hot black sand that attaches to their bodies until their
entire bodies are covered in black, like a black cloud. The hot sand sears their skin, through their
flesh and to their very bones. Black flames rise up on the bodies of the sinners, swirling around
them and entering inside their bodies. Burnt and scorched, they endure various sorts of
suffering. It is because of their sins that they are made to suffer in recompense in this way. Because
their sins have not been paid, they are not allowed to die.

於此久受苦已。出黑沙地獄。惶惶馳走。求自救護。宿罪所牽。不覺忽
到沸屎地獄。其地獄中有沸屎，鐵丸自然滿前。驅迫罪人，使抱鐵丸。
燒其身手。至其頭面，無不周遍。復使探撮，舉著口中。燒其脣舌。從
咽至腹，通徹下過，無不燋爛。有鐵嘴虫。唼食皮肉。徹骨達髓。苦毒
辛酸。憂惱無量。以罪未畢，猶復不死。

After suffering for a long time here, they leave the Hell of Black Sand. In a panic, they flee,
attempting to save themselves. But led by the sins of their previous lives, without even being
aware of it, they arrive suddenly in the Hell of Bubbling Excrement. Iron balls appear
everywhere naturally before them. The sinners are chased and forced to embrace the iron balls
which burn their bodies. On their heads and faces, all is covered with them. They are, moreover,
made to pick them up and place them in their mouths where they burn their lips and tongues.
From their throats down to their bellies, the balls pass all the way through, scorching everything.
There are iron-mouthed insects who bite and eat their skin and flesh, piercing their bones to the
marrow. The pain is severe, the suffering acute. Their misery is immeasurable. Because their sins
have not been paid, they are not allowed to die.
§12

After suffering for a long time in the Hell of Bubbling Excrement, they leave the Hell of Bubbling Excrement. In a panic, they flee, attempting to save themselves, but arrive instead in the Hell of Iron Nails. Once they arrive there, the hell wardens push them down so that they fall. They are made to lie down on hot iron where their bodies are stretched out and nails driven into their hands, feet and hearts. Their bodies are covered with five hundred nails. The pain is severe, the suffering acute. They moan and wail, but because their sins have not been paid, they still do not die.

§13

After suffering for a long time, they leave the Hell of Iron Nails. In a panic, they flee, attempting to save themselves, but arrive at the Hell of Hunger. The hell wardens ask them “What have you come here for?” Each responds, “I am hungry.” The hell wardens then grab them and force them onto a slab of hot iron, stretch out their bodies, and pry open their mouths with iron hooks. They then put hot iron balls into their mouths, burning their lips and tongues. From their throats down to their bellies, the balls pass all the way through, scorching everything. The pain is severe, the suffering acute. They wail and weep. Because their sins have not been paid, still they do not die.

§14

After suffering for a long time, they leave the Hell of Hunger. In a panic, they flee, attempting to save themselves, but arrive at the Hell of Thirst. The hell wardens ask them “What have you come here for?” Each responds, “I am thirsty.” The hell wardens then grab them and force them onto a slab of hot iron, stretch out their bodies, and pry open their mouths with iron hooks. They then put hot iron balls into their mouths, burning their lips and tongues. From their throats down to their bellies, the balls pass all the way through, scorching everything. The pain is severe, the suffering acute. They wail and weep. Because their sins have not been paid, still they do not die.
After suffering for a long time, they leave the Hell of Hunger. In a panic, they flee, attempting to save themselves, but arrive at the Hell of Thirst. The hell wardens ask them “What have you come here for?” Each responds, “I am thirsty.” The hell wardens then grab them and force them onto a slab of hot iron, stretch out their bodies, and pry open their mouths with iron hooks. They then put pour molten bronze into their mouths, burning their lips and tongues. From their throats down to their bellies, they pass all the way through, scorching everything. The pain is severe, the suffering acute. They wail and weep. Because their sins have not been paid, still they do not die.

§15

久受苦已，出渴地獄。慟惶馳走。求自救護。宿罪所牽，不覺忽到一銅鍑地獄。獄卒怒目捉罪人足。倒投鍑中。隨湯涌沸，上下迴旋。從底至口。從口至底。或在鍑腹。身體爛熟。譬如煮豆：隨湯涌沸，上下迴轉，中外爛壞。罪人在鍑，隨湯上下，亦復如是。號咷悲叫，萬毒普至。餘罪未盡，故復不死。

After suffering for a long time, they leave the Hell of Thirst. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware it, they arrive suddenly in the Hell of the Bronze Cauldron. The hell wardens, with anger in their eyes, seize the sinners by the feet and thrust them upside down into the cauldron. Following the boiling water, they bob up and down, swirling about, from the bottom to the top and from the top to the bottom, or in the center of the cauldron. Their bodies are cooked through. Like boiling beans, they follow the boiling of the water, going up and down and swirling about, until they are thoroughly cooked inside and out. The sinners in the cauldrons follow the water up and down in the same way. They wail and weep, all manner of pain descending upon them, but because their sins have not been paid, still they do not die.

§16
After suffering for a long time, they leave the Hell of the Bronze Cauldron. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of Many Bronze Cauldrons. The Hell of Many Bronze Cauldrons is five hundred *yojanas* long and wide. The demons of this hell, with anger in their eyes, seize the sinners by the feet and thrust them upside down into the cauldrons. Following the boiling water, they bob up and down, swirling about, from the bottom to the top and from the top to the bottom, or in the center of the cauldron. Their entire bodies are cooked through. Like boiling beans, they follow the water, going up and down and swirling about, until they are thoroughly cooked inside and out. The sinners in the cauldrons are just like this, following the water up and down, from the top to the bottom and from the bottom to the top. Their hands or feet may appear [above the surface], or their waists or bellies may appear, or their heads and faces may appear. The hell wardens hook them with iron hooks, removing them only to place them in another cauldron. They wail and scream, their suffering severe and their pain intense, but because their sins have not been paid, they are not allowed to die.

§17

After suffering for a long time, they leave the Hell of the Many Bronze Cauldrons. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of the Grindstone. The Hell of the Grindstone is five hundred *yojanas* long and wide. The wardens of this hell, furiously seize the sinners and thrust them upon a hot rock, stretching them out by hands and feet. They press down their bodies with a great hot rock, which they turn this way and that, grinding them until their bones and flesh are ground to a pulp, oozing puss and blood. In severe, excruciating pain, they wail in agony. But because their sins have not been paid, still are not allowed to die.
§18

久受苦已，出石磨地獄。惶惶馳走。求自救護。宿對所牽，不覺忽至膿血地獄。膿血地獄縱廣五百由旬。其地獄中有自然膿血，熱沸涌出。罪人於中，東西馳走。膿血沸熱，湯其身體，手足頭面皆悉爛壞。又取膿血而自食之。湯其脣舌。從咽至腹。通徹下過。無不爛壞。苦毒辛酸。眾痛難忍。餘罪未畢，故使不死。

After suffering for a long time, they leave the Hell of the Grindstone. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of Pus and Blood. The Hell of Pus and Blood is five hundred *yojanas* long and wide. Pus and blood naturally appear in this hell; hot and frothy, it rises up. Within, the sinners run from east to west, the hot, frothing pus and blood scalding their bodies until their hands, feed, head and face are completely ruined. Moreover, they take up the pus and blood and eat it, burning their lips and tongues. From their throats down to their bellies, it passes all the way through, scalding everything. The agony is acute, the suffering intense, with all manner of pains, difficult to bear. Because their sins have not been paid, they are not allowed to die.

§19

久受苦已，乃出膿血地獄。惶惶馳走，求自救護。宿罪所牽，不覺忽至量火地獄。量火地獄縱廣五百由旬。其地獄中有大火聚，自然在前。其火焰熾。獄卒瞋怒，馳迫罪人，手執鐵斗。使量火聚。彼量火時，燒其手足。遍諸身體，苦毒熱痛。呻吟號哭。餘罪未畢，故使不死。

After suffering for a long time, they leave the Hell of Blood and Pus. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of Measuring Fire. The Hell of Measuring Fire is five hundred *yojanas* long and wide. In this hell, great balls of fire naturally appears before one, their flames burning. The hell wardens, their eyes full of anger, pursue the sinners with iron buckets in their hands, commanding them to measure the balls of fire. When they measure the fire, it burns their hands and feat. Throughout their bodies they are in acute pain, burning in agony. They cry out and wail, but because their sins have not been paid, they are not allowed to die.
After suffering for a long time, they leave the Hell of Measuring Fire. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of the River of Ash. The Hell of the River of Ash is five hundred **yojanas** long and wide, and five hundred **yojanas** deep. The ashen water bubbles and boils, and a stench rises from it, waves crashing upon it with a terrifying sound. From the bottom to the top, it is surrounded by iron spikes on all sides, eight inches long. On the banks of the river long swords emerge. And along the sides are the foxes and wolves of the hell wardens. Moreover, on the banks there is a forest of sword trees. Their branches, leaves, flowers and fruits are all knives with eight-inch long blades. The sinners enter the river and bob up and down on its waves as they drown. The spikes cut their bodies so that inside and out their skin and flesh is mutilated, and pus and blood ooze out. Afflicted with all manner of pain, they cry out in agony. But because their sins have not been paid, they are not allowed to die.
After suffering for a long time, they leave the Hell of the River of Ash, climbing onto its shores. On the banks, the sharp knives cut them, wounding their hands and feet. At that time, the hell wardens ask them, “What do you want here?” The sinners reply, “We are hungry.” The hell wardens then seize the sinners and cast them down onto hot iron beds. Stretching out their bodies and opening their mouths with iron hooks, they pour molten bronze into their mouths, burning their lips and tongues. From their throats down to their bellies, it passes all the way through, scalding everything.

Moreover there are jackals and wolves with sharp teeth who come to bite the sinners, eating their raw flesh. Thereupon, the sinners, having been cooked in the river of ash, pierced by spikes, with molten bronze having been poured down their throats and bitten by wolves, flee, climbing up the sword trees. As they climb up the sword trees, the blades face downwards. When they climb down the trees, the blades face upwards. When they grasp with their hands, their hands are cut off; when they climb with their feet, their feet are cut off. The knives cut them such that inside and out, their skin and flesh falls off, and pus and blood ooze out. Hence, their white bones are held together only by sinews and veins.

At that time, there are iron beaked birds in the trees. They pick at the sinners’ heads, breaking their skulls and eating their brains. The pain is acute and the misery intense. They wail and moan. But because their sins have not been paid, they are not allowed to die.
They return to the Hell of the River of Ash, bobbing up and down with the waves. As they go up and down, iron pikes pierce them such that, inside and out, the skin and flesh is ruined, and pus and blood ooze out until only white bones float on the surface. A cold wind blows across them, and the muscle and flesh return. Soon, they stand up and flee in panic, seeking to save themselves.

§22

Led by the sins of their previous lives, without even being aware of it, they arrive in the Hell of Iron Balls. The Hell of Iron Balls is five hundred \textit{yojanas} wide and long. Once the sinners have entered there, hot iron balls naturally appear before them. The sinners are pursued by hell demons, until their hands and feet are ruined and their entire bodies catch fire. They moan in agony, afflicted simultaneously by all manner of pain. Because their sins have not been paid, they are not allowed to die.

§23

After suffering for a long time, they leave the Hell of Iron Balls. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of Axes. The Hell of Axes is five hundred \textit{yojanas} long and wide. When they enter this hell, the hell wardens, with anger in their eyes, seize the sinners and throw them onto a hot metal bed. With hot metal axes they break their hands and feet, ears, noses and bodies. The suffering is acute; the pain intense. They moan and wail. Because their sins have not been paid, still they do not die.

§24

After suffering for a long time, they leave the Hell of Axes. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware of it, they arrive suddenly in the Hell of Wolves. The Hell of Wolves is five hundred \textit{yojanas} wide and long. When they enter this hell, the hell wardens pursue the sinners, throwing them onto a hot metal bed. With hot metal axes they break their hands and feet, ears, noses and bodies. The suffering is acute; the pain intense. They moan and wail. Because their sins have not been paid, still they do not die.
After suffering for a long time, they leave the Hell of Axes. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware it, they arrive suddenly in the Hell of Wolves. The Hell of Wolves is five hundred yojanas long and wide. When they enter this hell, packs of wolves compete to attack them, tearing, ripping and pulling at them until their flesh falls away and their bones are bruised, the pus and blood oozing out. Afflicted by all manner of pain, they moan in agony. Because their sins have not been paid, they are not allowed to die.

§25
久受苦已，乃出犲狼地獄。慞惶馳走，求自救護。宿對所牽，不覺忽至劍樹地獄。劍樹地獄縱廣五百由旬。罪人入彼劍樹林中。有大暴風起吹。劍樹葉墮其身上。著手手絕。著足足絕。身體頭面，無不傷壞。有鐵嘴鳥立其頭上。啄其兩目。苦痛萬端，悲號酸毒。餘罪未畢，故使不死。

After suffering for a long time, they leave the Hell of Wolves. In a panic, they flee, attempting to save themselves. But led by the sins of their previous lives, without even being aware it, they arrive suddenly in the Hell of Sword Trees. The Hell of Sword Trees is five hundred yojanas long and wide. When the sinners enter this forest of sword trees, a great wind stirs and the leaves of the sword trees fall. When a leaf strikes a hand, the hand is cut off; when it strikes a foot, the foot is cut off. In body, head and face, every part is wounded. There are iron-beaked birds who perch on their heads, plucking out their eyes. Afflicted by all manner of pain, they moan in agony. Because their sins have not been paid, they are not allowed to die.

§26
久受苦已，乃出劍樹地獄。慟惶馳走，求自救護。宿罪所牽，不覺忽至寒氷地獄。寒氷地獄縱廣五百由旬。罪人入已，有大寒風來吹其身。舉體凍瘃。皮肉墮落。苦毒辛酸，悲號叫喚。然後命終」。
Abhidharma 1

§1

Are the wardens of the various hells sentient or not? Some say they are not sentient. How, then, can they move? It is the force of the karma of sentient beings, like the wind during the kalpa of formation.¹

If this is the case, how are we to understand what the great monk Dharmasubhūti said when he noted, for instance, in verse:

In their hearts they constantly harbor the poison of anger;
They delight in accumulating bad karma;
Seeing others in pain pleases them;
When such as this die, they become foot-soldiers for Yama²

§2

琰魔王使諸邏剎娑。擲諸有情置地獄者名琰魔卒。是實有情。非地獄中害有情者。故地獄卒非實有情。

¹ That is, just as the wind, though not sentient, can help to create a world-system, so too the hell wardens, though not sentient, can influence the world. They are, in other words, forces of nature, with “nature” understood as itself a product of karma.

² In other words, the great monk Dharmasubhūti seems to say in one of his verses that the foot-soldiers of Yama, the ruler of hell, were in former lives particularly vile human beings. The trope of raising well-known passages that seem to contradict an argument and then explaining that in fact they do not is a common trope in Abhidharma discourse.
King Yama employs various *rakṣas*. Those who cast sentient beings into hell are called “Yama's foot-soldiers.” These are in fact sentient beings; they are not those who harm sentient beings in the hells. Therefore, the wardens of hell are not in fact sentient beings.

§3

Others say they are sentient beings. If this is the case, where does their bad karma come to maturation?3 It is in hell, since in hell one can experience retribution even for committing one of the unremitting sins. How can this argument be refuted?

If this were the case [that hell wardens are being punished for their sins in a hell], for what reason is it that they are not burned by the fires? It must be because they are shielded by the force of karma, or because of the constitution [of the bodies they have received] that they are not burned.

(CBETA, T29, no. 1558, p. 58, c18-p. 59, a17)

**Abhidharma 2**

§1

問曰：諸地獄卒，為是眾生，為非眾生耶？若是眾生者。多作不善業。當於何處復受此報。

若非眾生者。彌摩須菩提所說偈。復云何通。如說：

剛強瞋恚人 常樂作諸惡
見他苦生喜 死作閻羅卒

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3 In other words, where are they punished, karmically, for their violent acts against sinners in hell?
Question: Are the various hell wardens sentient beings or are they not? If they are sentient beings, since they carry out many unwholesome acts, where do they receive retribution for them?

If they are not sentient beings, what are we to make of the sayings of Dharmasubhūti who says, for instance:

Strong and angry men  
who delight in the practice of evil  
who take pleasure in the suffering of others  
when they die are reborn as the foot-soldiers of Yama.

§2

答曰：或有說者。是眾生數。  
問曰：若然者，多作不善業。當於何處復受此報？  
答曰：即於彼處受報。所以者何？作無間業、斷善根、增上邪見者，猶於如受報。況地獄卒。  
復有說者。非眾生數。以諸眾生罪業因緣故。實非眾生。作眾生像。而現其前。以種種事，治諸罪人。

Response: Some say that the hell wardens are numbered among the sentient beings.  
Question: If that is the case, as they perform many unwholesome deeds, where do they receive retribution for them?  
Response: They receive retribution right where they are. Why is this? One who commits one of the unremitting sins, cuts off wholesome roots and increases false views receives this type of retribution. So how much more is this the case for a hell warden.
Others say: They should not be numbered among the sentient beings. This is for reasons related to the causes and conditions of the karma for sins committed by sentient beings. They are not truly sentient beings, but simply take on the appearance of sentient beings who appear before the sinners and, through various means, punish the sinners.

§3

問曰：若然者。曇摩須菩提偈云何通？
答曰：此造文頌，不必須通。所以者何？造文頌，有增有減。有得有失。若欲通者，其事云何？
答曰：諸以鐵鎖繫縛眾生，詣閻羅王所，是眾生數。餘種種治諸罪人者非眾生數。

Question: If this is the case, how do we explain the gāthā by Dharmasubhūti?
Response: This is an invented verse so there is no need to explain it. Why is this? When inventing verse, one can add or take away [from a doctrine], get some things right and miss others.

[Question]: If one wanted to explain it, how would one go about such a thing?
Response: Those who bind the sentient beings with shackles and take them to the place of King Yama are sentient beings. Other types who punish sinners are not sentient beings.

§4

如是說者好。地獄眾生其形云何？
答曰：其形如人。言語云何？答曰：初生未受苦痛時，盡作聖語。後受苦痛時，雖出苦痛聲，乃至無有一言可分別者，但有打棒壞裂之聲。

This is well said. What form do the beings [i.e. sinners] in hell take?
Response: They are shaped like people.
What is their language?
Response: When they are first reborn, before they have been tormented, they all speak in the sacred language [of Sanskrit]. Later, after they have suffered, although they emit sounds of agony, not even a single word of what they say can be discerned. There is only the sound of beating, splitting and cracking.

(CBETA, T28, no. 1546, p. 48, a5-25)

**Abhidharma 3**

§1
論曰。且於不善十業道中。那落迦中三通二種。為麁惡語、雜穢語、瞋
三種皆通現行成就。

For discussion: Among the ten types of unwholesome behavior, in naraka [i.e. hell], three are possible, consisting of two types [expressed and potential]. The three categories of vile language, vulgar language and anger are all made manifest and expressed.

§2
由相罵故有麁惡語。由悲叫故有雜穢語。身心麁強，憣憗不調。由互相
憎故有瞋恚。

Because they insult each other, there is vile language. Because they moan, there is vulgar language. In body and mind, [beings in hell] are course and strong, obstreperous and unruly. As they despise each other, there is anger.4

§3
貪及邪見成而不行。無可愛境故，現見業果故。

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4 The rest of the passage describes why the remaining seven types of sin are not committed in hell.
Covetousness and false views are present but not acted upon. There are no objects of craving since the karmic fruits of their actions are immediately apparent.

§4
業盡死故，無殺業道。無攝財物及女人故，無不與取及欲邪行。
Since they die only when their karma is exhausted, there is no sin of murder. Since there are no treasured objects or women to be possessed, there are no sins of taking what has not been given or indulging in sensual pleasures.

§5
以無用故無虛誑語。即由此故及常離故，無離間語。
Since it is of no use, there is no sin of false speech. Because of this and because they are in constant isolation, there is no sin of slander.

(CBETA, T29, no. 1558, p. 90, a20-b8; Poussin pp.666-67).

Abhidharma 4

§1
若定無有補特伽羅，為說阿誰流轉生死？不應生死自流轉故。然薄伽梵於契經中說：「諸有情無明所覆，貪愛所繫，馳流生死」故，應定有補特伽羅。此復如何流轉生死。由捨前蘊，取後蘊故。如是義宗前已徵遣。
If there is indeed no pudgala, who is it who circulates in the cycle of life and death, since it should not be the case that life and death circulate on their own? Yet, the scriptures of the Bhagavat say: "All sentient beings are covered by ignorance. Tied by the bounds of avarice and craving, they course through the cycle of life and death." Therefore, there must be a pudgala. How does this, then, circulate through the cycle of life and death? It abandons the previous aggregates, and latches on to the next aggregates. This doctrine was dealt with earlier.

5 Perhaps this refers to《雜阿含經》卷6：「爾時，世尊告諸比丘：「於何所是事有故，何所起，何所繫著，何所見我？諸比丘！今彼眾生無明所蓋，愛繫其首，長道驅馳，生死輪迴，生死流轉，不知本際？」」
(CBETA, T02, no. 99, p. 42, b3-6)
§2

如燎原火，雖剎那滅而由相續，說有流轉。如是蘊聚，假說有情愛取為緣，流轉生死。

It is like a fire sweeping across a prairie. Although [a particular flame] is extinguished for an instant, one continues on another. This we call circulation. The aggregates are like this. We say provisionally that sentient beings, because of craving and grasping, circulate through the cycle of life and death.

§3

若唯有蘊，何故世尊作如是說：「今我於昔為世導師名為妙眼」。此說何咎？
蘊各異故。
若爾，是何物謂補特伽羅？昔我即今體應常住。故說今我昔為師言。顯昔與今是一相續。如言此火曾燒彼事。

If there are only aggregates, why did the World-Honored-One say as follows: “Now in the past I was a 'guide of the world' named Marvelous Eye (Skt. Sunetra).” What is wrong with this statement?

It is because the aggregates are different.6

If this is the case, what is it that is called the pudgala? The "I" of the past is ever present in the present body. This accounts for the statement that "I was in the past a guide." This discloses that the past and the present are contiguous. This is like saying that this fire burned that place.

(CBETA, T29, no. 1558, p. 156, c2-p. 157, c24; Poussin, p.1337)
§1

爾時，世尊在釋翅瘦尼拘律園。時，摩訶波闍波提與五百舍夷女人俱。詣世尊所。頭面禮足却住一面。白佛言：「善哉世尊，願聽女人於佛法中得出家為道」。佛言：「且止瞿曇彌。莫作是言，欲令女人出家為道。何以故？瞿曇彌，若女人於佛法中出家為道，令佛法不久」。

At that time, the World-Honored-One was in the Nyagrodha Garden in Śākyesu. At the time, Mahāprajāpati was together with five hundred women of the Śākya clan. She went to where the World-Honored-One was, bowed down, touching her forehead to his feet, then retreated and stood to one side. She addressed the Buddha, saying: “Excellent, World-Honored-One. I ask that you allow women within the Buddha Dharma to be able to leave the household for the path.” The Buddha said, “Desist, Gautami. Do not say this, asking that women be allowed to leave the household for the path. Why? Gautami, if women within the Buddha Dharma leave the household for the path, the Buddha Dharma will not last long.”

§2

爾時，摩訶波闍波提聞世尊教已，前禮佛足遶已而去。爾時，世尊從釋翅瘦與千二百五十弟子人間遊行。往拘薩羅國。從拘薩羅還至舍衛國祇桓精舍。時，摩訶波闍波提聞佛在祇桓精舍，與五百舍夷女人俱，共剃髪被袈裟。往舍衛國祇桓精舍。在門外立，步涉破脚，塵土坌身，涕泣流淚。

At that time, the World-Honored-One was in the Nyagrodha Garden in Śākyesu. At the time, Mahāprajāpati was together with five hundred women of the Śākya clan. She went to where the World-Honored-One was, bowed down, touching her forehead to his feet, then retreated and stood to one side. She addressed the Buddha, saying: “Excellent, World-Honored-One. I ask that you allow women within the Buddha Dharma to be able to leave the household for the path.” The Buddha said, “Desist, Gautami. Do not say this, asking that women be allowed to leave the household for the path. Why? Gautami, if women within the Buddha Dharma leave the household for the path, the Buddha Dharma will not last long.”
At that time, having heard the World-Honored-One's instructions, Mahāprajāpati went forward, paid reverence to the Buddha's feet, circled around him once and left. At that time, the World-Honored-One left Śākyesu, traveling with one thousand two hundred and fifty disciples, to go to Kośala. From Kośala, he returned to the Jetavana hermitage in Śrāvastī. At the time, Mahāprajāpati, hearing that the Buddha was in the hermitage in Jetavana, together with five hundred women of the Śakya clan, shaved her head and donned a kaṣāya. They went to the Jetavana hermitage in Śrāvastī and stood at the gate. Their feet worn raw from walking, and their bodies covered with dust, they wept.

§3

爾時，阿難見已即往問言：「瞿曇彌何故與舍夷五百女人剃髮、被袈裟、歩涉破脚、塵土坌身，在此涕泣流淚而立耶？」彼即答言：「我等女人於佛法中不得出家受大戒。」阿難語言：「且止。我為汝往佛所求請」。

At that time, Ānanda, seeing them, approached them and asked, “Gautami, why have you, together with five hundred women of the Śākya clan shaved your head and donned a kaṣāya? Why are you standing here, feet worn raw from walking, bodies covered with dust, weeping and wailing?” They then answered him, “We women in the Buddha Dharma are not allowed to leave the household and receive the great precepts.” Ānanda said to her, “Wait. I will go to the place where the Buddha is for your sake to ask this of him.”

爾時，阿難即至世尊所。頭面禮足却住一面。白佛言：「善哉世尊。願聽女人在佛法中出家受大戒。」佛告阿難：「且止。莫欲令女人於佛法中出家受大戒。何以故？若女人在佛法中出家受大戒，則令佛法不久。譬如，阿難，有長者家，男少女多則知其家衰微。如是，阿難，若女人在佛法中出家受大戒，則令佛法不久。又如好稻田而被霜雹，即時破壞。如是，阿難，若女人在佛法中出家受大戒。即令佛法不久。」
At that time, Ānanda then went to where the World-Honored-One was. Touching his forehead to the Buddha's feet, he withdrew and stood to one side, addressing the Buddha, saying: “Excellent, World-Honored-One. I ask that you allow women in the Buddha Dharma to leave the household and receive the great precepts.” The Buddha told Ānanda, “Desist. Do not ask me to allow women in the Buddha Dharma to leave the household and receive the great precepts. Why? If women in the Buddha Dharma leave the household and receive the great precepts, then the Buddha Dharma will not endure long. Just as, Ānanda, if in the home of a householder there are few males and many females we know that the family is in decline. In the same way, Ānanda, if women in the Buddha Dharma leave the household and receive the great precepts, then the Buddha Dharma will not last long. It is also like a good field of rice: if it is covered by frost and hail is will be ruined. Just so, Ānanda if women in the Buddha Dharma leave the household and receive the great precepts, this will cause the Buddha Dharma to not last long.”

§4

阿難白佛言：「摩訶波闍波提於佛有大恩。佛母命過，乳養世尊長大」。佛語阿難：「如是如是。於我有大恩。我母命過。乳養令我長大。我亦於摩訶波闍波提有大恩。若人因他得知佛、法、僧，此恩難報。非衣、食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提知佛、法、僧亦如是」。

Ānanda addressed the Buddha, saying: “Mahāprajāpati has shown great kindness on your behalf. When your mother died, she nursed you, World-Honored-One, and raised you.” The Buddha said to Ānanda: “This is so. This is so. She did me a great kindness. When my mother died, she nursed me and brought me up. I also have shown great kindness on behalf of Mahāprajāpati. If one relies on another to obtain knowledge of the Buddha, the Dharma and the Saṃgha, this kindness is difficult to repay. It is not a kindness that clothing, food, beds or bedding, or medicine can repay. So it was that I appeared in the world and caused Mahāprajāpati to know of the Buddha, the Dharma and the Saṃgha.
The Buddha told Ānanda: “If one relies on another to trust in the Buddha, the Dharma and the Saṃgha, this kindness is difficult to repay. It is not a kindness that clothing, food, beds or bedding, or medicine can repay. So it was that I appeared in the world and enabled Mahāprajāpati to trust and delight in the Buddha, the Dharma and the Saṃgha.” The Buddha said to Ānanda: “If one relies on another to take refuge in the Buddha, the Dharma and the Saṃgha, receives and upholds the five precepts, knows suffering, the gathering of suffering, the possibility of the elimination of suffering, and the path leading to the cessation of suffering such that one has no doubts, the gathering of suffering, the possibility of the elimination of suffering and the path leading to the cessation of suffering; if one then achieves the fruit of a srotāpanna, cutting off the possibility of rebirth in a bad destiny, achieving definitive entry onto the correct path with seven return births before eliminating suffering, Ānanda, the kindness of one like this is difficult to repay. It is not a kindness that clothing, food, beds or bedding, or medicine can repay. So it was that I appeared in the world and administered the three refuges to Mahāprajāpati, to the extent that she has definitively achieved entry on the correct path.”
Ānanda told the Buddha, “If women, from within the Buddha Dharma, leave the household and receive the precepts, they can obtain the fruit of a *srotāpanna* and even the fruit of an *arhat*. Can they not?” The Buddha said to Ānanda, “Yes, they can.” Ānanda said to the Buddha, “If women, from within the Buddha Dharma, who leave their households and receive the great precepts can obtain the fruit of a *srotāpanna* and even the fruit of an *arhat*, then I request that you allow them to leave their households and receive the great precepts.”

佛陀告阿難：「今為女人制八盡形壽不可過法。若能行者，即是受戒。何等八？雖百歲比丘尼見新受戒比丘，應起迎逆禮拜與敷淨座請令坐。如此法應尊重，恭敬讚歎。盡形壽不得過。」

The Buddha said to Ānanda, “I will now establish eight rules that women must not violate for their entire lives. If there are those who can uphold them, they will receive the precepts. What are the eight?

1. If a *bhikṣuni* of even a hundred years old meets a *bhikṣu*—even one who has only just received the precepts—she should arise and greet him, show reverence to him, place out a clean seat, and ask him to sit. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

§7

「阿難，比丘尼不應罵詈比丘呵責。不應誹謗言、破戒、破見、破威儀。此法應尊重恭敬讚歎。盡形壽不得過。」

「阿難，比丘尼不應為比丘作舉、作憶念、作自言。不應遮他覓罪、遮說戒、遮自恣。比丘尼不應呵比丘。比丘應呵比丘尼。此法應尊重恭敬讚歎。盡形壽不得過。」

2. Ānanda, *bhikṣunis* should not berate *bhikṣus* or scold them. They should not slander them, saying that they have broken the precepts or broken with [correct] views or decorum. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.
3. Ānanda, a bhikṣuni should not question, nag or make a complaint against a bhikṣu. She should not obstruct another from explaining the precepts, or obstruct the ceremony of repentance. A bhikṣuni should not reproach a bhikṣu. A bhikṣu should [on the other hand] reproach bhikṣunis. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

§8

「式叉摩那學戒已，從比丘僧乞受大戒。此法應尊重、恭敬、讚歎。盡形壽不得過。」

4. After a śikṣamāṇā has studied the precepts, she should ask to receive the great precepts from a bhikṣu. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

「比丘尼犯僧殘罪，應在二部僧中半月行摩那埵。此法應尊重恭敬讚歎。盡形壽不得過。」

5. If a bhikṣuni commits a fault not punishable by expulsion, she should, among the two monastic assemblies, at the half month, carry out mānatva. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

「比丘尼半月從僧乞教授。此法應尊重恭敬讚歎。盡形壽不得過。」

6. Every half month each bhikṣuni is to seek instruction from a monk. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

「比丘尼不應在無比丘處夏安居。此法應尊重恭敬讚歎。盡形壽不得過。」

7 This rule is amended later in the Dharmaguptakavinaya, such that nuns were henceforth to receive the precepts from other nuns.
7. A bhikṣuni should not engage in the summer meditation retreat if bhikṣus are not present. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

「比丘尼僧安居竟，應比丘僧中求三事：自恣見、聞、疑。此法應尊重恭敬讚歎。盡形壽不得過。

8. When a bhikṣuni finishes the summer meditation retreat, she should, amidst the bhikṣus request confession for three things: what has been seen, heard or suspected. This is a rule that should be honored, venerated and praised. She must not violate it for her entire life.

「如是，阿難，我今說此八不可過法。若女人能行者即是受戒。譬如有 人於大水上安橋樑而渡。如是，阿難，我今為女人說此八不可過法。若能行者即是受戒。」

In this way, Ānanda, I have now explained the eight rules that cannot be violated. If a woman can maintain them then she can receive the precepts. It is like a man placing a bridge over a great river and crossing it. In this way, Ānanda, I have now for the sake of women explained these eight rules that cannot be violated. If there is one who can maintain them, she can receive the precepts.

§9

爾時，阿難聞世尊教已，即往摩訶波闍波提所語言：「女人得在佛法中出家受大戒。世尊為女人制八不可過法。若能行者即是受戒」。即為說八事如上。摩訶波闍波提言：「若世尊為女人說此八不可過法，我及五百舍夷女人當共頂受。阿難，譬如男子女人年少淨潔莊嚴。若有人與洗沐頭已，止於堂上。持優鉢羅華鬘、阿希物多華鬘、瞻婆華鬘、蘇曼那華鬘、婆師華鬘授與彼。彼即受之，繫置頭上。如是，阿難，世尊為女人說八不可過法。我及五百舍夷女人當共頂受」。
At that time, Ānanda, having heard the instructions of the Buddha, went to where Mahāprajāpati was and spoke to her, saying, "Women can, in the Buddha Dharma, leave the household and receive the great precepts. The World-Honored-One has established eight rules for women that they cannot violate. All who can uphold them can receive the precepts." He then explained the eight, as above. Mahāprajāpati said, "If the World-Honored-One has explained for women these eight rules which cannot be violated, I, together with five hundred women of the Śākya clan, will together respectfully receive them. Ānanda, it is like a man or woman who is young, pure and attractive. If one were to wash his or her head and he or she stood in a hall, holding a garland of utpala flowers, a garland of atimuktaka flowers, a garland of campaka flowers, a garland of sumanā flowers and a garland of vārṣika flowers. And if he or she were to give it to me, to tie it to my head. In the same way, Ānanda, has the World-Honored-One explained the eight rules that cannot be violated. Together with the five hundred women of the Śākya clan, I will respectfully receive these teachings.

At the time, Ānanda went to the place where the World-Honored-One was. He paid reverence, touching his forehead to the Buddha's feet, then retreated to one side, addressing the Buddha, saying, "World-Honored-One, you have for women explained the eight rules that cannot be violated. Mahāprajāpati has heard them and respectfully accepted them. Like a man or woman who is young, pure and attractive. If one were to wash his or her head and standing in a hall, holding garlands of various flowers and give them to her, she would accept them with both hands and tie them to her head."

"Yes, Ānanda. Mahāprajāpati and the five hundred women may receive the precepts."

The Buddha said to Ānanda, "If women had not, in the Buddha Dharma, left the household, the Buddha Dharma would have endured for an additional five hundred years."
Ānanda, on hearing this, was despondent, his heart filled with regret. Saddened and troubled, he wept. Going forward, he paid reverence at the Buddha’s feet, circumambulated him once, and departed.