

MT. SUMERU 須彌山: SOURCE MANUAL FOR ICONOGRAPHIC RESEARCH ON THE BUDDHIST UNIVERSE



Ataru Sotomura



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Ataru Sotomura

Ataru Sotomura studied Landscape Architecture and obtained his B.A., M.A. and doctoral degrees from Kyôto University, and gained his second M.A. degree in Planning Studies from the University of Newcastle upon Tyne. Since 1990, he has been teaching at the department of East Asian Studies of the University of Würzburg. He is working in the field of Asian Art History: cities and gardens, music and musical instruments as well as Buddhist art and culture. Email: Ataru.Sotomura@mail.uni-wuerzburg.de

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The Nalanda-Sriwijaya Centre Institute of Southeast Asian Studies

30 Heng Mui Keng Terrace
Pasir Panjang, Singapore 119614

TELEPHONE : (+65) 6870 4559

FAX : (+65) 6775 6264

E-MAIL : nsc@iseas.edu.sg

WEB : <http://nsc.iseas.edu.sg>

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Mt. Sumeru 須彌山

Source Manual for Iconographic Research on the Buddhist Universe

Ataru Sotomura

1. Introduction

Buddhism spread eastwards and became the prevailing religion, greatly influencing the thoughts and culture of the peoples of East Asia. An enormous amount of research has been done to clarify what precisely constituted its uniqueness. However, it is still unclear how the peoples of East Asia understood the Buddhist view of the universe, in which Mt. Sumeru 須彌山 towers in the center. Even the basic divergences between the scriptures have not been well analyzed yet, because of the huge difficulties mainly caused by the fact that the essential information is very much fragmented and scattered over numerous volumes of scriptures. Therefore, as a fundamental study, this small manual attempts to extract such fragmented pieces of information from the most representative Chinese translations of the original Indian scriptures and to organize them in order to provide a basis for iconographic research, as well as an easy access to the Chinese texts. It also shows conceptual diagrams to give a concrete image of the universe wherever possible and to clarify the differences of the ideas in particular among the various schools of 'the vehicle of the hearers (Śrāvakayāna 聲聞乘)' such as the Sarvāstivāda school 有部, the Sautrāntika school 經量部, the Saṃmitīya school 正量部, the Dharmaguptaka school 法藏部 etc. The original language scriptures have already been lost in many cases. However, it seems an important point to make that we can grasp the differences of the original Indian ideas in considerable detail through reading the Chinese translations. Further considerations and corrections of this manual are of course expected to be made in future research.

A vast number of depictions of Mt. Sumeru in various materials (painting, woodblock print, textile, bronze, etc.) were created over time in various Buddhist contexts and today can be

found scattered in different countries, places and collections. A detailed analysis of these two- and three-dimensional depictions of Mt. Sumeru and their respective sources in the scriptures would go far beyond the scope of this study and awaits further research.

Initial steps into this research have been presented by the author in a public lecture in June 2008 at the University of Heidelberg (“The Iconographic Scheme of the Buddhist World – Mt. Sumeru”) and two articles published in Japan in 2009: “Asuka no shumisen-seki” (The Mt. Sumeru Stone of Asuka) and “Taishaku-ten no zenkenjō to sono enrin” (Indra’s City and Gardens) [Please see references].

To illustrate the characteristics of the Buddhist universe, this manual deals with the following points:

1. The height 高度 of Mt. Sumeru: It is often believed to be 80,000 or 84,000 yojanas 由旬 (or 踰繕那) above sea level. The exact measure of the yojana is unknown.
2. Its planar shape 平面: it is often believed to be square.
3. Its cross-sectional shape 断面: there are at least four types: ① Square: the top has the same width as the base (at sea level); ② hourglass-shaped: the top has the same width as the base, but the middle part is narrower than the top and the base. It is sometimes said to be like an Asian hand drum 鼓 (which is in the shape of an hourglass); ③ trapezoidal: the base is wider than the top; ④ trapezoidal: the top is wider than the base.
4. The four peaks 四峰 at the top: there is a peak at each corner of the top of Mt. Sumeru or at each of the four directions to Indra’s 帝釋天 city Sudarśana 善見城 at the top of Mt. Sumeru.
5. The number and location of the terraced ledges projecting from the side: there are often four ledges 四層, where the Four Heavenly Kings 四天王 and their subordinate deities dwell. Each ledge is wider than the one above.
6. The number of the surrounding mountain ranges and their names: there are often seven mountain ranges surrounding Mt. Sumeru inside the Four Great Continents 四大洲. The names vary depending on the scriptures. For example, according to the Abhidharma-kośa-śāstra and its Chinese translation Jushe lun 俱舍論 and other scriptures related to the Abhidharma-kośa-śāstra, the seven mountain ranges are:

- ① the Yugandhara Mountain Range 踰健達羅山 (or 踰駄羅山 or 持雙山),
- ② the Īśādhara Mountain Range 伊沙駄羅山 (or 持軸山),
- ③ the Khadiraka Mountain Range 羯地洛迦山 (or 檐木山),
- ④ the Sudarśana Mountain Range 蘇達梨舍那山 (or 善見山),
- ⑤ the Aśvakarṇa Mountain Range 頽濕縛羯拏山 (or 馬耳山),

⑥ the Vinitaka Mountain Range 毘那怛迦山 (or 象鼻山),

⑦ the Nimindhara Mountain Range 尼民達羅山.

Outside the Four Great Continents lies the Cakravāḍa Mountain Range 鐵輪圍山 (the Iron Ring Mountain Range).

7. The existence of the Great Iron Ring Mountain Range 大鐵圍山 or the Great Diamond Ring Mountain Range 大金剛山: in some cases, it is believed to exist as the outermost mountain range surrounding the universe or the universes.

8. The topography of the surrounding mountain ranges: as the smallest unit of a universe, the square base of Mt. Sumeru is often believed to be surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and at the outermost periphery by a mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru. This seems to be a commonly believed case. However, there are clearly different cases.

9. The location and shape of the Four Great Continents: the shapes of the continents vary depending on the scriptures.

10. The existence of middle-sized and small-sized subcontinents: the explanations about the subcontinents vary depending on the scriptures.

11. Indra's city Sudarśana and his assembly hall Sudharmā 善法堂: the location of the hall is variously given as being inside or outside the city at the top of Mt. Sumeru, depending on the scriptures.

12. The location of the dwelling place of the Four Heavenly Kings: they are not always believed to dwell on Mt. Sumeru.

13. The animals' mouths of Lake Anavatapta 無熱惱池 (or 阿耨達池), out of which the four great rivers flow: the locations of the animals' mouths vary depending on the scriptures.

14. The presence of the dragons 龍: in some cases, there are dragons at the base of Mt. Sumeru.

15. The height of the sun 日 and the moon 月: they are often believed to move around at half the height of Mt. Sumeru.

16. The location of the hells 地獄: they are often believed to be located under the Southern Great Continent 南瞻部洲 (or 閻浮提) or outside the Iron Ring Mountain Range.

17. The location of the dwelling place of King Yama 閻魔: it is often believed to be located under the Southern Great Continent or outside the Iron Ring Mountain Range.

This manual is based on the Taishō shinshū daizōkyō 大正新脩大藏經, making use of the following databases: ① SAT Daizōkyō Text Database; ② CBETA (Chinese Buddhist Electronic Text Association). Punctuations are often altered at the author's discretion.

The Chinese names of the mountain ranges and some other terms are tentatively shown in Pinyin for the sake of convenience in this manual.

The author would like to express his cordial gratitude for advice and help from the following researchers and professionals: Philip Marston, Tōru Funayama, Tan Tanaka, Miho Fukuda, Mari Nakayasu, Seiji Kumagai, Munehiko Sakata, Yasuo Inamoto, Haruka Takenami as well as Sybille Girmond.

2. Bibliographical Notes and Comments

This manual uses the following scriptures:

2-1. The *Jūjūshin ron* 十住心論:

T77, 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論 (Treatise on the Ten Stages of the Mind) was compiled by Kūkai 空海 (774-835 CE).

Comment: This is not a translation of an original Indian Buddhist scripture but a treatise written by Kūkai, one of the most outstanding Japanese monks. Accordingly, what is explained in this scripture can be regarded as one of the most representative examples of the Japanese understanding of the Buddhist universe. Kūkai analyzed many Chinese translations such as the *Jushe lun* 俱舍論, the *Shunzhengli lun* 順正理論, the *Qishi jing* 起世經, the *Zhengfa nianchu jing* 正法念處經, the *Yuqie lun* 瑜伽論, etc. He basically subscribes to the view set out in the *Jushe lun*. He did not adopt the description of the *Shunzhengli lun*, which belongs to the Sarvāstivāda school, especially as regards the cross-sectional shape of Mt. Sumeru. Concerning the location of the Eight Cold Hells 八寒地獄, however, he took over the explanation of the *Shunzhengli lun* rather than that of the *Jushe lun*. He gave no clear explanation of where King Yama 閻魔 dwells. On the other hand, he showed a distinctive understanding about Lake Anavatapta 無熱惱池 (阿耨達池) as also seen in the *Datang xiyu ji* 大唐西域記 (Tang Records of the Western Regions) written by Xuanzang 玄奘 (602-664 CE) of the Tang dynasty 唐 (618-907 CE).

2-2. The *Jushe lun* 俱舍論:

T29, 1558 *Apidamo Jushe lun* 阿毘達磨俱舍論 (Abhidharma Storehouse Treatise), *Abhidharma-kośa-śāstra*, compiled by Vasubandhu 世親 (4th-5th century CE) and translated by Xuanzang 玄奘, shows the understanding of the Sautrāntika school 經量部 and the Sarvāstivāda school 有部.

Comment: it is said that the original scripture was written from a critical standpoint of the Sautrāntika school towards the Sarvāstivāda school by Vasubandhu, who nevertheless still belonged to the Sarvāstivāda school. This translation has one of the most concrete descriptions of the Buddhist universe among the Chinese translations of the scriptures of both 'the vehicle of the hearers' and the Mahāyāna. This is a translation made by Xuanzang, one of the most influential Chinese monks in the history of East Asian Buddhism. For this reason it seems to have been most commonly used in East Asia as a reference text to understand and explain the Buddhist views of the universe.

2-3. The *Posha lun* 婆沙論:

T27, 1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (Abhidharma Great Treatise), *Abhidharma-mahāvibhāṣā-śāstra*, compiled in the 2nd century CE by the 500 Great Arhats 五百大阿羅漢等 and translated by Xuanzang 玄奘, belongs to the Sarvāstivāda school 有部.

Comment: This is one of the fundamental scriptures of the Sarvāstivāda school, which was the mainstream school of 'the vehicle of the hearers'. This translation and the *Shunzhengli lun* are useful information sources for the basic views of the Sarvāstivāda school.

2-4. The *Shunzhengli lun* 順正理論:

T29, 1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論 (Abhidharma Following Right Theory Treatise), *Abhidharma-nyāyānusāra-śāstra*, compiled by Saṃghabhadra 眾賢 (5th century CE) and translated by Xuanzang 玄奘, belongs to the Sarvāstivāda school 有部.

Comment: It is said that the original scripture was written by Saṃghabhadra on the basis of the orthodox views of the Sarvāstivāda school in order to correct the mistakes made by Vasubandhu in the *Abhidharma-kośa-śāstra*. Accordingly, a comparative analysis between the *Jushe lun* and this translation can provide a clue to understanding the differences of views between the Sautrāntika school and the Sarvāstivāda school. This scripture gives a great deal of supplementary information to the *Posha lun*.

2-5. The *Lishi lun* 立世論:

T32, 1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論 (Treatise on Creating the World), translated by Paramārtha or Zhendi 真諦 (499-569 CE) of the Chen dynasty 陳 (557-589 CE), belongs to the Saṃmitīya school 正量部.

Comment: This gives the most detailed and exact iconographic information on Mt. Sumeru among all the extant Chinese translations of the scriptures of both 'the vehicle of the hearers' and the Mahāyāna. It shows a very different image from that of the *Jushe lun* and the *Shunzhengli lun*. Distinctive features are seen as regards the location of the terraced ledges and the dwelling place of the Four Heavenly Kings.

2-6. The *Shiji jing* 世記經:

T01, 1 *Shiji jing* 世記經 (Sutra of Cosmology), translated by Buddhayaśas 佛陀耶舍 with Zhu Fonian 竺佛念 of the Later Qin dynasty 後秦 (384-417 CE), belongs to the Dharmaguptaka school 法藏部.

Comment: This is one of the earliest Chinese translations with detailed descriptions of the Buddhist universe. The most distinctive feature is that the Diamond Ring Mountain Range is located between Mt. Sumeru and the Four Great Continents.

2-7. The *Qishi jing* 起世經:

T01, 24 *Qishi jing* 起世經 (Sutra of Creating the World), translated by Śāgupta 闍那崛多 and others of the Sui dynasty 隋 (581-618 CE), belongs to a school of 'the vehicle of the hearers'.

Comment: This has contents similar to those of the *Shiji jing* concerning the Iron Ring Mountain Range (= the Diamond Ring Mountain Range). But evident differences are seen in the animals' mouths of Lake Anavatapta and the dwelling place of King Yama.

2-8. The *Zhengfa nianchu jing* 正法念處經:

T17, 721 *Zhengfa nianchu jing* 正法念處經 (Sutra of Stability in Contemplation of the True Law), *Mahā-smṛty-upasthāna-sūtra*, translated by Prajārucci 般若流支 of the Northern Wei dynasty 北魏 (389-534 CE), belongs to a school of 'the vehicle of the hearers'.

Comment: In comparison with the others, this shows an unorthodox image of the universe, in which Mt. Sumeru is surrounded by 60,000 mountains. The explanation regarding the Four Great Continents is also unusual.

2-9. The *Yuqie lun* 瑜伽論:

T30, 1579 *Yuqie shidi lun* 瑜伽師地論 (Treatise on the Stages of Yoga Practice), *Yogācāra-bhūmi-śāstra*, believed to have been preached by Maitreya 彌勒 and compiled by Asaṅga 無著 (4. century CE) and translated by Xuanzang 玄奘, belongs to the Mahāyāna Yogācāra school 瑜伽行派.

Comment: The original scripture is the fundamental scripture of the Yogācāra school. This translation is one of the scriptures among the Chinese translations of the original Indian Mahāyāna scriptures which have the most detailed descriptions of the universe. It has many features in common with those seen in the scriptures of 'the vehicle of the hearers' such as the *Jushe lun* and the *Shunzhengli lun*. But one of the greatest differences is that the Four Heavenly Kings do not dwell on Mt. Sumeru but in the innermost mountain range.

2-10. The *Dazhidu lun* 大智度論:

T25, 1509 *Dazhidu lun* 大智度論 (Treatise on the Great Perfection of Wisdom Sutra),

Mahā-prajñāpāramitā-śāstra, ascribed to Nāgārjuna 龍樹 (ca. 150-250 CE) and translated by Kumārajīva 鳩摩羅什 (ca. 350-409 CE) of the Later Qin dynasty 後秦, is well-known as one of the most studied Mahāyāna scriptures in East Asia.

Comment: Some scholars believe that this translation gave a basis for one of the most representative East Asian drawings of the Buddhist universe, the 8th century CE drawings on the petals of the throne of the Great Buddha Statue in the Tōdaiji temple 東大寺 in Nara 奈良, Japan. As one of the distinctive features, this scripture also indicates that the Four Heavenly Kings do not dwell on Mt. Sumeru.

2-11. The *Huayan jing* 華嚴經:

T09, 278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (60 Vol. Flower Adornment Sutra), *Avataṃsaka-sūtra* 60 Vol., translated by Buddhabhadra 佛陀跋陀羅 of the Eastern Jin dynasty 東晉 (317-420 CE); T10, 279 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (80 Vol. Flower Adornment Sutra), *Avataṃsaka-sūtra* 80 Vol., translated by Śikṣānanda 實叉難陀 (652-710 CE) of the Tang dynasty 唐, is known as one of the most representative Mahāyāna scriptures.

Comment: The origin of the scripture is unknown. Each chapter is said to have originally been an independent sutra. It is believed to have been compiled into one sutra in Central Asia in the 4th century CE. Like other translations of Mahāyāna sutras such as the *Weimo jing* 維摩經 and the *Miaofa lianhua jing* 妙法蓮華經, this scripture also mentions the existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range. The height of Mt. Sumeru and the height of the sun and the moon imply that this sutra was synthesized by fusing small sutras which had a different system of measurement for the universe.

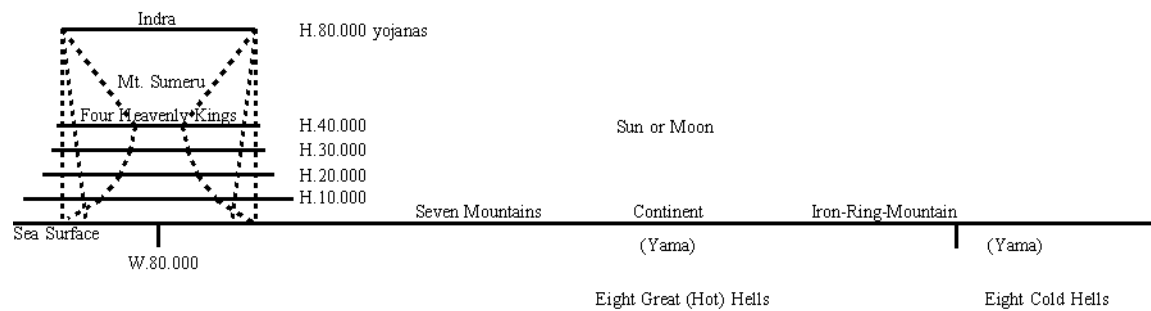
2-12. The *Tanxuan ji* 探玄記:

T35, 1733 *Huayanjing tanxuan ji* 華嚴經探玄記 (Writing on the Search for the Profundities of the Flower Adornment Sutra), compiled by Fazang 法藏 (643-712 CE) of the Tang dynasty 唐, is known as an influential commentary on the *Huayan jing* 華嚴經 (60 Vol. Flower Adornment Sutra).

Comment: This is one of the scriptures most attentively studied by the monks affiliated to the Tōdaiji temple in Japan in the 8th century CE.

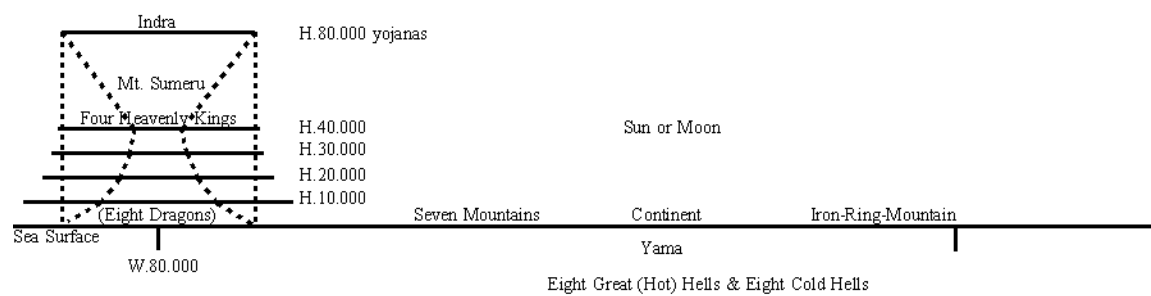
3. Illustrations

十住心論 Jūjūshin ron



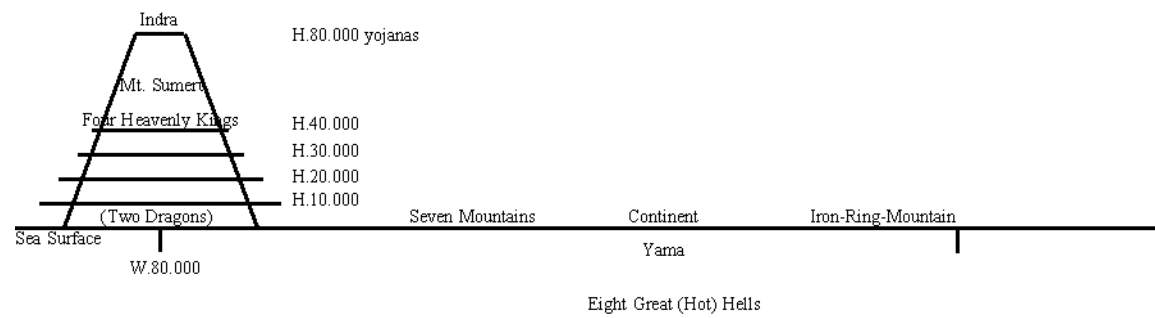
3-1-1.

俱舍論 Jushe lun



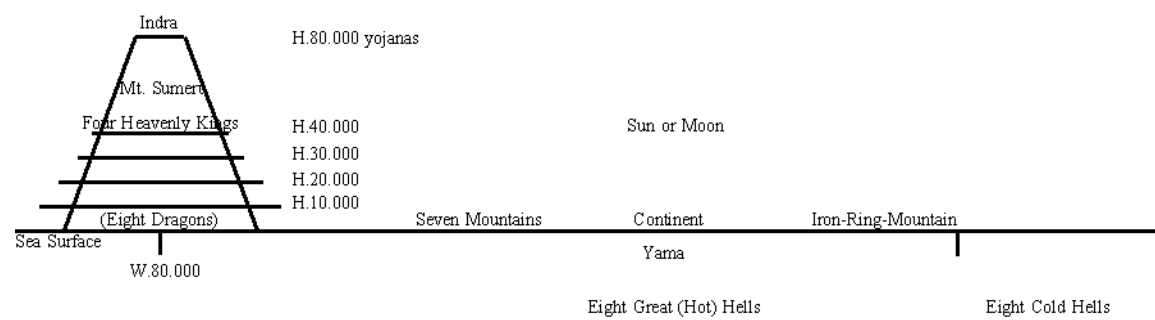
3-1-2.

婆沙論 Poshalun



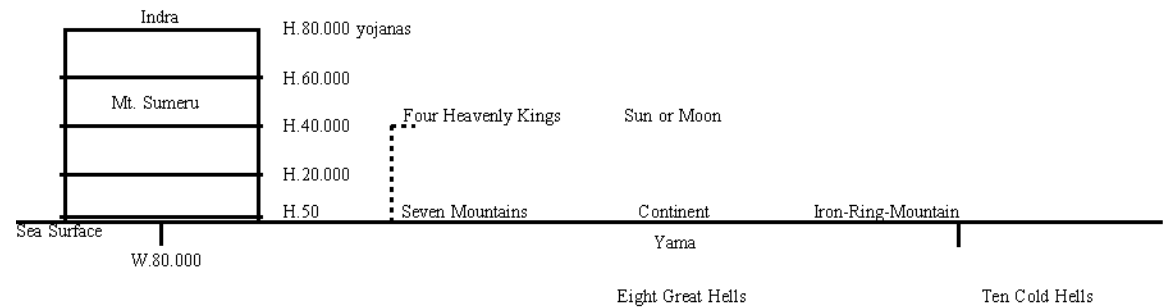
3-1-3.

順正理論 Shunzhengli lun



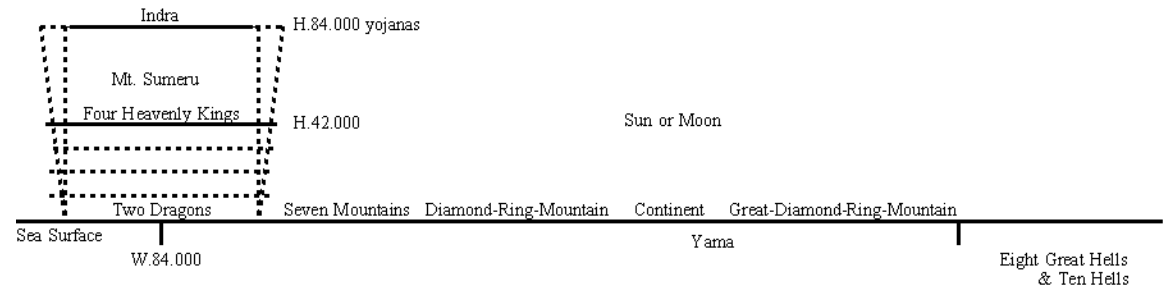
3-1-4.

立世論 Lishi lun



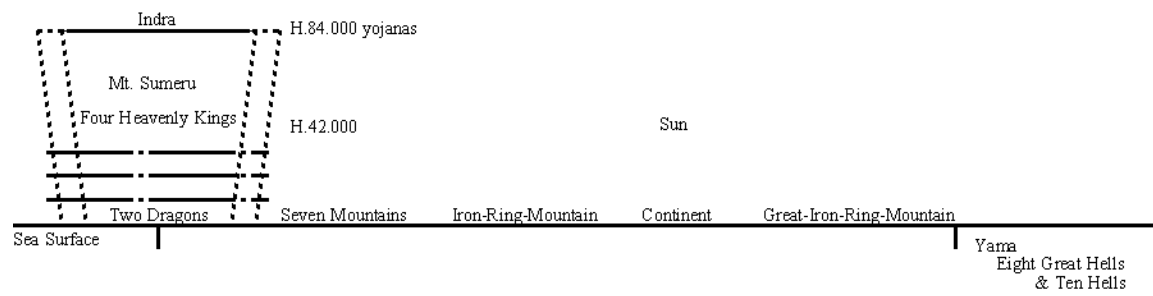
3-1-5.

世記經 Shiji jing



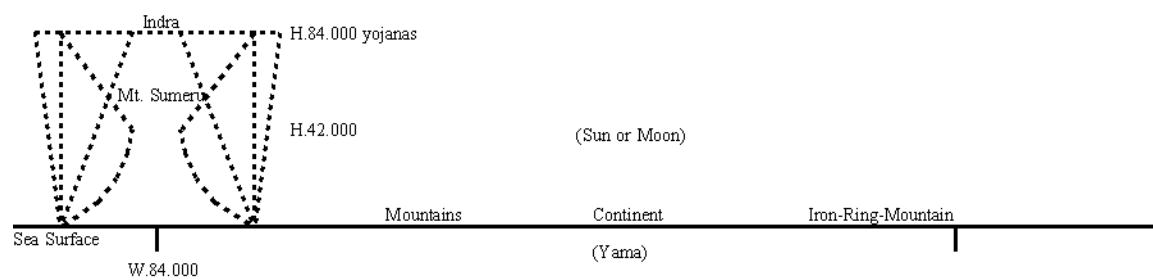
3-1-6.

起世經 Qishi jing



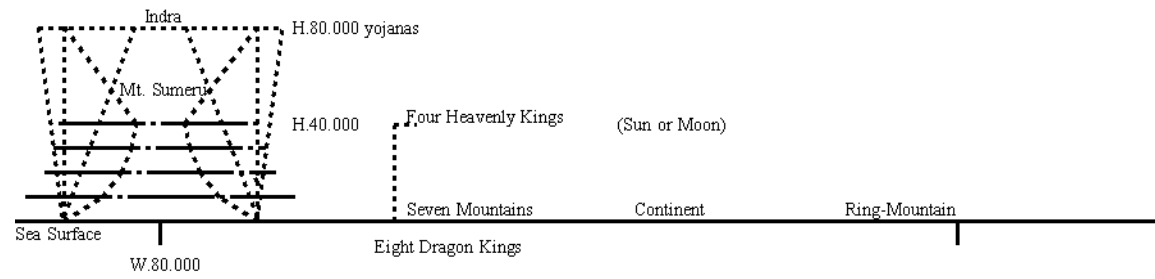
3-1-7.

正法念處經 Zhengfa nianchu jing



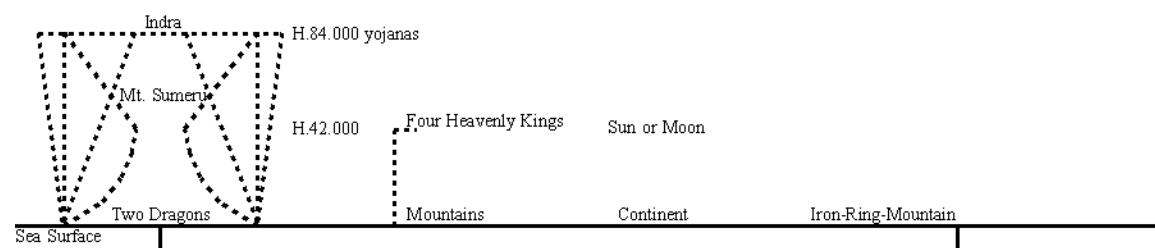
3-1-8.

瑜伽論 Yuqie lun



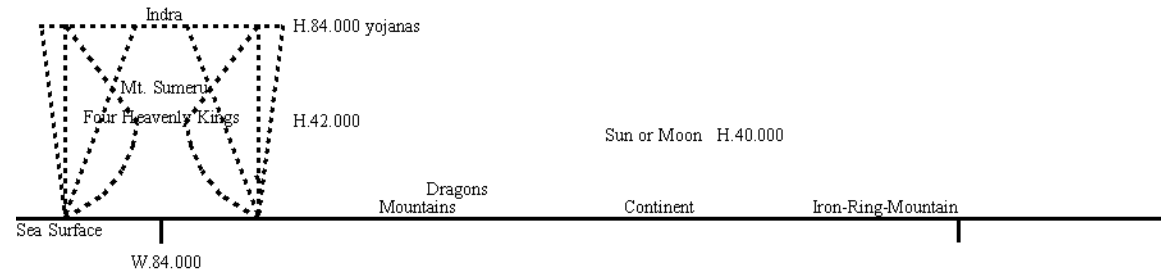
3-1-9.

大智度論 Dazhidu lun

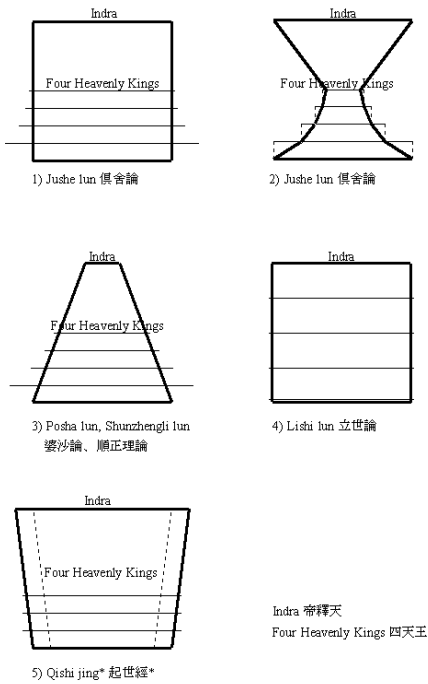


3-1-10.

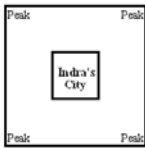
華嚴經 Huayan jing
探玄記 Tanxuan ji



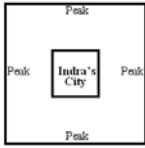
3-1-11.



3-2. The Cross-Sectional Shape of Mt. Sumeru 須彌山 with the Four Terraced Ledges 四層 (四級)
* The exact width is unknown.



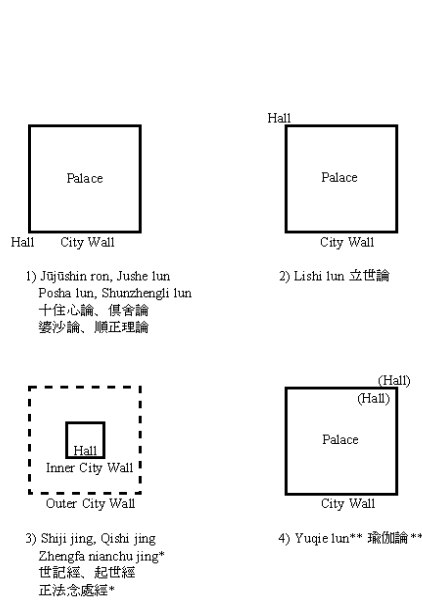
1) Jigidan ron, Jushe lun, Poshan lun, Shunzhengli lun, Yuge lun
十住心論、俱舍論、婆沙論、順正理論、珠位論



2) Lishi lun, Qishi jing, Tanxuan ji*
立世論、起世經、探玄記*

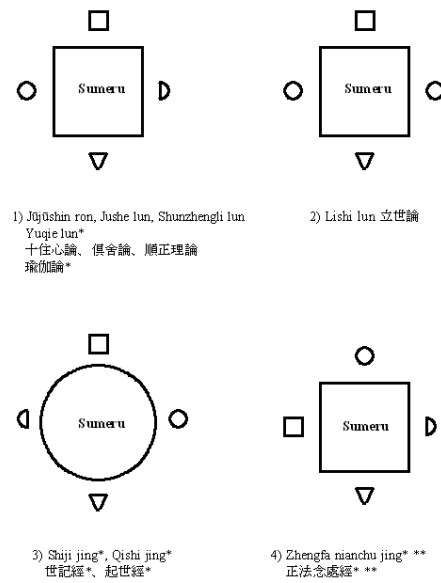
3-3. The Four Peaks 四峰 at the Top of Mt. Sumeru

Indra's City (Sudarāna, City of Splendour) 帝釋天善見城
* Eight hills are located to each of the four directions outside the city.



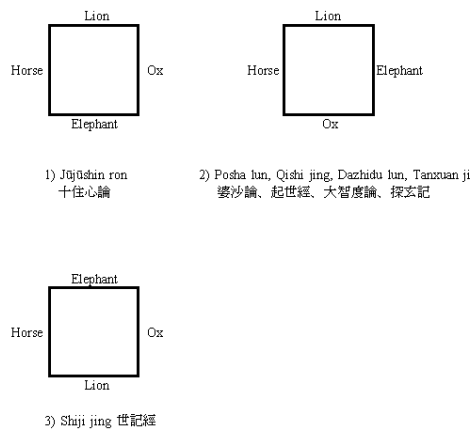
3-4. Indra's City 善見城 and His Assembly Hall 善法堂
at the Top of Mt. Sumeru

* The outer city wall is unknown.
** The hall is located inside/outside the city wall.



3-5. The Four Great Continents 四大洲 Surrounding Mt. Sumeru

* The direction of the half-moon-shaped continent is unknown.
** It should be turned 45-degrees to the right.



3-6. The Animals' Mouths of Lake Anavatapta 無熱惱池 (阿耨達池),
out of which the Four Great Rivers flow

4. Texts with Comments

4-1. The *Jūjūshin ron* 十住心論:

T77, 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論
(Treatise on the Ten Stages of the Mind)

4-1-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level, as seen in the *Jushe lun* 俱舍論.
秘密曼荼羅十住心論(卷1) T77,305a 注。...妙高山王。入水出水。並各八萬。踰繕那量。

4-1-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively, as seen in the *Jushe lun* 俱舍論.
秘密曼荼羅十住心論(卷1) T77,305a 妙高山王。入水出水。並各八萬。踰繕那量。四寶合成。如次四面。北東南西。金銀吠瑠璃。頗胝迦寶。

4-1-3. Its cross-sectional shape:

Quoting the *Jushe lun* 俱舍論, it mentions that each side of the top is 80.000 yojanas. Accordingly, it is clear that the explanation of either the *Posha lun* 婆沙論 or the *Shunzhengli lun* 順正理論 was not adopted by Kūkai 空海. On the other hand, the lengths of the sides of the base are not given. Accordingly, it is unclear how Kūkai understood the base which is explained in the *Jushe lun*. There is therefore no clear explanation in this text of the cross-sectional shape.
秘密曼荼羅十住心論(卷3) T77,325b 忉利天者。此云三十三天。俱舍論云。去海八萬踰繕那。三十三天。住蘇迷盧頂。其頂四面。各八十千。

4-1-4. The four peaks at the top:

There is a peak at each corner of the top of Mt. Sumeru, as seen in the *Jushe lun* 俱舍論.
秘密曼荼羅十住心論(卷3) T77,325b 山頂四角。各有一峯。高廣量等。五百踰繕那。有藥叉神。名金剛手。止住其中。守護諸天。

4-1-5. The number and location of the terraced ledges projecting from the side:

Quoting the *Jushe lun* 俱舍論, it mentions that there are four ledges. The heights of the ledges are 10.000, 20.000, 30.000, and 40.000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16.000, 8.000, 4.000, and 2.000 yojanas respectively from below. On the lower three ledges, dwell the deities Yaocha 藥叉 called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒橋 respectively from below, all of whom are subordinates of the Four Heavenly Kings. The Four Heavenly Kings and their subordinates dwell on the fourth ledge.

秘密曼荼羅十住心論(卷3) T77,324c-325a 第一四天王天。亦有三種。一。下三層級。二。日月星宮。三。四大王天。一。明下三層級者。俱舍論云。蘇迷盧山。有四層級。始從水際。盡第一層。相去十千。踰繕那量。第二第三層。亦各十千量。此三層級。傍出圍繞。最初層級。出十六千。第二第三。八四等千量。最下藥叉神。名堅手所住。持鬘住第二。恒憍住第三。此三皆是。四大天王之所攝。起世經云。鉢手夜叉宮。縱廣六十由旬。上二如次。四十二十由旬。七重欄楯。七寶所成。樹林池沼。衆鳥和鳴。四大王天處。及帝釋等宮。青衣藥叉。並皆此類。大力鬼也。

秘密曼荼羅十住心論(卷3) T77,325a-b 俱舍論云。蘇迷盧山。第四層級。去海四十千。傍出二千量。四大王天及眷屬。共所住止。

4-1-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron Ring Mountain Range (Zhuojialuo shan 斫迦羅山 or Tielunwei shan 鐵輪圍山), in this order from the center outwards. The same as seen in the *Jushe lun* 俱舍論, the seven mountain ranges are:

- ① Jiantuoluo shan 健駄羅山 (or Chishuang shan 持雙山),
- ② Yishatuoluo shan 伊沙駄羅山 (or Chizhou shan 持軸山),
- ③ Jiediluo shan 竭地洛迦山,
- ④ Sudalishena shan 蘇達梨舍那山 (or Shanjian shan 善見山),
- ⑤ Eshifujiena shan 頰濕縛羯拏山 (or Maer shan 馬耳山),
- ⑥ Pinahengjia shan 毘那恒迦山 (or Xiangbi shan 象鼻山),
- ⑦ Nimindaluo shan 尼民達羅山 in this order moving outwards.

秘密曼荼羅十住心論(卷1) T77,305a 九山八海。頌曰。妙高十六萬。雙軸繞其邊。實樹將善見。金色入青天。馬耳與象鼻。魚山在鐵前。六海廣八萬。第七一千餘。鹹水剩三億。內七出扶藁。

秘密曼荼羅十住心論(卷1) T77,305a 注。九山八海者。於金輪上。有九大山。山間八海。妙高山王。處中而住。餘八周匝。繞妙高山。於八山中。前七名內。第七山外。有大洲等。此外復有。鐵輪圍山。圍一世界。

秘密曼荼羅十住心論(卷1) T77,305a-b 第一山者。梵云健駄羅山。此云持雙山。頂有雙跡故。等名七金山者。皆純金所成。入水量等。並皆八萬踰繕那。多諸寶樹。此山出水。及山頂厚量。皆四萬踰繕那(自下山體及入水量。准知。)持雙山內海。深廣並皆。八萬踰繕那。八功德水。盈滿其中。有狗頭華、鉢頭摩華、優鉢羅華、芬荼利華。遍覆水上。(八功德水者。一甘二冷、三爽四輕、五清淨六不臭、七飲時不損喉、八飲已不傷腹。自下七大海。深量同前。大海中。八功德水。四色蓮華准知。)第二山者。梵云伊沙駄羅山。此云持軸。峯如車軸。出水二萬踰繕那。厚量亦然。持軸山內海。廣四萬踰繕那。八功德水。四色蓮華如前。第三山者。梵云竭地洛迦山。此寶樹名。似此方檣木。山上多此寶樹。從樹爲名。出水一萬踰繕那。厚量亦然。此山內海。廣二萬踰繕那。八功德水。四色蓮華如前。第四山者。梵云蘇達梨舍那。此云善見。見者稱善故。出水五千踰繕那。厚量亦然。善見山內海。廣一萬踰繕那。八功德水。四色蓮華如前。第五山者。梵云頰濕縛羯拏。此

云馬耳。山形似馬耳故。出水二千五百踰繕那。厚量亦然。馬耳山內海。廣五千踰繕那。八功德水。四色蓮華如前。第六山者。梵云毘那恒迦山。此云象鼻。山形似象鼻故。出水一千二百五十踰繕那。厚量亦然。象鼻山內海。廣二千五百踰繕那。八功德水。四色蓮華如前。第七山者。梵云尼民達羅山。此是魚名。山形似魚背故也。出水六百二十五踰繕那。厚量亦然。此山內海。廣一千二百五十踰繕那。八功德水。四色蓮華如前。第八山者。梵云斫迦羅山。此云鐵圍。純鐵所成。入水如上。出水三百一十二半踰繕那。厚量亦然。鐵圍內海。廣三億二萬二千踰繕那。其水鹹苦。於中大洲有四。中洲有八。小洲無數。人傍生餓鬼捺落迦等。雜居其中。隨其業力。所住各異。

4-1-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

It does not seem to be mentioned. No indication can be found either in the *Jushe lun* 俱舍論.

4-1-8. The topography of the surrounding mountain ranges:

See 4-1-6. It is apparently almost the same as seen in the *Jushe lun* 俱舍論, although the exact measures of the bases of the mountain ranges are not given. See 4-1-3. They are apparently laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is apparently surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

4-1-9. The location and shape of the Four Great Continents:

Being based on the *Jushe lun* 俱舍論, it mentions that Mt. Sumeru is surrounded by the Eastern Great Continent 毘提訶洲 which is half-moon-shaped without the western part, the Southern Great Continent 瞻部洲 which is trapezoidal with wider north and narrower south, the Western Great Continent 瞿陀尼洲 which is circular, and the Northern Great Continent 俱盧洲 which is square.

秘密曼荼羅十住心論(卷1) T77,305c 南瞻部洲。北廣南狹。三邊量等。各二千由繕那。南邊唯廣。三踰繕那半。人面亦然。

秘密曼荼羅十住心論(卷1) T77,305c-306a 東毘提河洲者。此云勝身。舊云弗婆提訛也。...俱舍論云。三邊各有。二千踰繕那。東邊三百五十踰繕那。地形如半月。人面亦然。

秘密曼荼羅十住心論(卷1) T77,306a 西瞿陀尼洲者。...俱舍云。西牛貨洲。周圍無缺。人面亦然。徑二千五百踰繕那。周圍三倍。

秘密曼荼羅十住心論(卷1) T77,306a 北俱盧洲者。...地形更方。四面各有。二千踰繕那。人面亦方。

4-1-10. The existence of middle-sized and small-sized subcontinents:

Each of the Four Great Continents has two middle-sized subcontinents. There are uncounted numbers of small-sized subcontinents. The explanation about the middle-sized subcontinents is the same as that seen in the *Jushe lun* 俱舍論 as well as the *Shunzhengli lun* 順正理論. The explanation about the small-sized subcontinents might be based on the *Qishi jing* 起世經, as no mention can be found in either the *Jushe lun* or the *Shunzhengli lun*.

秘密曼荼羅十住心論(卷1) T77,305b 鐵圍內海。廣三億二萬二千踰繕那。其水鹹苦。於中大洲有四。中洲有八。小洲無數。人傍生餓鬼捺落迦等。雜居其中。隨其業力。所住各異。

秘密曼荼羅十住心論(卷1) T77,305c (南)二中洲者。正理論云。瞻部洲邊。二中洲者。一名遮末羅。此云猫牛。多羅刹婆居。二名筏羅遮末羅。此云勝猫牛。

秘密曼荼羅十住心論(卷1) T77,306a (東)二中洲者。一名提訶此云勝。二名毘提訶此云勝身。皆有人住。身形卑陋。

秘密曼荼羅十住心論(卷1) T77,306a (西)二中洲者。一云舍提此云詔。二云嚕怛羅縵怛里拏此云上儀。皆有人住。身形卑陋。

秘密曼荼羅十住心論(卷1) T77,306b (北)二中洲者。一炬拉婆此云勝邊。二橋拉婆此云有勝邊。皆有人住。身形卑陋。

4-1-11. Indra's city Sudarśana and his assembly hall Sudharmā:

Quoting the *Jushe lun* 俱舍論, it mentions that the city is located at the top of Mt. Sumeru, and the hall is located to the southwest outside the city.

秘密曼荼羅十住心論(卷3) T77,325b 俱舍論云。...於山頂上。有善見宮。面二千五百。周萬踰繕那。金城量高。一踰繕那半。其地平坦。赤金所成。俱用百一。雜寶嚴飾。是天帝釋。所都大城。中殊勝殿。面二百五十。周千由旬。城外東北。有圓生樹。三十三天。受欲樂處。外西南角。有善法堂。諸天時集。詳論如法。不如法事。

4-1-12. The location of the dwelling place of the Four Heavenly Kings:

Quoting the *Jushe lun* 俱舍論, it mentions that the Four Heavenly Kings dwell on the fourth ledge. See 4-1-5.

秘密曼荼羅十住心論(卷3) T77,325a 四大王天者。起世經云。妙高半腹東面。提頭賴吒天王。宮名上賢。南面毘樓博叉天王。宮名善現。西面毘樓勒叉天王。宮名善觀。北面毘沙門天王。彼有三宮。一名毘舍羅婆。二名伽婆鉢帝。三名阿茶槃多。此諸宮等。普皆縱廣六十由旬。七重欄楯。七寶所成。若異生等。修中之下品十善。則生其中。俱舍論云。蘇迷盧山。第四層級。去海四十千。傍出二千量。四大王天及眷屬。共所住止。

4-1-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The rivers flow out of an ox's mouth at the east, an elephant's mouth at the south, a horse's mouth at the west, and a lion's mouth at the north side of the lake respectively. No explanation is made in either the *Jushe lun* 俱舍論 or the *Shunzhengli lun* 順正理論. A different description is seen in the *Qishi jing* 起世經.

秘密曼荼羅十住心論(卷1) T77,305c 中印土北。有九黑山。北有雪山。雪山之北。有香醉

山。雪北香南。有無熱惱池。縱廣五十踰繕那。池東銀牛口。出菟伽河。池南金象口。出信度河。池西瑠璃馬口。出縛芻河。池北頗胝師子口。出徙多河。流入四海。

The *Datang xiyu ji* 大唐西域記 (Tang Records of the Western Regions) written by Xuanzang 玄奘 gives the same information on the locations of the animals' mouths, mentioning that the lake is located in the center of the Southern Great Continent 瞻部洲.

大唐西域記(卷1) T51,869b 則瞻部洲之中地者。阿那婆答多池也(唐言無熱惱。舊曰阿耨達池訛也)。在香山之南。大雪山之北。周八百里矣。金銀琉璃頗胝。飾其岸焉。金沙彌漫。清波皎鏡。八地菩薩。以願力故。化爲龍王。於中潛宅。出清冷水。給瞻部洲。是以池東面銀牛口。流出菟(巨勝反)伽河(舊曰恒河。又曰恒伽訛也)。繞池一匝。入東南海。池南面金象口。流出信度河(舊曰辛頭河訛也)。繞池一匝。入西南海。池西面瑠璃馬口。流出縛芻河(舊曰博叉河訛也)。繞池一匝。入西北海。池北面頗胝師子口。流出徙多河(舊曰私陀河訛也)。繞池一匝。入東北海。或曰。潛流地下。出積石山。即徙多河之流。

4-1-14. The presence of the dragons:

Quoting the *Qishi jing* 起世經 and the *Zhengfa nianchu jing* 正法念處經, it mentions that there are palaces of the Dragon Kings under the sea.

秘密曼荼羅十住心論(卷1) T77,308c 注。起世經云。...大海水下。有娑伽羅龍王宮。縱廣八萬由旬。七寶所成。...佉低羅山(此云持雙)內海。有難陀憂波難陀。二大龍宮。大海之北。爲諸龍王。及金翅鳥。生一大樹。名曰居吒奢摩離(此云鹿聚。)

秘密曼荼羅十住心論(卷1) T77,308c-309a 正法念經云。若多瞋癡。生大海中。深萬由旬。龍所住城。名曰戲樂。縱廣正等三千由旬。龍王滿中。一者法行。二者非法行。一護世界。二壞世間。法行龍王。住處宮殿。不雨熱沙。謂於前世。受外道戒。行於布施。而不清淨。以瞋恚心。願生龍中。憶念福德。隨順法行。無熱沙苦。然其頂上。有龍蛇頭。其名曰。七頭龍王。象面龍王。和修吉龍王。德叉迦龍王。跋難陀龍王等。以善心故。依時行雨。令諸世間。五穀成就。豐樂安隱。不降災雹。信佛法僧。於四天下。降澍甘雨。非法龍王。所住之處。常雨熱沙。焚燒宮殿。及其眷屬。磨滅復生。其名曰。惱亂龍王。奮迅龍王。黑色龍王。多聲龍王。

4-1-15. The height of the sun and the moon:

Quoting the *Jushe lun* 俱舍論, it mentions that the sun and the moon move around at half the height of Mt. Sumeru.

秘密曼荼羅十住心論(卷3) T77,325a 俱舍論云。日月衆星。齊妙高半。依風而住。謂諸有情。業增上力。共引風起。繞妙高山。空中旋環。運持日等。令不停墜。

4-1-16. The location of the hells:

Quoting the *Shunzhengli lun* 順正理論, it mentions that the Eight Great Hells are located under the Southern Great Continent, and that the Eight Cold Hells are located outside the Iron-Ring-Mountain range. The location of the Eight Great Hells is the same as seen in the *Jushe lun* 俱舍論, on the other hand the location of the Eight Cold Hells is different.

秘密曼荼羅十住心論(卷1) T77,306c 注。地獄者。順正理論云。此瞻部洲下。過二萬踰繕那。有阿鼻旨。深廣同前。謂各二萬故。彼底去此。四萬踰繕那。餘七地獄。在無間上。其七者何。一極熱。二炎熱。三大叫。四號叫。五衆合。六黑繩。七等活。八捺落迦。增各十六。謂四門外。各有四增。以非皆異名。但標其定數。寒捺落迦。亦有八種。一頽部陀。二尼賴部陀。三頽嘶吒。四曜曜婆。五虎虎婆。六嚕鉢羅。七鉢特摩。八摩訶鉢特摩。此中有情。嚴寒所逼。隨身聲瘡變。立差別相名。謂二三三。如其次第。此寒地獄。在繞四洲。輪圍山外。極冥闇所。...有說。此皆在熱地獄傍。

4-1-17. The location of the dwelling place of King Yama:

No mention of this can be found. Although quoting *the Qishi jing* 起世經, *the Shunzhengli lun* 順正理論, and the *Zhengfa nianchu jing* 正法念處經, it does not show which scripture indicates the right location.

秘密曼荼羅十住心論(卷1) T77,307b-c 注。諸鬼住處者。起世經云。當閻浮洲南。鐵圍山外。有閻魔王。宮殿住處。縱廣正等。六千由旬。七寶所成。...正理論云。諸鬼本住。琰魔王國。從此展轉。散趣餘方。此瞻部洲。南邊直下。深過五百。由旬那量。有琰魔(此云靜息)王都。縱廣量亦爾。...正法念經云。餓鬼世界。住閻浮提下。五百由旬。長三萬六千由旬。有三十六種。

4-2. The *Jushe lun* 俱舍論 :

T29, 1558 *Apidamo jushe lun* 阿毘達磨俱舍論

(Abhidharma Storehouse Treatise, *Abhidharma-kośa-śāstra*)

4-2-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level.

阿毘達磨俱舍論(卷11) T29,57b 頌曰。...入水皆八萬。妙高出亦然。

阿毘達磨俱舍論(卷11) T29,57c 論曰。...如是九山。住金輪上。入水量皆等。八萬踰繕那。蘇迷盧山。出水亦爾。

4-2-2. Its planar shape:

It is square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

阿毘達磨俱舍論(卷11) T29,57b 頌曰。...入水皆八萬。妙高出亦然。餘八半半下。廣皆等高量。

阿毘達磨俱舍論(卷11) T29,57b 論曰。...妙高山王。四寶爲體。謂如次四面。北東南西。金銀吠琉璃。頗胝迦寶。

阿毘達磨俱舍論(卷11) T29,57c 論曰。...如是九山。住金輪上。入水量皆等。八萬踰繕那。蘇迷盧山。出水亦爾。餘八出水。半半漸卑。謂初持雙。出水四萬。...如是九山。一一廣量。各各與自。出水量同。

阿毘達磨俱舍論(卷11) T29,57c 論曰。於外海中。大洲有四。謂於四面。對妙高山。

阿毘達磨俱舍論(卷11) T29,59c 論曰。...其頂四面。各八十千。與下四邊。其量無別。

4-2-3. Its cross-sectional shape:

It is apparently square. The top and the base at sea level are 80.000 yojanas, the same as the height. See 4-2-1 and 4-2-2. It mentions that there is another explanation saying that the top is 20.000 yojanas.

阿毘達磨俱舍論(卷11) T29,59c 論曰。...其頂四面。各八十千。與下四邊。其量無別。有餘師說。周八十千。別說四邊。各唯二萬。

The above explanation is the reverse of that of the *Posha lun* 婆沙論. See the *Posha lun* and the *Shunzhengli lun* 順正理論. It is said that Vasubandhu 世親 (4th-5th century CE) wrote the original scripture, the *Abhidharma-kośa-śāstra* of the *Jushe lun* 俱舍論, from a critical standpoint of the Sautrāntika school 經量部 to the Sarvāstivāda school 有部, although he still belonged to the Sarvāstivāda school. This might be reflected in the above explanation. On the other hand, the same explanation as in the *Posha lun* is seen in the *Shunzhengli lun*, the original scripture of which was written by Saṃghabhadra 眾賢 (5th century CE), who is said to have tried on the basis of the orthodox views of the Sarvāstivāda school to correct mistakes made by Vasubandhu in the *Abhidharma-kośa-śāstra*.

The commentary *Jushe lunji* 俱舍論記 compiled by Puguang 普光 of the Tang dynasty and the commentary *Jushe lunshu* 俱舍論疏 compiled by Fabao 法寶 of the Tang dynasty show a

possibility that Mt. Sumeru is in the shape of an hourglass, which means that the top has the same width as the base, but the middle part is narrower than the top and the base. It is believed to be like an Asian hand drum 鼓 (which is in the shape of an hourglass).

俱舍論記(卷11) T41,189a 論曰。至此天最廣者。妙高出水。八萬踰繕那。此四層級。始從水際。盡第四層。有四萬踰繕那。故言下半。若妙高如鼓。即侵山十六。若如方座。即體外別出。體廣八萬。論層更多。餘三層級。皆作兩釋。准此應知。

俱舍論記(卷11) T41,189a-b 有餘師說至各唯二萬者。此師意說。其四層級。漸次却入。侵山體成。如第一層兩邊。共有三萬二千。第二層兩邊。共有一萬六千。足前成四萬八千。第三層兩邊。共有八千。足前成五萬六千。第四層兩邊。共有四千。足前成六萬。故說山頂面各二萬。若據周量。有八十千。婆沙正理。皆有兩說。并無評家。

俱舍論疏(卷11) T41,618b 論。三十三天。住在何處。此下四頌。第二明三十三天。論曰。至各唯二萬。明山頂量。就中二說。一云上下量等。中腰細也。一云下廣上狹。准頌八萬。即通兩釋。或徑或周。然以山徑。八萬爲正。

Further consideration is needed for the following part of the *Abhidharma-kośa-śāstra*, because it was interpreted differently in Xuanzang's 玄奘 translation *Apidamo jushe lun* 阿毘達磨俱舍論 and Zhendi's 真諦 translation *Apidamo jushe shilun* 阿毘達磨俱舍釋論.

阿毘達磨俱舍論(卷11) T29,59c 頌曰。妙高頂八萬。三十三天居。

阿毘達磨俱舍論(卷11) T29,59c 論曰。...其頂四面。各八十千。與下四邊。其量無別。有餘師說。周八十千。別說四邊。各唯二萬。

阿毘達磨俱舍釋論(卷8) T29,217a 三十三天。住須彌婁頂。偈曰。三十三住頂。縱廣二十千。釋曰。於須彌婁山上。帝釋及三十三天。住此最勝處。此處縱廣云何。有餘師說。一一邊各。八萬由旬。如下際。此名最勝處。有餘師說。於須彌婁頂中央。一一邊各。二萬由旬。周圍八萬由旬。爲最勝處。三十三天。於其中住。

4-2-4. The four peaks at the top:

There is a peak at each corner of the top of Mt.Sumeru.

阿毘達磨俱舍論(卷11) T29,59c 頌曰。妙高頂八萬。三十三天居。四角有四峰。金剛手所住。

阿毘達磨俱舍論(卷11) T29,59c 論曰。...山頂四角。各有一峰。其高廣量。各有五百。有藥叉神。名金剛手。於中止住。守護諸天。

4-2-5. The number and location of the terraced ledges projecting from the side:

There are four ledges. The heights of the ledges are 10.000, 20.000, 30.000, and 40.000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16.000, 8.000, 4.000, and 2.000 yojanas respectively from below. On the lower three ledges dwell the deities Yaocha 藥叉 called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒橋 respectively from below, all of whom are subordinates of the Four Heavenly Kings. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.

阿毘達磨俱舍論(卷11) T29,59b 頌曰。妙高層有四。相去各十千。傍出十六千。八四二千量。堅手及持鬘。恒憍大王眾。如次居四級。亦住餘七山。

阿毘達磨俱舍論(卷11) T29,59b-59c 論曰。蘇迷盧山。有四層級。始從水際。盡第一層。相去十千。踰繕那量。如是乃至。從第三層。盡第四層。亦十千量。此四層級。從妙高山。傍出圍繞。盡其下半。最初層級。出十六千。第二第三。第四層級。如其次第。八四二千。有藥叉神。名為堅手。住初層級。有名持鬘。住第二級。有名恒憍。住第三級。此三皆是。四大天王。所部天眾。第四層級。四大天王。及諸眷屬。共所居止。故經依此。說四大王眾天。如妙高山。四外層級。四大王眾。及眷屬居。如是持雙。持軸山等。七金山上。亦有天居。是四大王。所部封邑。是名依地住。四大王眾天。於欲天中。此天最廣。

4-2-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron Ring Mountain Range (Tielunwei shan 鐵輪圍山) in this order from the center outwards. The seven mountain ranges are:

- ① Yujiandaluo shan 踰健達羅山,
- ② Yishatuoluo shan 伊沙駄羅山,
- ③ Jiedeluoja shan 竭地洛迦山,
- ④ Sudalishena shan 蘇達梨舍那山,
- ⑤ Eshifujiena shan 頽濕縛羯拏山,
- ⑥ Pinahengjia shan 毘那怛迦山,
- ⑦ Nimindaluo shan 尼民達羅山 in this order moving outwards.

阿毘達磨俱舍論(卷11)T29,57b 頌曰。蘇迷盧處中。次踰健達羅。伊沙駄羅山。竭地洛迦山。蘇達梨舍那。頽濕縛羯拏。毘那怛迦山。尼民達羅山。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。入水皆八萬。妙高出亦然。餘八半半下。廣皆等高量。

阿毘達磨俱舍論(卷11)T29,57b 論曰。於金輪上。有九大山。妙高山王。處中而住。餘八周匝。繞妙高山。於八山中。前七名內。第七山外。有大洲等。此外復有。鐵輪圍山。周匝如輪。圍一世界。

The commentary *Jushe lunji* 俱舍論記 compiled by Puguang 普光 of the Tang dynasty and the commentary *Jushe lun songshu* 俱舍論頌疏 compiled by Yuanhui 圓暉 of the Tang dynasty name the seven mountain ranges as following:

- ① Yujiandaluo shan 踰健達羅山 (or Chishuang shan 持雙山),
- ② Yishatuoluo shan 伊沙駄羅山 (or Chizhou shan 持軸山),
- ③ Jiediluoja shan 竭地洛迦山 (or Yanmu shan 檐木山),
- ④ Sudalishena shan 蘇達梨舍那山 (or Yundalishena shan 蘊達黎舍那山 or Shanjian shan 善見山),
- ⑤ Eshifujiena shan 頽濕縛羯拏山 (or Maer shan 馬耳山),
- ⑥ Pinahengjia shan 毘那怛迦山 (or Xiangbi shan 象鼻山) and
- ⑦ Nimindaluo shan 尼民達羅山.

俱舍論記(卷11) T41,185c 蘇迷盧。此云妙高。舊云須彌訛也。踰健達羅。此云持雙。此山

頂上有二道。猶如車跡。山持二跡。故名持雙。伊沙馱羅山。此云持軸。山峰上聳。猶如車軸。此山能持。故名持軸。竭地洛迦。印度樹名。此方南邊。亦有此樹。稱為檐木。山上寶樹。其形似彼。從樹為名。舊云佉陀羅木訛也。蘇達梨舍那。此云善見。莊嚴殊妙。見者稱善。故名善見。頻濕縛羯拏。此云馬耳。山峯似馬耳也。毘那怛迦。此云象鼻。印度神名。山形似彼象鼻。故以名焉。尼民達羅。此是魚名。其魚口尖。山峰似彼魚口。故以名焉。

俱舍論頌疏(卷11) T41,879a 蘇迷盧處中(此云妙高)。次踰健達羅(此云持雙。山頂有二雙跡。山能持故。故以名焉)。伊沙馱羅山(此云持軸。山峰上聳。猶如車軸。山能持故也)。竭地洛迦山(竭地洛迦。西國樹名。此國南方。亦有此樹。名檐木山。山上寶樹。其形似彼。故以為名也)。蘊達黎舍那(此云善見。見者稱善)。頻濕縛羯拏(此云馬耳。山形似彼也)。毘那怛迦山(此云象鼻。山形似彼)。尼民達羅山(此是魚名。其魚嘴尖。山形似彼)。

4-2-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-2-8. The topography of the surrounding mountain ranges:

See 4-2-6. They are laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

阿毘達磨俱舍論(卷11) T29,57c 頌曰。山間有八海。前七名為內。最初廣八萬。四邊各三倍。餘六半半陁。第八名為外。三洛叉二萬。二千踰繕那。

阿毘達磨俱舍論(卷11) T29,57c 論曰。妙高為初。輪圍最後。中間八海。前七名內。七中皆具。八功德水。...如是七海。初廣八萬。約持雙山。內邊周量。於其四面。數各三倍。謂各成二億。四萬踰繕那。其餘六海。量半半陁。謂第二海。量廣四萬。乃至第七量廣。一千二百五十。此等不說。周圍量者。以煩多故。第八名外。鹹水盈滿。量廣三億。二萬二千。

阿毘達磨俱舍論(卷11) T29,57b 論曰。於金輪上。有九大山。妙高山王。處中而住。餘八周匝。繞妙高山。於八山中。前七名內。第七山外。有大洲等。此外復有。鐵輪圍山。周匝如輪。圍一世界。

4-2-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 勝身洲 (or 毘提訶洲) which is half-moon-shaped without the western part, the Southern Great Continent 瞻部洲 which is trapezoidal with wider north and narrower south, the Western Great Continent 牛貨洲 (or 瞿陀尼洲) which is circular, and the Northern Great Continent 俱盧洲 which is square.

阿毘達磨俱舍論(卷11) T29,57c 頌曰。於中大洲相。南瞻部如車。三邊各二千。南邊有三半。東毘提訶洲。其相如半月。三邊如瞻部。東邊三百半。西瞿陀尼洲。其相圓無缺。徑二千五百。周圍此三倍。北俱盧毘方。面各二千等。

阿毘達磨俱舍論(卷11) T29,57c-58a 論曰。於外海中。大洲有四。謂於四面。對妙高山。南瞻部洲。北廣南陝。三邊量等。其相如車。南邊唯廣。三踰繕那半。三邊各有。二千踰繕那。唯此洲中。有金剛座。...東勝身洲。東陝西廣。三邊量等。形如半月。東三百五十。三邊各二千。西牛貨洲。圓如滿月。徑二千五百。周圍七千半。北俱盧洲。形如方座。四邊量等。面各二千。等言爲明。無少增減。隨其洲相。人面亦然。

4-2-10. The existence of middle-sized and small-sized subcontinents:

Each of the Four Great Continents has two middle-sized subcontinents. The existence of small-sized subcontinents is not mentioned.

阿毘達磨俱舍論(卷11) T29,57c 頌曰。...中洲復有八。四洲邊各二。

阿毘達磨俱舍論(卷11) T29,58a 論曰。...復有八中洲。是大洲眷屬。謂四大洲側。各有二中洲。瞻部洲邊。二中洲者。一遮末羅洲。二筏羅遮末羅洲。勝身洲邊。二中洲者。一提訶洲。二毘提訶洲。牛貨洲邊。二中洲者。一舍提洲。二嚧怛羅漫怛里拏洲。俱盧洲邊。二中洲者。一矩拉婆洲。二僑拉婆洲。此一切洲。皆人所住。有說。唯一邏剎娑居。

4-2-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The hall is located to the southwest outside the city.

阿毘達磨俱舍論(卷11) T29,59c 頌曰。妙高頂八萬。三十三天居。四角有四峰。金剛手所住。中宮名善見。周萬踰繕那。...中有殊勝殿。周千踰繕那。...西南善法堂。

阿毘達磨俱舍論(卷11) T29,59c-60a 論曰。...於山頂中。有宮名善見。面二千半。周萬踰繕那。...其地平坦。...是天帝釋。所都大城。於其城中。有殊勝殿。...外西南角。有善法堂。

4-2-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings dwell on the fourth ledge. See 4-2-5.

阿毘達磨俱舍論(卷11) T29,59c 論曰。...第四層級。四大天王。及諸眷屬。共所居止。故經依此。說四大王眾天。如妙高山。四外層級。四大王眾。及眷屬居。如是持雙。持軸山等。七金山上。亦有天居。是四大王。所部封邑。是名依地住。四大王眾天。於欲天中。此天最廣。

4-2-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

They are not mentioned, although it describes the lake and the rivers as following:

阿毘達磨俱舍論(卷11) T29,58a 頌曰。此北九黑山。雪香醉山。無熱池縱廣。五十踰繕那。

阿毘達磨俱舍論(卷11) T29,58a 論曰。此瞻部洲。從中向北。三處各有。三重黑山。有大雪山。在黑山北。大雪山北。有香醉山。雪北香南。有大池水。名無熱惱。出四大河。一琬伽河。二信度河。三徙多河。四縛芻河。無熱惱池。縱廣正等。面各五十。踰繕那量。

八功德水。盈滿其中。非得通人。無由能至。

4-2-14. The presence of the dragons:

Eight large dragons hold up the land.

阿毘達磨俱舍論卷11T29,61c 論曰。...故世尊言。大龍有八。皆住一劫。能持大地。

4-2-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.

阿毘達磨俱舍論(卷11) T29,59a 頌曰。日月迷盧半。

阿毘達磨俱舍論(卷11) T29,59a 論曰。日月眾星。依何而住。依風而住。謂諸有情。業增上力。共引風起。繞妙高山。空中旋環。運持日等。令不停墜。彼所住去此。幾踰繕那。持雙山頂。齊妙高山半。

4-2-16. The location of the hells:

The Eight Great Hells are located under the Southern Great Continent. The Eight Cold Hells are located at the side of the Eight Great Hells. See the *Shunzhengli lun* 順正理論.

阿毘達磨俱舍論(卷8) T29,41a 論曰。...八大地獄。名地獄異。一等活地獄。二黑繩地獄。三眾合地獄。四號叫地獄。五大叫地獄。六炎熱地獄。七大熱地獄。八無間地獄。

阿毘達磨俱舍論(卷11) T29,58b 論曰。此瞻部洲。下過二萬。有阿鼻旨。大奈落迦。深廣同前。謂各二萬故。彼底去此。四萬踰繕那。...七奈落迦。在無間上。重累而住。其七者何。一者極熱。二者炎熱。三者大叫。四者號叫。五者眾合。六者黑繩。七者等活。有說。此七在無間傍。

阿毘達磨俱舍論(卷11) T29,58b 論曰。...八奈落迦。增各十六。故薄伽梵。說此頌言。...十六增者。八奈落迦。四面門外。各有四所。

阿毘達磨俱舍論(卷11) T29,58c-59a 論曰。...熱奈落迦。已說有八。復有餘八。寒奈落迦。其八者何。一頹部陀。二尼刺部陀。三頹嘶吒。四臚臚婆。五虎虎婆。六嚙鉢羅。七鉢特摩。八摩訶鉢特摩。此中有情。嚴寒所逼。隨身聲變。以立其名。此八并居。瞻部洲下。如前所說。大地獄傍。

4-2-17. The location of the dwelling place of King Yama:

King Yama's realm is located under the Southern Great Continent and apparently above the Eight Great Hells and the Eight Cold Hells. See 4-2-16.

阿毘達磨俱舍論(卷11) T29,59a 論曰。...諸鬼本處。琰魔王國。於此瞻部洲下。過五百踰繕那。有琰魔王國。

4-3. The *Posha lun* 婆沙論:

T27, 1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論

(Abhidharma Great Treatise, *Abhidharma-mahā-vibhāṣā-śāstra*)

4-3-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level.

阿毘達磨大毘婆沙論(卷133) T27,691b-c 此山出水。八萬踰繕那。水中亦然。

4-3-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

阿毘達磨大毘婆沙論(卷133) T27,691b-c 初四妙寶。成蘇迷盧。挺出海中。處金輪上。謂四面如次。北東南西。金銀吠琉璃。頗胝迦寶。...此山出水。八萬踰繕那。水中亦然。...次以金寶。成七金山。遶蘇迷盧。住金輪上。在水中量。同蘇迷盧。出水相望。各半半減。...諸山廣量。皆與出水量同。

阿毘達磨大毘婆沙論(卷133) T27,691c 山頂四面。各二十千。若據周圍。數成八萬。有餘師說。面各八十千。與下際四邊。其量正等。

4-3-3. Its cross-sectional shape:

It is apparently trapezoidal. The top is 20.000 yojanas. The base at sea level is 80.000 yojanas. The height is 80.000 yojanas. See 4-3-1 and 4-3-2 and the *Jushe lun* 俱舍論.

4-3-4. The four peaks at the top:

There is a peak at each corner of the top of Mt. Sumeru.

阿毘達磨大毘婆沙論(卷133) T27,691c 山頂四角。各有一峰。其高廣量。各有五百。有藥叉神。名金剛手。於中止住。守護諸天。

4-3-5. The number and location of the terraced ledges projecting from the side:

There are four ledges. The heights of the ledges are 10.000, 20.000, 30.000, and 40.000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16.000, 8.000, 4.000, and 2.000 yojanas respectively from below. On the lower three ledges dwell the deities called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒橋 respectively from below. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.

阿毘達磨大毘婆沙論(卷133) T27,691c 蘇迷盧山。有四層級。初層傍出。一萬六千。次上三層。各半半減。四層相去。量各十千。...四層四面。如妙高山。四寶所成。莊嚴殊妙。四層如次。堅手持鬘。恒橋四王。天眾居止。持雙山等。七金山上。亦有四王。所部村邑。七山四級。日月等天。皆是四大。王眾天攝。故欲天中。此天最廣。

It mentions that there is another explanation saying that the height of the first ledge is the

same as the sea level and the heights of the other ledges are 10.000, 20.000, and 40.000 yojanas above sea level respectively from below.

阿毘達磨大毘婆沙論(卷133) T27,691c 有說初層。下齊水量。次二去下。量各十千。其第四層。去下二萬。

4-3-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron Ring Mountain Range (Lunwei shan 輪圍山) in this order from the center outwards. The names of the seven mountain ranges are not mentioned.

阿毘達磨大毘婆沙論(卷133) T27,691c 次以金寶。成七金山。遶蘇迷盧。住金輪上。在水中量。同蘇迷盧。出水相望。各半半減。次以土等。成四大洲。下據金輪。遶金山外。最後以鐵。成輪圍山。在四洲外。如牆圍遶。出水半減。第七金山。在水量同。蘇迷盧等。諸山廣量。皆與出水量同。七金山間。有七內海。八功德水。盈滿其中。七金山外。有鹹外海。此八大海。各深八萬。前七廣量。如所遶山。第八有說。廣三億二萬。二千踰繕那。有說更增。千二百八十。七踰繕那半。

4-3-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-3-8. The topography of the surrounding mountain ranges:

See 4-3-6. They are apparently laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is apparently surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

4-3-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 毘提訶洲, the Southern Great Continent 瞻部洲, the Western Great Continent 瞿陀尼洲, and the Northern Great Continent 拘盧洲 (or 俱盧洲). The shapes of the Four Great Continents are not mentioned.

阿毘達磨大毘婆沙論(卷125) T27,650c-651a 云何最後百歲。謂如一業。能引北俱盧洲。十百歲壽量。彼住最後百歲時。...云何最後歲。謂如一業。能引南瞻部洲。百歲壽量。彼住最後歲時。

阿毘達磨大毘婆沙論(卷172) T27,867b 東毘提訶。西瞿陀尼。亦有此二。北拘盧洲唯有大威德者。

阿毘達磨大毘婆沙論(卷172) T27,868a 問人趣形貌云何。答其形上立。然瞻部洲人。面如車箱。毘提訶人。面如半月。瞿陀尼人。面如滿月。拘盧洲人。面如方池。

4-3-10. The existence of middle-sized and small-sized subcontinents:

Each of the Four Great Continents has two middle-sized subcontinents. Each of the middle-sized subcontinents has 500 small-sized subcontinents.

阿毘達磨大毘婆沙論(卷172) T27,867c-868a 問人住何處。答住四大洲。謂瞻部洲。毘提訶洲。瞿陀尼洲。拘盧洲。亦住八中洲。何等爲八。謂拘盧洲。有二眷屬。一矩拉婆洲。二僑拉婆洲。毘提訶洲。有二眷屬。一提訶洲。二蘇提訶洲。瞿陀尼洲。有二眷屬。一舍提洲。二嚧怛羅漫怛里拏洲。瞻部洲。有二眷屬。一遮末羅洲。二筏羅遮末邏洲。此八洲中。人形短小。如此方侏儒。有說。七洲是人所住。遮末羅洲。唯羅刹娑居。有說。此所說八。即是四大洲之異名。以一一洲。皆有二異名故。如是說者。應如初說。此八中洲。一一復有。五百小洲。以爲眷屬。

4-3-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The hall is located to the southwest outside the city.

阿毘達磨大毘婆沙論(卷133) T27,691c-692a 於山頂中。有城名善見。面二千半。周萬踰繕那。...其地平坦。...是天帝釋。所都大城。...城外西南角。有大善法堂。

4-3-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings apparently dwell on the fourth ledge. See 4-3-5.

阿毘達磨大毘婆沙論(卷133) T27,691c 四層如次。堅手持鬘。恒憍四王。天眾居止。持雙山等。七金山上。亦有四王。所部村邑。七山四級。日月等天。皆是四大。王眾天攝。故欲天中。此天最廣。

阿毘達磨大毘婆沙論(卷172) T27,868a 問諸天住在何處。答四大王眾天。住七金山。及妙高山。四層級上。并日月星中。

4-3-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The rivers flow out of an elephant's mouth at the east, an ox's mouth at the south, a horse's mouth at the west, and a lion's mouth at the north side of the lake respectively.

阿毘達磨大毘婆沙論(卷5) T27,22a 而實於此。瞻部洲中。有四大河。眷屬各四。隨其方面。流趣大海。謂即於此。瞻部洲中。有一大池。名無熱惱。初但從彼。出四大河。一名菟伽。二名信度。三名縛芻。四名私多。初菟伽河。從池東面。金象口出。右邊池一匝。流入東海。次信度河。從池南面。銀牛口出。右邊池一匝。流入南海。次縛芻河。從池西面。吠琉璃馬口出。右邊池一匝。流入西海。後私多河。從池北面。頗胝迦師子口出。右邊池一匝。流入北海。菟伽大河。有四眷屬。...信度大河。有四眷屬。...縛芻大河。有四眷屬。...私多大河。有四眷屬。...如是且說。有大名者。然四大河。一一各有。五百眷屬。并本合有。二千四河。隨其方面。流趣大海。如是所說。二千四河。未入海頃。頗有能令。不入海不。無如是事。

4-3-14. The presence of the dragons:

It quotes an explanation saying that the Two Dragon Kings coil around Mt. Sumeru.

阿毘達磨大毘婆沙論(卷191) T27,954c 有說...蘇迷盧山。數爲難陀。鄔波難陀。二大龍王。纏繞捨去。

4-3-15. The height of the sun and the moon:

It does not seem to be mentioned.

4-3-16. The location of the hells:

It quotes explanations indicating that the Eight Great Hells are located under the Southern Great Continent. On the other hand, the location of the Eight Cold Hells is unclear. See the *Jushe lun* 俱舍論 and the *Shunzhengli lun* 順正理論.

阿毘達磨大毘婆沙論(卷172) T27,865c-866a 問地獄在何處。答多分在此瞻部洲下。云何安立。答有說。從此洲下。四萬踰繕那。至無間地獄底。無間地獄。縱廣高下。各二萬踰繕那。次上一萬九千踰繕那。中安立餘七地獄。謂次上有極熱地獄。次上有熱地獄。次上有大□叫地獄。次上有□叫地獄。次上有眾合地獄。次上有黑繩地獄。次上有等活地獄。此七地獄。一一縱廣。萬踰繕那。次上餘有一千踰繕那。五百踰繕那是白塹。五百踰繕那是泥。有說。從此洲下。四萬踰繕那。至無間地獄。此無間地獄。縱廣高下。各二萬踰繕那。次上有三萬五千踰繕那。安立餘七地獄。一一縱廣高下。各五千踰繕那。次上餘有五千踰繕那。千踰繕那青色土。千踰繕那黃色土。千踰繕那赤色土。千踰繕那白色土。五百踰繕那白塹。五百踰繕那是泥。有說。無間地獄。在於中央。餘七地獄。周迴圍遶。如今聚落。圍遶大城。問若爾者。施設論說。當云何通。如說瞻部洲。周圍六千踰繕那。三踰繕那半。一一地獄。其量廣大。云何於此洲下。得相容受。如有頌言。熱鐵地如血。猛火恒洞然。多百踰繕那。周遍焰交徹。答此瞻部洲。上尖下闊。猶如穀聚。故得容受。由此經中說。四大海漸入漸深。又一一大地獄。有十六增。

阿毘達磨大毘婆沙論(卷172) T27,866b-c 瞻部洲下。有大地獄。瞻部洲上。亦有邊地獄。及獨地獄。或在谷中。或在山上。或在曠野。或在空中。於餘三洲。唯有邊地獄獨地獄。無大地獄。

阿毘達磨大毘婆沙論(卷198) T27,992a 百三十六地獄者。如正法中說。八大地獄。一一各有。十六眷屬。

4-3-17. The location of the dwelling place of King Yama:

King Yama's realm is located under the Southern Great Continent and apparently above the Eight Great Hells. See 4-3-16.

阿毘達磨大毘婆沙論(卷172) T27,867b 問鬼住何處。答瞻部洲下。五百踰繕那。有琰魔王界。是一切鬼。本所住處。

4-4. The *Shunzhengli lun* 順正理論:

T29, 1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論

(Abhidharma Following Right Theory Treatise, *Abhidharma-nyāyānusāra-śāstra*)

4-4-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level.

阿毘達磨順正理論(卷31) T29,515b 論曰。...如是九山。住金輪上。沒水量皆等。八萬踰繕那。蘇迷盧山。出水亦爾。

4-4-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

阿毘達磨順正理論(卷31) T29,515b 論曰。...妙高山王。四寶爲體。謂四面如次。北東南西。金銀吠瑠璃。頗胝迦寶。

阿毘達磨順正理論(卷31) T29,515b 論曰。...如是九山。住金輪上。沒水量皆等。八萬踰繕那。蘇迷盧山。出水亦爾。...其餘八山。出水高量。從內至外。半半漸卑。謂初持雙。出水四萬。...如是九山。一一廣量。各各與自。出水量同。

阿毘達磨順正理論(卷31) T29,515c 論曰。於外海中。大洲有四。謂於四面。對妙高山。

阿毘達磨順正理論(卷31) T29,518c 論曰。...其頂四面。各二十千。若據周圍。數成八萬。有餘師說。面各八十千。與下際四邊。其量無別。

4-4-3. Its cross-sectional shape:

It is apparently trapezoidal. The top is 20.000 yojanas. The base at sea level is 80.000 yojanas. The height is 80.000 yojanas. See 4-4-1 and 4-4-2 and the *Jushe lun* 俱舍論.

4-4-4. The four peaks at the top:

There is a peak at each corner of the top of Mt. Sumeru.

阿毘達磨順正理論(卷31) T29,518c 論曰。...山頂四角。各有一峯。其高廣量。各有五百。有藥叉神。名金剛手。於中止住。守護諸天。

4-4-5. The number and location of the terraced ledges projecting from the side:

There are four ledges. The heights of the ledges are 10.000, 20.000, 30.000, and 40.000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16.000, 8.000, 4.000, and 2.000 yojanas respectively from below. On the lower three ledges dwell the deities called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒橋 respectively from below, all of whom are subordinates of the Four Heavenly Kings. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.

阿毘達磨順正理論(卷31) T29,518b-c 論曰。蘇迷盧山。有四層級。始從水際。盡第一層。

相去十千。踰繕那量。如是乃至。從第三層。盡第四層。亦十千量。此四層級。從妙高山。傍出圍繞。盡其下半。最初層級。出十六千。第二第三。第四層級。如其次第。八四二千。住初層天。名爲堅手。持鬘居第二。恒橋處第三。四大天王。及諸眷屬。各一方面。住第四層。堅手等三天。皆四王眾攝。持雙山等。七金山上。亦有四王。所部村邑。是名依地住。四大王眾天。於欲天中。此天最廣。

4-4-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron Ring Mountain Range (Tielunwei shan 鐵輪圍山) in this order from the center outwards. The seven mountain ranges are:

- ① Yujiandaluo shan 踰健達羅山,
- ② Yishatuoluo shan 伊沙駄羅山,
- ③ Jiediluoja shan 揭地洛迦山,
- ④ Sudalishena shan 蘇達梨舍那山,
- ⑤ Eshifujiena shan 頽濕縛羯拏山,
- ⑥ Pinahengjia shan 毘那恒迦山,
- ⑦ Nimindaluo shan 尼民達羅山 in this order moving outwards.

阿毘達磨順正理論(卷31) T29,515a 頌曰。蘇迷盧處中。次踰健達羅。伊沙駄羅山。揭地洛迦山。蘇達梨舍那。頽濕縛羯拏。毘那恒迦山。尼民達羅山。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。入水皆八萬。妙高出亦然。餘八半半下。廣皆等高量。阿毘達磨順正理論(卷31) T29,515a-b 論曰。於金輪上。有九大山。妙高山王。處中而住。餘八周匝。繞妙高山。於八山中。前七名內。第七山外。有大洲等。此外復有。鐵輪圍山。周匝如輪。圍四洲界。

4-4-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-4-8. The topography of the surrounding mountain ranges:

See 4-4-6. They are laid out in concentric squares. However, the outermost mountain range is circular.

The square base of Mt. Sumeru is surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

阿毘達磨順正理論(卷31) T29,515b-c 論曰。妙高爲初。輪圍爲後。中間八海。前七名內。七中皆具。八功德水。...如是七海。初廣八萬。約持雙山。內邊周量。於其四面。數各三倍。謂各成二億四。萬踰繕那。其餘六海。量半半狹。謂第二海。量廣四萬。乃至第七量

廣。一千二百五十。此等不說。周圍量者。以煩多故。准前知故。第八名外。鹹水盈滿。量廣三億。二萬二千。

阿毘達磨順正理論(卷31) T29,515a-b 論曰。於金輪上。有九大山。妙高山王。處中而住。餘八周匝。繞妙高山。於八山中。前七名內。第七山外。有大洲等。此外復有。鐵輪圍山。周匝如輪。圍四洲界。

4-4-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 勝身洲 which is half-moon-shaped without the western part, the Southern Great Continent 瞻部洲 which is trapezoidal with wider north and narrower south, the Western Great Continent 牛貨洲 which is circular, and the Northern Great Continent 俱盧洲 which is square.

阿毘達磨順正理論(卷31) T29,515c 論曰。於外海中。大洲有四。謂於四面。對妙高山。南瞻部洲。北廣南狹。三邊量等。其相如車。南邊唯廣。三踰繕那半。三邊各有。二千踰繕那。唯此洲中。有金剛座。...東勝身洲。東狹西廣。三邊量等。形如半月。東三百五十三。邊各二千。此東洲東邊。廣南洲南際。故東如半月。南瞻部如車。西牛貨洲。圓如滿月。徑二千五百。周圍七千半。北俱盧洲。形如方座。四邊量等。面各二千。既說毘方。面各二千。以其義已顯。故等言無用。或應但說圓及等。言無缺毘方。便為無用。又應說如。滿月方座。不應但說。圓無缺等。隨自洲相。人面亦然。

4-4-10. The existence of middle-sized and small-sized subcontinents:

Each of the Four Great Continents has two middle-sized subcontinents. The existence of small-sized subcontinents is not mentioned.

阿毘達磨順正理論(卷31) T29,516a 論曰。...復有八中洲。是大洲眷屬。謂四大洲側。各有二中洲。瞻部洲邊。二中洲者。一遮末羅洲。二筏羅遮末羅洲。勝身洲邊。二中洲者。一提訶洲。二毘提訶洲。牛貨洲邊。二中洲者。一舍提洲。二嚕怛羅漫怛里拏洲。俱盧洲邊。二中洲者。一矩拉婆洲。二憍拉婆洲。此一切洲。皆人所住。由下劣業。增上所生。故住彼人。身形卑陋。有餘師說。遮末羅洲。邏刹婆居。餘皆人住。

4-4-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The hall is located to the southwest outside the city.

阿毘達磨順正理論(卷31) T29,518c-519a 論曰。...於山頂中。有宮名善見。面二千半。周萬踰繕那。...其地平坦。...是天帝釋。所都大城。...於其城中。有殊勝殿。...城外西南角。有大善法堂。

4-4-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings dwell on the fourth ledge. See 4-4-5.

阿毘達磨順正理論(卷31) T29,518c 論曰。...四大天王。及諸眷屬。各一方面。住第四層。堅手等三天。皆四王眾攝。持雙山等。七金山上。亦有四王。所部村邑。是名依地住。四

大王眾天。於欲天中。此天最廣。

4-4-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

They are not mentioned, although it describes the lake and the rivers as following:

阿毘達磨順正理論(卷31) T29,516a 論曰。依至教說。此瞻部洲。從中印度。漸次向北。三處各有。三重黑山。有大雪山。在黑山北。大雪山北。有香醉山。雪北香南。有大池水。名無熱惱。出四大河。從四面流。趣四大海。一菟伽河。二信度河。三私多河。四縛芻河。無熱惱池。縱廣正等。面各五十。踰繕那量。八功德水。盈滿其中。非得通人。難至其所。

4-4-14. The presence of the dragons:

Eight large dragons hold up the land.

阿毘達磨順正理論(卷31) T29,521a 論曰。...故世尊言。大龍有八。皆住一劫。能持大地。

4-4-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.

阿毘達磨順正理論(卷31) T29,518a 論曰。日月眾星。依何而住。依風而住。...彼所住去此。幾踰繕那。持雙山頂。齊妙高山半。

4-4-16. The location of the hells:

The Eight Great Hells are located under the Southern Great Continent. The Eight Cold Hells are located outside the Iron-Ring-Mountain range. See the *Jushe lun* 俱舍論.

阿毘達磨順正理論(卷21) T29,456b 論曰。...八大地獄。名地獄異。一等活地獄。二黑繩地獄。三眾合地獄。四號叫地獄。五大叫地獄。六炎熱地獄。七大熱地獄。八無間地獄。

阿毘達磨順正理論(卷31) T29,516a-b 論曰。此瞻部洲。下過二萬。有阿鼻旨。大奈落迦。深廣同前。謂各二萬。故彼底去此。四萬踰繕那。...餘七地獄。在無間上。重累而住。其七者何。一者極熱。二者焰熱。三者大叫。四者號叫。五者眾合。六者黑繩。七者等活。有說。此七在無間傍。

阿毘達磨順正理論(卷31) T29,516b-c 八奈落迦。增各十六。謂四門外。各有四增。以非皆異名。但標其定數。故薄伽梵。說此頌言。

阿毘達磨順正理論(卷31) T29,517a 已說有八熱奈落迦。寒奈落迦。亦有八種。何等爲八。一頽部陀。二尼刺部陀。三頽嘶吒。四臞臞婆。五虎虎婆。六嚙鉢羅。七鉢特摩。八摩訶鉢特摩。此中有情。嚴寒所逼。隨身聲瘡變。立差別想名。謂二三三。如其次第。在繞四洲。輪圍山外。極冥闇所。...有說。此在熱地獄傍。

4-4-17. The location of the dwelling place of King Yama:

King Yama's realm is located under the Southern Great Continent and apparently above the Eight Great Hells. See 4-4-16.

阿毘達磨順正理論(卷31) T29,517b 諸鬼本住。琰魔王國。從此展轉。散趣餘方。此瞻部洲。

南邊直下。深過五百。踰繕那量。有琰魔王都。縱廣量亦爾。

4-5. The *Lishi lun* 立世論:

T32, 1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論
(Treatise on Creating the World)

4-5-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level.

佛說立世阿毘曇論(卷2) T32,181a 是須彌山。亦復如是。半形入水。八萬由旬。半形出水。八萬由旬。

4-5-2. Its planar shape:

It is square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

佛說立世阿毘曇論(卷2) T32,181a 其山四邊。各八萬由旬。周迴三十。二萬由旬。

佛說立世阿毘曇論(卷2) T32,181c 是須彌山王。東西南北。凡有四邊。其東邊真金所成。西邊白銀所成。北邊琉璃。南邊頗梨。

4-5-3. Its cross-sectional shape:

It is apparently square. The top and the base at sea level are apparently 80.000 yojanas, the same as the height. See 4-5-1 and 4-5-2.

佛說立世阿毘曇論(卷2) T32,181a 是世界地。形相團圓。如銅燭盤。如陶家輪。是世界地。亦復如是。猶如燭盤。邊緣隆起。其鐵圍山。亦復如是。譬如燭盤。中央聳起。其世界中有。須彌山王。亦復如是。此須彌山。七寶所成。色形可愛。四角端直。譬如工匠。善用繩墨。斫成板柱。其形方正。

佛說立世阿毘曇論(卷2) T32,181a 是須彌山。亦復如是。半形入水。八萬由旬。半形出水。八萬由旬。其山四邊。各八萬由旬。周迴三十。二萬由旬。

佛說立世阿毘曇論(卷2) T32, 181c 是須彌山。七性最饒。山之極頂。中央平正。

佛說立世阿毘曇論(卷5) T32, 193b 須彌山王。上頂平地。

To be precise, the bottom is 435 yojanas wider than the top. See VI.

佛說立世阿毘曇論(卷2) T32,181c 從此須彌山頂邊。至彼須彌山頂邊。十二億三千四百五十由旬。從此須彌山中央。至彼須彌山中央。十二億八萬三千四百五十由旬。從此須彌山根。至彼須彌山根。十二億三千十五由旬。

4-5-4. The four peaks at the top:

There is a peak at each side of the top of Mt. Sumeru. See the *Jushe lun* 俱舍論.

佛說立世阿毘曇論(卷4) T32,190b 須彌山王。凡有四頂。東西南北。...是四頂者。上廣下狹。譬如蓮芙。其最狹處。周圍一千。五百由旬。其最大處。逕七百由旬。周圍二千。一百由旬。...有金剛手。一切諸天。依此中住。

4-5-5. The number and location of the terraced ledges projecting from the side:

There are four ledges. The heights of the ledges are 50, 20.000, 40.000, and 60.000 yojanas above sea level respectively from below. See the *Jushe lun* 俱舍論. The widths of the ledges

are 200, 150, 100, and 50 yojanas respectively from below. On the lowest ledge dwell the soldiers of the Four Heavenly Kings. On the other three ledges dwell the deities called Shouchibaoqi 手持寶器, Changsheng 常勝, and Chiman 持鬘 respectively from below. To be precise, the term 八百由旬 (800 yojanas) in the following text should be 四百由旬 (400 yojanas), judging from the context.

佛說立世阿毘曇論(卷5) T32,193c-194b 須彌山王。從其上頂。向下二萬由旬。是第一層。是層四出。並五十由旬。周迴增本。四百由旬。...有諸天子。名曰持鬘。於此中住。是須彌山。本周圍數。更增四百由旬。合本八百由旬。從頂向下。四萬由旬。是第二層。四出並廣上層。五十由旬。...有諸天子。名曰常勝。於此中住。須彌山王。本周圍數。更增八百由旬。合本一千二百由旬。從頂向下。六萬由旬。是第三層。四出並廣二層。五十由旬。...有諸天子。名手持寶器。於此中住。...須彌山王。本周圍數。更增四百由旬。合本一千。六百由旬。是第四層。廣上三層。四出並五十由旬。從海水際。向上五十由旬。是須彌山王第四層。廣第三層。五十由旬。厚亦如此。...此第四層。四天王軍。之所住處。是層之外。又出四百。五十由旬。周迴一千。八百由旬。有諸龍及金翅鳥之所住處。須彌山王。上下諸層。並厚五十由旬。

4-5-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron Ring Mountain Range (Tiewei shan 鐵圍山) in this order from the center outwards. The seven mountain ranges are:

- ① Yougantuo shan 由乾陀山,
- ② Yishatuo shan 伊沙陀山,
- ③ Heluozhi shan 訶羅置山,
- ④ Xiutengsuo shan 脩騰娑山,
- ⑤ Ashaqianna shan 阿沙千那山,
- ⑥ Pinaduo shan 毘那多山, and
- ⑦ Nimintuo shan 尼民陀山 in this order moving outwards.

佛說立世阿毘曇論(卷2) T32,181a-181c 是須彌山。亦復如是。半形入水。八萬由旬。半形出水。八萬由旬。其山四邊。各八萬由旬。周迴三十二萬由旬。最裏大海。名須彌海。深八萬由旬。廣四萬由旬。一邊長十六萬由旬。周迴六十四萬由旬。海外有山。名由乾陀。此山入水。四萬由旬。出水亦爾。廣亦如是。四萬由旬。是山一邊。長二十四萬由旬。周迴九十六萬由旬。此出外海。亦名由乾陀。深四萬由旬。廣亦如是。一邊長三十二萬由旬。周迴百二十八萬由旬。海外有山。名伊沙陀。入水二萬由旬。出水亦然。廣亦如是。一邊長三十六萬由旬。周迴一百四十四萬由旬。山外有海。亦名伊沙陀。深二萬由旬。廣亦如是。一邊長四十萬由旬。周迴一百六十萬由旬。海外有山。名訶羅置。入水一萬由旬。出水亦爾。其廣亦然。一邊四十四萬由旬。周迴一百七十六萬由旬。山外有海。亦名訶羅置。深一萬由旬。廣亦如是。一邊長三十六萬由旬。周迴一百八十四萬由旬。海外有山。名脩騰娑。入水五千由旬。出水亦爾。其廣亦然。一邊長四十七萬由旬。周迴一百八十八萬由旬。山外有海。亦名脩騰娑。深五千由旬。廣亦如是。一邊長四十八萬由旬。周迴一百九

十二萬由旬。海外有山名阿沙千那。入水二千五百由旬。出水亦然。廣亦如是。一邊長四十八萬五千由旬。周迴一百九十四萬由旬。山外有海。亦名阿沙千那。深二千五百由旬。廣亦如是。一邊長四十九萬由旬。周迴一百九十六萬由旬。海外有山。名毘那多。入水一千二百五十由旬。出水亦然。廣亦如是。一邊長四十九萬二千五百由旬。周迴一百九十七萬由旬。山外有海。亦名毘那多。深一千二百五十由旬。廣亦如是。一邊長四十九萬五千由旬。周迴一百九十八萬由旬。海外有山。名尼民陀。入水六百二十五由旬。出水亦然。廣亦如是。一邊長四十九萬六千二百五十由旬。周迴一百九十八萬五千由旬。山外有海。亦名尼民陀。深六百二十五由旬。廣亦復然。一邊長四十九萬七千五百由旬。周迴一百九十九萬由旬。鹹海外有山。名曰鐵圍。入水三百十二由旬半。出水亦然。廣亦如是。周迴三十六億一萬三百五十由旬。從尼民陀山際。取鐵圍山際。三億六萬三千二百八十八由旬。從尼民陀海際。取鐵圍山際。三億六萬二千六百六十三由旬。從剌浮提南際。取鐵圍山。三億六萬六百六十三由旬。從剌浮提中央。取西瞿耶尼中央。三億六萬六千由旬。從南剌浮提北際。取北鬱單越北際。四億七萬七千五百由旬。從鐵圍山水際極西。鐵圍山水際。逕度十二億二千八百二十五由旬。鐵圍山水際。周迴四十六億八千四百七十五由旬。從此須彌山頂邊。至彼須彌山頂邊。十二億三千四百五十由旬。從此須彌山中央。至彼須彌山中央。十二億八萬三千四百五十由旬。從此須彌山根。至彼須彌山根。十二億三千十五由旬。

佛說立世阿毘曇論(卷10) T32,224c-225a 四方風吹。掘成內海。起須彌山。...由乾陀海。由乾陀山。伊沙陀海山。佉羅底海山。善見海山。馬耳海山。毘那多海山。尼民陀海山。及四天下中間。洲地掘成州。海起鐵圍山。

4-5-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-5-8. The topography of the surrounding mountain ranges:

See 4-5-6 and 4-5-10. They are laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with other continents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea. The entire length of the inner side of the outermost mountain range is apparently 3.608.475 yojanas, although it is given as 4.608.475 yojanas, because the outermost mountain range is circular with a diameter of 1.202.825 yojanas.

佛說立世阿毘曇論(卷2) T32,181c 從鐵圍山水際極西。鐵圍山水際。逕度十二億二千八百二十五由旬。鐵圍山水際。周迴四十六億八千四百七十五由旬。

佛說立世阿毘曇論(卷2) T32,181a 是世界地。形相團圓。如銅燭盤。如陶家輪。是世界地。亦復如是。猶如燭盤。邊緣隆起。其鐵圍山。亦復如是。譬如燭盤。中央聳起。其世界中

有。須彌山王。亦復如是。此須彌山。七寶所成。色形可愛。四角端直。譬如工匠。善用繩墨。斫成板柱。其形方正。

4-5-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 弗毘提 which is circular, the Southern Great Continent 剎浮提 which is trapezoidal with wider north and narrower south, the Western Great Continent 瞿耶尼 which is circular, and the Northern Great Continent 鬱單越 which is square. See the *Jushe lun* 俱舍論.

佛說立世阿毘曇論(卷1) T32,174c 南剎浮提品第二。佛說比丘。有樹。名曰剎浮。因樹立名。名是洲地。曰剎浮提。

佛說立世阿毘曇論(卷2) T32,179c-180b 爾時佛說。天下有四。一剎浮提。二者西瞿耶尼。三東弗于逮。四北鬱單越。爾時比丘白佛言。世尊。此剎浮提其地若大。佛告比丘。剎浮提大。東邊地際。二千由旬。西北二邊。亦各二千由旬。南邊地際。但三由旬。周迴六千三由旬。其面如車。一切眾生生此地上。面似地形。...西瞿耶尼大。廣二千三百。三十三由旬。又一由旬。三分之一。周迴七千由旬。地形團圓...東弗毘提大。廣二千三百。三十三由旬。又一由旬。三分之一。周迴七千由旬。地形團圓。猶如滿月。...北鬱單越大。東際長二千由旬。西際二千由旬。南北亦爾。四周八千由旬。

4-5-10. The existence of middle-sized and small-sized subcontinents:

There are four continents, on which the mythical birds Jialouluo 伽婁羅鳥 dwell. Each of the continents is located between two of the Four Great Continents. The four continents can be regarded as middle-sized subcontinents, since they are smaller than the Four Great Continents. See 4-5-9. Each of the four continents and the Four Great Continents is surrounded by eight further smaller continents.

佛說立世阿毘曇論(卷2) T32,180b 伽婁羅鳥。所住四洲。其東弗毘提。南剎浮提。二洲中間。有伽婁羅洲。南剎浮提。西瞿耶尼。二洲中間。有伽婁羅洲。西瞿耶尼。北鬱單越。二洲中間。有伽婁羅洲。北鬱單越。東弗毘提。二洲中間。有伽婁羅洲。是鳥洲者。圍一千由旬。洲形團圓。

佛說立世阿毘曇論(卷2) T32,181a 是四天下。及四鳥洲。其地最大。是故今說。其一一洲。八洲圍繞。牛洲、羊洲、𐍎子洲、寶洲、神洲、猴洲、象洲、女洲。其餘七洲。亦復如是。

4-5-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The hall is located to the northwest outside the city. See *Jushe lun* 俱舍論.

佛說立世阿毘曇論(卷2) T32,181c 山之極頂。中央平正。最勝處所。是忉利天。善見大城。周圍四方。十千由旬。

佛說立世阿毘曇論(卷2) T32,183a-b 是善見大城。帝釋住處。...善見大城。其西北角。從門闕外。二十由旬。忉利諸天。有善法堂。逕三十由旬。周迴九十由旬。高四十五由旬。

4-5-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings do not dwell on the fourth ledge of Mt. Sumeru but in the innermost mountain range 由乾陀山. See 4-5-5, 4-5-6, the *Yuqie lun* 瑜伽論, the *Dazhidu lun* 大智度論, the *Jushe lun* 俱舍論 and the *Qishi jing* 起世經.

佛說立世阿毘曇論(卷4) T32,190b-c 有四由乾陀山。一東二西。三北四南。東由乾陀山。山有兩頂。西北南。亦復如是。...上廣下狹。狀如蓮芙。其最狹處。逕三百五十由旬。周圍一千。五十由旬。其最大處。逕五百由旬。周圍一千。五百由旬。...有金剛手。諸天依此中住。如是山山。其頂兩倍。迺至第七。尼民陀山。則有五百。一十二頂。是七山頂。高廣向外。次第半減。東由乾陀山。二頂中間。有一國土。名提頭賴吒。周圍一千由旬。...提頭賴吒。城西南角。是提頭賴吒天。王之所住處。周圍二百。五十由旬。

佛說立世阿毘曇論(卷4) T32,191b 南由乾陀山。二頂中間。有一國土。名毘留勒叉。周圍一千由旬。...毘留勒叉。城西南角。是毘留勒叉天。王之所住處。周圍二百。五十由旬。

佛說立世阿毘曇論(卷4) T32,192a-b 西由乾陀。山有二頂。中間有國。名毘留博叉。周圍一千由旬。...城西南角。是毘留博叉天。王之所住處。周圍二百。五十由旬。

佛說立世阿毘曇論(卷4) T32,192c-193a 北由乾陀。山有二頂。中間有國。名毘沙門。周圍一千由旬。...城西南角。是毘沙門天。王之所住處。周圍二百。五十由旬。

4-5-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

They are not mentioned.

4-5-14. The presence of the dragons:

Dragons dwell under the sea surrounding the continents, on which the mythical birds Jialouluo 伽婁羅鳥 dwell in the forests.

佛說立世阿毘曇論(卷2) T32,180b 伽婁羅鳥。所住四洲。...伽婁羅鳥。住在林中。洲外水下。並龍住處。

4-5-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.

佛說立世阿毘曇論(卷5) T32,195a 從剡浮提地。高四萬由旬。是處日月。行半須彌山。等遊乾陀山。

4-5-16. The location of the hells:

The Eight Great Hells are located under the Southern Great Continent. The Ten Cold Hells are located outside the Iron-Ring-Mountain Range. See the *Jushe lun* 俱舍論 and the *Shunzhengli lun* 順正理論.

佛說立世阿毘曇論(卷1) T32,174b 有四千大洲。四千大樹。四千大龍宮。四千金翅鳥王住處。七千大河。九千大山。八千大林。八千大地獄。一千閻羅王地獄。二千大海。十六千地獄園。是名小千世界。

佛說立世阿毘曇論(卷6) T32,198c-199a 從剌浮提。向下二萬由旬。是處無間大地獄。從剌浮提。向下一萬由旬。是夜摩世間地獄。此二中間。有餘地獄。

佛說立世阿毘曇論(卷7) T32,202a 造十惡業道。最極重者。生大阿毘止地獄。若次造輕惡。次生餘輕地獄。若復輕者。次生閻羅。八輕地獄。

佛說立世阿毘曇論(卷8) T32,207a 瞿曇知此說。八種大地獄。

佛說立世阿毘曇論(卷8) T32,211a 第八阿毘止地獄品。復有地獄。名阿毘止。

佛說立世阿毘曇論(卷8) T32,211c 第九外圍隔地獄品。八地獄外。四方圍遶。各有四重。圍隔地獄。

佛說立世阿毘曇論(卷1) T32,173b-174a 有大地獄。名曰黑闇。各各世界。外邊悉有。皆無覆蓋。此中眾生。自舉其手。眼不能見。雖復日月。具大威神。所有光明。不照彼色。佛說。如是黑闇地獄。住在何處。兩兩世界。鐵輪外邊。名曰界外。是寒地獄。一名頗浮陀。二名涅浮陀。三名阿波波。四名阿吒吒。五名嚧吼吼。六名鬱波縷。七名拘物頭。八名蘇健陀固。九名分陀利固。十名波頭摩。...彼中眾生傍行。作向上想。猶如守宮。鐵輪外邊。恒作傍行。...若有眾生。於此間死。多往生此。寒冰地獄。在鐵輪外。若餘世界。有眾生死。往生寒冰地獄。多彼世界鐵輪外生。

4-5-17. The location of the dwelling place of King Yama:

There is a hell called Yemo shijian diyu 夜摩世間地獄 under the Southern Great Continent and apparently above the Eight Great Hells. This hell might be the dwelling place of King Yama. See 4-5-16.

佛說立世阿毘曇論(卷6) T32,198c-199a 從剌浮提。向下二萬由旬。是處無間大地獄。從剌浮提。向下一萬由旬。是夜摩世間地獄。此二中間。有餘地獄。

佛說立世阿毘曇論(卷1) T32,174b 有四千大洲。四千大樹。...八千大地獄。一千閻羅王地獄。二千大海。十六千地獄園。是名小千世界。

4-6. The *Shiji jing* 世記經:

T01, 1 *Shiji jing* 世記經

(Sutra of Cosmology)

4-6-1. The height of Mt. Sumeru:

It is 84.000 yojanas above sea level.

長阿含經(卷18) T01,114c 須彌山王。入海水中。八萬四千由旬。出海水上。高八萬四千由旬。

4-6-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively. See 4-6-5 and 4-6-12.

長阿含經(卷21) T01,139a 縱廣八萬。四千由旬。

長阿含經(卷18) T01,114c 其山四面。有四埵出。

4-6-3. Its cross-sectional shape:

The base at sea level is apparently 84.000 yojanas, the same as the height. See 4-6-1 and 4-6-2. The top is more than 80.000 yojanas, because it mentions that each side of the city at the top is 80.000 yojanas. However, the exact width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear. See the *Qishi jing* 起世經.

長阿含經(卷20) T01,131a 須彌山王頂上。有三十三天城。縱廣八萬由旬。

長阿含經(卷18) T01,114c 其山直上。無有阿曲。生種種樹。樹出眾香。香遍山林。多諸賢聖。大神妙天。之所居止。其山下基。純有金沙。

4-6-4. The four peaks at the top:

They are unclear, although it mentions as following:

長阿含經(卷18) T01,114c 其山直上。無有阿曲。生種種樹。樹出眾香。香遍山林。多諸賢聖。大神妙天。之所居止。其山下基。純有金沙。

4-6-5. The number and location of the terraced ledges projecting from the side:

If the terms Jiedao 階道 and Siduo 四埵 indicate the terraced ledges, there are four ledges. The heights of the lower three ledges are not mentioned. The lowest ledge is apparently located above the surface of the sea, since it is indicated that the Two Dragon Kings coil around the base of Mt. Sumeru. The fourth ledge is apparently located at a height of 42.000 yojanas above sea level, i.e. halfway up Mt. Sumeru. The widths of the ledges are apparently 60, 40, 20, and 700 yojanas respectively from below. On the lower three ledges dwell the deities called Jialoulouzu 伽樓羅足, Chiman 持鬘, and Xile 喜樂 respectively from below. Near the fourth ledge there seem to be palaces in which the Four Heavenly Kings dwell. See the *Qishi jing* 起世經.

長阿含經(卷21) T01,143a 難陀龍王。跋難陀龍王。以身纏遶。須彌山七匝。震動山谷。薄布微雲。沛沛稍雨。以尾打大海水。海水波涌。至須彌山頂。

長阿含經(卷18) T01,114c-115a 其山四面。有四埵出。高七百由旬。...四埵斜低。曲臨海上。須彌山王。有七寶階道。其下階道。廣六十由旬。...又須彌山王。中級階道。廣四十由旬。...上級階道。廣二十由旬。...其下階道。有鬼神住。名曰伽樓羅足。其中階道。有鬼神住。名曰持鬘。其上階道。有鬼神住。名曰喜樂。其四埵高。四萬二千由旬。四天大王。所居宮殿。

4-6-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by eight mountain ranges, the Four Great Continents, and the Great Diamond Ring Mountain Range (Dajingang shan 大金山) in this order from the center outwards. The eight mountain ranges are:

- ① Jiātuoluó shān 伽陀羅山 (or Qutuoluó shān 佉陀羅山),
- ② Yishātuoluó shān 伊沙陀羅山,
- ③ Shujātuoluó shān 樹巨陀羅山,
- ④ Shānjiàn shān 善見山,
- ⑤ Mǎshí shān 馬食山,
- ⑥ Nímǐntuoluó shān 尼民陀羅山,
- ⑦ Tiáofu shān 調伏山, and
- ⑧ Jīngāngwēi shān 金剛圍山 (or Jīngānglún shān 金剛輪山 or the Diamond Ring Mountain Range) in this order moving outwards . See the *Jushe lun* 俱舍論.

長阿含經(卷18) T01,115c-116a 須彌山邊有山。名伽陀羅。高四萬二千由旬。縱廣四萬二千由旬。其邊廣遠。...其山去須彌山。八萬四千由旬。...去佉陀羅山。不遠有山。名伊沙陀羅。高二萬一千由旬。縱廣二萬一千由旬。其邊廣遠。...去佉陀羅山。四萬二千由旬。...去伊沙陀羅山。不遠有山。名樹巨陀羅。高萬二千由旬。縱廣萬二千由旬。其邊廣遠。...去伊沙陀羅山。二萬一千由旬。...去樹巨陀羅山。不遠有山。名善見。高六千由旬。縱廣六千由旬。其邊廣遠。...去樹巨陀羅山。萬二千由旬。...去善見山。不遠有山。名馬食上。高三千由旬。縱廣三千由旬。其邊廣遠。...去善見山。六千由旬。...去馬食山。不遠有山。名尼民陀羅。高千二百由旬。縱廣千二百由旬。其邊廣遠。...去馬食山。三千由旬。...去尼民陀羅山。不遠有山。名調伏。高六百由旬。縱廣六百由旬。其邊廣遠。...去尼民陀羅山。千二百由旬。...去調伏山。不遠有山。名金剛圍。高三百由旬。縱廣三百由旬。其邊廣遠。...去調伏山。六百由旬。...去大金山。不遠有大海水。海水北岸。有大樹王。名曰閻浮。

The above text mentions that the distance between ⑦ Tiáofu shān 調伏山 and ⑧ Jīngāngwēi shān 金剛圍山 is 600 yojanas. The following text states that the width of the sea between Tiáofu shān and Jīngāngwēi shān is 300 yojanas.

長阿含經(卷22) T01,146b-c 一者須彌山。佉陀羅山。中間有水。廣八萬四千由旬。周匝無量。...二者佉陀羅山。伊沙陀羅山。中間有水。廣四萬二千由旬。縱廣四萬二千由旬。周匝無量。...三者伊沙陀羅山。去樹提陀羅山。中間有水。廣二萬一千由旬。周匝無量。...

四者善見山。樹提山中間有水。廣萬二千由旬。周匝無量。...五者善見山。馬祀山。中間有水。廣六千由旬。...六者馬祀山。尼彌陀羅山。中間有水。廣千二百由旬。周匝無量。...尼彌陀羅山。調伏山中間有水。廣六百由旬。周匝無量。...調伏山。金剛輪山。中間有水。廣三百由旬。周匝無量。

Judging from their sizes mentioned in the following text, the Four Great Continents cannot be located between Tiaofu shan and Jingangwei shan, but must be outside Jingangwei shan.

長阿含經(卷18) T01,115b 須彌山北有天下。名鬱單曰。其土正方。縱廣一萬由旬。...須彌山東有天下。名弗于逮。其土正圓。縱廣九千由旬。...須彌山西有天下。名俱耶尼。其土形如半月。縱廣八千由旬。...須彌山南有天下。名閻浮提。其土南狹北廣。縱廣七千由旬。The following text indicates that the Southern Great Continent is located inside the Great Diamond Ring Mountain Range (Dajingang shan 大金剛山).

長阿含經(卷19) T01,126b 閻浮提南。大金剛山內。有閻羅王宮。

The following text seems to indicate that outside the Great Diamond Ring Mountain Range there is another Great Diamond Ring Mountain Range, which is the outermost mountain range of another universe.

長阿含經(卷19) T01,121b-c 此四天下有。八千天下。圍遶其外。復有大海水。周匝圍遶。八千天下。復有大金剛山。遶大海水。金剛山外。復有第二。大金剛山。二山中間。窈窈冥冥。日月神天。有大威力。不能以光照及於彼。彼有八大地獄。

The following text mentions that the width of the Great Diamond Ring Mountain Range is 168.000 yojanas, the same as the height.

長阿含經(卷21) T01,139b 其後亂風。吹大水沫。去比尼陀山不遠。自然變成。金剛輪山。高三百由旬。縱廣三百由旬。其邊無際。...以是因緣。有金剛輪山。...其後亂風。吹大水沫。自然變成。四天下及。八萬天下。以是因緣。有四天下及。八萬天下。其後亂風。吹大水沫。在四天下及。八萬天下。自然變成。大金剛輪山。高十六萬八千由旬。縱廣十六萬八千由旬。其邊無限。金剛堅固。不可毀壞。以是因緣。有大金剛輪山。

4-6-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Outside the Diamond Ring Mountain Range lie the Four Great Continents surrounded by the Great Diamond Ring Mountain Range as the outermost mountain range. See 4-6-6.

4-6-8. The topography of the surrounding mountain ranges:

See 4-6-6. They are apparently laid out in concentric squares or concentric circular rings. At least the outermost and the second outermost mountain range are circular, judging from their names Dajingang lunshan 大金剛輪山 (the Great Diamond Ring Mountain Range) and Jingang lunshan 金剛輪山 (the Diamond Ring Mountain Range). The square base of Mt. Sumeru is surrounded by a concentric square or circle of sea and mountain range alternately eight times, and then by the Four Great Continents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one

closer to Mt. Sumeru except the outermost sea and the outermost mountain range.

長阿含經(卷22) T01,146c 調伏山。金剛輪山。中間有水。廣三百由旬。周匝無量。

長阿含經(卷21) T01,139b 其後亂風。吹大水沫。去比尼陀山不遠。自然變成。金剛輪山。高三百由旬。縱廣三百由旬。其邊無際。...以是因緣。有金剛輪山。...其後亂風。吹大水沫。自然變成。四天下及。八萬天下。以是因緣。有四天下及。八萬天下。其後亂風。吹大水沫。在四天下及。八萬天下。自然變成。大金剛輪山。高十六萬。八千由旬。縱廣十六萬。八千由旬。其邊無限。金剛堅固。不可毀壞。以是因緣。有大金剛輪山。

4-6-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 弗于逮 which is circular, the Southern Great Continent 閻浮提 which is trapezoidal with wider north and narrower south, the Western Great Continent 俱耶尼 which is half-moon-shaped, and the Northern Great Continent 鬱單 which is square.

長阿含經(卷18) T01,115b 須彌山北有天下。名鬱單曰。其土正方。縱廣一萬由旬。人面亦方。像彼地形。須彌山東有天下。名弗于逮。其土正圓。縱廣九千由旬。人面亦圓。像彼地形。須彌山西有天下。名俱耶尼。其土形如半月。縱廣八千由旬。人面亦爾。像彼地形。須彌山南有天下。名閻浮提。其土南狹北廣。縱廣七千由旬。人面亦爾。像此地形。

4-6-10. The existence of middle-sized and small-sized subcontinents:

It is unclear, although the text mentions as following:

長阿含經(卷19) T01,121b-c 此四天下。有八千天下。圍遶其外。復有大海水。周匝圍遶。八千天下。

4-6-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located at the top of Mt. Sumeru. The hall is located inside the city. See the *Jushe lun* 俱舍論 and the *Lishi lun* 立世論.

長阿含經(卷18) T01,115a 須彌山頂。有三十三天宮。

長阿含經(卷20) T01,131a-b 須彌山王頂上。有三十三天城。縱廣八萬由旬。...其大城內。復有小城。縱廣六萬由旬。...其善見城內。有善法堂。縱廣百由旬。...善見堂北。有帝釋宮殿。縱廣千由旬。

4-6-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings apparently dwell near the fourth ledge. See 4-6-5. Their palaces do not seem to be located on the fourth ledge, since the palaces are larger than the ledge.

長阿含經(卷18) T01,115a 其四垂高。四萬二千由旬。四天大王。所居宮殿。

長阿含經(卷21) T01,139a 復何因緣。有四天王宮殿。其後亂風。吹大海水沫。於須彌山半。四萬二千由旬。自然變成。七寶宮殿。以是故名。爲四天王宮殿。

長阿含經(卷20) T01,130b 須彌山王。東千由旬。提頭賴吒天王城。名賢上。縱廣六千由旬。...須彌山南。千由旬有。毗樓勒天王城。名善見。縱廣六千由旬。...須彌山西。千由旬有。

毗樓婆叉天王城。名周羅善見。縱廣六千由旬。...須彌山北。千由旬有。毗沙門天王。王有三城。一名可畏。二名天敬。三名眾歸。各各縱廣。六千由旬。

4-6-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The rivers flow out of an ox's mouth at the east, a lion's mouth at the south, a horse's mouth at the west, and an elephant's mouth at the north side of the lake respectively.

長阿含經(卷18) T01,116c 阿耨達池東。有恒伽河。從牛口出。從五百河。入于東海。阿耨達池南。有新頭河。從師子口出。從五百河。入于南海。阿耨達池西。有婆叉河。從馬口出。從五百河。入于西海。阿耨達池北。有斯陀河。從象口中出。從五百河。入于北海。長阿含經(卷18) T01,116c 有山名雪山。縱廣五百由旬。深五百由旬。東西入海。雪山中間有寶山。高二十由旬。雪山埵出。高百由旬。其山頂上。有阿耨達池。縱廣五十由旬。

4-6-14. The presence of the dragons:

There are palaces of dragon kings under the sea. The Two Dragon Kings coil around Mt. Sumeru. See 4-6-5.

長阿含經(卷19) T01,127b 大海水底。有娑竭龍王宮。縱廣八萬由旬。...須彌山王。與佉陀羅山。二山中間。有難陀婆難陀。二龍王宮。各各縱廣。六千由旬。

長阿含經(卷19) T01,127c-128a 復有大龍。金翅鳥所不能得。何者是。娑竭龍王。難陀龍王。跋難陀龍王。伊那婆羅龍王。提頭賴吒龍王。善見龍王。阿盧龍王。伽拘羅龍王。伽毗羅龍王。阿波羅龍王。伽龍王。瞿伽龍王。阿耨達龍王。善住龍王。優睺伽波頭龍王。得叉伽龍王。此諸大龍王。皆不爲金翅鳥之所搏食。

長阿含經(卷21) T01,143a 難陀龍王。跋難陀龍王。以身纏遶。須彌山七匝。震動山谷。薄布微雲。滄滄稍雨。以尾打大海水。海水波涌。至須彌山頂。

4-6-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.

長阿含經(卷21) T01,137c 取日宮殿。置於須彌山半。去地四萬。二千由旬。安日道中。

長阿含經(卷22) T01,146a 日宮殿六月南行。日行三十里。極南不過閻浮提。日北行亦復如是。

長阿含經(卷22) T01,147b 若日宮殿。六月南行。日行三十里。極南不過閻浮提。是時。月宮殿半歲南行。不過閻浮提。月北行亦復如是。

4-6-16. The location of the hells:

The Eight Great Hells and the Ten Hells are located outside the Great Diamond Ring Mountain Range. See the *Jushe lun* 俱舍論.

長阿含經(卷19) T01,121b-c 此四天下。有八千天下。圍遶其外。復有大海水。周匝圍遶。八千天下。復有大金剛山。遶大海水。金剛山外。復有第二。大金剛山。二山中間。窈窈冥冥。日月神天。有大威力。不能以光。照及於彼。彼有八大地獄。其一地獄有。十六小

地獄。

長阿含經(卷19) T01,125b-c 彼二大金剛山間。有大風起。...又彼二山中間。復有十地獄。一名厚雲。二名無雲。三名呵呵。四名奈何。五名羊鳴。六名須乾提。七名優鉢羅。八名拘物頭。九名分陀利。十名鉢頭摩。

4-6-17. The location of the dwelling place of King Yama:

King Yama's palace is located in/to/under the south of the Southern Great Continent and inside the Great Diamond Ring Mountain Range. See the *Qishi jing* 起世經.

長阿含經(卷19) T01,126b 閻浮提南。大金剛山內。有閻羅王宮。

4-7. The *Qishi jing* 起世經:

T01, 24 *Qishi jing* 起世經

(Sutra of Creating the World)

4-7-1. The height of Mt. Sumeru:

It is 84,000 yojanas above sea level.

起世經(卷1) T01,310c 須彌山王。下入海水。八萬四千由旬。上出海水。亦八萬四千由旬。

4-7-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively. See 4-7-5 and 4-7-12.

起世經(卷1) T01,310c 須彌山王。上分有峰。四面挺出。

4-7-3. Its cross-sectional shape:

It is trapezoid with a wider top and a narrower base. However, the exact widths of the top and the base are not mentioned. Accordingly, the cross-sectional shape is unclear. See 4-7-1, the *Jushe lun* 俱舍論 and the *Shiji jing* 世記經.

起世經(卷1) T01,310c 須彌山王。在大海中。下狹上闊。漸漸寬大。端直不曲。...須彌山上。生種種樹。其樹鬱茂。出種種香。其香遠熏。遍滿諸山。多眾聖賢。最大威德。勝妙天神之所止住。

起世經(卷6) T01, 341a 須彌山王頂上。有三十三天。宮殿住處。其處縱廣。八萬由旬。

4-7-4. The four peaks at the top:

There is apparently a peak at each side of the top of Mt. Sumeru. See the *Jushe lun* 俱舍論 and the *Lishi lun* 立世論.

起世經(卷9) T01,356a-b 毘羅大風。吹彼水沫。於須彌山王。上分四方。造作山峰。其峰各高。七百由旬。雜色殊妙。七寶合成。所謂金銀。乃至磤磤瑪瑙。以是因緣。世間出生。四大山峰。彼風如是次第。又吹水上浮沫。爲三十三天。造作宮殿。次復更於。須彌山王。東西南北。半腹之間。四萬二千。由旬處所。爲四大天王。造作宮殿。

4-7-5. The number and location of the terraced ledges projecting from the side:

There are three ledges. If the four peaks at the top can be regarded as a ledge, there are four ledges. See 4-7-4. The heights of the lower three ledges are not mentioned. The lowest ledge is apparently to be located above the surface of the sea, because it is indicated that the Two Dragon Kings coil around the base of Mt. Sumeru. The widths of the ledges are apparently 60, 40, 20, and 700 yojanas respectively from below. On the lower three ledges dwell the deities Yecha 夜叉 called Boshou 鉢手, Chiman 持鬘, and Changzui 常醉 respectively from below. No mention could be found who dwells on the fourth ledge. See 4-7-12 and the *Shiji jing* 世記經.

起世經(卷1) T01,310c-311a 須彌山王。上分有峰。四面挺出。曲臨海上。各高七百由旬。...

須彌山下。別有三級。諸神住處。其最下級。縱廣正等。六十由旬。...其第二級。縱廣正等。四十由旬。...其最上級。縱廣正等。二十由旬。...於下級中。有夜叉住。名曰鉢手。第二級中。有夜叉住。名曰持鬘。於上級中。有夜叉住。名曰常醉。...須彌山半。高四萬二千由旬。有四大天王。所居宮殿。

起世經(卷8) T01,352b 難陀、優波難陀。二大龍王。從其宮出。各各以身。遶須彌山。周迴七匝。一時動之。動已復動。大動遍動。震已復震。大震遍震。涌已復涌。大涌遍涌。以尾打海。令一段水。上於虛空。在須彌頂上。

4-7-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by eight mountain ranges, the Four Great Continents, and the Great Iron Ring Mountain Range (Datiewei shan 大鐵圍山 or Dalunwei shan 大輪圍山) in this order from the center outwards. The eight mountain ranges are:

- ① Qudiluo shan 佉提羅山,
- ② Yishatuoluo shan 伊沙陀羅山,
- ③ Yougantuoluo shan 遊乾陀羅山,
- ④ Shanjian shan 善見山,
- ⑤ Mabantou shan 馬半頭山,
- ⑥ Nimintuoluo shan 尼民陀羅山,
- ⑦ Pinayeja shan 毘那耶迦山, and
- ⑧ Zhuojialuo shan 斫迦羅山 (or Tiewei shan 鐵圍山 or the Iron Ring Mountain Range) in this order moving outwards. See the *Shiji jing* 世記經.

起世經(卷1) T01,311c-312a 須彌山下。次復有山。名佉提羅。高四萬二千由旬。上闊亦爾。...其須彌山。佉提羅山。二山之間。闊八萬四千由旬。周匝無量。...諸妙香物。遍覆水上。...佉提羅外有山。名曰伊沙陀羅。高二萬一千由旬。上闊亦爾。...佉提羅山。伊沙陀羅。二山之間。闊四萬二千由旬。周匝無量。...諸妙香物。遍覆水上。伊沙陀羅。山外有山。名曰遊乾陀羅。高一萬二千由旬。上闊亦爾。...伊沙陀羅。遊乾陀羅。二山之間。闊二萬一千由旬。周匝無量。...諸妙香物。遍覆諸水。遊乾陀羅。山外有山。名曰善見。高六千由旬。上闊亦爾。...遊乾陀羅。與善見山。中間相去。一萬二千由旬。周匝無量。...諸妙香物。遍覆諸水。善見山外有山。名曰馬半頭。高三千由旬。上闊亦爾。...其善見山。與馬半頭。二山之間。闊六千由旬。周匝無量。...諸妙香物。遍覆水上。馬半頭外有山。名曰尼民陀羅。高一千二百由旬。上闊亦爾。...其馬半頭。尼民陀羅。二山之間。闊二千四百由旬。周匝無量。...諸妙香物。遍覆於水。尼民陀羅。山外有山。名毘那耶迦。高六百由旬。上闊亦爾。...尼民陀羅。毘那耶迦。二山之間。闊一千二百由旬。周匝無量。...乃至諸妙香物。遍覆諸水。毘那耶迦。山外有山。名斫迦羅(隋言輪圍。即是鐵圍山也)。高三百由旬。上闊亦爾。...毘那耶迦。及斫迦羅。二山之間。闊六百由旬。周匝無量。...及諸妙香物。遍覆於水。去斫迦羅山。其間不遠。亦有空地。青草遍布。即是大海。於大海北。有大樹王。名曰閻浮樹。

起世經(卷2) T01,320b-c 於四大洲。八萬小洲。諸餘大山。及須彌山王之外。別有一山。名斫迦羅(前代舊譯。云鐵圍山)。高六百八。十萬由旬。縱廣亦六百。八十萬由旬。彌密牢

固。金剛所成。難可破壞。諸比丘。此鐵圍外。復有一重。大鐵圍山。高廣正等。如前由旬。兩山之間。極大黑暗。無有光明。日月有如。是大威神。大力大德。不能照彼。令見光明。諸比丘。於兩山間。有八大地獄。

起世經(卷4) T01,330a 彼內鐵圍。及大鐵圍。二種大山。

起世經(卷4) T01,330b 當閻浮洲南。二鐵圍山外。有閻魔王。宮殿住處。縱廣正等。六千由旬。

起世經(卷9) T01,356c 又散擲置。斫迦羅山外。於四方面。作四大洲。及八萬小洲。并餘大山。如是展轉。造作成就。諸比丘。以此因緣。世間便有。此四大洲。八萬小洲。諸大山等。次第出現。復次阿那毘羅。大風吹彼水沫。過四大洲。八萬小洲。須彌山王。并餘一切。大山之外。周匝安置。名曰大輪圍山。高廣正等。六百八十。萬億由旬。牢固真實。金剛所成。難可破壞。

4-7-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Outside the Iron Ring Mountain Range lie the Four Great Continents surrounded by the Great Iron Ring Mountain Range as the outermost mountain range. See 4-7-6.

4-7-8. The topography of the surrounding mountain ranges:

See 4-7-6. They are apparently laid out in concentric squares or concentric circular rings. At least the outermost and the second outermost mountain range are circular, judging from their names Dalunwei shan 大輪圍山 (the Great Ring Mountain Range) and Zhuojialuo shan 斫迦羅山 (the Ring Mountain Range). The square base of Mt. Sumeru is surrounded by a concentric square or circle of sea and mountain range alternately eight times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each mountain range diminishes in size compared with the one closer to Mt. Sumeru except the outermost one. Each sea apparently diminishes in size in the same way.

起世經(卷1) T01,312a 毘那耶迦。山外有山。名斫迦羅(隋言輪圍。即是鐵圍山也)。高三百由旬。上闊亦爾。

起世經(卷9) T01,356c 又散擲置。斫迦羅山外。於四方面。作四大洲。及八萬小洲。并餘大山。如是展轉。造作成就。諸比丘。以此因緣。世間便有。此四大洲。八萬小洲。諸大山等。次第出現。復次阿那毘羅。大風吹彼水沫。過四大洲。八萬小洲。須彌山王。并餘一切。大山之外。周匝安置。名曰大輪圍山。高廣正等。六百八十。萬億由旬。牢固真實。金剛所成。難可破壞。

4-7-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 弗婆提 which is circular, the Southern Great Continent 閻浮提 which is trapezoidal with wider north and narrower south, the Western Great Continent 瞿陀尼 which is half-moon-shaped, and the Northern Great Continent 鬱單越 which is square.

起世經(卷1) T01,311b 須彌山王。北面有洲。名鬱單越。其地縱廣。十千由旬。四方正等。彼洲人面。還似地形。...須彌山王。東面有洲。名弗婆提。其地縱廣。九千由旬。圓如滿月。彼洲人面。還似地形。...須彌山王。西面有洲。名瞿陀尼。其地縱廣。八千由旬。形如半月。彼洲人面。還似地形。...須彌山王。南面有洲。名閻浮提。其地縱廣。七千由旬。北闊南狹。如婆羅門車。其中人面。還似地形。

4-7-10. The existence of middle-sized and small-sized subcontinents:

The existence of middle-sized subcontinents is not mentioned. There are more than 80,000 or 84,000 small-sized subcontinents.

起世經(卷2) T01,320b 於四大洲。八萬小洲。諸餘大山。及須彌山王之外。別有一山。名斫迦羅。(前代舊譯。云鐵圍山)。

起世經(卷4) T01,330a 彼風若來。至此世界。則此世界。四種大洲。及八萬四千。諸餘小洲。并餘大山。須彌山王。悉能吹舉。

4-7-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located at the top of Mt. Sumeru. The hall is located inside the city.

起世經(卷1) T01, 311a 須彌山上。有三十三天宮殿。帝釋所居。

起世經(卷6) T01, 341a-b 須彌山王頂上。有三十三天。宮殿住處。其處縱廣。八萬由旬。七重城壁。...於彼城內。爲三十三天王。更立一城。名曰善見。其城縱廣。六萬由旬。七重城壁。...善見城內。有三十三天。聚會之處。名善法堂。其處縱廣。五百由旬。

4-7-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings dwell at the top of Mt. Yougantu 由乾陀, which is located in the middle of Mt. Sumeru. The height of the top of Mt. Yougantu is 42,000 yojanas. Accordingly, the Four Heavenly Kings do not dwell on the fourth ledge. See 4-7-5, the *Lishi lun* 立世論, the *Yuqie lun* 瑜伽論, the *Dazhidu lun* 大智度論, and the *Shiji jing* 世記經.

起世經(卷1) T01,311a 須彌山半。高四萬二千由旬。有四大天王。所居宮殿。

起世經(卷6) T01,339c-340a 須彌山王。東面半腹有山。名曰由乾陀。山頂去地。四萬二千由旬。其山頂上。有提頭賴吒天王。城郭住處。城名賢上。縱廣正等。六百由旬。...須彌山王。南面半腹。下去地際。四萬二千由旬。於由乾陀。山頂之上。有毘樓勒迦天王。城郭住處。城名善現。縱廣莊嚴。皆如提頭賴吒天王。住處所說。...須彌山王。西面半腹。下去地際。四萬二千由旬。由乾陀山頂。有毘婁博叉天王。城郭住處。城名善觀。縱廣莊嚴。一一皆如提頭賴吒天王。住處所說。...須彌山王。北面半腹。下去地際。亦四萬二千由旬。由乾陀山頂。有毘沙門天王。住止之處。三大城郭。其三者何。一名毘舍羅婆。二名伽婆鉢帝。三名阿茶槃多。咸各縱廣。六百由旬。

4-7-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The rivers flow out of the elephant's mouth at the east, the ox's mouth at the south, the horse's mouth at the west, and the lion's mouth at the north side of the lake respectively. See

the *Shiji jing* 世記經.

起世經(卷1) T01,313a 阿耨達多池東。有恒伽河。從象口出。與五百河。俱流入東海。阿耨達多池南。有辛頭河。從牛口出。與五百河。俱流入南海。阿耨達多池西。有薄叉河。從馬口出。與五百河。俱流入西海。阿耨達多池北。有斯陀河。從獅子口出。與五百河。俱流入北海。

4-7-14. The presence of the dragons:

There are palaces of dragon kings under the sea. The Two Dragon Kings coil around Mt. Sumeru. See 4-7-5.

起世經(卷5) T01,332b-c 大海水下。有娑伽羅龍王宮殿。縱廣正等。八萬由旬。...須彌山王。佉低羅山。二山中間。復有難陀。優波難陀。二大龍王。宮殿住處。其處縱廣。六千由旬。起世經(卷5) T01,333b 別有諸龍。金翅鳥王所不能取。謂娑伽羅龍王。...復有難陀龍王。優波難陀龍王。...復有提頭賴吒龍王。阿那婆達多龍王。...其餘龍王。亦有不爲金翅鳥王搏取食者。謂摩多車迦龍王。德叉迦龍王。羯勒拏橋多摩伽龍王。熾婆陀弗知梨迦龍王。商居波陀迦龍王。甘婆羅龍王。阿濕婆多羅龍王等。

起世經(卷8) T01,352b 難陀、優波難陀。二大龍王。從其宮出。各各以身。遶須彌山。周迴七匝。一時動之。動已復動。大動遍動。震已復震。大震遍震。涌已復涌。大涌遍涌。以尾打海。令一段水。上於虛空。在須彌頂上。

4-7-15. The height of the sun and the moon:

The sun moves around at half the height of Mt. Sumeru through the sky above the Southern Great Continent. The height and the orbit of the moon are not explained.

起世經(卷9) T01,358c 爾時日天勝大宮殿。從東方出。繞須彌山半腹而行。於西方沒。西方沒已。還從東方出。

起世經(卷10) T01,360a 復次諸比丘。有何因緣。於冬分時。夜長晝短。諸比丘。日天宮殿。過六月已。漸向南行。每於一日。移六俱盧舍。無有差失。當於是時。日天宮殿。在閻浮洲。最極南陲。地形狹小。日過速疾。諸比丘。以此因緣。於冬分時。晝短夜長。復次比丘。有何因緣。於春夏時。晝長夜短。諸比丘。日天宮殿。過六月已。漸向北行。每一日中。移六俱盧舍。無有差失。異於常道。當於是時。在閻浮洲。處中而行。地寬行久。所以晝長。諸比丘。以此因緣。春夏晝長。夜分短促。

4-7-16. The location of the hells:

The Eight Great Hells and the Ten Hells are located outside the Great Iron Ring Mountain Range. Mt. Zhuojialuo 斫迦羅 in the following text seems to be identical with Mt. Datieweishan 大鐵圍山 (the Great Iron Ring Mountain Range). See 4-7-6.

起世經(卷2) T01,320b-c 於四大洲。八萬小洲。諸餘大山。及須彌山王之外。別有一山。名斫迦羅(前代舊譯。云鐵圍山)。高六百八。十萬由旬。縱廣亦六百。八十萬由旬。彌密牢固。金剛所成。難可破壞。...此鐵圍外。復有一重。大鐵圍山。高廣正等。如前由旬。兩山之間。極大黑暗。無有光明。日月有如。是大威神。大力大德。不能照彼。令見光明。

諸比丘。於兩山間。有八大地獄。...此八大地獄。各各復有。十六小地獄。周匝圍遶。而爲眷屬。

起世經(卷4) T01,329a 應當知彼。世界中間。別更復有。十地獄處。何等爲十。所謂頗浮陀地獄。泥羅浮陀地獄。阿呼地獄。呼呼婆地獄。阿吒吒地獄。搔捷提迦地獄。優鉢羅地獄。波頭摩地獄。奔茶梨地獄。拘牟陀地獄。

4-7-17. The location of the dwelling place of King Yama:

King Yama's palace is located to the south of the Southern Great Continent and outside the Great Iron Ring Mountain Range. See the *Shiji jing* 世記經.

起世經(卷4) T01,330b 彼內鐵圍山。大鐵圍山。二山威德。有大利益。乃能如是。爲此四洲。四世界中。諸眾生等。作依止業。...當閻浮洲南。二鐵圍山外。有閻魔王。宮殿住處。

4-8. The Zhengfa nianchu jing 正法念處經:

T17, 721 *Zhengfa nianchu jing* 正法念處經

(Sutra of Stability in Contemplation of the True Law, *Mahā-smṛty-upasthāna-sūtra*)

4-8-1. The height of Mt. Sumeru:

It is 84.000 yojanas above sea level.

正法念處經(卷22) T17,125a 山高八萬。四千由旬。

正法念處經(卷68) T17,404b 觀須彌山。高廣八萬。四千由旬。

正法念處經(卷70) T17,417b-c 見日月光。照須彌山王。...照須彌山王。八萬四千由旬。

4-8-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing northeast, southeast, southwest, and northwest respectively. See 4-8-9.

正法念處經(卷24) T17,142a 於須彌山。四面受樂。

正法念處經(卷28) T17,161b 須彌四面。有四種色。謂毘琉璃。白銀黃金。頗梨之色。

正法念處經(卷67) T17,400b 須彌山王。四面大洲。謂閻浮提國。鬱單越國。弗婆提國。瞿陀尼國。

正法念處經(卷70) T17, 417b 見日月光。照須彌山王。四面四天下。

4-8-3. Its cross-sectional shape:

The base at sea level is apparently 84.000 yojanas, the same as the height. See 4-8-1 and 4-8-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

4-8-4. The four peaks at the top:

They are not mentioned.

4-8-5. The number and location of the terraced ledges projecting from the side:

They are unclear, although it mentions that there are places in Mt. Sumeru where the following deities dwell: Manchi tian 鬘持天, Jialiubotuo tian 迦留波陀天, Changziyi tian 常恣意天, Sankonghou tian 三箜篌天, Sidatianwang tian 四大天王天, and Sanshisan tian 三十三天。

正法念處經(卷22) T17,125a 六欲天中。初之二天。依須彌山。四天依空。猶如雲聚。彼初天眾。屬四天王天。初鬘持天。遶須彌山。四埵而住。是鬘持天。有十住處。

正法念處經(卷23) T17,129c 觀鬘持天。十種地已。觀迦留波陀天。(此言象迹天)。所住之地。有幾種地。自作善業。受樂果報。彼以聞慧。見迦留天。有十種地。

正法念處經(卷23) T17,133b 觀迦留吒足天。十種地已。觀四天王天。第三住處。名常恣意。有幾住地。彼以聞慧。觀恣意天。有十種地。

正法念處經(卷24) T17,136b 觀四天王。三地住處。一一業果。具觀察已。觀第四處。彼以

聞慧觀。三篋天。有十種地。

正法念處經(卷24) T17,141c-142a 觀三篋天已。觀四大天王天。名曰行天。遶須彌山王。住於宮殿。

正法念處經(卷25) T17, 143b 觀四天王天已。觀三十三天。所住之地。

正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。諸鬘持天。樓迦足天。三篋天。四天王天。住此山上。

正法念處經(卷69) T17,409c 住須彌山。鬘持天眾。三篋天。從須彌山。至此高山。遊戲受樂。

4-8-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by 60,000 mountains. However, the positional relations between the Four Great Continents and the mountains are unclear. The Four Great Continents are apparently surrounded by the Iron Ring Mountain Range (Zhuojiapoluo 斫迦婆羅 or Tiewei shan 鐵圍山).

正法念處經(卷13) T17,77c 如是焰鬘。須彌山王。少時圍遶。并彼山王。六萬眷屬。所有山河。陂池林樹。皆能燒盡。

正法念處經(卷22) T17, 125a 依須彌山。有六萬山。遶須彌山。

正法念處經(卷24) T17,138c 乘彼山頂。悉見須彌。山王眷屬。六萬金山。須彌山王。住在其中。

正法念處經(卷28) T17,161b 觀須彌山王。六萬諸山。

正法念處經(卷29) T17,168b 其須彌山。持諸世間。處於六萬。眾山之中。六萬眾山。以爲圍遶。高峻廣大。

正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。

正法念處經(卷70) T17,417b-c 復次修行者。隨順觀外身。觀日月光照何等處。彼以聞慧。或以天眼。見日月光照。須彌山王。四面四天下。及照大海。照須彌山王。八萬四千由旬。光照山側。但周其半。斫迦婆羅。金剛之山。周圍三十六億由旬。難忍業火。燒然金剛。斫迦婆羅山。

正法念處經(卷16) T17,91b 滿斫迦婆羅山(魏言輪山。即鐵圍山是也)。

4-8-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Dalun shan 大輪山 (the Great Ring Mountain Range) is possibly identical with the Great Iron Ring Mountain Range.

正法念處經(卷12) T17,68c 所謂彼處。有五火山。皆內熱沸。如是五山。普遍地獄。皆悉熱沸。一名普燒。二名極深無底。三名閻火聚觸。四名割截。五名業證。遍彼地獄。一千由旬。如是五山。去普輪山。及大輪山。道理極遠。

正法念處經(卷13) T17,77c 更復輪山。及大輪山。

正法念處經(卷70) T17,417c 斫迦婆羅。金剛之山。周圍三十。六億由旬。

正法念處經(卷16) T17,91b 滿斫迦婆羅山(魏言輪山。即鐵圍山是也)。

4-8-8. The topography of the surrounding mountain ranges:

It is unclear. See 4-8-6.

4-8-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the northeastern Great Continent 瞿陀尼 which is circular, the southeastern Great Continent 弗婆提 which is half-moon-shaped, the southwestern Great Continent 閻浮提 which is trapezoidal, and the northwestern Great Continent 鬱單越 which is square.

正法念處經(卷68) T17,401b 復次修行者。隨順觀外身。過阿奴摩山。復有何等。大山海耶。... 須彌山側。毘琉璃面。有山名優陀延。向弗婆提。金色生光。閻浮提國。毘琉璃故。其影青色。...是名閻浮提。東方山海。

正法念處經(卷68) T17,404a-b 須彌山王。向閻浮提。一方之面。毘琉璃寶。以毘琉璃。光照力故。令閻浮提。仰觀虛空。皆作青色。第三方面。鮮明林中。諸天欲共。阿修羅門。於此林中。集共議論。須彌山王。向瞿陀尼。一方之面。真金所成。令瞿陀尼。仰觀虛空。皆作赤色。第二方面。有雜殿林。於此殿中。盛天門具。須彌山王。向弗婆提。一方之面。白銀所成。令弗婆提。仰觀虛空。皆作白色。須彌山王。向鬱單越。一方之面。頗梨所成。令鬱單越。見空清淨。白光明色。

正法念處經(卷68) T17,404c 彼見閻浮提國。七千由旬。弗婆提國。八千由旬。瞿陀尼國。九千由旬。鬱單越國。十千由旬。隨四天下。地之形相。人面亦爾。像其地形。閻浮提人。面之形相。上廣下狹。像其地形。其餘三方。弗婆提人。面像地形。猶如半月。瞿陀尼人。面像地形。猶如滿月。鬱單越人。面像地形。其面正方。

正法念處經(卷68) T17,405c-406a 復次修行者。隨順觀外身。觀閻浮提。鬱單越。二國中間。復有何等。山河海渚。...復次修行者。隨順觀外身。觀閻浮提北方。復有何等。山河海渚。...過此以北。有鬱單越。

正法念處經(卷70) T17,414b 復次修行者。隨順觀外身。過鬱單越國。瞿陀尼國。二國中間。復有何等。山林海渚。彼以聞慧。或以天眼。見鬱單越國。瞿陀尼國。二國中間。有一大海。名曰普眼。

正法念處經(卷70) T17,415a 復次修行者。隨順觀外身。過瞿陀尼。復有何等。山河海渚。彼以聞慧。或以天眼。見瞿陀尼國。弗婆提國。兩洲中間。有一大海。名清淨水。

正法念處經(卷70) T17,417a 有大圍山。及有大海。三千由旬。在閻浮提。弗婆提。二國中間。如是大海。名冷暖水。

4-8-10. The existence of middle-sized and small-sized subcontinents:

The existence of middle-sized subcontinents is not mentioned. The southwestern Great Continent 閻浮提 is surrounded by 500 small-sized subcontinents. The southeastern Great Continent 弗婆提 is surrounded by many small-sized subcontinents.

正法念處經(卷70) T17,417b 此閻浮提洲。五百小洲。以爲圍遶。

正法念處經(卷70) T17,415c 見弗婆提國。縱廣八千由旬。多有眷屬。小洲具足。

4-8-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located at the top of Mt. Sumeru. The hall is located inside the city.

正法念處經(卷18) T17,107c 天主憍尸迦。住須彌山頂。善見城內。處善法堂。

正法念處經(卷19) T17,112a 往詣善見城中。善法堂上。

正法念處經(卷21) T17,119c 善見城中。善法堂上。一切天眾。

正法念處經(卷68) T17,404b 見須彌山王。有三十三天。住在山頂。...城名善見。縱廣十千由旬。...有善法堂。廣五百由旬。

4-8-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings apparently dwell on Mt. Sumeru. However, the exact locations are unclear.

正法念處經(卷21) T17,120c 時天帝釋。說是語已。往詣毘琉璃山頂。四天王天。所住之處。

正法念處經(卷24) T17,140a 復與天女。眷屬圍繞。詣須彌山。辯才峰間。於彼山中。眾蓮華池。園林具足。其山峰中。毘樓勒天王。之所住處。無量天女。所共圍繞。

正法念處經(卷24) T17,141c-142a 觀三篲天已。觀四大天王天。名曰行天。遶須彌山王。住於宮殿。

正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。諸鬘持天。樓迦足天。三篲天。四天王天。住此山上。

正法念處經(卷68) T17,404a 夏四月時。受五欲樂。遊戲自娛。四天王天。於歡喜園。遊戲受樂。四天王天。於此園中。歡娛受樂。故名歡喜園。

正法念處經(卷68) T17,405a 觀閻浮提。北方國界。...見雪山東。名懸雪山。...過此山已。復有一山。名多摩伽羅。縱廣二十由旬。有一千窟。過此山已。有百由旬。空曠之地。多有河池。無有藥草。及以樹木。過此處已。有白銀山。名雞羅娑。金峰圍遶。毘留勒天王。住在其上。

正法念處經(卷69) T17,408a 四天王天。住高山頂。宮殿而居。

正法念處經(卷69) T17,409c 住須彌山。鬘持天眾。三篲天。從須彌山。至此高山。

4-8-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

They are not mentioned.

4-8-14. The presence of the dragons:

There are palaces of dragon kings under the sea.

正法念處經(卷18) T17,105c 戲樂城者。爲何等相。...於其城中。有諸法行龍王。其名曰七頭龍王。象面龍王。婆修吉龍王。得叉迦龍王。跋陀羅龍王(魏言賢龍)。盧醯多龍王(魏言赤龍)。鉢摩梯龍王。雲鬘龍王。阿跋多龍王。一切道龍王。鉢婆呵龍王(魏言忍龍)。如是

等福德諸龍。

正法念處經(卷18) T17,106a 知業果報。觀龍世間。何等惡龍。不順法行。即以聞慧。知戲樂城。諸惡龍王。不順法行。其名曰。波羅摩梯龍王(魏言惱亂)。毘謹林婆龍王(魏言奮迅)。迦羅龍王(魏言黑色)。睺樓睺樓龍王(魏言多聲)。住於海中。戲樂城內。

正法念處經(卷18) T17,107a 知業果報。觀一切龍。所住宮殿。幾許龍眾。住於海中。幾許龍眾。住於眾流。

正法念處經(卷19) T17,112b 即詣大海。大龍王宮。戲樂城內。婆修吉、德叉迦等。大龍王所。

正法念處經(卷20) T17,114c 觀法行龍王。住戲樂城。龍王頂上有七頭。其名曰。婆修吉龍王。德叉迦龍王。跋陀龍王。樓醯龍王。雲鬘龍王。婆都龍王。一切道龍王。鉢呵娑龍王。婆利沙龍王。

4-8-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru

正法念處經(卷70) T17,417b-c 見日月光。照須彌山王。四面四天下。及照大海。照須彌山王。八萬四千由旬。光照山側。但周其半。

4-8-16. The location of the hells:

It shows the existence of the Eight Great Hells. The hell Dajiaore diyu 大焦熱地獄 and the hell Abi diyu 阿鼻地獄 of the Eight Great Hells are apparently located outside the Iron Ring Mountain Range.

正法念處經(卷4) T17,18b 如活地獄。黑繩地獄。合地獄。叫喚地獄。大叫喚地獄。焦熱地獄。大焦熱地獄。阿鼻地獄。

正法念處經(卷13) T17,74a 復更諦觀。惡業因果。七大地獄。并及別處。如業報法。諦觀察已。彼見聞知。又復更有。最大地獄。名曰阿鼻。七大地獄。并及別處。以爲一分。阿鼻地獄。一千倍勝。

正法念處經(卷14) T17,83a 如餘地獄。具十六處。此阿鼻獄。亦復如是。具十六處。

The following text indicates that the distance between the hell Jiaore diyu 焦熱地獄 and the hell Dajiaore diyu 大焦熱地獄 is more than 3.600.000 yojanas.

正法念處經(卷11) T17,63b-c 閻魔羅人。既呵責已。送大焦熱。大地獄去。...執惡業人。如是將去。過六十八。百千由旬。地海洲城。在海外邊。復行三十。六億由旬。漸漸向下。十億由旬。業風所吹。如是遠去。

The following text reveals that the hell Abi diyu 阿鼻地獄 is farther away than the hell Dajiaore diyu 大焦熱地獄 from Mt. Sumeru.

正法念處經(卷13) T17,77c 頭面在下。足在於上。臨欲墮時。大力火焰。抖擻打壞。經二千年。皆向下行。未到阿鼻。地獄之處。阿鼻地獄。如是向下。在於中間。未可往到。謂阿鼻者。阿鼻地獄。欲界最下。...阿鼻地獄。亦復如是下更無處。

In addition, it mentions that the periphery of the Iron Ring Mountain Range is 3.600.000 yojanas.

正法念處經(卷70) T17,417c 斫迦婆羅。金剛之山。周圍三十。六億由旬。

4-8-17. The location of the dwelling place of King Yama:

King Yama's realm is apparently located under the southwestern Great Continent 閻浮提.

正法念處經(卷16) T17,92a 餓鬼世界者。住於閻浮提下。五百由旬。長三萬六千由旬。

4-9. The *Yuqie lun* 瑜伽論:

T30, 1579 *Yuqie shidi lun* 瑜伽師地論

(Treatise on the Stages of Yoga Practice, *Yogācāra-bhūmi-sāstra*)

4-9-1. The height of Mt. Sumeru:

It is 80.000 yojanas above sea level.

瑜伽師地論(卷2) T30,287a 蘇迷盧量高。八萬踰繕那。

4-9-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively. See 4-9-9.

瑜伽師地論(卷2) T30,287a 蘇迷盧量高。八萬踰繕那。廣亦如之。下入水際。量亦復爾。

瑜伽師地論(卷2) T30,287a 於蘇迷盧四邊。七金山外。成四大洲。及八中洲。并輪圍山。

瑜伽師地論(卷2) T30,287a 蘇迷盧頂。四隅之上。有四大峯。

瑜伽師地論(卷2) T30,287b 其山四面。對四大洲。四寶所成。

4-9-3. Its cross-sectional shape:

The base at sea level is apparently 80.000 yojanas, the same as the height. See 4-9-1 and 4-9-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

4-9-4. The four peaks at the top:

There is a peak at each corner of the top of Mt. Sumeru.

瑜伽師地論(卷2) T30,287a-b 蘇迷盧頂。四隅之上。有四大峯。各高五百。踰繕那量。有諸藥叉。謂金剛手。止住其中。

4-9-5. The number and location of the terraced ledges projecting from the side:

There are four ledges. The heights of the ledges are not mentioned. The widths of the ledges are 16.000, 8.000, 4.000, and 2.000 yojanas respectively from below. On the ledges dwell the deities called Jianshou 堅手, Xueshou 血手, Changzui 常醉, and Chiman 持鬘 respectively from below. Accordingly, the Four Heavenly Kings do not dwell on the fourth ledge. See the *Jushe lun* 俱舍論.

瑜伽師地論(卷2) T30,287a 又依蘇迷盧根。有四重級。從蘇迷盧。初級傍出。一萬六千。踰繕那量。即從此量。半半漸減。如其次第。餘級應知。有堅手神。住最初級。血手神住第二級。常醉神住第三級。持鬘神住第四級。

4-9-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Ring Mountain Range (Lunwei shan 輪圍山) in this order from the center outwards. The seven

mountain ranges are:

- ① Chishuang shan 持雙山,
- ② Pinazhejia shan 毘那砒迦山,
- ③ Maer shan 馬耳山,
- ④ Shanjian shan 善見山,
- ⑤ Qiedaluojia shan 竭達洛迦山,
- ⑥ Chizhou shan 持軸山, and
- ⑦ Nimindaluo shan 尼民達羅山 in this order moving outwards.

瑜伽師地論(卷2) T30,286c-287a 成蘇迷盧山。...成七金山。謂持雙山、毘那砒迦山、馬耳山、善見山、竭達洛迦山、持軸山、尼民達羅山。如是諸山。其峯布列。各由形狀。差別爲名。繞蘇迷盧。次第而住。蘇迷盧量高。八萬踰繕那。廣亦如之。下入水際。量亦復爾。又持雙山等彼之半。從此次第。餘六金山。其量漸減。各等其半。...於蘇迷盧四邊。七金山外。成四大洲。及八中洲。并輪圍山。此山輪圍四洲。而住量等。尼民達羅之半。復成非天宮殿。此宮在蘇迷盧下。依水而居。...又七金山。其間有水。具八支德。名爲內海。...復有餘水。在內海外。故名外海。

4-9-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-9-8. The topography of the surrounding mountain ranges:

See 4-9-6. It is unclear, because the widths of the seas are not mentioned. See the *Jushe lun* 俱舍論 and the *Posha lun* 婆沙論.

4-9-9. The location and shape of the Four Great Continents:

Mt. Sumeru is surrounded by the Eastern Great Continent 毘提訶洲 which is half-moon-shaped, the Southern Great Continent 瞻部洲 which is apparently trapezoidal, the Western Great Continent 瞿陀尼洲 which is circular, and the Northern Great Continent 拘盧洲 which is square. See the *Jushe lun* 俱舍論.

瑜伽師地論(卷2) T30,287b 其山四面。對四大洲。四寶所成。

瑜伽師地論(卷2) T30,287a 四大洲者。謂南瞻部洲。東毘提訶洲。西瞿陀尼洲。北拘盧洲。其瞻部洲。形如車箱。毘提訶洲。形如半月。瞿陀尼洲。其形圓滿。北拘盧洲。其形四方。瞻部洲量。六千五百踰繕那。毘提訶洲量。七千踰繕那。瞿陀尼洲量。七千五百踰繕那。拘盧洲量。八千踰繕那。

4-9-10. The existence of middle-sized and small-sized subcontinents:

Each of the Four Great Continents has two middle-sized subcontinents. The existence of small-sized subcontinents is not mentioned.

瑜伽師地論(卷2) T30,287a 成四大洲。及八中洲。并輪圍山。

瑜伽師地論(卷2) T30,287b 此四大洲。各二中洲。以爲眷屬。復有一洲。羅刹所住。

4-9-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The hall is located at/to the northeast inside/outside the city.

瑜伽師地論(卷2) T30,287b 復次於蘇迷盧頂。處中建立。帝釋天宮。縱廣十千。踰繕那量。瑜伽師地論(卷4) T30,298b-c 又天帝釋。有普勝殿。於諸殿中。最爲殊勝。...又彼天宮。四面各有大街。...其宮東北隅。有天會處。名曰善法。

4-9-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings do not dwell on the fourth ledge of Mt. Sumeru but in the innermost mountain range 持雙山. See 4-9-5, 4-9-6, the *Lishi lun* 立世論, the *Dazhidu lun* 大智度論 and the *Qishi jing* 起世經.

瑜伽師地論(卷2) T30,287b 又持雙山。於其四面。有四王都。東南西北。隨其次第。謂持國增長。醜目多聞。四大天王。之所居止。諸餘金山。是彼四王。村邑部落。

4-9-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

They are not mentioned, although it describes the lake and the rivers as following:

瑜伽師地論(卷2) T30,287b 又近雪山。有大金崖。名非天脅。其量縱廣。五十踰繕那。善住龍王。常所居鎮。又天帝釋。時來遊幸。此中有樹。名曰善住。多羅樹行。七重圍繞。復有大池。名漫陀吉尼。五百小池。以爲眷屬。善住大龍。與五百牝象。前後圍繞。遊戲其池。隨欲變現。便入此池。採蓮花根。以供所食。即於此側。有無熱大池。其量深廣。各五十踰繕那。微細金沙。遍布其底。八支德水。彌滿其中。形色殊妙。端嚴熹見。從此派流。爲四大河。一名殑伽。二名信度。三名私多。四名縛芻。

4-9-14. The presence of the dragons:

There are palaces of the Eight Dragon Kings under the sea among the seven mountain ranges surrounding Mt. Sumeru.

瑜伽師地論(卷2) T30,287a 又七金山。其間有水。具八支德。名爲內海。復成諸龍宮。有八大龍。並經劫住。謂持地龍王。歡喜近喜龍王。馬騾龍王。目支鄰陀龍王。意猛龍王。持國龍王。大黑龍王。鬘羅葉龍王。是諸龍王。由帝釋力。數與非天。共相戰諍。其諸龍眾。類有四種。謂卵生胎生。濕生化生。妙翅鳥中。四類亦爾。復有餘水。在內海外。故名外海。

4-9-15. The height of the sun and the moon:

The sun and the moon move around at half the height of Mt. Sumeru.

瑜伽師地論(卷2) T30,287c 又一切所有。日月星宿。歷蘇迷盧。處半而行。與持雙山。高下量等。

4-9-16. The location of the hells:

It is unclear, although it mentions as following:

瑜伽師地論(卷4) T30,294c 謂八大那落迦。何等爲八。一等活。二黑繩。三眾合。四號叫。五大號叫。六燒熱。七極燒熱。八無間。此諸大那落迦處。廣十千踰繕那。此外復有。八寒那落迦處。何等爲八。一炮那落迦。二炮裂那落迦。三喝嘶訖那落迦。四郝郝凡那落迦。五虎虎凡那落迦。六青蓮那落迦。七紅蓮那落迦。八大紅蓮那落迦。從此下三萬二千踰繕那。至等活那落迦。從此復隔四千踰繕那。有餘那落迦。如等活大那落迦處。初寒那落迦處亦爾。從此復隔二千踰繕那。有餘那落迦應知。

瑜伽師地論(卷90) T30,809a 各別處所。那落迦有四。一大那落迦。二別那落迦。三寒那落迦。四邊那落迦。

4-9-17. The location of the dwelling place of King Yama:

It is unclear, although it mentions as following:

瑜伽師地論(卷4) T30,294c 又有餓鬼處所。又有非天處所。

4-10. The *Dazhidu lun* 大智度論:

T25, 1509 *Dazhidu lun* 大智度論

(Treatise on the Great Perfection of Wisdom Sutra, *Mahā-prajñāpāramitā-śāstra*)

4-10-1. The height of Mt. Sumeru:

It is 84.000 yojanas above sea level.

大智度論(卷9) T25,123a 答曰。...須彌山高。八萬四千由旬。

4-10-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides. However, it is mentioned that it is impossible to decide the directions. See 4-10-9.

大智度論(卷11) T25,139b-c 答曰。...譬如須彌山。四邊風起。不能令動。

大智度論(卷42) T25,368a 答曰。...如須彌山王。四面風起。皆能堪忍。

大智度論(卷100) T25,752b 答曰。...六足阿毘曇中說。須彌山四邊。各以一寶成。金銀頗梨。琉璃莊嚴。...般若波羅蜜亦如是。

4-10-3. Its cross-sectional shape:

It is unclear.

4-10-4. The four peaks at the top:

They are not mentioned.

4-10-5. The number and location of the terraced ledges projecting from the side:

They are not mentioned.

4-10-6. The number of the surrounding mountain ranges and their names:

Mt. Sumeru is apparently surrounded by nine or ten mountain ranges. Their names are not clearly given except Mt. Youqiantuoluo 由捷陀羅 (or Yougantuo 遊乾陀). See 4-10-12 and the *Huayan jing* 華嚴經. The Four Great Continents are apparently surrounded by the Iron Ring Mountain Range (Tiewei shan 鐵圍山).

大智度論(卷100) T25,752a-b 答曰。...海亦有二種。一者可渡。二者繞須彌山。在九寶山裏。廣八萬二千由旬。

大智度論(卷100) T25,752b 四大海水。諸阿修羅宮。及諸龍王宮殿。遊乾陀等九寶山。日月五星。二十八宿。及諸餘星。圍繞莊嚴。

大智度論(卷3) T25,83a 答曰。...如須彌山王。十寶山圍繞。

大智度論(卷39) T25,347a 問曰。...百億須彌山。諸山鐵圍。山阜樹木等。

4-10-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

4-10-8. The topography of the surrounding mountain ranges:

It is unclear. See 4-10-6.

4-10-9. The location and shape of the Four Great Continents:

Mt. Sumeru is apparently surrounded by the Four Great Continents (Yudaluoyue 鬱怛羅越, Fupoti 弗婆提, Yanfuti 閻浮提, and Qutuoni 衢陀尼 in a clockwise direction). It insists that each location of the continents cannot be exactly described, because it is impossible to decide the directions. The shapes of them are not explained.

大智度論(卷10) T25,133b-c 答曰。不然。須彌山在。四域之中。日繞須彌。照四天下。鬱怛羅越日中。是弗婆提日出。於弗婆提人是東方。弗婆提日中。是閻浮提日出。於閻浮提人是東方。是實無初。何以故一切方。皆東方皆南方。皆西方皆北方。汝言。日出處是東方。日行處是南方。日沒處是西方。日不行處是北方。是事不然。復次有處日不合。是爲非方。無方相故。問曰。我說一國中方相。汝以四國爲難。以是故。東方非無初。答曰。若一國中日與東方合。是爲有邊。有邊故無常。無常故是不遍。以是故。方但有名而無實。大智度論(卷5) T25,94c 答曰。...非爲一閻浮提微塵等眾生故發心。非爲拘陀尼鬱怛羅日弗婆提微塵等眾生故發心。

大智度論(卷7) T25,113c 問曰。云何爲三千大千世界。答曰。佛雜阿含中分別說。千日千月。千閻浮提。千衢陀尼。千鬱怛羅越。千弗婆提。千須彌山。千四天王天處。千三十三天。千夜摩天。千兜率陀天。千化自在天。千他化自在天。千梵世天。千大梵天。是名小千世界。

4-10-10. The existence of middle-sized and small-sized subcontinents:

The existence of middle-sized subcontinents is not mentioned. The Great Continent Yanfuti 閻浮提 is surrounded by 500 small-sized subcontinents.

大智度論(卷35) T25,320a 答曰。...以閻浮樹。故名爲閻浮洲。此洲有五百。小洲圍繞。

4-10-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located at the top of Mt. Sumeru. The location of the hall is not given.

大智度論(卷9) T25,123a 答曰。...須彌山。高八萬四千由旬。上有三十三天城。

大智度論(卷59) T25,475c 經(『摩訶般若波羅蜜經』)。...世尊。我常在善法堂上坐。我若不在坐時。諸天子來供養我。故爲我坐處作禮。遶竟還去。諸天子作是念。釋提桓因。在是處坐。爲諸三十三天說法故。

大智度論(卷100) T25,752b 答曰。...六足阿毘曇中說。...山頂有三十三天宮。其城七重名爲憇見。...高處作殿名曰最勝。...般若波羅蜜亦如是。

4-10-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings do not dwell on the fourth ledge of Mt. Sumeru but at the top of Mt. Youqiantuoluo 由捷陀羅 (or Yougantuo 遊乾陀山), one of the surrounding mountain ranges.

See 4-10-6, the *Lishi lun* 立世論, the *Yujie lun* 瑜伽論 and the *Qishi jing* 起世經.

大智度論(卷9) T25,123a 答曰。...須彌山邊有山。名由提陀羅。高四萬二千由旬。此山有四頭。頭各有城。四天王各居一城。

大智度論(卷100) T25,752b 答曰。...六足阿毘曇中說。...四天王在四邊。有山名遊乾陀。各高四萬二千由旬。四天王治其上。四大海水。諸阿修羅宮。及諸龍王宮殿。遊乾陀等九寶山。日月五星。二十八宿。及諸餘星。圍繞莊嚴。...般若波羅蜜亦如是。

4-10-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The rivers flow out of an elephant's head at the east, an ox's head at the south, a horse's head at the west, and a lion's head at the north side of the lake respectively.

大智度論(卷7) T25,114a 答曰。...閻浮提四大河北邊出。入四方大海中。北邊雪山中。有阿那婆達多池。是池中有金色七寶蓮華。大如車蓋。阿那婆達多龍王。是七住大菩薩。是池四邊。有四流水。東方象頭。南方牛頭。西方馬頭。北方師子頭。東方象頭。出恒河。底有金沙。南方牛頭。出辛頭河。底亦有金沙。西方馬頭。出婆叉河。底亦有金沙。北方師子。頭出私陀河。底亦有金沙。

4-10-14. The presence of the dragons:

Quoting the scripture *Liuzuapitan* 六足阿毘曇, it mentions that the Two Dragon Kings coil around Mt. Sumeru.

大智度論(卷100) T25,752b 答曰。...六足阿毘曇中說。須彌山。...難陀婆難陀。龍王兄弟。以身圍繞七匝。

4-10-15. The height of the sun and the moon:

The sun and the moon move around at a height of 42,000 yojanas, that is, half the height of Mt. Sumeru, through the skies above the Great Continent Yanfuti 閻浮提.

大智度論(卷39) T25,347b 問曰。日月在上。去地四萬。二千由旬。人皆能見。

4-10-16. The location of the hells:

It is unclear, although it mentions as following:

大智度論(卷27) T25,257c 論。...三種地獄。熱地獄。寒地獄。黑闇地獄。

大智度論(卷30) T25,279c 答曰。...地獄有三種。熱地獄。寒地獄。黑闇地獄。

大智度論(卷16) T25,175c-177a 答曰。...見八大地獄。苦毒萬端。...如是等種種八大地獄。周圍其外。復有十六小地獄爲眷屬。八寒冰八炎火。其中罪毒。不可見聞。八炎火地獄者。一名炭坑。二名沸屎。三名燒林。四名劍林。五名刀道。六名鐵刺林。七名鹹河。八名銅槓。是爲八。八寒冰地獄者。一名頻浮陀(少多有孔)。二名尼羅浮陀(無孔)。三名阿羅羅(寒戰聲也)。四名阿婆婆(亦患寒聲)。五名睺睺(亦是患寒聲)。六名漚波羅(此地獄外壁似青蓮花也)。七名波頭摩(紅蓮花。罪人生中受苦也)。八名摩訶波頭摩。

大智度論(卷62) T25,502a 答曰。...大地獄者。阿鼻地獄。無量百千萬億。阿僧祇歲。受憂愁苦惱。憂愁是心苦。惱是身苦。從一大地獄。至一大地獄者。如福德因緣故。上有六欲

天。罪業因緣亦如是。下有八種大地獄。八種大地獄。各有十六小地獄。是中阿鼻最大。餘須彌四天下亦如是。是三千大千世界中。有百億須彌山。有百億阿鼻地獄。

4-10-17. The location of the dwelling place of King Yama:

It is not mentioned, although it shows the existence of King Yama.

大智度論(卷12) T25,149b 答曰。...閻羅王問罪人。誰使汝作此罪者。

4-11. The *Huayan jing* 華嚴經:

T09, 278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (60 Vol. Flower Adornment Sutra, *Avataṃsaka-sūtra*)

T10, 279 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (80 Vol. Flower Adornment Sutra, *Avataṃsaka-sūtra*)

T35, 1733 *Huayanjing tanxuan ji* 華嚴經探玄記 (Writing on the Search for the Profundities of the Flower Adornment Sutra)

4-11-1. The height of Mt. Sumeru:

It is 84.000 yojanas.

八十華嚴・大方廣佛華嚴經(卷40) T10,213b-c 如羅睺阿脩羅王。本身長七百由旬。化形長十六萬八千由旬。於大海中。出其半身。與須彌山。而正齊等。

華嚴經探玄記(卷5) T35,192b 須彌此云妙高山。...高八萬四千由旬。

4-11-2. Its planar shape:

It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

華嚴經探玄記(卷2) T35,135c 以風持故。繞須彌山四面。

華嚴經探玄記(卷5) T35,192b 謂須彌頂。須彌。此云妙高山。謂以四寶所成。故云妙。謂東面黃金、西白銀、南頗梨、北馬瑙。餘山唯金。故非妙。獨出九山。故云高。高八萬四千由旬。縱廣正等。亦名安明山。

4-11-3. Its cross-sectional shape:

The base at sea level is apparently 84.000 yojanas, the same as the height. See 4-11-1 and 4-11-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

4-11-4. The four peaks at the top:

Eight hills are located to each of the four directions outside Indra's city.

華嚴經探玄記(卷5) T35,192b 謂此山頂。中央有帝釋宮。四面各有。八埵如臺。去釋三由旬。中別有宮城。三十二天。輔弼帝釋。并釋有三十三也。

八十華嚴・大方廣佛華嚴經(卷43) T10,227c 譬如須彌山王。以四寶峰。處於大海。迥然高出。而得其名。終無有時。捨離四峰。

4-11-5. The number and location of the terraced ledges projecting from the side:

They are not mentioned.

4-11-6. The number of the surrounding mountain ranges and their names:

There are two lists of the names of the ten mountains or mountain ranges:

- ① Xue shan 雪山,
- ② Xiang shan 香山,
- ③ Keliluo shan 軻梨羅山 (or Bingtuoli shan 鞞陀梨山),
- ④ Xiansheng shan 仙聖山 (or Shenxian shan 神仙山),
- ⑤ Yougantuo shan 由乾陀山,
- ⑥ Maer shan 馬耳山,
- ⑦ Nimintuoluo shan 尼民陀羅山,
- ⑧ Zhuojialuo shan 斫迦羅山 (or Zhuojieluo shan 斫羯羅山),
- ⑨ Suhui shan 宿慧山 (Jidumodi shan 計都末底山),
- ⑩ Xumi shan 須彌山 (or Mt. Sumeru);

and,

- ① Bajiao shan 芭蕉山 (or Qutuoluo shan 佉陀羅山),
- ② Xianren shan 仙人山,
- ③ Fumo shan 伏魔山,
- ④ Dafumo shan 大伏魔山,
- ⑤ Chijie shan 持劫山 (or Chishuang shan 持雙山),
- ⑥ Hei shan 黑山 (or Nimintuoluo shan 尼民陀羅山),
- ⑦ Muzhenlintuo shan 目真鄰陀山,
- ⑧ Mohemuzhenlintuo shan 摩訶目真鄰陀山,
- ⑨ Xiang shan 香山,
- ⑩ Xue shan 雪山.

六十華嚴・大方廣佛華嚴經(卷27) T09,574c-575a 如因大地。有十大山王。何等爲十。所謂雪山王。香山王。軻梨羅山王。仙聖山王。由乾陀山王。馬耳山王。尼民陀羅山王。斫迦羅山王。宿慧山王。須彌山王。...是十寶山。同在大海。因大海水。有差別相。

六十華嚴・大方廣佛華嚴經(卷33) T09,613b-c 又風輪起。名不可壞。能成大小圍山。及金剛山。又風輪起。名曰勝高。能成須彌山王。又風輪起。名曰不動。能成十種大山。何等爲十。所謂芭蕉山。仙人山。伏魔山。大伏魔山。持劫山。黑山。目真鄰陀山。摩訶目真鄰陀山。香山。雪山。

八十華嚴・大方廣佛華嚴經(卷39) T10,208c-209a 如因大地。有十山王。何等爲十。所謂雪山王。香山王。鞞陀梨山王。神仙山王。由乾陀山王。馬耳山王。尼民陀羅山王。斫羯羅山王。計都末底山王。須彌盧山王。...此十寶山王。同在大海。差別得名。

八十華嚴・大方廣佛華嚴經(卷50) T10,264a 有風輪起。名堅密無能壞。能成大小。諸輪圍山。及金剛山。有風輪起。名勝高。能成須彌山王。有風輪起。名不動。能成十大山王。何等爲十。所謂佉陀羅山。仙人山。伏魔山。大伏魔山。持雙山。尼民陀羅山。目真鄰陀山。摩訶目真鄰陀山。香山。雪山。

八十華嚴・大方廣佛華嚴經(卷40) T10,214a 譬如日出。遶須彌山。照七寶山。

八十華嚴・大方廣佛華嚴經(卷42) T10,219a-b 無生法中入。妙高山中起。妙高山中入。七寶山中起。七寶山中入。一切地種種。稼穡樹林。黑山中起。...小千世界。眾生眾中入。中千世界。眾生眾中起。中千世界。眾生眾中入。大千世界。眾生眾中起。

華嚴經探玄記(卷5) T35,192b 謂須彌頂。須彌此云妙高山。...餘山唯金。故非妙。獨出九山。故云高。

華嚴經探玄記(卷10) T35,296b 如因大海。有十寶山。

華嚴經探玄記(卷14) T35,378a-b 如因大地。增上依持。有十山王。故論云依一切智。增上行十地故。列名中。訶梨羅山者。於此山出。佉陀羅木。故以爲名。佉陀羅。此云苦鞭木也。由乾陀。此名持雙山。尼民陀羅。此名持邊山。斫迦羅。此云輪圍山。餘名可知。三如雪山下。顯山中物。以喻十地。於中一喻。初地聖智妙藥。二喻二地戒香。三喻三地。禪定妙寶。四地出世。似於仙人。五以夜叉。喻五地善巧自在。六以果喻。六地因緣集觀。說聲聞果不盡者。以六地超出聲聞境。說彼無窮盡也。七龍喻七地。亦以超出辟支。能說彼道。八心自在者。是諸密跡神。名自在眾。喻八地中。十自在等。九脩羅喻。九地善巧。攝生大力之相。十諸天喻。十地滿足。又論中釋。是中純淨諸寶山。喻八種地厭地。善清淨故者。謂十山中。除初雪山香山。以是土石山故。餘八皆是。金寶之山故。云純淨寶。

The commentary *Dafangguangfo huayanjing suishu yanyichao* 大方廣佛華嚴經隨疏演義鈔 compiled by Chengguan 澄觀 of the Tang dynasty compares the *Huayan jing* 華嚴經 and the *Jushe lun* 俱舍論 as following:

大方廣佛華嚴經隨疏演義鈔(卷36) T36,275c-276a 謂七金山。七重圍繞者。俱舍世間品偈云。蘇迷盧處中(蘇即妙也。迷盧高也)。次踰健達羅(此云持雙。以山頂有二道。脊山能持。此故以爲名)。伊沙馱羅山(此云持軸。山峰上聳。猶如車軸。山頂持故)。竭地洛迦山(俱舍疏云。此即西方樹名。大疏但依狀翻。不出其名。頌疏云。此方亦有。名檀木山。山上寶樹。形似彼故)。蘇達梨舍那(此云善見。見者稱善)。頽濕縛羯拏(此云馬耳。山形似彼故)。毘那怛迦山(此云象鼻。山形似故)。尼民達羅山(俱舍疏云。魚名其魚嘴尖。山形似故。華嚴音義釋此云。云持邊山也)。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。入水皆八萬。妙高出亦然。餘八半半減。廣皆等高量。

大方廣佛華嚴經隨疏演義鈔(卷73) T36,579a 然此十山。與俱舍論多同小異。彼偈云。蘇迷盧處中。次踰健達羅。伊沙陀羅山。竭地洛迦山。蘇達梨舍那。頽濕縛羯拏。毘那怛迦山。尼民達羅山。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。釋於梵名。如昇須彌山頂品。然須彌處中。次七金繞輪圍。第九今有。十山爲次。又別爲順十地。所出異故。一雪二香。俱舍九中所無。三鞞陀梨陀梨。亦云馱羅。下偈復云毘陀。則正當第三伊沙陀羅。此云持軸。與種種持義亦大同。四神仙應是。第五蘇迷梨舍那。此云善見。以仙居故。五由乾陀羅。即第二持雙。六馬耳。全同第六。頽濕縛羯拏。七尼民陀羅。全同第八。彼卻無翻。但約形名爲魚嘴。八斫羯羅。同彼第九。九計都末底。義同竭地落迦。彼亦無翻。但說其相故。論經名眾相山。十蘇迷盧。全同第一。既加香雪。應除象鼻。三藏楚夏。既各不同。言詞輕重。難爲剋定。

The Four Great Continents are apparently surrounded by the Diamond Ring Mountain Range (Jingangwei shan 金剛圍山).

六十華嚴・大方廣佛華嚴經(卷5) T09,422b 爾時世尊。從兩足相輪。放百億光明。遍照三千大千世界。百億閻浮提。百億弗婆提。百億拘伽尼。百億鬱單越。百億大海。百億金剛圍山。

八十華嚴・大方廣佛華嚴經(卷13) T10,62b 爾時世尊。從兩足輪下。放百億光明。照此三

千大千世界。百億閻浮提。百億弗婆提。百億瞿耶尼。百億鬱單越。百億大海。百億輪圍山。

華嚴經探玄記(卷4) T35,172b 百億光明者。以所照世界。雖復無邊。皆是須彌樓山世界故。各有百億四天等。爲所照故。是故光明。亦唯百億。二所照現中二。先明照現本世界中。染淨等事。二如此見佛下。明照現自法會。普遍之相。前中四。一現人界。此海邊有大樹。名閻浮提。因樹立此洲名也。弗婆提此云勝身。以生彼者。身皆殊勝故。狗伽尼此云牛貨。以彼以牛爲貨易故。鬱單越此云勝生。以定壽千歲。衣食自然故。二現佛興。於八相中。初三。未是出現相。故此不論。

4-11-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

There is the Great-Iron-Ring-Mountain Range 大鐵圍山, or the Great-Diamond-Ring-Mountain Range 大金剛圍山.

六十華嚴・大方廣佛華嚴經(卷31) T09,598a 一切法界等世界中。須彌山王。金剛圍山。大金剛圍山。一切大海。一切諸山。及一切眾生。

六十華嚴・大方廣佛華嚴經(卷31) T09,599a 須彌山王寶山。小金剛圍山。大金剛圍山。

六十華嚴・大方廣佛華嚴經(卷33) T09,613b 又風輪起。名不可壞。能成大小圍山。及金剛山。

八十華嚴・大方廣佛華嚴經(卷47) T10,249a 以一切法界。諸世界中。須彌山王。及鐵圍山。大鐵圍山。大海山林。宮殿屋宅。

八十華嚴・大方廣佛華嚴經(卷51) T10,272b 譬如三千大千世界。劫火起時。焚燒一切。草木叢林。乃至鐵圍大鐵圍山。皆悉熾然無有遺餘。

4-11-8. The topography of the surrounding mountain ranges:

It is unclear. See 4-11-6.

4-11-9. The location and shape of the Four Great Continents:

They are not mentioned.

4-11-10. The existence of middle-sized and small-sized subcontinents:

The existence of middle-sized subcontinents is not mentioned. There are 8.000.000 small-sized subcontinents.

六十華嚴・大方廣佛華嚴經(卷35) T09,622b 譬如四大海水。悉能澤潤。四天下地。八十億小洲。

八十華嚴・大方廣佛華嚴經(卷51) T10,271b 譬如大海。其水潛流。四天下地。及八十億。諸小洲中。有穿鑿者。無不得水。

4-11-11. Indra's city Sudarśana and his assembly hall Sudharmā:

The city is located in the center of the top of Mt. Sumeru. The location of the hall is not

mentioned.

六十華嚴・大方廣佛華嚴經(卷7) T09,440a 三十三天聞此音。一切來集善法堂。...帝釋普應諸天女。九十有二那由他。天女各各心自謂。天王獨與我娛樂。現身集在善法堂。爲天說法令歡喜。

六十華嚴・大方廣佛華嚴經(卷7) T09,441b 爾時世尊威神力故。不起此座。昇須彌頂向帝釋殿。爾時帝釋遙見佛來。即於妙勝殿上。敷置眾寶師子之座。

六十華嚴・大方廣佛華嚴經(卷60) T09,787c 或現爲帝釋。安住善法堂。諸天眾圍遶。彼演說法。

八十華嚴・大方廣佛華嚴經(卷15) T10,79a-b 忉利天中有天鼓...三十三天聞此音。悉共來昇善法堂。...帝釋普應諸天女。九十有二那由他。令彼各各心自謂。天王獨與我娛樂。如天女中身普應。善法堂內亦如是。能於一念現神通。悉至其前爲說法。

八十華嚴・大方廣佛華嚴經(卷16) T10,80c 爾時世尊。不離一切菩提樹下。而上昇須彌。向帝釋殿。時天帝釋。在妙勝殿前。遙見佛來。即以神力。莊嚴此殿。

八十華嚴・大方廣佛華嚴經(卷60) T10,323b 忽然夢見。須彌山頂。帝釋所住。善見大城。華嚴經探玄記(卷5) T35,192b 謂須彌頂。須彌此云妙高山。...謂此山頂。中央有帝釋宮。

4-11-12. The location of the dwelling place of the Four Heavenly Kings:

The Four Heavenly Kings dwell in the middle of Mt. Sumeru.

華嚴經探玄記(卷14) T35,378b 須彌腹上。所有四王。名四天王。

4-11-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:

The *Tanxuan ji* 探玄記 mentions that the rivers flow out of an elephant's mouth at the east, an ox's mouth at the south, a horse's mouth at the west, and a lion's mouth at the north side of the lake respectively. However, this is not exactly the same as the explanation in the 80 Vol. Flower Adornment Sutra 八十華嚴.

八十華嚴・大方廣佛華嚴經(卷42) T10,222a 佛子。譬如無熱惱。大龍王宮。流出四河。...其池四面。各有一口。一一口中。流出一河。於象口中。出恒伽河。師子口中。出私陀河。於牛口中。出信度河。於馬口中。出縛芻河。

華嚴經探玄記(卷14) T35,377c 喻中阿耨達。此名無熱惱池。...出四河者。據根本說。謂此池在香山頂。東面有金象口。出恒伽河。南面銀牛口。出辛頭河。西面琉璃馬口。出悉陀河。北面頗梨師子口。出博叉河。此四河各出池。四十里外。各分爲四河。遶池一匝。各於本方。流入大海。是故并根本四。即爲二十河。

4-11-14. The presence of the dragons:

Each of the representative Twelve Dragon Kings apparently dwells in its own lake. However, the exact location is unclear. In addition, there are many dragon kings dwelling in Nimintuoluo shan 尼民陀羅山, one of the surrounding mountains.

六十華嚴・大方廣佛華嚴經(卷27) T09,575a 如尼民陀羅山王。但以寶成。集一切大力龍神。不可窮盡。

六十華嚴・大方廣佛華嚴經(卷27) T09,577c 七地方便慧。無有能及者。如尼民陀羅。諸龍王盈滿。

六十華嚴・大方廣佛華嚴經(卷35) T09,625b-c 佛子。彼十光明龍王。所住淵池。流入大海。復悉過前。百光明龍王。所住淵池。流入大海。復悉過前。大莊嚴龍王。所住淵池。流入大海。復悉過前。摩那斯龍王。所住淵池。流入大海。復悉過前。大雷龍王。所住淵池。流入大海。復悉過前。難陀跋難陀龍王。所住淵池。流入大海。復悉過前。無量光明龍王。所住淵池。流入大海。復悉過前。流注不斷龍王。所住淵池。流入大海。復悉過前。大勝龍王。所住淵池。流入大海。復悉過前。金剛光明龍王。所住淵池。流入大海。復悉過前。如是等廣說。乃至娑伽羅龍王太子。所住淵池。流入大海。復悉過前。佛子。如彼十龍王。及八十億龍王。乃至娑伽羅龍王太子。雨大海中。及其淵池。皆悉不及。娑伽羅龍王。所雨大海。娑伽羅龍王。所住淵池。涌出流入大海。倍復過前。

八十華嚴・大方廣佛華嚴經(卷39) T10,209a 如尼民陀羅山王。純寶所成。大力龍神。咸住其中。無有窮盡。

八十華嚴・大方廣佛華嚴經(卷52) T10,274a 佛子。十光明龍王。宮殿中水。流入大海。復倍過前。百光明龍王。宮殿中水。流入大海。復倍過前。大莊嚴龍王。摩那斯龍王。雷震龍王。難陀跋難陀龍王。無量光明龍王。連雲不斷龍王。大勝龍王。大奮迅龍王。如是等八十億。諸大龍王。宮殿各別。其中有水。流入大海。皆悉展轉。倍過於前。娑竭羅龍王太子。閻浮幢。宮殿中水。流入大海。復倍過前。佛子。娑竭羅龍王。連雨大海。水復倍前。其娑竭羅龍王。宮殿中水。涌出大海。復倍於前。其所出水。

八十華嚴・大方廣佛華嚴經(卷64) T10,347a 復有十千龍王。所謂伊那跋羅龍王。難陀優波難陀龍王等。

八十華嚴・大方廣佛華嚴經(卷66) T10,357b 十千龍王。起大香雲。激電震雷。注微細雨。華嚴經探玄記(卷14) T35,378a 七龍喻七地。亦以超出辟支。能說彼道。

華嚴經探玄記(卷2) T35,143c 依須彌藏經。龍報有五種形。

4-11-15. The height of the sun and the moon:

The sun and the moon apparently move around at a height of 40.000 yojanas through the skies above the Great Continent Yanfuti 閻浮提. The height of 40.000 yojanas is the same as that given in the *Jushe lun* 俱舍論. However, the *Jushe lun* mentions that the height of Mt. Sumeru is 80.000 yojanas. On the other hand, the *Huayan jing* 華嚴經 explains that the height of Mt. Sumeru is 84.000 yojanas. See 4-11-1. This implies that the *Huayan jing* was synthesized by fusing small sutras which had a different system of measurement for the universe.

六十華嚴・大方廣佛華嚴經(卷59) T09,778a 善男子。譬如離垢大摩尼寶。處閻浮提。能照四萬由旬。日月宮殿。皆悉顯現。

八十華嚴・大方廣佛華嚴經(卷40) T10,214a 譬如日出。遶須彌山。照七寶山。

八十華嚴・大方廣佛華嚴經(卷78) T10,432a 善男子。如有寶珠。名自在王。處閻浮洲。去日月輪。四萬由旬。日月宮中。所有莊嚴。其珠影現。悉皆具足。

華嚴經探玄記(卷2) T35,135c 又依俱舍論。月去地四萬由旬。

4-11.16. The location of the hells:

The Eight Great Hells are located under the sea. Small hells are possibly located in the Iron Ring Mountain Range 鐵圍山.

華嚴經探玄記(卷11) T35,320b 謂大海下無間等。八大地獄。爲正地獄。如或在鐵圍山間等。諸處小地獄。名邊地獄。

4-11-17. The location of the dwelling place of King Yama:

It is unclear, although it mentions as following:

六十華嚴・大方廣佛華嚴經(卷60) T09,784c 悉見三千。大千世界。風輪水輪。火輪地輪。大海寶山。須彌山王。金剛圍山。一切舍宅。諸妙宮殿。眾生等類。一切地獄。餓鬼畜生。閻羅王處。諸天梵王。乃至人非人等。欲界色界。及無色界。

八十華嚴・大方廣佛華嚴經(卷80) T10,440c 悉有三千。大千世界。風輪水輪。地輪火輪。大海江河。及諸寶山。須彌鐵圍。村營城邑。宮殿園苑。一切地獄。餓鬼畜生。閻羅王界。天龍八部。人與非人。欲界色界。無色界處。日月星宿。風雲雷電。晝夜月時。

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