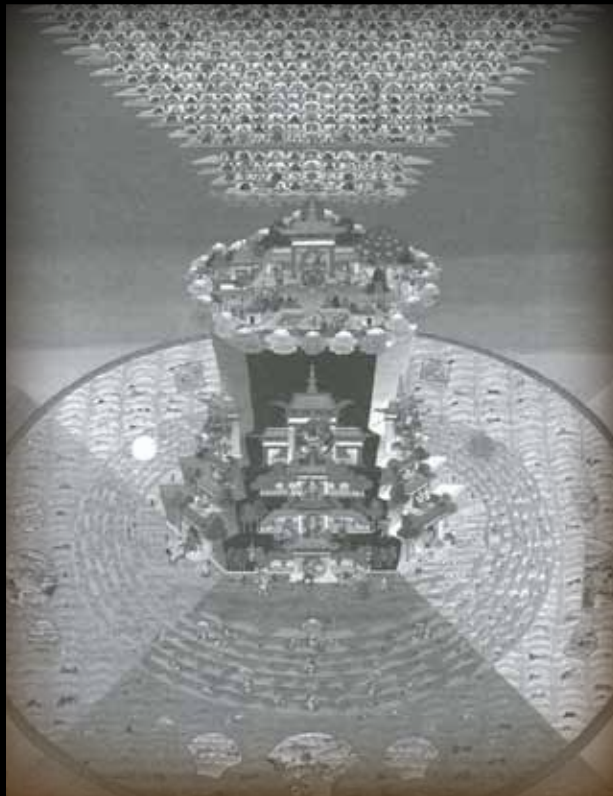


THE BUDDHIST HEAVENS 天:

SOURCE MANUAL FOR ICONOGRAPHIC RESEARCH ON THE BUDDHIST UNIVERSE, PART II



Various illustrations of the Buddhist heavens (see inside pages for photo sources)

Ataru Sotomura



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The Buddhist Heavens 天

Source Manual for Iconographic Research on the Buddhist Universe, Part II¹

Ataru Sotomura

I. INTRODUCTION

This manual attempts to extract fragmented pieces of information on the Buddhist heavens 天 above Mt. Sumeru from the most representative Chinese translations of the original Indian scriptures. It serves as Part II following ‘[Mt. Sumeru 須彌山: Source Manual for Iconographic Research on the Buddhist Universe](#)’, which appeared as NSC Working Paper No. 6. It organizes information on Buddhist heavens in order to provide a hypothetical basis for iconographic research on the Buddhist universe as well as an easy access to relevant Chinese texts. It attempts to show the different ideas held by Buddhists of various schools of the Vehicle of the Hearers and the Mahāyāna regarding the number of independent heavens. These numbers can be regarded as the most distinctive iconographic feature depicting the universe, as understood by the various schools (see Part III. Figures). If we study the Chinese translations, we can see more precisely the historical development of the ideas regarding the fundamental parts of the Buddhist universe.

This manual would like to draw particular attention to the following points:

- *Debate on the number of the independent heavens in the Rūpadhātu* (Form Realm 色界). Many ancient Indian Buddhists seemed to believe that there are either 16, 17 or 18 independent heavens in the Rūpadhātu, although the latter figure is a subject of debate among them (see Chapter IV. General Tables). Nevertheless, they often mention more than 18 heavens (see Chapter V. Chinese Translations of the Sanskrit Names of the Heavens).

¹ Part of the research for this manual was supported by the International Research Center for Japanese Studies 国際日本文化研究センター, Kyoto, Japan. The author of this manual would like to express his cordial gratitude for direct or indirect help from the following researchers and professionals: Yōzaburō Shirahata 白幡洋三郎, Munehiko Sakata 阪田宗彦, Tōru Funayama 船山徹, Taisei Shida 志田泰盛, Jun Fujii 藤井淳, Yasuo Inamoto 稲本泰生, Miho Fukuda 福田美穂, Mari Nakayasu 中安真理 as well as those who made the very useful and reliable databases and references used in this paper. Special thanks to the NSC WPS Editors, especially Andrea Aciri and Joyce Zaide. Without their professional support, this manual would not have been completed.

- *Debate on the existence or non-existence of the heavens of Brahmapāriṣadya 梵眷屬天 (梵眾天) and Maheśvara 摩醯首羅天 (大自在天) as independent heavens in the Rūpadhātu.* Many modern scholars recognize the heaven of Brahmapāriṣadya as an independent heaven. However, many ancient Indian Buddhists believed that the heaven of Brahmapāriṣadya does not exist independently or even at all. It appears that the idea of the existence of Maheśvara as an independent heaven was introduced in the process of the development of ideas among the Buddhists of the Mahāyāna (see Chapter IV. General Tables).

Considering the above points, in case no other reasonable explanations can be found in any of the scriptures, this manual organizes and analyzes the information tentatively on the basis of the following hypothesis (see Chapter VI. Texts and Analyses):

Hypothesis: There are 18 independent heavens in the Rūpadhātu 色界. The order of the names of the heavens in the enumeration shows the locations of the heavens from below upwards. The heaven of Brahmapāriṣadya does not exist independently in the first *dhyāna* (meditation stage 靜慮). If four names are shown as the names of the heavens of each of the second, the third and the lower part of the fourth dhyānas, the first names are not the names of the independent heavens but the generic names of the other three independent heavens.

Further considerations and corrections of this manual are of course expected to be made in future research.

II. REFERENCES

This manual mainly uses the following literature and databases as reliable sources of information. The author has made some minor corrections on punctuations to some of the texts at his discretion.-

1. Sanskrit and Chinese Terms

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1-5. 平川彰『佛教漢梵大辭典 *Buddhist Chinese-Sanskrit dictionary*』東京、靈友会、1997年。

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- 1-7. 望月信亨、塚本善隆ほか（編）『望月佛教大辭典』増訂 4 版、京都、世界聖典刊行協会, 1967年-。

2. Sanskrit Scripture Databases

- 2-1. *Abhidharmakośabhāṣya*, Sanskrit text and Chinese translations by Paramārtha and Xuanzang, Research Institute of Sanskrit Manuscripts & Buddhist Literature, Peking University, <http://www.ml原因.cn/sanskritweb/etext.htm>
 2-2. *Digital Sanskrit Buddhist Canon*, University of the West, <http://www.dsbcproject.org/>
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- 3-1. CBETA CD Version 2006.
 3-2. CBETA, <http://www.cbeta.org/result/search.htm>
 3-3. SAT Daizōkyō Text Database, <http://21dzk.l.u-tokyo.ac.jp/SAT/index.html>
 3-4. Tripitaka Koreana, http://kb.sutra.re.kr/ritk_eng/index.do

4. Sanskrit and Chinese Scripture Titles

- 4-1. *Digital Dictionary of Buddhism, Sanskrit Text Titles Index*, <http://www.buddhism-dict.net/ddb/indexes/text-sa.html>
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5. General Information on the Chinese Scriptures in the *Taishō Shinshū Daizōkyō* 大正新脩大藏經 *Taishō Tripiṭaka*

- 5-1. 小野玄妙（編）『佛書解説大辭典』、大東出版社, 1964–1988年。
 5-2. 鎌田茂雄ほか（編）『大藏經全解説大事典』、東京、雄山閣出版、1998年。

6. Others

- 6-1. Ataru Sotomura, *Mt. Sumeru 須彌山: Source Manual for Iconographic Research on the Buddhist Universe*, Nalanda–Sriwijaya Centre Working Paper No 6 (Sep 2011), http://nsc.iseas.edu.sg/documents/working_papers/nscwps006.pdf
 6-2. 大正大学総合佛教研究所凡聖界地章翻刻研究会（編著）『《良賁撰》凡聖界地章』大正大学総合佛教研究所研究叢書第14巻、東京、ノンブル、2006年。

III. FIGURES

Fig. 1. Miyoshi, Tadayoshi. 'Japanische unde europäische Kartographie vom 16. bis zum 19. Jahrhundert', in Doris Croissant and Lothar Ledderose (Hrsg.), *Japan und Europa, 1543–1929: eine Ausstellung der "43. Berliner Festwochen" im Martin-Gropius-Bau Berlin*. Berliner Festspiele: Argon, 1993, S. 37–45; S. 220; S. 38 (1/2 Abb. 12). Der Berg Shumi-san, Entsū (1754–1834), um 1810.

Fig. 2. 福岡市博物館『*Fukuoka City Museum* 420: 南蔵院寄贈チベット仏教コレクション2』福岡、福岡市博物館、2013年、図1。

Fig. 3. Kirfel, Willibald. *Die Kosmographie der Inder*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1920/1967, Taf. 2.



Fig. 1. A Japanese illustration of 20 independent heavens (4 heavens of the Kāmadhātu 欲界 + 16 heavens of the Rūpadhātu 色界) above Mt. Sumeru (dated ca. 1810, Kobe City Museum, Japan 神戸市立博物館).

[Cf. T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論; T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論; and T77, 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論 based on *Fansheng jiedi zhang* 凡聖界地章]

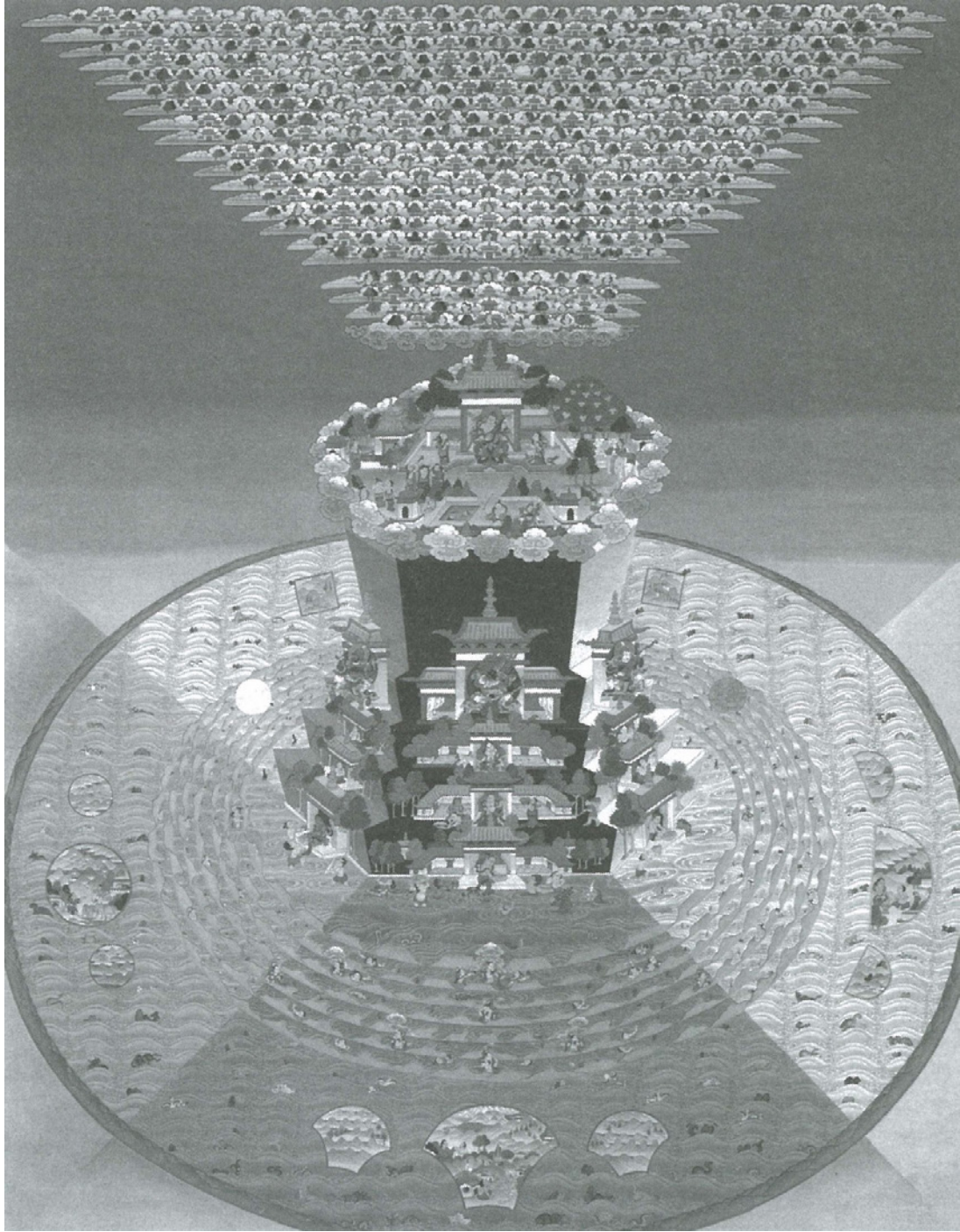


Fig. 2. A Tibetan illustration of 21 independent heavens (4 heavens of the Kāmadhātu 欲界 + 17 heavens of the Rūpadhātu 色界) above Mt. Sumeru (Fukuoka City Museum, Japan 福岡市博物館).

[Cf. T29, No.1558 *Apidamo jushe lun* 阿毘達磨俱舍論; and T29, No.1559 *Apidamo jushe shilun* 阿毘達磨俱舍釋論]

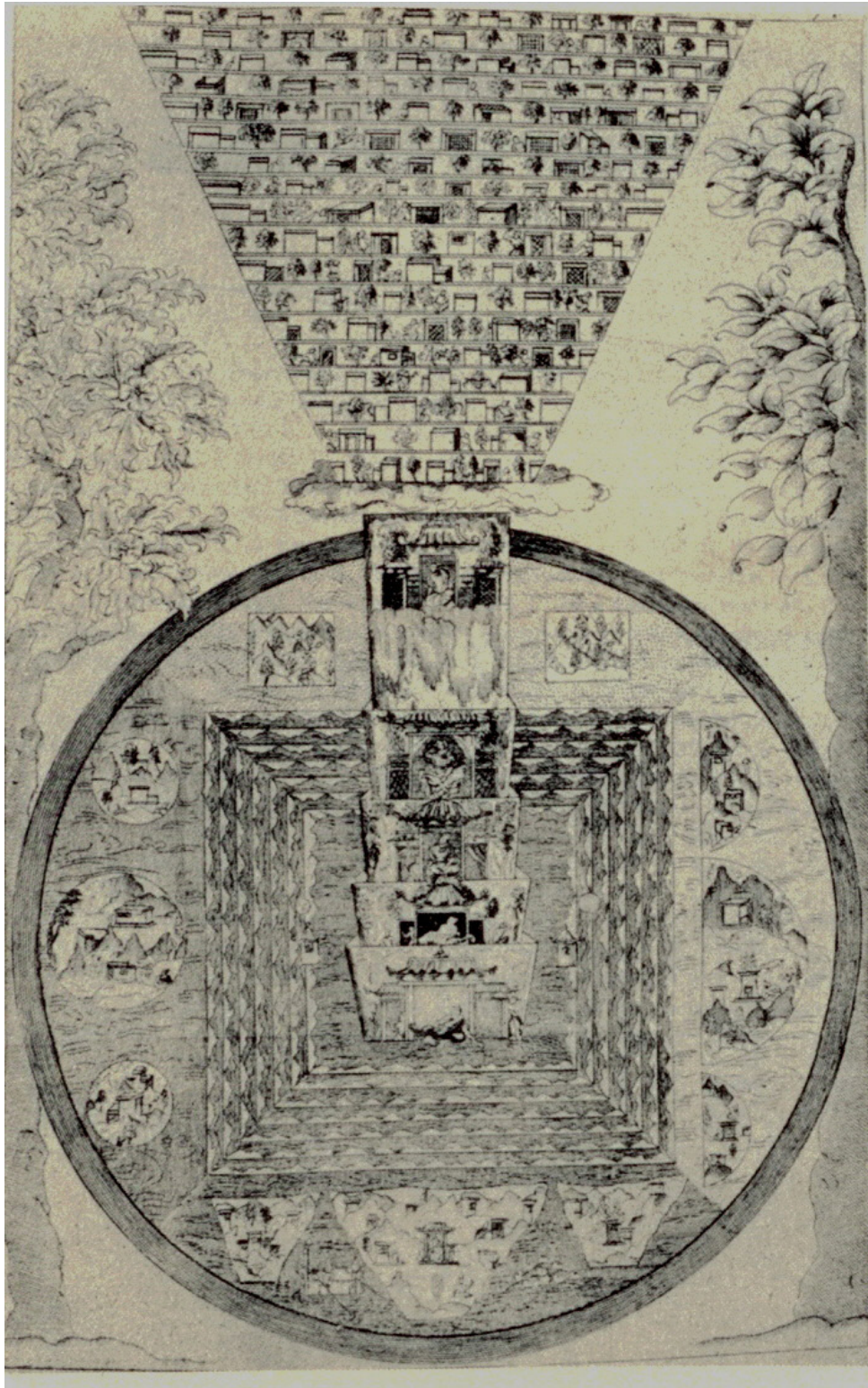


Fig. 3. An example of 18 independent heavens (probably of the Rūpadhātu 色界) above Mt. Sumeru (Alphabetum Thibetanum, Rom 1762; Kirfel, Willibald 1920).

[Cf. T30, No.1579 *Yuqie shidi lun* 瑜伽師地論]

IV. GENERAL TABLES (SHOWN IN THE FOLLOWING ORDER):

Table 1. Sanskrit Names of the Heavens

Table 2. Meanings of the Names of the Heavens

Table 3-1. Comparison of the Number of the Independent Heavens above Mt. Sumeru according to the Various Schools of the Vehicle of the Hearers, I

- 有部, 婆沙論, *Sarvāstivāda, Kaśmīr*: T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (see VI. Texts and Analyses).
- 有部, (婆沙論), *Sarvāstivāda, Gandhāra*: T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論.
- 法藏部, 世記經, *Dharmaguptaka*: T01, No.1 *Shiji jing* 世記經.
- 起世經, One of the Hearers: T01, No.24 *Qishi jing* 起世經.

Table 3-2. Comparison of the Number of the Independent Heavens above Mt. Sumeru, according to the Various Schools of the Vehicle of the Hearers, II

- 正量部, 立世論, *Saṃmitīya*: T32, No.1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論.
- 有部經部, 俱舍論, *Kośa*., *Gandhāra*: T29, No.1558 *Apidamo jushe lun* 阿毘達磨俱舍論; and T29, No.1559 *Apidamo jushe shilun* 阿毘達磨俱舍釋論.
- 經量部, (順正理論), *Sautrāntika*: T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論.
- 有部, 順正理論, *Sarvāstivāda, Kaśmīr*: T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論.

Table 3-3. Number of the Independent Heavens above Mt. Sumeru, the Mahāyāna

- 初期般若, *Earlier Prajñā*.: T05-07, No.220 *Da bore boluomiduo jing* 大般若波羅蜜多經 (大般若經); T08, No.223 *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (大品般若經); and T08, No.227 *Xiaopin bore boluomi jing* 小品般若波羅蜜經 (小品般若經).
- 後期般若, 大智度論, *Later Prajñā*.: T25, No.1509 *Dazhidu lun* 大智度論.
- 大乘, 華嚴經, *Avatamsaka*: T09, No.278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (六十華嚴); and T10, No.279 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (八十華嚴).
- 大乘, 瑜伽論, *Yogācāra*: T30, No.1579 *Yuqie shidi lun* 瑜伽師地論.

Table 3-4. Number of the Independent Heavens above Mt. Sumeru, according to Chinese and Japanese Interpretations

- 寶唱, 經律異相, China 516 CE: T53, No. 2121 *Jinglü yixiang* 經律異相.
- 空海, 十住心論, Japan 830 CE: T77, No. 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論.
- 法雲, 翻譯名義集, China 1143 CE: T54, No. 2131 *Fanyi mingyi ji* 翻譯名義集.

Table 1. Sanskrit Names of the Heavens

<i>Dhātu</i> Realm	<i>Dhyāna</i> Meditation Stage	Name of Heaven
無色界 Arūpadhātu (Formless Realm)		Naivasamjñānāsamjñāyatana Akāncanyāyatana Vijñānānantyāyatana Akāśānantyāyatana
色界 Rūpadhātu (Form Realm)	第四靜慮（四禪） 4th <i>dhyāna</i>	<i>Maheśvara</i> Akaniṣṭha Sudarśana Sudṛśa Atapa Abṛha <i>Suddhāvāsa</i> <i>Asamjñīsattva</i> Brhatphala Puṇyaprasava Anabhraka (?)
	第三靜慮（三禪） 3rd <i>dhyāna</i>	Śubhakarṣṇa Apramāṇaśubha Parittaśubha <i>Subhā</i>
	第二靜慮（二禪） 2nd <i>dhyāna</i>	Ābhāsvara Apramāṇābha Parittābha <i>Ābhā</i>
	初靜慮（初禪） 1st <i>dhyāna</i>	Mahābrahma <i>Brahmapāriṣadya</i> Brahmapurohita Brahmakāyika <i>Brahma</i>
欲界 Kāmadhātu (Desire Realm)		<i>Māra</i> Paranirmitavaśavartin Nirmāṇarati Tuṣita Yāma Trayastrimśa Caturmahārājakāyika

Notes: See VII. Appendix: Sanskrit Texts

Table 2. Meanings of the Names of the Heavens

<i>Dhātu</i> Realm	<i>Dhyāna</i> Meditation Stage	Name of Heaven	Meaning
無色界 Arūpadhātu (Formless Realm)		Naivasamjñānāsamjñāyatana Akiñcanyāyatana Vijñānānantyāyatana Ākāśānantyāyatana	beyond thought or non-thought nothingness infinite perception infinite space
色界 Rūpadhātu (Form Realm)	4th	<i>Maheśvara: heaven of the highest ranking deva of a One-Billion-World-Universe</i> Akaniṣṭha Sudarśana Sudṛśa Atapa Abhra <i>Suddhāvāsa: pure-dwelling, generic name of the above five heavens of the 4th dhyāna</i> <i>Asamjñīsattva: no Buddhist thought</i> Bṛhatphala Punyaṣṭava Anabhṛaka (?): generic name of the above three heavens of the 4th dhyāna	the end of form, the most beautiful form more beautiful form beautiful form no heat no effort large fruitage felicitous birth no cloud
	3rd	Śubhakṛtsna Apramāṇaśubha Parittaśubha <i>Śubhā: purity, generic name of the heavens of the 3rd dhyāna</i>	universal purity infinite purity minor purity
	2nd	Ābhāsvara Apramāṇābha Parittābha <i>Ābhā: light, generic name of the heavens of the 2nd dhyāna</i>	utmost light infinite light minor light
	1st	Mahābrahma <i>Brahmapāriṣadya: retinue of Great Brahma</i> Brahmapurohita Brahmakāyika <i>Brahma: generic name of the heavens of the 1st dhyāna</i>	Great Brahma Brahma-priest or minister ordinary Brahma
欲界 Kāmadhātu (Desire Realm)		<i>Māra: destroyer</i> Paranirmitavaśavartin Nirmāṇarati Tuṣita Yāma Trayastrimśa Caturmahārājakāyika	pleasure in others' creation pleasure in creation wonderful joys wonderful times the 33 devas at the top of Mt. Sumeru the four deva-kings and their retinues

Table 3-1. Comparison of the Number of the Independent Heavens above Mt. Sumeru, according to the Various Schools of the Vehicle of the Hearers, I

Realm	Stage	Name of Heaven	Schools of the Vehicle of the Hearers			
			有部 婆沙論 Sarvāstivāda Kāśmīr	有部 (婆沙論) Sarvāstivāda Gandhāra	法藏部 世記經 Dharma- guptaka	起世經 unspecified
無色界 Arūpadhātu		Naivasamjñānāsamjñāyatana	+	+	4	4
		Akiñcanyāyatana	+	+	3	3
		Vijñānānantyāyatana	+	+	2	2
		Ākāśānantyāyatana	+	+	1	1
色界 Rūpa- dhātu	4th	<i>Maheśvara</i>				
		Akañiṣṭha	16	17	18	18
		Sudarśana	15	16	17	17
		Sudṛṣa	14	15	16	16
		Ātapa	13	14	15	15
		Abṛha	12	13	14	14
		<i>Suddhāvāsa</i>				
		<i>Asamjñisattva</i>	◆	◆	13	13
		Brhatphala	11	12	12	12
		Puṇyaprasava	10	11	11	11
		Anabhraka	9	10	10	10
		(?)				
	3rd	Śubhakarṣṇa	8	9	9	9
		Apramāṇaśubha	7	8	8	8
		Parittaśubha	6	7	7	7
		<i>Subhā</i>				
	2nd	Ābhāsvara	5	6	6	6
		Apramāṇābha	4	5	5	5
		Parittābha	3	4	4	4
		<i>Abhā</i>				
	1st	Mahābrahma	◆	3	3	3
		<i>Brahmapāriṣadya</i>	◇	◇		
		Brahmapurohita	2	2	2	2
		Brahmakāyika	1	1	1	1
		<i>Brahma</i>				
欲界 Kāmadhātu		<i>Māra</i>	◇		(5)	(5)
		Parinirmitavaśavartin	4	4	4	4
		Nirmāṇarati	3	3	3	3
		Tuṣita	2	2	2	2
		Yāma	1	1	1	1
		Trayastrimśa				
		Caturmahārājakāyika				

Notes:

(This applies to Table 3-1 onwards:) The ordinal numbers indicate the order of the locations of the *dhyāna* meditation stages from below upwards of the Rūpadhātu, while the cardinal numbers show the order of the locations of the independent heavens from below upwards of each realm.

◆ Independence is directly denied.

◇ Independence is indirectly denied.

+ It has no location.

Table 3-2. Comparison of the Number of the Independent Heavens above Mt. Sumeru , according to the Various Schools of the Vehicle of the Hearers, II

Realm	Stage	Name of Heaven	Schools of the Vehicle of the Hearers			
			正量部 立世論 Saṃmitiya	有部經部 俱舍論 Kośa. Gandhāra	經量部 (順正理論) Sautrāntika	有部 順正理論 Sarvāstivāda Kāśmīr
無色界 Arūpadhātu		Naivasamjñānāsamjñāyatana	4	+	+	+
		Akiñcanyāyatana	3	+	+	+
		Vijñānānantyāyatana	2	+	+	+
		Ākāśānantyāyatana	1	+	+	+
色界 Rūpa- dhātu	4th	<i>Maheśvara</i>	18	17	18	16
		<i>Akaniṣṭha</i>	(15)	16	17	15
		<i>Sudarśana</i>	(14)	15	16	14
		<i>Sudṛśa</i>	(17)	14	15	13
		<i>Atapa</i>	(16)	13	14	12
		<i>Abṛha</i>				
		<i>Suddhāvāsa</i>				
		<i>Asamjñīsattva</i>	13	◆	13	◆
		<i>Brhatphala</i>	12	12	12	11
		<i>Puṇyaprasava</i>	11	11	11	10
		<i>Anabhṛaka</i>	10	10	10	9
		(?)				
	3rd	<i>Śubhakṛtsna</i>	9	9	9	8
		<i>Apramāṇaśubha</i>	8	8	8	7
		<i>Parittaśubha</i>	7	7	7	6
		<i>Śubhā</i>				
	2nd	<i>Ābhāsvara</i>	6	6	6	5
		<i>Apramāṇābha</i>	5	5	5	4
		<i>Parittābha</i>	4	4	4	3
		<i>Ābhā</i>				
	1st	<i>Mahābrahma</i>	3	3	3	◆
		<i>Brahmapāriṣadya</i>	(2)	◇	◇	◇
		<i>Brahmapurohita</i>	1	2	2	2
		<i>Brahmakāyika</i>		1	1	1
		<i>Brahma</i>				
欲界 Kāmadhātu		<i>Māra</i>				
		<i>Paranirmitavaśavartin</i>	4	4	4	4
		<i>Nirmāṇarati</i>	3	3	3	3
		<i>Tuṣita</i>	2	2	2	2
		<i>Yāma</i>	1	1	1	1
		<i>Trayastrimśa</i>				
		<i>Caturmahārājakāyika</i>				

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

+ It has no location.

Table 3-3. Comparison of the Number of the Independent Heavens above Mt. Sumeru according to the Mahāyāna

Realm	Stage	Name of Heaven	The Mahāyāna			
			初期般若	後期般若 大智度論	大乘 華嚴經	大乘 瑜伽論
			Earlier Prajñā.	Later Prajñā.	Avataṃsaka	Yogācāra
無色界 Arūpadhātu		Naivasamjñānāśamjñāyatana	4	4	4	(4)
		Akiñcanyāyatana	3	3	3	(3)
		Vijñānānantyāyatana	2	2	2	(2)
		Ākāśānantyāyatana	1	1	1	(1)
色界 Rūpa- dhātu	4th	<i>Maheśvara</i>		18	18	18
		Akaniṣṭha	18	17	17	17
		Sudarśana	17	16	16	16
		Sudṛśa	16	15	15	15
		Atapa	15	14	14	14
		Abraha	14	13	13	13
		<i>Suddhāvāsa</i>				
		<i>Asamjñīsattva</i>	13	◇		◆
		Brhatphala	12	12	12	12
		Punyaṃprasava	11	11	11	11
		Anabhṛaka	10	10	10	10
		(?)				
	3rd	Śubhakarṣṇa	9	9	9	9
		Apramāṇaśubha	8	8	8	8
		Parittaśubha	7	7	7	7
	2nd	<i>Śubhā</i>				
		Ābhāsvara	6	6	6	6
		Apramāṇābha	5	5	5	5
	1st	Parittābha	4	4	4	4
		<i>Ābhā</i>				
		Mahābrahma	3	3	3	3
		<i>Brahmapāriṣadya</i>		◇		◇
		Brahmapurohita	2	2	2	2
		Brahmakāyika	1	1	1	1
		<i>Brahma</i>				
欲界 Kāmadhātu		<i>Māra</i>				◆
		Paranirmitavaśavartin	4	4	4	4
		Nirmāṇarati	3	3	3	3
		Tuṣita	2	2	2	2
		Yāma	1	1	1	1
		Trayastrimśa				
		Caturmahārājakāyika				

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

Table 3-4. Comparison of the Number of the Independent Heavens above Mt. Sumeru according to Chinese and Japanese Interpretations

Realm	Stage	Name of Heaven	Chinese and Japanese Scriptures		
			寶唱 經律異相 China 516 CE	空海 十住心論 Japan 830 CE	法雲 翻譯名義集 China 1143 CE*
無色界 Arūpadhātu		Naivasamjñānāsamjñāyatana	4	4	4
		Akiñcanyāyatana	3	3	3
		Vijñānānantyāyatana	2	2	2
		Ākāśānantyāyatana	1	1	1
色界 Rūpadhātu	4th	<i>Maheśvara</i>	19		
		Akaniṣṭha	18	16	16
		Sudarśana	17	15	15
		Sudṛśa	16	14	14
		Atapa	15	13	13
		Abṛha	14	12	12
		<i>Suddhāvāsa</i>			
		<i>Asamjñīsattva</i>	13	◆	◆
		Brhatphala	◆	11	11
		Puṇyaprasava	12	10	10
		Anabhraka	11	9	9
		(?)	10		10
	3rd	Śubhakarṣṇa	◆	8	8
		Apramāṇaśubha	9	7	7
		Parittaśubha	8	6	6
		<i>Śubhā</i>	7		
	2nd	Ābhāsvara	◆	5	5
		Apramāṇābha	6	4	4
		Parittābha	5	3	3
		<i>Ābhā</i>	4		
	1st	Mahābrahma	3	◆	◆
		<i>Brahmapāriṣadya</i>	2	◇	◇
		Brahmapurohita	1	2	2
		Brahmakāyika	◆	1	1
		<i>Brahma</i>			
欲界 Kāmadhātu		<i>Māra</i>	(5)	◆	(5)
		Paranirmitavaśavartin	4	4	4
		Nirmāṇarati	3	3	3
		Tuṣita	2	2	2
		Yāma	1	1	1
		Trayastrimśa			
		Caturmahārājakāyika			

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

* 翻譯名義集 shows three kinds of interpretations.

V. CHINESE TRANSLATIONS OF THE SANSKRIT NAMES OF THE HEAVENS

(SHOWN IN THE FOLLOWING ORDER):

To1, No.1 *Shiji jing* 世記經, the Dharmaguptaka school 法藏部.

To1, No.24 *Qishi jing* 起世經, one of the schools of the Vehicle of the Hearers.

To5-07, No.220 *Da bore boluomiduo jing* 大般若波羅蜜多經 (大般若經), Earlier Prajñā., the Mahāyāna.

To8, No.223 *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (大品般若經), Earlier Prajñā., the Mahāyāna.

To8, No.227 *Xiaopin bore boluomi jing* 小品般若波羅蜜經 (小品般若經), Earlier Prajñā., the Mahāyāna.

To9, No.278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (六十華嚴), the Mahāyāna.

T10, No.279 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (八十華嚴), the Mahāyāna.

T25, No.1509 *Dazhidu lun* 大智度論, Later Prajñā., the Mahāyāna.

T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論, the Sarvāstivāda school 有部 in Kaśmīr.

T29, No.1558 *Apidamo jushe lun* 阿毘達磨俱舍論, *Kośa.*, the Sarvāstivāda school 有部 in Gandhāra and/or the Sautrāntika school 經量部.

T29, No.1559 *Apidamo jushe shilun* 阿毘達磨俱舍釋論, *Kośa.*, the Sarvāstivāda school 有部 in Gandhāra and/or the Sautrāntika school 經量部.

T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論, the Sarvāstivāda school 有部 in Kaśmīr.

T30, No.1579 *Yuqie shidi lun* 瑜伽師地論, the Mahāyāna Yogācāra school 瑜伽行派.

T32, No.1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論, the Saṃmitīya school 正量部.

T53, No.2121 *Jinglü yixiang* 經律異相, Chinese understanding in 516 CE.

T54, No. 2131 *Fanyi mingyi ji* 翻譯名義集, Chinese understanding in 1143 CE

T77, No. 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論, Japanese understanding in ca. 830 CE.

Table 4. To1, No.1 *Shiji jing* 世記經, The Dharmaguptaka School 法藏部

Realm	Stage	Name of Heaven	Chinese Translation	Location
無色界 Arūpadhātu		Naivasamjñānāsamjñāyatana	有想無想智天、有想無想處智天	4
		Akiñcanyāyatana	無所有智天、無所有處智天	3
		Vijñānānantyāyatana	識智天、識處智天	2
		Ākāśānantyāyatana	空智天、空處智天	1
色界 Rūpadhātu	4th	<i>Maheśvara</i>	阿迦尼吒天、色究竟天	18
		<i>Akaniṣṭha</i>	大善見天	17
		<i>Sudarśana</i>	大善見天	16
		<i>Sudṛśa</i>	大善見天	15
		<i>Atapa</i>	無熱天	14
		<i>Abhra</i>	無造天	13
		<i>Suddhāvāsa</i>	無礙天	12
		<i>Asaṃjñisattva</i>	無量嚴飾天、果實天	11
		<i>Brhatphala</i>	嚴飾天	10
		<i>Puṇyaprasava</i>	嚴飾天	9
	3rd	<i>Anabhraka</i>	嚴飾天	8
		(?)	嚴飾天	7
		<i>Śubhakṛtsna</i>	遍淨天	6
	2nd	<i>Apramāṇaśubha</i>	無量淨天	5
		<i>Parittaśubha</i>	淨天	4
		<i>Śubhā</i>	淨天	3
	1st	<i>Ābhāsvara</i>	光音天	2
		<i>Apramāṇābha</i>	無量光天	1
		<i>Parittābha</i>	少光天	
欲界 Kāmadhātu		<i>Abhā</i>	光天	
		<i>Mahābrahma</i>	大梵天	(5)
		<i>Brahmapāriṣadya</i>	梵眾天	4
		<i>Brahmapurohita</i>	梵輔天	3
		<i>Brahmakāyika</i>	梵身天、梵加夷天	2
		<i>Brahma</i>	梵天	1
		<i>Māra</i>	魔天	
		<i>Paranirmitavaśavartin</i>	他化自在天	
		<i>Nirmāṇarati</i>	化自在天	
		<i>Tuṣita</i>	兜率天	
		<i>Yāma</i>	焰摩天	
		<i>Trayastrimśa</i>	忉利天、三十三天	
		<i>Caturmaharājakāyika</i>	四天王、四天天王	

Notes:

(This applies to Table 4 onwards:) All the Sanskrit names are shown in each table for comparison, although they are not always mentioned in each scripture. The details are explained in Chapter VI.

Table 5. To1, No.24 *Qishi jing* 起世經, One of the Schools of the Vehicle of the Hearers

Realm	Stage	Name of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想天、非想非非想處	4
		Akiñcanyāyatana	無所有天、無所有處	3
		Vijñānānantyāyatana	識無邊天、無邊識處	2
		Ākāśānantyāyatana	空無邊天、無邊空處	1
色界	4th	<i>Maheśvara</i>	阿迦膩吒天、阿迦尼吒諸天	18
		<i>Akaniṣṭha</i>	善現天	17
		<i>Sudarśana</i>	喜見天	16
		<i>Sudṛśa</i>	喜無惱天、不惱天	15
		<i>Atapa</i>	無煩天、不羸天	14
		<i>Abra</i>		
		<i>Suddhāvāsa</i>		
		<i>Asamjñisattva</i>	無想天	13
		<i>Bṛhatphala</i>	廣果天	12
	3rd	<i>Puṇyaprasava</i>	無量廣天	11
		<i>Anabhṛaka</i>	少廣天	10
		(?)	廣天	
	2nd	<i>Śubhakarṣṇa</i>	遍淨天	9
		<i>Apramāṇaśubha</i>	無量淨天	8
		<i>Parittaśubha</i>	少淨天	7
	1st	<i>Subhā</i>	淨天	
		<i>Ābhāsvara</i>	光音天	6
		<i>Apramāṇābha</i>	無量光天	5
		<i>Parittābha</i>	少光天	4
	1st	<i>Ābhā</i>	光天	
		<i>Mahābrahma</i>	大梵天	3
		<i>Brahmapāriṣadya</i>	梵眾天	
		<i>Brahmapurohita</i>	梵輔天、梵身諸天	2
欲界		<i>Brahmakāyika</i>	梵身天	1
		<i>Brahma</i>	梵世天	
		<i>Māra</i>	魔身天、摩羅波旬諸天、摩羅天	(5)
		<i>Paranirmitavaśavartin</i>	他化自在天、他化自在諸天、他化天	4
		<i>Nirmāṇarati</i>	化樂天、化樂諸天	3
		<i>Tuṣita</i>	兜率陀天、兜率天	2
		<i>Yāma</i>	夜摩天、夜摩諸天	1
		<i>Trayastrimśa</i>	三十三天	
		<i>Caturmaharājakāyika</i>	四天王天、四大天王	

Table 6. T05-07, No.220 *Da bore boluomiduo jing* 大般若波羅蜜多經 (大般若經), Earlier Prajñā., the Mahāyāna

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想處天	4
		Akiñcanyāyatana	無所有處天	3
		Vijñānānantyāyatana	識無邊處天	2
		Ākāśānantyāyatana	空無邊處天	1
色界	4th	<i>Maheśvara</i>		
		<i>Akaniṣṭha</i>	色究竟天	18
		<i>Sudarśana</i>	善見天	17
		<i>Sudṛśa</i>	善現天	16
		<i>Atapa</i>	無熱天	15
		<i>Abraha</i>	無煩天、無繁天	14
		<i>Suddhāvāsa</i>	淨居天	
		<i>Asamjñīsattva</i>	無想天、無想有情天	13
		<i>Brhatphala</i>	廣果天	12
		<i>Puṇyaprasava</i>	無量廣天	11
		<i>Anabhraka</i>	少廣天	10
		(?)	廣天	
	3rd	<i>Śubhakarṣṇa</i>	遍淨天	9
		<i>Apramāṇaśubha</i>	無量淨天	8
		<i>Parittaśubha</i>	少淨天	7
		<i>Subhā</i>	淨天	
	2nd	<i>Ābhāsvara</i>	極光淨天	6
		<i>Apramāṇābha</i>	無量光天	5
		<i>Parittābha</i>	少光天	4
		<i>Ābhā</i>	光天	
	1st	<i>Mahābrahma</i>	大梵天	3
		<i>Brahmapāriṣadya</i>	梵會天	
		<i>Brahmapurohita</i>	梵輔天	2
		<i>Brahmakāyika</i>	梵眾天	1
		<i>Brahma</i>		
欲界		<i>Māra</i>		
		<i>Paranirmitavaśavartin</i>	他化自在天	4
		<i>Nirmāṇarati</i>	樂變化天	3
		<i>Tuṣita</i>	睹史多天	2
		<i>Yāma</i>	夜摩天	1
		<i>Trayastrimśa</i>	三十三天	
		<i>Caturmaharājakāyika</i>	四大王眾天、四大天王	

Table 7. To8, No.223 *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (大品般若經), Earlier Prajñā., the Mahāyāna

Realm	Stage	Names of Heaven	Chinese Translation			Location
			Vol. 1	Vol. 9	Vol. 12	
無色界		Naivasamjñānāsamjñāyatana			非有想非無想處天	4
		Akiñcanyāyatana			無所有處天	3
		Vijñānānantyāyatana			識無邊處天	2
		Ākāśānantyāyatana			虛空無邊處天	1
色界	4th	<i>Maheśvara</i>				
		<i>Akaṇiṣṭha</i>		色究竟天	阿迦尼吒天	18
		<i>Sudarśana</i>		妙見天	妙見天	17
		<i>Sudṛśa</i>		喜見天	快見天	16
		<i>Atapa</i>		妙無熱天	不熱天	15
		<i>Abṛha</i>		無熱天	阿浮訶那天	14
		<i>Suddhāvāsa</i>	首陀會天	淨居天	淨居天	
		<i>Asamjñīsattva</i>			無想天	13
		<i>Bṛhatphala</i>		廣果天	廣果天	12
		<i>Puṇyaprasava</i>		福德天	得福天	11
		<i>Anabhraka</i>		無陰行天	阿那婆迦天	10
		(?)				
	3rd	<i>Śubhakarṣṇa</i>		遍淨天	遍淨天	9
		<i>Apramāṇaśubha</i>		無量淨天	無量淨天	8
		<i>Parittaśubha</i>		少淨天	少淨天	7
	2nd	<i>Subhā</i>		淨天	淨天	
		<i>Ābhāsvara</i>		光音天	光音天	6
		<i>Apramāṇābha</i>		無量光天	無量光天	5
		<i>Parittābha</i>		少光天	少光天	4
		<i>Abhā</i>		光天	光天	
	1st	<i>Mahābrahma</i>		大梵天	大梵天	3
		<i>Brahmapāriṣadya</i>		梵會天	梵會天	
		<i>Brahmapurohita</i>		梵輔天	梵輔天	2
		<i>Brahmakāyika</i>		梵眾天	梵身天	1
		<i>Brahma</i>	梵眾天			
欲界		<i>Māra</i>				
		<i>Paranirmitavaśavartin</i>	他化自在天	他化自在天	他化自在天	4
		<i>Nirmāṇarati</i>	化樂天	化樂天	化樂天	3
		<i>Tuṣita</i>	兜率天	兜率天	兜率天	2
		<i>Yāma</i>	夜摩天	夜摩天	夜摩天	1
		<i>Trayastrimśa</i>	三十三天	三十三天	三十三天	
		<i>Caturmahārājakāyika</i>	四天王天	四天王天	四天王天	

Table 8. To8, No.227 *Xiaopin bore boluomi jing* 小品般若波羅蜜經 (小品般若經), Earlier Prajñā., the Mahāyāna

Realm	Stage	Name of Heaven	Chinese Translation			Location
			Vol. 2	Vol. 3	Vol. 9	
無色界		Naivasamjñānāsamjñāyatana Akiñcanyāyatana Vijñānānantyāyatana Ākāśānantyāyatana				
色界	4th	<i>Maheśvara</i>				
		Akaniṣṭha	無小天	無小天	無小天	18
		Sudarśana	善見天	善見天	善見天	17
		Sudṛśa	妙見天	妙見天	妙見天	16
		Atapa	無熱天	無熱天	無熱天	15
		Abra	無廣天	無廣天	無廣天	14
		<i>Suddhāvāsa</i>		淨居諸天		
		<i>Asaṃjñisattva</i>				*13
		Brhatphala	廣果天	廣果天	廣果天	12
		Puṇyaprasava	福生天	福生天	福生天	11
		Anabhaka	無陰天	無雲天	無陰天	10
		(?)				
	3rd	Śubhakarṣṇa	遍淨天	遍淨天	遍淨天	9
		Apramāṇaśubha	無量淨天	無量淨天	無量淨天	8
		Parittaśubha	少淨天	少淨天	少淨天	7
	2nd	Ābhāsvara	光音天	光音天	光音天	6
		Apramāṇābha	無量光天	無量光天	無量光天	5
		Parittābha	少光天	少光天	少光天	4
	1st	<i>Abhā</i>				
		Mahābrahma	大梵天	大梵天	大梵天	3
		<i>Brahmapāriṣadya</i>	梵眾天	梵眾天	梵眾天	2
		Brahmapurohita	梵輔天	梵輔天	梵輔天	1
		Brahmakāyika	梵世天	梵世諸天	梵世諸天	
		<i>Brahma</i>				
欲界		<i>Māra</i>				
		Paranirmitavaśavartin	他化自在天	他化自在天		4
		Nirmāṇarati	化樂天	化樂天		3
		Tuṣita	兜率天	兜率天		2
		Yāma	夜摩天	夜摩天		1
		Trayastrimśa	忉利天	忉利天		
		Caturmahārājakāyika	四天王天	四天王天		

Note: *13: Asaṃjñisattva was possibly omitted by the translator, Kumārajīva 鳩摩羅什. See VI. Texts and Analyses.

Table 9. T09, No.278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (六十華嚴);
T10, No.279 (八十華嚴), the Mahāyāna

Realm	Stage	Name of Heaven	Chinese Translation		Location
			No.278	No.279	
無色界		Naivasamjñānāsamjñāyatana	非有想非無想無色定處	非有想非無想處	4
		Akiñcanyāyatana	無所有無色定處	無所有處	3
		Vijñānānāntyāyatana	識無色定處	識無邊處	2
		Akaśānāntyāyatana	虛空無色定處	虛空無邊處	1
色界	4th	<i>Maheśvara</i>	摩醯首羅天	摩醯首羅天	18
		<i>Akaniṣṭha</i>	色究竟天、阿迦尼吒天	大自在天、阿迦尼吒天	17
		<i>Sudarśana</i>	善見天	善現天	16
		<i>Sudrśa</i>	善見天	善現天	15
		<i>Atapa</i>	不熱天、無熱天	無熱天	14
		<i>Abhra</i>	不煩天、無煩天	無煩天	13
		<i>Śuddhāvāsa</i>	淨居天		
		<i>Asaṃjñīśattva</i>			
		<i>Brhatphala</i>	密果天	廣果天	12
		<i>Puṇyāprasava</i>	無量密身天	無量廣天	11
		<i>Anabhraka</i>	少密身天	少廣天	10
		(?)	密身天	廣天	
	3rd	<i>Śubhakarṣṇa</i>	遍淨天	遍淨天	9
		<i>Apramāṇaśubha</i>	無量淨天	無量淨天	8
		<i>Parittaśubha</i>	淨天	淨天	7
	2nd	<i>Śubhā</i>	淨天	淨天	
		<i>Ābhāsvara</i>	光音天	光音天	6
		<i>Apramāṇābha</i>	無量光天	無量光天	5
	1st	<i>Parittābha</i>	少光天	少光天	4
		<i>Abhā</i>	光天	光天	
		<i>Mahābrahma</i>	大梵天	大梵天	3
		<i>Brahmapāriṣadya</i>	梵天	梵天	
		<i>Brahmapurohita</i>	梵天	梵天	
		<i>Brahmakāyika</i>	梵天	梵天	2
		<i>Brahma</i>	梵天	梵天	1
欲界		<i>Māra</i>	他化自在天	他化自在天、他化天、自在天	4
		<i>Paranirmitavaśavartin</i>	化樂天、化自在天	化樂天	3
		<i>Nirmāṇarati</i>	兜率天、兜率陀天	兜率天	2
		<i>Tuṣita</i>	兜率天	兜率天	
		<i>Yāma</i>	夜摩天	須夜摩天、夜摩天	1
		<i>Trayastrimśa</i>	三十三天	三十三天、忉利天	
		<i>Caturmahārājakāyika</i>	四天王	四天王眾天	

Table 10. T25, No.1509 *Dazhidu lun* 大智度論, Later Prajñā., the Mahāyāna

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	(非有想非無想處天)	4
		Akiñcanyāyatana	(無所有處天)	3
		Vijñānānantyāyatana	(識無邊處天、識處天)	2
		Ākāśānantyāyatana	(虛空無邊處天、空處天)	1
色界	4th	<i>Maheśvara</i>	大自在天	18
		<i>Akaniṣṭha</i>	(色究竟天、阿迦尼吒天、阿迦膩吒天)	17
		<i>Sudarśana</i>	(喜見天、妙見天、喜見天)	16
		<i>Sudṛśa</i>	(妙見天、快見天)	15
		<i>Atapa</i>	(無熱天、不熱天)	14
		<i>Abraha</i>	(無誑天、阿浮呵那天)	13
		<i>Śuddhāvāsa</i>	淨居天	
		<i>Asamjñisattva</i>	(無想天)	◇
		<i>Brhatphala</i>	(廣果天)	12
		<i>Puṇyaprasava</i>	(福德天、得福天)	11
		<i>Anābhaka</i>	(無陰行天、阿那婆伽天)	10
		(?)		
	3rd	<i>Śubhakarṣṇa</i>	(遍淨天)	9
		<i>Apramāṇaśubha</i>	(無量淨天)	8
		<i>Parittaśubha</i>	(少淨天)	7
		<i>Śubhā</i>	(淨天)	
	2nd	<i>Ābhāsvara</i>	(光音天)	6
		<i>Apramāṇābha</i>	(無量光天)	5
		<i>Parittābha</i>	(少光天)	4
		<i>Ābhā</i>	(光天)	
	1st	<i>Mahābrahma</i>	(大梵天)、大梵天	3
		<i>Brahmapārisadya</i>	(梵會天、梵眾天)	◇
		<i>Brahmapurohita</i>	(梵輔天、梵輔天)	2
		<i>Brahmakāyika</i>	(梵眾天、梵身天)、梵眾天	1
		<i>Brahma</i>	(梵眾天)、梵世天	
欲界		<i>Māra</i>		
		<i>Paranirmitavaśavartin</i>	(他化自在天)	4
		<i>Nirmāṇarati</i>	(化樂天、化自樂天)	3
		<i>Tuṣita</i>	(兜率陀天)	2
		<i>Yāma</i>	(夜摩天)	1
		<i>Trayastrimśa</i>	(三十三天)	
		<i>Caturmahārājakāyika</i>	(四天王天)	

Notes:

(…) are quotations from T08, No.223 大品般若經.

◇ Independence is indirectly denied.

Table 11. T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論,
The Sarvāstivāda school 有部 in Kaśmīr

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想處	+
		Akiñcanyāyatana	無所有處	+
		Vijñānānantyāyatana	識無邊處	+
		Ākāśānantyāyatana	空無邊處	+
色界	4th	<i>Maheśvara</i>	阿迦膩瑟攢天、色究竟天	16
		<i>Akaniṣṭha</i>	善見天	15
		<i>Sudarśana</i>	善現天	14
		<i>Sudṛśa</i>	無熱天	13
		<i>Atapa</i>	無煩天	12
		<i>Abhra</i>	五淨居	
		<i>Suddhāvāsa</i>		
		<i>Asamjñīsattva</i>	無想天	◆
		<i>Brhatphala</i>	廣果天	11
		<i>Puṇyaprasava</i>	福生天	10
		<i>Anabhraka</i>	無雲天	9
		(?)		
	3rd	<i>Śubhakṛtsna</i>	遍淨天	8
		<i>Apramāṇaśubha</i>	無量淨天	7
		<i>Parittaśubha</i>	少淨天	6
	2nd	<i>Subhā</i>		
		<i>Ābhāsvara</i>	極光淨天	5
		<i>Apramāṇābha</i>	無量光天	4
		<i>Parittābha</i>	少光天	3
	1st	<i>Abhā</i>		
		<i>Mahābrahma</i>	大梵天	◆
		<i>Brahmapāriṣadya</i>		◇
		<i>Brahmapurohita</i>	梵輔天	2
		<i>Brahmakāyika</i>	梵眾天	1
		<i>Brahma</i>	梵世	
		<i>Māra</i>	魔	◇
欲界		<i>Paranirmitavaśavartin</i>	他化自在天	4
		<i>Nirmāṇarati</i>	樂變化天	3
		<i>Tuṣita</i>	睹史多天	2
		<i>Yāma</i>	夜摩天	1
		<i>Trayastrimśa</i>	三十三天	
		<i>Caturmahārājakāyika</i>	四大王眾天	

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

+ It has no location.

Table 12. T29, No.1558 *Apidamo jushe lun* 阿毘達磨俱舍論;
and T29, No.1559 *Apidamo jushe shilun* 阿毘達磨俱舍釋論, Kośa., according to the Sarvāstivāda
school 有部 in Gandhāra and/or the Sautrāntika school 經量部

Realm	Stage	Names of Heaven	Chinese Translation		Location
			No.1558	No.1559	
無色界		Naivasamjñānāsamjñāyatana	非想非非想處	非想非非想入	+
		Akiñcanyāyatana	無所有處	無有無邊入	+
		Vijñānānantyāyatana	識無邊處	識無邊入	+
		Ākāśānantyāyatana	空無邊處	空無邊入	+
色界	4th	<i>Maheśvara</i>			
		Akañiṣṭha	色究竟天	無下見	17
		Sudarśana	善見天	善現天	16
		Sudṛṣa	善現天	善現天	15
		Atapa	無熱天	無熱天	14
		Abṛha	無煩天	無煩天	13
		<i>Suddhāvāsa</i>	五淨居	淨居天	
		<i>Asamjñānisattva</i>	無想天	無想天	◆
		Brhatphala	廣果天	廣果天	12
		Puṇyaprasava	福生天	福生天	11
		Anabhraka	無雲天	無雲天	10
		(?)			
	3rd	Śubhakṛtsna	遍淨天	遍淨天	9
		Apramāṇaśubha	無量淨天	無量淨天	8
		Paritāśubha	少淨天	小淨天	7
	2nd	<i>Subhā</i>			
		Ābhāsvara	極光淨天	遍光淨天	6
		Apramāṇābha	無量光天	無量光天	5
		Paritābha	少光天	小光天	4
	1st	<i>Ābhā</i>			
		Mahābrahma	大梵天	大梵	3
		<i>Brahmapāriṣadya</i>			◇
		Brahmapurohita	梵輔天	梵先行	2
欲界		Brahmakāyika	梵眾天	梵眾	1
		<i>Brahma</i>	梵世		
		<i>Māra</i>			
		Paranirmitavaśavartin	他化自在天	他化自在天	4
		Nirmāṇarati	樂變化天	化樂天	3
		Tuṣita	樂天	樂天	2
		Yāma	夜摩天	唱樂天	1
		Trayastrimśa	三十三天	三十三天	
		Caturmahārājakāyika	四大天王天	四大天王天	

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

+ It has no location.

Table 13. T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論,
The Sarvāstivāda school 有部 in Kaśmīr

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想處	+
		Akiñcanyāyatana	無所有處	+
		Vijñānānantyāyatana	識無邊處	+
		Ākāśānantyāyatana	空無邊處	+
色界	4th	<i>Maheśvara</i>	色究竟天	16
		<i>Akaṇiṣṭha</i>	善見天	15
		<i>Sudarśana</i>	善現天	14
		<i>Sudṛśa</i>	善無熱天	13
		<i>Atapa</i>	無熱天	12
		<i>Abṛha</i>	無熱天	12
		<i>Suddhāvāsa</i>	五淨居	
		<i>Asamjñānāyatana</i>	無想天	◆
		<i>Bṛhātpala</i>	廣果天	11
		<i>Puṇyaprasava</i>	福生天	10
		<i>Anabhaka</i>	無雲天	9
		(?)		
	3rd	<i>Śubhakarṣṇa</i>	遍淨天	8
		<i>Apramāṇaśubha</i>	無量淨天	7
		<i>Parittaśubha</i>	少淨天	6
	2nd	<i>Subhā</i>		
		<i>Ābhāsvara</i>	極光淨天	5
		<i>Apramāṇābha</i>	無量光天	4
	1st	<i>Parittābha</i>	少光天	3
		<i>Ābhā</i>		
		<i>Mahābrahma</i>	大梵天	◆
		<i>Brahmapāriṣadya</i>		◇
		<i>Brahmapurohita</i>	梵輔天	2
		<i>Brahmakāyika</i>	梵眾天	1
		<i>Brahma</i>	梵世	
欲界		<i>Māra</i>	他化自在天	4
		<i>Paranirmitavaśavartin</i>	樂變化天	3
		<i>Nirmāṇarati</i>	觀史多天	2
		<i>Tuṣita</i>	夜摩天	1
		<i>Yāma</i>		
		<i>Trayastrimśa</i>	三十三天	
		<i>Caturmahārājakāyika</i>	四大王眾天	

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

+ It has no location.

Table 14. T30, No.1579 *Yuqie shidi lun* 瑜伽師地論,
The Mahāyāna Yogācāra school 瑜伽行派

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想處	(4)
		Akiñcanyāyatana	無所有處	(3)
		Vijñānānantyāyatana	識無邊處	(2)
		Ākāśānantyāyatana	空無邊處	(1)
色界	4th	<i>Maheśvara</i>	大自在	18
		<i>Akaniṣṭha</i>	色究竟	17
		<i>Sudarśana</i>	善見	16
		<i>Sudṛśa</i>	善現	15
		<i>Atapa</i>	無熱	14
		<i>Abṛha</i>	無煩	13
		<i>Suddhāvāsa</i>	五淨宮地	
		<i>Asamjñisattva</i>	無想天	◆
		<i>Bṛhatphala</i>	廣果天	12
		<i>Puṇyaprasava</i>	福生天	11
		<i>Anabhraka</i>	無雲天	10
		(?)		
	3rd	<i>Śubhakarṣṇa</i>	遍淨天	9
		<i>Apramāṇaśubha</i>	無量淨天	8
		<i>Parittaśubha</i>	少淨天	7
	2nd	<i>Ābhāsvara</i>	極淨光天	6
		<i>Apramāṇābha</i>	無量光天	5
		<i>Parittābha</i>	少光天	4
	1st	<i>Ābhā</i>		
		<i>Mahābrahma</i>	大梵天	3
		<i>Brahmapāriṣadya</i>		◇
		<i>Brahmapurohita</i>	梵前益天	2
欲界		<i>Brahmakāyika</i>	梵眾天	1
		<i>Brahma</i>	梵世、梵世間	
		<i>Māra</i>	摩羅天宮	◆
		<i>Paranirmitavaśavartin</i>	他化自在天	4
		<i>Nirmāṇarati</i>	樂化天	3
		<i>Tuṣita</i>	知足天	2
		<i>Yāma</i>	時分天	1
		<i>Trayastrimśa</i>	三十三天	
		<i>Cāturmahārājakāyika</i>	四大王眾天	

Notes:

◆ Independence is directly denied.

◇ Independence is indirectly denied.

Table 15. T32, No.1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論,
The Saṃmitiya School 正量部

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想入天	4
		Akiñcanyāyatana	無所有入天	3
		Vijñānānantyāyatana	識無邊入天	2
		Ākāśānantyāyatana	空無邊入	1
色界	4th	<i>Maheśvara</i>	阿迦尼吒天	18
		Akaniṣṭha	不燒天 *	17
		Atapa *	不煩天 *	16
		Abṛha *	善見天 *	15
		Sudarśana *	善現天 *	14
		Sudrśa *	那含天	
		<i>Suddhāvāsa</i>		
		<i>Asamjñisattva</i>	無想天	13
		Bṛhatphala	廣果天	12
		Puṇyāprasava	生福天	11
		Anabhṛaka	無雲天	10
		(?)		
	3rd	Śubhakṛtsna	遍淨天	9
		Apramāṇasubha	無量淨天	8
		Parittaśubha	少淨天	7
	2nd	Śubhā		
		Ābhāsvara	遍勝光天	6
		Apramāṇābha	無量光天	5
		Parittābha	少光天	4
	1st	Ābhā		
		Mahābrahma	大梵	3
		<i>Brahmapāriṣadya</i> *	梵眾、梵眾諸天 *	2
		Brahmapurohita	梵先行	1
		Brahmakāyika		
		<i>Brahma</i>	梵處	
欲界		<i>Māra</i>		
		Paranirmitavaśavartin	波羅維摩婆奢、他化自在天	4
		Nirmāṇarati	維摩羅昵、化樂天	3
		Tuṣita	兜率陀天	2
		Yāma	夜摩天	1
		Trayastrimśa	忉利、三十三天	
		Caturmahārājakāyika	四大王、四天天王天	

Note: * exceptional.

Table 16. T53, No.2121 *Jinglū yixiang* 經律異相,
An Example of the Chinese Interpretation of the Buddhist Heavens in 516 CE

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想入處、有想無想天	4
		Akiñcanyāyatana	無所有入處、無所有處	3
		Vijñānānantyāyatana	無量識入處、識處	2
		Ākāśānantyāyatana	無量空入處、空處	1
色界	4th	<i>Maheśvara</i>	摩醯首羅天、大自在	19
		<i>Akaṇiṣṭha</i>	色究竟天	18
		<i>Sudarśana</i>	大善見天	17
		<i>Sudṛśa</i>	大善見天	16
		<i>Atapa</i>	無熱天	15
		<i>Abṛha</i>	不煩天	14
		<i>Suddhāvāsa</i>	五淨居	
		<i>Asamjñīsattva</i>	無想天	13
		<i>Brhātpala</i>	嚴飾天、果實	◆
		<i>Puṇyaprasava</i>	嚴量嚴飾天	12
		<i>Anabhraka</i>	少嚴飾天	11
		(?)	嚴飾天	10
	3rd	<i>Śubhakarṣṇa</i>	遍淨天、首陀斤	◆
		<i>Apramāṇaśubha</i>	無量淨天	9
		<i>Parittaśubha</i>	少淨天	8
		<i>Subhā</i>	淨天	7
	2nd	<i>Ābhāsvara</i>	光音天	◆
		<i>Apramāṇābha</i>	無量光天	6
		<i>Parittābha</i>	少光天	5
		<i>Ābhā</i>	光天	4
	1st	<i>Mahābrahma</i>	大梵天	3
		<i>Brahmapāriṣadya</i>	大梵眾天	2
		<i>Brahmapurohita</i>	大梵輔天	1
		<i>Brahmakāyika</i>	梵身天、梵迦夷	◆
		<i>Brahma</i>		
欲界		<i>Māra</i>	魔天	(5)
		<i>Paranirmitavaśavartin</i>	他化樂天	4
		<i>Nirmāṇarati</i>	化樂天	3
		<i>Tuṣita</i>	兜率天	2
		<i>Yāma</i>	炎魔	1
		<i>Trayastrimśa</i>	忉利天	
		<i>Caturmahārajakāyika</i>	四大王	

Note: ◆ Independence is directly denied.

Table 17. T54, No. 2131 *Fanyi mingyi ji* 翻譯名義集,
An Example of the Chinese Interpretation of the Buddhist Heavens in 1143 CE

Realm	Stage	Names of Heaven	Chinese Translation	Location*		
無色界		Naivasamjñānāsamjñāyatana	非有想非夢想	4	4	4
		Akiñcanyāyatana	無所有處	3	3	3
		Vijñānānantyāyatana	識處	2	2	2
		Akāśānantyāyatana	空處	1	1	1
色界	4th	Akaniṣṭha = <i>Maheśvara</i> *	色究竟 = 摩醯首羅	16	17	18
		Sudarśana	善見	15	16	17
		Sudṛśa	善見	14	15	16
		Atapa	無熱	13	14	15
		Abṛha	無煩	12	13	14
		<i>Suddhāvāsa</i>	五那含			
		<i>Asaṃjñīsattva</i>	無想天	◆	◆	13
		Brhatphala	廣果	11	12	12
		Punyaprasava	福生	10	11	11
		Anabhraka	無雲	9	10	10
		(?)				
	3rd	Śubhakarṣṇa	遍淨	8	9	9
		Apramāṇaśubha	無量淨	7	8	8
		Parittaśubha	少淨	6	7	7
		<i>Subhā</i>				
	2nd	Ābhāsvara	光音	5	6	6
		Apramāṇābha	無量光	4	5	5
		Parittābha	少光	3	4	4
		<i>Ābhā</i>				
	1st	Mahābrahma	大梵	◆	3	3
		<i>Brahmapāriṣadya</i>				
		Brahmapurohita	梵輔	2	2	2
		Brahmakāyika	梵眾	1	1	1
		<i>Brahma</i>				
欲界		<i>Māra</i>	魔羅	(5)	(5)	(5)
		Paranirmitavaśavartin	他化自在天	4	4	4
		Nirmāṇarati	化樂天	3	3	3
		Tuṣita	兜率天	2	2	2
		Yāma	夜摩天	1	1	1
		Trayastrimśa	忉利天			
		Caturmahārājakāyika	四天王天			

Notes:

* This scripture shows three kinds of interpretation.

* Maheśvara is thought to be identical with Akaniṣṭha.

◆ Independence is directly denied.

Table 18. T77, No. 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論,
An example of the Japanese Interpretation of the Buddhist Heavens in ca. 830 CE

Realm	Stage	Names of Heaven	Chinese Translation	Location
無色界		Naivasamjñānāsamjñāyatana	非想非非想處天	4
		Akiñcanyāyatana	無處有處天	3
		Vijñānānantyāyatana	識無邊處天	2
		Ākāśānantyāyatana	空無邊處天	1
色界	4th	<i>Maheśvara</i>		*
		<i>Akaṇiṣṭha</i>	色究竟天、阿迦膩吒天	16
		<i>Sudarśana</i>	善見天	15
		<i>Sudṛśa</i>	善現天	14
		<i>Ātapa</i>	無熱天	13
		<i>Abhra</i>	無繁、無煩天	12
		<i>Suddhāvāsa</i>		
		<i>Asamjñīsattva</i>	無想天	◆
		<i>Brhatphala</i>	廣果天	11
		<i>Puṇyaprasava</i>	福生天	10
		<i>Anabhraka</i>	無雲天	9
		(?)		
	3rd	<i>Śubhakarṣṇa</i>	遍淨天	8
		<i>Apramāṇaśubha</i>	無量淨天	7
		<i>Parittaśubha</i>	少淨天	6
	2nd	<i>Śubhā</i>		
		<i>Ābhāsvara</i>	極光淨天	5
		<i>Apramāṇābha</i>	無量光天	4
		<i>Parittābha</i>	少光天	3
	1st	<i>Abhā</i>		
		<i>Mahābrahma</i>	大梵天	◆
		<i>Brahmapāriṣadya</i>		
		<i>Brahmapurohita</i>	梵輔天	2
		<i>Brahmakāyika</i>	梵眾天	1
		<i>Brahma</i>		
欲界		<i>Māra</i>	魔波旬天	◆
		<i>Paranirmitavaśavartin</i>	他化自在天	4
		<i>Nirmāṇarati</i>	化樂天	3
		<i>Tuṣita</i>	覩史天	2
		<i>Yāma</i>	夜摩天	1
		<i>Trayastrimśa</i>	忉利天	
		<i>Caturmahārājakāyika</i>	四天王天	

Notes:

* Maheśvara is thought to exist above the 4th *dhyāna* or even beyond the Arūpadhātu.

◆ Independence is directly denied.

VI. TEXTS AND ANALYSES

Based on the hypothesis previously mentioned in the introduction, this manual organizes and analyzes the selected scriptures in the following manner:

1. Basic Enumerations

2. Analysis

2-1. Brief summary

2-2. Kāmadhātu 欲界

2-3. Māra 魔 (魔天)

2-4. The first *dhyāna* 初靜慮 (初禪) of the Rūpadhātu 色界2-5. The second *dhyāna* 第二靜慮 (二禪) of the Rūpadhātu2-6. The third *dhyāna* 第三靜慮 (三禪) of the Rūpadhātu2-7. The lower part of the fourth *dhyāna* 第四靜慮 (四禪) of the Rūpadhātu

2-8. Asaṃjñisattva 無想天

2-9. The upper part of the fourth *dhyāna* of the Rūpadhātu

2-10. Maheśvara 摩醯首羅天 (大自在天)

2-11. Arūpadhātu 無色界

3. Others

To point out the corresponding Chinese terms in the scriptures, the names of the heavens in the Kāmadhātu 欲界 are highlighted in gray; those of the first *dhyāna* 初靜慮 (初禪) of the Rūpadhātu 色界 in yellow; the second *dhyāna* 第二靜慮 (二禪) in blue; the third *dhyāna* 第三靜慮 (三禪) in green; the fourth *dhyāna* 第四靜慮 (四禪) in pink; those of the Arūpadhātu 無色界 in red. In some cases, different colour fonts are used to show other key terms.

The contents of each of these sections above are further explained below:

1. Basic Enumerations

This section shows typical examples of the enumerations of the heavens (or the *devas*) of the Kāmadhātu 欲界, the Rūpadhātu 色界, and the Arūpadhātu 無色界, as indicated in the scripture being analyzed.

2. Analysis

2-1. Brief summary

This section shows how many heavens independently exist in the Kāmadhātu 欲界, the Rūpadhātu 色界, and the Arūpadhātu 無色界 respectively. Buddhists from the various schools seem to have broadly believed that there are six independent heavens in the Kāmadhātu, 18 independent heavens in the Rūpadhātu, and four independent heavens in the Arūpadhātu. However, some scriptures are not in agreement about the number of the heavens of the Rūpadhātu.

According to scripture T27, No.1545 阿毘達磨大毘婆沙論 (the Sarvāstivāda school 有部 in Kaśmīr) and scripture T29, No.1562 阿毘達磨順正理論 (also the Sarvāstivāda school in Kaśmīr), there are 16 independent heavens and two dependent heavens in the Rūpadhātu.

In comparison, scripture T29, No.1558 阿毘達磨俱舍論 (the Sarvāstivāda school in Gandhāra and/or the Sautrāntika school 經量部) claims that there are 17 independent heavens and one dependent heaven in the Rūpadhātu.

Kūkai 空海 (774–835 CE), one of the most outstanding Japanese monks of the Mahāyāna, wrote in his scripture, T77, No. 2425 秘密曼荼羅十住心論, that there are 16 independent heavens and two dependent heavens in the Rūpadhātu. This is entirely based on the *Fansheng jiedi zhang* 凡聖界地章, which was compiled by Liangben 良賁 (717–777 CE), a renowned Chinese monk of the Tang dynasty 唐 (618–907 CE). All the Chinese versions of the *Fansheng jiedi zhang* have been lost in China. On the other hand, a handwritten copy was brought to Japan by Kūkai. Both handwritten and printed versions were made from it; some of them are still extant in Japan. It should be noted that many parts of Kūkai's scripture T77, No. 2425, are exact copies of the contents of the *Fansheng jiedi zhang*.

2-2. Kāmadhātu 欲界

This section shows how many and what heavens independently exist in the Kāmadhātu 欲界. Many scriptures uniformly mention that there are six independent heavens in the Kāmadhātu. These are: Caturmahārājakāyika; Trayastriṃśa; Yāma; Tuṣita; Nirmāṇarati; and Paranirmitavaśavartin, from below upwards.

2-3. Māra 魔 (魔天)

This section discusses if the heaven (or palace) of Māra 魔 (魔天) independently exists, or not. Some scriptures write that the heaven of Māra independently exists. Others mention that it belongs to the heaven of Paranirmitavaśavartin 他化自在天.

2-4. The first *dhyāna* 初靜慮 (初禪) of the Rūpadhātu 色界

This section discusses how many and what heavens independently exist in the first *dhyāna* 初靜慮 (初禪) of the Rūpadhātu 色界. Three, four or five names are often mentioned in enumerations seen in a scripture. However, it seems to have been broadly believed that there are three independent heavens.

The author of this manual assumes at this moment in time that the three independent heavens are the heavens of Brahmakāyika, Brahmapurohita, and Mahābrahma, from below upwards. In addition, Brahma (*brahmā devā / brahmaloka / prathamadhyānopapanna*) is the generic name of the heavens of the first *dhyāna*.

Attention should be paid to a possibility that the heaven of Brahmapāriṣadya, if it exists, is not independent but belongs to the heaven of Mahābrahma. The independence of the heaven of Brahmapāriṣadya is indirectly denied by the scriptures of the Mahāyāna, such as scripture T25, No.1509 大智度論 and scripture T30, No.1579 瑜伽師地論, as well as the scriptures of the Vehicle of the Hearers, particularly scriptures No.1545 阿毘達磨大毘婆沙論, No.1558 阿毘達磨俱舍論, T29, No.1562 阿毘達磨順正理論, and the like.

The scriptures of the Sarvāstivāda school in Kaśmīr, such as scripture T27, No.1545 and scripture T29, No.1562, do not mention the existence of the heaven of Brahmapāriṣadya at all. Moreover, they clearly state that there are only two independent heavens in the first *dhyāna*. According to them, the heavens of Brahmakāyika and Brahmapurohita are independent; on the other hand, the heaven of Mahābrahma is not independent but belongs to the heaven of Brahmapurohita. Furthermore, scripture T27, No.1562 even explains that the heaven of Mahābrahma cannot be independent because it is a single or a standing-alone *deva*, as cited below:

阿毘達磨順正理論 (卷21) T29, 456c–457a 此例不然。大梵一故。要依同分。立天處名。非一梵王。可名同分。雖壽量等。與餘不同。然由一身。不成同分。故與梵輔。合立一天。高下雖殊。然地無別。

In terms of results, it appears that, as far as the heaven of Mahābrahma is concerned, the above explanations written in scriptures T27, No.1545 and T29, No.1562 are based on the characteristic ideas of the Sarvāstivāda school in Kaśmīr.

To be more precise, in case three names (three of the following four: Brahmakāyika, Brahmapurohita, Brahmapāriṣadya and Mahābrahma) are enumerated (see examples shown in the Basic Enumerations of each scripture in this Chapter), there are two possible enumeration patterns of the heavens, regardless of their independence. One is as follows: in most cases, the three heavens are Brahmakāyika, Brahmapurohita and Mahābrahma, from below upwards. The other explanation is as follows: as exceptionally indicated in scripture T32, No.1644 佛說立世阿毘曇論, the three heavens are Brahmapurohita, Brahmapāriṣadya and Mahābrahma, from below upwards.

In case four names (four of the following five: Brahma, Brahmakāyika, Brahmapurohita, Brahmapāriṣadya and Mahābrahma) are mentioned in an enumeration, there are three possible enumeration patterns of the independent heavens.

The first enumeration pattern is as follows: as commonly believed by many modern scholars (see II. References, 1-7. Mochizuki 望月, 色界 1741a), Brahmakāyika is the generic name of the heavens of the first *dhyāna*. Accordingly, the three independent heavens are Brahmapurohita, Brahmapāriṣadya and Mahābrahma, from below upwards.

The second enumeration pattern, which the author of this manual believes is more likely than the former, is as follows: Brahmapāriṣadya is not independent; the three independent heavens are the heavens of Brahmakāyika, Brahmapurohita and Mahābrahma, from below upwards. For example, the scripture T35, No. 1733 華嚴經探玄記 writes that 梵眷屬天 Brahmapāriṣadya, 光天 Ābhā, 淨天 Śubhā, and 密身天 (?) are the generic names of the heavens of the first, the second, the third and the fourth *dhyāna* respectively. To quote:

華嚴經探玄記 (卷7) T35, 236c然餘處說。於四禪中。各有三天。此各四者。皆一是總餘。三是別故也。謂。初禪中梵眷屬天。二禪中光天。三禪中淨天。四禪密身天。此各是總。故不同也。又四禪中。少密身餘處說名福愛天。無量密身是稱福生天。密果是果寶天。亦名廣果。以第四禪天身行斷無出入息故。俱名密也。

六十華嚴•大方廣佛華嚴經 (卷13) T09, 480c–481a百萬億梵天王。一心觀察。百萬億摩醯首羅天王。恭敬讚歎。百萬億菩薩。恭敬讚歎。百萬億天女。恭敬供養。百萬億願天。敬心頂禮。百萬億宿命親近善知識天。妙聲讚歎。百萬億梵身天。布身敬禮。百萬億梵輔天。恭敬頂禮。百萬億梵眷屬天。圍遶侍衛。百萬億大梵王。讚歎稱揚無量功德。百萬億光天。五體投地。百萬億少光天。宣揚讚歎佛世難值。百萬億無量光天。讚歎禮拜。百萬億光音天。讚歎如來。難遇難見。百萬億淨天。恭敬禮拜。百萬億少淨天。恭敬禮拜。百萬億無量淨天。樂見佛故。於虛空中自投來下。百萬億遍淨天。合掌敬住。百萬億密身天。憶本功德稱揚讚歎。百萬億少密身天。生如來想一心求見。百萬億無量密身天。清淨善業恭敬禮拜。百萬億密果天。布身敬禮。百萬億無煩天。得堅固信恭敬禮拜。百萬億無熱天。合掌觀察心無厭足。百萬億善現天。恭敬禮拜。百萬億善見天。憶念無量佛所。恭敬供養心無厭足。百萬億阿迦尼吒天。恭敬禮拜。百萬億種種天。皆大歡喜恭敬讚歎。百萬億諸天。以種種善慧而莊嚴之。

In addition, as previously explained, the heaven of Brahmapāriṣadya is not mentioned in the scriptures of the Vehicle of the Hearers, especially the Sarvāstivāda school in Kaśmīr. Scripture T29, No.1562 of the school considers Mahābrahma as a single or a standing-alone *deva*. Accordingly, the school does not think that it has an independent heaven. On the other hand, the term Brahmapāriṣadya apparently means retinue of Mahābrahma, because, if Brahmapāriṣadya is mentioned in a scripture, it is usually higher in ranking than Brahmapurohita (Brahma-priest or minister), judging from their positions in the enumeration. If so, it is possible that Brahmapāriṣadya was adopted by other schools as *devas* serving and dependent on Mahābrahma, in order to rationalize their idea that Mahābrahma has an independent heaven, where it is not a single or a standing-alone *deva*. If that is the case, Brahmapāriṣadya is not the generic name of the heavens of the first *dhyāna*, but a heaven or *devas* belonging to the heaven of Mahābrahma. Further consideration on this analysis is needed.

The third enumeration pattern is as follows: as indicated in T25, No.1509 大智度論, Brahma 梵世天 is the generic name of the heavens of the first *dhyāna*. The three independent heavens are Brahmakāyika 梵眾天; Brahmapurohita 梵輔天; and Mahābrahma 大梵天, from below upwards. It should be noted that this enumeration of the three independent heavens are the same as the second case.

In case five names (Brahma, Brahmakāyika, Brahmapurohita, Brahmapāriṣadya and Mahābrahma) are mentioned in an enumeration, there are four possible enumeration patterns.

The first enumeration pattern is as follows: Brahma is the generic name of the heavens of the first *dhyāna*. The heaven of Brahmapāriṣadya is not independent. The three independent heavens are Brahmakāyika, Brahmapurohita, and Mahābrahma, from below upwards. The author of this manual assumes that this is the most likely pattern, because this seems to make the least contradiction.

The second possible pattern is as follows: Brahma is the generic name of the heavens of the whole Rūpadhātu. Brahmakāyika is the generic name of the heavens of the first *dhyāna*. The three independent heavens are Brahmapurohita, Brahmapāriṣadya, and Mahābrahma, from below upwards.

The third pattern is as follows: Brahma is the generic name of the heavens of the whole Rūpadhātu. The heaven of Brahmapāriṣadya is not independent. The three independent heavens are the heavens of Brahmakāyika, Brahmapurohita, and Mahābrahma, from below upwards.

The fourth pattern is as follows: Scripture T35, No. 1735 大方廣佛華嚴經疏 indicates that 梵天 Brahma is the generic name of the heavens of the first *dhyāna*. It mentions that the first names of the heavens of the four *dhyānas* are the generic names of the heavens of the respective *dhyānas*. The scripture also explains that there are four independent heavens: 梵身天 Brahmakāyika, 梵輔天 Brahmapurohita, 梵眾天 Brahmapāriṣadya, and 大梵天 Mahābrahma, from below upwards. The scripture describes it as follows:

大方廣佛華嚴經疏 (卷24) T35, 680a 然四禪初一。皆是總標。則初靜慮四。二三各三。第四有八。還成十八。正理初說有三。今加梵身。晉經梵眾名梵眷屬。若然身亦眾義。則梵身是外所領之眾。梵眾則為內眷屬眾。梵輔即大梵前行列侍御大梵。即彼天王獲中間定。初生後歿威德等勝。故名為大。

八十華嚴•大方廣佛華嚴經 (卷21) T10, 113b 此菩薩。聞四天王眾天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、**梵天**、**梵身天**、**梵輔天**、**梵眾天**、**大梵天**、光天、少光天、無量光天、光音天、淨天、少淨天。無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無煩天、無熱天、善見天、善現天。色究竟天。乃至聞聲聞緣覺。具足功德。

However, as far as the four independent heavens in the first *dhyāna* are concerned, the above explanation clearly contradicts the contents of scriptures T25, No.1509 大智度論, T30, No.1579 瑜伽師地論 and others. Therefore, it is presumably not an original Indian Buddhist idea, although it is interesting insofar as it may reflect Chinese notions of the Buddhist heavens.

2-5. The second *dhyāna* 第二靜慮 (二禪) of the Rūpadhātu

This section shows how many and what heavens independently exist in the second *dhyāna* 第二靜慮 (二禪).

There are three independent heavens: Parīttābha, Apramāṇābha and Ābhāsvara, from below upwards. Ābhā 光天 appears to be the generic name of the heavens of the second *dhyāna* as indicated above in scriptures T35, No. 1733 華嚴經探玄記 and T35, No. 1735 大方廣佛華嚴經疏.

2-6. The third *dhyāna* 第三靜慮(三禪) of the Rūpadhātu

This section illustrates how many and what heavens independently exist in the third *dhyāna* 第三靜慮(三禪).

There are three independent heavens: Parīttasubha, Apramāṇasubha, and Śubhakṛtsna, from below upwards. Śubhā 淨天 is apparently the generic name of the heavens of the third *dhyāna* as indicated above in scriptures T35, No. 1733 華嚴經探玄記 and T35, No. 1735 大方廣佛華嚴經疏.

2-7. The lower part of the fourth *dhyāna* 第四靜慮 (四禪) of the Rūpadhātu

This section explains how many and what heavens independently exist in the lower part of the fourth *dhyāna* 第四靜慮 (四禪).

Three or four names are mentioned in Chinese translations as the heavens located below the heaven of Asaṃjñisattva 無想天. The original names of the three heavens can be confirmed in Sanskrit scriptures. They are the independent heavens of Anabhraka, Puṇyaprasava, and Bṛhatphala, from below upwards.

In case four names are mentioned in an enumeration, one of them, apparently the first one that is listed, is the generic name of the heavens of the lower part of the fourth *dhyāna*, as indicated above in scriptures T35, No. 1733 華嚴經探玄記 and T35, No. 1735 大方廣佛華嚴經疏. However, the author of this manual has found only its Chinese translation, and not its Sanskrit name.

2-8. Asaṃjñisattva 無想天

This section analyzes if the heaven of Asaṃjñisattva 無想天 independently exists in the fourth *dhyāna*, or not.

The answer differs depending on the schools. The Buddhists of the earlier Mahāyāna seemed to believe that there are 18 independent heavens in the Rūpadhātu including Asaṃjñisattva 無想天 as an independent heaven (see IV. Tables 3-3. Earlier Prajñā.). On the other hand, those of the later Mahāyāna apparently thought that there

are 18 independent heavens in the Rūpadhātu including Maheśvara 摩醯首羅天 (大自在天) as an independent heaven instead of Asaṃjñisattva (see IV. Table 3-3. Later Prajñā., Avataṃsaka, Yogācāra).

2-9. The upper part of the fourth *dhyāna* of the Rūpadhātu

This section explains how many and what heavens independently exist in the upper part of the fourth *dhyāna*.

There are five independent heavens: Abṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha, from below upwards. Śuddhāvāsa is the generic name of the heavens of the upper part of the fourth *dhyāna*.

2-10. Maheśvara 摩醯首羅天 (大自在天)

This section discusses if the heaven of Maheśvara 摩醯首羅天 (大自在天) independently exists in the Rūpadhātu, or not.

It appears that neither the Buddhists of the schools of the Vehicle of the Hearers, nor those of the schools of the earlier Mahāyāna, thought that the heaven of Maheśvara 摩醯首羅天 independently exists in the Rūpadhātu. On the other hand, Buddhists of the schools of the later Mahāyāna apparently believed that there are 18 independent heavens in the Rūpadhātu including the heaven of Maheśvara 摩醯首羅天, which independently exists above the heaven of Akaniṣṭha. However, there is seemingly no scripture except T24, No1484 *Fanwang jing* 梵網經, which clearly indicates (as cited below) that it is located within the fourth *dhyāna*:

梵網經 (卷1) T24, 997b 爾時釋迦牟尼佛。在第四禪地中摩醯首羅天王宮。

2-11. Arūpadhātu 無色界

This section explains how many and what heavens exist independently (or without locations) in the Arūpadhātu 無色界.

Many scriptures uniformly write that there are four heavens: Ākāśānantyāyatana, Vijñānānantyāyatana, Akiñcanyāyatana, and Naivasamjñānāśamjñāyatana.

3. Others

Additional information that should be considered to understand more features of the scripture is provided in this section.

To1, No.1 Shiji jing 世記經 in *Chang ahan jing* 長阿含經

The translation was made in 412–413 CE by Buddhayaśas 佛陀耶舍 with Zhu Fonian 竺佛念 of the Later Qin dynasty 後秦 (384–417 CE). It belongs to the Dharmaguptaka school 法藏部 of the Vehicle of the Hearers.

1. Basic Enumerations

1-1. 長阿含經 (卷20) To1, 135c–136a 佛告比丘。欲界眾生有十二種。何等為十二。一者地獄。二者畜生。三者餓鬼。四者人。五者阿須倫。六者四天王。七者忉利天。八者焰摩天。九者兜率天。十者化自在天。十一者他化自在天。十二者魔天。色界眾生有二十二種。一者梵身天。二者梵輔天。三者梵眾天。四者大梵天。五者光天。六者少光天。七者無量光天。八者光音天。九者淨天。十者少淨天。十一者無量淨天。十二者遍淨天。十三者嚴飾天。十四者小嚴飾天。十五者無量嚴飾天。十六者嚴飾果實天。十七者無想天。十八者無造天。十九者無熱天。二十者善見天。二十一者大善見天。二十二者阿迦尼吒天。無色界眾生有四種。何等為四。一者空智天。二者識智天。三者無所有智天。四者有想無想智天。

1-2. 長阿含經 (卷18) To1, 115a–b 佛告比丘。...其四垂高四萬二千由旬。四天王所居宮殿。有七重寶城。欄楯七重。羅網七重。行樹七重。諸寶鈴乃至無數眾鳥相和而鳴。亦復如是。須彌山頂有三十三天宮。寶城七重。欄楯七重。羅網七重。行樹七重。乃至無數眾鳥。相和而鳴。亦復如是。過三十三天。由旬一倍。有焰摩天宮。過焰摩天宮。由旬一倍。有兜率天宮。過兜率天宮。由旬一倍。有化自在天宮。過化自在天宮。由旬一倍。有他化自在天宮。過他化自在天宮。由旬一倍。有梵加夷天宮。於他化自在天、梵加夷天中間。有摩天宮。縱廣六千由旬。宮牆七重。欄楯七重。羅網七重。行樹七重。乃至無數眾鳥。相和而鳴。亦復如是。過梵加夷天宮。由旬一倍。有光音天宮。過光音天宮。由旬一倍。有遍淨天宮。過遍淨天宮。由旬一倍。有果實天宮。過果實天宮。由旬一倍。有無想天宮。過無想天宮。由旬一倍。有無造天宮。過無造天宮。由旬一倍。有無熱天宮。過無熱天宮。由旬一倍。有善見天宮。過善見天宮。由旬一倍。有大善見天宮。過大善見天宮。由旬一倍。有色究竟天宮。過色究竟天宮。上有空處智天、識處智天、無所有處智天、有想無想處智天。齊此名眾生邊際。眾生世界。一切眾生。生老病死。受陰受有。齊此不過。

1-3. 長阿含經 (卷17) To1, 114b–c 佛告諸比丘。如一日月周行四天下。光明所照。如是千世界。千世界中有...千四天王、千忉利天、千焰摩天、千兜率天、千化自在天、千他化自在天、千梵天。是為小千世界。如一小千世界。爾所小千千世界。是為中千世界。如一中千世界。爾所中千千世界。是為三千大千世界。如是世界周匝成敗。眾生所居名一佛剎。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, one independent heaven (or palace) of Māra 魔天, 18 independent heavens (including Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. If so, it is possible that the heaven of Brahmapāriṣadya 梵眾天 does not exist independently (see V. Chinese Translations To1, No.1 世記經).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王 (四天王) Caturmahārājakāyika, 忉利天 (三十三天) Trayastrimśa, 焰摩天 Yāma, 兜率天 Tuṣita, 化自在天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔天 independently exists midway between the heavens (or palaces) of 他化自在天 Parānirmitavaśavartin and 梵加夷天 Brahmakāyika (see 1-2 above).

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵身天 (梵加夷天) Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. The heaven of 梵眾天 Brahmapāriṣadya is seemingly not independent. 梵天 Brahma is apparently the generic name of the heavens of the first *dhyāna* (see 1-3 above).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā is seemingly the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā seems to be the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 小嚴飾天 Anabhraka, 無量嚴飾天 Puṇyaprasava, and 嚴飾果實天 (果實天) Bṛhatphala, from below upwards. 嚴飾天 seems to be the generic name of the lower three heavens of the fourth *dhyāna*. However, the author of this manual has yet to find out the equivalent Sanskrit term.

2-8. The heaven of Asaṃjñisattva 無想天 independently exists in the fourth *dhyāna* 第四靜慮 (see 1-2 above). As to the height of the heaven, the information in scripture To1, No.1 世記經 is clearly different from that of scripture To1, No.24 起世經.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無造天 Abṛha, 無熱天 Atapa, 善見天 Sudṛśa, 大善見天 Sudarśana, and 阿迦尼吒天 (色究竟天) Akaniṣṭha, from below upwards.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the scripture.

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 空智天 (空處智天) Ākāśānantyāyatana, 識智天 (識處智天) Vijñānānantyāyatana, 無所有智天 (無所有處智天) Akiñcanyāyatana, and 有想無想智天 (有想無想處智天) Naivasamjñānāśamjñāyatana, from below upwards.

3. Others

3-1. The heights of the heavens are explained in 1-2 above. The author of this manual does not clearly understand the rationale behind the enumeration as seen in 1-2 (in particular, why 梵加夷天 Brahmakāyika, 光音天 Ābhāsvara, 遍淨天 Śubhakṛtsna, and 果實天 Bṛhatphala are the generic or representative name of the heavens of each *dhyāna*). Further

study is needed. The same enumeration is mentioned in the following (see To1, No.24 起世經; To8, No.223 大品般若經; T25, No.1509 大智度論; T53, No.2121 經律異相) (cf. To8, No.223 大品般若經 1-7; To9, No.278 六十華嚴 1-1; T10, No.279 八十華嚴 1-1).

起世經 (卷1) T01, 311a-b 諸比丘。須彌山半。高四萬二千由旬。有四大天王所居宮殿。須彌山上。有三十三天宮殿。帝釋所居。三十三天已上一倍。有夜摩諸天所居宮殿。夜摩天上。又更一倍。有兜率陀天所居宮殿。兜率天上。又更一倍。有化樂諸天所居宮殿。化樂天上。又更一倍。有他化自在諸天宮殿。他化天上。又更一倍。有梵身諸天所居宮殿。他化天上。梵身天下。於其中間。有摩羅波旬諸天宮殿。倍梵身上。有光音天。倍光音上。有遍淨天。倍遍淨上。有廣果天。倍廣果上。有不羼天。廣果天上。不羼天下。其間別有諸天宮殿所居之處名無想眾生。倍不羼上。有不惱天。倍不惱上。有善見天。倍善見上。有善現天。倍善現上。有阿迦尼吒諸天宮殿。諸比丘。阿迦尼吒已上。更有諸天。名無邊空處、無邊識處、無所有處、非想非非想處。此等皆名諸天住處。

摩訶般若波羅蜜經 (卷23) T08, 387c如是等不缺不破。不雜不濁。不著自在戒智所讚戒。用是戒無所取。若色若受想行識。若三十二相八十隨形好。若剎利大姓若婆羅門大姓居士大家。若四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵眾天、光音天、遍淨天、廣果天、無想天、無煩天、無熱天、妙見天、喜見天、阿迦膩吒天、虛空處天、識處天、無所有處天、非有想非無想處天。若須陀洹果。若斯陀含果。若阿那含果。若阿羅漢果。若辟支佛道。若轉輪聖王。若天王。但為一切眾生共之。迴向阿耨多羅三藐三菩提。

大智度論 (卷87) T25, 671c-672a 【經】...如是等不缺不破。不雜不濁。不著自在戒智所讚戒。用是戒無所取。若色若受想行識。若三十二相八十隨形好。若剎利大姓。若婆羅門大姓、居士大家。若四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵眾天、光音天、遍淨天、廣果天、無想天、無煩天、無熱天、妙見天、喜見天、阿迦膩吒天、空處天、識處天、無所有處天、非有想非無想處天。若須陀洹果。若斯陀含果。若阿那含果。若阿羅漢果。若辟支佛道。若轉輪聖王。若天王。但為一切眾生共之。迴向阿耨多羅三藐三菩提。

3-2. The enumeration as seen in 1-2 and 3-1 above is possibly related to the following:

長阿含經 (卷21) T01, 137b 佛告比丘。世有三災。云何為三。一者火災。二者水災。三者風災。有三災上際。云何為三。一者光音天。二者遍淨天。三者果實天。若火災起時。至光音天。光音天為際。若水災起時。至遍淨天。遍淨天為際。若風災起時。至果實天。果實天為際。

To1, No.24 *Qishi jing* 起世經

The translation was made in 585–600 CE by Jñānagupta 闍那崛多 and others of the Sui dynasty 隋 (581–618 CE). It belongs to a school of the Vehicle of the Hearers.

1. Basic Enumerations

1-1. 起世經 (卷8) To1, 348b 諸比丘。於三界中。有三十八種眾生種類。何等名為三十八種。諸比丘。欲界中有十二種。色界中有二十二種。無色界中復有四種。諸比丘。何者欲界十二種類。謂。地獄、畜生、餓鬼、人、阿修羅、四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、魔身天等。此名十二。何者色界二十二種。謂。梵身天、梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無想天、無煩天、無惱天、善見天、善現天、阿迦膩吒天等。此等名為二十二種。無色界中。有四種者。謂。空無邊天、識無邊天、無所有天、非想非非想天。此名四種。

1-2. 起世經 (卷1) To1, 311a–b 諸比丘。須彌山半。高四萬二千由旬。有四大天王所居宮殿。須彌山上。有三十三天宮殿。帝釋所居。三十三天已上一倍。有夜摩諸天所居宮殿。夜摩天上。又更一倍。有兜率陀天所居宮殿。兜率天上。又更一倍。有化樂諸天所居宮殿。化樂天上。又更一倍。有他化自在諸天宮殿。他化天上。又更一倍。有梵身諸天所居宮殿。他化天上。梵身天下。於其中間。有摩羅波旬諸天宮殿。倍梵身上。有光音天。倍光音上。有遍淨天。倍遍淨上。有廣果天。倍廣果上。有不羼天。廣果天上。不羼天下。其間別有。諸天宮殿。所居之處。名無想眾生。倍不羼上。有不惱天。倍不惱上。有善見天。倍善見上。有善現天。倍善現上。有阿迦尼吒諸天宮殿。諸比丘。阿迦尼吒已上。更有諸天。名無邊空處、無邊識處、無所有處、非想非非想處。此等皆名。諸天住處。

1-3. 起世經 (卷1) To1, 310b 佛言。比丘。如一日月所行之處。照四天下。如是等類。四天世界。有千日月所照之處。此則名為一千世界。諸比丘。千世界中、...千四天王天、千三十三天、千夜摩天、千兜率陀天、千化樂天、千他化自在天、千摩羅天、千梵世天。諸比丘。於梵世中。有一梵王。威力最強。無能降伏。統攝千梵自在王領。

2. Analysis

2-1. Apparently, there are six independent heavens in the Kāmadhātu 欲界, one independent heaven (or palace) of Māra 魔身天, 18 independent heavens (including Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. If so, it is possible that the heaven of Brahmapāriṣadya 梵眾天 does not exist independently (see V. Chinese Translations To1, No.24 起世經).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王天 (四大天王) Caturmahārājakāyika; 三十三天 Trayastriṃśa; 夜摩天 (夜摩諸天) Yāma; 兜率陀天 (兜率天) Tuṣita; 化樂天 (化樂諸天) Nirmāṇarati; and 他化自在天 (他化自在諸天, 他化天) Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔身天 (摩羅波旬諸天, 摩羅天) independently exists midway between the heavens (or palaces) of 他化自在天 Paranirmitavaśavartin and 梵身諸天 (梵身天) Brahmakāyika (see 1-2 above).

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens. These are: 梵身天 (梵身諸天) Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. The heaven of 梵眾天 Brahmapāriṣadya is seemingly not independent. 梵世天 Brahma is apparently the generic name of the heavens of the first *dhyāna* (see 1-3 above).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens. These are: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā is seemingly the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens. These are: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā seems to be the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens. These are: 小廣天 Anabhraka, 無量廣天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. 廣天 is seemingly the generic name of the lower three heavens of the fourth *dhyāna*. However, the author of this manual has yet to find out the equivalent Sanskrit term.

2-8. The heaven of Asaṃjñisattva 無想天 (無想眾生) independently exists in the fourth *dhyāna* 第四靜慮 (see 1-2 above). As to the height of the heaven, the information of the scripture To1, No.24 起世經 is clearly different from that of the scripture To1, No.1 世記經, which belongs to the Dharmaguptaka school 法藏部.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無煩天 (不羴天) Abṛha, 無惱天 (不惱天) Atapa, 善見天 Sudṛśa, 善現天 Sudarśana, and 阿迦膩吒天 (阿迦尼吒諸天) Akaniṣṭha, from below upwards.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the scripture.

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 空無邊天 (無邊空處) Ākāśānantyāyatana, 識無邊天 (無邊識處) Vijñānānantyāyatana, 無所有天 (無所有處) Akiñcanyāyatana, and 非想非非想天 (非想非非想處) Naivasamjñānāsamjñāyatana, from below upwards.

3. Others

3-1. The heights of the heavens are explained in 1-2 above. Further consideration is needed on the enumeration as seen in 1-2 (in particular, 梵身諸天 (梵身天) Brahmakāyika, 光音天 Ābhāsvara, 遍淨天 Śubhakṛtsna, and 廣果天 Bṛhatphala) (see To1, No.1 世記經 3-1).

3-2. The enumeration as seen in 1-2 and 3-1 above is possibly related to the following: 起世經 (卷9) To1, 354c 諸比丘。於其中間。復有三災。何等為三。一者火災。二者水災。三者風災。於火災時。光音諸天。首免其災。水災之時。遍淨諸天。首免其災。風災之時。廣果諸天。首免其災。

To5-07, No.220 *Da bore boluomiduo jing* 大般若波羅蜜多經 (大般若經)

This is a translation made in 660–663 CE by Xuanzang 玄奘 (602–664 CE) of the Tang dynasty 唐 (618–907 CE) from a comprehensive collection of the Prajñāpāramitā-sūtras. The sūtras belong to the Mahāyāna school. To5-To6, No.220a–b 大般若經 (卷1-400): the first assembly 一會 (= 十萬頌). To7, No.220c 大般若經 (卷401-478): the second assembly 二會 (= 二萬五千頌, 大品般若經). Cf. To8, No.223 大品般若經; To8, No.227 小品般若經; T25, No.1509 大智度論.

1. Basic Enumerations

1-1. 大般若波羅蜜多經 (卷369) To6, 905b–c 應如實知人道因果。應如實知四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天、諸道因果。應如實知梵眾天、梵輔天、梵會天、大梵天、諸道因果。應如實知光天、少光天、無量光天、極光淨天、諸道因果。應如實知淨天、少淨天、無量淨天、遍淨天、諸道因果。應如實知廣天、少廣天、無量廣天、廣果天、諸道因果。應如實知無想天諸道因果。應如實知無煩天、無熱天、善現天、善見天、色究竟天、諸道因果。應如實知空無邊處天、識無邊處天、無所有處天、非想非非想處天、諸道因果。知己方便隨其所應。遮障彼道及彼因果。

1-2. 大般若波羅蜜多經 (卷376) To6, 944a–944b 不取著四大王眾天。亦不取著三十三天、夜摩天、睹史多天、樂變化天、他化自在天。不取著梵眾天。亦不取著梵輔天、梵會天、大梵天。不取著光天。亦不取著少光天、無量光天、極光淨天。不取著淨天。亦不取著少淨天、無量淨天、遍淨天。不取著廣天。亦不取著少廣天、無量廣天、廣果天及無想天。不取著無繁天。亦不取著無熱天、善現天、善見天、色究竟天。不取著空無邊處天。亦不取著識無邊處天、無所有處天、非想非非想處天。

1-3. 大般若波羅蜜多經 (卷386) To6, 995a–b 或復幻作諸山大海妙高山王輪圍山等。或復現生四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天。或復現生梵眾天、梵輔天、梵會天、大梵天。或復現生光天、少光天、無量光天、極光淨天。或復現生淨天、少淨天、無量淨天、遍淨天。或復現生廣天、少廣天、無量廣天、廣果天。或復現生無想天。或生無繁天、無熱天、善現天、善見天、色究竟天。或復現生空無邊處天、識無邊處天、無所有處天、非想非非想處天。

1-4. 大般若波羅蜜多經 (卷386) To6, 998a 如是空性非如來作。非獨覺作。非聲聞作。非菩薩作。亦非天龍諸神藥叉健達縛阿素洛揭路荼緊捺洛莫呼洛伽人非人作。亦非四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天作。亦非梵眾天、梵輔天、梵會天、大梵天作。亦非光天、少光天、無量光天、極光淨天作。亦非淨天、少淨天、無量淨天、遍淨天作。亦非廣天、少廣天、無量廣天、廣果天作。亦非無想天作。亦非無繁天、無熱天、善現天、善見天、色究竟天作。亦非空無邊處天、識無邊處天、無所有處天、非想非非想處天作。

1-5. 大般若波羅蜜多經 (卷395) To6, 1046a–1046b–1046c–1047a 爾時具壽善現白佛言。世尊。若一切法皆以無性而為自性。如是無性非諸佛所作。非獨覺所作。非菩薩所作。非阿羅漢所作。非不還所作。非一來所作。非預流所作。亦非如是諸向所作。云何施設有諸法異。謂此是地獄。此是傍生。此是鬼界。此是人。此是四大王眾天。此是三十三天。此是夜摩天。此是睹史多天。此是樂變化天。此是他化自在天。此是梵眾天。此是梵輔天。

此是梵會天。此是大梵天。此是光天。此是少光天。此是無量光天。此是極光淨天。此是淨天。此是少淨天。此是無量淨天。此是遍淨天。此是廣天。此是少廣天。此是無量廣天。此是廣果天。此是無想天。此是無繁天。此是無熱天。此是善現天。此是善見天。此是色究竟天。此是空無邊處天。此是識無邊處天。此是無所有處天。此是非想非非想處天。此是預流。此是一來。此是不還。此是阿羅漢。此是獨覺。此是菩薩摩訶薩。此是如來應正等覺。由此業故施設地獄。由此業故施設傍生。由此業故施設鬼界。由此業故施設人。由此業故施設四大王眾天。由此業故施設三十三天。由此業故施設夜摩天。由此業故施設睹史多天。由此業故施設樂變化天。由此業故施設他化自在天。由此業故施設梵眾天。由此業故施設梵輔天。由此業故施設梵會天。由此業故施設大梵天。由此業故施設光天。由此業故施設少光天。由此業故施設無量光天。由此業故施設極光淨天。由此業故施設淨天。由此業故施設少淨天。由此業故施設無量淨天。由此業故施設遍淨天。由此業故施設廣天。由此業故施設少廣天。由此業故施設無量廣天。由此業故施設廣果天。由此業故施設無想天。由此業故施設無繁天。由此業故施設無熱天。由此業故施設善現天。由此業故施設善見天。由此業故施設色究竟天。由此業故施設空無邊處天。由此業故施設識無邊處天。由此業故施設無所有處天。由此業故施設非想非非想處天。由此業故施設預流。由此業故施設一來。由此業故施設不還。由此業故施設阿羅漢。由此業故施設獨覺。由此業故施設菩薩摩訶薩。由此業故施設如來應正等覺。世尊。無性之法必無作用。云何可說。由如是法生於地獄。由如是法生於傍生。由如是法生於鬼界。由如是法生於人中。由如是法生四大王眾天。由如是法生三十三天。由如是法生夜摩天。由如是法生睹史多天。由如是法生樂變化天。由如是法生他化自在天。由如是法生梵眾天。由如是法生梵輔天。由如是法生梵會天。由如是法生大梵天。由如是法生光天。由如是法生少光天。由如是法生無量光天。由如是法生極光淨天。由如是法生淨天。由如是法生少淨天。由如是法生無量淨天。由如是法生遍淨天。由如是法生廣天。由如是法生少廣天。由如是法生無量廣天。由如是法生廣果天。由如是法生無想天。由如是法生無繁天。由如是法生無熱天。由如是法生善現天。由如是法生善見天。由如是法生色究竟天。由如是法生空無邊處天。由如是法生識無邊處天。由如是法生無所有處天。由如是法生非想非非想處天。由如是法得預流果。由如是法得一來果。由如是法得不還果。由如是法得阿羅漢果。由如是法得獨覺菩提。由如是法得入菩薩摩訶薩位行菩薩道。由如是法得成如來應正等覺。令諸有情解脫生死。佛告善現。如是如是如汝所說。無性法中不可施設有諸法異。無業無果亦無作用。善現。愚夫異生。不知聖法毘奈耶故。不了諸法皆以無性而為自性。愚癡顛倒發起種種身語意業。隨業差別受種種身。依如是身品類差別。假施設有地獄傍生鬼界及人。假施設有四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天。假施設有梵眾天、梵輔天、梵會天、大梵天。假施設有光天、少光天、無量光天、極光淨天。假施設有淨天、少淨天、無量淨天、遍淨天。假施設有廣天、少廣天、無量廣天、廣果天及無想天。假施設有無繁天、無熱天、善現天、善見天、色究竟天。假施設有空無邊處天、識無邊處天、無所有處天、非想非非想處天。善現。為欲拔濟愚夫異生愚癡顛倒受生死苦。施設聖法及毘奈耶分位差別。依此分位。施設預流、一來、不還、阿羅漢、獨覺、菩薩摩訶薩及諸如來應正等覺。然一切法皆以無性而為自性。無性法中實無異法。無業無果亦無作用。無性之法常無性故。

1-6. 大般若波羅蜜多經 (卷397) To6, 1053c-1054a 復次善現。於意云何。若諸如來應正等覺。不證無上正等菩提。設證無上正等菩提。不為有情施設諸法差別之相。諸有情類為能自知。此是地獄。此是傍生。此是鬼界。此是人。此是四大王眾天。此是三十三天。此是夜摩天。此是睹史多天。此是樂變化天。此是他化自在天。此是梵眾天。此是梵輔天。此是梵會天。此是大梵天。此是光天。此是少光天。此是無量光天。此是極光淨天。此是淨天。此是少淨天。此是無量淨天。此是遍淨天。此是廣天。此是少廣天。此是無量廣天。此是廣果天。此是無想天。此是無繁天。此是無熱天。此是善現天。此是善見天。此

是色究竟天。此是空無邊處天。此是識無邊處天。此是無所有處天。此是非想非非想處天。此是色。此是受想行識。

1-7. 大般若波羅蜜多經 (卷402) To7, 11a 復次舍利子。若菩薩摩訶薩修行般若波羅蜜多。既能成辦如是功德。爾時三千大千世界四大天王。皆大歡喜。咸作是念。我等今者當以四鉢奉此菩薩。如昔天王奉先佛鉢。是時三千大千世界三十三天、夜摩天、睹史多天、樂變化天、他化自在天。皆大歡喜。咸作是念。我等皆當給侍供養如是菩薩。令阿素洛凶黨損減。使諸天眾眷屬增益。是時三千大千世界梵眾天、梵輔天、梵會天、大梵天、光天、少光天、無量光天、極光淨天、淨天、少淨天、無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無繁天、無熱天、善現天、善見天、色究竟天。歡喜欣慶。咸作是念。我等當請如是菩薩速證無上正等菩提。轉妙法輪利樂一切。舍利子。若菩薩摩訶薩修行般若波羅蜜多。增益六種波羅蜜多時。彼世界諸善男子善女人等。皆大歡喜。咸作是念。我等當為如是菩薩。作父母兄弟妻子眷屬知識朋友。時彼世界四大王眾天乃至色究竟天。歡喜慶幸。

1-8. 大般若波羅蜜多經 (卷403) To7, 13a-b 由此菩薩諸善法故。世間便有剎帝利大族婆羅門大族長者大族居士大族。四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天、梵眾天、梵輔天、梵會天、大梵天、光天、少光天、無量光天、極光淨天、淨天、少淨天、無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無想有情天、無繁天、無熱天、善現天、善見天、色究竟天、空無邊處天、識無邊處天、無所有處天、非想非非想處天。復由菩薩諸善法故。便有預流一來不還阿羅漢獨覺菩薩摩訶薩及諸如來應正等覺出現世間。

1-9. 大般若波羅蜜多經 (卷405) To7, 28b 爾時四大王眾天、三十三天、夜摩天、睹史多天、樂變化天、他化自在天、梵眾天、梵輔天、梵會天、大梵天、光天、少光天、無量光天、極光淨天、淨天、少淨天、無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無繁天、無熱天、善現天、善見天、色究竟天。各持無量種種香鬘。所謂澤香末香燒香樹香葉香諸雜和香。悅意花鬘生類花鬘龍錢花鬘并無量種雜類花鬘。

1-10. 大般若波羅蜜多經 (卷429) To7, 160a-160b 復次憍尸迦。若善男子善女人等。書寫如是甚深般若波羅蜜多。種種莊嚴。置清淨處。供養恭敬。尊重讚歎。時此三千大千世界。及餘十方無邊世界。所有四大王眾天。乃至廣果天。已發無上。菩提心者。恒來是處。觀禮讀誦如是。般若波羅蜜多。供養恭敬。尊重讚歎。右繞禮拜。合掌而去。所有淨居天。謂無繁天、無熱天、善現天、善見天、色究竟天。亦恒來此。觀禮讀誦如是。般若波羅蜜多。供養恭敬。尊重讚歎。右繞禮拜。合掌而去。時此三千大千世界。及餘十方無邊世界。有大威德、諸龍、藥叉、健達縛、阿素洛、揭路荼、緊捺落、莫呼洛伽、人非人等。亦恒來此。觀禮讀誦如是。般若波羅蜜多。供養恭敬。尊重讚歎。右繞禮拜。合掌而去。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Asaṃjñīsattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. It appears that the heaven of Brahmapāriṣadya 梵會天 does not exist independently (see V. Chinese Translations To5-07, No.220 大般若經).

2-2. In the Kāmadhātu 欲界, there are six independent heavens. These are: 四大王眾天 (四大天王) Caturmahārājakāyika, 三十三天 Trayastrimśa, 夜摩天 Yāma, 睹史多天 Tuṣita,

樂變化天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens. These are: 梵眾天 Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. It appears that the heaven of 梵會天 Brahmapāriṣadya is not independent (see To8, No.223 大品般若經).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 極光淨天 Ābhāsvara, from below upwards. 光天 Ābhā is seemingly the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā appears to be the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 小廣天 Anabhraka, 無量廣天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. 廣天 is seemingly the generic name of the lower three heavens of the fourth *dhyāna* (cf. To8, No.223 大品般若經; To8, No.227 小品般若經). However, the author of this manual has yet to find out the equivalent Sanskrit term.

2-8. The heaven of Asaṃjñisattva 無想天 (無想有情天) is apparently independent in the fourth *dhyāna* 第四靜慮 (see To8, No.223 大品般若經).

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無煩天 (無繁天) Abrha, 無熱天 Atapa, 善現天 Sudṛśa, 善見天 Sudarśana, and 色究竟天 Akaniṣṭha, from below upwards. 淨居天 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna* (see 1-10 above).

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the Basic Enumerations (see 1 above). However, it is written in another part of the scripture, as shown below:

大般若波羅蜜多經 (卷566) T07, 921b–c 復有無量四大王眾天。四大天王而為上首。復有無量三十三天。帝釋天王而為上首。復有無量夜摩天。蘇夜摩天王而為上首。復有無量睹史多天。珊睹史多天王而為上首。復有無量樂變化天。善化天王而為上首。復有無量他化自在天。自在天王而為上首。復有無量梵眾等天。大梵天王而為上首。復有無量淨居天。大自在天而為上首。如是天王將諸眷屬。為聽法故來詣佛所。

It is possible that the above content is an addition made in a later period. Further consideration on this matter is needed. As a reference, below is a different translation made by Upaśūnya 月婆首那 (6th century CE):

勝天王般若波羅蜜經 (卷1) T08, 687b 四天王天四王為上首。三十三天帝釋為上首。夜摩諸天須夜摩王為上首。兜率陀天[月*冊]兜率陀王為上首。化樂天善化王為上首。他化自在天自在王為上首。諸梵天大梵王為上首。首陀婆娑天、摩醯首羅為上首。...天龍夜叉乾闥婆阿修羅迦樓羅緊那羅摩[目*侯]羅伽人非人等。一心合掌恭敬如來。

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 空無邊處天 Ākāśānantyāyatana, 識無邊處天 Vijñānānantyāyatana, 無所有處天 Akiñcanyāyatana, and 非想非非想處天 Naivasamjñānāśamjñāyatana, from below upwards.

To8, No.223 *Mohe bore boluomi jing* 摩訶般若波羅蜜經 (大品般若經)

The *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra* (Sūtra of the Perfection of Wisdom, Larger Version), compiled before the mid-3rd century CE, was translated in 403–404 CE by Kumārajīva 鳩摩羅什 (d. ca. 409 CE) of the Later Qin dynasty 後秦 (384–417 CE). The sūtra belongs to the Mahāyāna school. See T25, No.1509 大智度論 (Commentary on the *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra*). (Cf. To5-07, No.220 大般若經; To8, No.227 小品般若經).

1. Basic Enumerations

1-1. 摩訶般若波羅蜜經 (卷9) To8, 289b 復次憍尸迦。善男子善女人。書持經卷。在所處三千大千世界中。所有諸四天王天、發阿耨多羅三藐三菩提心者。皆來到是處。見般若波羅蜜。受讀誦說。供養禮拜還去。三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵眾天、梵輔天、梵會天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、無蔭行天、福德天、廣果天。發阿耨多羅三藐三菩提心者。皆來到是處。見般若波羅蜜。受讀誦說。供養禮拜還去。淨居諸天所謂無誑天、無熱天、妙見天、喜見天、色究竟天。皆來到是處。見是般若波羅蜜。受讀誦說。供養禮拜還去。復次憍尸迦。十方世界中。諸四天王天乃至廣果天。發阿耨多羅三藐三菩提心。及淨居天。并餘諸天、龍、鬼神、提闍婆、阿修羅、迦樓羅、緊那羅、摩[目*侯]羅伽亦來。見般若波羅蜜。受讀誦說。

1-2. 摩訶般若波羅蜜經 (卷12) To8, 310a 爾時佛神力故。三千大千世界中。諸四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵身天、梵輔天、梵眾天、大梵天、少光天乃至淨居天。是一切諸天。以天栴檀華。遙散佛上。來詣佛所。頭面禮佛足。卻住一面。

1-3. 摩訶般若波羅蜜經 (卷12) To8, 310c–311a 從是中學。出生剎利大姓、婆羅門大姓、居士大家。出生四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵身天、梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、阿那婆迦天、得福天、廣果天、無想天、阿浮訶那天、不熱天、快見天、妙見天、阿迦尼吒、虛空無邊處天、識無邊處天、無所有處天、非有想非無想處天。是法中學。得須陀洹果、斯陀含果、阿那含果、阿羅漢果。得辟支佛道。得阿耨多羅三藐三菩提。以是故。須菩提。般若波羅蜜名為大珍寶。

1-4. 摩訶般若波羅蜜經 (卷1) To8, 218a 爾時世尊。以常身示。此三千大千國土一切眾生。是時首陀會天、梵眾天、他化自在天、化樂天、兜率陀天、夜摩天、三十三天、四天王天、及三千大千國土人與非人。以諸天花、天瓔珞、天澤香、天末香、天青蓮花、赤蓮花、白蓮花、紅蓮花、天樹葉香。持詣佛所。

1-5. 摩訶般若波羅蜜經 (卷22) To8, 381c 諸天道因果應知。四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵天、光音天、遍淨天、廣果天、無想天、阿婆羅阿天、無熱天、易見天、喜見天、阿迦尼吒天道因果應知。無邊虛空處、無邊識處、無所有處、非有想非無想處道因果應知。

1-6. 摩訶般若波羅蜜經 (卷23) To8, 387c如是等不缺不破。不雜不濁。不著自在戒智所讚戒。用是戒無所取。若色若受想行識。若三十二相八十隨形好。若剎利大姓。若婆羅門大姓、居士大家。若四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵眾天、光音天、遍淨天、廣果天、無想天、無煩天、無熱天、妙見天、喜見天、阿迦膩吒天、虛

空處天、識處天、無所有處天、非有想非無想處天。若須陀洹果。若斯陀含果。若阿那含果。若阿羅漢果。若辟支佛道。若轉輪聖王。若天王。但為一切眾生共之。迴向阿耨多羅三藐三菩提。

1-7. 摩訶般若波羅蜜經 (卷24) To8, 400a 何以學三十二相八十隨形好。何以學生剎利大姓、婆羅門大姓、居士大家。何以學生四天王天處、三十三天、夜摩天、兜率陀天、化樂天、他化自在天。何以學生梵天王住處、光音天、遍淨天、廣果天、無想天、淨居天。何以學生無邊空處。生無邊識處、無所有處。生非有想非無想處。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Asaṃjñīsattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. It appears that the heaven of Brahmapāriṣadya 梵會天 (梵眾天) does not exist independently (see V. Chinese Translations To8, No.223 大品般若經).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王天 (四天王天處) Caturmahārājakāyika, 三十三天 Trayastriṃśa, 夜摩天 Yāma, 兜率陀天 Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵眾天 (梵身天) Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. It seems that the heaven of 梵會天 (梵眾天) Brahmapāriṣadya is not independent (see T25, No.1509 大智度論). 梵眾天 Brahma, as seen in 1-4 above, is apparently the generic name of the heavens of the first *dhyāna* (see T25, No.1509 大智度論).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā appears to be the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakarṣṇa, from below upwards. 淨天 Śubhā seems to be the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 無蔭行天 (阿那婆迦天) Anabhraka, 福德天 (得福天) Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. The generic name of the lower three heavens of the fourth *dhyāna* is not mentioned (cf. To5-07, No.220 大般若經; To8, No.227 小品般若經).

2-8. It seems that the heaven of Asaṃjñīsattva 無想天 independently exists in the fourth *dhyāna* 第四靜慮), that is, if there are 18 independent heavens in the Rūpadhātu 色界.

However, scripture T25, No.1509 大智度論, (a translation of the commentary on the original scripture of To8, No.223 大品般若經) indirectly denies the independence of the heaven of Asaṃjñisattva, while scripture T27, No.1545 阿毘達磨大毘婆沙論 (a translation of one of the older scriptures of the Sarvāstivāda school in Kaśmīr) directly denies it, insisting that it is not independent (see T27, No.1545 阿毘達磨大毘婆沙論 2-8). This evidence suggests that there was a debate on the independence of the heaven of Asaṃjñisattva. On the basis of the hypothesis that there are 18 independent heavens in the Rūpadhātu, it may be argued that in the earlier understanding on the Prajñāpāramitā-sūtras the Buddhists of the Mahāyāna believed that the heaven of Asaṃjñisattva independently exists. Further consideration on this matter is needed.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無誑天 (阿浮訶那天, 阿婆羅呵天, 無煩天) Abṛha, 無熱天 (不熱天) Atapa, 妙見天 (快見天, 易見天) Sudṛśa, 喜見天 (妙見天) Sudarśana, and 色究竟天 (阿迦尼吒天, 阿迦膩吒天) Akaniṣṭha, from below upwards. 淨居天 (首陀會天) Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the scripture (cf. T25, No.1509 大智度論).

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 虛空無邊處天 (無邊虛空處, 無邊空處) Ākāśānantyāyatana, 識無邊處天 (無邊識處) Vijñānānantyāyatana, 無所有處天 (無所有處) Akiñcanyāyatana, and 非有想非無想處天 (非有想非無想處) Naivasamjñānāsamjñāyatana, from below upwards.

3. Others

3-1. The same enumeration as seen in 1-6 above (cf. 1-5, 1-7 above) is written in other scriptures (see To1, No.1 世記經).

To8, No.227 *Xiaopin bore boluomi jing* 小品般若波羅蜜經

(摩訶般若波羅蜜經, 小品般若經)

The *Aṣṭasāhasrikā-prajñāpāramitā* (Sūtra of the Perfection of Wisdom, Smaller Version), compiled before 150 CE, was translated in 408 CE by Kumārajīva 鳩摩羅什 (d. ca. 409 CE) of the Later Qin dynasty 後秦 (384–417 CE). The sūtra belongs to the Mahāyāna school. See VII. Appendix: *Aṣṭasāhasrikā-prajñāpāramitā*. Cf. To5-07, No.220 大般若經; To8, No.223 大品般若經; T25, No.1509 大智度論.

1. Basic Enumerations

1-1. 小品般若波羅蜜經 (卷2) To8, 544c 復次憍尸迦。是善男子善女人。讀誦般若波羅蜜故。為父母所愛。為宗親知識沙門婆羅門所敬。哀憫鬥訟如法能度。憍尸迦。是亦善男子善女人。現世功德。復次憍尸迦。般若波羅蜜經。卷所住處。四天王天上諸天。發阿耨多羅三藐三菩提心者。皆來至般若波羅蜜所。受持讀誦。供養作禮而去。忉利天、夜摩天、兜率陀天、化樂天、他化自在天上諸天。發阿耨多羅三藐三菩提心者。皆來至般若波羅蜜所。受持讀誦。供養作禮而去。梵天、梵世天、梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、無陰行天、福生天、廣果天、無廣天、無熱天、妙見天、善見天、無小天上諸天。發阿耨多羅三藐三菩提心者。皆來至般若波羅蜜所。受持讀誦。供養作禮而去。憍尸迦。汝勿謂但有無小天。為供養般若波羅蜜故來。三千大千世界中。欲色界諸天。發阿耨多羅三藐三菩提心者。皆來至般若波羅蜜所。受持讀誦。供養作禮而去。善男子善女人。應作是念。十方無量阿僧祇國土中。所有諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩[目*侯]羅伽、人非人。是等來至。般若波羅蜜所。受持讀誦。供養作禮。

1-2. 小品般若波羅蜜經 (卷3) To8, 549a–b 爾時四天王天上。二萬天子。合掌禮佛作是言。世尊。是菩薩迴向。名為大迴向。以方便故。勝於有所得菩薩布施福德。何以故。是菩薩迴向。為般若波羅蜜所護故。爾時忉利天上。十萬天子。以天花、香、塗香、末香、天衣、幢幡、天諸伎樂而供養佛。皆作是言。世尊。是菩薩迴向。名為大迴向。以方便故。勝於有所得菩薩布施福德。何以故。是菩薩迴向。為般若波羅蜜所護故。夜摩天上。十萬天子。兜率陀天上。十萬天子。化樂天上。十萬天子。他化自在天上。十萬天子。皆以天華、天香、乃至伎樂而供養佛。皆作是言。世尊。是菩薩迴向。名為大迴向。以方便故。勝於有所得菩薩布施福德。何以故。是菩薩迴向。為般若波羅蜜所護故。梵世諸天子。大聲唱言。是菩薩迴向。名為大迴向。以方便故。勝於有所得菩薩布施福德。何以故。是菩薩迴向。為般若波羅蜜所護故。梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、無雲行天、福生天、廣果天、無廣天、無熱天、妙見天、善見天、無小天上諸天子。合掌禮佛。皆作是言。世尊。是善男子善女人。求佛道者。甚為希有。為般若波羅蜜所護故。能勝有所得菩薩布施福德。何以故。是菩薩迴向。為般若波羅蜜所護故。爾時佛告。淨居諸天子。...

1-3. 小品般若波羅蜜經 (卷9) To8, 576b 須菩提。菩薩如是。行般若波羅蜜。釋提桓因與梵天王、眾生主、自在天王、及諸天子。皆共敬禮。須菩提。不但釋提桓因、梵天王、眾生主、自在天王、及諸天子。敬禮是行。般若波羅蜜菩薩。梵世諸天、梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、無陰天、福生天、廣果天、無廣天、無熱天、妙見天、善見天、無小天上諸天。皆敬禮是行。般若波羅蜜菩薩。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (perhaps including Asaṃjñisattva 無想天, though not mentioned) in the Rūpadhātu 色界. It appears that the heaven of Brahmapāriṣadya 梵眾天 does not exist independently (see V. Chinese Translations To8, No.227 小品般若經). The heavens in the Arūpadhātu 無色界 are not mentioned.

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王天 Caturmahārājakāyika, 忉利天 Trayastrimśa, 夜摩天 Yāma, 兜率陀天 Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵世天 (梵世諸天) Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. It seems that the heaven of 梵眾天 Brahmapāriṣadya is not independent (see T25, No.1509 大智度論). 梵天 Brahma is apparently the generic name of the heavens of the first *dhyāna* (cf. To8, No.223 小品般若經).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. It seems that 光天 Ābhā is the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā is seemingly the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 無陰行天 (無雲行天, 無陰天) Anabhaka, 福生天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. The generic name of the lower three heavens of the fourth *dhyāna* is not mentioned (cf. To5-07, No.220 大般若經; To8, No.223 小品般若經).

2-8. The heaven of Asaṃjñisattva 無想天 is not mentioned in the scripture. However, it is possible that the heaven of Asaṃjñisattva independently exists in the fourth *dhyāna* 第四靜慮, that is, if there are 18 independent heavens in the Rūpadhātu 色界. (see To8, No.223 小品般若經 2-8; VII. *Aṣṭasāhasrikā-prajñāpāramitā*). If so, it is also possible that the translation of the term Asaṃjñisattva was omitted by Kumārajīva 鳩摩羅什 on the basis of the later understanding on the *Prajñāpāramitā-sūtras* as shown in the scripture T25, No.1509 大智度論. Further consideration on this matter is needed.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無廣天 Abṛha, 無熱天 Atapa, 妙見天 Sudṛśa, 善見天 Sudarśana, and 無小天 Akaniṣṭha, from below upwards. 淨居諸天 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the scripture (cf. T25, No.1509 大智度論).

2-11. The heavens of the Arūpadhātu 無色界 are not mentioned in the scripture.

To9, No.278 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (六十華嚴)

This is a translation of the *Mahāvaiṣṭya-buddhāvataṃsaka-sūtra* (Flower Adornment Sutra) done in 418–420/421CE by Buddhābhaddra 佛跋陀羅 (359–429 CE) of the Eastern Jin dynasty 東晉 (317–420 CE). The sūtra is known as one of the most representative Mahāyāna scriptures. Cf. T10, No.279 八十華嚴.

1. Basic Enumerations

1-1. 六十華嚴•大方廣佛華嚴經 (卷1) To9, 396b–397a 復與無量鳩槃荼王俱。其名曰毘樓勒王。...復與無量鬼神王俱。其名曰毘沙門王。...復與無量三十三天王俱。...復與無量夜摩天王俱。...復與無量兜率天王俱。...復與不可思議化樂天王俱。...復與無量他化自在天王俱。...復與不可思議大梵天俱。...復與無量光音天子俱。...復與阿僧祇遍淨天俱。...復與無量果實天子俱。...復與摩醯首羅天等無量淨居天俱。

1-2. 六十華嚴•大方廣佛華嚴經 (卷12) To9, 477b 此菩薩聞。四天王、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵天、梵身天、梵輔天、梵眷屬天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、密身天、少密身天、無量密身天、密果天、不煩天、不熱天、善現天、善見天、色究竟天。聞聲聞緣覺。具足功德。

1-3. 六十華嚴•大方廣佛華嚴經 (卷13) To9, 480c–481a 百萬億諸天神王。恭敬禮拜。百萬億龍王。一心諦觀而無厭足。百萬億夜叉王。合掌敬立。百萬億乾闥婆王。一心恭敬目不暫捨。百萬億阿修羅王。斷除憍慢敬心侍立。百萬億寶金翅鳥王。口銜繒帶。百萬億緊那羅王。歡喜立侍。百萬億摩[目*侯]羅王。踊躍歡喜一心諦觀。百萬億婆羅門王。恭敬禮拜。百萬億一切世間諸王。恭敬頂禮。百萬億諸釋天王。恭敬尊重一心觀察。百萬億夜摩天王。踊躍歡喜高聲讚歎。百萬億兜率陀天王。恭敬禮拜。百萬億化樂天王。恭敬讚歎。百萬億他化自在天王。合掌恭敬一心侍立。百萬億梵天王。一心觀察。百萬億摩醯首羅天王。恭敬讚歎。百萬億菩薩。恭敬讚歎。百萬億天女。恭敬供養。百萬億願天。敬心頂禮。百萬億宿命親近善知識天妙聲讚歎。百萬億梵身天。布身敬禮。百萬億梵輔天。恭敬頂禮。百萬億梵眷屬天。圍遶侍衛。百萬億大梵王。讚歎稱揚無量功德。百萬億光天。五體投地。百萬億少光天。宣揚讚歎佛世難值。百萬億無量光天。讚歎禮拜。百萬億光音天。讚歎如來。難遇難見。百萬億淨天。恭敬禮拜。百萬億少淨天。恭敬禮拜。百萬億無量淨天。樂見佛故。於虛空中自投來下。百萬億遍淨天。合掌敬住。百萬億密身天。憶本功德稱揚讚歎。百萬億少密身天。生如來想一心求見。百萬億無量密身天。清淨善業恭敬禮拜。百萬億密果天。布身敬禮。百萬億無煩天。得堅固信恭敬禮拜。百萬億無熱天。合掌觀察心無厭足。百萬億善現天。恭敬禮拜。百萬億善見天。憶念無量佛所。恭敬供養心無厭足。百萬億阿迦尼吒天。恭敬禮拜。百萬億種種天。皆大歡喜恭敬讚歎。百萬億諸天。以種種善慧而莊嚴之。

1-4. 六十華嚴•大方廣佛華嚴經 (卷24) To9,552a 斷棄苦樂。憂喜已滅。不苦不樂。行捨念淨。入四禪。是菩薩過一切色相。滅一切有對相。不念一切別異相。故知無邊虛空。即入虛空無色定處。過一切虛空相。知無邊識。即入識無色定處。過一切識相。知無所有。即入無所有無色定處。過一切無所有處。知非有想非無想安隱。即入非有想非無想無色定處。順諸法行。而不樂著。

1-5. 六十華嚴•大方廣佛華嚴經 (卷52) To9, 725c 又於一切毛孔。出無量身雲。所謂阿迦尼吒天身雲。淨居天身雲。善現天身雲。不熱天身雲。果實天身雲。遍淨天身雲。無量淨天

身雲。少淨天身雲。淨果天身雲。無量淨果天身雲。少淨果天身雲。光音天身雲。無量光音天身雲。少光音天身雲。大梵天身雲。梵輔天山雲。梵身天山雲。他化自在天王及他化自在天子天女身雲。化自在天王及化自在天子天女身雲。兜率天王及兜率天子天女身雲。夜摩天王及夜摩天子天女身雲。三十三天王及三十三天天子天女身雲。提頭賴吒天王及一切乾闥婆男女身雲。毘樓勒叉天王及一切鳩槃荼男女身雲。毘樓博叉天王及一切龍男女身雲。毘沙門天王及一切夜叉男女身雲。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Maheśvara 摩醯首羅天 instead of Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. If so, it is possible that the heaven of Brahmapāriṣadya 梵眷屬天 does not exist independently (see V. Chinese Translations To9, No.278 六十華嚴).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王 Caturmahārājakāyika, 三十三天 Trayastriṃśa, 夜摩天 Yāma, 兜率天 (兜率陀天) Tuṣita, 化樂天 (化自在天) Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵身天 Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. The heaven of 梵眷屬天 Brahmapāriṣadya is seemingly not independent. 梵天 Brahma is apparently the generic name of the heavens of the first *dhyāna* (see 1-2, 1-3 above).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā is seemingly the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā is seemingly the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 少密身天 Anabhaka, 無量密身天 Puṇyaprasava, 密果天 Brhatphala, from below upwards. 密身天 is seemingly the generic name of the lower three heavens of the fourth *dhyāna*. However, the author of this manual has yet to find out the equivalent Sanskrit term.

2-8. The heaven of Asaṃjñisattva 無想天 is not mentioned in the scripture.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens:

不煩天 (無煩天) Abṛha, 不熱天 (無熱天) Atapa, 善現天 Sudṛśa, 善見天 Sudarśana, and 色究竟天 (阿迦尼吒天) Akaniṣṭha, from below upwards. 淨居天 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. Seemingly, the heaven of Maheśvara 摩醯首羅天 independently exists (see 1-1, 1-3 above, 3-2-10, 3-3 below (cf. T30, No.1579 瑜伽師地論).

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 虛空無色定處 Ākāśānantyāyatana, 識無色定處 Vijñānānantyāyatana, 無所有無色定處 Akiñcanyāyatana, and 非有想非無想無色定處 Naivasamjñānāśamjñāyatana, from below upwards.

3. Others

3-1. Further consideration is needed on the enumeration as seen in 1-5 above (cf. T10, No.279 八十華嚴).

3-2. The correspondence relations between the heavens and the stages of the development from a Bodhisattva into a Buddha are as follows:

3-2-1. Many Bodhisattvas in the first stage become the Ruler of the Southern Great Continent 閻浮提王.

六十華嚴•大方廣佛華嚴經 (卷23) T09, 547b 菩薩住歡喜地。多作閻浮提王。

3-2-2. Many Bodhisattvas in the second stage become the Ruler of the Four Great Continents 轉輪聖王.

六十華嚴•大方廣佛華嚴經 (卷24) T09, 550a 是名菩薩摩訶薩第二離垢地。菩薩住是地。多作轉輪聖王。

3-2-3. Many Bodhisattvas in the third stage become the Ruler of the Heaven of Trayastriṃśa 釋提桓因.

六十華嚴•大方廣佛華嚴經 (卷24) T09, 552b 是名略說菩薩第三明地。菩薩住是地中。多作釋提桓因。

3-2-4. Many Bodhisattvas in the fourth stage become the Ruler of the Heaven of Yāma 須夜摩天王.

六十華嚴•大方廣佛華嚴經 (卷24) T09, 554b 是名略說菩薩第四焰地。菩薩住是地中。多作須夜摩天王。

3-2-5. Many Bodhisattvas in the fifth stage become the Ruler of the Heaven of Tuṣita 兜率陀天王.

六十華嚴•大方廣佛華嚴經 (卷25) T09, 556c 是名略說菩薩難勝地。菩薩住是地中。多

作兜率陀天王。

3-2-6. Many Bodhisattvas in the sixth stage become the Ruler of the Heaven of Nirmāṇarati 善化自在天王。

六十華嚴•大方廣佛華嚴經 (卷25) T09, 559c 是名略說菩薩現前地。菩薩住是地。多作善化自在天王。

3-2-7. Many Bodhisattvas in the seventh stage become the Ruler of the Heaven of Paranirmitavaśavartin 他化自在天王。

六十華嚴•大方廣佛華嚴經 (卷25) T09, 562c 是名略說菩薩摩訶薩遠行地。菩薩住是地。多作他化自在天王。

3-2-8. Many Bodhisattvas in the eighth stage become the Ruler of the One Thousand World Universe 大梵天王。

六十華嚴•大方廣佛華嚴經 (卷26) T09, 566b 是名略說菩薩不動地。若廣說者。無量億劫所不能盡。菩薩住是地。多作大梵天王。主千世界。

3-2-9. Many Bodhisattvas in the ninth stage become the Ruler of the One Billion World Universe 大梵王 (cf. T10, No.279 八十華嚴)。

六十華嚴•大方廣佛華嚴經 (卷26) T09, 569c 是名略說菩薩善慧地。若廣說者。則無量無邊劫。不可得盡。菩薩住是地。多作大梵王。典領三千大千世界。

十住經 (卷4) T10, 526b 是名略說菩薩摩訶薩第九菩薩妙善地。若廣說。則無量無邊劫。不可得盡。菩薩摩訶薩住是地中。多作大梵王。典領三千大千世界。

3-2-10. Many Bodhisattvas in the tenth stage become the Ruler of the Heaven of Maheśvara 摩醯首羅天王。

六十華嚴•大方廣佛華嚴經 (卷27) T09, 574c 是名菩薩摩訶薩第十法雲地。菩薩住是地。多作摩醯首羅天王。

3-3. Further consideration is needed on the relation between the Ruler of the One Billion World Universe 大千世界主 and the Ruler of the Heaven of Maheśvara 摩醯首羅天王, which are mentioned in the following (cf. T10, No.279 八十華嚴):

六十華嚴•大方廣佛華嚴經 (卷33) T09, 613a 復次佛子。譬如大雲降雨。大千世界一切眾生無能知數。若欲算計令心狂亂。除大千世界主、摩醯首羅天王。乃至一滯無不知者。以本善根果報力故。

T10, No.279 *Dafangguangfo huayan jing* 大方廣佛華嚴經 (八十華嚴)

This is a translation of the *Mahāvaiṣṭya-buddhāvataṃsaka-sūtra* (Flower Adornment Sutra), done in 695–699 CE by Śikṣānanda 實叉難陀 (652–710 CE) of the Tang dynasty 唐 (618–907 CE). The sūtra is known as one of the most representative Mahāyāna scriptures. Cf. To9, No.278 六十華嚴.

1. Basic Enumerations

1-1. 八十華嚴•大方廣佛華嚴經 (卷1) T10, 4b–5b 復有無量夜叉王。所謂。毘沙門夜叉王。...復有無量諸大龍王。所謂。毘樓博叉龍王。...復有無量鳩槃荼王。所謂。增長鳩槃荼王。...復有無量乾闥婆王。所謂。持國乾闥婆王。...復有無量三十三天王。...復有無量須夜摩天王。...復有不可思議數兜率陀天王。...復有無量化樂天王。...復有無數他化自在天王。...復有不可數大梵天王。...復有無量光音天王。...復有無量遍淨天王。...復有無量廣果天王。...復有無數大自在天王。

1-2. 八十華嚴•大方廣佛華嚴經 (卷21) T10, 113b 此菩薩聞。四天王眾天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵天、梵身天、梵輔天、梵眾天、大梵天、光天、少光天、無量光天、光音天、淨天、少淨天、無量淨天、遍淨天、廣天、少廣天、無量廣天、廣果天、無煩天、無熱天、善見天、善現天、色究竟天。乃至聞聲聞緣覺。具足功德。

1-3. 八十華嚴•大方廣佛華嚴經 (卷22) T10, 116c–117a 百萬億諸天王。恭敬禮拜。百萬億龍王。諦觀無厭。百萬億夜叉王。頂上合掌。百萬億乾闥婆王。起淨信心。百萬億阿脩羅王。斷憍慢意。百萬億迦樓羅王。口銜繒帶。百萬億緊那羅王。歡喜踊躍。百萬億摩[目*侯]羅伽王。歡喜瞻仰百萬億世主。稽首作禮。百萬億忉利天王。瞻仰不瞬。百萬億夜摩天王。歡喜讚歎。百萬億兜率天王。布身作禮。百萬億化樂天王。頭頂禮敬。百萬億他化天王。恭敬合掌。百萬億梵天王。一心觀察。百萬億摩醯首羅天王。恭敬供養。百萬億菩薩。發聲讚歎。百萬億天女。專心供養。百萬億同願天。踊躍歡喜。百萬億往昔同住天。妙聲稱讚。百萬億梵身天。布身敬禮。百萬億梵輔天。合掌於頂。百萬億梵眾天。圍遶侍衛。百萬億大梵天。讚歎稱揚。無量功德。百萬億光天。五體投地。百萬億少光天。宣揚讚歎佛世難值。百萬億無量光天。遙向佛禮。百萬億光音天。讚歎如來。甚難得見。百萬億淨天。與宮殿俱。而來詣此。百萬億少淨天。以清淨心。稽首作禮。百萬億無量淨天。願欲見佛。投身而下。百萬億遍淨天。恭敬尊重。親近供養。百萬億廣天。念昔善根。百萬億少廣天。於如來所。生希有想。百萬億無量廣天。決定尊重。生諸善業。百萬億廣果天。曲躬恭敬。百萬億無煩天。信根堅固。恭敬禮拜。百萬億無熱天。合掌念佛。情無厭足。百萬億善見天。頭面作禮。百萬億善現天。念供養佛。心無懈怠。百萬億阿迦尼吒天。恭敬頂禮。百萬億種種天。皆大歡喜。發聲讚歎。百萬億諸天。各善思惟。而為莊嚴。

1-4. 八十華嚴•大方廣佛華嚴經 (卷35) T10, p0188a 斷樂先除。苦喜憂滅。不苦不樂。捨念清淨。住第四禪。超一切色想。滅有對想。不念種種想。入無邊虛空。住虛空無邊處。超一切虛空無邊處。入無邊識。住識無邊處。超一切識無邊處。入無所有。住無所有處。超一切無所有處。住非有想非無想處。但隨順法故。行而無所樂著。

1-5. 八十華嚴•大方廣佛華嚴經 (卷69) T10, 374b–c 復於一一諸毛孔中。出無量種眾生身雲。所謂出與色究竟天、善現天、善見天、無熱天、無煩天、相似身雲。出少廣、廣果、福生、無雲天、相似身雲。出遍淨、無量淨、少淨天、相似身雲。出光音、無量光、少光天、相似身雲。出大梵、梵輔、梵眾天、相似身雲。出自在天、化樂天、兜率陀天、須夜摩天、忉利天、

及其采女、諸天子眾相似身雲。出提頭賴吒乾闥婆王乾闥婆子乾闥婆女相似身雲。出毘樓勒叉鳩槃荼王鳩槃荼子鳩槃荼女相似身雲。出毘樓博叉龍王龍子龍女相似身雲。出毘沙門夜叉王夜叉子夜叉女相似身雲。

2. Analysis (see Table 9 for reference)

2-1. Apparently, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Maheśvara 大自在天 instead of Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. If so, it is possible that the heaven of Brahmapāriṣadya 梵眾天 does not exist independently (see V. Chinese Translations T10, No.279 八十華嚴).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王眾天 Caturmahārājakāyika, 三十三天 (忉利天) Trayastriṃśa, 須夜摩天 (夜摩天) Yāma, 兜率陀天 (兜率天) Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 (他化天, 自在天) Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵身天 Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. The heaven of 梵眾天 Brahmapāriṣadya does not seem to be independent. 梵天 Brahma is apparently the generic name of the heavens of the first *dhyāna* (see 1-2, 1-3 above). As an exception, 梵眾天 as seen in 1-5 above, appears to be Brahmakāyika.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā seems to be the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards. 淨天 Śubhā is seemingly the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are apparently three independent heavens: 少廣天 Anabhraka, 無量廣天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. 廣天 is seemingly the generic name of the lower three heavens of the fourth *dhyāna*. However, the author of this manual has yet to find out the equivalent Sanskrit term.

2-8. The heaven of Asaṃjñisattva 無想天 is not mentioned in the scripture.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無煩天 Abṛha, 無熱天 Atapa, 善見天 Sudṛśa, 善現天 Sudarśana, and 色究竟天 (阿迦尼吒天) Akaniṣṭha, from below upwards.

2-10. Seemingly, the heaven of Maheśvara 大自在天 (摩醯首羅天) independently exists (see 1-1, 1-3 above, 3-2-10, 3-3 below) (cf. T30, No.1579 瑜伽師地論).

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 虛空無邊處 Ākāśānantyāyatana, 識無邊處 Vijñānānantyāyatana, 無所有處 Akiñcanyāyatana, and 非有想非無想處 Naivasamjñānāsamjñāyatana, from below upwards.

3. Others

3-1. Further consideration is needed on the enumeration as seen in 1-5 above (cf. To9, No.278 六十華嚴).

3-2. The correspondence relations between the heavens and the stages of the development from a Bodhisattva into a Buddha are as follows:

3-2-1. Many Bodhisattvas in the first stage become the Ruler of the Southern Great Continent 閻浮提王.

八十華嚴•大方廣佛華嚴經 (卷34) T10, 183b 菩薩摩訶薩。住此初地。多作閻浮提王。

3-2-2. Many Bodhisattvas in the second stage become the Ruler of the Four Great Continents 轉輪聖王.

八十華嚴•大方廣佛華嚴經 (卷35) T10, 186c 是名略說菩薩摩訶薩第二離垢地。菩薩住此地。多作轉輪聖王。

3-2-3. Many Bodhisattvas in the third stage become the Ruler of the Heaven of Trayastriṃśa 三十三天王.

八十華嚴•大方廣佛華嚴經 (卷35) T10, 188c 是名菩薩第三發光地。菩薩住此地。多作三十三天王。

3-2-4. Many Bodhisattvas in the fourth stage become the Ruler of the Heaven of Yāma 須夜摩天王.

八十華嚴•大方廣佛華嚴經 (卷36) T10, 190c 是名略說菩薩摩訶薩第四焰慧地。菩薩住此地。多作須夜摩天王。

3-2-5. Many Bodhisattvas in the fifth stage become the Ruler of the Heaven of Tuṣita 兜率陀天王.

八十華嚴•大方廣佛華嚴經 (卷36) T10, 192c 是名略說菩薩摩訶薩第五難勝地。菩薩住此地。多作兜率陀天王。

3-2-6. Many Bodhisattvas in the sixth stage become the Ruler of the Heaven of Nirmāṇarati 善化天王.

八十華嚴•大方廣佛華嚴經 (卷37) T10, 195a 是名略說菩薩摩訶薩第六現前地。菩薩住此地。多作善化天王。

3-2-7. Many Bodhisattvas in the seventh stage become the Ruler of the Heaven of Paranirmitavaśavartin 自在天王.

八十華嚴•大方廣佛華嚴經 (卷37) T10, 198a 是名略說菩薩摩訶薩第七遠行地。菩薩住此地。多作自在天王。

3-2-8. Many Bodhisattvas in the eighth stage become the Ruler of the One Thousand World Universe 大梵天王.

八十華嚴•大方廣佛華嚴經 (卷38) T10, 201a 是名略說諸菩薩摩訶薩第八不動地。若廣說者。經無量劫。不可窮盡。佛子。菩薩摩訶薩。住此地。多作大梵天王。主千世界。

3-2-9. Many Bodhisattvas in the ninth stage become the Ruler of the One Million World Universe 大梵天王 (cf. To9, No.278 六十華嚴).

八十華嚴•大方廣佛華嚴經 (卷38) T10, 204a 是名略說菩薩摩訶薩第九善慧地。若廣說者。於無量劫。亦不能盡。佛子。菩薩摩訶薩住此地。多作二千世界主、大梵天王。

十地經論 (卷11) T26, 193a 是名略說菩薩第九菩薩善慧地。若廣說者。於無量劫。說不可盡。菩薩住此地中。多作大梵天王。得大勢力主二千世界。

3-2-10. Many Bodhisattvas in the tenth stage become the Ruler of the Heaven of Maheśvara 摩醯首羅天王.

八十華嚴•大方廣佛華嚴經 (卷39) T10, 208b 是名略說菩薩摩訶薩第十法雲地。若廣說者。假使無量阿僧祇劫。亦不能盡。佛子。菩薩住此地。多作摩醯首羅天王。

3-3. The Ruler of the One Billion World Universe 大千世界主 is apparently identical with the Ruler of the Heaven of Maheśvara 摩醯首羅天王 (see 3-2-9 above; cf. To9, No.278 六十華嚴):

八十華嚴•大方廣佛華嚴經 (卷50) T10, 263c 復次佛子。譬如大雲。降[雨/注]大雨。大千世界。一切眾生。無能知數。若欲算計。徒令發狂。唯大千世界主、摩醯首羅。以過去所修善根力故。乃至一滴。無不明了。

T25, No.1509 *Dazhidu lun* 大智度論

This is a translation of the *Mahā-prajñāpāramitā-sāstra* (Treatise on the Sūtra of the Perfection of Wisdom, Larger Version)—a commentary, ascribed to Nāgārjuna 龍樹 (ca. 150–250 CE), on the *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra* 大品般若經—done in 402–405 CE by Kumārajīva 鳩摩羅什 (d. ca. 409 CE) of the Later Qin dynasty 後秦 (384–417 CE). The translation is known as one of the most studied Mahāyāna scriptures in East Asia. See To8, No.223 大品般若經. Cf. To5-07, No.220 大般若經; To8, No.227 小品般若經.

1. Basic Enumerations

1-1. 大智度論 (卷58) T25, 473b-473c 【經】...復次憍尸迦。善男子善女人。書持經卷。在所住處三千大千世界中。所有諸四天王天。發阿耨多羅三藐三菩提心者。皆來到是處。見般若波羅蜜。受讀誦說。供養禮拜還去。三十三天、夜摩天、兜率陀天、化樂天、他化自在天、梵眾天、梵輔天、梵會天、大梵天。光天、少光天、無量光天、光音天。淨天、少淨天、無量淨天、遍淨天。無蔭行天、福德天、廣果天。發阿耨多羅三藐三菩提心者。皆來到是處。見般若波羅蜜。受讀誦說。供養禮拜還去。淨居諸天所謂無誑天、無熱天、妙見天、慧見天、色究竟天。皆來到是處。見是般若波羅蜜。受讀誦說。供養禮拜還去。復次憍尸迦。十方世界中。諸四天王天。乃至廣果天。發阿耨多羅三藐三菩提心。及淨居天。并餘諸天。龍、鬼神、捷闥婆、阿修羅、迦樓羅、緊那羅、摩[目*侯]羅伽亦來。見般若波羅蜜。受讀誦說。供養禮拜還去。

1-2. 大智度論 (卷65) T25, 515b 【經】...從是中學。出生剎利大姓、婆羅門大姓、居士大家。出生四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天。梵身天、梵輔天、梵眾天、大梵天。光天、少光天、無量光天、光音天。淨天、少淨天、無量淨天、遍淨天。阿那婆伽天、得福天、廣果天、無想天、阿浮呬那天、不熱天、快見天、妙見天、阿迦尼吒天。虛空無邊處天、識無邊處天、無所有處天、非有想非無想處天。是法中學。得須陀洹果、斯陀含果、阿那含果、阿羅漢果。得辟支佛道。得阿耨多羅三藐三菩提。以是故。須菩提。般若波羅蜜名為大珍寶。

1-3. 大智度論 (卷9) T25, 122b 【經】爾時世尊。以常身示。此三千大千世界一切眾生。是時首陀會天、梵眾天、他化自在天、化樂天、兜率陀天、夜摩天、三十三天、四天王天、及三千大千世界人與非人。以諸天華、天瓔珞、天澤香、天末香、天青蓮華、赤蓮華、白蓮華、紅蓮華、天樹葉香。持詣佛所。

1-4. 大智度論 (卷9) T25, 122c 【論】...問曰。何以故。名為淨居天、梵世天。答曰。第四禪有八種。五種是阿那含住處。是名淨居。三種凡夫聖人共住。過是八處。有十住菩薩住處。亦名淨居。號大自在天王。梵世天者生處有三種。一者梵眾天。諸小梵生處。二者梵輔天。貴梵生處。三者大梵天。是名中間禪生處。

1-5. 大智度論 (卷9) T25, 122c 【論】...問曰。離欲是同。何以故有貴賤異處。答曰。初禪三種。下中上。若修下禪生梵眾。若修中禪生梵輔。若修上禪生大梵。慈行亦如是。如妙眼師念言。我為眾人說法皆生梵天中。我今不應與弟子同處。當修上慈。修上慈故生大梵天中。復次第一清淨心故。生大梵天中。

1-6. 大智度論 (卷64) T25, 513b 【經】爾時佛神力故。三千大千世界中。諸四天王天。三十三天、夜摩天、兜率陀天、化樂天、他化自在天。梵身天、梵輔天、梵眾天、大梵天。少光天

乃至淨居天。是一切諸天。以天栴檀。遙散佛上。來詣佛所。頭面禮佛足。卻住一面。

1-7. 大智度論 (卷87) T25, 671c-672a 【經】...如是等不缺不破。不雜不濁。不著自在戒智所讚戒。用是戒無所取。若色若受想行識。若三十二相八十隨形好。若剎利大姓。若婆羅門大姓、居士大家。若四天王天、三十三天、夜摩天、兜率陀天、化樂天、他化自在天。梵眾天。光音天。遍淨天。廣果天、無想天、無煩天、無熱天、妙見天、喜見天、阿迦膩吒天、空處天、識處天、無所有處天、非有想非無想處天。若須陀洹果。若斯陀含果。若阿那含果。若阿羅漢果。若辟支佛道。若轉輪聖王。若天王。但為一切眾生共之。迴向阿耨多羅三藐三菩提。

2. Analysis

2-1. According to this scripture, there are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Maheśvara, 大自在天王 but not Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. It seems that the heaven of Brahmapāriṣadya 梵會天 (梵眾天) does not exist independently (see V. Chinese Translations T25, No.1509 大智度論).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王天 Caturmahārājakāyika, 三十三天 Trayastrimśa, 夜摩天 Yāma, 兜率陀天 Tuṣita, 化樂天 (化自樂天) Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 梵眾天 (梵身天) Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards (cf. To8, No.223 大品般若經). The texts cited in 1-4 and 1-5 above do not indicate the existence of the heaven of 梵會天 (梵眾天) Brahmapāriṣadya at all, although clearly mentioning that there are three independent heavens: 梵眾天 Brahmakāyika; 梵輔天 Brahmapurohita; and 大梵天 Mahābrahma. Therefore, it is obvious that the heaven of Brahmapāriṣadya is not independent. 梵眾天 (梵世天) Brahma as seen in 1-3 and 1-4 above is seemingly the generic name of the heavens of the first *dhyāna*.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少光天 Paritābha, 無量光天 Apramāṇābha, and 光音天 Ābhāsvara, from below upwards. 光天 Ābhā is seemingly the generic name of the heavens of the second *dhyāna*.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are apparently three independent heavens: 少淨天 Paritāśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakarṣṇa, from below upwards. 淨天 Śubhā is seemingly the generic name of the heavens of the third *dhyāna*.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無蔭行天 (阿那婆迦天) Anabhraka, 福德天 (得福天) Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards. The generic name of the lower three heavens of the

fourth *dhyāna* is not mentioned (cf. To5-07, No.220 大般若經; To8, No.223 大品般若經; To8, No.227 小品般若經).

2-8. Seemingly the heaven of Asaṃjñisattva 無想天 does not exist independently in the fourth *dhyāna* 第四靜慮, judging from the comment as seen in 1-4 above that there are eight heavens in the fourth *dhyāna* (see V. Chinese Translations T25, No.1509 大智度論; cf. To8, No.223 大品般若經). It is obvious that the eight heavens are: 無蔭行天 (阿那婆迦天) Anabhraka, 福德天 (得福天) Puṇyaprasava, 廣果天 Bṛhatphala, 無誑天 (阿浮呵那天, 無煩天) Abṛha, 無熱天 (不熱天) Atapa, 妙見天 (快見天) Sudṛśa, 喜見天 (妙見天, 喜見天) Sudarśana, and 色究竟天 (阿迦尼吒天, 阿迦膩吒天) Akaniṣṭha, from below upwards.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無誑天 (阿浮呵那天, 無煩天) Abṛha, 無熱天 (不熱天) Atapa, 妙見天 (快見天) Sudṛśa, 喜見天 (妙見天, 喜見天) Sudarśana, and 色究竟天 (阿迦尼吒天, 阿迦膩吒天) Akaniṣṭha, from below upwards. 淨居天 (首陀會天) Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna* (see 1-1, 1-3, and 1-4 above).

2-10. The heaven of 大自在天王 Maheśvara independently exists above 色究竟天 (阿迦尼吒天, 阿迦膩吒天) Akaniṣṭha (see 1-4 above; cf. To8, No.223 大品般若經):

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 虛空無邊處天 (空處天) Ākāśānantyāyatana, 識無邊處天 (識處天) Vijñānānantyāyatana, 無所有處天 Akiñcanyāyatana, and 非有想非無想處天 Naivasamjñānāsamjñāyatana, from below upwards.

3. Others

3-1. The same enumeration as seen in 1-7 above is written in other scriptures (see To1, No.1 世記經).

T27, No.1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論

The *Abhidharma-mahā-vibhāṣā-śāstra* (Abhidharma Great Treatise), compiled in ca. 2nd–3rd century CE by the five hundred Great Arhats 五百大阿羅漢等, was translated in 656–659 CE by Xuanzang 玄奘 (602–664 CE) of the Tang dynasty 唐 (618–907 CE). The treatise belongs to the Sarvāstivāda school 有部 in Kaśmīr 迦濕彌羅 of the Vehicle of the Hearers. It explains the differences in thinking between two groups of the Sarvāstivāda school, one in Kaśmīr and the other in Gandhāra 西方. Cf. T29, No.1558 阿毘達磨俱舍論; T29, No.1559 阿毘達磨俱舍釋論; T29, No.1562 阿毘達磨順正理論.

1. Basic Enumerations

1-1. 阿毘達磨大毘婆沙論 (卷133) T27, 691a 人趣壞已四大王眾天。法爾有一得初靜慮。從彼定起宣告如前。乃至彼處有情界盡。名彼天中有情界壞。次壞三十三天。次壞夜摩天。次壞睹史多天。次壞樂變化天。次壞他化自在天。一一壞相如初天說。欲界有情次第壞已。

1-2. 阿毘達磨大毘婆沙論 (卷136) T27, 702a–b 四大王眾天身長俱盧舍四分之一。三十三天身長半俱盧舍。天帝釋身長一俱盧舍。夜摩天身長俱盧舍四分之三。睹史多天身長俱盧舍。樂變化天身長俱盧舍及俱盧舍四分之一。他化自在天身長俱盧舍半。梵眾天身長半踰繕那。梵輔天身長一踰繕那。大梵天身長一踰繕那半。少光天身長二踰繕那。無量光天身長四踰繕那。極光淨天身長八踰繕那。少淨天身長十六踰繕那。無量淨天身長三十二踰繕那。遍淨天身長六十四踰繕那。無雲天身長百二十五踰繕那。福生天身長二百五十踰繕那。廣果天身長五百踰繕那。無想天身亦爾。無煩天身長千踰繕那。無熱天身長二千踰繕那。善現天身長四千踰繕那。善見天身長八千踰繕那。阿迦膩瑟攏天身長十六千踰繕那。如是名為色之分齊。

1-3. 阿毘達磨大毘婆沙論 (卷150) T27, 766a 彼施設論復作是說。初靜慮中有三天處。謂。梵眾、梵輔、及大梵天。問。如是三天互相見不。答。彼互相見。問。契經所說當云何通。如說梵王有得自體如童子像。非梵眾天眼之境界。答。是彼眼境而大梵王通力所遮令彼不見。第二靜慮有三天處。謂。少光、無量光、極光淨。問。如是三天互相見不。答。彼互相見。第三靜慮有三天處。謂。少淨、無量淨、遍淨。問。如是三天互相見不。答。彼互相見。第四靜慮有八天處。謂。無雲、福生、廣果、無煩、無熱、善現、善見、色究竟。問。如是八天互相見不。答。彼互相見。皆以同一繫故。

1-4. 阿毘達磨大毘婆沙論 (卷176) T27, 883a 如施設論說。有五淨居。謂。無煩、無熱、善現、善見、色究竟天。

1-5. 阿毘達磨大毘婆沙論 (卷83) T27, 431b 四無色者。謂。空無邊處、識無邊處、無所有處、非想非非想處。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 16 independent heavens and two dependent heavens (Mahābrahma 大梵天 and Asaṃjñīsattva 無想天) in the Rūpadhātu 色界, and four heavens in the Arūpadhātu 無色界. The heaven of Brahmapāriṣadya does not exist independently or even at all (see V. Chinese Translations T27, No.1545 阿毘達磨大毘婆沙論).

The following text clearly indicates that there are 16 independent heavens in the Rūpadhātu 色界 and four independent heavens in the Arūpadhātu 無色界:

阿毘達磨大毘婆沙論 (卷193) T27, 965c 問。所說三界云何建立。為以地為以處為以愛斷耶。設爾何失。若以地者。應說九界。地有九故。謂。欲界。四靜慮。四無色。若以處者。應說四十界。有四十處故。謂。欲界二十處。色界十六處。無色界四處。若以愛斷者。亦應說九界。謂。欲界愛乃至非想非非想處愛。各分齊有異故。答。應說以愛斷故建立三界。

The above mentioned 欲界二十處 20 locations of the Kāmadhātu are eight great hells, one region of animals, one region of demons, four great continents, and six heavens. This is according to the following information:

入阿毘達磨論 (卷2) T28, 985a-b 地界有三種。謂欲界色界無色界。欲界有二十處。謂八大地獄。一等活。二黑繩。三眾合四號叫五大號叫。六炎熱七極炎熱。八無間。并傍生鬼界為十。有四洲人一瞻部洲。二勝身洲。三牛貨洲。四俱盧洲。有六欲天。一四大王眾天。二三十天。三夜摩天。四睹史多天五樂變化天。六他化自在天。合二十處。色界有十六處。謂初靜慮有二處。一梵眾天。二梵輔天。第二靜慮有三。一少光天。二無量光天。三極光淨天。第三靜慮有三。一少淨天。二無量淨天。三遍淨天。第四靜慮有八天。一無雲天。二福生天。三廣果天。四無煩天。五無熱天。六善現天。七善見天。八色究竟天。合十六處。大梵無想無別處所故非十八。無色界雖無上下處所。而有四種生處差別。一空無邊處。二識無邊處。三無所有處。四非想非非想處。

Many exponents of the Sarvāstivāda school 有部 in Gandhāra 西方 show the idea that there are 17 independent heavens (17 = 26 whole locations - 9 locations of the Kāmadhātu) in the Rūpadhātu 色界. On the other hand, those of the Sarvāstivāda school in Kaśmīr 迦濕彌羅 have a different opinion: there are 16 independent heavens (16 = 25 - 9) in the Rūpadhātu because they believe that the heaven of Mahābrahma 大梵天 is not independent.

阿毘達磨大毘婆沙論 (卷17) T27, 85b 問。得阿羅漢果時。得幾地身。隨心轉戒。西方諸師。作如是說。得二十六處。身隨心轉戒。謂。欲界九色界十七。迦濕彌羅國。諸論師言。得二十五處。身隨心轉戒。以大梵天。無別處故。

The above mentioned 欲界九 nine locations of the Kāmadhātu are the three great continents (except the Northern Great Continent) and the six heavens, as explained by the following text:

阿毘達磨大毘婆沙論 (卷25) T27, 131a 如是見道。衣九處身。謂人三洲。除北俱盧。及六欲天。此九皆能。入見道故。

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四大王眾天 Caturmahārājakāyika, 三十三天 Trayastriṃśa, 夜摩天 Yāma, 睹史多天 Tuṣita, 樂變化天 Nirmāṇarati, and 他化自在天 Parānirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations. Apparently the heaven (or palace) of Māra does not exist independently. Māra is in the first dhyāna 梵世 in the Rūpadhātu 色界 according to the following text:

阿毘達磨大毘婆沙論 (卷52) T27, 272b 及惡魔住梵世。纏所纏故。訶拒如來。... 問。魔住梵世。何所為耶。答。訶拒佛故。問。彼有何力。能住梵世。答。梵所引故。

梵世 Brahma is seemingly the generic name of the heavens of the first *dhyāna*.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are two independent heavens: **梵眾天** Brahmakāyika and **梵輔天** Brahmapurohita, from below upwards. The heaven of **大梵天** Mahābrahma does not exist independently. This scripture clearly mentions that there are 16 independent heavens, showing the exact names of them. It does not refer to the heaven of Brahmapāriṣadya. Therefore, it is obvious that the heaven of Brahmapāriṣadya does not exist independently or even at all.

Many exponents of the Sarvāstivāda school 有部 in Gandhāra 西方 believe that the heaven of Mahābrahma 大梵天 exists independently. On the other hand, those from the Sarvāstivāda school in Kaśmīr 迦濕彌羅 understand that the heaven of Mahābrahma is not independent but belongs to the heaven of Brahmapurohita 梵輔天.

阿毘達磨大毘婆沙論 (卷98) T27, 509a 問。大梵天王。住在何處。梵輔梵眾。住何處耶。西方諸師。作如是說。初靜慮地。處別有三。一梵眾天處。二梵輔天處。三大梵天處。此處即是。靜慮中間。迦濕彌羅。諸論師說。初靜慮地。唯有二處。即梵輔天。中有高勝靜處。如近聚落。有勝園林。是大梵王。常所居處。此處即是。靜慮中間。

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: **少光天** Paritābha; **無量光天** Apramāṇabha; and **極光淨天** Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: **少淨天** Paritāsubha; **無量淨天** Apramāṇaśubha; and **遍淨天** Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: **無雲天** Anabhraka; **福生天** Puṇyaprasava; **廣果天** Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva **無想天** does not exist independently. The exponents in foreign countries 外國 regard the heaven of Asaṃjñisattva **無想天** as one of the nine independent heavens in the fourth *dhyāna* 第四靜慮. On the other hand, those (of the Sarvāstivāda school 有部) in Kaśmīr 迦濕彌羅 explain that the heaven of Asaṃjñisattva (is not independent but) belongs to the heaven of Bṛhatphala **廣果天**.

阿毘達磨大毘婆沙論 (卷154) T27, 784b 問。**無想天**在何處攝。外國師說。第四靜慮。處別有九。此是一處。迦濕彌羅國。諸論師言。即**廣果天**攝。然以高勝寂靜。故別立名。猶如村邊。阿練若處。

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: **無煩天** Abhra; **無熱天** Atapa; **善現天** Sudṛśa; **善見天** Sudarśana; and **阿迦膩瑟攞天** (色究竟天) Akaniṣṭha from below upwards. **五淨居** Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in the scripture.

2-11. In the Arūpadhātu 無色界, there are four heavens: 空無邊處 Ākāśānantyāyatana, 識無邊處 Vijñānānantyāyatana, 無所有處 Akiñcanyāyatana, and 非想非非想處 Naivasamjñānāśamjñāyatana. It appears that the four heavens have no locations, since there is no form at all in the Arūpadhātu 無色界 (see 3-2 below).

3. Others

3-1. The expanses of the heavens are explained as follows:

阿毘達磨大毘婆沙論 (卷134) T27, 692b 次辨。成立空居諸天。大梵天等。所居宮地。然彼宮殿。有說依空。有說空中。密雲彌布如地。為彼宮殿所依。外器世間。至色究竟。上無色故。不可施設。問。從夜摩天。至色究竟。所依雲地。其量如何。有說從夜摩至。他化自在雲地。皆等妙高頂量。色界雲地。下狹上廣。謂初二三。四靜慮地。如次等彼四洲。小千中千大千。諸世界量。有餘師說。夜摩天宮雲地。倍於妙高山頂。乃至。他化自在。天宮雲地。望前展轉相倍。初二三定如次。等於小千中千。大千界量。第四靜慮。其量無邊。由此若依。第四靜慮。起有身見。極難除斷。以執無邊。地為我故。問。第四靜慮。地若無邊。災所不及。寧非常住。答。剎那無常。故無此失。有說第四。靜慮地中。宮殿所依。俱無常定。謂。彼宮地。隨彼諸天。生時死時。俱起沒故。此說非理。所以者何。應無有情。共器業故。由此如前。所說者好。

3-2. The scripture insists that there is no form at all in the Arūpadhātu 無色界. This is explained in the text below:

阿毘達磨大毘婆沙論 (卷83) T27, 431b–c 謂。或有說。無色界有色。如分別論者。或復有說。無色界無色。如應理論者。...問。此二說中。何者為善。答。應理論師。所說為善。

T29, No.1558 *Apidamo jushe lun* 阿毘達磨俱舍論

The *Abhidharma-kośa-śāstra* or *Abhidharma-kośa-bhāṣya* (Abhidharma Storehouse Treatise), compiled by Vasubandhu 世親 (d. 5th century CE), was translated by Xuanzang 玄奘 (602–664 CE) in 651–654 CE of the Tang dynasty 唐 (618–907 CE). The treatise reflects the thinking of the Sarvāstivāda school 有部 in Gandhāra and/or the Sautrāntika school 經量部 of the Vehicle of the Hearers. It also explains the differences in thinking between two groups of the Sarvāstivāda school, one in Gandhāra and the other in Kaśmīr 迦濕彌羅. Cf. T27, No.1545 阿毘達磨大毘婆沙論; T29, No.1559 阿毘達磨俱舍釋論; T29, No.1562 阿毘達磨順正理論.

1. Basic Enumerations

1-1. 阿毘達磨俱舍論 (卷8) T29, 41a–b 論曰。地獄等四及六欲天并器世間。是名欲界。六欲天者。一四大王眾天。二三十三天。三夜摩天。四睹史多天。五樂變化天。六他化自在天。如是欲界處別有幾。地獄洲異故。成二十。...此欲界上。處有十七。謂。三靜慮處各有三。第四靜慮處獨有八。器及有情。總名色界。第一靜慮。處有三者。一梵眾天。二梵輔天。三大梵天。第二靜慮。處有三者。一少光天。二無量光天。三極光淨天。第三靜慮。處有三者。一少淨天。二無量淨天。三遍淨天。第四靜慮。處有八者。一無雲天。二福生天。三廣果天。四無煩天。五無熱天。六善現天。七善見天。八色究竟天。...無色界中。都無有處。以無色法。無有方所。過去未來。無表無色。不住方所。理決然故。但異熟生。差別有四。一空無邊處。二識無邊處。三無所有處。四非想非非想處。如是四種名無色界。此四非由處有上下。但由生故勝劣有殊。

1-2. 阿毘達磨俱舍論 (卷24) T29, 126a 雜修靜慮。為生淨居。何緣淨居。處唯有五。頌曰。由雜修五品。生有五淨居。論曰。由雜熏修。第四靜慮。有五品故。淨居唯五。何謂五品。謂。下、中、上、上勝、上極品差別故。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界; 17 independent heavens and one dependent heaven (Asaṃjñisattva 無想天) in the Rūpadhātu 色界; and four heavens in the Arūpadhātu 無色界. The heaven of Brahmapāriṣadya does not exist independently or even at all (see V. Chinese Translations T29, No.1558 阿毘達磨俱舍論).

The following text clearly indicates that there are 17 independent heavens in the Rūpadhātu 色界:

阿毘達磨俱舍論 (卷8) T29, 40c 頌曰。地獄傍生鬼。人及六欲天。名欲界二十。由地獄洲異。此上十七處。名色界於中。三靜慮各三。第四靜慮八。

According to the following text, there are four heavens, which have no locations, in the Arūpadhātu 無色界:

阿毘達磨俱舍論 (卷8) T29, 40c–41a 頌曰。...無色界無處。由生有四種。依同分及命。令心等相續。

Many exponents (of the Sarvāstivāda school 有部) in Kaśmīr 迦濕彌羅 explain

that there are 16 independent heavens in the Rūpadhātu 色界, because they believe that the heaven of Mahābrahma 大梵天 is not independent but belongs to the heaven of Brahmapurohita 梵輔天. This is explained in this excerpt:

阿毘達磨俱舍論 (卷8) T29, 41a 論曰。...迦濕彌羅國。諸大論師皆言。色界處但有十六。彼謂。即於梵輔天處。有高臺閣。名大梵天。一主所居。非有別地。如尊處座。四眾圍繞。

阿毘達磨俱舍論 (卷11) T29, 60a–b 論曰。...如是已辯。三十三天。所居外器。餘有色天眾。所住器云何。頌曰。此上有色天。住依空宮殿。論曰。此前所說。三十三天上。有色諸天。住依空宮殿。云何名。上有色諸天。謂。夜摩天。睹史多天。樂變化天。他化自在天。及前所說。梵眾天等。有十六處。并前合有。二十二天。皆依外器。

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四大王眾天 Caturmahārājakāyika, 三十三天 Trayastriṃśa, 夜摩天 Yāma, 睹史多天 Tuṣita, 樂變化天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are three independent heavens: 梵眾天 Brahmakāyika, 梵輔天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards. This scripture clearly mentions that there are 17 independent heavens, showing their exact names. It does not refer to the heaven of Brahmapāriṣadya. Therefore, it is obvious that the heaven of Brahmapāriṣadya does not exist independently or even at all.

Judging from the following texts, 梵世 *brahmaloka* / *prathamadhyānopapanna* in Xuanzang's 玄奘 translation is the generic name of the heavens of the first *dhyāna*:

阿毘達磨俱舍論 (卷2) T29, 9c 謂或有二界。先不成就。今得成就。謂無色沒。生於欲界。及梵世時。

ABHIDHARMAKOŚA (see VII. Appendix): *ārūpyadhātucyutaḥ kāmādhātau brahmaloke cōpapadyamānaḥ*.

阿毘達磨俱舍論 (卷2) T29, 9c 第三句者。謂生欲界。得眼不失。及生梵世。若生二三四靜慮地。正見色時。

ABHIDHARMAKOŚA: *trītiyā kāmādhātau labdhāvihīnacakṣuḥ prathamadhyānopapannaś ca dvitīyādīdhyānopapannaś ca paśyan*.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 極光淨天 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲天 Anabhraka, 福生天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 is not independent but belongs to the heaven of Bṛhatphala 廣果天, as cited in the following text:

阿毘達磨俱舍論 (卷5) T29, 24b 論曰。...無想者何。頌曰。無想無想中。心心所法滅。異熟居廣果。論曰。...無想有情。居在何處。居在廣果。謂。廣果天中。有高勝處。如中間靜慮。名無想天。

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無煩天 Abṛha, 無熱天 Atapa, 善現天 Sudṛśa, 善見天 Sudarśana, and 色究竟天 Akaniṣṭha, from below upwards. 五淨居 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in this scripture.

2-11. In the Arūpadhātu 無色界, there are four heavens without locations (see 2-1 above). These are: 空無邊處 Ākāśānantyāyatana, 識無邊處 Vijñānānantyāyatana, 無所有處 Akiñcanyāyatana, and 非想非非想處 Naivasamjñānāśamjñāyatana.

3. Others

3-1. The heights of the heavens are described as follows:

阿毘達磨俱舍論 (卷11) T29, 60c 論曰。...所說諸天。二十二處。上下相去。其量云何。頌曰。如彼去下量。去上數亦然。論曰。一一中間。踰繕那量。非易可數。但可總舉。彼去下量。去上例然。隨從何天。去下海量。彼上所至。與去下同。謂。妙高山從。第四層級。去下大海。四萬踰繕那。是四大王。本所住處。從彼上去。三十三天。亦如彼天。去下海量。如三十三天。去下大海。上去夜摩天。其量亦爾。如是乃至。如善見天。去下大海。踰繕那量。從彼上去。色究竟天。亦與彼天。去下海等。從此向上。無復所居。此處最高。名色究竟。有餘師說。彼名礙究竟天。彼謂。礙名目積集色。至彼礙盡。得究竟名。

3-2. The expanses of the heavens are explained as follows:

阿毘達磨俱舍論 (卷11) T29, 60c–61a 論曰。...夜摩等天宮。依處量有幾。有餘師說。此上四天。依處量同。妙高山頂。有餘師說。上倍倍增。有餘師言。初靜慮地。宮殿依處。等一四洲。第二靜慮。等小千界。第三靜慮。等中千界。第四靜慮。等大千界。有餘師言。下三靜慮。如次量等。小中大千。第四靜慮。量無邊際。

T29, No.1559 *Apidamo jushe shilun* 阿毘達磨俱舍釋論

The *Abhidharma-kośa-śāstra* or *Abhidharma-kośa-bhāṣya* (Abhidharma Storehouse Treatise), compiled by Vasubandhu 世親 (d. 5th century CE), was translated in 563–567 CE by Zhendi 真諦 (Paramārtha, 499–569 CE) of the Chen dynasty 陳 (557–589 CE). The treatise reflects the thinking of the Sarvāstivāda school 有部 in Gandhāra and/or the Sautrāntika school 經量部 of the Vehicle of the Hearers. It also explains the differences in thinking between two groups of the Sarvāstivāda school, one in Gandhāra and the other in Kaśmīr 罽賓. Cf T27, No.1545 阿毘達磨大毘婆沙論; T29, No.1558 阿毘達磨俱舍論; T29, No.1562 阿毘達磨順正理論.

1. Basic Enumerations

1-1. 阿毘達磨俱舍釋論 (卷6) T29, 198a–b 釋曰。四道及六天聚。六天者。一四天王天。二三十三天。三唱樂天。四善知足天。五化樂天。六他化自在天。是名欲界及器世界。此欲界復有幾處。偈曰。二十。由地獄洲異。釋曰。云何十四成二十。...前說有六天。合數欲界成二十處。...從此欲界。偈曰。向上十七處。名色界。釋曰。云何偈曰。各各定三地。釋曰。此中初定二定三定。各各有三地。偈曰。於中四定有八地。釋曰。此中初定三地者。一梵眾。二梵先行。三大梵。二定三地者。一小光。二無量光。三遍光。三定三地者。一小淨。二無量淨。三遍淨。四定八地者。一無雲。二福生。三廣果。又一無大求。二無熱。三善現。四善見。五無下。...偈曰。無色界無處。釋曰。云何無處。無色法無有處。何以故。過去未來有教等無色法。不住於處。此義決定。偈曰。由生有四種。釋曰。若無處云何有異。由生差別故。無色界成立四種。一空無邊入。二識無邊入。三無有無邊入。四非想非非想入。此四不由處立為高下差別。

1-2. 阿毘達磨俱舍釋論 (卷17) T29, 277b 復次淨居天生云何唯五。是所說雜修第四定。偈曰。由雜修五品。淨居生有五。釋曰。此雜修唯有五品。謂。軟、中、上、上中、上上差別故。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 17 independent heavens and one dependent heaven (Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four heavens in the Arūpadhātu 無色界. The heaven of Brahmapāriṣadya does not exist independently or even at all (see V. Chinese Translations T29, No.1559 阿毘達磨俱舍釋論).

The following text clearly indicates that there are 17 independent heavens in the Rūpadhātu 色界:

阿毘達磨俱舍釋論 (卷6) T29, 198b 從此欲界。偈曰。向上十七處。名色界。釋曰。云何偈曰。各各定三地。釋曰。此中初定二定三定。各各有三地。偈曰。於中四定有八地。

According to the following text, there are four heavens which have no locations in the Arūpadhātu 無色界:

阿毘達磨俱舍釋論 (卷6) T29, 198b 偈曰。無色界無處。釋曰。云何無處。無色法無有處。何以故。過去未來有教等無色法。不住於處。此義決定。偈曰。由生有四種。釋曰。若無處云何有異。由生差別故。無色界成立四種。

Many exponents (of the Sarvāstivāda school 有部) in Kaśmīr 罽賓 explain that there are 16 independent heavens in the Rūpadhātu 色界, because they believe that the heaven of Mahābrahma 大梵 is not independent but belongs to the heaven of Brahmapurohita 梵先行. This is explained in the following text:

阿毘達磨俱舍釋論 (卷6) T29, 198b 罽賓國師說。但有十六。何以故。於梵先行處有處。高廣最勝。如別層起。唯有一主名大梵處。非有別地。

阿毘達磨俱舍釋論 (卷8) T29, 217b–c 四大天王及三十三天。安立器世其相如此。偈曰。從此上宮殿。天住。釋曰。三十三天上。各有宮殿。所餘諸天。依其中住。何者所餘。謂。夜摩。兜率。多。化樂。他化自在。梵眾等。如前所說。合有十六處。如此若略說。合二十二部諸天所。此等皆有別器世界。

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王天 Caturmahārājakāyika, 三十三天 Trayastriṃśa, 唱樂天 Yāma, 善知足天 Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are three independent heavens: 梵眾 Brahmakāyika, 梵先行 Brahmapurohita, and 大梵 Mahābrahma, from below upwards. This scripture clearly mentions that there are 17 independent heavens, showing their exact names. It does not refer to the heaven of Brahmapāriṣadya. It is therefore obvious that the heaven of Brahmapāriṣadya does not exist independently or even at all.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 小光 Parittābha, 無量光 Apramāṇābha, and 遍光 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 小淨 Parittaśubha, 無量淨 Apramāṇaśubha, and 遍淨 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲 Anabhraka, 福生 Puṇyaprasava, and 廣果 Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 is not independent but belongs to the heaven of 廣果 Bṛhatphala, as explained in the following text:

阿毘達磨俱舍釋論 (卷3) T29, 182c–183a 何法名無想有。偈曰。無想於彼天。能滅心心法。...釋曰。...於何處眾生有此無想天。偈曰。諸廣果。釋曰。有諸天名 廣果。於彼一處有眾生。名 無想天。如初定中間。

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無大求 Abṛha, 無熱 Atapa, 善現 Sudṛśa, 善見 Sudarśana, and 無下 Akaniṣṭha from below upwards. 淨居天 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in this scripture.

2-11. In the Arūpadhātu 無色界, there are four heavens without locations (see 2-1 above): 空無邊入 Ākāśānantyāyatana, 識無邊入 Vijñānānantyāyatana, 無有無邊入 Akiñcanyāyatana, and 非想非非想入 Naivasamjñānāśamjñāyatana.

3. Others

3-1. The heights of the heavens are explained as follows:

阿毘達磨俱舍釋論 (卷8) T29, 218a 是諸天二十二處。如前所說。從下向上。相去幾許。是一切處。不可皆以由旬數量。其遠近雖然。偈曰。如此至彼量。向上例皆爾。釋曰。從剎浮洲等向上處。從此處向剎浮洲等。如相去量。從此處向上相去量亦爾。如第四層。四大天王所住處四萬由旬。從此如向剎浮洲相去量。從此向三十三天亦爾。從三十三天向剎浮洲相去量。從此向夜摩天亦爾。從夜摩天向剎浮洲相去量。從此向兜率多天亦爾。如此一切廣例皆爾。乃至從善見向剎浮洲相去量。從此向阿迦尼師吒亦爾。從阿迦尼師吒向上無復餘處。由此義故。此處勝於餘處。無處勝於此處。故名阿迦尼師吒。有餘師說。此處名阿伽尼師吒。色聚集住名阿伽。此處究竟。名尼師吒。復有餘師說。此處名阿迦尼師吒。謂所行究竟。

3-2. The expanses of the heavens are explained as follows:

阿毘達磨俱舍釋論 (卷9) T29, 218b 復次夜摩等天宮其量云何。上四天如須彌婁山量。餘部說如此。復有餘師說。向上倍倍廣。復有餘師說。初定地量。同一四洲世界。第二定地量。同小千世界。第三定地量。同二千世界。第四定地量。同三千世界。復有餘師說。初定等三地量同一千等世界。第四定無復量。

T29, No.1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論

The *Abhidharma-nyāyānusāra-sāstra* (Abhidharma Following Right Theory Treatise), compiled by Saṃghabhadra 眾賢 (5th century CE), was translated in 653–654 CE by Xuanzang 玄奘 (602–664 CE) of the Tang dynasty 唐 (618–907 CE). The treatise belongs to the Sarvāstivāda school 有部 in Kaśmīr 迦濕彌羅 of the Vehicle of the Hearers. It explains the differences in thinking between the Sarvāstivāda school in Kaśmīr and Śrīlāta 室利羅多 (上座, 4th century CE), who was one of the exponents of the Sautrāntika school 經量部 of the Vehicle of the Hearers. Cf T27, No.1545 阿毘達磨大毘婆沙論; T29, No.1558 阿毘達磨俱舍論; T29, No.1559 阿毘達磨俱舍釋論.

1. Basic Enumerations

1-1. 阿毘達磨順正理論 (卷21) T29, 456a–b 論曰。那落迦等。下四趣全。及天一分。眷屬中有。并器世間。總名欲界。天一分者。謂六欲天。一四大王眾天。二三十三天。三夜摩天。四覩史多天。五樂變化天。六他化自在天。如是欲界。地獄趣等。并器世間。總有十處。地獄洲異。分為二十。...此欲界上。處有十七。謂三靜慮。處各有三。第四靜慮。處獨有八。器及有情。總名色界。第一靜慮。處有三者。一梵眾天。二梵輔天。三大梵天。第二靜慮處有三者。一少光天。二無量光天。三極光淨天。第三靜慮處有三者。一少淨天。二無量淨天。三遍淨天。第四靜慮處有八者。一無雲天。二福生天。三廣果天。并五淨居。處合成八。五淨居者。一無繁天。二無熱天。三善現天。四善見天。五色究竟天。...此淨周普。故名遍淨。意顯更無。樂能過此。以下空中。天所居地。如雲密合。故說名雲。此上諸天。更無雲地。在無雲首。故說無雲。

1-2. 阿毘達磨順正理論 (卷21) T29, 457b 無色界中。都無有處。以無色法。無有方所。過去未來。無表無色。不住方所。理決然故。但異熟生。勝劣差別。說有四種。一空無邊處。二識無邊處。三無所有處。四非想非非想處。如是四種。名無色界。此四非由。處有上下。但由生故。勝劣有殊。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 16 independent heavens and two dependent heavens (Mahābrahma 大梵天 and Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four heavens in the Arūpadhātu 無色界. The heaven of Brahmapāriṣadya does not exist independently or even at all (see V. Chinese Translations T29, No.1562 阿毘達磨順正理論).

上座 (Śrīlāta 室利羅多, an exponent of the Sautrāntika school 經量部) insisted that there are 18 independent heavens in the Rūpadhātu 色界, regarding the heaven of Mahābrahma 大梵天 and the heaven of Asaṃjñisattva 無想天 as independent heavens. However, his argument is incorrect. The right theory, as explained by the exponents (of the Sarvāstivāda school 有部) in Kaśmīr 迦濕彌羅, is that there are 16 independent heavens in the Rūpadhātu. Further, the heaven of Mahābrahma is not independent but belongs to the heaven of Brahmapurohita 梵輔天. Mahābrahma cannot be independent, because it is a single or a standing-alone *deva*. The heaven of Asaṃjñisattva 無想天 is not independent but belongs to the heaven of Bṛhatphala 廣果天.

阿毘達磨順正理論 (卷21) T29, 456c–457b 此十七處。諸器世間。并諸有情。總名色界。有餘別說。十七處名。初靜慮中。總立二處。第四靜慮。別說無想。彼師應言。處有十八。以彼大梵。望梵輔天。壽量身量。無尋受等。皆有別故。豈不無想。望廣果天。唯異生等。有差別故。前亦應言。處有十八。此難非理。無想天生。即廣果天。繫業果故。若爾大梵。所受生身。亦梵輔天。繫業果故。不應別說。為一天處。即梵輔天。上品繫業。招大梵果。此業望彼。少有差別。故招壽等。亦少不同。若大梵天。望彼梵輔。壽量等別。合為一處。則少光等。壽等雖殊。應合一處。成大過失。此例不然。大梵一故。要依同分。立天處名。非一梵王。可名同分。雖壽量等。與餘不同。然由一身。不成同分。故與梵輔。合立一天。高下雖殊。然地無別。少光天等。與此相違。故彼不應。引之為例。上座色界。立十八天。故作是言。修諸靜慮。各有三品。謂上中下。隨三品因。生三天處。第一靜慮。大梵天王。自類相望。得有同分。與梵輔處。勝劣有殊。如聚落邊。阿練若處。雖相隣近。而處不同。無想有情。於第四定。為第四處。與廣果天。有差別故。處成十八。此亦不然。初靜慮地。處應四故。無想有情。應離廣果。不別立故。若謂隨修。三品靜慮。諸靜慮地。處各三者。則大梵王。壽等勝故。應異初定。上中下因。別用中間。勝定業感。故應大梵。異初定三。別業所招。成第四處。或應大梵。無別有因。無想有情。與彼廣果。壽身量等。無差別故。應無異因。處非第四。故立十八。理必不成。又若必然。應色究竟。壽量身量。三十二十。或六十四。然俱不許。是故不可。約修靜慮。三品不同。立處有別。因雖有四。處但立三。因但有三。處立四故。又初靜慮。處若有三。應大梵王。望梵輔處。高廣迥隔。如上下天。亦應倍增。壽量身量。是則一切。建立不成。然梵眾天。壽量半劫。身量亦有。半踰繕那。至大梵天。量皆一半。若立大梵。處為第三。應壽與身。量增至二。是則以上。皆應倍增。諸所建立。皆不成就。是故迦濕彌羅國。諸大論師。咸說大梵王所居。即梵輔處。由茲色界。處唯十六。如是所說。善順契經。七識住中。唯舉邊故。如極光淨。及遍淨天。若謂不然。契經應說。如大梵處。非梵眾天。無想有情。望廣果處。壽等無異。如何別立。彼復說言。第一靜慮。非無壽等。建立差別。以彼三天。半半增故。若爾大梵。應亦倍增。是則上天。建立皆壞。無斯過失。許少光天。望大梵天。亦半增故。此唯妄執。未見色天。別處極成。有半增故。又壞正理。所以者何。既許依修。三品靜慮。得三品果。建立三天。何理中天。倍增於下。然其上處。半勝於中。故彼所言。唯憑妄執。是故建立。色界諸天。唯我國師。所說無亂。

The following information is a summary of the quote above:

阿毘達磨藏顯宗論 (卷12) T29, 829b–c 何緣大梵。及無想天。無壽量等殊。不別建立。不應別立。大梵一故。要依同分。立天處名。非一梵王。可名同分。雖壽量等。與餘不同。然由一身。不成同分。故與梵輔。合立一天。高下雖異。然地無別。無想有情。與彼廣果。壽身量等。無差別故。亦無異因。故不可立。為第四處。

According to the following information, the term 上座 represents Śrīlāta 室利羅多 (see II. References 1-7. Mochizuki 望月, 色界 1741c; cf. T54, No.2131 翻譯名義集). 俱舍論記 (卷9) T41, 168a 餘復釋言至染濁作意者。此是經部中。室利羅多解。此名執勝。正理呼為上坐。

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四大王眾天 Caturmahārājakāyika, 三十三天 Trayastriṃśa, 夜摩天 Yāma, 覩史多天 Tuṣita, 樂變化天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first dhyāna 初靜慮 of the Rūpadhātu 色界, there are two independent heavens: the heavens of 梵眾天 Brahmakāyika and 梵輔天 Brahmapurohita, from below upwards.

The heaven of 大梵天 Mahābrahma does not exist independently (see 2-1 above). This scripture clearly mentions that there are 16 independent heavens, showing their exact names. The heaven of Brahmapāriṣadya is not mentioned. From this we can conclude that the heaven of Brahmapāriṣadya does not exist independently or even at all.

Judging from the following texts, 梵世 *brahmaloka* / *prathamadhyānopapanna* in Xuanzang's 玄奘 translation is the generic name of the heavens of the first *dhyāna*.

阿毘達磨順正理論 (卷5) T29, p0360a 謂或有二界。先不成就。今得成就。謂無色殑。生於欲界及梵世時。

阿毘達磨俱舍論 (卷2) T29, 9c 謂或有二界。先不成就。今得成就。謂無色沒。生於欲界。及梵世時。

ABHIDHARMAKOŚA (see VII. Appendix): *ārūpyadhātucyutaḥ kāmadhātu brahmaloke cōpapadyamānaḥ*.

阿毘達磨順正理論 (卷5) T29, 360b 第三句者。謂生欲界。得眼不失。及生梵世。若生二三四靜慮地。眼識現起。

阿毘達磨俱舍論 (卷2) T29, 9c 第三句者。謂生欲界。得眼不失。及生梵世。若生二三四靜慮地。正見色時。

ABHIDHARMAKOŚA: *trītiyākāmadhātulabdhāvihīnacakṣuḥ prathamadhyānopapannaś ca dvitīyādīdhyānopapannaś ca paśyan*.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少光天 Parīttābha, 無量光天 Apramāṇābha, and 極光淨天 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少淨天 Parīttāsubha, 無量淨天 Apramāṇasubha, and 遍淨天 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲天 Anabhraka, 福生天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 does not exist independently (see 2-1 above). It belongs to the heaven of Bṛhatphala 廣果天 as explained below:

阿毘達磨順正理論 (卷12) T29, 400c 無想有情。居在何處。居在廣果。謂。廣果天中。有高勝處。如中間靜慮。名無想天。

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無繁天 Abṛha, 無熱天 Atapa, 善現天 Sudṛśa, 善見天 Sudarśana, and 色究竟天 Akaniṣṭha, from below upwards. 五淨居 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in this scripture.

2-11. In the Arūpadhātu 無色界, there are four heavens without locations (see 1-2 above): 空 無邊處 Ākāśānantyāyatana, 識無邊處 Vijñānānantyāyatana, 無所有處 Akiñcanyāyatana, and 非想非非想處 Naivasamjñānāsamjñāyatana.

3. Others

3-1. The heights of the heavens are explained as follows:

阿毘達磨順正理論 (卷31) T29, 519c 所說諸天。二十二處。上下相去。其量云何。頌曰。如彼去下量。去上數亦然。論曰。一一中間。踰繕那量。非易可數。但可總舉。彼去下量。去上例然。隨從何天。去下海量。彼上所至。與去下同。謂妙高山。從第四層級。去下大海。四萬踰繕那。上去三十三天。亦如去下海量。如三十三天。去下大海。上去夜摩天。其量亦爾。如是乃至。如善見天。去下大海。從彼上去。色究竟天。其量亦爾。

3-2. The expanses of the heavens are explained as follows:

阿毘達磨順正理論 (卷31) T29, 520a 夜摩天等。處量云何。有說。四天如迷盧頂。有說。此四上倍倍增。有餘師言。初靜慮地。宮殿依處。等一四洲。第二靜慮。等小千界。第三靜慮。等中千界。第四靜慮。等大千界。有餘師言。下三靜慮。如次量等。小中大千。第四靜慮。量無邊際。

T30, No.1579 *Yuqie shidi lun* 瑜伽師地論

This is a translation of the *Yogācāra-bhūmi-śāstra* (Treatise on the Stages of Yoga Practice) done in 646–648 CE by Xuanzang 玄奘 (602–664 CE) of the Tang dynasty 唐 (618–907 CE). The treatise is believed to have been preached by Maitreya 彌勒 and compiled by Asaṅga 無著 (4th century CE). It belongs to the Mahāyāna Yogācāra school 瑜伽行派. See VII. Appendix: *Yogācārabhūmi-śāstra*.

1. Basic Enumerations

1-1. 瑜伽師地論 (卷4) T30, 294c–295b 處所建立者。於欲界中。有三十六處。謂。八大那落迦。何等為八。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。何等為八。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。又有餓鬼處所。又有非天處所。傍生即與人天同處。故不別建立。復有四大洲如前說。復有八中洲。又欲界天有六處。一四大王眾天。二三十三天。三時分天。四知足天。五樂化天。六他化自在天。復有摩羅天宮。即他化自在天攝。然處所高勝。復有獨一那落迦。近邊那落迦。即大那落迦。及寒那落迦。以近邊故。不別立處。又於人中。亦有一分。獨一那落迦可得。如尊者取菽豆子說。我見諸有情。燒然。極燒然。遍極燒然。總一燒然。聚如是等。三十六處。總名欲界。復次色界有十八處。謂梵眾天、梵前益天、大梵天。此三由軟中上品。熏修初靜慮故。少光天、無量光天、極淨光天。此三由軟中上品。熏修第二靜慮故。少淨天、無量淨天、遍淨天。此三由軟中上品。熏修第三靜慮故。無雲天、福生天、廣果天。此三由軟中上品。熏修第四靜慮故。無想天即廣果攝。無別處所。復有諸聖住止。不共五淨宮地。謂。無煩、無熱、善現、善見、及色究竟由軟中上。上勝上極品。雜熏修第四靜慮故。復有超過淨宮。大自在住處。有十地菩薩。由極熏修第十地故。得生其中。復次無色界有四處所。或無處所。有情量建立者。謂。瞻部洲人。身量不定。或時高大。或時卑小。然隨自肘。三肘半量。東毘提訶。身量決定。亦隨自肘。三肘半量。身又高大。如東毘提訶。如是西瞿陀尼。北拘盧洲。身量亦爾。轉復高大。四大王眾天身量。如拘盧舍四分之一。三十三天身量。復增一足。帝釋身量。半拘盧舍。時分天身量。亦半拘盧舍。此上一切。如欲界天身量。當知漸漸。各增一足。梵眾天身量。半踰繕那。梵前益天身量。一踰繕那。大梵天身量。一踰繕那半。少光天身量。二踰繕那。此上一切餘天身量。各漸倍增。除無雲天。應知彼天。減三踰繕那。又大那落迦身量不定。若作及增長。極重惡不善業者。彼感身形。其量廣大。餘則不爾。如大那落迦。如是寒那落迦。獨一那落迦。近邊那落迦。傍生餓鬼亦爾。諸非天身量。大小如三十三天。當知無色界。無有色故。無有身量。

1-2. 瑜伽師地論 (卷4) T30, 295b–c 梵眾天壽。二十中劫一劫。梵前益天壽。四十中劫一劫。大梵天壽。六十中劫一劫。少光天壽。八十中劫二劫。自此以上。餘色界天。壽量相望。各漸倍增。唯除無雲。當知彼天壽減三劫。空無邊處壽二萬劫。識無邊處壽四萬劫。無所有處壽六萬劫。非想非非想處壽八萬劫。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Maheśvara 大自在 instead of Asaṃjñisattva 無想天) in the Rūpadhātu 色界,

and four heavens in the Arūpadhātu 無色界. The heaven of Brahmapāriṣadya does not exist independently or even at all (see V. Chinese Translations T30, No.1579 瑜伽師地論).

In the Rūpadhātu 色界, there are 18 independent heavens. The heaven of Mahābrahma 大梵天 is independent. The heaven of Asaṃjñisattva 無想天 is not independent but belongs to the heaven of Bṛhatphala 廣果天.

瑜伽師地論 (卷4) T30, 295a 復次色界有十八處。謂梵眾天、梵前益天、大梵天。此三由軟中上品。熏修初靜慮故。

瑜伽師地論 (卷4) T30, 295a 無想天即廣果攝。無別處所。

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四大王眾天 Caturmahārājakāyika, 三十三天 Trayastrimśa, 時分天 Yāma, 知足天 Tuṣita, 樂化天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The palace of Māra 摩羅天 is not independent but belongs to the heaven of Paranirmitavaśavartin 他化自在天 (see 1-1 above).

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are three independent heavens: 梵眾天 Brahmakāyika, 梵前益天 Brahmapurohita, and 大梵天 Mahābrahma, from below upwards.

This scripture clearly mentions that there are 18 independent heavens, showing their exact names. It does not refer to the heaven of Brahmapāriṣadya. Therefore, we can conclude that the heaven of Brahmapāriṣadya does not exist independently or even at all. According to the following text, 梵世 (梵世間) Brahma / Brahmaloka is the generic name of the heavens of the first *dhyāna*:

瑜伽師地論 (卷2) T30, 285b–c 又彼壞劫。由三種災。一者火災。能壞世間。從無間獄。乃至梵世。二者水災。能壞一切。乃至第二靜慮。三者風災。能壞一切。乃至第三靜慮。第四靜慮。無災能壞。由彼諸天。身與宮殿。俱生俱沒故。更無能壞因緣法故。復有三災之頂。謂。第二靜慮。第三靜慮。第四靜慮。又此世間。二十中劫壞。二十中劫壞已空。二十中劫成。二十中劫成已住。如是八十中劫。假立為一大劫數。又梵世間。壽量一劫。此最後壞。亦最初成。當知此劫。異相建立。謂梵眾天。二十中劫。合為一劫。即依此劫。施設壽量。梵前益天。四十中劫。合為一劫。即依此劫。施設壽量。若大梵天。六十中劫。合為一劫。即依此劫。施設壽量。

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少光天 Paritābha, 無量光天 Apramāṇābha, and 極淨光天 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少淨天 Paritāsubha, 無量淨天 Apramāṇāsubha, and 遍淨天 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲天 Anabhraka, 福生天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 is not independent but belongs to the heaven of Brhatphala 廣果天 (see 2-1 above).

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無煩 Abṛha, 無熱 Atapa, 善現 Sudṛśa, 善見 Sudarśana, and 色究竟 Akaniṣṭha, from below upwards. 五淨宮地 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 大自在 independently exists above the heaven of 色究竟天 Akaniṣṭha in the Rūpadhātu 色界 (see 1-1 above).

2-11. In the Arūpadhātu 無色界, there are four heavens that may or may not have locations (see 1-1): 空無邊處 Ākāśānantyāyatana; 識無邊處 Vijñānānantyāyatana; 無所有處 Akiñcanyāyatana; and 非想非非想處 Naivasamjñānāsamjñāyatana.

3. Others

3-1. The scripture mentions that there is no form in the Arūpadhātu 無色界:

瑜伽師地論 (卷4) T30, 295b 當知無色界。無有色故。無有身量。

T32, No.1644 *Foshuo lishi apitan lun* 佛說立世阿毘曇論

This is a translation of a lost and forgotten treatise. It was done in 558/559 CE by Zhendi 眞諦 (Paramārtha, 499–569 CE) of the Chen dynasty 陳 (557–589 CE). It belongs to the Saṃmitiya school 正量部 of the Vehicle of the Hearers.

1. Basic Enumerations

1-1. 佛說立世阿毘曇論 (卷6) T32, 198a–c 云何第一天。名大王天提頭吒等。四大王於中。為增上為上首故。云何第二天。名為忉利。三十三天王。於是中為帝主。王位自在故。說為忉利天。云何第三天。名為夜摩。日夜時節。分分度時。說如是言。咄哉不可思議歡樂故。名夜摩。云何第四天。名兜率陀。歡樂飽滿。於其資具。自知滿足。於八聖道。不生知足。故說名為。兜率陀天。云何第五天。名為維摩羅呢。是中諸天。如意化作。宮殿園林。一切樂具。於中受樂故。名維摩羅呢。云何第六天。名波羅維摩婆奢。他所化作。宮殿園林。一切樂具。於中作自在計。此是我所。於中受樂故。名波羅維摩婆奢。云何第一梵。名梵先行。若人從欲界入色界。前至此處故。說梵先行。云何第二。名梵眾。大梵王眷屬多故。故名梵眾。云何第三。名大梵。最勝初禪中間。所造業所生故。自在不係他故。能觀別他事故。為已生應生作主故。名大梵。云何第二禪初天。名曰少光。說語時口中出光明少故。故名少光。云何第二。名無量光。是諸天等。若說語時。口中無量。光明顯照故。名無量光。云何第三梵。名遍勝光。是諸天等。若說言時。口出光明。遍一切處。圓滿無餘故。名遍勝光。云何第三禪初天。名曰少淨。是中諸天。所受樂少。寂靜愛樂。與三禪相應。受此少樂故。名少淨。云何第二天。名無量淨。是中諸天。樂勝於前。寂靜愛樂。與三禪相應故。名無量淨。云何第三。名曰遍淨。是中受樂。遍滿身心。究竟無餘。寂靜愛樂。與三禪相應。諸天受此故。名遍淨。云何第四禪初天。名曰無雲。苦樂前滅故。於先方便。憂喜沒盡故。此中捨受。智念清淨故。是中諸天。受此捨受故。名無雲。云何第二天。名曰生福。福者智念。捨等相應。諸禪所生故。生已受用。如此三枝故。名生福。云何第三。名曰廣果。廣者。謂大容果功力。及報所生。此二者。能攝定慧。及離欲依止故。名廣果。云何第四。名無想天。是中諸天。無有想故。何者為想。通別二想。各異生報。此中無故。唯有色陰。及不相應行陰故。名無想天。云何那含天。一名善現。昔在因地。可令見實無倒義。可令受可令解故名善現。云何第二。名曰善見。昔在因地。增壽命具。四支提財。及他資產。并利益事。善正守護。於中生正見。不除不取。因前善現。及如此因故。名善見。云何第三。名不煩。昔在因地。不損惱他。無妨礙意。無相逼意。因前善現。及此業故。是故名不煩。云何第四。名曰不燒。是中諸天。昔在因地。不燒自身。不困苦身。又不燒他。不困苦他。自他亦樂行。速疾通達故。因前善現。及此業故。名無燒。云何第五。名阿迦尼吒。迦尼吒者。名曰下品。前十七地。並已過故。復有從下品天。至究竟天。於中般涅槃故。復有諸天。名阿迦尼吒。至般涅槃故。是故名阿迦尼吒。云何無色界第一天。名曰空無邊入。空者。非所作非有為。不可塞礙。過於礙相。種種有相。一想心所緣故。無二無別。因於此空業所生故。故說名為。空無邊入。云何第二。名識無邊入天。識者。第六意識。此識內故。細於外空。過於礙相。過於外相。一想心所緣故。無二無別。因於此識業所生故。故說名為。識無邊入。云何第三。名無所有入天。無所有者。除前二礙相。離此二外。無別境界。過內外相。一想心所緣故。無二無別。因於此心業所生故。故說名為。無所有入。云何第四。名為非想非非想入天。非想者。細故非前七定故。說非想。非非想者。若無想定。及無心定。如此兩定。名無想定。同無心故。今則有心故。名非非想定。因於此定業所生故。故說名為。非想非非想入。

1-2. 佛說立世阿毘曇論 (卷6) T32, 199a–b 從剌浮提向上四萬由旬。是四大天王天。從剌浮提向上八萬由旬。是三十三天住處。從剌浮提向上十六萬由旬。是夜摩天住處。從剌

浮提向上三億二萬由旬。是兜率陀天住處。從剎浮提向上六億四萬由旬。是化樂天住處。從剎浮提向上十二億八萬由旬。是他化自在天住處。有比丘問佛世尊。從剎浮提至梵處。為若近遠。佛言比丘。從剎浮提至梵處。甚遠甚高。相異相離。比丘。譬如九月十五日。月圓滿時。若有一人。在彼梵處。放百丈方石。墜向下界。中間無礙。到後歲九月。月圓滿時。至剎浮提。梵處剎浮提。近遠如是。從梵處至少光天。復倍於前。從少光天。至無量光天。復遠一倍。從無量光天。至遍勝光天。復遠一倍。從遍勝光天。至少淨天。復遠一倍。從少淨天。至無量淨天。復遠一倍。從無量淨天。至遍淨天。復遠一倍。從遍淨天。至無雲天。復遠一倍。從無雲天。至生福天。復遠一倍。從生福天。至廣果天。復遠一倍。從廣果天。至無想天。復遠一倍。從無想天。至善現天。又遠一倍。從善現天。至善見天。復遠一倍。從善見天。至不煩天。又遠一倍。從不煩天。至不燒天。又遠一倍。從不燒天。至阿迦尼吒天。復遠一倍。而說偈言。從阿迦尼吒。至剎浮提地。放大密石山。六萬五千年。五百三十五。中間若無礙。方至於剎浮。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 18 independent heavens (including Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. Exceptionally, this scripture appears to show the independence of Brahmapāriṣadya 梵眾. It also mentions a different order of the locations of the heavens of the fourth dhyāna 第四禪 in the Rūpadhātu (see V. Chinese Translations T32, No.1644 佛說立世阿毘曇論).

2-2. In the Kāmadhātu 欲界, there are six independent heavens: 四天王 (四大天王天) Caturmahārājakāyika, 忉利 (三十三天) Trayastrimśa, 夜摩天 Yāma, 兜率陀天 Tuṣita, 維摩羅尼 (化樂天) Nirmāṇarati, and 波羅維摩婆奢 (他化自在天) Paranirmitavaśavartin, from below upwards.

2-3. The heaven (or palace) of Māra 魔 is not mentioned in the Basic Enumerations.

2-4. In the first dhyāna 初靜慮 of the Rūpadhātu 色界, there are three independent heavens: 梵先行 Brahmapurohita, 梵眾 (梵眾諸天) Brahmapāriṣadya (or possibly Brahmakāyika), and 大梵 Mahābrahma, from below upwards. 梵處 is the generic name of the heavens of the first dhyāna, being apparently a translation of the term *brahmaloka* or *prathamadhyānopapanna*. The heaven of Brahmakāyika does not seem to exist, judging from the order of the locations of the heavens. However, it is still possible that 梵眾 is a translation of Brahmakāyika, because an uncommon order of the locations of the heavens is also shown in the part of the fourth dhyāna 第四禪 in this scripture (see 2-9 below). Further consideration is needed.

2-5. In the second dhyāna 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少光天 Parittābha, 無量光天 Apramāṇābha, and 遍勝光天 Ābhāsvara, from below upwards.

2-6. In the third dhyāna 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少淨天 Parittaśubha, 無量淨天 Apramāṇāśubha, and 遍淨天 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲天 Anabhraka, 生福天 Puṇyaprasava, and 廣果天 Br̥hatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 independently exists.

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 善現天 Sudṛśa, 善見天 Sudarśana, 不煩天 Abṛha, 不燒天 Atapa, and 阿迦尼吒天 Akaniṣṭha, from below upwards. 那含天 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*. The order of the locations of the heavens in this part is exceptional (see 2-4 above). Further consideration is needed.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在天) is not mentioned in this scripture.

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 空無邊入 Ākāśānantyāyatana, 識無邊入天 Vijñānānantyāyatana, 無所有入天 Akiñcanyāyatana, and 非想非非想入天 Naivasamjñānāśamjñāyatana, from below upwards.

3. Others

3-1. The heights of the heavens are explained in 1-2 above.

3-2. The expanses of the heavens are explained as follows:

佛說立世阿毘曇論 (卷6) T32, 199b 四天王天。自宮殿處。若離神通。及他功力。無有能於。壁柵山中。出入無礙。若遊行者。唯至鐵圍山內。若離神通。及他功力。不能過此。忉利諸天。自宮殿處。若離神通。及他功力。無有能於。壁柵山中。出入無礙。若遊行者。唯至鐵圍山際。若離神通。及他功力。不能過此。夜摩。兜率陀天。化樂。他化自在。及梵先行。梵眾諸天。自宮殿處。若離神通。及他功力。無有能於。壁柵山中。出入無礙。若遊行者。唯在一世界內。若離神通。及他功力。不能過此。大梵王天。自宮殿處。若離神通。及他功力。無有能於。壁柵山中。出入無礙。若遊行者。唯在千世界內。若離神通。及他功力。不能過此。從第二禪。乃至阿迦尼吒天。自宮殿處。亦如前說。若遊行者。唯在一千世界內。若離神通。及他功力。不能過此。

佛說立世阿毘曇論 (卷1) T32, 174b 阿難。若如來作意。欲照欲說。是大千世界。光照遍滿。所說法句。一切俱解。若復欲過大千世界。隨如來意。是中眾生。莫不見聞放光說法。阿難。若如來欲放光說法。坐阿迦尼吒天梵處。若大千。若過大千。光照遍滿。以八分梵聲。說法句義。遍得領解。

T53, No.2121 *Jinglü yixiang* 經律異相

This Chinese Buddhist encyclopedia was compiled in 516 CE by Baochang 寶唱 (?) and others of the Liang dynasty 梁 (502–557 CE). It shows two patterns of enumerations of heavens. One is found in the main text, while the other is indicated in the explanatory remarks. The author of this manual cannot fully comprehend the latter at the time of writing, as such, only the former is analyzed here.

1. Basic Enumerations

1-1. 經律異相 (卷1) T53, 1b 欲界六天第一。四天王一。忉利二。炎摩三。兜率四。化樂五。他化六。魔天七。

1-2. 經律異相 (卷1) T53, 2c–3a 色界二十三天第二。梵身天一。梵輔天二。梵眾天三。大梵天四。光天五。少光天六。無量光天七。光音天八。淨天九。少淨天十。無量淨天十一。遍淨天十二。嚴飾天十三。少嚴飾天十四。無量嚴飾天十五。嚴飾果實天十六。無想天十七。不煩天十八。無熱天十九。善見天二十。大善見天二十一。色究竟天二十二。摩醯首羅天二十三。

1-3. 經律異相 (卷1) T53, 4a 無色四天第三。無量空入處。或云空處智天。壽萬劫。或有小減(出雜阿含經。樓炭經云虛空智天)。無量識入處。或云識處智天。天壽二萬一千劫。或復小減。(出雜阿含經。樓炭經云識知天)。無所有入處。或云無所有處智天。或云不用處。有優蹋藍。不受佛化而自命終。佛記此人生不用處。若復捨身為邊地王傷害人民。後生地獄中。天壽四萬二千劫。或有小減。(出長增一二阿含經。樓炭云阿竭若然天)。非想非非想入處。或云有想無想天。有弗羅勒迦藍。不受佛化而取命終。佛記當生有想無想天。後當復為著翅惡狸。飛行走獸無脫之者。命終生地獄中。天壽八萬四千劫。或有小減。(出雜增一二阿含。樓炭經云上有天名。無有非想思亦有思想天)。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, one independent heaven (or palace) of Māra 魔天, 19 independent heavens (including Asaṃjñisattva 無想天 and Maheśvara 摩醯首羅天, 大自在) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界 (see V. Chinese Translations T53, No.2121 經律異相).

The scripture mentions 23 names of the heavens in the Rūpadhātu 色界. However, it explains that 梵迦夷 Brahmakāyika, 光音 Ābhāsvara, 遍淨 Śubhakarṣṇa, and 果實 Bṛhatphala are the generic names of the heavens from the first to the fourth *dhyāna* respectively, as follows (see To1, No.1 世記經 1-2):

經律異相 (卷1) T53, 3a 初禪[通]名曰梵迦夷。有宮去於他化自在宮由旬一倍。(出長阿含第二十卷。...)

經律異相 (卷1) T53, 3b 二禪通名光音。有宮去於梵迦夷宮由旬一倍。

經律異相 (卷1) T53, 3b 三禪通名遍淨。亦名首陀斤。有宮去於光音宮由旬一倍。

經律異相 (卷1) T53, 3c 嚴飾果實天。王名法華光。四禪通名果實。有宮去於遍淨宮由旬一倍。(出長阿含第二十卷。又出華嚴。)

2-2. In the Kāmadhātu 欲界, there are six independent heavens (see 1-1 above): 四天王 Caturmahārājakāyika, 忉利 Trayastrimśa, 炎摩 Yāma, 兜率 Tuṣita, 化樂 Nirmāṇarati, and 他化 Paranirmitavaśavartin, from below upwards.

2-3. The palace of Māra 魔天 independently exists midway between the Kāmadhātu 欲界 and Rūpadhātu 色界 as described below:

經律異相 (卷1) T53, 2c 魔天第七。魔天宮。在欲色二界中間。

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are three independent heavens (see 1-2 above): 梵輔天 Brahmāpurohita, 梵眾天 Brahmāpāriṣadya, and 大梵天 Mahābrahma, from below upwards. 梵身天 is apparently identical with 梵加夷天 Brahmakāyika, being the generic name of the heavens of the first *dhyāna* (see 2-1 above).

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens (see 1-2 above): the heavens of 光天 Ābhā, 少光天 Parittābha, and 無量光天 Apramāṇābha, from below upwards. 光音天 Ābhāsvara is the generic name of the heavens of the second *dhyāna* (see 2-1 above).

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens (see 1-2 above): 淨天 Śubhā, 少淨天 Parittaśubha, and 無量淨天 Apramāṇaśubha, from below upwards. 遍淨天 Śubhakṛtsna is the generic name of the heavens of the third *dhyāna* (see 2-1 above).

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens (see 1-2 above): 嚴飾天 (the author of this manual has yet to find out the equivalent Sanskrit term), 小嚴飾天 Anabhraka, and 無量嚴飾天 Puṇyaprasava, from below upwards. 嚴飾果實天 (果實) Brhatphala is the generic name of the lower three heavens of the fourth *dhyāna* (see 2-1 above).

2-8. It appears that the heaven of Asaṃjñisattva 無想天 independently exists in the fourth *dhyāna* 第四靜慮. The scripture does not deny the independence of Asaṃjñisattva, but does not explicitly mention it either. However, 長阿含經 *Chang ahan jing*, on which the scripture is often based (see 2-1 above), clearly indicates the independence of the heaven of Asaṃjñisattva (see No.1 世記經 1-2) .

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens (see 1-2): 不煩天 Abṛha, 無熱天 Atapa, 善見天 Sudṛśa, 大善見天 Sudarśana, and 色究竟天 Akaniṣṭha, from below upwards.

2-10. The heaven of Maheśvara 摩醯首羅天 (大自在) independently exists as follows:

經律異相 (卷1) T53, 4a 摩醯首羅天第二十三。摩醯首羅天。(梁言大自在)。又名淨居。過五淨居。而有八處。皆悉虛寂。是十住大士之所住處。法雲菩薩。多作此天王。形有八臂三眼。騎大白牛。大雲降雨。雨大千界。一切眾生。無能知數。唯此天王。獨能知之。(涅槃經云。如人供養摩醯首羅。當知是人已供養一切諸天。樓炭經云。光音天以上無有王。出大智論第二卷)。

2-11. In the Arūpadhātu 無色界, there are four independent heavens (see 1-3 above): 無量空入處 (空處智天) Ākāśānantyāyatana, 無量識入處 (識處智天) Vijñānānantyāyatana, 無所有入處 (無所有處智天) Akiñcanyāyatana, and 非想非非想入處 (有想無想天) Naivasamjñānāsamjñāyatana, from below upwards.

3. Others

As to the other pattern, further consideration is needed especially on the following text written in the explanatory remarks of the scripture:

經律異相 (卷1) T53, 3a [注]...雜阿毘曇心云。色界十七居止。下三禪各有三天。四禪有九天。應有十八。謂。初禪下天。是諸梵奴故。不數也。初禪無梵身。二禪無光。三禪無淨。

T54, No.2131 *Fanyi mingyi ji* 翻譯名義集

This collection of Buddhist terminology was compiled in 1143 CE by Fayun 法雲 (1088–1158 CE) of the Southern Song dynasty 南宋 (1127–1279 CE). It reflects a Chinese view and explains the differences of the theories among the schools of the Vehicle of the Hearers: the Sarvāstivāda school 薩婆多 (有部), the Sautrāntika school 經部 (經量部) and the Sthaviravāda (Theravada) school (or possibly the Sautrāntika school) 上座部.

1. Basic Enumerations

1-1. 翻譯名義集 (卷2) T54, 1075b 若單修習上品十善。乃生欲界。一四天王天。二忉利天。若修十善。坐未到定。乃生三夜摩天。四兜率天。五化樂天。六他化自在天。由禪定力故。使四天皆悉居空。不依于地。

1-2. 翻譯名義集 (卷2) T54, 1080a 魔羅。大論云。秦言能奪命。死魔實能奪命。餘者能作奪命因緣。亦能奪智慧命。是故名殺者。又翻為障。能為修道。作障礙故。或言惡者。多愛欲故。垂裕云。能殺害出世善根。第六天上別有魔羅所居天。他化天接。輔行云。古譯經論。魔字從石。自梁武來。謂魔能惱人字宜從鬼。

1-3. 翻譯名義集 (卷2) T54, 1075c 若上座部。謂。無想廣果。因果別故。立十八天。分為四禪。初禪三天。一梵眾乃所統之民也。二梵輔。輔弼梵王之臣佐也。三大梵。得中間禪。為世界主。劫初先生。劫盡後沒。威德既勝。褒(毛博)美稱大。二禪三天。一少光。於二禪中。光最少故。二無量光。光明轉增。無限量故。三光音。口絕言音。光當語故。梵語盧(安合)天。晉云有光壽。亦云少光。梵云盧波摩那。此云無量光。梵語阿波會。此云光音。三禪三天。一少淨。意地樂受。離喜貪故。少分清淨。二無量淨。淨勝於前。不可量故。三遍淨。梵云首訶既那。樂受最勝。淨周普故。四禪九天。一無雲。下之三禪。皆依雲住。至此四禪。方在空居。二福生。具勝福力。方得往生。三廣果。異生果報。此最勝故。梵云惟于頗羅。而此三天。是凡夫住。四無想天。外道所居。計為涅槃。但是一期心想不行。故名無想。五無煩。無於見思煩惱雜故。六無熱。意樂調柔離熱惱故。七善見。梵語須(帶/足)(於計)天。定障漸微。見極明徹。八善現。形色轉勝。善能變現。九色究竟。色法最極。是究竟處。無煩等天。那含所居。呼此五天。名五那含。

1-4. 翻譯名義集 (卷2) T54, 1075c–1076b 若厭色籠。修四空定。生四空天。名無色界。一空處。禪門云。此定最初。離三種色。心緣虛空。既與無色。相應故名處空定。二識處。禪門云。捨空緣識。以識為處。正從所緣處受名。三無所有處。禪門名不用處。修此定時。不用一切。內外境界。外境名空。內境名心。捨此二境。因初修時。故言不用處。四非有想非無想。禪門云。有解云。前觀識處是有想。不用處。是無想。今雙除上二想。亦有解言。約凡夫說言非有想。約佛法中說。言非無想。合而論之。故言非有想非無想。然此四空。大小乘教。論其無色。其義碩異。...如是之義。諸佛境界。非聲聞緣覺所知。以聲聞經說。所證空遂謂極處悉皆無色。大乘實說。界外尚受法性之色。豈此四天。唯空空然。故斥二乘非所知也。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界; one independent heaven of Māra 魔羅; 16,17, or 18 independent heavens in the Rūpadhātu 色界; and four independent heavens in the Arūpadhātu 無色界. It should be noted that the scripture considers

Maheśvara 摩醯首羅天 as being identical with Akaniṣṭha 色究竟 (see V. Chinese Translations T54, No.2131 翻譯名義集).

The scripture explains the theory of the Sarvāstivāda school 薩婆多 (有部) as follows: There are 16 independent heavens in the Rūpadhātu 色界. Neither the heaven of Mahābrahma 大梵天 nor the heaven of Asaṃjñisattva 無想天 is independent.

翻譯名義集 (卷2) T54, 1075b 若修根本四禪。離欲羸散。則生色界。然此色界。依薩婆多。但十六處。俱舍疏云。除大梵天。謂。梵輔天中。有高樓閣。名大梵天。一主所居。更無別地。除無想天。謂。廣果天中。有高勝處。名無想天。非別有地。

The scripture reflects an understanding of the theories of the Sautrāntika school 經部 (經量部) (cf T29, No.1558 阿毘達磨俱舍論 and T29, No.1559 阿毘達磨俱舍釋論), which is as follows: There are 17 independent heavens in the Rūpadhātu 色界. The heaven of Mahābrahma 大梵 is independent, although its location is not independent from Brahmapurohita 梵輔. The heaven of Asaṃjñisattva 無想天 does not exist independently. Below is an excerpt from the scripture:

翻譯名義集 (卷2) T54, 1075b–c 若依經部。立十七天。故頌釋云。謂。大梵王與梵輔等。處雖不別。身形壽量。皆不等故。別立大梵。

The scripture reflects the theory of the Sthaviravāda (Theravada) school (or possibly the Sautrāntika school) 上座部 (see T29, No.1562 阿毘達磨順正理論 2-1) as demonstrated in the Basic Enumerations (see 1-3 above): There are independent 18 heavens in the Rūpadhātu 色界. Both the heaven of Mahābrahma 大梵天 and the heaven of Asaṃjñisattva 無想天 are independent.

2-2. In the Kāmadhātu 欲界, there are six independent heavens (see 1-1 above): 四天王天 Caturmahārājakāyika, 忉利天 Trayastrīṃśa, 夜摩天 Yāma, 兜率天 Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 (他化天) Paranirmitavaśavartin, from below upwards.

2-3. The heaven of Māra 魔羅 independently exists, although being connected with the heaven of Paranirmitavaśavartin 他化天 (see 1-2 above).

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, according to the theories of the Sthaviravāda (Theravada) school (or possibly the Sautrāntika school) 上座部 and the Sautrāntika school 經部, there are three independent heavens (see 1-3, 2-1 above): 梵眾 Brahmakāyika, 梵輔 Brahmapurohita, and 大梵 Mahābrahma, from below upwards. On the other hand, according to the theory of the Sarvāstivāda school 薩婆多 (有部), there are two independent heavens (see 2-1 above): 梵眾 Brahmakāyika and 梵輔 Brahmapurohita, from below upwards. The heaven of 大梵 Mahābrahma does not exist independently but belongs to the heaven of 梵輔 Brahmapurohita.

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens (see 1-3 above): 少光 Parīttābha, 無量光 Apramāṇābha, and 光音 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens (see 1-3 above): 少淨 Parittaśubha, 無量淨 Apramāṇaśubha, and 遍淨天 Śubhakṛtsna, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens (see 1-3 above): 無雲 Anabhraka, 福生 Puṇyaprasava, and 廣果 Bṛhatphala, from below upwards.

2-8. According to the theory of the Sthaviravāda (Theravada) school (or possibly the Sautrāntika school) 上座部 (see 1-3 above), the heaven of Asaṃjñisattva 無想天 independently exists. On the other hand, according to the theories of the Sarvāstivāda school 薩婆多 (有部) and the Sautrāntika school 經部, the heaven of Asaṃjñisattva is not independent but belongs to the heaven of Bṛhatphala 廣果天 (see 2-1 above).

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens (see 1-3 above): 無煩 Abṛha, 無熱 Atapa, 善見 Sudṛśa, 善現 Sudarśana, and 色究竟 Akaniṣṭha, from below upwards. 五那含 Śuddhāvāsa is the generic name of the upper five heavens of the fourth *dhyāna*.

2-10. The heaven of Maheśvara 摩醯首羅 (大自在) is identical with the heaven of Akaniṣṭha 阿迦尼吒 (色究竟), as described below:

翻譯名義集 (卷2) T54, 1077c 摩醯首羅。大論此云大自在。正名摩訶莫醯伊濕伐羅。八臂三眼。騎白牛。普門疏云。樓炭稱為阿迦尼吒。華嚴稱為色究竟。或有人以為第六天。而諸經論多稱大自在。是色界頂。釋論云。過淨居天。有十住菩薩。號大自在。大千界主。十住經云。大自在天光明。勝一切眾生。涅槃獻供。大自在天最勝。故非第六天也。灌頂云。字威靈帝。

2-11. In the Arūpadhātu 無色界, there are four independent heavens (see 1-4 above): 空處 Ākāśānantyāyatana, 識處 Vijñānānantyāyatana, 無所有處 Akiñcanyāyatana, and 非有想非無想 Naivasamjñānāśamjñāyatana, from below upwards.

3. Others

3-1. Chinese transliterations of the Sanskrit names are shown as follows:

3-1-1. 翻譯名義集 (卷2) T54, 1076b–c 提多羅[口*宅]。(陟駕切)。大論云。秦言治國。主乾闥婆及毘舍闍。光明疏云。上升之元首。下界之初天。居半須彌東。黃金埵王。名提頭賴吒。此云持國。又翻安民。

3-1-2. 翻譯名義集 (卷2) T54, 1076c 毘流離。大論云。秦言增長。主弓槃荼。及薛荔多。光明疏云。南琉璃埵王。名毘留勒叉。亦翻免離。

3-1-3. 翻譯名義集 (卷2) T54, 1076c 毘流波叉。大論云。秦言雜語。主諸龍及富樓多那。光明疏云。西白銀埵王。名毘留博叉。又翻非好報。又翻惡眼。亦翻廣目。

3-1-4. 翻譯名義集 (卷2) T54, 1076c 鞞(部迷)沙門。大論云。秦言多聞。主夜叉及羅刹。光

明疏云。北水精埵王。名毘沙門。

3-1-5. 翻譯名義集 (卷2) T54, 1077a 忉利。應法師云。梵音訛略。正言多羅夜登陵舍。此云三十三。

3-1-6. 翻譯名義集 (卷2) T54, 1077b 須夜摩。此云善時分。又翻妙善。新云須焰摩。此云時分。時時唱快樂故。或云。受五欲境知時分故。

3-1-7. 翻譯名義集 (卷2) T54, 1077b 兜率陀。此云妙足。新云睹史陀。此云知足。西域記云。睹史多。舊曰兜率陀。兜術陀訛也。於五欲。知止足故。佛地論名喜足。謂。後身菩薩。於中教化。多修喜足故。

3-1-8. 翻譯名義集 (卷2) T54, 1077b 須涅密陀。或尼摩羅。大論云。秦言化自樂。自化五塵。而自娛樂故。言化自樂。楞嚴名樂變化天。

3-1-9. 翻譯名義集 (卷2) T54, 1077b 婆舍跋提。或波羅尼密。大論云。秦言他化自在。此天奪他所化。而自娛樂。故言他化自在。亦名化應聲天。別行疏云。是欲界頂天。假他所作。以成己樂。即魔王也。

3-1-10. 翻譯名義集 (卷2) T54, 1077b 大梵。經音義。梵迦夷。此言淨身。初禪梵天。淨名疏云。梵是西音。此云離欲。或云淨行。法華疏云。除下地繫上升色界。故名離欲。亦稱高淨。淨名疏云。梵王是。娑婆世界主。住初禪中間。即中間禪也。在初禪二禪兩楹之中。

3-1-11. 翻譯名義集 (卷2) T54, 1077c 梵富樓。此云前益天。在梵前行。恒思梵天利益。亦名梵輔。

3-1-12. 翻譯名義集 (卷2) T54, 1075c 梵語盧(安合)天。晉云有光壽。亦云少光。

3-1-13. 翻譯名義集 (卷2) T54, 1075c 梵云盧波摩那。此云無量光。

3-1-14. 翻譯名義集 (卷2) T54, 1075c 梵語阿波會。此云光音。

3-1-15. 翻譯名義集 (卷2) T54, 1075c 三遍淨。梵云首訶既那。樂受最勝。淨周普故。

3-1-16. 翻譯名義集 (卷2) T54, 1075c 三廣果。異生果報。此最勝故。梵云惟于頗羅。

3-1-17. 翻譯名義集 (卷2) T54, 1077c 首陀婆。大論云。秦言淨居天。通五淨居。

3-1-18. 翻譯名義集 (卷2) T54, 1075c 七善見。梵語須[帶/足](於計)天。定障漸微。見極明徹。

3-1-19. 翻譯名義集 (卷2) T54, 1077c 阿迦尼吒。(竹稼切)。正名阿迦拏(女兒)瑟擻。(敕佳)。或云阿迦尼沙。此云質礙究竟。即色究竟天。

3-1-20. 翻譯名義集 (卷2) T54, 1077c 摩醯首羅。大論此云大自在。正名摩訶莫醯伊濕伐羅。八臂三眼。騎白牛。普門疏云。樓炭稱為阿迦尼吒。華嚴稱為色究竟。或有人以為第六天。而諸經論多稱大自在。是色界頂。釋論云。過淨居天。有十住菩薩。號大自在。大千界主。十住經云。大自在天光明勝一切眾生。涅槃獻供。大自在天最勝。故非第六天也。灌頂云。字威靈帝。

T77, No. 2425 *Himitsu mandara jūjūshin ron* 秘密曼荼羅十住心論

This treatise was compiled in Japan in ca. 830 CE by the Japanese monk Kūkai 空海 (774–835 CE). With regard to the heavens, they are entirely based on the theory written in the *Fansheng jiedi zhang* 凡聖界地章 that was compiled in China in ca. 764 by Liangbi 良賁 (717–777 CE) of the Tang dynasty 唐 (618–907 CE). A handwritten copy of the *Fansheng jiedi zhang* was brought from China to Japan by Kūkai. Both handwritten and printed versions were made from it. Some of them are still extant in Japan. On the other hand, all the Chinese versions of the *Fansheng jiedi zhang* have disappeared in China. As far as the independence of the heavens is concerned, Kūkai basically adopted the theory of the Sarvāstivāda school 有部 in Kaśmīr 迦濕彌羅 of the Vehicle of the Hearers (cf. T27, No.1545 阿毘達磨大毘婆沙論; T29, No.1562 阿毘達磨順正理論). As references, the texts of the *Fansheng jiedi zhang* are also shown here (see II. References, 6-2. 凡聖界地章).

1. Basic Enumerations

1-1. 秘密曼荼羅十住心論 (卷3) T77, 324b–c 三界諸天總頌。[頌] 欲色無色三界天。欲界六天色十八。無色界天有四種。魔波旬天在欲頂。日月星等遊空天。四王所攝乘風轉。

1-2. 秘密曼荼羅十住心論 (卷3) T77, 324c 初欲界有六天。一四天王天。二忉利天。(已上二爲地居天。)三夜摩天。四覲史天。五化樂天。六他化自在天。(已上四爲空居天。)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。

The above text is a quotation from the following:

凡聖界地章 (卷2) 2a–b 欲界天。地居有二。一四大王天。二忉利天。空居有四。一夜摩天。二都史多天。三化樂天。四他化自在天。是謂欲界六天。...初明四大王天。此復有三。一明下三層級。二明日月星宿。三明四大王天。

1-3. 秘密曼荼羅十住心論 (卷3) T77, 325c 第二明色界。色界四禪十八天伽陀。[頌] 色界十八諸天等。皆由三種因緣生。梵衆、梵輔、大梵天。此是三天名禪初。

1-4. 秘密曼荼羅十住心論 (卷3) T77, 326a 第二靜慮。[頌] 少光、無量、極光淨。如是三天爲二禪。

1-5. 秘密曼荼羅十住心論 (卷3) T77, 326a 第三靜慮。[頌] 少淨、無量、遍淨天。如是三天名三禪。

1-6. 秘密曼荼羅十住心論 (卷3) T77, 326a 第四靜慮。[頌] 無雲、福生、廣果天。無想、無繁、無熱天。善現、善見、色究竟。此是九天名第四。

1-7. 秘密曼荼羅十住心論 (卷3) T77, 326c 初靜慮有三天。梵衆天、梵輔天、大梵天。第二靜慮有三天。小光天、無量光天、極光淨天。第三靜慮有三天。小淨天、無量淨天、遍淨天。第四靜慮有九天。無雲天、福生天、廣果天、無想天、無煩天、無熱天、善現天、善見天、色究竟天。

The above text is a quotation from the following:

凡聖界地章 (卷2) 14b–15a 初靜慮有三天。梵衆天、梵輔天、大梵天。第二靜慮有三天。小光天、無量光天、極光淨天。第三靜慮有三天。小淨天、無量淨天、遍淨天。第四靜慮有九天。無雲天、福生天、廣果天、無想天、無煩天、無熱天、善現天、善見天、色究竟天。

1-8. 秘密曼荼羅十住心論 (卷3) T77,328a 阿迦膩吒天。此云色究竟天。色究竟天者。...此色界頂。上無色故。

The above text is a quotation from the following:

凡聖界地章 (卷2) 28b阿迦膩吒天。此云色究竟天。色究竟天者。...此色界頂。上無色故。

1-9. 秘密曼荼羅十住心論 (卷3) T77, 328a 第三無色界。(自下唯明異生。) 無色界天伽陀。[頌] 空、識、無所、非非想。如是四處名無色。

1-10. 秘密曼荼羅十住心論 (卷3) T77,328a–b 無色所居。及有無色。大小乘等。所說不同。...諸師不同。具引如上。若言無色。容二界中。許有色者。何妨色上。無色界中。天處有四。一空無邊處天。二識無邊處天。三無處有處天。四非想非非想處天。

The above text is a quotation from the following:

凡聖界地章 (卷2) 34b–35b 無色所居。及有無色。大小乘等。所說不同。...諸師不同。具引如上。若言無色。容二界中。許有色者。何妨色上。無色界中。天處有四。一空無邊處天。二識無邊處天。三無處有處天。四非想非非想處天。

2. Analysis

2-1. There are six independent heavens in the Kāmadhātu 欲界, 16 independent heavens and two dependent heavens (Mahābrahma 大梵天 and Asaṃjñisattva 無想天) in the Rūpadhātu 色界, and four independent heavens in the Arūpadhātu 無色界. The heaven of Māra 魔波旬天 belongs to the heaven of 他化自在天 Paranirmitavaśavartin. The heaven of Mahābrahma 大梵天 belongs to the heaven of Brahmapurohita 梵輔天. The heaven of Asaṃjñisattva 無想天 belongs to the heaven of Bṛhatphala 廣果天. It should be noted that the heaven of Maheśvara 大自在 is thought to exist above the fourth *dhyāna* or even beyond the Arūpadhātu 無色界.

2-2. In the Kāmadhātu 欲界, there are six independent heavens (see 1-2 above): 四天王天 Caturmahārājakāyika, 忉利天 Trayastrimśa, 夜摩天 Yāma, 覩史天 Tuṣita, 化樂天 Nirmāṇarati, and 他化自在天 Paranirmitavaśavartin, from below upwards.

2-3. The heaven of Māra 魔波旬天 is not independent but belongs to the heaven of Paranirmitavaśavartin 他化自在天 as explained below:

秘密曼荼羅十住心論 (卷3) T77, 325c 魔波旬天者。起世經云。他化天上。初禪之下。於中有魔波旬宮殿。...屬他化攝。更不別開。

The above text is a quotation from the following:

凡聖界地章 (卷2) 12a-b 魔波旬天者。起世經云。他化天上。初禪之下。於中有魔波旬宮殿。...屬他化攝。更不別開。

2-4. In the first *dhyāna* 初靜慮 of the Rūpadhātu 色界, there are two independent heavens: 梵眾天 Brahmakāyika and 梵輔天 Brahmapurohita, from below upwards. The heaven of 大梵天 (大梵王) Mahābrahma does not exist independently but belongs to the heaven of Brahmapurohita 梵輔天 as described below:

秘密曼荼羅十住心論 (卷3) T77, 326a [頌]...梵眾輔天如次。大梵住二淨中。

秘密曼荼羅十住心論 (卷3) T77, 326c 大梵王者。正理論云。廣善所生。故名爲梵。此梵即大。故名大梵。...居梵輔天。有高臺閣。名大梵天。一主所居。非有別地。如尊處座。四衆圍繞。

The above text is a quotation from the following:

凡聖界地章 (卷2) 16b 大梵王者。正理論云。廣善所生。故名爲梵。此梵即大。故名大梵。...居梵輔天。有高臺閣。名大梵天。一主所居。非有別地。如尊處座。四衆圍繞。

2-5. In the second *dhyāna* 第二靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少光天 Paritābha, 無量光天 Apramāṇābha, and 極光淨天 Ābhāsvara, from below upwards.

2-6. In the third *dhyāna* 第三靜慮 of the Rūpadhātu 色界, there are three independent heavens: 少淨天 Paritāsubha, 無量淨天 Apramāṇāsubha, and 遍淨天 Śubhakarṣṇa, from below upwards.

2-7. In the lower part of the fourth *dhyāna* 第四靜慮, there are three independent heavens: 無雲天 Anabhraka, 福生天 Puṇyaprasava, and 廣果天 Bṛhatphala, from below upwards.

2-8. The heaven of Asaṃjñisattva 無想天 does not exist independently but belongs to the heaven of Bṛhatphala 廣果天 as detailed below:

秘密曼荼羅十住心論 (卷3) T77, 326a [頌]...二十六萬二千。一百四十四萬。廣果天之數量。無想天無別處。

秘密曼荼羅十住心論 (卷3) T77, 327c 無想天者。俱舍論云。有法能令。心心所滅。想爲滅首。名無想天。謂。廣果天。有高勝處。異生外道。依彼靜慮。彼執無想。爲眞解脫。起出離想。而修此定。定是善故。能招彼天。身量壽量。同廣果故。從彼沒已。必生欲界。五趣不定。先修定行。勢力盡故。於彼不能。更修定故。如箭射空。力盡墮故。

The above text is a quotation from the following:

凡聖界地章 (卷2) 25b 無想天者。俱舍論云。有法能令。心心所滅。想爲滅首。名無想天。謂。廣果天。有高勝處。異生外道。依彼靜慮。彼執無想。爲眞解脫。起出離想。而修此定。定是善故。能招彼天。身量壽量。同廣果故。從彼沒已。必生欲界。五趣不定。先修定行。勢力盡故。於彼不能。更修定故。如箭射空。力盡墮故。

2-9. In the upper part of the fourth *dhyāna* 第四靜慮, there are five independent heavens: 無繁 (無煩天) Abṛha, 無熱天 Atapa, 善現天 Sudṛśa, 善見天 Sudarśana, and 色究竟天 (阿迦膩吒天) Akaniṣṭha, from below upwards.

2-10. The heaven of Maheśvara 大自在 does not exist as one of the independent heavens in the Rūpadhātu. It was not mentioned as one of the 18 heavens of the Rūpadhātu 色界. The heaven of Maheśvara is thought to exist above the fourth *dhyāna* or even beyond the Arūpadhātu 無色界 as explained in the following text:

秘密曼荼羅十住心論 (卷6) T77, 343c 究竟位者。十地經云。有妙淨土。出過三界。十地菩薩。當生其中。瓔珞經云。三僧祇滿。十地菩薩。於四禪上。大自在宮。百劫修相好。千劫學威儀。萬劫學變化。將成正覺。昇蓮座等。

The above text is a quotation from the following:

凡聖界地章 (卷2) 30b 究竟位者。十地經云。有妙淨土。出過三界。十地菩薩。當生其中。瓔珞經云。三僧祇滿。十地菩薩。於四禪上。大自在宮。百劫修相好。千劫學威儀。萬劫學變化。將成正覺。昇蓮座等。

2-11. In the Arūpadhātu 無色界, there are four independent heavens: 空無邊處天 Ākāśānantyāyatana, 識無邊處天 Vijñānānantyāyatana, 無處有處天 Akiñcanyāyatana, and 非想非非想處天 Naivasamjñānāśamjñāyatana, from below upwards.

3. Others

3-1. The heights of the heavens are explained as follows:

3-1-1. 秘密曼荼羅十住心論 (卷3) T77,324c 欲界六天。去海數量伽陀。[頌] 四王四萬由。忉利八萬由。時分十六萬。觀史三十二。化樂六十四。他百廿八萬。如是六欲天。去海一一倍。初二地居天。後四雲爲地。

3-1-2. 秘密曼荼羅十住心論 (卷3) 77,326a–b 色界十八天。去海量伽陀。[頌] 二百五十六萬。五百一十二萬。梵衆輔天如次。大梵住二淨中。一千二十四萬。二千四十八萬。四千九十六萬。少無極三天數。八千百九十二。此是少淨去海。一萬六千三百。八十四萬由旬。三萬二千七百。六十八萬踰繕。無量遍淨二天。去海數量配知。六萬五千五百。三十六萬無雲。十三萬千七十。二萬由延福生。二十六萬二千。一百四十四萬。廣果天之數量。無想天無別處。五十二萬四千。二百八十八萬。一百四萬八千。五百七十六萬。二百九萬七千。一百五十二萬。四百一十九萬。四千三百四萬。八百三十八萬。八千六百八萬。無繁無熱善現。善見究竟五天。如次知去海量。初後二二倍數。四欲三禪諸天。寶雲地四禪無。

3-2. The expanses of the heavens are explained as follows:

3-2-1. 秘密曼荼羅十住心論 (卷3) T77,326c 初靜慮地。等小千界。

The above text is a quotation from the following:

凡聖界地章 (卷2) 16b 初靜慮地。等小千界。

3-2-2. 秘密曼荼羅十住心論 (卷3) T77,327a 第二靜慮。等大千界。

The above text is a quotation from the following:

凡聖界地章 (卷2) 19b 第二靜慮。等大千界。

3-2-3. 秘密曼荼羅十住心論 (卷3) T77,327b 第三靜慮。等大千界。

The above text is a quotation from the following:

凡聖界地章 (卷2) 22b 第三靜慮。等大千界。

3-3. The scripture insists that there is a certain form even in the Arūpadhātu 無色界:

秘密曼荼羅十住心論 (卷3) T77,328a-b 無色所居。及有無色。大小乘等。所說不同。起世經云。阿迦尼上。更有諸天。名空無邊等。又正理論。經部師云。然無色界。心等相續。無別有依。上座部云。言無色界。心與心所。更互相依。如三蘆束。相依而住。俱舍論。一切有云。無色界中。都無有處。以無色法。無有方所。過去未來。無色不住。方所理決然故。但異熟生。差別有四。謂空無邊等。此四非由。處有上下。但由生故。勝劣有殊。對法諸師說。彼心等。依眾同分。及與命根。而得相續。大眾部云。然無色界。有細色身。阿含經云。舍利弗。入涅槃時。色無色天。空中淚下。如春細雨。波闍波提。入涅槃時。色無色天。佛邊側立。然大乘唯識論等。許無色界。有定果色。而無業果通果色。故瑜伽五十三云。無色界中。有定境色。能變一切。故五十四云。色無色天。變身萬億。共立毛端。華嚴經云。菩薩鼻根。聞無色界。宮殿之香。仁王經云。無色諸天。所散之華。華如須彌。香如車輪。諸師不同。具引如上。若言無色。容二界中。許有色者。何妨色上。

The above text is a quotation from the following:

凡聖界地章 (卷2) 34b-35b 無色所居。及有無色。大小乘等。所說不同。起世經云。阿迦尼上。更有諸天。名空無邊等。又正理論。經部師云。然無色界。心等相續。無別有依。上座部云。言無色界。心與心所。更互相依。如三蘆束。相依而住。俱舍論。一切有云。無色界中。都無有處。以無色法。無有方所。過去未來。無色不住。方所理決然故。但異熟生。差別有四。謂空無邊等。此四非由。處有上下。但由生故。勝劣有殊。對法諸師說。彼心等。依眾同分。及與命根。而得相續。大眾部云。然無色界。有細色身。阿含經云。舍利弗。入涅槃時。色無色天。空中淚下。如春細雨。波闍波提。入涅槃時。色無色天。佛邊側立。然大乘唯識論等。許無色界。有定果色。而無業果通果色。故瑜伽五十三云。無色界中。有定境色。能變一切。故五十四云。色無色天。變身萬億。共立毛端。華嚴經云。菩薩鼻根。聞無色界。宮殿之香。仁王經云。無色諸天。所散之華。華如須彌。香如車輪。諸師不同。具引如上。若言無色。容二界中。許有色者。何妨色上。

VII. APPENDIX: SANSKRIT TEXTS

The texts are quoted and marked by the author of this manual. The names of the heavens in the Kāmadhātu 欲界 are highlighted in gray; those of the first *dhyāna* 初靜慮 (初禪) of the Rūpadhātu 色界 in yellow; the second *dhyāna* 第二靜慮 (二禪) in blue; the third *dhyāna* 第三靜慮 (三禪) in green; the fourth *dhyāna* 第四靜慮 (四禪) in pink; those of the Arūpadhātu 無色界 in red.

1. *Abhidharmakośabhāṣya*
2. *Aṣṭasāhasrikā Prajñāpāramitā*
3. *Avadānaśataka*
4. *Bodhisattvabhūmi*
5. *Dharmasaṃgraha*
6. *Lalitavistara*
7. *Mahāparinirvāṇasūtra*
8. *Mahāvastu-Avadāna*
9. *Yogācārabhūmi-śāstra*

1. *Abhidharmakośabhāṣya*

http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/6_sastra/3_phil/buddh/vakobhau.htm
(translation: T29, No. 1558 阿毘達磨俱舍論; T29, No.1559 阿毘達磨俱舍釋論)

[111|07-111|09]
ṣaṭ ca devanikāyās tadyathā cāturmahārājakāyikās trāyastriṃśā yāmās tuṣṭā
nirmāṇaratayaḥ paranirmitavaśavarttinaś cety eṣa kāmadhātuḥ saha bhājanalokena /

...

[111|15]

etasmāc ca kāmadhātōḥ

[111|16]

ūrdhvaṃ saptadaśasthāno rūpadhātuḥ

[111|17]

katham ity āha

[111|18]

prthak prthak

[111|19]

dhyānaṃ tribhūmikam tatra

[111|20]

prathamadvitīyatṛtīyadhyānāni pratyekaṃ tribhūmikāni /

[111|21]

caturthaṃ tv aṣṭabhūmikam // VAKK_3.2 //

[111|22]

tatra prathamadhyānaṃ brahmakāyikā brahmapurohitāḥ mahābrahmāṇaḥ /

[111|22-111|23]

dvitīyaṃ parīttābhā apramāṇābhā abhāsvaraḥ /

[111|23-111|24]

tṛtīyaṃ parittaśubhā apramāṇaśubhā śubhakṛtsnāḥ /

[111|24-111|25]

caturtham anabhṛakāḥ puṇyaprasavāḥ bṛhatphalā abṛhā atapāḥ sudṛśāḥ sudarśanā
akaniṣṭhā ity etāni saptadaśa sthānāni rūpadhātuḥ /

[111|25-111|26]

saha tannivāsibhiḥ sattvaiḥ ṣoḍaśeti kāśmīrāḥ /

[111|26-111|27]

brahmapurohiteṣv eva kila sthānam utkṛṣṭataram mahābrahmaṇaḥ parigaṇa
ivābhinirvṛttam ekanāyakaṃ na tu bhūmyantaram iti /

[112|01]

ārūpyadhātur asthānaḥ

[112|02]

na hy arūpiṇaṃ dharmānāṃ sthānam asti /

[112|02-112|03]

atītānāgatāvijñāptyarūpiṇo hi dharmā ādeśasthā ity niyamaḥ /

[112|03]

sa tu

[112|04]

upapattyā caturvidhaḥ /

[112|05]

upapattibhedena caturvidha ārūpyadhātuḥ /

[112|05-112|06]

yad uta ākāśānāntyaāyatanam vijñānānāntyaāyatanam ākiñcanyāyatanam
naivārāñjñānāsamjñāyatanam iti /

[112|06]

na tv eṣāṃ deśakṛtam auttarādharya bhidyate /

2. Aṣṭasāhasrikā Prajñāpāramitā

http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/4_rellit/buddh/bsuo49_u.htm

(translation: To7, No.220d 大般若波羅蜜多經第四會八千頌; To8, No.227 小品般若波羅蜜經)

ASP 3: aprameyaguṇadhāraṇapāramitās tūpasatkāraparivartas tṛtīyaḥ /

...

yatra khalu punaḥ kauśika kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ likhitvā
pustakagatāṃ kṛtvā pūjāpūrvamgamam sthāpayiṣyati pūjayiṣyati, tatra kauśika ye
kecic cāturmahārājakāyikeṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau
saṃprasthitāḥ, te 'pi tatra āgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ
pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti
vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyantyupadekṣyanyuddekṣyanti
svādhyāsyanti / prekṣya vanditvā namaskṛtya dhārayitvā vācayitvā paryavāpya pravartya
deśayitvopadiśyoddiśya (Vaidya 43) svādhyāya punareva prakramitavyaṃ maṃsyante /
evaṃ ye kecitkauśika trāyastriṃśeṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau
saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ
pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti

vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti / prekṣya vanditvā namaskṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśya uddiśya svādhyāya punareva prakramitavyaṃ maṃsyante / ye 'pi kecitkauśika yāmeṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanti udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti / prekṣya vanditvā namaskṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśyoddiśya svādhyāya punar eva prakramitavyaṃ maṃsyante / ye 'pi kecitkauśika tuṣiteṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanti udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti / prekṣya vanditvā namaskṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśyoddiśya svādhyāya punareva prakramitavyaṃ maṃsyante / ye 'pi kecitkauśika nirmāṇaratiṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanti udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti / prekṣya vanditvā namaskṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśyoddiśya svādhyāya punar eva prakramitavyaṃ maṃsyante / evaṃ ye 'pi kecitkauśika rūpāvacareṣu deveṣu devaputrā yāvanto brahmaloke brahmakāyikā devaputrā anuttarāyāṃ samyaksaṃbodhau saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / te 'pi tatrāgatya enāṃ prajñāpāramitāṃ pustakagatāṃ prekṣiṣyante vandiṣyante namaskariṣyanti udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti / prekṣya vanditvā namaskṛtyodgrhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvopadiśyoddiśya svādhyāya punareva prakramitavyaṃ maṃsyante / mā te 'tra kauśika evaṃ bhūdyathā brahmakāyikā eveti / yathā brahmakāyikāḥ, evaṃ ye 'pi kecitkauśika brahmapurohiteṣu deveṣu (Vaidya 44) devaputrā.....peyālam / evaṃ ye 'pi kecitkauśika mahābrahmāsu paritābheṣv apramāṇābheṣv ābhāsvareṣu paritāsubheṣv apramāṇaśubheṣu śubhakṛtsneṣv anabhrakeṣu puṇyaprasaveṣu br̥hatphaleṣv asaṃjñisattveṣv abhr̥heṣv atapeṣu sudṛṣeṣu sudarśaneṣu / ye 'pi kecitkauśika akaniṣṭheṣu deveṣu devaputrā anuttarāyāṃ samyaksaṃbodhau saṃprasthitāḥ, te 'pi tatrāgantavyaṃ maṃsyante / ...

ASP 6: anumodanāpariṇāmanāparivartaḥ ṣaṣṭhaḥ /

...

atha khalu cāturmahārājakāyikānāṃ devaputrānāṃ viṃśatisahasrāṇi prāñjalini namasyanti bhagavantam etad avocan—mahāpariṇāmo 'yaṃ bhagavan bodhisattvānāṃ mahāsattvānāṃ yad uta prajñāpāramitopāyakaśalyaparigṛhītānāṃ kuśalamūlapariṇāmaḥ sarvajñatāyai, yatra hi nāma teṣāṃ aupalambhikānāṃ

bodhisattvānām tāvantam dānamayaṃ puṇyābhisamskāram abhibhavati / atha khalu trāyastriṃśakāyikānām devaputrāṇām śatasahasrāṇi divyapuṣpadhūpagandhamālyavilepanacūrṇavarṣair divyai ratnavarṣair divyaiś ca vastravarṣair bhagavantam abhyavākiran nabhiprākiran / divyaiś chatrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divyadīpamālābhir bahuvidhābhiś ca divyābhiḥ pūjābhir bhagavantam satkurvanti sma, gurukurvanti sma mānayanti sma pūjayanti sma arcayanti sma apacāyanti sma, divyāni ca vādyāṇy abhipravādayām āsuḥ / evaṃ ca vācam abhāṣanta—mahāpariṇāmo batāyaṃ bhagavan bodhisattvasya mahāsattvasya yo 'yaṃ dharmadhātupariṇāmaḥ, yatra hi nāma tatteṣām aupalambhikānām bodhisattvānām mahāsattvānām dānam ayaṃ puṇyābhisamskāraskandham abhibhavati yathāpi nāma prajñāpāramitopāyakaśalyaparigṛhīta tv ādasya mahāpariṇāmasya / evaṃ anyebhyo 'pi devanikāyebhyo devaputrā āgatya (Vaidya 81) bhagavantam paramaṇa satkāreṇa paramaṇa gurukāreṇa paramayā mānanayā paramayā pūjanayā paramayā arcanayā paramayā apacāyanayā satkṛtya gurukṛtya mānayitvā pūjayitvā arcayitvā apacāyya eva eva śabdān udīrayanti sma, ghoṣān anuśrāvayanti sma / evaṃ peyālena kartavyam / yāmāś tuṣitā nirmāṇaratayaḥ paranirmitavaśavartino brahmakāyikā brahmapurohitā brahmapāṛśadyā mahābrahmāṇaḥ parittābhā apramāṇābhā ābhāsvarāḥ parittaśubhā apramāṇaśubhā śubhakṛtsnā anabhrakāḥ puṇyaprasavā bṛhatphalā asaṃjñisattvā abṛhā atapāḥ sudṛśāḥ sudarśanā akaniṣṭhāś ca devāḥ, te 'py evaṃ evāñjaliṃ kṛtvā bhagavantam namasyanta etad avocaṃ—āścaryaṃ bhagavan yāvad ayaṃ bodhisattvānām mahāsattvānām prajñāpāramitopāyakaśalyaparigṛhītānām kuśalamūlapariṇāmaḥ, yas teṣām upalambhasaṃjñinām bodhisattvānām tāvac cirarātrasaṃcitamam api tathā mahāvistarasaṃmudānitam api puṇyaskandham abhibhavati //

ASP 27: sārāparivartaḥ saptaviṃśatitamaḥ /

...

(Vaidya 221) ... / bhagavān āha—na kevalaṃ subhūte evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ sendrakā devāḥ sabrahmakāḥ saprajāpatikāḥ seśānāḥ sarṣinānārīgāṇā ārāt prāñjalībhūtā namasyanti, ye 'pi te subhūte brahmakāyikā devā brahmapurohitā brahmapāṛśadyā mahābrahmāṇaḥ parittābhā apramāṇābhā ābhāsvarāḥ parittaśubhā apramāṇaśubhā śubhakṛtsnā anabhrakāḥ puṇyaprasavā bṛhatphalā asaṃjñisattvā abṛhā atapāḥ sudṛśāḥ sudarśanā akaniṣṭhāś ca devāḥ, te 'pi subhūte taṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ evaṃ carantaṃ namasyanti / ...

3. Avadānaśataka

http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/avsata_u.htm
(translation: To4, No.200 撰集百緣經)

...

yā upariṣṭād gacchanti, tāś cāturmahārājikāś trayastriṃśān, yāmāś tuṣitān

----- Vaidya, p. 3 -----

nirmāṇaratīn paranirmitavaśavartino brahmakāyikān brahmapurohitān mahābrahmāṇaḥ parittābhān apramāṇābhān ābhāsvarān parittaśubhān apramāṇaśubhān śubhakṛtsnān anabhrakān puṇyaprasavān bṛhatphalān abṛhān atapān sudṛśān sudarśanān akaniṣṭhān devān gatvā anityaṃ duḥkhaṃ śūnyam anātmety udghoṣayanti, gāthādvayaṃ ca bhāṣante: ...

4. Bodhisattvabhūmi

http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/6_sastra/3_phil/buddh/bsao34_u.htm
(translation: T30, No.1581 菩薩地持經)

(Dutt 43)

...

yathā kṣatriyapariṣadam evaṃ brāhmaṇagr̥hapatiśramaṇapariṣadam cāturmahārāja-
kāyikāṇ devān trayāstrimśāṇ yāmāṃst tuṣitāṇ nirmāṇaratīṇ paranirmitavaśavartinō devān
evaṃ brahmakāyikāṇ brahmapurohitāṇ mahābrahmaṇaḥ paritābhāṇ apramāṇābhāṇ
ābhāsvarāṇ paritāsubhāṇ apramāṇāsubhāṇ śubhakṛtsnāṇ anabhrakāṇ puṇyaprasavāṇ
br̥hatphalāṇ asaṃjñisattvāṇ abṛhāṇ atapāṇ sudṛśāṇ sudarśanāṇ akaniṣṭhāṇ / ...

5. Dharmasaṃgraha

http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/6_sastra/3_phil/buddh/bsao07_u.htm
(translation: T17, No.764 佛說法集名數經異本)

127. tatra ṣaṭ kāmāvacarā devāḥ / tadyathā—cāturmahārājakāyikāḥ, trayāstrimśāḥ,
tuṣitāḥ, yāmāḥ, nirmāṇaratīyaḥ, paranirmitavaśavartināś ceti //

128. aṣṭādaśa rūpāvacarā devāḥ / tadyathā—brahmakāyikāḥ, brahmapurohitāḥ,
brahmapārṣadyāḥ, mahābrahmaṇaḥ, paritābhāḥ, apramāṇābhāḥ, ābhāsvarāḥ,
paritāsubhāḥ, śubhakṛtsnāḥ, anabhrakāḥ, puṇyaprasavāḥ, br̥hatphalāḥ, asaṃjñisattvāḥ,
avṛhāḥ, atapāḥ, sudṛśāḥ, sudarśanāḥ, akaniṣṭhāś ceti //

129. catvāro 'rūpāvacarā devāḥ / ākāśānāntyāyatanopagāḥ, vijñānānāntyāyatanopagāḥ,
ākīṃcanyāyatanopagāḥ, naivasamjñānāsamjñāyatanopagāś ceti //

6. Lalitavistara

http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/4_rellit/buddh/bsuo22_u.htm
(translation: To3, No.186 普曜經; T 03, No.187 方廣大莊嚴經)

(Vaidya 104)

...

anena praveśenemaṃ cāturdvīpakam lokadhātūṃ pramukhaṃ kṛtvā paripūrṇakoṭīśatam
cāturdvīpakānām lokadhātūnām yatra koṭīśatam mahāsamudrānām, koṭīśatam
cakravālamahācakravālānām, koṭīśatam sumerūnām parvatarajānām, koṭīśatam
cāturmahārājikānām devānām, koṭīśatam trayāstrimśānām, koṭīśatam yāmānām,
koṭīśatam tuṣitānām, koṭīśatam nirmāṇaratīnām, koṭīśatam paranirmitavaśavartinām,
koṭīśatam brahmakāyikānām, koṭīśatam brahmapurohitānām, koṭīśatam brahma-
pārṣadyānām, koṭīśatam mahābrahmaṇām, koṭīśatam paritābhānām, koṭīśatam
apramāṇābhānām, koṭīśatam ābhāsvarānām, koṭīśatam paritāsubhānām, koṭīśatam
apramāṇāsubhānām, koṭīśatam śubhakṛtsnānām, koṭīśatam anabhrakānām, koṭīśatam
puṇyaprasavānām, koṭīśatam br̥hatphalānām, koṭīśatam asaṃjñisattvānām, koṭīśatam
abṛhānām, koṭīśatam atapānām, koṭīśatam sudṛśānām, koṭīśatam sudarśanānām,

koṭīśatam **akaniṣṭha**nam devānām / ayam ucyate trisāhasramahāsāhasralokadhātur
vipulaś ca vistirṇaś ca / sa yāvanti yojanaśatāni (paramāṇurajāṃsi trisāhasramahāsāhasra
lokadhātau) yāvanti yojanasahasrāṇi, yāvanti yojanakotayaḥ, yāvanti yojananayutāni
peyālam.....yāvadyāvanto yojanāgrasārā gaṇanāḥ / kiyanty etāni paramāṇurajāṃsi
ity āha / samkhyāgaṇanā vyativṛttā hyeṣāṃ gaṇanānām taducyate 'samkhyeyam iti / ato
'samkhyeyatamāni paramāṇurajāṃsi yāni trisāhasramahāsāhasralokadhātau bhavanti //

7. *Mahāparinirvānasūtra*

http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/mpsu_w_u.htm
(translation: T12, No.374 大般涅槃經; T12, No.375 大般涅槃經)

23.5 (te yam arthaṃ mantrayanty aham api tam arthaṃ mantrayāmi || te yam a)rtha(ṃ) na mantrayanty (aha)m api tam arthaṃ (na) mantrayāmi || uttare vai (tān dhā)rmyā kathayā sandarśayāmi (samādāpayāmi samuttejayāmi saṃpraharṣayāmi tato) 'ntardhāpayāmi || antarhi(tasya) me na jānanti ka eṣa antarahito devo vā manuṣyo vā ||

23.6 e(vam api brāhmaṇapariṣadam ḡṛhapatipariṣadam) ś(r)amaṇapariṣadam cā(turmahā)
rājikā devāms trāyāstrimśān yāmāms tuṣitān nirmāṇara(tin parinirmitavaśavartino
brahmakāyikān brahmapāriṣadyān brahmapuro)hitān mahābrahma(ṇaḥ pa)rīttābhān
apramāṇābhān ābhāsvarān parīttāsubhān a(pra)m(ā)ṇasu(bhān śubhakṛtsnān
anabhrakān puṇyaprasavān br̥hatphalān abr̥)hān atapān sudṛś(ān sudarśa)nān akaniṣṭhān
devān darśanāyopasamkr(amitu)m

[illegible]

31.34 (ST.II) (yat koṭi)śatasahasraṃ devānāṃ trayastriṃśānāṃ puṇyaṃ tad + + + + +
(puṇyeśūpanidhāya) śatimām api kalā(ṃ) n(o)p(ai)ti pū(rvavad yāvad upaniṣadam api)
nopaiti ||

31.35 (ST.II) yathā devās trayastrimśāḥ + + + (śak)ṛ(o dev)endra + vaṃ + mā + .ā + + +
+ + + + + + + + + (tathā yāmās tuṣi)tā devāḥ saṃtuṣito devaputro ni(r)māṇaratayaḥ
parinirmi)tavaśavarti(no) brahmā sabhāpatir brahmapurohi(tā mahābrahmāṇaḥ parī)
ttābhā apra(māṇa)bhā ābhāsvaraḥ parīttasubhāḥ śu(bhakṛtsnā anabhrakāḥ puṇyapra)
savā brhatphalā abrhā at(apāḥ) sudarśanā akaniṣṭhāḥ ||

42.13 (tad) uktvā bhagavān prathamam dhyānam samāpannaḥ || prathamād dhyānād
vyutthāya dvitīyam dhyānam samāpannaḥ || dvitīyād dhyānād vyutthāya tṛtīyam
dhyānam samāpannaḥ || tṛtīyād dhyānād vyutthāya caturtham dhyānam samāpannaḥ ||
caturthād dhyānād vyutthāyākāśānantyāyatanaṁ samāpannaḥ || ā(kāśānantyāyatanād
vyutthāya vijñānānantyāyatanaṁ samāpannaḥ || vijñānānantyāyatanād vyutthāy-
ākīñcanyāyatanaṁ samāpannaḥ || āk(i)ñcanyāyatanād vyutthāya naivasañjñ(ā)
nāsa(ñ)jñ(āyatanam samāpannaḥ || naivasañjñānāsañjñāyatanād vyutthāya sañjñāve)
dayitanirodha(m) samāpannaḥ ||)

8. Mahāvastu-Avadāna

http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/mhvastuu.htm
(translation: To3, No.190 佛本行集經異本)

[Mvu 2.314] nāma jāmbūnadasya bimbasya purato vidagdhassthūṇā kālā masinibhā na tapati na virocati na ca bhavati prabhāsvarā evam eva bodhisatvena trisāhasramahāsāhasrā lokadhātuḥ tejena abhibhūtā abhūṣi // tatra ye devaputrā yāva akaniṣṭhāto upari bodhisatvaṃ niṣaṇṇaṃ addaśensuḥ tatra bhūmyā devā samānaṃ bodhisatvaṃ addaśensuḥ // tathā antarīkṣe yāvac cāturmāhārājikā devā trāyastriṃśā yāmā tuṣitā nirmāṇaratī parinirmītaśavartī mārābhavanātaḥ siṃhāsanagataṃ bodhisatvaṃ samjānanti // evaṃ brahmā devā brahmakāyikā devā brahmapurohitā devā mahābrahmā devā ābhā devā ābhāsvarā devā śubhā devā parittaśubhā devā apramāṇaśubhā devā śubhakṛtsnā devā bṛhatphalā devā avṛhā devā atapā devā sudarśanā devā akaniṣṭhā devā siṃhāsanagataṃ bodhisatvaṃ samjānensuḥ // ...

[Mvu 2.348]

...

punar aparaṃ bhikṣu tathāgato anuttarāṃ samyaksambodhim abhisambodhitvā saptāhapūraṃ ekaparyamkenātināmesi // atha khalu bhūmyavacarā devā antarīkṣecarā devā cāturmāhārājikā ca devā trāyastriṃśā ca devā yāmā ca devā tuṣitā ca devā nirmāṇaratī ca devā parinirmītaśavartī ca devā mahābrahmā ca brahmakāyikā ca brahmapurohitā ca brahmapāriṣadyā ca ābhā ca parittābhā ca apramāṇābhā ca ābhāsvarā ca śubhā
[Mvu 2.349] ca apramāṇaśubhā ca śubhakṛtsnā ca bṛhatphalā ca avṛhā ca atapā ca sudṛśā ca yāva akaniṣṭhā ca devā saptāhapūraṃ tathāgataṃ bodhimaṇḍavaragataṃ satkaronti gurukaronti mānayanti pūjayanti sarvāvati ca trisāhasramahāsāhasrā lokadhātuḥ saptāhapūraṃ ekālaṃkāra abhūṣi // ...

[Mvu 2.359]

...

śīlena pariśuddhena cyavantam paśyate naraḥ /
sumerumūrdhne rucire trāyastriṃśānamālaye //
śīlena pariśuddhena yāmā paśyati devatām /
tam caiva nagaram divyam apsarāhi parisphuṭam //
[Mvu 2.360] śīlena pariśuddhena tuṣitā paśyati devatām /
vimānam paśyati teṣā vicitrām ratanāmayām //
śīlena pariśuddhena nirmāṇaratīm paśyati /
sunirmītam devaputrām paśyati ca svalaṃkṛtām //
śīlena pariśuddhena devām paśyati śobhanām /
parinirmītaśavartī vimāneṣu pratiṣṭhitā //
śīlena pariśuddhena paśyate mārāmālayam /
maṇivītanasaṃchannam apsarogaṇasevitam //
śīle ābhogaṃ kṛtvāna brahmam paśyati devatām /
jāmbūnadavimānam ca maṇiḥi pratimaṇḍitam //
śīlavām paśyate bhikṣu devām ca brahmakāyikām /
brahmapurohitām devām vimāneḥi pratiṣṭhitām //
śīlavām paśyate bhikṣur vimāneṣu pratiṣṭhitām /

brahmapārṣadyāṃ ca devāṃ mahābrahmāṃ ca devatāṃ //
 śīlaskandhena sampanno ābhāṃ paśyati devatāṃ /
 viśiṣṭāṃ paśyate teṣāṃ vimānāṃ ratanāmayāṃ //
 śīlavāṃ paśyate bhikṣuḥ śubhāṃ devā maharddhikāṃ /
 paśyate śubhakṛtsnāpi apramāṇābhāṃ paśyati //
 śīlaṃ viśuddhaṃ rakṣitvā parittaśubhāṃ paśyati /
 devaputrasahasrāṇi rūpadhātupratiṣṭhitāṃ //
 śīlena pariśuddhena paśyati ca brhatphalāṃ /
 tathā avṛhāṃ atapāṃ paśye sudṛśāṃ ca sudarśanā /
 [Mvu 2.361] śīlena pariśuddhena śuddhāvāsāṃ pi paśyati // ...

9. Yogācārabhūmi-śāstra

<http://www.dsbcproject.org/node/8587>
 (translation: T30, No.1579 瑜伽師地論)

manobhūmidvitiyā

...

[saṃvartavivarttau]

...

sa punaḥ saṃvartas trividho veditavyaḥ | tejaḥ saṃvartany avicim upādāya yāvad
 brahmalokāt saṃvartate | apsaṃvartanī sakalāṃ dvitīyaṃ dhyānaṃ saṃvartate |
 vāyusaṃvartanī yāvats akalāṃ tṛtīyaṃ dhyānaṃ saṃvartate | caturthe punardhyāne
 teṣāṃ caturthadhyānabhūmikānāṃ devānāṃ sahaiva vimānair utpattiḥ | sahaiva
 vimānaiḥ pracyutir bhavati | tasmāt teṣāṃ nāsti saṃvarto | nāsti saṃvartakāraṇaṃ |
 triṇi saṃvartanī śīrṣāṇi | dvitīyaṃ dhyānaṃ tṛtīyaṃ dhyānaṃ caturtha dhyānaṃ ||
 sa punarayaṃ loko viṃśatim antarakalpān saṃvartate | viṃśatim antarakalpān
 saṃvṛttas tiṣṭhati | viṃśatim antarakalpān vivartate | viṃśatim antarakalpān vivṛttas
 tiṣṭhati | te bhavanty aśītir antarakalpāḥ | sa eṣa mahākālpaḥ saṃkhyāprajñaptiḥ | tatra
 brahmaloke kalpam āyuh | sa ca sarvapaścāt saṃvartate | sarvapraṭhamaṃ punaḥ sa eva
 vivartate ||
 tasya ca kalpasyānyathā vyavasthānaṃ draṣṭavyaṃ | brahmakāyikānāṃ viṃśatir
 antarakalpāḥ kalpa iti kṛtvāyūṣo vyavasthānaṃ | brahmapurohitānāṃ catvāriṃśad
 antarakalpāḥ kalpa iti kṛtvā yūṣo vyavasthānaṃ | mahābrahmaṇāṃ ṣaṣṭir antarakalpāḥ
 kalpa iti kṛtvāyūṣo vyavasthānaṃ ||

savitarkā savicārā bhūmistṛtīyā

...

[kāmadhātuḥ]

tatredaṃ sthānāntaravyavasthānaṃ | kāmadhātuḥ ṣaṭtrimśatsthānāntarāṇi |
 aṣṭau mahānarakasthānāni | tadyathā | sañjīvaḥ kālasūtraṃ saṅghāto rauravo
 mahārauravastāpano mahātāpano 'viciś ca | teṣāṃ eva mahānarakāṇāṃ tiryag-daśabhir
 yojanasahasraiḥ pareṇāṣṭau śītanarakasthānāni | tadyathā arbudo nirarbudo 'ṭaṭo huhuva
 utpalaḥ padmo mahāpadmaḥ | ito dvātriṃśadyo janasahasraiḥ sañjīvastataḥ pareṇa
 catuḥsahasrayojanāntarāṇi tadanyāni draṣṭavyāni | yathā sañjīvamahānarakasthānaṃ
 evaṃ prathamaśītanarakasthānaṃ | tataḥ pareṇa dviyojanasahasrāntaritāni tadanyāni
 draṣṭavyāni ||

pretasthānāntaram asurasthānāntaram | tiryāṇco devamānuṣyās ca saha-carā eva | atas
teṣāṃ sthānāntaram prthaṇ na vyavasthāpyate | catvāro dvīpāḥ pūrvavat | aṣṭāv antara-
dvīpāḥ | ṣaṭ kāmāvacarā devāḥ cāturmahārājakāyikās trāyāstrimśā yāmās tuṣitā
nirmāṇaratayaḥ paranirmitavaśavartinaś ca devāḥ | mārābhuvanāṃ punaḥ
paranirmitavaśavartīṣu deveṣu paryāpannam na sthānāntaraviśiṣṭam | pratyekanarakāḥ
sāmāntanarakāś ca mahānarakaśītanarakasamānta eva na sthānāntaraviśiṣṭāḥ manuṣyeṣv
apy upalabhyante | tadeke pratyekanarakāḥ yathoktaṃ sthaviramahāmaudgalyāyana
sattvamahaṃ paśyāmy ādīptaṃ pradīptaṃ samprajvalitaṃ ekajvālībhūtaṃ ity evam
ādi | itīmāṇi ṣaṭtrimśatsthānāntarāṇi kāmādhātur ity ucyate |

[rūpadhātuḥ]

aṣṭādaśa sthānāntarāṇi rūpadhātuḥ | brahmakāyikā brahmapurohitā mahābrahmāṇo
mṛdumadhyādhimātraparibhāvitatvāt prathamadhyānasya | parīttābhā apramāṇābhā
ābhāsvarā mṛdumadhyādhimātraparibhāvitatvād dvitīyasya dhyānasya | parīttāsubhā
apramāṇaśubhāḥ subhakṛtsnā mṛdumadhyādhimātraparibhāvitatvāt tṛtīyasya
dhyānasya | anabhṛakāḥ puṇyaprasavā bṛhatphalā mṛdumadhyādhimātraparibhāvita-
tvāt caturthasya dhyānasya | asaṃjñikāṃ bṛhatphalaparyāpannatvān na sthānānta-
ramāryāsādhāraṇam | pañca śuddhāvāsābhūmayāḥ abṛhā atapāḥ sudṛśāḥ
sudarśanā akaniṣṭhāś ca mṛdumadhyādhimātratarādhimātratamaparibhāvitatvād
vyavakīrṇabhāvitasya caturthasya dhyānasya | śuddhāvāsāś ca samatikramaya
maheśvarasthānaṃ yatra daśabhūmisthā bodhisattvādaśamyā bhūmeḥ paribhāvitatvād
utpadyante ||

[ārūpyadhātuḥ]

...

ākāśānāntyāyatanopapannānāṃ sattvānāṃ vimśatiḥ kalpasahasrāṇyāyuh | vijñā-
nānāntyāyatanopapannānāṃ sattvānāṃ catvārimśat | ākiñcanyāyatanopapannānāṃ
ṣaṣṭiḥ | naivasamjñānāśamjñāyatanopapannānāṃ aśītiḥ kalpasahasrāṇy āyuh | uttara-
kurūn sthāpayitvā | astyāntare kālakriyā tatra manuṣyeṣu tiryakpreteṣu ca kiṭṭhalakāyāḥ
santiṣṭhante | deveṣu narakeṣu ca sahaiva vijñānena akiṭṭhakāyāḥ santiṣṭhante ||