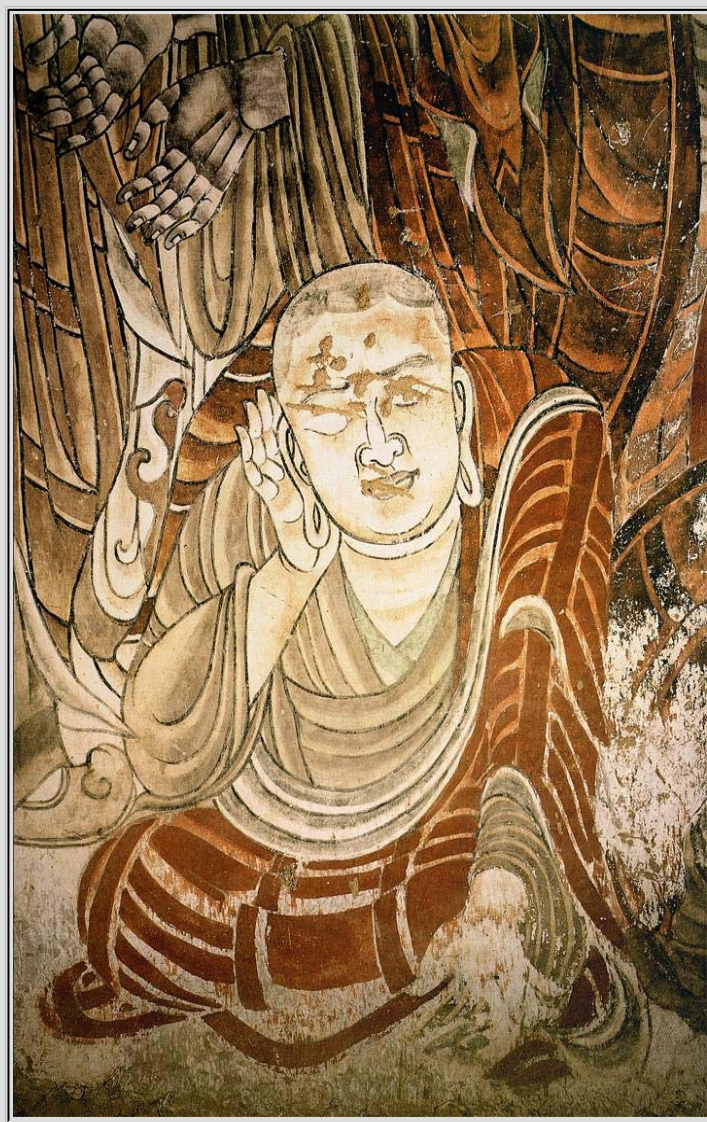


# A Primer in Chinese Buddhist Writings

## Volume Two: The Indian Tradition



This is the second volume in a three-volume series. The first volume introduces foundations for the study of Chinese Buddhist texts, including basic grammar. This volume assumes knowledge of the first, introducing three types of writings from texts translated in China from Indian originals in medieval times. The third volume introduces a variety of Buddhist texts composed in China.

As in the case of the first volume, this volume has benefited from the comments of Rafal Felbur, Adeana McNicholl and the detailed editing of Simon Wiles. Anne Heirman helped with some of the technical vocabulary for the vinaya section, and Peter Hauer caught problems with diacritics.

In this and in the subsequent volumes, I have drawn heavily on Charles A Muller ed., *Digital Dictionary of Buddhism*. <http://buddhism-dict.net/ddb>.

All are welcome to download and distribute this material, but please check my website for the latest version, and please do also send suggestions for improvements to:

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## Table of Contents

Introduction: The Indian Tradition.....	2
A Description of the Hells from the <i>Dīrghāgama</i> .....	3
Introduction.....	3
Selected Passages on Hell.....	4
Four Problems from the Abhidharma Literature.....	26
Introduction to the texts.....	26
Passage 1: Are the hell wardens sentient beings?.....	27
Passage 2: A parallel passage on the status of the wardens.....	30
Passage 3: Are beings in hell capable of creating bad karma?.....	34
Passage 4: Does rebirth presuppose the existence of an enduring self?.....	37
The Origin of the Order of Nuns according to the Dharmaguptakavinaya.....	39
Introduction to the text.....	39
Passages with Vocabulary.....	40
Review.....	51
Further Reading.....	70
Appendix: Diagrams of the Hells.....	76

## Introduction: The Indian Tradition

From the second century CE to the tenth, Chinese Buddhists engaged in the greatest translation project in the history of the world: the translation of a vast corpus of Buddhist texts from Indian languages into Chinese. The vast majority of these texts were translated from Sanskrit (some were translated from Gāndhārī, and we know of at least one translated from Pali). Aside from a few exceptions, they were translated not by individuals, but by teams of translators, with each participant assigned a specific duty,

usually including at least one member charged with polishing the style in Chinese, another with verifying the accuracy of the translation and another with overseeing the project as a whole. Virtually all of these translations were completed with Chinese imperial support and entered into the Chinese Buddhist canon, first in hand-written, manuscript form, and later, with the invention of printing, in printed texts. Taken together, we have over 1500 extant Indian Buddhist works in Chinese translation, many if not most of which are not extant in any other language.

Below we will sample texts from each of the “three repositories”: the sutras, the abhidharma and the vinaya. These works all belong to the Nikāyan (a.k.a. Mainstream) tradition (traditionally known in Chinese pejoratively as the “lesser vehicle,” *xiǎoshèng* 小乘). Ideally, you should read a selection of Mahāyāna and Esoteric works as well, each written in different styles with some distinctive vocabulary. I have made a rough supplement to this volume that introduces Mahāyāna material, and plan to some day make another for Esoteric texts, but the vocabulary and structure of the following texts are standard enough to provide a foundation for reading any Chinese Buddhist texts derived from Indian originals.

After completing the first volume, you should now have some feel for the grammar of Chinese translations of Indian Buddhist works; the greatest challenge is in acquiring the range of vocabulary needed to read these texts easily, with each genre relying on a distinctive set of technical vocabulary. My hope is that, after reading the samples from texts provided here, you will be ready to delve into the particular genre of Indian Buddhist writings in Chinese that most interest you.

For those interested in Chinese Buddhism, these are all texts that literate monastics in China were familiar with (ideally, again, you should read a sampling of popular Mahāyāna texts as well). Volume 3 will introduce a variety of Buddhist writings composed in China that draw more heavily on native Chinese literary and philosophical traditions.

In theory, all the vocabulary you need for the following texts should be supplied either here or in volume one, but you may want to consult a dictionary for terms you have forgotten or that I haven't explained clearly. A useful dictionary for Buddhist terms is the *Digital Buddhist Dictionary* <http://www.buddhism-dict.net/ddb/>. If you are at an institution that subscribes to the dictionary, you have unlimited access. If not, you can consult ten words a day by logging in as a “guest.” The best Chinese-English dictionary for classical Chinese is Paul W. Kroll, *A Student's Dictionary of Classical and Medieval Chinese* (Leiden: Brill, 2015); this dictionary is also available in digital form for subscribing institutions.

## A Description of the Hells from the *Dīrghāgama*

### Introduction

The previous text we read, the *Scripture of the Great Origin* (*Dàběn jīng* 大本經) was included in the larger collection of scriptures, the *Long Āgama Scripture* (*Cháng āhán jīng* 長阿含經, T no.1, vol.1), translated into Chinese by Buddhayaśas and Zhú Fóniàn 竺佛念 in 413. This text contains a total of thirty independent scriptures. Pali versions can be found for all but three of these thirty scriptures. The text below, the *Scripture*

of the *Account of the World* (*Shìjì jīng* 世記經), is the last of these thirty scriptures. There is no Pali or Sanskrit version of this text; it survives only in this Chinese translation. Most of this text has been translated in Angela Falco Howard, *The Imagery of the Cosmological Buddha* (Leiden: Brill, 1986), Appendix 1, esp. pp.129-43.

Below is the opening section of the *Shìjì jīng*. The opening is followed by chapters on Jambudvīpa, the continent of Uttarakuru and Cakravartin respectively. Then follows the chapter on the hells when we will focus on here.<sup>1</sup>

## Selected Passages on Hell

### *Shìjì jīng* 世記經: §1

<i>Vocabulary</i>		
俱利	Jùlì	Skt. Kareri (Ch. 花林)
給孤獨園	Jǐgūdúyuán	Skt. Anāthapiṇḍa Park
講	jiǎng	to lecture; to deliberate over, to discuss
曾	céng	once, ever
由	yóu	cause, reason
敗	bài	to deteriorate, to become corrupt
國土	guótǔ	kingdoms, lands
云何	yúnhé	how, why

如是我聞。一時，佛在舍衛國祇樹給孤獨園俱利窟中。與大比丘眾千二百五十人俱。時，眾比丘於食後集講堂上議言：「諸賢，未曾有也。今此天地何由而敗，何由而成，眾生所居國土云何？」

<sup>1</sup> Here again, for readers of Japanese, an introduction to the text and helpful annotations are provided in Okayama Hajime 丘山新 et al., *Gendai goyaku "Agon kyōten"* 《現代語訳「阿含経典」：長阿含経》(Tōkyō: Hirakawa Shuppansha, 1995-2002). For the names of the hells and alternate sources on Buddhist hells in East Asia, see Ineke Van Put, "The Names of Buddhist Hells in East Asian Buddhism," *Pacific World* 3<sup>rd</sup> Series No.9, (2007), pp.205-229.

*Shìjì jīng* 世記經: §2

**Vocabulary**

向	<i>xiàng</i>	in the past
何等	<i>héděng</i>	(interrogative): what kind of, what manner of

爾時，世尊於閑靜處天耳徼聽。聞諸比丘於食後集講堂上議如此言。爾時，世尊於靜窟起。詣講堂坐。知而故問。問諸比丘向者所議、議何等事。

諸比丘白佛言：「我等於食後集法講堂議言：『諸賢，未曾有也。今是天地何由而敗，何由而成，眾生所居國土云何？』我等集堂議如是事」。

*Shìjì jīng* 世記經: §3

**Vocabulary**

凡	<i>fán</i>	all, every
記	<i>jì</i>	to record; to describe, to explain
邑	<i>yì</i>	area, district

佛告諸比丘言：「善哉。善哉。凡出家者應行二法：一賢聖默然、二講論法語。汝等集在講堂，亦應如此：賢聖默然、講論法語。諸比丘。汝等欲聞如來記天地成敗、眾生所居國邑不耶？」。

時，諸比丘白佛言：「唯然，世尊，今正是時。願樂欲聞。世尊說已，當奉持之」。佛言：「比丘，諦聽、諦聽。善思念之。當為汝說。」...

From this introduction to the scripture, we skip to the section on hells.

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*Shìjì jīng* 世記經: §4

《世記經》〈地獄品〉第四

<i>Vocabulary</i>		
天下	<i>tiānxià</i>	lit. all under heaven, the world; a world, land, continent
圍遶	<i>wéirào</i>	to surround
外	<i>wài</i>	outside
海	<i>hǎi</i>	sea
周匝	<i>zhōuzā</i>	circumference, periphery
金剛	<i>jīn'gāng</i>	<i>vajra</i> ; diamond
山	<i>shān</i>	mountain
窈冥	<i>yǎomíng</i>	dark; distant
神	<i>shén</i>	spirit, god
地獄	<i>dìyù</i>	lit. "earth prison," hell
黑	<i>hēi</i>	black
繩	<i>shéng</i>	cord, rope
堆壓	<i>duīyā</i>	to pile and press, to crush
叫喚	<i>jiàohuàn</i>	to call out, to wail
燒炙	<i>shāozhì</i>	to burn
無間	<i>wújiān</i>	without interval, without interruption; (Skt.) <i>Avīci</i> .
縱	<i>zòng</i>	length
廣	<i>guǎng</i>	breadth
由旬	<i>yóuxún</i>	(Skt.) <i>yojana</i> (a unit of length)
沙	<i>shā</i>	sand

沸	<i>fèi</i>	bubbling, boiling
屎	<i>shǐ</i>	excrement
丁	<i>dīng</i>	nail
飢	<i>jī</i>	hunger
渴	<i>kě</i>	thirst
銅	<i>tóng</i>	bronze
釜	<i>fǔ</i>	caldron
石	<i>shí</i>	stone
磨	<i>mò</i>	grind-stone
膿血	<i>nóngxiě</i>	pus
量	<i>liàng</i>	to measure
灰	<i>huī</i>	ash
河	<i>hé</i>	river
鐵	<i>tiě</i>	iron
丸	<i>wán</i>	ball, pellet
鉞	<i>jūn</i>	ax
斧	<i>fǔ</i>	hatchet
豺狼	<i>cháiláng</i>	wolf, wolves; jackals and wolves
劍	<i>jiàn</i>	sword
冰	<i>bīng</i>	ice



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佛告比丘：「此四天下有八千天下圍遶其外。復有大海水周匝圍遶八千天下。復有大金剛山遶大海水。金剛山外復有第二大金剛山。二山中間窈窈冥冥。日月神天有大威力。不能以光照及於彼。彼有八大地獄。其一地獄有十六小地獄。第一大地獄名『想』。第二名『黑繩』。第三名『堆壓』。第四名『叫喚』。第五名『大叫喚』。第六名『燒炙』。第七名『大燒炙』。第八名『無間』。其想地獄有十六小獄。小獄縱廣五百由旬。第一小獄名曰『黑沙』。二名『沸屎』。三名『五百丁』。四名『飢』。五名『渴』。六名『一銅釜』。七名『多銅釜』。八名『石磨』。九名『膿血』。十名『量火』。十一名『灰河』。十二名『鐵丸』。十三名『鉞斧』。十四名『豺狼』。十五名『劍樹』。十六名『寒冰』。

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Note: In other accounts, the hells were thought to be below the ground. Here they seem to be on the surface, though very far away.

**Vocabulary**

眾生	<i>zhòngshēng</i>	all beings
手	<i>shǒu</i>	hand
爪	<i>zhǎo</i>	claws
利	<i>lì</i>	sharp
迭相	<i>diéxiāng</i>	one to another; in turns
瞋忿	<i>chēnfèn</i>	anger, wrath
懷	<i>huái</i>	to harbor
毒	<i>dú</i>	poison
害	<i>hài</i>	to harm, harmful
爪	<i>zhǎo</i>	to claw
應	<i>yìng</i>	in response to
肉	<i>ròu</i>	meat, flesh
墮	<i>duò</i>	to fall
已	<i>yǐ</i>	already
冷	<i>lěng</i>	cold
風	<i>fēng</i>	wind
來	<i>lái</i>	come
吹	<i>chuī</i>	blow
皮	<i>pí</i>	skin
還	<i>huán</i>	to return
尋	<i>xún</i>	a short while, a moment
活	<i>huó</i>	to live

起	<i>qǐ</i>	to arise
立	<i>lì</i>	to stand
餘	<i>yú</i>	the rest, the remaining
汝	<i>rǔ</i>	you

云何名想地獄？其中眾生手生鐵爪。其爪長利。迭相瞋忿，懷毒害想。以爪相鬪。應手肉墮。想為已死。冷風來吹。皮肉還生。尋活起立。自想言：『我今已活』。餘眾生言：『我想汝活』。以是想故，名『想地獄』。

Note: The justification here for calling this the “Hell of Thoughts” is strained. Usually, the name of this hell is given as Saṃjīva in Sanskrit, meaning “revival,” and in similar terms in Chinese (*huó* 活, *huánhuó* 還活, *děnghuó* 等活, *yìsǐ yìhuó*). My best guess is that the name was corrupted from Saṃjīva (revival) to Saṃjñā before it was translated into Chinese, and that the compilers of the text (again, before its translation into Chinese) concocted the explanation above in an attempt to make sense of the name.

### *Shìjì jīng* 世記經: §6

<i>Vocabulary</i>		
觸燒	<i>chùráo</i>	to beat, hit, attack
自然	<i>zìrán</i>	naturally, of itself
刀	<i>dāo</i>	knife, blade
鋒利	<i>fēnglì</i>	sharp
斫	<i>zhuó</i>	to cut
刺	<i>cì</i>	to stab
剝	<i>bō</i>	peel, skin; to peel, to flay
鑿割	<i>luángē</i>	dice, chop; shred
碎	<i>suì</i>	shatter, crush; mince

復次，想地獄其中眾生懷毒害想。共相觸燒。手執自然刀劍。刀劍鋒利。迭相斫刺。皮剝鬻割。身碎在地。想謂為死。冷風來吹。皮肉更生。尋活起立。彼自想言：『我今已活』。餘眾生言：『我想汝活』。以此因緣故，名想地獄。

### *Shìjì jīng* 世記經: §7

復次，想地獄其中眾生懷毒害想。迭相觸燒。手執刀劍。刀劍鋒利。共相斫刺。皮剝鬻割。想謂為死。冷風來吹。皮肉更生。尋活起立。自言：『我活』。餘眾生言：『我想汝活』。以此因緣故，名想地獄。

### *Shìjì jīng* 世記經: §8

#### *Vocabulary*

油影刀

*yóuyǐngdāo*

lit. “oil shadow blade” (evidently a kind of knife or sword named “greased shadow”).

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

### *Shìjì jīng* 世記經: §9

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

Note: The preceding passages describe five types of cutting in the 想地獄: with talons, with knives that grow naturally from the hands, with swords, with “oil shadow blades” and with daggers. Do the different types of cutting happen all at once, or in stages?

*Shìjì jīng* 世記經: §10

<i>Vocabulary</i>		
久	<i>jiǔ</i>	a long time
受罪	<i>shòuzùi</i>	lit. “to receive sins,” to be punished for one’s sins
悵惶	<i>zhānghuáng</i>	flustered, in a panic
馳走	<i>chízǒu</i>	to run away, to flee
救護	<i>jiùhù</i>	to save, to rescue
宿	<i>sù</i>	from previous lives, karmic
牽	<i>qiān</i>	to pull
覺	<i>jué</i>	to feel, to notice
忽	<i>hū</i>	suddenly
到	<i>dào</i>	to arrive at
熱	<i>rè</i>	hot
暴	<i>bào</i>	violent
著	<i>zhúo</i>	to attach to; to stick to
舉	<i>jǔ</i>	entire
體	<i>tǐ</i>	body
盡	<i>jìn</i>	completely; to exhaust
雲	<i>yún</i>	clouds
燒	<i>shāo</i>	to burn
徹	<i>chè</i>	to pierce
骨	<i>gǔ</i>	bones

焰	<i>yàn</i>	flame
迴旋	<i>huíxuān</i>	to circle about, to swirl around
焦爛	<i>jiāolàn</i>	lit. "burnt rotten," burnt to a crisp, scorched
報	<i>bào</i>	recompense
畢	<i>bì</i>	to end
使	<i>shǐ</i>	to cause

其中眾生久受罪已，出想地獄。惴惶馳走，求自救護。宿罪所牽。不覺忽到黑沙地獄。時，有熱風暴起。吹熱黑沙。來著其身。舉體盡黑。猶如黑雲。熱沙燒皮。盡肉徹骨。罪人身中有黑焰起。遶身迴旋。還入身內。受諸苦惱。燒炙焦爛。以罪因緣，受此苦報。其罪未畢，故使不死。

*Vocabulary*

滿	<i>mǎn</i>	to fill
驅迫	<i>qūpò</i>	to impel, to force
抱	<i>bào</i>	to hold, embrace
頭	<i>tóu</i>	head
面	<i>miàn</i>	face
周遍	<i>zhōubiàn</i>	everywhere; completely
探撮	<i>tàncuò</i>	to pick up
著	<i>zhù</i>	to place
脣	<i>chún</i>	lips
咽	<i>yān</i>	throat
腹	<i>fù</i>	belly
通	<i>tōng</i>	to go through
過	<i>guò</i>	to pass through
嘴	<i>zuǐ</i>	mouth
虫	<i>chóng</i>	insects
啖	<i>qiè</i>	to chew, to bite
達	<i>dá</i>	to reach
髓	<i>suǐ</i>	marrow
苦毒	<i>kǔdú</i>	lit. "bitter poison," pain
辛酸	<i>xīnsuān</i>	pain and suffering
憂惱	<i>yōunǎo</i>	anguish

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

*Shìjì jīng* 世記經: §12

*Vocabulary*

卒	<i>zú</i>	footsoldier
撲	<i>pū</i>	to beat, to strike, to push
令	<i>lìng</i>	to cause to
偃	<i>yǎn</i>	to lie down
舒展	<i>shūzhǎn</i>	to extend, to stretch out
釘	<i>dīng</i>	nail
號咷	<i>hàotáo</i>	to cry out, to wail
呻吟	<i>shēnyín</i>	to moan

於沸屎地獄久受苦已，出沸屎地獄。惴惶馳走，求自救護。到鐵釘地獄。到已，獄卒撲之令墮。偃熱鐵上。舒展其身。以釘釘手、釘足、釘心。周遍身體。盡五百釘。苦毒辛酸。號咷呻吟。餘罪未畢。猶復不死。



*Shìjì jīng* 世記經: §13

*Vocabulary*

報	<i>bào</i>	to reply
捉	<i>zhuō</i>	to seize, to apprehend
鈎	<i>gōu</i>	hook
開	<i>kāi</i>	to open
焦	<i>jiāo</i>	to burn, to sear
啼	<i>tì</i>	to sob, to cry

久受苦已。出鐵釘地獄。惴惶馳走。求自救護。到飢餓地獄。獄卒來問：『汝等來此。欲何所求』。報言：『我餓』。獄卒即捉撲熱鐵上。舒展其身。以鐵鈎鈎口使開。以熱鐵丸著其口中。焦其脣舌。從咽至腹。通徹下過。無不焦爛。苦毒辛酸。悲號啼哭。餘罪未盡。猶復不死。

*Shìjì jīng* 世記經: §14

*Vocabulary*

消	<i>xiāo</i>	molten
銅	<i>tóng</i>	bronze
灌	<i>guàn</i>	to pour down the throat

久受苦已。出飢地獄。惴惶馳走。求自救護。到渴地獄。獄卒問言：『汝等來此。欲何所求？』。報言：『我渴』。獄卒即捉撲熱鐵上。舒展其身。以熱鐵鈎鈎口使開。消銅灌口，燒其脣舌。從咽至腹。通徹下過。無不焦爛。苦毒辛酸，悲號啼哭。餘罪未盡，猶復不死。

<i>Vocabulary</i>		
鍤	<i>fù</i>	pot, vat, cauldron
怒	<i>nù</i>	angry; anger
倒	<i>dào</i>	upside down
隨	<i>suí</i>	to follow; as, while
湯	<i>tāng</i>	hot liquid
涌沸	<i>yǒngfèi</i>	to bubble and boil
底	<i>dǐ</i>	base, bottom
或	<i>huò</i>	it may be, perhaps; at times
熟	<i>shú</i>	cooked through
譬如	<i>pìrú</i>	it is like
煮	<i>zhǔ</i>	to boil, to cook
豆	<i>dòu</i>	beans
普	<i>pǔ</i>	universally, all

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

*Shìjì jīng* 世記經: §16

<i>Vocabulary</i>		
皆	<i>jiē</i>	all
爛	<i>làn</i>	to putrefy; to be smashed to a pulp
腰	<i>yāo</i>	waist
取	<i>qǔ</i>	to take, to seize, to pick up

久受苦已，出一銅鍬地獄。惴惶馳走。求自救護。宿罪所牽，不覺忽至多銅鍬地獄。多銅鍬地獄縱廣五百由旬。獄鬼怒目捉罪人足。倒投鍬中。隨湯涌沸，上下迴旋。從底至口。從口至底。或在鍬腹。舉身爛壞。譬如煮豆：隨湯涌沸，上下迴轉，中外皆爛。罪人在鍬，亦復如是。隨湯上下。從口至底。從底至口。或手足現。或腰腹現。或頭面現。獄卒以鐵鉤鉤取，置餘鍬中。號咷悲叫。苦毒辛酸。餘罪未畢，故使不死。

*Shìjì jīng* 世記經: §17

<i>Vocabulary</i>		
對	<i>duì</i>	response; consequence
壓	<i>yā</i>	to press
揩磨	<i>kāimó</i>	to grind, to scrape
骨	<i>gǔ</i>	bones, skeleton
肉	<i>ròu</i>	meat, flesh
糜	<i>mí</i>	diced, crushed, smashed
碎	<i>suì</i>	to crush
膿血	<i>nóngxiě</i>	puss and blood
流	<i>liú</i>	to flow
切	<i>qiè</i>	intense

久受苦已，出多銅鍔地獄。慄惶馳走。求自救護。宿對所牽，不覺忽至石磨地獄。石磨地獄縱廣五百由旬。獄卒大怒，捉彼罪人撲熱石上。舒展手足。以大熱石壓其身上。迴轉揩磨，骨肉糜碎，膿血流出。苦毒切痛，悲號辛酸。餘罪未盡，故使不死。

*Shìjì jīng* 世記經: §18

<i>Vocabulary</i>		
自然	<i>zìrán</i>	natural, appearing without human intervention
東	<i>dōng</i>	east
西	<i>xī</i>	west
悉	<i>xī</i>	all
壞	<i>huài</i>	bad, rotten, ruined
食	<i>shí</i>	to eat
湯	<i>tàng</i>	to burn (from hot liquid)
脣	<i>chún</i>	lips
舌	<i>shé</i>	tongue
咽	<i>yān</i>	throat
忍	<i>rěn</i>	to tolerate, endure

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

*Vocabulary*

量	<i>liàng</i>	to measure, to weigh
聚	<i>jù</i>	to gather, concentrate
焰	<i>yàn</i>	flame
熾	<i>chì</i>	to burn fiercely, to rage
斗	<i>dǒu</i>	(a unit of measure), a bucket
呻吟	<i>shēnyín</i>	to moan, to groan

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

*Shìjì jīng* 世記經: §20

*Vocabulary*

惡	<i>è</i>	bad, evil
氣	<i>qì</i>	breath, vapor
燐勃	<i>péngbó</i>	to billow
波	<i>bō</i>	wave
搏	<i>bó</i>	to hit, to strike
聲	<i>shēng</i>	sound
響	<i>xiǎng</i>	echo
可畏	<i>kěwèi</i>	frightening
刺	<i>cì</i>	spike
鋒	<i>fēng</i>	blade
寸	<i>cùn</i>	(unit of measure) inch
狐狼	<i>húlang</i>	foxes and wolves
枝	<i>zhī</i>	branches
葉	<i>yè</i>	leaves
花	<i>huā</i>	flowers
實	<i>shí</i>	fruit
鋒刃	<i>fēngrèn</i>	edge of a blade
迴覆	<i>huífù</i>	repeatedly
沈沒	<i>shěnmò</i>	to sink
萬端	<i>wànduān</i>	lit. ten thousand tips; all manner of

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久受苦已，乃出量火地獄。惴惶馳走，自求救護。宿對所牽，不覺忽到灰河地獄。灰河地獄縱廣五百由旬，深五百由旬。灰湯涌沸。惡氣熒勃。迴波相搏。聲響可畏。從底至上，鐵刺縱廣，鋒長八寸。其河岸邊生長刀劍。其邊皆有獄卒狐狼。又其岸上有劍樹林。枝葉花實皆是刀劍。鋒刃八寸。罪人入河。隨波上下。迴覆沈沒。鐵刺刺身，內外通徹。皮肉爛壞，膿血流出。苦痛萬端。悲號酸毒。餘罪未畢，故使不死。<sup>2</sup>

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2 Draw a diagram of this hell depicting what exactly is being described here.

*Vocabulary*

傷	<i>shāng</i>	to injure; injury
僻口	<i>pìkǒu</i>	to stretch the mouth to one side
洋銅	<i>yángtóng</i>	molten copper
焦爛	<i>jiāolàn</i>	burnt to a crisp
豺狼	<i>cháiláng</i>	minks and wolves; ferocious, fierce
牙齒	<i>yáchǐ</i>	teeth
嚙	<i>niè</i>	to bite
生	<i>shēng</i>	raw
馬	<i>mǎ</i>	horse
奔馳	<i>bēnchí</i>	to gallop away, to flee
攀	<i>pān</i>	to grab onto; to climb
絕	<i>jué</i>	to be cut off, to lose
蹬	<i>dèng</i>	to step onto
筋脉	<i>jīnmò</i>	sinews
連	<i>lián</i>	connected; one after the other
鳥	<i>niǎo</i>	bird
啄	<i>zhuó</i>	to peck
唳	<i>shà</i>	to gobble
腦	<i>nǎo</i>	brain
吽	<i>táo</i>	to weep loudly, to wail
浮漂	<i>fúpiāo</i>	to float
吹	<i>chuī</i>	to blow

久受苦已，乃出灰河地獄<sup>3</sup>至彼岸上。岸上利劍割刺身體。手足傷壞。爾時，獄卒問罪人言：「汝等來此。欲何所求？」罪人報言：「我等飢

3 The two characters 地獄 seem out of place here since they suggest that the sinner has emerged from hell when in fact he is still in it.



餓」。獄卒即捉罪人撲熱鐵上。舒展身體。以鐵鉤僻口。洋銅灌之。燒其脣舌，從咽至腹。通徹下過，無不焦爛。復有豺狼。牙齒長利。來嚙罪人。生食其肉。於是，罪人為灰河所煮、利刺所刺、洋銅灌口、豺狼所食已，即便馬奔馳，走上劍樹。上劍樹時，劍刃下向。下劍樹時，劍刃上向。手攀手絕。足蹬足絕。劍刃刺身。中外通徹。皮肉墮落。膿血流出。遂有白骨，筋脉相連。時，劍樹上有鐵嘴鳥。啄頭骨壞。啖食其腦。苦毒辛酸。號咷悲叫。餘罪未畢，故使不死。還復來入灰河獄中。隨波上下。迴覆沈沒。鐵刺刺身。內外通徹。皮肉爛壞。膿血流出。唯有白骨浮漂於外。冷風來吹。肌肉還復。尋便起立。悵惶馳走。求自救護。

*Shìjì jīng* 世記經: §22

*Vocabulary*

竝

*bìng*

together, at the same time

宿對所牽，不覺忽至鐵丸地獄。鐵丸地獄縱廣五百由旬。罪人入已，有熱鐵丸自然在前。獄鬼驅捉。手足爛壞。舉身火然。苦痛悲號。萬毒竝至。餘罪未畢，故使不死。

### *Shìjì jīng* 世記經: §23

#### *Vocabulary*

鉞斧	<i>jūnfǔ</i>	ax
鼻	<i>bí</i>	nose

久受苦已，乃至出鐵丸地獄。惴惶馳走，求自救護。宿對所牽，不覺忽至鉞斧地獄。鉞斧地獄縱廣五百由旬。彼入獄已，獄卒瞋怒捉此罪人，撲熱鐵上。以熱鐵鉞斧破其手足、耳鼻、身體。苦毒辛酸，悲號叫喚。餘罪未盡，猶復不死。

### *Shìjì jīng* 世記經: §24

#### *Vocabulary*

競	<i>jìng</i>	to compete
齧	<i>lí</i>	to tear, to bite, to gnaw
掣	<i>chè</i>	to pull, to rip
齧	<i>jì</i>	to bite, to nip
嚙	<i>niè</i>	to bite, to chew
拖拽	<i>tuōyè</i>	to wrench, to drag, to pull
墮	<i>duò</i>	to fall
傷	<i>shāng</i>	to harm, to injure, to wound, to damage

久受罪已，出鉞斧地獄。惴惶馳走，求自救護。宿罪所牽，不覺忽至豺狼地獄。豺狼地獄縱廣五百由旬。罪人入已，有群豺狼競來齧掣。齧嚙拖拽。肉墮傷骨。膿血流出。苦痛萬端，悲號酸毒。餘罪未畢，故使不死。

*Shìjì jīng* 世記經: §25

*Vocabulary*

暴風	<i>bàofēng</i>	storm
葉	<i>yè</i>	leaf
立	<i>lì</i>	to stand; to perch
頭	<i>tóu</i>	head
啄	<i>zhuó</i>	to peck

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

*Shìjì jīng* 世記經: §26

*Vocabulary*

寒	<i>hán</i>	cold
冰	<i>bīng</i>	ice
舉	<i>jǔ</i>	entire
體	<i>tǐ</i>	body
凍	<i>dòng</i>	frozen
塚	<i>zhú</i>	frozen solid

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

This completes a description of one of the eighteen hells. The text goes on to describe the others.

## Four Problems from the Abhidharma Literature

### Introduction to the texts

The first passage is from what became, arguably, the most influential abhidharma text in East Asia, the *Abhidharmakośa* translated by Xuanzang in the seventh century (T 1558). The passage here discusses the problem of whether or not the wardens of hell are sentient beings. The second passage, also on the topic of whether or not hell wardens are sentient beings, is from the *Abhidharmavibhāṣāśāstra*, translated by Buddhavarman in the fifth century. It is almost identical to the first passage, but with slightly different wording. The third passage, again from the *Abhidharmakośa*, tackles the problem of whether or not hell beings are capable of creating bad karma. The fourth passage takes us out of hell to address the troubling question of whether or not rebirth presupposes the existence of an enduring self.

The *Abhidharmakośa*, generally taken to represent Sarvāstivādin positions, has been widely read by elite monks in China and in the rest of East Asia first in Paramārtha's translation (T 1558) completed in the sixth century, and then, from the seventh century on, in Xuánzàng's translation.

The stylistic conventions of Abhidharma are different from what we have seen so far. Doctrinal problems are raised for discussion, often based either on what appear to be inconsistencies in a given doctrine, or in contradictions between different texts. Abhidharma texts usually present both sides of an argument, at the same time presenting both objections to the arguments and defenses against these objections.

According to tradition, the *Abhidharmakośa* was compiled by Vasubandhu in approximately the early fifth century. In addition to the two Chinese translations of the *Kośa* we sample from here, there is also a Tibetan translation and a Sanskrit version. Xuánzàng's translation was translated into French by Louis de la Vallée Poussin, published between 1923 and 1931. Leo M. Pruden completed an English translation of this work (that is, from the French). But since the Sanskrit version of the text was discovered (in Tibet) only in 1934, it was not incorporated into Poussin's notes.

## Passage 1: Are the hell wardens sentient beings?

### *Vocabulary*

阿毘達磨	<i>āpídámó</i>	(Skt.) <i>abhidharma</i>
俱舍	<i>jùshè</i>	(Skt.) <i>kośa</i>
論	<i>lùn</i>	treatise (Skt. <i>śāstra</i> )

《阿毘達磨俱舍論》卷 11 〈3 分別世品〉

## Are the hell wardens sentient beings? §1

<i>Vocabulary</i>		
有情	<i>yǒuqíng</i>	sentient being
業力	<i>yèlì</i>	power of karma
劫風	<i>jiéfēng</i>	wind of the <i>kalpa</i> (a great wind is one of the forces that leads to the formation of a world system during the long period ( <i>kalpa</i> ) in which the world system takes shape. )
通	<i>tōng</i>	understand; explain
大德	<i>dàdé</i>	One of Great Virtue (term of respect for monks, from Skt. <i>bhadanta</i> )
法善現	Fǎshànxìàn	Dharmasubhūti. (This monk is quoted elsewhere in the <i>Abhidharmakośa</i> , but remains obscure. This may be another name for Aśvaghoṣa). <sup>4</sup>
好	<i>hào</i>	to like, to delight in (contrast with <i>hǎo</i> , meaning “good”).
他	<i>tā</i>	other (distinguish from modern meaning of “him or he”)
欣悅	<i>xīnyuè</i>	to be pleased, delighted, happy
琰魔	Yǎnmó	Yama (personal name: the ruler of the hells)
卒	<i>zú</i>	foot-soldier

諸地獄卒是有情不？有說：「非情」。如何動作？有情業力，如成劫風。若爾，云何通彼大德法善現說。如彼頌言。

心常懷忿毒      好集諸惡業

見他苦欣悅      死作琰魔卒

4 References in Louis de la Vallée Poussin (Leo M. Pruden trans.), *Abhidharmakośa Bhāṣyam* (Berkeley: Asian Humanities Press, 1991), p.534, fn.411.

## Are the hell wardens sentient beings? §2

### Vocabulary

邏剎娑	<i>luóchàsuō</i>	(Skt.) <i>raṁṣasa</i> , demon
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琰魔王使諸邏剎娑。擲諸有情置地獄者名「琰魔卒」。是實有情。非地獄中害有情者。故地獄卒非實有情。

## Are the hell wardens sentient beings? §3

### Vocabulary

異熟	<i>yìshú</i>	(Skt. <i>vipāka</i> ), maturation; retribution
即	<i>jí</i>	then, next
尚	<i>shàng</i>	even
容	<i>róng</i>	to allow, permit
無間	<i>wújiān</i>	unremitting sins (five kinds of evil acts that lead to rebirth in the Unremitting Hell)
感	<i>gǎn</i>	to inspire, to cause; to move
理	<i>lǐ</i>	reason, principle
遮	<i>zhē</i>	objection, refutation
隔礙	<i>géài</i>	obstacle, obstruction
大種	<i>dàzhǒng</i>	lit. “great seeds”; the four elements, physical constitution

有說有情。若爾，此惡業何處受異熟？即地獄中。以地獄中尚容無間所感異熟，此何理遮？若爾，何緣火不燒彼？此定由業力所隔礙故。或感異大種故不被燒。

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

## Passage 2: A parallel passage on the status of the wardens

### A parallel passage on the status of the wardens: §1

<i>Vocabulary</i>		
毘婆沙	<i>pípóshā</i>	(Skt.) <i>vibhāṣā</i> ; alternative, different interpretation
曇摩須菩提	<i>Tánmóxūpútí</i>	Dharmasubhūti (above his name is translated as 法善現; this is a transliteration)
偈	<i>jì</i>	<i>gāthā</i> , verse
剛強	<i>gāngqiáng</i>	tough and strong
瞋恚	<i>chēnhuì</i>	hatred; malice
閻羅	<i>Yánluó</i>	Yama

《阿毘曇毘婆沙論》卷7〈2 智品〉：

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

若非眾生者。曇摩須菩提所說偈。復云何通。如說：

剛強瞋恚人      常樂作諸惡

見他苦生喜      死作閻羅卒



## A parallel passage on the status of the wardens: §2

<i>Vocabulary</i>		
數	<i>shù</i>	number; to be among the number, to belong to the category of
無間業	<i>wújiānyè</i>	unremitting karma (punishment for committing one of the five sins leading to Unremitting Hell).
善根	<i>shàngēn</i>	wholesome roots (a metaphor for goodness)
增上	<i>zēngshàng</i>	to increase
邪見	<i>xiéjiàn</i>	false views
況	<i>kuàng</i>	how much more...
像	<i>xiàng</i>	image; appearance

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答曰：或有說者。是眾生數。

問曰：若然者，多作不善業。當於何處復受此報？

答曰：即於彼處受報。所以者何？作無間業、斷善根、增上邪見者，猶於如受報。況地獄卒。

復有說者，非眾生數。以諸眾生罪業因緣故。實非眾生。作眾生像，而現其前。以種種事，治諸罪人。

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### A parallel passage on the status of the wardens: §3

<i>Vocabulary</i>		
文	<i>wén</i>	literary; literature
得	<i>dé</i>	gains
失	<i>shī</i>	losses
鎖	<i>suǒ</i>	chains
繫縛	<i>xìfú</i>	to bind
詣	<i>yì</i>	to go to
所	<i>suǒ</i>	place, location

問曰：若然者，曇摩須菩提偈云何通？

答曰：此造文頌，不必須通。所以者何？造文頌，有增有減，有得有失。

若欲通者，其事云何？

答曰：諸以鐵鎖繫縛眾生，詣閻羅王所。是眾生數。餘種種治諸罪人者非眾生數。

### A parallel passage on the status of the wardens: §4

<i>Vocabulary</i>		
聖語	<i>shèngyǔ</i>	sacred language; Sanskrit
打	<i>dǎ</i>	to hit, to strike
棒	<i>bàng</i>	baton, stick
裂	<i>liè</i>	split

如是說者好。地獄眾生其形云何？

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

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

### Passage 3: Are beings in hell capable of creating bad karma?

#### 《阿毘達磨俱舍論》卷 17 〈4 分別業品〉

Another characteristic of Abhidharmic writing is the enthusiasm of its authors for categorization and lists, as illustrated in the following passages on the types of sins that can be committed in hell, which focuses on a common list of ten types of sin: murder, theft, debauchery, deception, flattery, insult, slander, coveting, anger, and holding false views.

#### Are beings in hell capable of creating bad karma? §1

<i>Vocabulary</i>		
不善十業	<i>búshàn shíyè</i>	the ten types of bad karma; ten types of unwholesome behavior
那落迦	<i>nàluòjiā</i>	(Skt.) <i>naraka</i> , hell
通	<i>tōng</i>	to work, to be possible
二種	<i>èrzhǒng</i>	two types (here, as explained below: incipient, and carried out)
麁惡	<i>cūè</i>	crass, vile (vile language, one of the ten types of unwholesome behavior)
雜穢	<i>záhuì</i>	unclean, low, vulgar (another of the ten types)
現行	<i>xiànxíng</i>	manifest
成就	<i>chéngjiù</i>	accomplished, completed

論曰。且於不善十業道中。那落迦中三通二種。為麁惡語、雜穢語、瞋三種皆通現行成就。

## Are beings in hell capable of creating bad karma? §2

<i>Vocabulary</i>		
罵	<i>mà</i>	to insult, to curse
憍悞	<i>lǎnglǐ</i>	unruly, obstreperous
調	<i>tiáo</i>	to moderate, to tame
憎	<i>zēng</i>	to hate, to despise
瞋恚	<i>chēnhuì</i>	hostility, anger (one of the ten types)

由相罵故有麁惡語。由悲叫故有雜穢語。身心麁強憍悞不調。由互相憎故有瞋恚。

## Are beings in hell capable of creating bad karma? §3

<i>Vocabulary</i>		
貪	<i>tān</i>	greed (one of the ten types)
邪見	<i>xiéjiàn</i>	false views (one of the ten types)
行	<i>xíng</i>	to carry out, to enact
境	<i>jìng</i>	realm, world; object of
現見	<i>xiànjiàn</i>	to see directly, immediately apparent

貪及邪見成而不行。無可愛境故，現見業果故。

## Are beings in hell capable of creating bad karma? §4

<i>Vocabulary</i>		
攝	<i>shè</i>	to gather, to amass
財物	<i>cáiwù</i>	wealth, possessions
不與取	<i>bùyǔqǔ</i>	taking that which has not been given (one of the ten types of unwholesome behavior)
欲邪行	<i>yùxiéxíng</i>	indulging in sensual pleasures (one of the ten types)

業盡死故，無殺業道。無攝財物及女人故，無不與取及欲邪行。

## Are beings in hell capable of creating bad karma? §5

<i>Vocabulary</i>		
虛誑語	<i>xūkúángǔ</i>	false speech (one of the ten types)
常離	<i>chánglí</i>	permanent separation, constant isolation
離間語	<i>líjiānyǔ</i>	slander

以無用故無虛誑語。即由此故及常離故，無離間語。

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

## Passage 4: Does rebirth presuppose the existence of an enduring self?

《阿毘達磨俱舍論》卷 30 〈9 破執我品〉

### Does rebirth presuppose the existence of an enduring self? §1

#### Vocabulary

補特伽羅	<i>bǔtèjiāló</i>	(Skt.) <i>pudgala</i> , individual, person
阿誰	<i>āshuí</i>	who
流轉	<i>liúzhǔǎn</i>	to transmigrate, to circulate
薄伽梵	<i>bójiāfàn</i>	(Skt.) <i>bhagavat</i> , blessed one
契經	<i>qìjīng</i>	scriptures
捨	<i>shě</i>	to cast aside, to abandon
蘊	<i>yùn</i>	aggregate (Skt. <i>skandha</i> )
義宗	<i>yìzōng</i>	doctrine
前	<i>qián</i>	previously
徵遣	<i>zhēngqiǎn</i>	dealt with (Hirakawa reconstructs 前已徵遣 as <i>uktottara</i> )

若定無有補特伽羅，為說阿誰流轉生死？不應生死自流轉故。然薄伽梵於契經中說：「諸有情無明所覆，貪愛所繫，馳流生死」<sup>5</sup>故，應定有補特伽羅。此復如何流轉生死。由捨前蘊，取後蘊故。如是義宗，前已徵遣。

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

## Does rebirth presuppose the existence of an enduring self? §2

<i>Vocabulary</i>		
燎	<i>liáo</i>	to burn
原	<i>yuán</i>	prairie, plateau
剎那	<i>chà nà</i>	(Skt.) <i>kṣaṇa</i> , a moment, an instant
續	<i>xù</i>	to continue
聚	<i>jù</i>	to gather
假	<i>jiǎ</i>	provisional

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

## Does rebirth presuppose the existence of an enduring self? §3

<i>Vocabulary</i>		
世導師	<i>shìdǎoshī</i>	guide of the world (i.e. a buddha)
妙眼	<i>Miàoyǎn</i>	(Skt. <i>Sunetra</i> ) lit. Marvelous Eye
咎	<i>jiù</i>	mistake, wrong

若唯有蘊，何故世尊作如是說：「今我於昔為世導師名為妙眼」。此說何咎？

蘊各異故。

若爾，是何物謂補特伽羅？昔我即今體應常住。故說今我昔為師言。顯昔與今是一相續。如言此火曾燒彼事。

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



# The Origin of the Order of Nuns according to the Dharmaguptakavinaya

## Introduction to the text

The following selection comes from the *Sì fēn lǜ* 四分律 (Skt. *Dharmaguptakavinaya*), translated by Buddhayaśas and Zhú Fóniàn between 410 and 412. This text was among four competing versions of the *vinaya* in China, by the end of the Tang becoming the standard *vinaya*, most commonly used by monks and nuns for subsequent Chinese history. The passage below tells the story of the ordination of the first nun by the Buddha, including his pronouncement of the eight special rules nuns are to follow, and the procedures for ordination. Again you will notice that the primary obstacle to understanding when shifting from one genre of Buddhist texts to another is not so much grammar and style as it is mastery of technical vocabulary.

## Passages with Vocabulary

### 《四分律》卷 48：比丘尼犍度第十七: §1

<i>Vocabulary</i>		
比丘尼	<i>bǐqiūní</i>	(Skt.) <i>bhikṣuṇī</i>
犍度	<i>jiàndù</i>	(Skt.) <i>skandhaka</i> , collection of rules
釋翅瘦	<i>Shìchìshòu</i>	(Skt.) Śākyesu (name of a city)
尼拘律	<i>nījūlǜ</i>	(Skt.) <i>nyagrodha</i> (type of tree)
園	<i>yuán</i>	garden, grove
摩訶波闍波提	<i>Móhēbōshébōtí</i>	(Skt.) Mahāprajāpatī (name of the Buddha's aunt)
舍夷	<i>Shèyí</i>	(Skt.) Śākya (surname)
詣	<i>yì</i>	to go to
聽	<i>tīng</i>	to hear; to allow
道	<i>dào</i>	path, vocation
瞿曇彌	<i>Qútánmí</i>	(Skt.) Gautamī (name applied to the Buddha's aunt)
莫	<i>mò</i>	do not

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

《四分律》卷 48：比丘尼犍度第十七: §2

<i>Vocabulary</i>		
拘薩羅	Jūsàluó	(Skt.) Kośala (place name)
祇桓	Qíhuán	(Skt.) Jetavana
精舍	<i>jīngshè</i>	hermitage
剃	<i>tì</i>	to shave
髮	<i>fǎ</i>	hair
被	<i>bèi</i>	to don, to wear
袈裟	<i>jiāshā</i>	(Skt.) <i>kaṣāya</i>
步涉	<i>bùshè</i>	to walk
破	<i>pò</i>	broken; worn raw
塵土	<i>chéntǔ</i>	dust
塗	<i>bèn</i>	to soil (with dust)
涕泣	<i>tìqì</i>	to cry
流淚	<i>liúlèi</i>	to weep

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

《四分律》卷 48：比丘尼犍度第十七: §3

<i>Vocabulary</i>		
且止	<i>qiězhǐ</i>	stop, wait
長者	<i>zhǎngzhě</i>	householder
家	<i>jiā</i>	family
衰微	<i>shuāiwēi</i>	wither, decline
稻田	<i>dàotián</i>	rice field
被	<i>bèi</i>	by (marks passive)
霜雹	<i>shuāngbáo</i>	frost and hail
破壞	<i>pòhuài</i>	destroy, break
不得	<i>bùdé</i>	cannot, not allowed

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

爾時，阿難即至世尊所。頭面禮足却住一面。白佛言：「善哉世尊，<sup>6</sup>願聽女人在佛法中出家受大戒」。佛告阿難：「且止。莫欲令女人於佛法中出家受大戒。何以故？若女人在佛法中出家受大戒，則令佛法不久。譬如，阿難，有長者家，男少女多則知其家衰微。如是，阿難，若女人在佛法中出家受大戒，則令佛法不久。又如好稻田而被霜雹，即時破壞。如是，阿難，若女人在佛法中出家受大戒。即令佛法不久」。

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6 The implication being, "it would be good if..."

《四分律》卷 48：比丘尼犍度第十七: §4

<i>Vocabulary</i>		
恩	<i>ēn</i>	gratitude; kindness
乳養	<i>rǔyǎng</i>	to nurture, to raise
床	<i>chuáng</i>	seat; bed
臥具	<i>wòjù</i>	sleeping implement, bedding
醫藥	<i>yīyào</i>	medicine
報	<i>bào</i>	to repay
出世	<i>chūshì</i>	to appear in the world

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

《四分律》卷 48：比丘尼犍度第十七: §5

*Vocabulary*

狐疑	<i>húyí</i>	to doubt
須陀洹	<i>xūtuóhuán</i>	(Skt.) <i>srotāpanna</i> , stream-enterer
果	<i>guǒ</i>	fruit; reward; result
決定	<i>juéding</i>	definitive; to decide
七返	<i>qīfǎn</i>	(Skt. <i>saptakṛdbhavaparama</i> ), lit. “seven returns”; that is, seven more lives before liberation
際	<i>jì</i>	border, margin; place, realm
受三自歸	<i>shòusān zìguī</i>	to accept the three refuges

佛告阿難：「若有人因他信佛、法、僧，此恩難報。非衣食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提信樂佛、法、僧亦如是」。佛語阿難：「若有人因他得歸依佛、法、僧，受持五戒，知苦，知集，知盡，知道；於苦、集、盡、道無有狐疑；若得須陀洹果、斷諸惡趣、得決定入正道、七返生死，便盡苦際。阿難，如是人恩難可報。非衣食床臥具、醫藥所能報恩。我出世令摩訶波闍波提受三自歸，乃至決定得入正道亦如是」。

《四分律》卷 48：比丘尼犍度第十七: §6

<i>Vocabulary</i>		
阿羅漢	<i>ālúhàn</i>	(Skt.) <i>arhat</i>
制	<i>zhì</i>	to establish
盡	<i>jìn</i>	to end, to exhaust
形壽	<i>xíngshòu</i>	life span
比丘尼	<i>bǐqiūní</i>	<i>bhikṣuni</i>
迎逆	<i>yíngnì</i>	to greet
禮拜	<i>lǐbài</i>	to bow to; to worship; to prostrate; to treat with decorum
敷	<i>fū</i>	to put out, to prepare
尊重	<i>zūnzhòng</i>	to respect
恭敬	<i>gōngjìng</i>	to revere
讚歎	<i>zàntàn</i>	to praise, to admire

阿難白佛：「女人於佛法中出家受戒，可得須陀洹果乃至阿羅漢果不？」佛告阿難：「可得」。阿難白佛：「若女人於佛法中出家受大戒，得須陀洹果乃至阿羅漢果者，願佛聽出家受大戒」。

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

《四分律》卷 48：比丘尼犍度第十七: §7

<i>Vocabulary</i>		
罵詈	<i>màlǐ</i>	to berate
呵責	<i>hēzé</i>	to scold
誹謗	<i>fěibàng</i>	to slander
威儀	<i>wēiyí</i>	comportment; dignified behavior
舉	<i>jǔ</i>	to question, to denounce, to expose
憶念	<i>yìniàn</i>	to remember; to remind (someone to do something), to nag
自言	<i>zìyán</i>	to admit, to confess; to make a complaint
遮	<i>zhē</i>	to restrict; to prohibit; to conceal; to obstruct
覓	<i>mì</i>	to search for
自恣	<i>zìzì</i>	(Skt. <i>pravāraṇā</i> ) lit. self indulgence; ceremony of repentance
呵	<i>hē</i>	to castigate

「阿難，比丘尼不應罵詈比丘呵責。<sup>7</sup>不應誹謗言戒、破見、破威儀。此法應尊重恭敬讚歎。盡形壽不得過。

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

7 The text may be corrupt here. A Tang text gives: 《仁王經疏法衡鈔》卷 2：「比丘尼不應罵詈比丘，不應訶責，不應謗言」(CBETA, X26, no. 519, p. 452, c15-16 // Z 1:41, p. 75, d3-4 // R41, p. 150, b3-4)



《四分律》卷 48：比丘尼犍度第十七: §8

<i>Vocabulary</i>		
式叉摩那	<i>shìchāmónà</i>	(Skt.) <i>śikṣamāṇā</i> , a novice nun
乞	<i>qǐ</i>	to beg, to request
僧殘	<i>sēngcán</i>	(Skt. <i>saṃghāvaśeṣa</i> , <i>saṃghātīṣeṣa</i> ) lit. monk remain; that is, “one may remain as a monk” (without being expelled from the Order)
二部僧	<i>èrbùsēng</i>	the two monastic assemblies (monks and nuns)
罪	<i>zuì</i>	crime, fault, sin
部	<i>bù</i>	group, category
摩那埵	<i>mònàduǒ</i>	(Skt.) <i>mānatva</i> , confession (more precisely the joy produced through confession)
教授	<i>jiàoshòu</i>	instructor; instruction
夏安居	<i>xiàānjū</i>	the summer meditation retreat
比丘尼僧	<i>bǐqiūnisēng</i>	(Skt.) <i>bhikṣuni</i> monastic; nun
三事	<i>sānshì</i>	here probably short for 三事戒 “precepts for the three activities” (of body, speech and mind)
見聞疑	<i>jiànwényí</i>	what one has seen, heard and suspected
安	<i>ān</i>	to place, to put
橋樑	<i>qiáoliáng</i>	bridge
渡	<i>dù</i>	to cross

「式叉摩那學戒已，從比丘僧乞受大戒。此法應尊重、恭敬、讚歎。盡形壽不得過。」<sup>8</sup>

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

<sup>8</sup> This rule is amended later in the *Dharmaguptakavinaya*, such that nuns were henceforth to receive the precepts from other nuns.

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「比丘尼半月從僧乞教授。此法應尊重恭敬讚歎。盡形壽不得過。

「比丘尼不應在無比丘處夏安居。此法應尊重恭敬讚歎。盡形壽不得過。

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

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

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《四分律》卷 48：比丘尼犍度第十七: §9

<i>Vocabulary</i>		
頂受	<i>dǐngshòu</i>	lit. to receive with one's head touching the ground; to respectfully receive
淨潔	<i>jìngjié</i>	pure, clean
莊嚴	<i>zhuāngyán</i>	solemn; handsome, attractive
洗沐	<i>xǐmù</i>	to wash
優鉢羅	<i>yōubōluó</i>	(Skt.) <i>utpala</i> , a kind of lotus or water-lily (esp. a blue lotus)
鬘	<i>mán</i>	garland
阿希物多	<i>āxīwùduō</i>	(Skt.) <i>atimuktaka</i> , a kind of white flower
瞻婆	<i>zhānpó</i>	(Skt.) <i>campaka</i> , a fragrant yellow flower ( <i>Michelia Campaka</i> )
蘇曼那	<i>sùmànnà</i>	(Skt.) <i>sumanā</i> , another flower ( <i>Chrysanthemum Indicum</i> )
婆師	<i>póshī</i>	(Skt.) <i>vārṣika</i> , a kind of jasmine
授	<i>shòu</i>	to give
繫	<i>xì</i>	to attach, to tie
置	<i>zhì</i>	to place, to position

爾時，阿難聞世尊教已，即往摩訶波闍波提所語言：「女人得在佛法中出家受大戒。世尊為女人制八不可過法。若能行者即是受戒」。即為說八事如上。摩訶波闍波提言：「若世尊為女人說此八不可過法，我及五百舍夷女人當共頂受。阿難，譬如男子女人年少淨潔莊嚴。若有人與洗沐頭已，止於堂上。持優鉢羅華鬘、阿希物多華鬘、瞻婆華鬘、蘇曼那華鬘、婆師華鬘授與彼。彼即受之，繫置頭上。如是，阿難，世尊為女人說八不可過法。我及五百舍夷女人當共頂受」。

時，阿難即往世尊所。頭面禮足已，却住一面白佛言：「世尊，為女人說八不可過法。摩訶波闍波提等聞已頂受。譬如男子女人年少，淨潔莊嚴。若有人洗沐頭已止於堂上，持諸華鬘授與彼。彼即兩手受之繫置頭上」。<sup>9</sup>「如是，阿難，摩訶波闍波提及五百女人得受戒」。

《四分律》卷 48：比丘尼捷度第十七: §10

<i>Vocabulary</i>		
懷	<i>huái</i>	to harbor, to feel
悔恨	<i>huǐhèn</i>	regret
遇	<i>yù</i>	to encounter
賊	<i>zéi</i>	bandit
毀辱	<i>huǐrù</i>	to humiliate, ruin
戲弄	<i>xì'nòng</i>	to sport with, play with
剃髮	<i>tífǎ</i>	to shave the hair, to take the tonsure
大姊	<i>dàzǐ</i>	elder sister
某甲	<i>mǒujiǎ</i>	so-and-so
時到	<i>shídào</i>	deems it timely
忍聽	<i>rěntīng</i>	approval and agreement

佛告阿難：「若女人不於佛法出家者，佛法當得久住五百歲」。阿難聞之不樂。心懷悔恨，憂惱涕泣流淚。前禮佛足遶已而去。

(CBETA, T22, no. 1428, p. 920ff).

<sup>9</sup> What follows must be the Buddha speaking.

## Review

Below are the full texts for the passages you have read. Ideally you should review what you have read until you can read and understand the entire texts without reference to the vocabulary lists.

### *Shìjì jīng* 世記經

#### §1

如是我聞。一時，佛在舍衛國祇樹給孤獨園俱利窟中。與大比丘眾千二百五十人俱。時，眾比丘於食後集講堂上議言：「諸賢，未曾有也。今此天地何由而敗，何由而成，眾生所居國土云何？」

#### §2

爾時，世尊於閑靜處天耳微聽。聞諸比丘於食後集講堂上議如此言。爾時，世尊於靜窟起。詣講堂坐。知而故問。問諸比丘。向者所議。議何等事。

諸比丘白佛言：「我等於食後集法講堂議言：「諸賢，未曾有也。今是天地何由而敗，何由而成，眾生所居國土云何？」我等集堂議如是事」。

#### §3

佛告諸比丘言：「善哉。善哉。凡出家者應行二法：一賢聖默然、二講論法語。汝等集在講堂，亦應如此：賢聖默然、講論法語。諸比丘。汝等欲聞如來記天地成敗、眾生所居國邑不耶？」。

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時，諸比丘白佛言：「唯然，世尊，今正是時。願樂欲聞。世尊說已，當奉持之」。佛言：「比丘。諦聽。諦聽。善思念之。當為汝說。」...

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#### §4

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佛告比丘：「此四天下有八千天下圍遶其外。復有大海水周匝圍遶八千天下。復有大金剛山遶大海水。金剛山外復有第二大金剛山。二山中間窈窈冥冥。日月神天有大威力。不能以光照及於彼。彼有八大地獄。其一地獄有十六小地獄。第一大地獄名想。第二名黑繩。第三名堆壓。第四名叫喚。第五名大叫喚。第六名燒炙。第七名大燒炙。第八名無間。其想地獄有十六小獄。小獄縱廣五百由旬。第一小獄名曰黑沙。二名沸屎。三名五百丁。四名飢。五名渴。六名一銅釜。七名多銅釜。八名石磨。九名膿血。十名量火。十一名灰河。十二名鐵丸。十三名鉞斧。十四名豺狼。十五名劍樹。十六名寒水。」

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#### §5

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云何名想地獄？其中眾生手生鐵爪。其爪長利。迭相瞋忿，懷毒害想。以爪相齮。應手肉墮。想為已死。冷風來吹。皮肉還生。尋活起立。自想言：『我今已活』。餘眾生言：『我想汝活』。以是想故。名想地獄。

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## §6

復次，想地獄其中眾生懷毒害想。共相觸燒。手執自然刀劍。刀劍鋒利。迭相斫刺。皮剝鬻割。身碎在地。想謂為死。冷風來吹。皮肉更生。尋活起立。彼自想言：『我今已活』。餘眾生言：『我想汝活』。以此因緣故，名想地獄。

## §7

復次，想地獄其中眾生懷毒害想。迭相觸燒。手執刀劍。刀劍鋒利。共相斫刺。皮剝鬻割。想謂為死。冷風來吹。皮肉更生。尋活起立。自言：『我活』。餘眾生言：『我想汝活』。以此因緣故，名想地獄。

## §8

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

## §9

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

## §10

其中眾生久受罪已，出想地獄。慄惶馳走，求自救護。宿罪所牽。不覺忽到黑沙地獄。時，有熱風暴起。吹熱黑沙。來著其身。舉體盡黑。猶如黑雲。熱沙燒皮。盡肉徹骨。罪人身中有黑焰起。遶身迴旋。還入身內。受諸苦惱。燒炙焦爛。以罪因緣，受此苦報。其罪未畢，故使不死。

## §11

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

## §12

於沸屎地獄久受苦已，出沸屎地獄。慄惶馳走，求自救護。到鐵釘地獄。到已，獄卒撲之令墮。偃熱鐵上。舒展其身。以釘釘手、釘足、釘心。周遍身體。盡五百釘。苦毒辛酸。號咷呻吟。餘罪未畢。猶復不死。

## §13

久受苦已。出鐵釘地獄。慄惶馳走。求自救護。到飢餓地獄。獄卒來問：『汝等來此。欲何所求』。報言：『我餓』。獄卒即捉撲熱鐵上。舒展其身。以鐵鉤鉤口使開。以熱鐵丸著其口中。焦其脣舌。從咽至腹。通徹下過。無不焦爛。苦毒辛酸。悲號啼哭。餘罪未盡。猶復不死。



#### §14

久受苦已。出飢地獄。惴惶馳走。求自救護。到渴地獄。獄卒問言：『汝等來此。欲何所求？』。報言：『我渴』。獄卒即捉撲熱鐵上。舒展其身。以熱鐵鈎鈎口使開。消銅灌口，燒其脣舌。從咽至腹。通徹下過。無不焦爛。苦毒辛酸，悲號啼哭。餘罪未盡，猶復不死。

#### §15

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

#### §16

久受苦已，出一銅鍬地獄。惴惶馳走。求自救護。宿罪所牽，不覺忽至多銅鍬地獄。多銅鍬地獄縱廣五百由旬。獄鬼怒目捉罪人足。倒投鍬中。隨湯涌沸，上下迴旋。從底至口。從口至底。或在鍬腹。舉身爛壞。譬如煮豆：隨湯涌沸，上下迴轉，中外皆爛。罪人在鍬，亦復如是。隨湯上下。從口至底。從底至口。或手足現。或腰腹現。或頭面現。獄卒以鐵鈎鈎取，置餘鍬中。號咷悲叫。苦毒辛酸。餘罪未畢，故使不死。

## §17

久受苦已，出多銅鍔地獄。慄惶馳走。求自救護。宿對所牽，不覺忽至石磨地獄。石磨地獄縱廣五百由旬。獄卒大怒，捉彼罪人撲熱石上。舒展手足。以大熱石壓其身上。迴轉揩磨，骨肉糜碎，膿血流出。苦毒切痛，悲號辛酸。餘罪未盡，故使不死。

## §18

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

## §19

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

## §20

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久受苦已，乃出量火地獄。惴惶馳走，自求救護。宿對所牽，不覺忽到灰河地獄。灰河地獄縱廣五百由旬，深五百由旬。灰湯涌沸。惡氣熒勃。迴波相搏。聲響可畏。從底至上，鐵刺縱廣，鋒長八寸。其河岸邊生長刀劍。其邊皆有獄卒狐狼。又其岸上有劍樹林。枝葉花實皆是刀劍。鋒刃八寸。罪人入河。隨波上下。迴覆沈沒。鐵刺刺身，內外通徹。皮肉爛壞，膿血流出。苦痛萬端。悲號酸毒。餘罪未畢，故使不死。

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## §21

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久受苦已，乃出灰河地獄至彼岸上。岸上利劍割刺身體。手足傷壞。爾時，獄卒問罪人言：「汝等來此。欲何所求？」罪人報言：「我等飢餓」。獄卒即捉罪人撲熱鐵上。舒展身體。以鐵鉤辟口。洋銅灌之。燒其脣舌，從咽至腹。通徹下過，無不焦爛。復有豺狼。牙齒長利。來嚙罪人。生食其肉。於是，罪人為灰河所煮、利刺所刺、洋銅灌口、豺狼所食已，即便馬奔馳，走上劍樹。上劍樹時，劍刃下向。下劍樹時，劍刃上向。手攀手絕。足蹬足絕。劍刃刺身。中外通徹。皮肉墮落。膿血流出。遂有白骨，筋脉相連。時，劍樹上有鐵嘴鳥。啄頭骨壞。啖食其腦。苦毒辛酸。號咷悲叫。餘罪未畢，故使不死。還復來入灰河獄中。隨波上下。迴覆沈沒。鐵刺刺身。內外通徹。皮肉爛壞。膿血流出。唯有白骨浮漂於外。冷風來吹。肌肉還復。尋便起立。惴惶馳走。求自救護。

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## §22

宿對所牽，不覺忽至鐵丸地獄。鐵丸地獄縱廣五百由旬。罪人入已，有熱鐵丸自然在前。獄鬼驅捉。手足爛壞。舉身火然。苦痛悲號。萬毒竝至。餘罪未畢，故使不死。

## §23

久受苦已，乃至出鐵丸地獄。惴惶馳走，求自救護。宿對所牽，不覺忽至鉞斧地獄。鉞斧地獄縱廣五百由旬。彼入獄已，獄卒瞋怒捉此罪人，撲熱鐵上。以熱鐵鉞斧破其手足、耳鼻、身體。苦毒辛酸，悲號叫喚。餘罪未盡，猶復不死。

## §24

久受罪已，出鉞斧地獄。惴惶馳走，求自救護。宿罪所牽，不覺忽至豺狼地獄。豺狼地獄縱廣五百由旬。罪人入已，有群豺狼競來齧掣。齧拖拽。肉墮傷骨。膿血流出。苦痛萬端，悲號酸毒。餘罪未畢，故使不死。

## §25

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

## §26

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

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## Abhidharma 1

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### §1

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諸地獄卒是有情不？有說：非情，如何動作？有情業力如成劫風。若爾，云何通彼大德法善現說。如彼頌言。

心常懷忿毒      好集諸惡業

見他苦欣悅      死作琰魔卒

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### §2

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

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### §3

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有說有情。若爾，此惡業何處受異熟？即地獄中。以地獄中尚容無間所感異熟，此何理遮。若爾，何緣火不燒彼？此定由業力所隔礙故。或感異大種故不被燒。

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

## Abhidharma 2

### §1

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

若非眾生者。曇摩須菩提所說偈。復云何通。如說：

剛強瞋恚人      常樂作諸惡

見他苦生喜      死作閻羅卒

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### §2

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答曰：或有說者。是眾生數。

問曰：若然者，多作不善業。當於何處復受此報？

答曰：即於彼處受報。所以者何？作無間業、斷善根、增上邪見者，猶  
於如受報。況地獄卒。

復有說者。非眾生數。以諸眾生罪業因緣故。實非眾生。作眾生像。而  
現其前。以種種事，治諸罪人。

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### §3

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問曰：若然者。曇摩須菩提偈云何通？

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答曰：此造文頌，不必須通。所以者何？造文頌，有增有減。有得有失。

若欲通者，其事云何？

答曰：諸以鐵鎖繫縛眾生。詣閻羅王所。是眾生數。餘種種治諸罪人者非眾生數。

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#### §4

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如是說者好。地獄眾生其形云何？

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

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



## Abhidharma 3

### §1

論曰。且於不善十業道中。那落迦中三通二種。為麤惡語、雜穢語、瞋三種皆通現行成就。

### §2

由相罵故有麤惡語。由悲叫故有雜穢語。身心麤強憊悞不調。由互相憎故有瞋恚。

### §3

貪及邪見成而不行。無可愛境故，現見業果故。

### §4

業盡死故，無殺業道。無攝財物及女人故，無不與取及欲邪行。

### §5

以無用故無虛誑語。即由此故及常離故，無離間語。

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

## Abhidharma 4

### §1

若定無有補特伽羅，為說阿誰流轉生死？不應生死自流轉故。然薄伽梵於契經中說：「諸有情無明所覆，貪愛所繫，馳流生死」<sup>10</sup>故，應定有補特伽羅。此復如何流轉生死。由捨前蘊，取後蘊故。如是義宗前已徵遣。

### §2

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

### §3

若唯有蘊，何故世尊作如是說：「今我於昔為世導師名為妙眼」。此說何咎？

蘊各異故。

若爾，是何物謂補特伽羅？昔我即今體應常住。故說今我昔為師言。顯昔與今是一相續。如言此火曾燒彼事。

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

<sup>10</sup> 《雜阿含經》卷6：「爾時，世尊告諸比丘：『於何所是事有故，何所起，何所繫著，何所見我？諸比丘！令彼眾生無明所蓋，愛繫其首，長道驅馳，生死輪迴，生死流轉，不知本際？』」(CBETA, T02, no. 99, p. 42, b3-6)

## Vinaya Passage

### §1

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

### §2

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

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

爾時，阿難即至世尊所。頭面禮足却住一面。白佛言：「善哉世尊。願聽女人在佛法中出家受大戒」。佛告阿難：「且止。莫欲令女人於佛法中出家受大戒。何以故？若女人在佛法中出家受大戒，則令佛法不久。譬如，阿難，有長者家，男少女多則知其家衰微。如是，阿難，若女人在佛法中出家受大戒，則令佛法不久。又如好稻田而被霜雹，即時破壞。如是，阿難，若女人在佛法中出家受大戒。即令佛法不久」。

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

## §5

佛告阿難：「若有人因他信佛、法、僧，此恩難報。非衣食、床、臥具、醫藥所能報恩。我出世令摩訶波闍波提信樂佛、法、僧亦如是」。佛語阿難：「若有人因他得歸依佛、法、僧，受持五戒，知苦，知集，知盡，知道；於苦、集、盡、道無有狐疑；若得須陀洹果、斷諸惡趣、得決定入正道、七返生死，便盡苦際。阿難，如是人恩難可報。非衣食床臥具、醫藥所能報恩。我出世令摩訶波闍波提受三自歸，乃至決定得入正道亦如是」。

## §6

阿難白佛：「女人於佛法中出家受戒，可得須陀洹果乃至阿羅漢果不？」佛告阿難：「可得」。阿難白佛：「若女人於佛法中出家受大戒，得須陀洹果乃至阿羅漢果者，願佛聽出家受大戒」。

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

## §7

「阿難，比丘尼不應罵詈比丘呵責。<sup>11</sup>不應誹謗言、破戒、破見、破威儀。此法應尊重恭敬讚歎。盡形壽不得過。」

<sup>11</sup> The text may be corrupt here. A Tang text gives: 《仁王經疏法衡鈔》卷 2：「比丘尼不應罵詈比丘，不應訶責，不應謗言」(CBETA, X26, no. 519, p. 452, c15-16 // Z 1:41, p. 75, d3-4 // R41, p. 150, b3-4)

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

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## §8

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「式叉摩那學戒已，從比丘僧乞受大戒。此法應尊重、恭敬、讚歎。盡形壽不得過。<sup>12</sup>

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

「比丘尼半月從僧乞教授。此法應尊重恭敬讚歎。盡形壽不得過。」

「比丘尼不應在無比丘處夏安居。此法應尊重恭敬讚歎。盡形壽不得過。」

「比丘尼僧安居竟，應比丘僧中求三事自恣見聞疑。此法應尊重恭敬讚歎。盡形壽不得過。」

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

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<sup>12</sup> This rule is amended later in the *Dharmaguptakavinaya*, such that nuns were henceforth to receive the precepts from other nuns.

## §9

爾時，阿難聞世尊教已，即往摩訶波闍波提所語言：「女人得在佛法中出家受大戒。世尊為女人制八不可過法。若能行者即是受戒」。即為說八事如上。摩訶波闍波提言：「若世尊為女人說此八不可過法，我及五百舍夷女人當共頂受。阿難，譬如男子女人年少淨潔莊嚴。若有人與洗沐頭已，止於堂上。持優鉢羅華鬘、阿希物多華鬘、瞻婆華鬘、蘇曼那華鬘、婆師華鬘授與彼。彼即受之，繫置頭上。如是，阿難，世尊為女人說八不可過法。我及五百舍夷女人當共頂受」。

時，阿難即往世尊所。頭面禮足已，却住一面白佛言：「世尊，為女人說八不可過法。摩訶波闍波提等聞已頂受。譬如男子女人年少，淨潔莊嚴。若有人洗沐頭已止於堂上，持諸華鬘授與彼。彼即兩手受之繫置頭上」。「如是，阿難，摩訶波闍波提及五百女人得受戒」。

## §10

佛告阿難：「若女人不於佛法出家者，佛法當得久住五百歲」。阿難聞之不樂。心懷悔恨，憂惱涕泣流淚。前禮佛足遶已而去。

(CBETA, T22, no. 1428, p. 920ff).

## Further Reading

Below is a small selection of short passages without glossaries, translations or explanatory annotation, and with their original punctuation as given in the CBETA version of the Taisho. The notes are from the Taisho and refer to variants in different versions of the Chinese Buddhist canon (see my notes on “How to use the Taisho”) provided separately. If you can read this (with the help of dictionaries), you are ready to begin exploring the Chinese Buddhist canon.



## 1. The *Héyù jīng* 何欲經

This short scripture, text number 149 in the 中阿含 (Skt. Madhyama Āgama), is given in its entirety. A Pali parallel can be found in *Anguttara Nikāya* 6.52 *Khattiya* (English translation in E.M. Hare, *The Book of the Gradual Sayings*, vol.3 (Oxford: Pali Text Society, 1995), pp.258-59.

《中阿含經》卷 37〈2 梵志品〉：

「（一四九）梵志品<sup>[11]</sup>何欲經第八<sup>[12]</sup>（第三念誦）

我聞如是：

一時，佛遊舍衛國，在勝林給孤獨園。

爾時，生聞梵志中後彷徨，往詣佛所，共相問訊，却坐一面，白曰：「瞿曇！欲有所問，聽乃敢陳。」

世尊告曰：「恣汝所問。」

梵志即便問曰：「瞿曇！剎利何欲、何行、何立、何依、何訖耶？」

世尊答曰：「剎利者，欲得財物，行於智慧，所立以刀，依於人民，以自在為訖。」

生聞梵志問曰：「瞿曇！居士何欲、何行、何立、何依、何訖耶？」

世尊答曰：「居士者，欲得財物，行於智慧，立以技術，依於作業，以作業竟為訖。」

生聞梵志問曰：「瞿曇！婦人何欲、何行、何立、何依、何訖耶？」

世尊答曰：「婦人者，欲得男子，行於嚴飾，立以兒子，依於無對，以自在為訖。」

生聞梵志問曰：「瞿曇！偷劫何欲、何行、何立、何依、何訖耶？」

世尊答曰：「偷劫者，欲不與取，行隱藏處，所立以刀，依於闇冥，以不見為訖。」

生聞梵志問曰：「瞿曇！梵志何欲、何行、何立、何依、何訖耶？」

世尊答曰：「梵志者，欲得財物，行於智慧，立以經書，依於齋戒，以梵天為訖。」

生聞梵志問曰：「瞿曇！沙門何欲、何行、何立、何依、何訖耶？」

世尊答曰：「沙門者，欲得真諦，行於智慧，所立以戒，依於無處，以涅槃為訖。」

生聞梵志白曰：「世尊！我已知。善逝！我已解。世尊！我今自歸於佛、法及比丘眾，唯願世尊受我為優婆塞，從今日始，終身自歸，乃至命盡。」

佛說如是。生聞梵志聞佛所說，歡喜奉行。

[13]何欲經第八竟[14](四百二十二字)」

(CBETA, T01, no. 26, p. 660, c1-28)

[11]～A. VI. 52. Khatṭiya. , [No. 125(37.8)]。[12]〔第三念誦〕－【明】。[13]〔何欲…竟〕六字－【明】。[14]〔四百…字〕六字－【宋】【元】【明】。

## 2. The *Jùshèlùn* 俱舍論 on vision

This passage, from the *Abhidharmakośa*, appears in the context of a discussion of the functioning of sight. Since vision is the product of two eyes, the question arises of whether “visual consciousness” is also divided into two. The passage is translated into French by Poussin, *L'Abhidharmakośa*, vol.1, pp.86-87; and from Poussin's French into English by Pruden, *Abhidharmakośa bhāṣyam*, vol.1, pp.118-119.

《阿毘達磨俱舍論》卷2〈1 分別界品〉：

「於見色時。為一眼見。為二眼見。此無定准。頌曰。

或二眼俱時      見色分明故

論曰。阿毘達磨諸大論師咸言。或時<sup>[10]</sup>二眼俱見。以開二眼見色分明。開一眼時不分明故。又開一眼觸一眼時。便於現前見二月等。閉一觸一此事則無。是故或時二眼俱見。非所依別識成二分。住無方故不同礙色。若此宗說眼見耳聞乃至意了。彼所取境根正取時。為至不至。頌曰。

眼耳意根境      不至三相違」

(CBETA, T29, no. 1558, p. 11, b8-18)

[10]二=一【宋】【元】【明】。

### 3. The *Mahīśāsakavinaya* on the three conditions under which a monk can accept an offering of meat.

The following is a passage on the circumstances under which monks can eat meat. It comes from the 彌沙塞部和醯五分律 (Skt. *Mahīśāsakavinaya*). The text is extant only in Chinese.

「佛漸遊行到毘舍離。住獼猴江邊重閣講堂。有一將軍名曰[5]師子。是[6]尼犍弟子。聞佛世尊來遊此城有大名聲稱號如來應供等正覺。歎言善哉。願見如[7]是請佛。即嚴駕出。

遙見世尊容顏殊特猶若金山。前到佛所頭面禮足却坐一面。佛為說種種妙法乃至苦集盡道。即於座上得法眼淨。即從坐起[8]胡跪白佛。願佛及僧明日顧我薄食。佛默然受之。

將軍知[9]佛受已。還歸其家勅市買人。此間所有死肉莫計貴賤盡皆買之。如教悉買。通夜辦種種美食。晨朝敷座自往白佛。食具已辦唯聖知時。佛與比丘僧前後圍遶往到其家就座而坐。將軍手自下食歡喜不亂。

時諸尼犍。聞師子將軍請佛及僧極設[10]肴膳。生嫉妬心。即於街巷窮力唱言。師子將軍叛師無義。今乃反事沙門瞿曇。手殺牛羊而以供養。諸比丘聞不敢食。師子將軍胡跪白佛。此諸尼犍長夜毀佛。我今乃至絕命終不故殺。願勅比丘勿生嫌疑。自恣飽食。

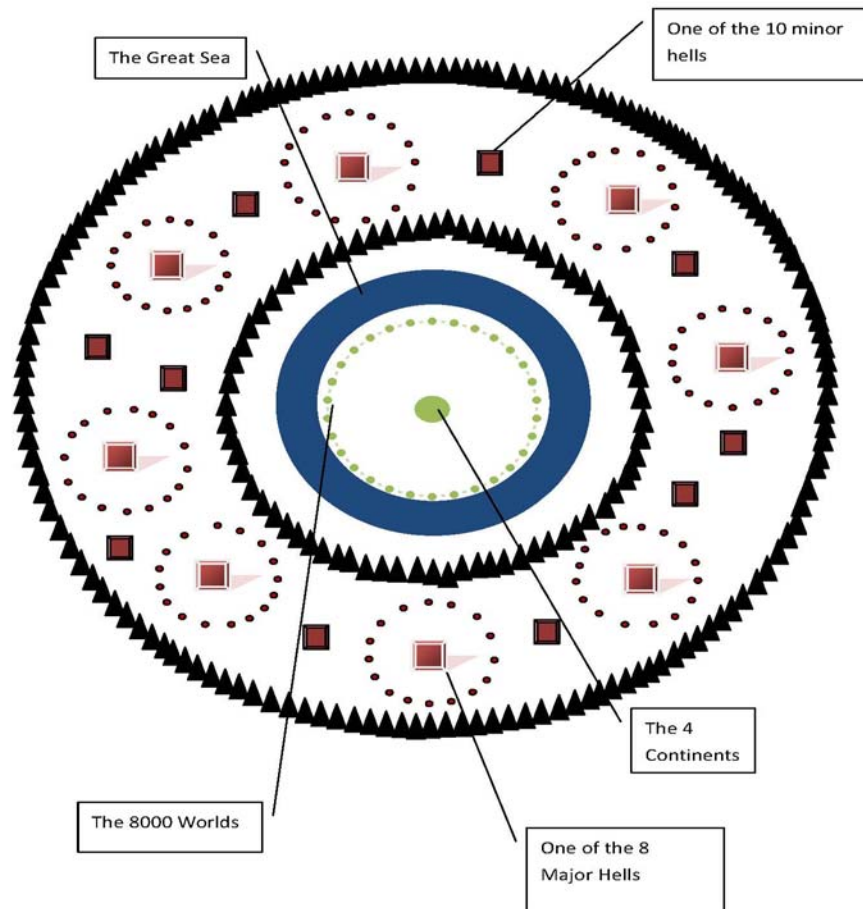
佛即告諸比丘。隨意飽食。食畢行水。取小床於佛前坐。佛為如前說隨喜偈從坐  
起去。佛以是事集比丘僧。告諸比丘。有三種肉不得食。若見若聞若疑。見者。  
自見為己殺。聞者。從可信人聞為己殺。疑者。疑為己殺。若不見不聞不疑。是  
為淨肉。聽隨意食。若為比丘殺。比丘及沙彌不應食。聽比丘尼式叉摩那沙彌尼  
優婆塞優婆夷食。若為比丘尼優婆塞優婆夷殺亦如[11]之。」

(CBETA, T22, no. 1421, p. 149, b27-c25)

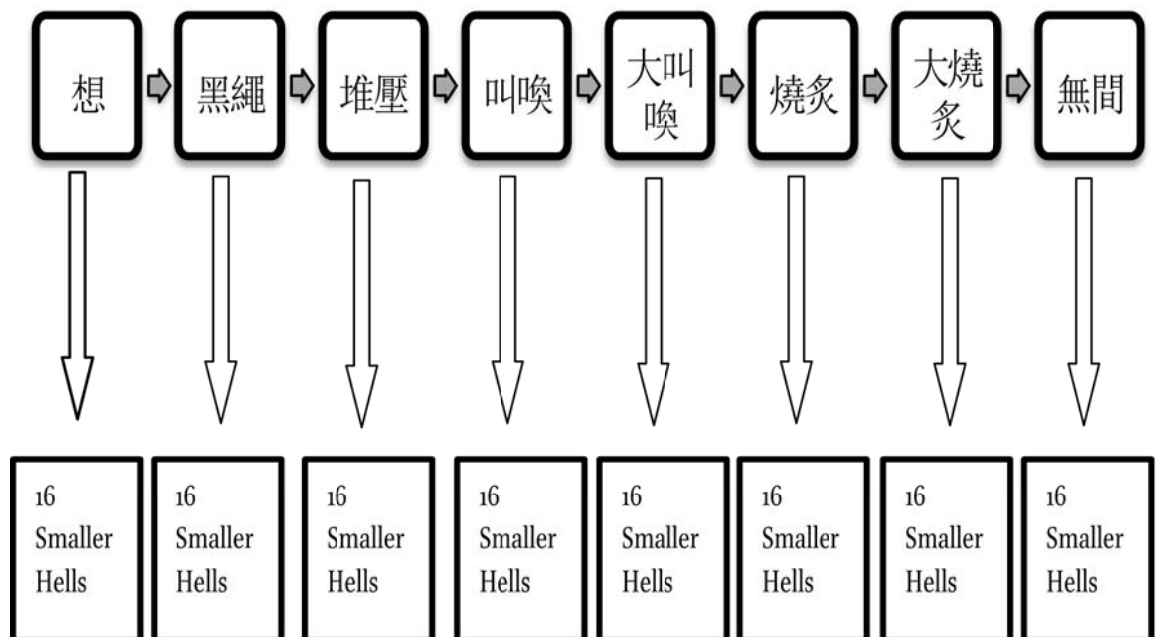
[5]師子～Siha.。[6]～Nigaṇṭha.。[7]是＝來【宮】。[8]胡跪＝胡跪【宋】【元】【明】【宮】  
【聖】＊。[9]〔佛〕－【宋】【元】【明】【宮】。[10]肴膳＝餽膳【宮】。[11]之＝是【宋】  
【元】【明】【宮】【聖】。

## Appendix: Diagrams of the Hells

The Position of the Hells  
According to the *Account of the World*



## The Eight Large Hells



## One of the Eight Large Hells with Sixteen Satellite Hells

