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

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

Citations of this electronic publication should be made in the following manner:

NSC WPS Editors:
Geoff Wade Joyce Zaide

Nalanda-Sriwijaya Centre Editorial Committee:
Jayati Bhattacharya Geoff Wade
Lu Caixia Joyce Zaide
Tansen Sen
Mt. Sumeru 須彌山

Source Manual for Iconographic Research on the Buddhist Universe

Ataru Sotomura

1. Introduction

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

A vast number of depictions of Mt. Sumeru in various materials (painting, woodblock print, textile, bronze, etc.) were created over time in various Buddhist contexts and today can be
found scattered in different countries, places and collections. A detailed analysis of these two-
and three-dimensional depictions of Mt. Sumeru and their respective sources in the scriptures
would go far beyond the scope of this study and awaits further research.
Initial steps into this research have been presented by the author in a public lecture in June
2008 at the University of Heidelberg (“The Iconographic Scheme of the Buddhist World – Mt.
Sumeru”) and two articles published in Japan in 2009: “Asuka no shumisen-seki” (The Mt.
Sumeru Stone of Asuka) and “Taishaku-ten no zenkenjō to sono enrin” (Indra’s City and
Gardens) [Please see references].

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

1. The height 高度 of Mt. Sumeru: It is often believed to be 80,000 or 84,000 yojanas 由旬 (or
    綰繩那) above sea level. The exact measure of the yojana is unknown.

2. Its planar shape 平面: it is often believed to be square.

3. Its cross-sectional shape 断面: there are at least four types: ① Square: the top has the same
    width as the base (at sea level); ② hourglass-shaped: the top has the same width as the base,
    but the middle part is narrower than the top and the base. It is sometimes said to be like an
    Asian hand drum 鼓 (which is in the shape of an hourglass); ③ trapezoidal: the base is wider
    than the top; ④ trapezoidal: the top is wider than the base.

4. The four peaks 四峰 at the top: there is a peak at each corner of the top of Mt. Sumeru or at
    each of the four directions to Indra’s 帝釋天 city Sudarśana 善見城 at the top of Mt. Sumeru.

5. The number and location of the terraced ledges projecting from the side: there are often
    four ledges 四層, where the Four Heavenly Kings 四天王 and their subordinate deities dwell.
    Each ledge is wider than the one above.

6. The number of the surrounding mountain ranges and their names: there are often seven
    mountain ranges surrounding Mt. Sumeru inside the Four Great Continents 四大洲. The
    names vary depending on the scriptures. For example, according to the
    Abhidharma-kośa-śāstra and its Chinese translation Jushe lun 俱舍論 and other scriptures
    related to the Abhidharma-kośa-śāstra, the seven mountain ranges are:

    ① the Yugandhara Mountain Range 踰健達羅山 (or 犍駄羅山 or 持雙山),
    ② the Īśādhara Mountain Range 伊沙馱羅山 (or 持軸山),
    ③ the Khadiraka Mountain Range 朅地洛迦山 (or 檐木山),
    ④ the Sudarśana Mountain Range 蘇達梨舍那山 (or 善見山),
    ⑤ the Aśvakarṇa Mountain Range 顛濕縛羯拏山 (or 馬耳山),
⑥ the Vinitaka Mountain Range 晃那怛迦山 (or 象鼻山),
⑦ the Nimindhara Mountain Range 尼民達羅山.

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

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

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

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

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

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

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

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

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

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

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

17. The location of the dwelling place of King Yama 閻魔: it is often believed to be located under the Southern Great Continent or outside the Iron Ring Mountain Range.
This manual is based on the Taishō shinshū daizōkyō 大正新脩大藏経, making use of the following databases: ① SAT Daizōkyō Text Database; ② CBETA (Chinese Buddhist Electronic Text Association). Punctuations are often altered at the author’s discretion.

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

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

This manual uses the following scriptures:

2-1. The Jūjūshin ron 十住心論:

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

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

2-2. The Jushe lun 俱舍論:

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

Comment: it is said that the original scripture was written from a critical standpoint of the Sautrāntika school towards the Sarvāstivāda school by Vasubandhu, who nevertheless still belonged to the Sarvāstivāda school. This translation has one of the most concrete descriptions of the Buddhist universe among the Chinese translations of the scriptures of both 'the vehicle of the hearers' and the Mahāyāna. This is a translation made by Xuanzang, one of the most influential Chinese monks in the history of East Asian Buddhism. For this reason it seems to have been most commonly used in East Asia as a reference text to understand and explain the Buddhist views of the universe.
2-3. The *Posha lun* 婆沙論:

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

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

2-4. The *Shunzhengli lun* 順正理論:

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

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

2-5. The *Lishi lun* 立世論:

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

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

2-6. The *Shiji jing* 世記經:

T01, 1 *Shiji jing* 世記經 (*Sutra of Cosmology*), translated by Buddhayaśas 佛陀耶舍 with Zhu Fonian 竹佛念 of the Later Qin dynasty 後秦 (384-417 CE), belongs to the Dharmaguptaka school 法藏部.
Comment: This is one of the earliest Chinese translations with detailed descriptions of the Buddhist universe. The most distinctive feature is that the Diamond Ring Mountain Range is located between Mt. Sumeru and the Four Great Continents.

2-7. The *Qishi jing* 起世經:

T01, 24 *Qishi jing* (Sutra of Creating the World), translated by Jñānagupta �感慨 and others of the Sui dynasty 隋 (581-618 CE), belongs to a school of 'the vehicle of the hearers'.

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

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

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

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

2-9. The *Yuqie lun* 瑜伽論:

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

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

2-10. The *Dazhidu lun* 大智度論:

T25, 1509 *Dazhidu lun* 大智度論 (Treatise on the Great Perfection of Wisdom Sutra),
Mahā-prajñāpāramitā-śāstra, ascribed to Nāgārjuna 龍樹 (ca. 150-250 CE) and translated by Kumārajīva 鳩摩羅什 (ca. 350-409 CE) of the Later Qin dynasty 後秦, is well-known as one of the most studied Mahāyāna scriptures in East Asia.

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

2-11. The Huayan jing 華嚴經:
T09, 278 Dafangguangfo huayan jing 大方廣佛華嚴經 (60 Vol. Flower Adornment Sutra), Avatamsaka-sūtra 60 Vol., translated by Buddhabhadra 佛陀跋陀羅 of the Eastern Jin dynasty 東晉 (317-420 CE); T10, 279 Dafangguangfo huayan jing 大方廣佛華嚴經 (80 Vol. Flower Adornment Sutra), Avatamsaka-sūtra 80 Vol., translated by Śikṣānanda 實叉難陀 (652-710 CE) of the Tang dynasty 唐, is known as one of the most representative Mahāyāna scriptures.

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

2-12. The Tanxuan ji 探玄記:
T35, 1733 Huayanjing tanxuan ji 華嚴經探玄記 (Writing on the Search for the Profundities of the Flower Adornment Sutra), compiled by Fazang 法藏 (643-712 CE) of the Tang dynasty 唐, is known as an influential commentary on the Huayan jing 華嚴經 (60 Vol. Flower Adornment Sutra).

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

十住心論 Jūshin ron

3-1-1.

俱舎論 Jushe ron

3-1-2.
3-1.3.

順正理論 Shunzhengli lun
Lishi lun

Shiji jing

3-1-5.

3-1-6.
起世經  Qishi jing

3.1-7.

正法念處經  Zhengfa nianchu jing

3.1-8.
瑜伽論  Yuqie lun

3-1-9.

大智度論  Dazhidu lun

3-1-10.
3-1-11.

3.2. The Cross-Sectional Shape of Mt. Sumeru

with the Four Terraced Lodges (四層台■)

* The exact details are omitted.

3.5. The Four Gates at the Top of Mt. Sumeru

Indo-China (東南亞) — City of Sidon (蘇門答剌)
3.4 Innen City 倫廈 and His Assembly Hall 倫廈堂 at the Top of Mt. Sumeru

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

3.5 The Four Great Continents 四大洲 Surrounding Mt. Sumeru

* The direction of the horse-shoe-shaped continent is unknown.
** It should be turned 90 degrees to the right.

3.6 The Animal's Mouths of Lake Anasagupta 蘭納多湖 (阿那善池), out of which the Four Great Rivers flow
4. Texts with Comments

4-1. The Jūjūshin ron 十住心論:
T77, 2425 Himitsu mandara jūjūshin ron 秘密曼荼羅十住心論
(Treatise on the Ten Stages of the Mind)

4-1-1. The height of Mt. Sumeru:
It is 80,000 yojanas above sea level, as seen in the Jushe lun 俱舍論.
秘密曼荼羅十住心論(巻1) T77,305a注。妙高山王。入水出水。並各八萬。踰繕那量。

4-1-2. Its planar shape:
It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively, as seen in the Jushe lun 俱舍論.
秘密曼荼羅十住心論(巻1) T77,305a 妙高山王。入水出水。並各八萬。踰繕那量。四寶合成。如次四面。北東南西。金銀吠瑠璃。頗胝迦寶。

4-1-3. Its cross-sectional shape:
Quoting the Jushe lun 俱舍論, it mentions that each side of the top is 80,000 yojanas. Accordingly, it is clear that the explanation of either the Posha lun 婆沙論 or the Shunzhengli lun 順正理論 was not adopted by Kūkai 空海. On the other hand, the lengths of the sides of the base are not given. Accordingly, it is unclear how Kūkai understood the base which is explained in the Jushe lun. There is therefore no clear explanation in this text of the cross-sectional shape.
秘密曼荼羅十住心論(巻3) T77,325b忉利天者。此云三十三天。倶舍論云。去海八萬踰繕那。三十三天。住蘇迷盧頂。其頂四面。各八十千。

4-1-4. The four peaks at the top:
There is a peak at each corner of the top of Mt. Sumeru, as seen in the Jushe lun 俱舍論.
秘密曼荼羅十住心論(巻3) T77,325b 山頂四角。各有一峯。高廣量等。五百踰繕那。有藥叉神。名金剛手。止住其中。守護諸天。

4-1-5. The number and location of the terraced ledges projecting from the side:
Quoting the Jushe lun 俱舍論, it mentions that there are four ledges. The heights of the ledges are 10,000, 20,000, 30,000, and 40,000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16,000, 8,000, 4,000, and 2,000 yojanas respectively from below. On the lower three ledges, dwell the deities Yaocha 藥叉 called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒憍 respectively from below, all of whom are subordinates of the Four Heavenly Kings. The Four Heavenly Kings and their subordinates dwell on the fourth ledge.
4-1-6. The number of the surrounding mountain ranges and their names:

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

1. Jiantuoluo shan 犧駄羅山 (or Chishuang shan 持雙山),
2. Yishatuoluo shan 伊沙駄羅山 (or Chizhou shan 持軸山),
3. Jiediluojia shan 竭地洛迦山,
4. Sudalishena shan 蘇達梨舍那山 (or Shanjian shan 善見山),
5. Eshifujiena shan 頞濕縛羯拏山 (or Maer shan 馬耳山),
6. Pinahengjia shan 毘那恒迦山 (or Xiangbi shan 象鼻山),
7. Nimindaluo shan 尼民達羅山 in this order moving outwards.
4-1-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:
It does not seem to be mentioned. No indication can be found either in the Jushe lun 俱舍論.

4-1-8. The topography of the surrounding mountain ranges:
See 4-1-6. It is apparently almost the same as seen in the Jushe lun 俱舍論, although the exact measures of the bases of the mountain ranges are not given. See 4-1-3. They are apparently laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is apparently surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

4-1-9. The location and shape of the Four Great Continents:
Being based on the Jushe lun 俱舍論, it mentions that Mt. Sumeru is surrounded by the Eastern Great Continent 毘提訶洲 which is half-moon-shaped without the western part, the Southern Great Continent 贍部洲 which is trapezoidal with wider north and narrower south, the Western Great Continent 瞿陀尼洲 which is circular, and the Northern Great Continent 俱盧洲 which is square.

4-1-10. The existence of middle-sized and small-sized subcontinents:
Each of the Four Great Continents has two middle-sized subcontinents. There are uncounted numbers of small-sized subcontinents. The explanation about the middle-sized subcontinents is the same as that seen in the *Jushe lun* 俱舍論 as well as the *Shunzhengli lun* 順正理論. The explanation about the small-sized subcontinents might be based on the *Qishi jing* 起世經, as no mention can be found in either the *Jushe lun* or the *Shunzhengli lun*.

秘密曼荼羅十住心論巻1) T77,305b 鐵圍內海。廣三億二萬二千踰繩那。其水醎苦。於中大洲有四。中洲有八。小洲無數。人傍生餓鬼捺落迦等。雜居其中。隨其業力。所住各異。秘密曼荼羅十住心論巻1) T77,305c (南)二中洲者。正理論云。瞻部洲邊。二中洲者。一名遮末羅。此云貓牛。多羅刹婆居。二名筏羅遮末羅。此云勝貓牛。秘密曼荼羅十住心論巻1) T77,306a (東)二中洲者。一名提訶此云勝。二名毘提訶此云勝身。皆有人住。身形卑陋。秘密曼荼羅十住心論巻1) T77,306a (西)二中洲者。一雲舍搋此云諂。二雲嗢怛羅縵怛里拏此云上儀。皆有人住。身形卑陋。秘密曼荼羅十住心論巻1) T77,306b (北)二中洲者。一炬柆婆此云勝邊。二憍柆婆此云有勝邊。皆有人住。身形卑陋。

4-1-11. Indra’s city Sudarśana and his assembly hall Sudharmā:
Quoting the *Jushe lun* 俱舍論, it mentions that the city is located at the top of Mt. Sumeru, and the hall is located to the southwest outside the city.

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

4-1-12. The location of the dwelling place of the Four Heavenly Kings:
Quoting the *Jushe lun* 俱舍論, it mentions that the Four Heavenly Kings dwell on the fourth ledge. See 4-1-5.

秘密曼荼羅十住心論巻3) T77,325a 四大王天者。起世經云。妙高半腹東面。提頭頼吒天王。宮名上賢。南面毘樓博叉天王。宮名善現。西面毘樓勒叉天王。宮名善觀。北面毘沙門天王。彼有三宮。一名毘舍羅婆。二名伽婆鉢帝。三名阿荼槃多。此諸宮等。普皆縱廣六十由旬。七重欄楯。七寶所成。若異生等。修中之下品十善。則生其中。俱舍論云。蘇迷盧山。第四層級。去海四十千。傍出一千量。四大王天及眷屬。共所住止。

4-1-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
The rivers flow out of an ox’s mouth at the east, an elephant’s mouth at the south, a horse’s mouth at the west, and a lion’s mouth at the north side of the lake respectively. No explanation is made in either the *Jushe lun* 俱舍論 or the *Shunzhengli lun* 順正理論. A different description is seen in the *Qishi jing* 起世經.
秘密曼荼羅十住心論巻1) T77,305c 中印土北。有九黑山。北有雪山。雪山之北。有香醉
山。雪北香南。有無熱惱池。縱廣五十踜繩那。池東銀牛口。出殑伽河。池南金象口。出信度河。池西瑠璃馬口。出縛蒭河。池北頗胝師子口。出徙多河。流入四海。

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

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

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

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

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

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

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

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

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

Quoting the Shunzhengli lun 順正理論, it mentions that the Eight Great Hells are located under the Southern Great Continent, and that the Eight Cold Hells are located outside the Iron-Ring-Mountain range. The location of the Eight Great Hells is the same as seen in the Jushe lun 倶舍論, on the other hand the location of the Eight Cold Hells is different.
4-1-17. The location of the dwelling place of King Yama:

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

秘密曼荼羅十住心論(卷1) T77,307b-c 注。諸鬼住處者。起世經云。當閻浮洲南。鐵圍山外。有閻魔王。宮殿住處。縱廣正等。六千由旬。七寶所成。...正理理論。諸鬼本住。琰魔王國。從此展轉。散趣餘方。此瞻部洲。南邊直下。深過五百。由旬那量。有琰魔(此云靜息)王都。縱廣量亦爾。...正法念經云。餓鬼世界。住閻浮提下。五百由旬。長三萬六千由旬。有三十六種。
4-2. The *Jushe lun* 俱舍論:

T29, 1558 *Apidamo jushe lun* 阿毘達磨倶舍論

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

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

It is 80,000 yojanas above sea level.

阿毘達磨倶舍論卷11 T29,57b 頌曰。...入水皆八萬。妙高出亦然。
阿毘達磨倶舍論卷11 T29,57c 論曰。...如是九山。住金輪上。入水量皆等。八萬踕繕那。蘇迷盧山。出水亦爾。

4-2-2. Its planar shape:

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

阿毘達磨倶舍論卷11 T29,57b 頌曰。...妙高山王。四寶爲體。謂如次四面。北東南西。金銀吠琉璃。頗胝迦寶。
阿毘達磨倶舍論卷11 T29,57c 論曰。...如是九山。住金輪上。入水量皆等。八萬踕繕那。蘇迷盧山。出水亦爾。餘八出水。半半漸卑。謂初持雙。出水四萬。...如是九山。一一廣量。各各與自。出水量同。
阿毘達磨倶舍論卷11 T29,57c 論曰。於外海中。大洲有四。謂於四面。對妙高山。阿毘達磨倶舍論卷11 T29,59c 論曰。...其頂四面。各八十千。與下四邊。其量無別。

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

It is apparently square. The top and the base at sea level are 80,000 yojanas, the same as the height. See 4-2-1 and 4-2-2. It mentions that there is another explanation saying that the top is 20,000 yojanas.

阿毘達磨倶舍論卷11 T29,59c 論曰。...其頂四面。各八十千。與下四邊。其量無別。有餘師説。周八十千。別説四邊。各唯二萬。

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

The commentary *Jushe lunji* 俱舍論記 compiled by Puguang 普光 of the Tang dynasty and the commentary *Jushe lunshu* 俱舍論疏 compiled by Fabao 法寶 of the Tang dynasty show a
possibility that Mt. Sumeru is in the shape of an hourglass, which means that the top has the same width as the base, but the middle part is narrower than the top and the base. It is believed to be like an Asian hand drum 鼓 (which is in the shape of an hourglass).

Further consideration is needed for the following part of the *Abhidharma-kośa-śāstra*, because it was interpreted differently in Xuanzang’s 玄奘 translation *Apidamo jushe lun* and Zhendi’s 眞諦 translation *Apidamo jushe shilun*.

4-2-4. The four peaks at the top:
There is a peak at each corner of the top of Mt. Sumeru.

4-2-5. The number and location of the terraced ledges projecting from the side:
There are four ledges. The heights of the ledges are 10,000, 20,000, 30,000, and 40,000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16,000, 8,000, 4,000, and 2,000 yojanas respectively from below. On the lower three ledges dwell the deities Yaocha 藥叉 called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒憍 respectively from below, all of whom are subordinates of the Four Heavenly Kings. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.
4-2.6. The number of the surrounding mountain ranges and their names:

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

1. Yujiandaluo shan 超健達羅山 (or Chishuang shan 持雙山),
2. Yishatuoluo shan 伊沙馱羅山 (or Chizhou shan 持軸山),
3. Jiedeluojia shan 难地洛迦山 (or Yanmu shan 檐木山),
4. Sudalishena shan 蘿達梨舍那山 (or Yundalishena shan 蘿達黎舍那山 or Shanjian shan 善見山),
5. Eshifujiena shan 頞濕縛羯拏山 (or Maer shan 馬耳山),
6. Pinahengjia shan 毘那怛迦山 (or Xiangbi shan 象鼻山) and
7. Nimindaluo shan 尼民達羅山 in this order moving outwards.

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

1. Yujiandaluo shan 超健達羅山 (or Chishuang shan 持雙山),
2. Yishatuoluo shan 伊沙馱羅山 (or Chizhou shan 持軸山),
3. Jiedeluojia shan 难地洛迦山 (or Yanmu shan 檐木山),
4. Sudalishena shan 蘿達梨舍那山 (or Yundalishena shan 蘿達黎舍那山 or Shanjian shan 善見山),
5. Eshifujiena shan 頞濕縛羯拏山 (or Maer shan 馬耳山),
6. Pinahengjia shan 毘那怛迦山 (or Xiangbi shan 象鼻山) and
7. Nimindaluo shan 尼民達羅山.
4-2-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:
Neither is mentioned.

4-2-8. The topography of the surrounding mountain ranges:
See 4-2-6. They are laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with subcontinents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea.

4-2-9. The location and shape of the Four Great Continents:
Mt. Sumeru is surrounded by the Eastern Great Continent 贏身洲 (or 毘提訶洲) which is half-moon-shaped without the western part, the Southern Great Continent 贏部洲 which is trapezoidal with wider north and narrower south, the Western Great Continent 牛貨洲 (or 瞿陀尼洲) which is circular, and the Northern Great Continent 俱盧洲 which is square.
4-2-10. The existence of middle-sized and small-sized subcontinents:
Each of the Four Great Continents has two middle-sized subcontinents. The existence of
small-sized subcontinents is not mentioned.

4-2-11. Indra's city Sudarśana and his assembly hall Sudharmā:
The city is located in the center of the top of Mt. Sumeru. The hall is located to the southwest
outside the city.

4-2-12. The location of the dwelling place of the Four Heavenly Kings:
The Four Heavenly Kings dwell on the fourth ledge. See 4-2-5.

4-2-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:
They are not mentioned, although it describes the lake and the rivers as following:
八功德水。盈滿其中。非得通人。無由能至。

4-2-14. The presence of the dragons:
Eight large dragons hold up the land.
阿毘達磨倶舍論巻11T29,61c 論曰。...故世尊言。大龍有八。皆住一劫。能持大地。

4-2-15. The height of the sun and the moon:
The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.
阿毘達磨倶舍論(巻11) T29,59a 論曰。日月迷盧半。

4-2-16. The location of the hells:
The Eight Great Hells are located under the Southern Great Continent. The Eight Cold Hells are located at the side of the Eight Great Hells. See the Shunzhengli lun 順正理論。
阿毘達磨倶舍論巻8) T29,41a 論曰。...八大地獄。名地獄異。一等活地獄。二黑繩地獄。三眾合地獄。四號叫地獄。五大叫地獄。六炎熱地獄。七大熱地獄。八無間地獄。

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

阿毘達磨倶舍論巻11) T29,58c-59a 論曰。...熱奈落迦。已説有八。復有餘八。寒奈落迦。其八者何。一頞部陀。二尼剌部陀。三頞唽吒。四臛臛婆。五虎虎婆。六嗢鉢羅。七鉢特摩。八摩訶鉢特摩。此中有情。嚴寒所逼。隨身聲變。以立其名。此八并居。瞻部洲下。如前所説。大地獄傍。

4-2-17. The location of the dwelling place of King Yama:
King Yama's realm is located under the Southern Great Continent and apparently above the Eight Great Hells and the Eight Cold Hells. See 4-2-16.
阿毘達磨倶舍論巻11) T29,59a 論曰。...諸鬼本處。琰魔王國。於此瞻部洲下。過五百踰繩那。有琰魔王國。
4-3. The *Posha lun* 婆沙論:

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

4-3-1. The height of Mt. *Sumeru*:
It is 80,000 yojanas above sea level.

4-3-2. Its planar shape:
It is apparently square. Mt. *Sumeru* has four sides facing north, east, south, and west respectively.

4-3-3. Its cross-sectional shape:
It is apparently trapezoidal. The top is 20,000 yojanas. The base at sea level is 80,000 yojanas. The height is 80,000 yojanas. See 4-3-1 and 4-3-2 and the *Jushe lun* 俱舍論.

4-3-4. The four peaks at the top:
There is a peak at each corner of the top of Mt. *Sumeru*.

4-3-5. The number and location of the terraced ledges projecting from the side:
There are four ledges. The heights of the ledges are 10,000, 20,000, 30,000, and 40,000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. *Sumeru*. The widths of the ledges are 16,000, 8,000, 4,000, and 2,000 yojanas respectively from below. On the lower three ledges dwell the deities called *Jianshou* 堅手, *Chiman* 持鬘, and *Hengjiao* 恒憍 respectively from below. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.

It mentions that there is another explanation saying that the height of the first ledge is the
same as the sea level and the heights of the other ledges are 10,000, 20,000, and 40,000
yojanas above sea level respectively from below.
阿毘達磨大毘婆沙論(巻133) T27,691c 有說初層。下齊水量。次二去下。量各十千。其第
四層。去下二萬。

4-3-6. The number of the surrounding mountain ranges and their names:
Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Iron
Ring Mountain Range (Lunwei shan 輪圍山) in this order from the center outwards. The names
of the seven mountain ranges are not mentioned.
阿毘達磨大毘婆沙論(巻133) T27,691c 次以金寶。成七金山。遶蘇迷盧。住金輪上。在水
中量。同蘇迷盧。出水相望。各半半減。次以土等。成四大洲。下據金輪。遶金山外。最
後以鐵。成輪圍山。在四洲外。如園圍遶。出水半減。第七金山。在水量同。蘇迷盧等。不
説初層。下齊水量。次二去下。量各十千。其第
四層。去下二萬。

4-3-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring
Mountain Range:
Neither is mentioned.

4-3-8. The topography of the surrounding mountain ranges:
See 4-3-6. They are apparently laid out in concentric squares. However, the outermost
mountain range is circular. The square base of Mt. Sumeru is apparently surrounded by a
concentric square of sea and mountain range alternately seven times, and then by the Four
Great Continents with subcontinents, and by the outermost mountain range in a concentric
circular ring. Each of the seas and mountain ranges diminishes in size compared with the one
closer to Mt. Sumeru except the outermost sea.

4-3-9. The location and shape of the Four Great Continents:
Mt. Sumeru is surrounded by the Eastern Great Continent 毘提訶洲, the Southern Great
Continent 贍部洲, the Western Great Continent 瞿陀尼洲, and the Northern Great Continent
gu盧洲 (or 俱盧洲). The shapes of the Four Great Continents are not mentioned.
阿毘達磨大毘婆沙論(巻125) T27,650c-651a 云何最後百歲。謂如一業。能引北倶盧洲。十
百歲壽量。彼住最後百歲時。...云何最後歲。謂如一業。能引南瞻部洲。百歲壽量。彼住
最後歲時。阿毘達磨大毘婆沙論(巻172) T27,867b 東毘提訶。西瞿陀尼。亦有此二。北拘盧洲唯有大
威德者。
阿毘達磨大毘婆沙論(巻172) T27,868a 問人趣形貌云何。答其形上立。然瞻部洲人。面如
車箱。毘提訶人。面如半月。瞿陀尼人。面如滿月。拘盧洲人。面如方池。
4-3-10. The existence of middle-sized and small-sized subcontinents:
Each of the Four Great Continents has two middle-sized subcontinents. Each of the
middle-sized subcontinents has 500 small-sized subcontinents.

4-3-11. Indra's city Sudarśana and his assembly hall Sudharmā:
The city is located in the center of the top of Mt. Sumeru. The hall is located to the southwest
outside the city.

4-3-12. The location of the dwelling place of the Four Heavenly Kings:
The Four Heavenly Kings apparently dwell on the fourth ledge. See 4-3-5.

4-3-13. The animals' mouths of Lake Anavatapta, out of which the four great rivers flow:
The rivers flow out of an elephant's mouth at the east, an ox's mouth at the south, a horse's
mouth at the west, and a lion's mouth at the north side of the lake respectively.
4-3-14. The presence of the dragons:

It quotes an explanation saying that the Two Dragon Kings coil around Mt. Sumeru.
阿毘達磨大毘婆沙論(卷191) T27,954c 有説...蘇迷盧山。數為難陀。邬波難陀。二大龍王。纏遶舍去。

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

It does not seem to be mentioned.

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

It quotes explanations indicating that the Eight Great Hells are located under the Southern Great Continent. On the other hand, the location of the Eight Cold Hells is unclear. See the Jushe lun 俱舍論 and the Shunzhengli lun 順正理論.
阿毘達磨大毘婆沙論(卷172) T27,865c-866a 問地獄在何處。答多分在此瞻部洲下。云何安立。答有説。從此洲下。四萬踰繕那。至無間地獄底。無間地獄。縱廣高下。各二萬踰繕那。次上一萬九千踰繕那。中安立餘七地獄。謂次上有極熱地獄。次上有熱地獄。次上有大□叫地獄。次上有□叫地獄。次上有眾合地獄。次上有黑縛地獄。次上有等活地獄。此七地獄。一一縱廣。萬踰繕那。次上餘有一千踰繕那。五百踰繕那為白塔。五百踰繕那為泥。有説。從此洲下。四萬踰繕那。至無間地獄。此無間地獄。縱廣高下。各二萬踰繕那。次上有三萬五千踰繕那。安立餘七地獄。一一縱廣高下。各五千踰繕那。次上餘有五千踰繕那。千踰繕那為黃色土。千踰繕那為赤色土。千踰繕那為白色土。五百踰繕那為白塔。五百踰繕那為泥。有説。無間地獄。在於中央。餘七地獄。周迴圍邊。如今聚落。問地獄在何處。答贍部洲下。五百踰繕那。有琰魔王界。是一切鬼。本所住處。

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

King Yama's realm is located under the Southern Great Continent and apparently above the Eight Great Hells. See 4-3-16.
阿毘達磨大毘婆沙論(卷172) T27,867b 問鬼住何處。答贍部洲下。五百踰繕那。有琰魔王界。是一切鬼。本所住處。
4-4. The *Shunzhengli lun* (順正理論):

T29, 1562 *Apidamo shunzhengli lun* (Abhidharma Following Right Theory Treatise, *Abhidharma-nāyānusāra-śāstra*)

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

It is 80,000 yojanas above sea level.

4-4-2. Its planar shape:

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

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

It is apparently trapezoidal. The top is 20,000 yojanas. The base at sea level is 80,000 yojanas. The height is 80,000 yojanas. See 4-4-1 and 4-4-2 and the *Jushe lun* (俱舎論).

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

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

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

There are four ledges. The heights of the ledges are 10,000, 20,000, 30,000, and 40,000 yojanas above sea level respectively from below. Accordingly, the fourth ledge is located at half the height of Mt. Sumeru. The widths of the ledges are 16,000, 8,000, 4,000, and 2,000 yojanas respectively from below. On the lower three ledges dwell the deities called Jianshou 堅手, Chiman 持鬘, and Hengjiao 恒憍 respectively from below, all of whom are subordinates of the Four Heavenly Kings. On the fourth ledge dwell the Four Heavenly Kings and their subordinates.
4-4-6. The number of the surrounding mountain ranges and their names:

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

1. Yujiandaluo shan 超健達羅山,
2. Yishatuoluo shan 伊沙馱羅山,
3. Jiediluojia shan 朅地洛迦山,
4. Sudalishena shan 蘇達梨舍那山,
5. Eshifujiena shan 頞濕縛羯拏山,
6. Pinahengjia shan 毘那怛迦山,
7. Nimindaluo shan 尼民達羅山 in this order moving outwards.

阿毘達磨順正理論(巻31) T29,515a 頌曰。蘇迷盧處中。次踰健達羅。伊沙駄羅山。朅地洛迦山。蘇達梨舍那。頞濕縛羯拏。毘那怛迦山。尼民達羅山。於大洲等外。有鐵輪圍山。周匝如輪。圍四洲界。

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

Neither is mentioned.

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

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

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

阿毘達磨順正理論(巻31) T29,515b-c 論曰。妙高爲初。輪圍爲後。中間八海。前七名內。中七均具。八功德水。...如是七海。初廣八萬。約持雙山。內邊周量。於其四面。數各三倍。謂各成二億四。萬逾繕那。其餘六海。量半半狹。謂第二海。量廣四萬。乃至第七量...
4-4-9. The location and shape of the Four Great Continents:

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

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

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

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

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

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

The Four Heavenly Kings dwell on the fourth ledge. See 4-4-5.
大王眾天。於欲天中。此天最廣。

4-4-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
They are not mentioned, although it describes the lake and the rivers as following:
阿毘達磨順正理論(卷31) T29,516a 論曰。依至教説。此贍部洲。從中印度。漸次向北。三
處各有。三重黑山。有大雪山。在黑山北。大雪山北。有香醉山。雪北香南。有大池水。
名無熱惱。出四大河。從四面流。趣四大海。一殑伽河。二信度河。三私多河。四縛芻河。
無熱惱池。縱廣正等。面各五十。踰繩那量。八功德水。盈滿其中。非得通人。難至其所。

4-4-14. The presence of the dragons:
Eight large dragons hold up the land.
阿毘達磨順正理論(卷31) T29,521a 論曰。...故世尊言。大龍有八。皆住一劫。能持大地。

4-4-15. The height of the sun and the moon:
The sun and the moon move around at half the height of Mt. Sumeru through the skies above
the Southern Great Continent.
阿毘達磨順正理論(卷31) T29,518a 論曰。...彼所住去此。幾踰繩那。持雙山頂。齊妙高山半。

4-4-16. The location of the hells:
The Eight Great Hells are located under the Southern Great Continent. The Eight Cold Hells are
located outside the Iron-Ring-Mountain range. See the Jushe lun 郠舍論.
阿毘達磨順正理論(卷21) T29,456b 論曰。...八大地獄。名地獄異。一等活地獄。二黑繩地
獄。三眾合地獄。四號叫地獄。五六熱地獄。七大熱地獄。八無間地獄。
阿毘達磨順正理論(卷31) T29,516a-b 論曰。...餘七地獄。在無間上。重累而住。其
七者何。一者極熱。二者焰熱。三者大叫。四者號叫。五者眾合。六者黑繩。七者等活。
有說。此七在無間傍。
阿毘達磨順正理論(卷31) T29,516b-c 八奈落迦。增各十六。謂四門外。各有四增。以非皆
異名。但標其定數。故薄伽梵。説此頌言。阿毘達磨順正理論(卷T29,517a 已說有八熱奈落迦。寒奈落迦。亦有八種。何等為八。
一頞部陀。二尼剌部陀。三頞鄣吒。四臛臛婆。五虎虎婆。六嗢鉢羅。七鉢特摩。八摩訶
鉢特摩。此中有情。嚴寒所逼。隨身聲瘡變。立差別想名。謂二三三。如其次第。在繞四
洲。輪圍山外。極冥闇所。...有說。此在熱地獄傍。

4-4-17. The location of the dwelling place of King Yama:
King Yama's realm is located under the Southern Great Continent and apparently above the
Eight Great Hells. See 4-4-16.
阿毘達磨順正理論(卷31) T29,517b 諸鬼本住。琰魔王國。從此展轉。散趣餘方。此贍部洲。
南邊直下。深過五百。踰繩那量。有琰魔王都。縱廣量亦爾。
4-5. The Lishi lun 立世論:
T32, 1644 Foshuo lishi apitan lun 佛說立世阿毘昙論
(Treatise on Creating the World)

4-5-1. The height of Mt. Sumeru:
It is 80,000 yojanas above sea level.

4-5-2. Its planar shape:
It is square. Mt. Sumeru has four sides facing north, east, south, and west respectively.

4-5-3. Its cross-sectional shape:
It is apparently square. The top and the base at sea level are apparently 80,000 yojanas, the same as the height. See 4-5-1 and 4-5-2.

4-5-4. The four peaks at the top:
There is a peak at each side of the top of Mt. Sumeru. See the Jushe lun 俱舍論.

4-5-5. The number and location of the terraced ledges projecting from the side:
There are four ledges. The heights of the ledges are 50, 20,000, 40,000, and 60,000 yojanas above sea level respectively from below. See the Jushe lun 俱舍論. The widths of the ledges
are 200, 150, 100, and 50 yojanas respectively from below. On the lowest ledge dwell the soldiers of the Four Heavenly Kings. On the other three ledges dwell the deities called Shouchibaoqi 手持寶器, Changsheng 常勝, and Chiman 持鬘 respectively from below. To be precise, the term 八百由旬 (800 yojanas) in the following text should be 四百由旬 (400 yojanas), judging from the context.

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

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

1. Yougantuo shan 由乾陀山,
2. Yishatuo shan 伊沙陀山,
3. Heluozhi shan 訶羅置山,
4. Xiutengsuo shan 裕騰娑山,
5. Ashaqianna shan 阿沙千那山,
6. Pinaduo shan 毘那多山, and
7. Nimintuo shan 尼民陀山 in this order moving outwards.
4-5-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

Neither is mentioned.

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

See 4-5-6 and 4-5-10. They are laid out in concentric squares. However, the outermost mountain range is circular. The square base of Mt. Sumeru is surrounded by a concentric square of sea and mountain range alternately seven times, and then by the Four Great Continents with other continents, and by the outermost mountain range in a concentric circular ring. Each of the seas and mountain ranges diminishes in size compared with the one closer to Mt. Sumeru except the outermost sea. The entire length of the inner side of the outermost mountain range is apparently 3.608,475 yojanas, although it is given as 4.608,475 yojanas, because the outermost mountain range is circular with a diameter of 1.202,825 yojanas.
4-5-9. The location and shape of the Four Great Continents:

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

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

佛説立世阿毘曇論(卷2) T32,179c-180b 當時佛説。天下有四。一剎浮提。二者西瞿耶尼。三東弗毘提。四北鬱單越。爾時佛説。天下有四。一剎浮提。二者西瞿耶尼。三東弗毘提。四北鬱單越。爾時佛説。天下有四。一剎浮提。二弗毘提。三東瞿耶尼。四北鬱單越。爾時佛説。天下有四。一剎浮提。二弗毘提。三東瞿耶尼。四北鬱單越。

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

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

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

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

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

The city is located in the center of the top of Mt. Sumeru. The hall is located to the northwest outside the city. See *Jushe lun* 倶舍論.
4-5-12. The location of the dwelling place of the Four Heavenly Kings:

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

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

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

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

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

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

They are not mentioned.

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

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

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

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

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

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

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

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

佛説立世阿毘曇論 (巻1) T32,174b 有四千大洲。四千大樹。四千大龍宮。四千金翅鳥王住處。七千大河。九千大山。八千大林。八千大地獄。一千閻羅王地獄。二千大海。十六千地獄園。是名小千世界。
佛説立世阿毘曇論（巻6）T32,198c-199a 從剡浮提。向下二萬由旬。是處無間大地獄。從剡浮提。向下一萬由旬。是夜摩世間地獄。此二中間。有餘地獄。
佛説立世阿毘曇論（巻7）T32,202a 造十惡業道。最極重者。生大毘止地獄。若次造輕惡。次生餘輕地獄。若復輕者。次生閻羅。八輕地獄。
佛説立世阿毘曇論（巻8）T32,207a 瞑兌知此說。八種大地獄。
佛説立世阿毘曇論（巻8）T32,211a 第八阿毘止地獄品。復有地獄。名阿毘止。佛説立世阿毘曇論（巻8）T32,211c 第九外園隔地獄品。八地獄外。四方圍遶。各有四重。圍隔地獄。
佛説立世阿毘曇論（巻1）T32,173b-174a 有大地獄。名曰黑闇。各各世界。外邊悉有。皆無覆蓋。此中眾生。自舉其手。眼不能見。雖復日月。具大威神。所有光明。不照彼色。佛説。如是黑闇地獄。住在何處。兩兩世界。鐵輪外邊。名曰界外。是寒地獄。一名頞浮陀。二名涅浮陀。三名阿波波。四名阿吒吒。五名嚘吼。六名鬱波縷。七名拘物頭。八名蘇健陀固。九名分陀利固。十名波頭摩。...彼中眾生傍行。作向上想。猶如守宮。鐵輪外邊。恒作傍行。...若有眾生。於此間死。多往生此。寒氷地獄。在鐵輪外。若餘世界。有眾生死。往生寒氷地獄。多彼世界鐵輪外生。

4-5-17. The location of the dwelling place of King Yama:
There is a hell called Yemo shijian diyu 夜摩世間地獄 under the Southern Great Continent and apparently above the Eight Great Hells. This hell might be the dwelling place of King Yama. See 4-5-16.
佛説立世阿毘曇論（巻6）T32,198c-199a 從剡浮提。向下二萬由旬。是處無間大地獄。從剡浮提。向下一萬由旬。是夜摩世間地獄。此二中間。有餘地獄。
佛説立世阿毘曇論（巻1）T32,174b 有四千大洲。四千大樹。...八千大地獄。一千閻羅王地獄。二千大海。十六千地獄園。是名小千世界。
4-6. The *Shiji jing* 世記經

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

It is 84,000 yojanas above sea level.

**4-6-2. Its planar shape:**

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

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

The base at sea level is apparently 84,000 yojanas, the same as the height. See 4-6-1 and 4-6-2. The top is more than 80,000 yojanas, because it mentions that each side of the city at the top is 80,000 yojanas. However, the exact width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear. See the *Qishi jing* 起世經.

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

They are unclear, although it mentions as following:

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

If the terms *Jiedao* 階道 and *Siduo* 四埵 indicate the terraced ledges, there are four ledges. The heights of the lower three ledges are not mentioned. The lowest ledge is apparently located above the surface of the sea, since it is indicated that the Two Dragon Kings coil around the base of Mt. Sumeru. The fourth ledge is apparently located at a height of 42,000 yojanas above sea level, i.e. halfway up Mt. Sumeru. The widths of the ledges are apparently 60, 40, 20, and 700 yojanas respectively from below. On the lower three ledges dwell the deities called *Jialouluozu* 伽樓羅足, *Chiman* 持鬘, and *Xile* 喜樂 respectively from below. Near the fourth ledge there seem to be palaces in which the Four Heavenly Kings dwell. See the *Qishi jing* 起世經.
4-6-6. The number of the surrounding mountain ranges and their names:

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

① Jiatuoluo shan 伽陀羅山 (or Qutuoluo shan 佉陀羅山),
② Yishatuoluo shan 伊沙陀羅山,
③ Shujutuoluo shan 樹巨陀羅山,
④ Shanjian shan 善見山,
⑤ Mashi shan 馬食山,
⑥ Nimintuoluo shan 尼民陀羅山,
⑦ Tiaofu shan 調伏山, and
⑧ Jingangwei shan 金剛圍山 (or Jinganglun shan 金剛輪山 or the Diamond Ring Mountain Range) in this order moving outwards. See the Jushe lun 倶舍論.

The above text mentions that the distance between ⑦ Tiaofu shan 調伏山 and ⑧ Jingangwei shan 金剛圍山 is 600 yojanas. The following text states that the width of the sea between Tiaofu shan and Jingangwei shan is 300 yojanas.
四者善見山。樹提山中間有水。廣萬二千由旬。周匝無量。...五者善見山。馬祀山。中間有水。廣六千由旬。...六者馬祀山。尼彌陀羅山。中間有水。廣千二百由旬。周匝無量。...尼彌陀羅山。調伏山中間有水。廣六百由旬。周匝無量。...調伏山。金剛輪山。中間有水。廣三百由旬。周匝無量。

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

The following text indicates that the Southern Great Continent is located inside the Great Diamond Ring Mountain Range (Dajingang shan). The following text seems to indicate that outside the Great Diamond Ring Mountain Range there is another Great Diamond Ring Mountain Range, which is the outermost mountain range of another universe.

The following text mentions that the width of the Great Diamond Ring Mountain Range is 168,000 yojanas, the same as the height.

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

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

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

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

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

Mt. Sumeru is surrounded by the Eastern Great Continent 弗于逮 which is circular, the Southern Great Continent 阿閦婆提 which is trapezoidal with wider north and narrower south, the Western Great Continent 倶耶尼 which is half-moon-shaped, and the Northern Great Continent 鬱布羅迦 which is square.

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

It is unclear, although the text mentions as following:

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

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

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

The Four Heavenly Kings apparently dwell near the fourth ledge. See 4-6-5. Their palaces do not seem to be located on the fourth ledge, since the palaces are larger than the ledge.
4-6-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
The rivers flow out of an ox’s mouth at the east, a lion’s mouth at the south, a horse’s mouth at the west, and an elephant’s mouth at the north side of the lake respectively.

4-6-14. The presence of the dragons:
There are palaces of dragon kings under the sea. The Two Dragon Kings coil around Mt. Sumeru. See 4-6-5.

4-6-15. The height of the sun and the moon:
The sun and the moon move around at half the height of Mt. Sumeru through the skies above the Southern Great Continent.

4-6-16. The location of the hells:
The Eight Great Hells and the Ten Hells are located outside the Great Diamond Ring Mountain Range. See the Jushe lun. 
地獄。
長阿含經(巻19) T01,125b-c 彼二大金剛山間。有大風起。...又彼二山中間。復有十地獄。一名厚雲。二名無雲。三名呵呵。四名奈何。五名羊鳴。六名須乾提。七名優缽羅。八名拘物頭。九名分陀利。十名缽頭摩。

4-6-17. The location of the dwelling place of King Yama:
King Yama's palace is located in/to/under the south of the Southern Great Continent and inside the Great Diamond Ring Mountain Range. See the Qishi jing 起世經.
長阿含經(巻19) T01,126b 閻浮提南。大金剛山内。有閻羅王宮。
4-7. The *Qishi jing* 起世經:

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

It is 84,000 yojanas above sea level.

4-7-2. Its planar shape:

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

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

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

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

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

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

There are three ledges. If the four peaks at the top can be regarded as a ledge, there are four ledges. The heights of the lower three ledges are not mentioned. The lowest ledge is apparently to be located above the surface of the sea, because it is indicated that the Two Dragon Kings coil around the base of Mt. Sumeru. The widths of the ledges are apparently 60, 40, 20, and 700 yojanas respectively from below. On the lower three ledges dwell the deities *Yecha* 夜叉 called *Boshou*缽手, *Chiman* 持鬘, and *Changzui* 常醉 respectively from below. No mention could be found who dwells on the fourth ledge. See 4-7-12 and the *Shiji jing* 世記經.
須彌山下。別有三級。諸神住處。其最下級。縱廣正等。六十由旬。...其第二級。縱廣正等。四十由旬。...其最上級。縱廣正等。二十由旬。...於下級中。有夜叉住。名曰缽手。第二級中。有夜叉住。名曰持鬘。於上級中。有夜叉住。名曰常醉。...須彌山半。高四萬二千由旬。有四大天王。所居宮殿。

起世經(巻8) T01,352b 難陀、優波難陀。二大龍王。從其宮出。各各以身。遶須彌山。周匝七匝。一時動之。動已復動。大動遍動。震已復震。大震遍震。涌已復涌。大涌遍涌。以尾打海。令一段水。上於虛空。在須彌頂上。

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

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

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

起世經(巻1) T01,311c-312a 須彌山下。次復有山。名佉提羅。高四萬二千由旬。上闊亦爾。...其須彌山。佉提羅山。二山之間。闊八萬四千由旬。周匝無量。...諸妙香物。遍覆水上。...佉提羅外有山。名曰伊沙陀羅。高二萬一千由旬。上闊亦爾。...佉提羅山。伊沙陀羅。二山之間。闊四萬二千由旬。周匝無量。...諸妙香物。遍覆水上。伊沙陀羅。山外有山。名曰遊乾陀羅。高一萬二千由旬。上闊亦爾。...伊沙陀羅。遊乾陀羅。二山之間。闊二萬一千由旬。周匝無量。...諸妙香物。遍覆諸水。遊乾陀羅。山外有山。名曰善見。高六千由旬。上闊亦爾。...遊乾陀羅。善見山。中間相去。一萬二千由旬。周匝無量。...諸妙香物。遍覆諸水。善見山外有山。名曰馬半頭。高三千由旬。上闊亦爾。...其善見山。與馬半頭。二山之間。闊六千由旬。周匝無量。...諸妙香物。遍覆水上。馬半頭外有山。名曰尼民陀羅。高一千二百由旬。上闊亦爾。...其馬半頭。尼民陀羅。二山之間。闊二千四百由旬。周匝無量。...諸妙香物。遍覆於水。尼民陀羅。山外有山。名毘那耶迦。高六百由旬。上闊亦爾。...尼民陀羅。毘那耶迦。二山之間。闊一千二百由旬。周匝無量。...乃至諸妙香物。遍覆諸水。毘那耶迦。山外有山。名斫迦羅。山外有山。名斫迦羅(隋言輪圍。即是鐵圍山也)。高三百由旬。上闊亦爾。...毘那耶迦。及斫迦羅。二山之間。闊六百由旬。周匝無量。...及諸妙香物。遍覆於水。去斫迦羅山。其間不遠。亦有空地。青草遍布。即是大海。於大海北。有大樹王。名曰閻浮樹。
4-7-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

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

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

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

起世經 (巻4) T01,330c 又散擲置。斫迦羅山外。於四方面。作四大洲。及八萬小洲。并餘大山。如是展轉。造作成就。諸比丘。以此因緣。世間便有。此四大洲。八萬小洲。諸大山等。次第出現。復次阿那毘羅。大風吹彼水沫。過四大洲。八萬小洲。須彌山王。并餘一切。大山之外。周匝安置。名曰大輪圍山。高廣正等。六百八十。萬億由旬。牢固真實。金剛所成。難可破壞。
起世經(巻1) T01,311b 須彌山王。北面有洲。名鬱單越。其地縱廣。十千由旬。四方正等。彼洲人面。還似地形。...須彌山王。東面有洲。名弗婆提。其地縱廣。九千由旬。圓如滿月。彼洲人面。還似地形。...須彌山王。西面有洲。名瞿陀尼。其地縱廣。八千由旬。形如半月。彼洲人面。還似地形。...須彌山王。南面有洲。名閻浮提。其地縱廣。七千由旬。北闊南狹。如婆羅門車。其中人面。還似地形。

4-7-10. The existence of middle-sized and small-sized subcontinents:
The existence of middle-sized subcontinents is not mentioned. There are more than 80,000 or 84,000 small-sized subcontinents.

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

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

4-7-11. Indra’s city Sudarśana and his assembly hall Sudharmā:
The city is located at the top of Mt. Sumeru. The hall is located inside the city.

起世經(巻1) T01, 311a 須彌山上。有三十三天宮殿。帝釋所居。

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

4-7-12. The location of the dwelling place of the Four Heavenly Kings:
The Four Heavenly Kings dwell at the top of Mt. Yougantuo 由乾陀, which is located in the middle of Mt. Sumeru. The height of the top of Mt. Yougantuo is 42,000 yojanas. Accordingly, the Four Heavenly Kings do not dwell on the fourth ledge. See 4-7-5, the Lishi lun 立世論, the Yuqie lun 瑜伽論, the Dazhidu lun 大智度論, and the Shiji jing 世記經.

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

起世經(巻6) T01,339c-340a 須彌山王。南面半腹有山。名曰由乾陀。山頂去地。四萬二千由旬。其山頂上。有提頭賴吒天王。城郭住處。城名賢上。縱廣正等。六百由旬。...須彌山王。南面半腹。下去地際。四萬二千由旬。於由乾陀。山頂之上。有毘樓勒迦天王。城郭住處。城名善現。縱廣莊嚴。皆如提頭賴吒天王。住處所說。...須彌山王。西面半腹。下去地際。四萬二千由旬。由乾陀山頂。有毘樓婆娑天王。城郭住處。城名善觀。縱廣莊嚴。一一所如提頭賴吒天王。住處所說。...須彌山王。北面半腹。下去地際。亦四萬二千由旬。由乾陀山頂。有毘沙門天王。住止之處。三大城郭。其三者何。一名毘舍羅婆。二名伽婆缽帝。三名阿茶槃多。咸各縱廣。六百由旬。

4-7-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
The rivers flow out of the elephant’s mouth at the east, the ox’s mouth at the south, the horse’s mouth at the west, and the lion’s mouth at the north side of the lake respectively. See
the *Shiji jing* 世記經.

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

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

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

起世經(巻5) T01,332b-c 大海水下。有娑伽羅龍王宮殿。縱廣等。八萬由旬。...須彌山王。...

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

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

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

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

The Eight Great Hells and the Ten Hells are located outside the Great Iron Ring Mountain Range. Mt. Zhuojiyaluo 斫迦羅 in the following text seems to be identical with Mt. Datieweishan 大鐵圍山 (the Great Iron Ring Mountain Range). See 4-7-6.
諸比丘。於兩山間。有八大地獄。...此八大地獄。各各復有。十六小地獄。周匝圍遶。而為眷屬。

起世經(卷4) T01,329a 應當知彼。世界中間。別更復有。十地獄處。何等為十。所謂頞浮陀地獄。泥羅浮陀地獄。阿呼地獄。呼呼婆地獄。阿吒吒地獄。搔揵提迦地獄。優缽羅地獄。波頭摩地獄。奔茶梨地獄。拘牟陀地獄。

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

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

起世經(卷4) T01,330b 彼內鐵圍山。大鐵圍山。二山威德。有大利益。乃能如是。為此四洲。四世界中。諸眾生等。作依止業。...當閻浮洲南。二鐵圍山外。有閻魔王。宮殿住處。
4-8. The Zhengfa nianchu jing正法念處經:

T17, 721 Zhengfa nianchu jing 正法念處經
(Sutra of Stability in Contemplation of the True Law, Mahā-smṛty-upasthāna-sūtra)

4-8-1. The height of Mt. Sumeru:
It is 84,000 yojanas above sea level.
正法念處經(巻22) T17,125a 山高八萬。四千由旬。
正法念處經(巻68) T17,404b 見須彌山。高廣八萬。四千由旬。
正法念處經(巻70) T17,417b-c 見日月光。照須彌山王。...照須彌山王。八萬四千由旬。

4-8-2. Its planar shape:
It is apparently square. Mt. Sumeru has four sides facing northeast, southeast, southwest, and northwest respectively. See 4-8-9.
正法念處經(巻24) T17,142a 於須彌山。四面受樂。
正法念處經(巻28) T17,161b 須彌四大洲。有四種色。謂毘琉璃。白銀黃金。頗梨之色。
正法念處經(巻67) T17,400b 須彌四面。有四種色。謂毘琉璃。白銀黃金。頗梨之色。
正法念處經(巻70) T17,417b 見日月光。照須彌山王。四面四天下。

4-8-3. Its cross-sectional shape:
The base at sea level is apparently 84,000 yojanas, the same as the height. See 4-8-1 and 4-8-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

4-8-4. The four peaks at the top:
They are not mentioned.

4-8-5. The number and location of the terraced ledges projecting from the side:
They are unclear, although it mentions that there are places in Mt. Sumeru where the following deities dwell: Manchi tian鬘持天, Jialiubotuo tian迦留波陀天, Changziyi tian常恣意天, Sankonghou tian三箜篌天, Sidatianwang tian四大天王天, and Sanshisan tian三十三天.
正法念處經(巻22) T17,125a 六欲天中。初之二天。依須彌山。四天依空。猶如雲聚。彼初天眾。屬四天王天。初鬘持天。遶須彌山。四埵而住。是鬘持天。有十住處。
正法念處經(巻23) T17,129c 觀鬘持天。十種地已。觀迦留波陀天。彼以聞慧。觀迦留波陀天。有十住處。
正法念處經(巻23) T17,133b 觀迦留波陀天。十種地已。觀四天王天。第三住處。名常恣意。有幾住處。彼以聞慧。觀恣意天。有十種地。
正法念處經(巻24) T17,136b 觀四天王。三住住處。...
聞慧觀。三箜篌天。有十種地。
正法念處經(卷24) T17,141c-142a 観三箜篌天已。観四大天王天。名日行天。遶須彌山王。住於宮殿。
正法念處經(卷25) T17,143b 観四天王天已。観三十三天。所住之地。
正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。諸鬘持天。樓迦足天。三箜篌天。四天王天。住此山上。
正法念處經(卷69) T17,409c 住須彌山。鬘持天眾。三箜篌天。從須彌山。住此山上。
4-8-6. The number of the surrounding mountain ranges and their names:
Mt. Sumeru is surrounded by 60,000 mountains. However, the positional relations between the Four Great Continents and the mountains are unclear. The Four Great Continents are apparently surrounded by the Iron Ring Mountain Range (Zhuojiapoluo 斬迦婆羅 or Tieweishan 鐵圍山).
正法念處經(卷13) T17,77c 如是焰鬘。須彌山王。少時圍遶。并彼山王。六萬眷屬。所有山河。陂池林樹。皆能燒盡。
正法念處經(卷22) T17,125a 依須彌山。有六萬山。遶須彌山。
正法念處經(卷24) T17,138c 乘彼山頂。悉見須彌。山王眷屬。六萬金山。須彌山王。住在其中。
正法念處經(卷28) T17,161b 観須彌山王。六萬諸山。
正法念處經(卷29) T17,168b 其須彌山。持諸世間。處於六萬。眾山之中。六萬眾山。以爲圍遶。高峻廣大。
正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。
正法念處經(卷70) T17,417b-c 復次修行者。隨順觀外身。觀日月光照何等處。彼以聞慧。或以天眼。見日月光照。須彌山王。四面四天下。及照大海。照須彌山王。八萬四千由旬。光照山側。但周其半。斫迦婆羅。金剛之山。周圍三十六億由旬。難忍業火。燒然金剛。斫迦婆羅山。
正法念處經(卷16) T17,91b 滿斫迦婆羅山(魏言輪山。即鐵圍山是也)。

4-8-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:
Dalun shan 大輪山 (the Great Ring Mountain Range) is possibly identical with the Great Iron Ring Mountain Range.
正法念處經(卷12) T17,68c 所謂彼處。有五火山。皆內熱沸。如是五山。普通地獄。皆悉熱沸。一名普燒。二名極深無底。三名闇火聚觸。四名割截。五名業證。遍彼地獄。一千由旬。如是五山。去普輪山。及大輪山。道理極遠。
正法念處經(卷13) T17,77c 更復輪山。及大輪山。
4-8-8. The topography of the surrounding mountain ranges:
It is unclear. See 4-8-6.

4-8-9. The location and shape of the Four Great Continents:
Mt. Sumeru is surrounded by the northeastern Great Continent 瞿陀尼 which is circular, the southeastern Great Continent 弗婆提 which is half-moon-shaped, the southwestern Great Continent 鬱單越 which is trapezoidal, and the northwestern Great Continent 鬱單越 which is square.

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

正法念處經(卷68) T17,404a-b 須彌山王。向閻浮提。一方之面。須彌山寶。以毘琉璃。光照力故。令閻浮提。仰觀虛空。皆作青色。... 二國中間。有一大海。名曰普眼。

正法念處經(卷68) T17,405c-406a 久住於此國。瞿陀尼國。弗婆提國。五百由旬。瞿陀尼國。弗婆提國。五百由旬。... 須彌山王。向閻浮提。一方之面。須彌山寶。以毘琉璃。光照力故。令閻浮提。仰觀虛空。皆作青色。... 二國中間。有一大海。名曰清淨水。

正法念處經(卷70) T17,414b 復次修行者。隨順觀外身。過瞿陀尼國。瞿陀尼國。二國中間。復有何等。山河海渚。彼以聞慧。或以天眼。見瞿陀尼國。弗婆提國。兩洲中間。有一大海。名清淨水。

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

4-8-10. The existence of middle-sized and small-sized subcontinents:
The existence of middle-sized subcontinents is not mentioned. The southwestern Great Continent 鬱單越 is surrounded by 500 small-sized subcontinents. The southeastern Great Continent 弗婆提 is surrounded by many small-sized subcontinents.
正法念處經(卷70) T17,417b 此閻浮提洲。五百小洲。以爲圍遶。
正法念處經(卷70) T17,415c 見弗婆提國。縱廣千由旬。多有眷屬。小洲具足。

4-8-11. Indra’s city Sudarśana and his assembly hall Sudharmā:
The city is located at the top of Mt. Sumeru. The hall is located inside the city.
正法念處經(卷18) T17,107c 天主憍尸迦。住須彌山頂。善見城内。處善法堂。
正法念處經(卷19) T17,112a 往詣善見城中。善法堂上。
正法念處經(卷21) T17,119c 善見城中。善法堂上。一切天眾。
正法念處經(卷68) T17,404b 見須彌山王。有三十三天。住在山頂。...城名善見。縱廣千由旬。...有善法堂。廣五百由旬。

4-8-12. The location of the dwelling place of the Four Heavenly Kings:
The Four Heavenly Kings apparently dwell on Mt. Sumeru. However, the exact locations are unclear.
正法念處經(卷21) T17,120c 時天帝釋。説是語已。往詣毘琉璃山頂。四天王天。所住之處。
正法念處經(卷24) T17,140a 往詣天女。眷屬圍繞。於彼山中。眾蓮華池。園林具足。其山峰中。毘樓勒天王。之所住處。無量天女。所共圍繞。
正法念處經(卷24) T17,141c-142a 觀三箜篌天已。觀四大天王天。名曰行天。遶須彌山。住於宮殿。
正法念處經(卷68) T17,404a 見六萬金山。紫磨金樹。周遍山中。禽獸充滿。於此山中。處多有。金蓮花池。出大光明。一切金山。須彌山王。住在其中。諸鬘持天。樓迦足天。三箜篌天。四天王天。住此山上。
正法念處經(卷68) T17,404a 夏四月時。受五欲樂。遊戲自娛。四天王天。於歡喜園。遊戲受樂。四天王天。於此園中。歡娛受樂。故名歡喜園。
正法念處經(卷68) T17,405a 見閻浮提。北方國界。...見雪山東。名懸雪山。...過此山已。復有一山。名多摩伽羅。縱廣二十由旬。有一千窟。過此山已。有百由旬。空曠之地。多有河池。無有藥草。及以樹木。過此處已。有白銀山。名雞羅娑。金峰圍遶。毘留勒天王。住在其上。
正法念處經(卷69) T17,408a 四天王天。住高山頂。宮殿而居。
正法念處經(卷69) T17,409c 住須彌山。鬘持天。三箜篌天。從須彌山。至此高山。

4-8-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
They are not mentioned.

4-8-14. The presence of the dragons:
There are palaces of dragon kings under the sea.
正法念處經(卷18) T17,105c 戲樂城者。爲何等相。...於其城中。有諸法行龍王。其名曰七頭龍王。象面龍王。婆修吉龍王。得叉迦龍王。婆修吉龍王。跋陀羅龍王(魏言賢龍)。盧醯多龍王(魏言赤龍)。缽摩梯龍王。雲鬘龍王。阿跋多龍王。一切道龍王。缽婆呵龍王(魏言忍龍)。如是
等福德諸龍。
正法念處經(卷18) T17,106a 知業果報。觀龍世間。何等惡龍。不順法行。即以聞慧。知戲樂城。諸惡龍王。不順法行。其名曰。波羅摩梯龍王(魏言惱亂)。毘諶林婆龍王(魏言奮迅)。迦羅龍王(魏言黑色)。毘諦龍王(魏言多聲)。住於海中。戲樂城內。
正法念處經(卷18) T17,107a 知業果報。觀一切龍。所住宮殿。幾許龍眾。住於海中。幾許龍眾。住於眾流。
正法念處經(卷19) T17,112b 即詣大海。大龍王宮。戲樂城內。婆修吉、德叉迦等。大龍王所。
正法念處經(卷20) T17,114c 見一切龍。所住宮殿。幾許龍眾。住於海中。幾許龍眾。住於眾流。
正法念處經(卷20) T17,114d 即詣大海。大龍王宮。戲樂城內。婆修吉、德叉迦等。大龍王所。
正法念處經(卷4) T17,18b 如活地獄。黑繩地獄。合地獄。叫喚地獄。焦熱地獄。大焦熱地獄。阿鼻地獄。
正法念處經(卷13) T17,74a 正法念處經(卷4) T17,18b 如活地獄。黑繩地獄。合地獄。叫喚地獄。焦熱地獄。大焦熱地獄。阿鼻地獄。十一地獄。具十六處。此阿鼻獄。亦復如是。具十六處。
The following text indicates that the distance between the hell Jiaore diyu 焦熱地獄 and the hell Dajiaore diyu 大焦熱地獄 is more than 3.600.000 yojanas.
正法念處經(卷13) T17,77c 大焦熱地獄 from Mt. Sumeru.
The following text reveals that the hell Abi diyu 阿鼻地獄 is farther away than the hell Dajiaore diyu 大焦熱地獄 from Mt. Sumeru.
The following text reveals that the periphery of the Iron Ring Mountain Range is 3.600.000 yojanas.
正法念處經 (巻70) T17,417c 斫迦婆羅。金剛之山。周圍三十。六億由旬。

4-8-17. The location of the dwelling place of King Yama:
King Yama’s realm is apparently located under the southwestern Great Continent 閻浮提.
正法念處經 (巻16) T17,92a 餓鬼世界者。住於閻浮提下。五百由旬。長三萬六千由旬。
4-9. The Yuqie lun 瑜伽論:
T30, 1579 Yuqie shidi lun 瑜伽師地論
(Treatise on the Stages of Yoga Practice, Yogācāra-bhūmi-śāstra)

4-9-1. The height of Mt. Sumeru:
It is 80,000 yojanas above sea level.
瑜伽師地論(卷2) T30,287a 蘇迷盧量高。八萬踰繕那。

4-9-2. Its planar shape:
It is apparently square. Mt. Sumeru has four sides facing north, east, south, and west respectively. See 4-9-9.
瑜伽師地論(卷2) T30,287a 蘇迷盧量高。八萬踰繕那。廣亦如之。下入水際。量亦復爾。
瑜伽師地論(卷2) T30,287a 於蘇迷盧四邊。七金山外。成四大洲。及八中洲。并輪圍山。
瑜伽師地論(卷2) T30,287a 蘇迷盧頂。四隅之上。有四大峯。
瑜伽師地論(卷2) T30,287b 其山四面。對四大洲。四寶所成。

4-9-3. Its cross-sectional shape:
The base at sea level is apparently 80,000 yojanas, the same as the height. See 4-9-1 and 4-9-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

4-9-4. The four peaks at the top:
There is a peak at each corner of the top of Mt. Sumeru.
瑜伽師地論(卷2) T30,287a-b 蘇迷盧頂。四隅之上。有四大峯。各高五百。踰繕那量。有諸藥叉。謂金剛手。止住其中。

4-9-5. The number and location of the terraced ledges projecting from the side:
There are four ledges. The heights of the ledges are not mentioned. The widths of the ledges are 16,000, 8,000, 4,000, and 2,000 yojanas respectively from below. On the ledges dwell the deities called Jianshou 堅手, Xueshou 血手, Changzui 常醉, and Chiman 持鬘 respectively from below. Accordingly, the Four Heavenly Kings do not dwell on the fourth ledge. See the Jushe lun 俱舍論.
瑜伽師地論(卷2) T30,287a 又依蘇迷盧根。有四重級。從蘇迷盧。初級傍出。一萬六千。踰繩那量。即從此量。半半漸減。如其次第。餘級應知。有堅手神。住最初級。血手神住第二級。常醉神住第三級。持鬘神住第四級。

4-9-6. The number of the surrounding mountain ranges and their names:
Mt. Sumeru is surrounded by seven mountain ranges, the Four Great Continents, and the Ring Mountain Range (Lunwei shan 輪圍山) in this order from the center outwards. The seven
mountain ranges are:

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

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

Neither is mentioned.

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

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

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

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

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

Each of the Four Great Continents has two middle-sized subcontinents. The existence of small-sized subcontinents is not mentioned.
**4-9-11. Indra’s city Sudarśana and his assembly hall Sudharmā:**

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

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

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

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

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

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

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

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

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

**4-9-16. The location of the hells:**
It is unclear, although it mentions as following:

瑜伽師地論(巻4) T30,294c 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。一疱那落迦。二疱裂那落迦。三喝哳詀那落迦。四郝郝凡那落迦。五虎虎凡那落迦。六青蓮那落迦。七紅蓮那落迦。八大紅蓮那落迦。從此下三萬二千踰繕那。至等活那落迦。從此復隔四千踰繕那。有餘那落迦。如等活大那落迦處。初寒那落迦處亦爾。從此復隔二千踰繕那。有餘那落迦應知。

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

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

It is unclear, although it mentions as following:

瑜伽師地論(巻4) T30,294c 又有餓鬼處所。又有非天處所。
4-10. The *Dazhidu lun* 大智度論:
*T25, 1509 Dazhidu lun* 大智度諭
(Treatise on the Great Perfection of Wisdom Sutra, *Mahā-prajñāpāramitā-śāstra*)

4-10-1. The height of Mt. Sumeru:
It is 84,000 yojanas above sea level.
大智度論(卷9) T25,123a 答曰。...須彌山高。八萬四千由旬。

4-10-2. Its planar shape:
It is apparently square. Mt. Sumeru has four sides. However, it is mentioned that it is impossible to decide the directions. See 4-10-9.
大智度論(卷11) T25,139b-c 答曰。...譬如須彌山。四邊風起。不能令動。
大智度論(卷42) T25,368a 答曰。...如須彌山王。四面風起。皆能堪忍。
大智度論(卷100) T25,752b 答曰。...六足阿毘曇中説。須彌山四邊。各以一寶成。金銀頗梨。琉璃莊嚴。...般若波羅蜜亦如是。

4-10-3. Its cross-sectional shape:
It is unclear.

4-10-4. The four peaks at the top:
They are not mentioned.

4-10-5. The number and location of the terraced ledges projecting from the side:
They are not mentioned.

4-10-6. The number of the surrounding mountain ranges and their names:
Mt. Sumeru is apparently surrounded by nine or ten mountain ranges. Their names are not clearly given except Mt. Youqiantuoluo 由揵陀羅 (or Yougantuo 遊乾陀). See 4-10-12 and the *Huayan jing* 華嚴經. The Four Great Continents are apparently surrounded by the Iron Ring Mountain Range (*Tiewei shan* 鐵圍山).
大智度論(卷100) T25,752a-b 答曰。...海亦有二種。一者可渡。二者繞須彌山。在九寶山裏。廣八萬二千由旬。
大智度論(卷3) T25,83a 答曰。...如須彌山王。十寶山圍繞。
大智度論(卷39) T25,347a 問曰。...百億須彌山。諸山鐵圍。山阜樹木等。

4-10-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:
Neither is mentioned.
4-10-8. The topography of the surrounding mountain ranges:
It is unclear. See 4-10-6.

4-10-9. The location and shape of the Four Great Continents:
Mt. Sumeru is apparently surrounded by the Four Great Continents (Yudaluoyue 鬱怛羅越, Fupoti 弗婆提, Yanfuti 閻浮提, and Qutuoni 衆陀尼 in a clockwise direction). It insists that each location of the continents cannot be exactly described, because it is impossible to decide the directions. The shapes of them are not explained.

大智度論(卷10) T25,133b-c 答曰。不然。須彌山在。四域之中。日繞須彌。照四天下。鬱怛羅越日中。是弗婆提日出。於弗婆提人是東方。弗婆提日中。是閻浮提日出。於閻浮提人是東方。日行處是南方。日沒處是西方。日不行處是北方。是事不然。復次有處日不合。是為非方。無方相故。問曰。我說一國中方相。汝以四國為難。以是故。東方非無初。答曰。若一國中日與東方合。是為有邊。有邊故無常。無常故是不遍。以是故。方但有名而無實。

大智度論(卷5) T25,94c 答曰。...非爲一閻浮提微塵等眾生故發心。非爲拘陀尼鬱怛羅曰弗婆提微塵等眾生故發心。

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

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

4-10-10. The existence of middle-sized and small-sized subcontinents:
The existence of middle-sized subcontinents is not mentioned. The Great Continent Yanfuti 閻浮提 is surrounded by 500 small-sized subcontinents.

4-10-11. Indra’s city Sudarśana and his assembly hall Sudharmā:
The city is located at the top of Mt. Sumeru. The location of the hall is not given.

4-10-12. The location of the dwelling place of the Four Heavenly Kings:
The Four Heavenly Kings do not dwell on the fourth ledge of Mt. Sumeru but at the top of Mt. Youqiantuoluo 由揵陀羅 (or Yougantuo 遊乾陀山), one of the surrounding mountain ranges.
See 4-10-6, the *Lishi lun* 立世論, the *Yuqie lun* 瑜伽論 and the *Qishi jing* 起世經.

4-10-13. The animals’ mouths of Lake Anavatapta, out of which the four great rivers flow:
The rivers flow out of an elephant’s head at the east, an ox’s head at the south, a horse’s head at the west, and a lion’s head at the north side of the lake respectively.

4-10-14. The presence of the dragons:
Quoting the scripture *Liuzuapitan* 六足阿毘曇, it mentions that the Two Dragon Kings coil around Mt. Sumeru.

4-10-15. The height of the sun and the moon:
The sun and the moon move around at a height of 42,000 yojanas, that is, half the height of Mt. Sumeru, through the skies above the Great Continent Yanfuti 阎浮提.

4-10-16. The location of the hells:
It is unclear, although it mentions as following:
天。罪業因緣亦如是。下有八種大地獄。八種大地獄。各有十六小地獄。是中阿鼻最大。
餘須彌四天下亦如是。是三千大千世界中。有百億須彌山。有百億阿鼻地獄。

4-10-17. The location of the dwelling place of King Yama:
It is not mentioned, although it shows the existence of King Yama.
大智度論(卷12) T25,149b 答曰。...閻羅王問罪人。誰使汝作此罪者。
4-11. The Huayan jing 華嚴經:

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

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

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

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

It is 84,000 yojanas.

4-11-2. Its planar shape:

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

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

The base at sea level is apparently 84,000 yojanas, the same as the height. See 4-11-1 and 4-11-2. However, the width of the top is not mentioned. Accordingly, the cross-sectional shape is unclear.

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

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

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

They are not mentioned.

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

There are two lists of the names of the ten mountains or mountain ranges:
① Xue shan 雪山,
② Xiang shan 香山,
③ Keliluo shan 軻梨羅山 (or Bingtuoli shan 鞞陀梨山),
④ Xiansheng shan 仙聖山 (or Shenxian shan 神仙山),
⑤ Yougantuo shan 由乾陀山,
⑥ Maer shan 馬耳山,
⑦ Nimintuoluo shan 尼民陀羅山,
⑧ Zhuojialuo shan 斬迦羅山 (or Zhuojieluo shan 斬羯羅山),
⑨ Suhui shan 宿慧山 (Jidumodi shan 計都末底山),
⑩ Xumi shan 須彌山 (or Mt. Sumeru);

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

六十華嚴・大方廣佛華嚴經(卷27) T09,574c-575a 如因大地。有十大山王。何等為十。所謂雪山王。香山王。軻梨羅山王。仙聖山王。由乾陀山王。馬耳山王。尼民陀羅山王。斫迦羅山王。宿慧山王。須彌山王。

六十華嚴・大方廣佛華嚴經(卷33) T09,613b-c 又風輪起。名不可壞。能成大小圍山。及金剛山。又風輪起。名曰勝高。能成須彌山王。又風輪起。名曰不動。能成十種大山。何等為十。所謂芭蕉山。仙人山。伏魔山。大伏魔山。黑山。目真鄰陀山。摩訶目真鄰陀山。香山。雪山。

八十華嚴・大方廣佛華嚴經(卷39) T10,208c-209a 如因大地。有十山王。何等為十。所謂雪山王。香山王。軻梨羅山王。神仙山王。由乾陀山王。馬耳山王。尼民陀羅山王。斫羯羅山王。計都末底山王。須彌盧山王。…是十寶山。同在大海。因大海水。有差別相。

八十華嚴・大方廣佛華嚴經(卷50) T10,264a 有風輪起。名堅密無能壞。能成大小。諸輪圍山。及金剛山。有風輪起。名勝高。能成須彌山王。有風輪起。名不動。能成十大山王。何等為十。所謂苞蕉山。仙人山。伏魔山。大伏魔山。持劫山。黑山。目真鄰陀山。摩訶目真鄰陀山。香山。雪山。
華嚴經探玄記(巻5) T35,192b 謂須彌頂。須彌此云妙高山。…餘山唯金。故非妙。獨出九山。故云高。華嚴經探玄記(巻10) T35,296b 如因大海。有十寶山。

華嚴經探玄記(巻14) T35,378a-b 如因大地。增上依持。有十山王。故論云依一切智。增上行十地故。列名中。於樹羅山者。於此山出。於樹羅木。故以一樹。於樹羅木。此名妙高。木也。由乾陀。此名持雙。尼民陀羅。此名持邊。斫迦羅。此云輪圍山。餘名可知。如雪山下。顯山中物。以喩十地。於中一喩。初地聖智妙藥。二喩二地戒香。三喩三地。禪定妙寶。四地出世。似於仙人。五以夜叉。喩五地善巧自在。六以果喩。六地因緣集觀。說聲聞果不盡者。以六地超出聲聞境。説彼無窮盡也。七龍喩七地。亦以超出六地。能說彼道。八心自在者。是諸密跡神。名自在眾。喩八地中。十自在等。十諸天喩。十地滿足。又論中釋。是中純淨諸寶山。喩八種地厭地。善清淨故者。謂十山中。除初雪山香山。以是土石山故。餘八皆是。金寶之山故。云純淨寶。

The commentary Dafangguangfo huayanjing suishu yanyichao compiled by Chengguan 澄觀 of the Tang dynasty compares the Huayan jing 華嚴經 and the Jushe lun 倶舍論 as following:

大方廣佛華嚴經隨疏演義鈔(巻36) T36,275c-276a 謂七金山。七重圍繞者。俱舍世間品偈云。蘇迷盧處中(蘇即妙也。迷盧高也)。次踰健達羅(此云持雙。以山頂有二道。脊山能持。此故以爲名)。伊沙陀羅山(此云持軸。山頂上聳。猶如車軸。山頂持故)。揭地洛迦山(俱舍疏云。此即西方樹名。大疏但依狀翻。不出其名。頌疏云。此方亦有。名檐木山。山上寶樹。形似彼故)。蘇達梨舍那(此云善見。見者稱善)。頞濕縛羯拏(此云馬耳。山形似彼故)。毘那怛迦山(此云象鼻。山形似故)。尼民達羅山(俱舍疏云。魚名其魚觜尖。山形似故。華嚴音義釋此云。云持邊山也)。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。釋於梵名。如昇須彌山頂品。然須彌處中。次七金繞輪圍。第九今有。十山爲次。又別爲順十地。所出異故。一雪二香。俱舍九中所無。三持陀梨陀梨。亦云鈔羅。下偈復云毘陀。則正當第三伊沙陀羅。此云持軸。與種種持義亦大同。四神仙應是。第五蘇迷梨舍那。此云善見。以仙居故。五由乾陀羅。即第二持雙。六馬耳。全同第六。頌渾繫羯拏。七尼民陀羅。全同第八。彼卻無翻。但約形名爲魚嘴。八斫羯羅。同彼第九。九計都末底。義同揭地落迦。彼亦無翻。但説其相故。論經名眾相山。十蘇迷盧。全同第一。既加香雪。應除象鼻。三藏楚夏。既各不同。言詞輕重。難爲剋定。

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

大方廣佛華嚴經隨疏演義鈔(巻73) T36,579a 然此十山。與俱舍論多同小異。彼偈云。蘇迷盧處中。次踰健達羅。伊沙陀羅山。揭地洛迦山。蘇達梨舍那。頞濕縛羯拏。毘那怛迦山。尼民達羅山。於大洲等外。有鐵輪圍山。前七金所成。蘇迷盧四寶。釋於梵名。如昇須彌山頂品。然須彌處中。次七金繞輪圍。第九今有。十山爲次。又別爲順十地。所出異故。一雪二香。俱舍九中所無。三持陀梨陀梨。亦云鈔羅。下偈復云毘陀。則正當第三伊沙陀羅。此云持軸。與種種持義亦大同。四神仙應是。第五蘇迷梨舍那。此云善見。以仙居故。五由乾陀羅。即第二持雙。六馬耳。全同第六。頌渾繫羯拏。七尼民陀羅。全同第八。彼卻無翻。但約形名爲魚嘴。八斫羯羅。同彼第九。九計都末底。義同揭地落迦。彼亦無翻。但説其相故。論經名眾相山。十蘇迷盧。全同第一。既加香雪。應除象鼻。三藏楚夏。既各不同。言詞輕重。難爲剋定。

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

八十華嚴・大方廣佛華厳經(巻13) T10,62b 爾時世尊。從兩足輪下。放百億光明。照此三
4-11-7. The existence of the Great Iron Ring Mountain Range or the Great Diamond Ring Mountain Range:

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

60 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷31) T09,598a 一切法界等世界中。須彌山王。金剛圍山。大金剛圍山。一切大海。一切諸山。及一切眾生。

60 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷31) T09,599a 須彌山王寶山。小金剛圍山。大金剛圍山。

60 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷33) T09,613b 又風輪起。名不可壞。能成大小圍山。及金剛山。

80 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷47) T10,249a 以一切法界。諸世界中。須彌山王。大鐵圍山。大海山林。宮殿屋宅。

80 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷51) T10,272b 譬如三千大千世界。劫火起時。焚燒一切。草木叢林。乃至鐵圍大鐵圍山。皆悉熾然無有遺餘。

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

It is unclear. See 4-11-6.

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

They are not mentioned.

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

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

60 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷35) T09,622b 譬如四大海。悉能澤潤。四天下地。八十億小洲。

80 Hua Yen・Da Fa Guang Fo Hua Yen Jing (卷51) T10,271b 譬如大海。其水潛流。四天下地。及八十億。諸小洲中。有穿鑿者。無不得水.

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

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

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

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

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

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

八十華嚴・大方廣佛華嚴經(卷16) T10,80c 爾時世尊。在妙勝殿前。遙見佛來。即於妙勝殿上。敷置寶師子之座。爾時世尊威神力故。不起此座。昇須彌頂向帝釋殿。爾時帝釋遙見佛來。即於妙勝殿上。敷置寶師子之座。三十三天聞此音。一切來集善法堂。爾時世尊。不離一切菩提樹下。而上昇須彌。向帝釋殿。時天帝釋。在妙勝殿前。遙見佛來。即以神力。莊嚴此殿。

八十華嚴・大方廣佛華嚴經(卷60) T10,323b 爾時世尊。不離一切菩提樹下。而上昇須彌。向帝釋殿。時天帝釋。在妙勝殿前。遙見佛來。即以神力。莊嚴此殿。爾時世尊威神力故。不起此座。昇須彌頂向帝釋殿。爾時帝釋遙見佛來。即於妙勝殿上。敷置寶師子之座。三十三天聞此音。一切來集善法堂。爾時世尊。不離一切菩提樹下。而上昇須彌。向帝釋殿。時天帝釋。在妙勝殿前。遙見佛來。即以神力。莊嚴此殿。彼演說法。

華嚴經探玄記(卷5) T35,192b 謂須彌頂。須彌此云妙高山。...謂此山頂。中央有帝釋宮。華嚴經探玄記(卷14) T35,378b 嘗中阿耨達。此名無熱惱池。...此池在香山頂。東面有金象口。出恒伽河。南面銀牛口。出信度河。西面琉璃馬口。出悉陀河。北面頗梨師子口。出博叉河。此四河各出池。四十里外。各分爲四河。遶池一匝。各於本方。流入大海。是故共根本四。即爲二十河。華嚴經探玄記(卷14) T35,377c 謂此池在香山頂。東面有金象口。出恆伽河。南面銀牛口。出信度河。西面琉璃馬口。出悉陀河。北面頗梨師子口。出博叉河。此四河各出池。四十里外。各分爲四河。遶池一匝。各於本方。流入大海。是故共根本四。即爲二十河。

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

The Four Heavenly Kings dwell in the middle of Mt. Sumeru. 華嚴經探玄記(卷14) T35,378b 須彌腹上。所有四王。名四天王。

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

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

八十華嚴・大方廣佛華嚴經(卷42) T10,222a 佛子。譬如無熱惱。大龍王宮。流出四河。... 其池四面。各有一口。一一口中。流出一河。於象口中。出恆伽河。師子口中。出私陀河。於牛口中。出信度河。於馬口中。出縛芻河。華嚴經探玄記(卷14) T35,377c 嘗中阿耨達。此名無熱惱池。...出四河者。據根本説。謂此池在香山頂。東面有金象口。出恆伽河。南面銀牛口。出信度河。西面琉璃馬口。出悉陀河。北面頗梨師子口。出博叉河。此四河各出池。四十里外。各分爲四河。遶池一匝。各於本方。流入大海。是故共根本四。即爲二十河。華嚴經探玄記(卷14) T35,378b 嘗中阿耨達。此名無熱惱池。...出四河者。據根本説。謂此池在香山頂。東面有金象口。出恆伽河。南面銀牛口。出信度河。西面琉璃馬口。出悉陀河。北面頗梨師子口。出博叉河。此四河各出池。四十里外。各分爲四河。遶池一匝。各於本方。流入大海。是故共根本四。即爲二十河。
六十華嚴・大方廣佛華嚴經(卷27) T09,577c 七地方便慧。無有能及者。如尼民陀羅。諸龍
王盈滿。

六十華嚴・大方廣佛華嚴經(卷35) T09,625b-c 佛子。彼十光明龍王。所住淵池。流入大海。
復悉過前。百光明龍王。所住淵池。流入大海。復悉過前。大莊嚴龍王。所住淵池。流入大
海。復悉過前。摩那斯龍王。所住淵池。流入大海。復悉過前。大雷龍王。所住淵池。
流入大海。復悉過前。難陀跋難陀龍王。所住淵池。流入大海。復悉過前。無量光明龍王。
所住淵池。流入大海。復悉過前。流注不斷龍王。所住淵池。流入大海。復悉過前。大勝
龍王。所住淵池。流入大海。復悉過前。金剛光明龍王。所住淵池。流入大海。復悉過前。
如是等廣説。乃至娑伽羅龍王太子。所住淵池。流入大海。倍復過前。如尼民陀羅山王。純
寶所成。大力龍神。咸住其中。無有窮盡。

八十華嚴・大方廣佛華嚴經(卷39) T10,209a 如尼民陀羅山王。純寶所成。大力龍神。咸住
其中。菩薩雨海。娑伽羅龍王。所住淵池。涌出流入大海。倍復過前。

八十華嚴・大方廣佛華嚴經(卷35) T09,625b-c 如尼民陀羅山王。純寶所成。大力龍神。咸住
其中。如尼民陀羅。諸龍王盈滿。

八十華嚴・大方廣佛華嚴經(卷52) T10,274a 佛子。十光明龍王。宮殿中水。流入大海。復
倍過前。百光明龍王。宮殿中水。流入大海。復倍過前。大莊嚴龍王。摩那斯龍王。雷震
龍王。難陀跋難陀龍王。所住淵池。流入大海。復倍過前。娑伽羅龍王太子。所住淵池。流入
大海。復倍過前。金剛光明龍王。所住淵池。流入大海。復倍過前。如是等八十億。諸大龍
王。宮殿各別。其中有水。流入大海。皆悉展轉。倍復過前。娑伽羅龍王太子。所住淵池。
流入大海。復倍過前。佛子。娑伽羅龍王。所住淵池。流入大海。復倍過前。其娑伽羅龍王。
宮殿中水。流入大海。復倍過前。其所出水。海水復倍過前。如是等八十億。諸大龍王。宮
殿各別。其中有水。流入大海。皆悉展轉。倍復過前。娑伽羅龍王太子。所住淵池。流入海
水復倍過前。其娑伽羅龍王。宮殿中水。流入大海。復倍過前。其所出水。海水復倍過前。

八十華嚴・大方廣佛華嚴經(卷64) T10,347a 复有十干龍王。所謂伊那跋羅龍王。難陀優波
難陀龍王等。

四十華嚴・大方廣佛華嚴經(卷66) T10,357b 佛子。大雷震龍王。難陀跋難陀龍王。難陀龍
王等。起大香雲。激電震雷。注微細雨。華嚴經探玄記(卷14) T35,378a 七龍喩七地。亦以超
出絳支。能説彼道。

華嚴經探玄記(卷2) T35,143c 依須彌藏經。龍報有五種形。

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

The sun and the moon apparently move around at a height of 40,000 yojanas through the skies above
the Great Continent Yanfuti. The height of 40,000 yojanas is the same as that
given in the *Jushe lun* 偵舍論. However, the *Jushe lun* mentions that the height of Mt. Sumeru
is 80,000 yojanas. On the other hand, the *Huayan jing* 華嚴經 explains that the height of Mt.
Sumeru is 84,000 yojanas. See 4-11-1. This implies that the *Huayan jing* was synthesized by
fusing small sutras which had a different system of measurement for the universe.

四十華嚴・大方廣佛華嚴經(卷59) T09,778a 善男子。譬如離垢大摩尼寶。處閻浮提。能照
四萬由旬。日月宮殿。皆悉顯現。

四十華嚴・大方廣佛華嚴經(卷40) T10,214a 譬如日出。遶須彌山。照七寶山。

四十華嚴・大方廣佛華嚴經(卷78) T10,432a 善男子。如以寶珠。名自在王。處閻浮提。去
日月輪。四萬由旬。日月宮中。所有莊嚴。其珠影現。悉皆具足。

華嚴經探玄記(卷2) T35,135c 依須彌藏經。月去地四萬由旬。
4-11.16. **The location of the hells:**
The Eight Great Hells are located under the sea. Small hells are possibly located in the Iron Ring Mountain Range 鐵圍山.

4-11-17. **The location of the dwelling place of King Yama:**
It is unclear, although it mentions as following:

60華嚴・大方廣佛華嚴經(卷60) T09,784c 悉見三千。大千世界。風輪水輪。火輪地輪。大海寶山。須彌山王。金剛圍山。一切舍宅。諸妙宮殿。眾生等類。一切地獄。餓鬼畜生。閻羅王處。諸天梵王。乃至人非人等。欲界色界。及無色界。八十華嚴・大方廣佛華嚴經(卷80) T10,440c 悉有三千。大千世界。風輪水輪。地輪火輪。大海江河。及諸寶山。須彌鐵圍。村營城邑。宮殿園苑。一切地獄。餓鬼畜生。閻羅王界。天龍八部。人與非人。欲界色界。無色界處。日月星宿。風雲雷電。晝夜月時。
5. References 参考文献/工具

『大正新脩大藏経』、東京、大正新脩大藏経刊行會、1924 年-。

望月信亨、塚本善隆ほか編『望月仏教大辞典』増訂 4 版、京都、世界聖典刊行協会、1967 年-。

鎌田茂雄ほか編『大藏経全解説大事典』、東京、雄山閣出版、1998 年。

小野玄妙『仏教思想大系 14』、東京、大東出版社、1933 年。

定方晟『須弥山と極楽: 仏教の宇宙観』（講談社現代新書 330）、東京、講談社、1973 年。

松本伸之「東大寺大仏経前線刻画の図様について」『南都佛教』55、1986 年、52-70 頁。

鷲塚泰光ほか『日本上代における仏像の荘厳』（科学研究費補助金(基盤研究(B)(2))研究成果報告書; 平成 12 年度-平成 14 年度)、奈良、奈良国立博物館、2003 年。

外村中『帝釋天の善見城とその園林 (Indra’s City and Gardens)』日本庭園学会誌 20、2009 年、1-19 頁。

外村中『飛鳥の須彌山石 (The Mt. Sumeru Stone of Asuka)』日本庭園学会誌 21、2009 年、1-14 頁。

CBETA: http://www.cbeta.org/result/search.htm


SAT Daizōkyō Text Database: http://21dzk.l.u-tokyo.ac.jp/SAT/index.html

Tripitaka Koreana: http://kb.sutra.re.kr/ritk_eng/index.do

Digital Dictionary of Buddhism: http://www.buddhism-dict.net/ddb/