THREE WORLDS
ACCORDING TO
KING RUANG

A Thai Buddhist Cosmology

Translation with Introduction and Notes by
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THE CYCLE OF REBIRTH

The beings who are born in the three worlds, even though they have prestige, splendor, and treasure like the great Cakkavatti king, or like Lord Indra in the realm of the thirty three devātā, or like the brahma, are never at any time able to maintain themselves firmly with their prestige, splendor, and treasures; they perish and are separated from those treasures. As for Indra or the brahma, when it reaches the time for their lives to come to an end, they wander around and back and forth in these three worlds; and this goes on continuously without ever ceasing. Sometimes they are born in the four states of loss and woe and suffer extreme anguish; this is why it is said that things in this cycle of birth and death are impermanent.

As for the beings in hell, after their life-span in hell comes to an end, it sometimes happens that they also return to be born in that hell; sometimes it happens that they go to be suffering ghosts; sometimes it happens that they become animals; and sometimes it happens that they go to be asura. If they have previously made some merit, then they sometimes go to be born as human beings; sometimes, as a result, they go to be born in the six heavenly realms of the world of sensual desire. The beings who live in these hells, if their life-span in hell comes to an end, can be born in all eleven realms that constitute the world of sensual desire; but they can never go to be born in any of the twenty levels of the brahma world.

As for those who are born in the region of the suffering ghosts, when their life as suffering ghosts comes to an end, sometimes it
happens that they are again born as suffering ghosts; sometimes it
happens that they go to be born as animals; sometimes it happens
that they go to be born as asura. If any have previously made merit,
they will, as a result, be born as human beings in the human world,
or be born in the realms of devatā as has been mentioned; but it never
happens that they can go to be born in any place other than these.¹

It happens that beings who are born as animals, if they die and pass
out of the animal mode of life, sometimes become animals again; it
sometimes happens that they go and fall into hell; it sometimes
happens that they go to be suffering ghosts; and it sometimes happens
that they become asura. If they have merit that they have previously
earned, they can still go to be born in a realm where their destiny will
be happy; but it never happens that they can go to be born in other
realms, that is to say, in any of the twenty levels of the brahma world.

As for those who are among the groups of asura, if their life-span
ends, they are sometimes born again as asura; sometimes they go
and fall into hell; sometimes they become suffering ghosts; sometimes
they become animals; sometimes they become human beings; and
sometimes it happens that they go to be born in the six upper realms
of sensual desire. But they are never able to go up to be born as
brahma.

Beings who are born as human beings are of two kinds; one kind
are called foolish persons, and the other kind are called virtuous
persons.² As for the group of persons who do foolish things, after
they die and pass away from this human realm they, as a result,
go to be born in any one of the four realms of loss and woe; some are

¹In the text there is no indication that beings in the realm of suffering ghosts can
be reborn in hell, but this may be due to the fact that in this context (as in others) these
two realms are not differentiated.

²The names of the two groups (andhaputhajana and kalyanaputhajana) suggest
that Phya Lithai is considering only ordinary (putikajana) human beings and is not, in
this context, taking into account those extraordinary human beings who have “entered
the stream” and practiced the path. This would explain why, later in the paragraph,
Phya Lithai maintains that these human beings cannot be reborn in any of the five pure
abodes (for reference to the fact that practitioners of the path are reborn in the five pure
abodes, see Chapter 7). However, this interpretation seems to conflict with Phya Lithai’s
specifie statement that these human beings can go and enter Nibbāna.

born in hell, some become suffering ghosts, some become animals,
and some become asura. If they are born as human beings again,
they are weak, wicked, degraded, and cruel, since they do not know
the proper occasions for making merit. As for the kind of persons
who do virtuous things, when they die and leave this human world,
it happens that they go to be born in any one of the various heavens,
or else it happens that they go and enter into Nibbāna; the only
exceptions are the five levels of brahma called the realm of the
brahma who do not fall from prosperity, the realm of the serene
brahma, the realm of the beautiful brahma, the realm of the clear-
sighted brahma, and the realm of the supreme brahma, that is to
say, the five levels called the five pure abodes, where these human
beings are never born. Thus these human beings, when they die,
are born in twenty-six realms only.

When the devatā who are in the six upper realms of sensual desire—
but do not achieve the path and the fruits of the path—come to the
limit of their life-span and leave their dwelling place, it sometimes
happens that they are reborn in the same six upper realms of sensual
desire.³ It sometimes happens that they are born in the human realm;
it sometimes happens that they are born in the four realms of loss
and woe; and sometimes they may be born in the eleven levels of
the world of the brahma with only a remnant of material factors,
that is, the realms that extend from the realm of brahma attendants
which is the first, on upward to the realm of the beings who are
beyond consciousness, which is the highest; and it sometimes happens
that they can be born in the four levels of the brahma without material
factors. But they are born only in twenty-six levels—they are never
born in the five levels of the world with only a remnant of material
factors that are called the five pure abodes.

In the case of the brahma with only a remnant of material factors
who have minds and are in the ten levels that extend downward
from—the realm of the beings who are without perception but

³The path has four stages, the stream winner, the once returner, the nonreturner and
the arahant, and each of these stages has a “fruit” that corresponds to it. For a further
discussion see Chapter 11.
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who do not reach the path and the fruit of the path—it sometimes happens that when their life-span comes to an end they are born in one of these same ten levels of the brahma world. It sometimes happens that they are born in the higher realm of those who are without perception, where they become brahma who have a remnant of material factors, but have no consciousness. It sometimes happens that they are born at the four highest levels of the world without material factors and become brahma who have only consciousness and no material factors. And it sometimes happens that they come to be born in the realms of happiness where they enjoy the treasure that is happiness. But they can never, at any time, be born in the four realms of loss and woe.

As for the brahma in the realm of the brahma who are without perception, when their life-span comes to an end, they can come down to be born in all of the seven levels that are the happy realms, and enjoy the treasure that is happiness; but they can never go to be born in any realms other than these.

In the case of the brahma who are born at all four levels of the world of the brahma without material factors, when their life-span comes to an end, it sometimes happens that they go to be born in those realms at the same level; it sometimes happens that they go to be born in a higher realm in the world of the brahma without material factors; it sometimes happens that they come down to be born where they experience the treasures—that is, in any of the seven levels that are the realms of happiness. But they are never born in a lower level of the world of the brahma without material factors; nor in any of the realms of the brahma with only a remnant of material factors; nor in the four realms of loss and woe.

Thus we have discussed the way in which the beings in the thirty-

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one realms circle around and around, taking rebirth and passing away, passing away and being born, so that they are neither permanent nor truly real; and we have done this so that all the world may know.

THE SUMERU COSMOGRAPHY

But the cycle of rebirth is not limited to the beings who have minds and pass away. We will begin by discussing the earth, the mountains, the waters, the caves, and the forests, which, though they have only indistinct material factors and no minds, are also perishable; none of them are permanent nor truly real. As for the royal Sumeru mountain, it is 84,000 yojana tall; it extends 84,000 yojana under the water; it is 84,000 yojana thick; it is round; and it has a circumference of 252,000 yojana. Its eastern quarter, which is on the side of the Pubhavideha continent, is completely the color of silver. The quarter in the direction of the head of the bed, which is on the side of this Jambu continent where we live, is completely the color of the gems called sapphire. The western quarter of the royal Sumeru, which is on the side of the Aparagöyana continent, is completely the color of the gems called crystal jewels. The quarter in the direction of the foot of the bed, which is on the side of the Uttarakuru continent, is completely the color of gold. The eastern quarter, which is completely the color of silver, is 63,000 yojana wide; the one that is completely the color of the gems called sapphire is 63,000 yojana wide; the western quarter, which is completely the color of the gems called crystal jewels, is 63,000 yojana wide; and the quarter on the side of the foot of the bed, which is completely the color of gold, is 63,000 yojana wide.

On top of the peak of the royal Sumeru mountain there is the Vejayanta castle, which is in the center of the city of the thirty-three devā, and is 10,000 yojana across. Under the royal Sumeru mountain

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1In the various manuscripts and editions this sentence is confused. In order to arrive at the translation given, some grammatical adjustments have been made and, more importantly, "not" has been inserted before "reached the path and the fruits of the path." This insertion is required by the context, and conforms to the parallel statement in the previous paragraph.

2Though it is not explicitly stated, it is clear from the early portion of the paragraph that these brahma also cannot be reborn in the five pure abodes.

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3The "direction of the head of the bed" signifies the south.
4The "direction of the foot of the bed" signifies the north.
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is the world of the asura, which is 10,000 yojana wide. There are three mountains like the three stones that hold a cooking pot, and they support the base of the royal Sumeru mountain; these are called the Three-Peak range and each of these three peaks is 4,000 yojana high. Under the base of the Three-Peak range, in between the mountains, are the land and cities of the asura world.

Around the royal Sumeru mountain there is an expanse of water that separates it off; this water, which is called the Sidantara ocean, surrounds it, is 84,000 yojana wide, and is 84,000 yojana deep; and its circumference is 756,000 yojana.8 Beyond the Sidantara ocean there is then a mountain range called the Yugandhara range; this Yugandhara range surrounding the royal Sumeru mountain is 42,000 yojana high; it extends 42,000 yojana under the water; and it is 42,000 yojana thick; and the circumference of this mountain is 1,008,000 yojana. Outside this Yugandhara mountain range and surrounding it there is an expanse of water called the Sidantara ocean. This water is 42,000 yojana wide and is 42,000 yojana deep; and its circumference is 1,260,000 yojana. Surrounding this water there is a mountain range called Isadharma, and that mountain range is 21,000 yojana high, extends 21,000 yojana under the water, and is 21,000 yojana thick; its circumference is 1,386,000 yojana. Surrounding this mountain range is an expanse of water, which is the Sidantara ocean. It is 21,000 yojana wide and is 21,000 yojana deep; its circumference is 1,512,000 yojana. Beyond this water there is a mountain range called Karavika, which is 10,500 yojana high, extends 10,500 yojana under the water, is and 10,500 yojana thick; the circumference of that mountain range is 1,575,000 yojana. Surrounding this mountain range is the

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8In the manuscripts and editions the reference to the circumference is not included in this sentence, and in parallel contexts in the remainder of the paragraph such references are sometimes not included and are sometimes obviously incorrect. In the typescript version of the Pitoon edition on which we have depended heavily in other contexts, some emendations have been made, but several anachronisms remain. The translation given here is based on a revision by Acharn Pitoon conveyed to us in a personal communication, and a number of further emendations we have ourselves made in order to bring as many of the numbers as possible into conformity with the basic system being used.

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Sidantara ocean, which is 10,500 yojana wide and 10,500 yojana deep; its circumference is 1,638,000 yojana. Beyond that water there is a mountain range called Sudassana, which is 5,250 yojana high, extends 5,250 yojana under the water, and is 5,250 yojana thick; its circumference is 1,669,500 yojana. Surrounding this mountain range is the Sidantara ocean, which is 5,250 yojana wide and 5,250 yojana deep; its circumference is 1,701,000 yojana. Outside this water there is a mountain range called Nemindhara, which is 2,125 yojana high, extends 2,125 yojana under the water, and is 2,125 yojana thick; its circumference is 1,716,750 yojana. Surrounding this mountain range is the Sidantara ocean, which is 2,125 yojana wide and 2,125 yojana deep; the distance around it is 1,732,500 yojana. Outside this water there is a mountain range called Vinataka, which is 1,062 yojana, 4,000 wa high, extends 1,062 yojana, 4,000 wa under the water, and is 1,062 yojana, 4,000 wa thick; its circumference is 1,740,375 yojana. Surrounding this mountain range is the Sidantara ocean, which is 1,062 yojana, 4,000 wa wide and 1,062 yojana, 4,000 wa deep; the distance around it is 1,748,250 yojana. Outside this ocean there is a mountain range called Assaka, which is 531 yojana, 2,000 wa high, extends 531 yojana, 2,000 wa under the water, and is 531 yojana, 2,000 wa thick; its circumference is 1,752,187 yojana, 4,000 wa. The area outside this mountain range is covered with the water of the oceans, and there are large lands on the four sides; and in the midst of this ocean there are 2,000 small lands all around. The water surrounds these lands and these mountains, and the Cakkavāla mountain range is a wall that surrounds all of that water. The distance from Assaka mountain range across the area in between to the Cakkavāla mountain range is 30 yojana, 6,000 wa. This Cakkavāla mountain range is 42,000 yojana high, extends 42,000 yojana under the water, and is also 42,000 yojana thick.

The space in the middle between the region of the Cakkavāla mountain range and the Yugandhara mountain range is the area where there are paths for the sun, the moon, the planets, and the multitude of stars, and where they travel back and forth in an orderly fashion in paths that enables us to know the years and the months, the days and the nights, and to know the events, both good and bad.
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From our land upward to the sun itself is a distance of 42,000 yojana, 8,000 wā, whereas the lord moon travels 8,000 wā lower than the sun. The sun is 400,000 wā wide, and its circumference is 1,200,000 wā, whereas the moon is 392,000 wā wide, and its circumference is 1,176,000 wā.9

Between the wall formed by the Cakkavāla mountain range and the region of the Yugandhara mountain range there are three paths in which the sun travels, which enable us to know the three seasons. One path is called the path of the ox; during the cold season the sun travels in this path, which is on the side of the Cakkavāla wall, and this includes the twelfth, first, second, and third months.10 Another path is called the path of the goat; during the hot season the sun travels on this path, which is in the middle, and this includes the fourth, fifth, sixth, and seventh months. And another path is called the path of the nāga; during the rainy season the sun travels in this path, which is on the northern side, and this includes the eighth, ninth, tenth, and eleventh months.

The width of the path of the ox is 433,725 yojana; and this area is divided into three segments, each of which is 144,575 yojana wide. The segment to the south of us near the Cakkavāla wall is called the segment that is the outer circle; the middle one is called the segment that is the middle circle; the segment on the northern side near the royal Sumeru is the segment that is the northern circle. Whenever the sun travels in the path of the ox it generally travels in the outer circle. Still it travels in the middle circle during the twelfth month, but only for fifteen days; and at no time does it ever enter the northern circle.

The path called the path of the goat is 433,725 yojana wide; this area is divided into three segments, each of these segments is

144,575 yojana wide.11 The segment on the side of the Cakkavāla wall is called the outer circle; the middle segment is called the middle circle; the segment on the side of the foot of the bed is called the northern circle. Whenever the sun travels in the path of the goat it generally travels in the middle circle at all times except that it travels in the outer circle for fifteen days; and also the sun travels in the northern circle for fifteen days during the sixth month and for the entire seventh month.12

The path of the nāga in which the sun travels after the seventh month is 433,725 yojana wide. This area is divided into three segments, and each segment is 144,575 yojana wide. The segment on the southern side is called the outer circle; the middle segment is called the middle circle; the section on the side of the foot of the bed is called the northern circle. Whenever the sun travels in the path of the nāga, it generally travels in the northern circle except that it travels in the middle circle during the last fifteen days of the tenth month, and during the eleventh month it remains in the middle circle; but it does not enter the outer circle at any time.13 (These circles are those within their own path, and are not those in the other paths.)

The length of each of these three paths in which the lunar mansions are located is 900,000 yojana; and each path has nine lunar mansions situated in it. These lunar mansions include uttara-bhadrapāda, revisi, assayajña, bharani, kāttikā, rohini, magasīra, adhā, and punabbasu; these nine groups of stars are in the path of the goat. They include phusas, asīlasa, magha, pubba-phagguni, uttara-phagguni, hattha, citta, sāri, and visakkha; these nine groups of stars are in the path of the ox. They include anurādhā, jetta, mlahan, pubba-āsītha, uttarāsāthā, savāna, dhamiṣṭha, satabhisaṣṭha, and pubba-bhadrapāda;

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9The following description of the various paths is extremely difficult to follow. Some help in understanding the system may be gained by consulting the visual reconstruction of its basic components in the diagram of "Astral Paths" at the end of the book.
10The correspondence between the calendar being used in this section and the modern calendar is such that the twelfth month is equivalent to the period from mid-October to mid-November, the first month is equivalent to the period from mid-November to mid-December, etc.
11The figure given in all of the manuscripts and editions is 14,575. However, it is clear from the context that 144,575 was intended.
12The phrase "and for the entire seventh month" is not included in any of the manuscripts or editions, but is required by the logic of the system.
13The reference to the fact that the sun remains in the middle circle during the eleventh month is implied but not explicitly stated in the original. This point has been made explicit in the translation in order to achieve greater clarity.
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d these nine groups of stars are in the path of the nāga. A space of 100,000 yojana separates each group of stars.14

The group of stars called asayuṣa has five gem abodes in a line. The lunar mansion called bharangi has three gem abodes close together like the three stones that hold a cooking pot. The group of stars called kattikā has seven gem abodes close together. The group of stars called rohiṇī has four gem abodes lined up in the shape of a mountain. The group of stars called magasirah has three gem abodes lined up in the shape of a boat. The star called adīṭa has one gem abode. The group of stars called punabbasu has five gem abodes in a line. The group of stars called phussa has five gem abodes lined up in the shape of a boat. The group of stars called asilesā has four gem abodes close together. The group of stars called maghā has four gem abodes in a line. The group of stars called pubba-phaggumi has two gem abodes in a line. The group of stars called uttara-phaggumi has two gem abodes. The group of stars called hattha has four gem abodes close together. The star called citta has one gem abode. The star called astī has one gem abode. The group of stars called visākha has six gem abodes that form a circle.15 The group of stars called amurādhā has seven gem abodes in a line. The star called jetṭhā has one gem abode. The group of stars called niśtha has five gem abodes alongside one another. The group of stars called pubba-āsālha has four gem abodes close together. The group of stars called uttarāsālha has four gem abodes in a line. The group of stars called saṇāṇa has three gem abodes alongside one another. The group of stars called dhanasītha has four gem abodes close together. The star called sālabhisāja has one gem abode. The group of stars called pubba-bhaddapada has two gem abodes alongside one another. The group of stars called uttara-bhaddapada has two gem abodes alongside one another.

14All of the manuscripts and editions indicate either that the groups of stars are separated from another "by yojana" or that they are one yojana apart. However, the context indicates that the distance indicated in the translation is probably correct.

15In the translation we have followed the Piton edition. In the manuscript and Damoon edition the latter portion of the sentence reads "has two abodes and six gems that form a circle."

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group of stars called revati has four gem abodes close together. These groups of stars are called the twenty-seven lunar mansions, and the circuit in which they are located stretches out for 2,700,000 yojana.
The circuit in which the sun travels is also 2,700,000 yojana in length; when it travels in any of the three paths, this path or circle is neither longer nor shorter than any of the others. When the sun travels in the inner path or circle near the royal Sumeru mountain it is on the side of the Pubbavideha continent. On the side of the Aparagoyāna continent the sun travels in the outer path or circle near the Cakkavāḷa wall. When it is on the side of the Jambu continent and the Uttarakura continent, the sun travels in the middle circle.

When the sun travels in the middle circle, in the Pubbavideha continent, the dusk comes slowly while the dawn comes quickly; the day extends for eighteen nāthi and the night extends for twelve nāthi.16 In the faraway Aparagoyāna continent, the dawn comes slowly while the dusk comes quickly; the night extends for eighteen nāthi, and the day extends for twelve nāthi. As for the Jambu continent and the Uttarakura continent, the day and the night are equal; the day extends for fifteen nāthi, and then it becomes dusk—the night extends for fifteen nāthi, and then it becomes dawn.

When the sun travels in the inner circle or the outer circle, the situation in the Uttarakura continent and in the Jambu continent where we live is as has been described above in the case of the Pubbavideha and Aparagoyāna continents.17 When the sun travels in the path of the nāga the dusk comes slowly because the sun, which goes in a roundabout way, takes time to disappear behind the royal Sumeru.18 When the sun travels in the path of the ox, it disappears quickly behind the royal Sumeru; then the dusk comes quickly.

14The term nāthi is, in this context, a measure of time which is equal to forty-eight minutes so that thirty nāthi are equal to one twenty-four-hour day (in modern usage, which is not relevant here, a nāthi is equal to one minute).

15That is to say, the length of the daytime and the nighttime are not equal.

16In all of the manuscripts and editions, this sentence includes a reference to the path of the ox rather than to the path of nāga. However, this seems to be in error, since the context requires the reading given in the translation.
and the dawn comes slowly.\textsuperscript{19} To pursue this subject one should investigate it in the Triphithinmon. Then one will know that the reason why there is sometimes more nighttime and the night is long, why there is sometimes more daytime and the day is long, and why the day and night are sometimes equal is because the sun travels in these circles.\textsuperscript{20}

During the eighth and ninth months, after the transition into the month is completed and the actual eighth month begins, the sun travels on the peak of the Yugandhara range. When it is noon we step on the shadow of our head; and at that time the day has eighteen nathi while the night has twelve nathi. At the time mentioned, after the change into the eighth month, the sun backs away from the Yugandhara peak for one day.\textsuperscript{21} In one complete day it moves 7,500 yojana away from the Yugandhara peak so that when we look at our shadow it is half a finger's length away from our body. After two days the sun has backed 15,000 yojana away from the Yugandhara peak so that at noon, when we look at our shadow, it is one finger's length away from our body. From the third day on to the fifteenth day the sun backs successively further away from the Yugandhara peak; by the fifteenth day it is 112,500 yojana away from the peak, and at noon, when we look at our shadow, it is 71/2 finger lengths away from our body. It keeps moving away, day after day, so that by the ninth month the sun is 225,000 yojana away from the peak, and when we look at our shadow it is a foot's length from our body; at that point the day has seventeen nathi while the night has thirteen nathi, and this continues for a full 30 days. By the time of the tenth month the sun has gone 450,000 yojana away from the Yugandhara peak, and it reaches middle circle in the path of the naga we look at our shadow and it is two foot lengths away from our body; then the day extends for sixteen nathi while the night extends for fourteen nathi, and this continues for a full thirty days.

Later, by the seventh month, the sun has moved back to a position which is 1,125,000 yojana away from the Cakkavāla wall on the faraway side; when the sun is in the inner circle of the path of the goat, our shadow shrinks back so that there is one foot length left, and then the day extends for seventeen nathi, while the night has thirteen nathi, and this continues for a full thirty days.\textsuperscript{22} Later, by the eighth month, the sun goes and reaches the peak of the Yugandhara range as before, and is 1,250,000 yojana away from the faraway Cakkavāla mountain; when we look at our shadow it does not extend out from our body even the least bit—the day extends for eighteen nathi and the night extends for twelve nathi.

Within the three paths there are twelve signs of the zodiac. The names of these are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornius, Aquarius, and Pisces. The signs of the zodiac in which the lunar mansions stay are equal; each is 225,000 yojana wide.\textsuperscript{23} The sun travels in these paths, and each day it moves 7,500 yojana further along the path; when we in this land look at our shadow it has changed half the length of a finger.\textsuperscript{24} The sun moves along successively for thirty days and, having covered a

\textsuperscript{19}The reference to the sun's travelling in the path of the ox is not explicitly given in the Thai text, but has been inserted to clarify the description.

\textsuperscript{20}The term Triphithinmon (or Trifolidhamañjula) probably refers to a text dealing specifically with astronomy.

\textsuperscript{21}The Yugandhara range extends all the way around the first great ocean but since, in the context of this passage, reference is being made to the point the sun reaches in mid-June, we have used the term peak to avoid confusion. We have followed the strategy throughout the remainder of the discussion.

\textsuperscript{22}As it stands in the various manuscripts and editions this sentence involves two problems. First, the distance away from the Cakkavāla wall is given as 112,600 (corrected to 1,126,000 in the Piton edition), whereas an extension of the pattern of measurements developed in the preceding paragraph clearly suggests that 1,125,000 is the correct figure. More importantly, the phrase which we have rendered as "in the inner circle of the path of the goat," is given as, "is in the middle circle of the path of the goat." Though the reading in the original would conform to the reading of the passage in the Thai text which deals with those circles in the path of the goat (see p. 293, and esp. n. 12), it is, given the requirements of the system (see diagram 1 in the set of diagrams at the end of the book), clearly an anomaly. Therefore, we have made the correction given in the translation.

\textsuperscript{23}The manuscripts and editions all carry the figure 22,000; however, the logic of the system and specific statements made later in the paragraph clearly indicate that 225,000 is the correct figure.

\textsuperscript{24}The manuscripts and editions carry the figure of 75,000 rather than 7,500, and refer to the length of a finger rather than half the length of a finger. However, since the figure of 7,500 and half a finger's length are given in a parallel passage above, and since these
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distance of 225,000 yojana, it then crosses over from one sign of the zodiac into the next; when we in this land look at our shadow it has changed the length of a sole of a foot. It moves along for 120 days and, having covered a distance of 900,000 yojana, it moves out of one path; an occasion like that is called the end of one season.

As for the seasons, there are three. One season is the cold season; another season is the hot season; and another season is the rainy season. Each season has four months, and all three seasons together constitute one year.

When the sun travels in the path of the ox, to the south of us, it is then said that it is the cold season. In this path of the ox there are four months—the twelfth, first, second, and third. On a certain day, at the time of the change into the second month, that day the sun begins to back away from the Cakkavāla wall. On the day when the sun passes out of the path of the ox, the cold season is over.

When the sun travels in the path of the goat, which is above our heads, it is said that it is the hot season. In the path of the goat there are four months which are the fourth month, the fifth month, the sixth month and the seventh month. On the very day that the sun passes out of the path of the goat the hot season is over.

When the sun travels in the path of the nāga to the north of us, then it is said that it is the rainy season. In the path of the nāga there are four months—the eighth month, the ninth month, the tenth month, and the eleventh month. It is said that on the day when the sun passes out of the path of the nāga, that is to say as it leaves the Libra sign of the zodiac and comes into the Scorpio sign, at the time when the twelfth month is reached, the rainy season is over. On a certain day, when the change into the eighth month takes place, the sun begins to back away from the Yugandhara peak.

measurements fit the pattern of distances given in the rest of the paragraph, we have inserted them here.

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Thus the sun goes around the royal Sumeru mountain, and when it has travelled for a year the circuit is complete, and it is back to its starting point. This circuit of the sun is the reason there is a cold season, a hot season, and a rainy season. When the sun goes into the path of the ox, it is cold, and yet there are some times when it is hot; this is because the ox likes it cold but there are times when he likes it hot. When the sun goes into the path of the goat, it is hot because the goat generally likes it hot and does not like water at any time. If the sun goes into the path of the nāga, there is rain, because the nāga likes rain.

The sun dwells in a gem abode made of crystal jewel, and the rays of the sun are like those of its abode; because of that they are hotter than hot. The moon dwells in an abode of silver and gems called maniratana; and because of that, it is more than cool.

The sun makes things visible in two continents at the same time: but in one of these continents things are barely visible, and in one half of it there is darkness. The visibility is due to the fact that the rays of the sun shine for 1,350,000 yojana; the reason for the darkness is a barrier that extends for 360 degrees around the sun, and its shadow extends for 45,000 yojana. When the sun rises in the land where we live, it is noon in Pubbavideha, it is the time of the sunrise in Uttarakuru, and it is midnight in the Aparagoyāna continent. When the sun rises in Pubbavideha, it is noon in Uttarakuru, it is the time of the sunrise in the Aparagoyāna continent, and it is midnight in the Jambu continent where we live. When the sun rises in Uttarakuru it is noon in the land where we live, it is sunset in Pubbavideha, and it is midnight in Uttarakuru. Thus is the way of dusk and dawn.

The following is how the full moon and the dark moon are seen. When the sun goes on one side of Sumeru, and the moon stays on the other side, the distance between them is 1,350,000 yojana; then we

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look at the rays and see all around the circumference, and thus we say that the moon is full. On the first night of the waning moon, the sun has shifted closer to the moon and the moon has gone toward the sun so that the distance between them is 1,260,000 yojana. The rays of the sun are greater than those of the moon, and the rays of the sun conceal a small segment of the rays of the moon; the front side measures 26,133 wa, 1 spk, 8 nīw. The sun’s rays overpower the moon’s abode, and the moon itself is concealed; and thus we see the niche chipped on the front side. Because of that we see that this moon is not at all round like the full moon, and thus it is called the first day of the waning moon. By the second night the sun has shifted closer to the moon; the distance between them is 1,170,000 yojana. The rays of the sun come to conceal the moon and make a larger niche than before, a niche which measures 52,266 wa, 2 spk, 2 khub. When this happens it is called the second day of the waning moon. By the third night the sun shifts closer to the moon, the distance between them is 1,080,000 yojana. The rays of the sun conceal the moon even more than before, and the niche increases so that it measures 78,399 wa, 3 spk, and 3 khub. When this happens it is called the third night of the waning moon. This goes on successively in the way described until, by the fourteenth night, the sun has shifted closer and has almost overtaken the moon; the distance between them is 90,000 yojana. At this point the glare of the sun conceals the moon even more, so that only a little of the moon can still be seen. When only this little bit of the moon remains on the eastern side it is called the fourteenth night of the waning moon. By the fifteenth night, the sun overtakes the moon; the rays of the sun overpower the moon, and the moon cannot be seen at all. This is called the night of the dark moon.

When the moon first appears on the first night of the waxing moon, the sun has shifted 100,000 yojana away from where it had been when the moon was dark, and the moon has travelled only 10,000 yojana; thus a little segment of the moon, which measures 26,133 wa, 1 spk, and 8 nīw, is seen on the western side. The sun continues to leave the moon in the same way so that when the moon appears and is seen on the second night, the sun has gone 200,000 yojana from where it had been when the moon was dark, and the moon has travelled only 20,000 yojana. More and more of the moon is seen on successive nights. When the moon appears on the third night, the sun has moved 300,000 yojana ahead of where it had been when the moon was dark, and the moon has travelled only 30,000 yojana. The moon becomes increasingly large on each successive night like that until, by the fifteenth night, the sun has gone 1,350,000 yojana away from the moon; at this time, when the sun has disappeared beyond the royal Sumen mountain, and the sun and the moon stay across from one another, it is called the night of the full moon.

What can be compared to the rays of sun overpowering the rays of the moon? The moon is comparable to a lamp with one portion of oil; it is like a lamp with a little oil that one lights as one goes along a pathway on a dark moon night, and it then gives off rays of light that are visible like the spreading rays of the sun. The sun is comparable to a big lamp with one thousand portions of oil that gives off one thousand portions of light, which illumines the market place
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and also extends to the pathways. Just as the light from the big lamp goes over the light from the small lamp, so that wherever it overtakes and reaches, the small rays disappear, so the beautiful rays of the moon disappear in the same manner. When at any time the big lamp and the small lamp are together, the rays from the small lamp cannot be seen at all; rather, they become completely absorbed by the rays of the big lamp.

There is another thing that happens when we see the distance between the sun and the moon change—the sun is faster than the moon and, when it travels to the right, the twenty-seven lunar mansions in the twelve signs of the zodiac become the sun's attendants. As the sun and the moon travel to the right around the royal Sumeru, they also pass through the paths and the months associated with the signs of the zodiac. The signs of the zodiac never deviate from one another even as much as the width of a strand of hair; but the sun, the moon, along with Mars, Mercury, Jupiter, Venus, Saturn, Ketu, and Rahu, which together make up the group of nine planets, do shift in relation to one another as they go around in the same way to the right. The sun travels faster than the moon; each day it moves ahead of the moon 90,000 yojana. The planets move ahead of the sun 7,500 yojana each day. The beings who live in the four continents in the cakkavāla generally depend on the sun and the moon to know the day, the night, the year, and the month.

The human beings in the three faraway continents generally turn the heads of their bed toward the Cakka Wall and the foot toward the royal Sumeru, just as we do. What is the reason that it is done in the same way like that? The reason is as follows. When the

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sun begins to rise, and the people look at the sun, they raise their right hand, which is called the "southern hand," and it is on the side of the Cakka Wall; their left hand, which is called the "northern hand," is on the side of the royal Sumeru. It is for this reason that human beings turn their heads toward the Cakka Wall and turn their feet toward the royal Sumeru.

THE GEOGRAPHY OF THE JAMBU CONTINENT

The four lands are on the four sides of the royal Sumeru. The Pulbavideha land is on the eastern side of the royal Sumeru, is 7,000 yojana wide, and has a circumference of 21,000 yojana. The Uttaraku continent is on the side of the royal Sumeru that is in the direction of the foot of the bed, is 8,000 wide, has a perimeter of 32,000 yojana, and has four corners. The Aparagoyana continent is on the western side of the royal Sumeru, is 9,000 yojana wide, and, because it is shaped like a half-moon, has a perimeter of 22,500 yojana. The Jambu continent where we live is on the side of the head of the bed, is 10,000 yojana wide, and because it is round, has a circumference of 30,000 yojana. Each of these four large lands has 500

38In the Pitoon edition, which we have followed in regard to most of the measurements given in this paragraph, the width of Aparagoyana has been changed from the manuscript figure of 9,000 yojana to 7,000 yojana (the 7,000 figure is in accordance with the measurement given in the classical tradition), and the perimeter is changed from the manuscript figure of 2,250 yojana to 22,500 yojana. However, since, given the half-moon shape of the continent, the two final figures cannot both be correct, we have chosen to retain the original measurement for the width (i.e., 9,000 yojana, which is confirmed by the text itself—see Chapter 5), and to accept the obviously needed change in the measurement of the perimeter from 2,250 yojana to 22,500 yojana. When this is done and a value of 3 is assumed for π (this equation of 3 = π is assumed throughout the text), the two figures—i.e., 9,000 yojana for the width and 22,500 for the perimeter—mesh perfectly. Moreover, and this may have been the reason that in the course of the tradition the figure was changed, the figure of 9,000 yojana "fits" a pattern of size increases by increments of 1,000 yojana from Pulbavideha (7,000 yojana) to Jambu (10,000 yojana).

39The manuscripts and Damrong editions give the width as 100,000 yojana and the circumference as 30,000 yojana whereas the Pitoon edition gives the width as 10,000 yojana and the circumference as 300,000 yojana. In light of the measurements given in the rest of the chapter it is clear that the figures given in the translation are correct. Also it should be noted that this conception of the shape of the Jambu continent (and therefore of the shape of its inhabitants) as round is consistent with Phya Lithai's earlier re-

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small lands surrounding it. There are four smaller lands which are in between the four larger continents, and these are called the Yupura continents; each is 1,000 yojana wide, has a circumference of 3,000 yojana, and is the country where a garuda dwells. In the land which is the Jambu continent which extends for 10,000 yojana, the place where humans like us live extends for 3,000 yojana; the place where the water has flooded and there is sea extends for 4,000 yojana; and the place of the Himavanta forest extends for 3,000 yojana. In this Himavanta forest there is great enjoyment.

The Himavanta mountains are 500 yojana high, extend for 3,000 yojana, and have 84,000 peaks. At the foot of the Himavanta mountains there is a large jambolan tree growing on the bank of the river called Sida. In terms of size this jambolan tree is 15 yojana around. From the ground up to the fork of this tree is 50 yojana, and from the fork up to the top is another 50 yojana. At the fork the distance from the summit to the same point, (Chapter 5), but that it is at odds with the comparison which he makes in a passage further on in the present chapter (see n. 67).

In his edition Acharn Piton has substituted Suvanna continents for Yupura continents on the basis of his reading of the Cakkavālaṇīpaditapalaṇāyanikāthi and the Lokapāttavāt. However, since we believe that the name "Yupura continents" conveys the quite appropriate meaning of "lesser continents," we have chosen to retain it, and have given a direct transliteration from the Damrong edition.

The description which is given in the remainder of this chapter is in places confusing and involves measurements that are difficult to reconcile. However, the very sketchy map which is included as number 3 in the set of diagrams at the end of the book may be of some help in envisioning the basic geographical conception which is being described.

It should be noted that this kind of "map," in greatly elaborated form, constitutes the entire second side of several of the illustrated manuscripts of the Tripitakam, including the copy of the Ayutthaya manuscript which is accessible in the Spencer Collection at the New York Public Library.

In the manuscripts and the Damrong edition the height of the Himavanta mountain range is given as 50 yojana and its extent as 2,500 yojana, whereas in the Piton edition the figures are given as 500 yojana and 3,000 yojana respectively. The first change is clearly required, both by the testimony of the classical tradition and a reasonable sense of proportion. However, the second emendation is more problematic. If we assume that at this point Phya Lithai is distinguishing between the larger Himavanta forest and a smaller Himavanta mountain range, which is included within it, then the original figure of 2,500 yojana is perhaps appropriate. However, we have assumed that Phya Lithai is simply using two terms to refer to what is actually the same area and have therefore accepted Acharn Piton's emendation.

The formal name of the jambolan tree is eugenia crenata. It is from this jambolan tree that the Jambu continent receives its name.

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The Cakkavāla and the Jambu Continent

the east side to the west side is 100 yojana; the distance from the side of the foot of the bed to the side of the head of the bed is 100 yojana; and the distance around it is 300 yojana. The flowers of this jambolan tree are extremely beautiful and have a very sweet fragrance. The fruit of the jambolan tree is as large as a large drum, and tastes as sweet as honey; and if the fruit of this jambolan tree falls and touches one's body, it will smell sweet like the perfumes from aloes wood or the wood from the heart of the sandalwood tree. If one stretches out his hand and passes his hand into the meat of this jambolan fruit, when his entire arm is inside this jambolan fruit he will then reach the seed. The birds eat the fruit of this jambolan tree, and some of these birds are as large as large elephants and some are as large as houses. The jambolan fruit fall all around this tree; when the fruit that grow on the branches on the side of the foot of the bed fall into the edge of the river, they become food for the fish. The sticky nectar of the jambolan fruit that drop down becomes the pure gold called the nectar of the jambolan fruit.

Beyond the forest where that jambolan tree is, there are makhamphom trees that bear larger fine-lasting fruit. Beyond the makhamphom forest is a forest of samo trees, and the fruit of the samo trees is as sweet as honey. Beyond this is a forest of jambolan trees whose fruit has a taste sweet as honey; this group of trees is 4,000 wu wide. Beyond this is a forest of trees that have women as their fruit; the fruits of these trees are very beautiful—they are like maidens who have just reached sixteen years of age. When men see them, they fall in love with them, and when they drop, the birds flock around to eat.

In all of the manuscripts and editions the measurements across the full tree "at the foot" are given as 1,000 yojana from east to west and 800,000 wu from north to south; and the distance around is given as 2,400,000 wu. In order to conform to the tradition concerning the dimensions of the tree, and also to make the measurements more readily consistent, it was necessary to change the first figure from 1,000 yojana to 100 yojana as it is given in the translation. Secondly, in order to make the reader's task easier we have converted the figures given as 800,000 and 2,400,000 wu into yojana.

The formal name of the samp tree is termatula. In all of the manuscripts and editions the following sentence concerns the existence, beyond the forest of samp trees, of seven large bodies of water. However, since this seems to be a reference to the same seven large bodies of water mentioned later in the paragraph as being located beyond two additional forests, we have not included this sentence in the translation.
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them like bears eating honey. On the eastern side, these forests taper off and reach the ocean; on the western side the forests extend for 100,000 wa and then taper off and reach the seven large bodies of water.

Beyond these bodies of water there are six forests. One forest is called Kurapha; another forest is called Korabha; another is called Mahapitha; another is called Tapaphala; another is called Somolo; and another is called Chaiget. The people who dwell in these forests practice the Dhamma and eat only fish and deer that die naturally. In these forests there are a great number of deer called camara; the people who live there generally take the tail of these deer called camara to make the roofs for their houses. It is said that the people who live there never have to work in the fields or till the land to make their living; the rice and beans grow by themselves so the people never have to trouble their minds, and this rice and these beans are as sweet as honey. Beyond these forests is a forest of elephant-apple trees. Every kind of tree in the Himavanta has fruit that tastes very sweet and delicious.

In the Himavanta there are seven large bodies of water: one is called the Anotatta lake; another is called the Kaagamunda lake; another is called the Rathakara lake; another is called the Chaddanta lake; another is called the Kinala lake; another is called the Mandakini lake; and another is called the Shapapata lake. These seven bodies of water are all equal in width, in depth, and in circumference; they are 432,000 wa wide, they are 432,000 wa deep, and their circumference is 1,296,000 wa.

The body of water called the Anotatta lake is surrounded by five mountain ranges. One mountain range is called the Sudassana range; another mountain range is called the Citta range; another mountain range is called the Kala range; another mountain range is called the Gandhamada range; and another mountain range is called Kelasa.

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Each of these mountains is 200 yojana high.

The mountain range called Sudassana is replete with gold and surrounds the Anotatta lake like a wall; it is 400,000 wa thick and bends towards the lake like a crow’s beak.

The mountain range called Citta is replete with the seven kinds of gems, and in it there is a gold cave in which the Bodhisatta lived when he was the king called Dhataraṭṭha who ruled over the other 90,000 golden swans who were living there. These swans stayed to serve this golden swan king like the 80,000 mature elephants serve the elephant king named Chaddanta.

The mountain range called Kala is dark blue-green like the color of the flower called anchan.

The mountain range called Gandhamada is replete with the gems called emerald, and is hollow like the beans called satack and the yellow beans called rachamati. Among the kinds of trees that grow on this range, some have fragrant roots; some have fragrant cores; some have fragrant tips; some have fragrant bark; some have fragrant trunks; some have fragrant flowers; some have fragrant fruit; some have fragrant leaves; some have fragrant sap; and some are fragrant in every part. Thus, as mentioned, the trees on this mountain have ten things that are fragrant; and these trees are replete with medicinal properties as well. Moreover, this range is replete with all kinds of vines and creepers, which are always full of a fragrance that they never lose. It is for these reasons that this mountain range is called Gandhamada (Intoxicating Fragrance). In addition, on a dark moon night, this range appears gloriously ablaze like a charcoal fire; and on a full moon night it glows like a fire that burns a forest or a city. In this range there are caves and hollows that are the dwelling places of Lord Paceka Buddha. At the entrance of one particular gem hollow there is a tree called manjisaka, which is one yojana tall and measures one yojana around; and in the proper season that tree produces the blossoms of all the flowers, both those

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42The seven large bodies of water are described after this paragraph dealing with the six forests. Since we have not been able to locate the Pali sources for the names of these forests we have rendered them by transliterating directly from the Thai.

43The formal name for the elephant-apple tree is feronia elephantum.

44This sentence includes material concerning the Bodhisatta in his birth as Dhataraṭṭha which, in the original text, appears in a later portion of the chapter where its inclusion is less appropriate (see n. 60).
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in the water and those on the land. Moreover, there is a dwelling place replete with gems; at any time when a Lord Paceeka Buddha goes to live in this hollow, a wind called the properly gathering wind blows the flowers in so that they surround the gem dais that is there. This occurs in order that they may be there for worshipping Lord Paceeka Buddha. When the flowers wither, a wind called the properly dismissing wind blows and takes all of the flowers away. Then the wind called the properly gathering wind blows around as it had done before, and provides everything necessary in order to worship that Lord Paceeka Buddha. It goes on like this continuously.

The mountain range called Keḻa is replete with silver, and at its peak there is a city replete with silver and gold; and there are kinnari living there.45 In this city—which is the city where the great Siva lives—there is great enjoyment just as there is in the city of the thirty-three devātā.

Each of these mountain ranges is equal in size and height, and all of them bend over toward the Anotatta lake.

Through the power and influence of the nāga kings, the devātā cause the rain to fall in this place so that neither the large rivers nor the small rivers that are fed by the mountain streams and flow into the Anotatta lake, are ever dry at any time. As for the sun and the moon, their rays are able to penetrate to the Anotatta lake only when they go either to its left side or its right side; if they go directly over it they do not penetrate to the Anotatta lake at all, and thus this water is extremely cool.46 Because of this it has come to be called the Anotatta (Unheated) lake.

The Anotatta lake has four stepping places along its shore. These stepping places for going down to bathe have golden steps decorated with gems, and at the bottom there are plates of gem stones that are entirely smooth, flat, and beautiful. The water is extremely clear so that one can see the shadow of the fish; and underneath the surface it is as beautiful and clear as the gems called crystal jewels. One of these stepping places is where the male devātā go down to bathe; another stepping place is where the female devātā go down to bathe; another stepping place is where the Paceeka Buddha go down to bathe; and another stepping place is where the hermits, sages, and those with occult knowledge go down to bathe.

There are four outlets on the sides of the Anotatta lake, one in each of the cardinal directions. The outlet in one of these directions resembles the face of a lion; that in another direction resembles the face of an elephant; that in another direction resembles the face of a horse; and that in another direction resembles the face of an ox.

The water of the Anotatta lake flows from the side of the mouth of the ox, and there on the banks of the water there are many oxen; this water flows out to the east, flows in a circle around the Anotatta lake, and then goes northeastward to the place where the ocean begins. The water that flows out from the side of the foot of the bed flows in a circle three times around the Anotatta lake, then continues forward and comes together with the flow of water previously mentioned; and then it goes on to the northwest until it reaches the ocean. The water that flows from the western side of the Anotatta lake flows in a circle three times around the Anotatta lake, and then flows to the southwest and goes into the ocean.

The water that flows from the side of the head of the bed goes in a circle three times around the Anotatta lake. It is called Avaṭṭagāṉga, and is 4,000 wa wide. It then flows in the direction of the head of the bed for 480,000 wa and is called Kanhāgāṉga; it then dashes against a mountain, shoots upwards for 60 yojana, is 6,000 wa around, and is called Akāsangaṇ̱ga; it then falls on a rock called the Tiyaṭṭa rock (at this place it forms a large lake 50 yojana deep called the Tiyaṭṭa lotus lake); it then breaks through the bank of the Tiyaṭṭa lotus lake and goes through the rocks—in this phase it travels 480,000 wa and is called Bahalagāṉga; the water then drops beneath the rocks where it flows for 480,000 wa and is called Ummagga-gaṇ̱ga; it then

45In all of the manuscripts and editions the discussion of the Keḻa mountain in this context is limited to a reference to its being replete with silver. The second half of this sentence and the entire, next sentence have been moved from a point later in the text where a description of Keḻa is obviously out of place (see n. 67).

46In the various manuscripts and editions the word used to describe the water in the final clause is "clear" rather than "cool." However, both the tradition and the context point to the reading given in the translation.
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flows against the mountain called the Vijñanatiracchāna mountain, pushes up above the ground, and becomes five rivers like fingers called the five great rivers. One of these is called the Gaṅgā; another is called the Yamunā; another is called the Asāvatī; another is called the Mahī; and another is called the Sarabhī. These rivers flow into the country where the people live, and then flow out to the ocean.

In each of the areas between these rivers there are large lakes; these lakes are 432,000 wa wide, and in between these lakes it is never parched or dried out.47 This water is beautifully clear and is 200,000 wa across. Outside this water there is an area 40,000 wa wide where there are white lotus. Outside these white lotus there are pink lotus that extend over an area that, like the area covered by the white lotus, is also 40,000 wa wide. Outside these pink lotus there are flowers of white water lilies called kumuda that extend over an area 40,000 wa wide. Outside these white water lilies called kumuda there are dense patches of pink water lilies called kumuda that extend over an area 40,000 wa wide. Outside these pink water lilies called kumuda there are dense patches of white water lilies that extend over an area 40,000 wa wide. Outside these dense patches of white water lilies there are green water lilies that extend over an area 40,000 wa wide.

Outside these dense patches of green water lilies dense fields of white rice extend over an area 4,000 wa wide. Outside these dense fields of white rice dense fields of red rice extend over an area 4,000 wa wide. Outside these fields of red rice are dense patches of the melons called taengcha that bear fruits as large as a large jar and extend over an area 4,000 wa wide. Outside these patches of melons called taengcha dense patches of gourds extend over an area 4,000 wa wide. Outside these dense patches of gourds are dense fields of sugar cane plants that have stalks as large as the trunks of betel palms and extend over an area 4,000 wa wide.48 Outside these dense fields of sugar cane are dense groves of banana trees with fruit as large as the tusks of mature elephants and extend over an area 4,000 wa wide. Outside these dense groves of banana trees are dense groves of jackfruit that have fruit as large as earthenware jars that can hold sixty pots of water and extend over an area 4,000 wa wide. Outside these dense groves of mango trees dense groves of elephant-apple trees extend over an area 4,000 wa wide. All of these various kinds of fruit, both large and small, have an extremely fine taste.

As for the Chaddanta lake, there are seven mountain ranges surrounding it.49 One of these mountain ranges called Suvānparatana is replete with gold, and is 56,000 wa high. Another called Sabbbamanī is replete with gems, and is 48,000 wa high. Another called Śūlasuvāna is replete with the color of natural vermilion, and is 40,000 wa high.50 Another called Mahā-udaka is replete with crystal jewels, and is 32,000 wa high.51 Another called Cula-udaka is replete with the gems called emeralds, and is 24,000 wa high.52 Another called Mahākāla is replete with the dark blue-green color of the flower called anchan, and is 16,000 wa high. Another called Cīlākāla is also replete with the dark blue-green color of the flower called anchon, and is 8,000 wa high.53 The range called Suvānparatana is the innermost one, and its inner side glows like gold; the reflection of the glow of that range reaches the Chaddanta lake and looks very

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47In this sentence the figure 4,232,000 in the text has been emended to 432,000. This, along with a number of relatively obvious and simple adjustments in several of the other figures in this and the following paragraph, have resulted in a mathematically consistent presentation. The correctness of these adjustments is supported by the dimensions given for the Mandākini lake in the Dictionary of Pali Names.

48In the Thai manuscript there is a sentence which affirms that between the area of gourds and the area of sugar cane plants there is another area of melons. Since this seems to be repetitive, and since its inclusion would raise the total width to 432,000 wa rather than 432,000 wa, the sentence has been omitted in the translation.

49In the following paragraph we have synthesized the contents of the paragraph that appears at this point in the text with one that deals with the same basic subject matter but appears, in the various manuscripts and editions, later in the chapter (see n. 59).

50Another name given for this mountain in the classical tradition is Suriyapassa (Sun-sided).

51Another name given for this mountain in the classical tradition is Candapassa (Moon-sided).

52Another name given for this mountain in the classical tradition is simply Udaka (Water) range.

53The color of the Cīlākāla mountain range is not given in either list in the text. However, it is safe to assume from its name that its color is the same as that of the Mahākāla range.
beautiful, just like the sun when it is just rising during the fourth and fifth months.

There is an auspicious place where the Chaddanta elephant king, who was a Bodhisattva, was born. The ground in this place is replete with gold, and in this place there is a slab made of the gem called cat's eye; the ground is raised 5 sqk high and is 50 sqk wide; and there are two gold wells, one of which has water that is clear and fragrant. This place has continued to exist ever till today.

If a certain elephant is born in the Chaddanta family, and if that elephant is the king of the elephants in that place, he is large, tall, long, white, and extremely beautiful; to make a comparison, he is like a conch shell that has been polished until it is beautiful. His head, his tail, and his face are all beautiful, and his four legs down to the pads of his feet are red and beautiful, like the color of natural vermilion or a solution of sticklac. That elephant, when it grows up to be a mature elephant, has very great strength so that there is nothing that can be compared with it. He is 88 sqk tall and 120 sqk long. The trunk of that elephant is the color of the clear white core of a banana; it tapers down for a distance of 58 sqk; and it is beautiful like a silver case over a gold case. His two tusks are each 15 sqk thick and 30 sqk long, and emit six colors; there is a yellow color like gold; there is dark color as dark as the wings of the beetle called thap; there is a red color as red as natural vermilion or a solution of sticklac; there is a white color as white as silver; there is a grey color as grey as silver; and there is a green color as green as the flower called inthanin. At all times these six rays sparkle, shine, and whirl in a circle around the body of this elephant king, and do so without ever ceasing. Also that elephant has supernatural power and is able to fly in the air with his attendants, and he is a king who rules over 80,000 mature elephants. He lives right at the foot of the Himavanta mountains on the slab of the gem called cat's eye on the gold dais right next to the Chaddanta lake. The elephants that are his attendants are large, tall, and extremely beautiful. This Chaddanta lake, which has the size and circumference that has previously been mentioned, is the place for that elephant king to bathe himself and to play.

In the middle of the Chaddanta lake there is any area of water 500,000 wa in circumference that is clear and beautiful and never becomes dull or dried up. Beyond this, next to this water, there are dense patches of water hyacinth that grow all around the lake and are 8,000 wa across. Beyond this, next to these dense patches of water hyacinth, are dense patches of blue water lilies that have beautiful flowers, surround the lake, and extend for 8,000 wa. Beyond this, next to these dense patches of blue water lilies, are flowers of pink water lilies that grow all around and extend over an area 8,000 wa wide. Beyond this, next to these pink water lilies, are dense patches of the flowers of white water lilies that extend over an area 8,000 wa wide. Beyond this, next to the dense patches of white water lilies, are dense patches of the flowers called thongkoli that grow all around and extend over an area 8,000 wa wide. Further out, next to these dense patches of water lilies called thongkoli, dense patches of flowers of pink lotus grow all around and extend over an area 8,000 wa wide. Further out, next to these pink lotus, the flowers of white lotus are all around and extend over an area 8,000 wa wide. Beyond this, next to these dense patches of white lotus the flowers of the water lily called kumuda grow all around and extend over an area 8,000 wa wide. These seven kinds of lotus, flowers touch one another and are contiguous with the fresh flowers of the water hyacinth; they are in groups and look very beautiful.

Beyond this, next to these seven kinds of flowers, the flowers of water hyacinth grow all around and extend across an area 8,000 wa wide. Beyond this, next to the dense patches of water hyacinth, right

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at the edge where the water is deep enough to reach an elephant’s stomach, this water is clear and beautiful and has no odor. Then there is the rice that does not need to be grown or cultivated, has low stalks, has extremely beautiful ears of grain, and extends over an area 8,000 wa wide. Beyond this, next to this rice, large trees grow next to one another in rows around this Chaddanta lake and produce fruits that are extremely beautiful. Beyond this, next to these dense groves of trees, several kinds of bean plants climb, sending up their stalks and leaves. Next to these dense patches of bean plants are dense patches of edible gourds, pumpkins, squash, and melons, that have fruit as large as jars that need two people to carry them. Next to these there are dense fields of sugar cane of various kinds and colors that have stalks as large as the trunks of betel palm trees. Next to these dense fields of sugar cane are dense groves with numerous banana trees of many kinds that have fruit as large as an elephant’s tusk, are fragrant, and have a delicious taste. Next to these dense banana groves are dense groves of the trees called rang, which have an abundance of flowers that appear to overflow the branches and the forks of the tree. Next to these dense groves of rang trees are dense groves of jackfruit trees that have fruit as large as a large drum. Next to these dense groves of jackfruit trees are dense groves of tamarind trees that have fruit with a taste as sweet as honey and sugar. Next to these dense groves of tamarind trees are elephant-apple trees. Next to these dense groves of elephant-apple trees are large, dense groves that are really large and are made beautiful by many different kinds of trees. And next to these dense groves are trees called song. These groups of trees provide a beautiful setting for the Chaddanta lake.

The rang tree is a small, low-branching tree, the formal name of which is pentacme suavis. The “trees” called song are actually large, stiff reeds in many respects like bamboo, whose formal name is democlamanus stvonn. At this point Phya Lithai includes a short discussion of some of the seven mountain ranges that surround the Chaddanta lake; however, in order to enhance the clarity and readability of the text, we have incorporated this material into an earlier discussion of the same subject (see n. 49).

Generally the elephants go to bathe themselves in the Chaddanta lake in the Himavanta forest. On the northeastern side there is a makhia tree that provides shade that is cool and highly enjoyable. This tree has a girth of 4,000 wa; from the ground up to the large fork is 46,000 wa, and from the large fork to the very highest top tip is 84,000 wa. At the fork the trunk divides into four large branches, one extending in each of the four directions; these branches extend outward for 48,000 wa, and the circumference around the outside of the branches at the fork is 288,000 wa. The elephant king stays to play under the shade of this tree along with the other elephants who are his attendants. When it is time for the elephant king to go to bathe, to spray himself, and to play in this Chaddanta lake, the female elephants come to scrub and rub his body and face so that all the stains are removed and he becomes as clean, as white, as clear, and as polished as a conch shell. He then goes back to stay under that tree as he had done before.

Then, after the elephant king is finished, the other elephants go down to bathe; they play by spraying the water to the left and to the right, some play by piercing their tusks into the ground, and some play by easily rolling their heads in the water. After these elephants finish bathing, some gather roots of lotus; some gather lotus pods; some gather lotus flowers; some gather the natural white rice; some gather squash and melons as large as a jar that takes two men to carry it; some gather the beautiful sugar cane, with stalks that are as large as the trunks of betel palm trees; some gather clusters of bananas in which each banana is as large as the tusk of a full-grown elephant; some gather jackfruit, as large as drums; some gather elephant apples; some gather mangoes; some gather tamarind; and some gather a great abundance of flowers by breaking off the forks and branches of the rang trees—and they carry them along. Every
THREE WORLDS ACCORDING TO KING RUANG

day they carry these things above their heads and go to visit and have an audience with the elephant king.62
Thus in this forest there are the pleasures that have been described.
In the Jambu continent where we live there are 32,000,000 wa that are flooded with water, and the Himavanta mountains and forest covers 24,000,000 wa. The area where the people live is divided into two sections; one is called the middle country and the other is called the border country.63 The region called the middle country has a district in the east in which there are towns; and the large town called Kajangala has, to the east of it, a rang tree.64 The area outside this tree is called the border country, while the area inside it is called the middle country. On the southeastern side, there is a river called Salalavati, and the area outside this river is called the border country.
On the side of the head of the bed there is a town called Setakaqikā; the area outside this town is called the border country, while the area inside it is called the middle country. On the western side there is a brahmīn town called Thuncgama; the area outside this brahmīn town is called the border country, while the area inside it is called the middle country. On the side of the foot of the bed there is a mountain called Usiradāhā. The area outside this mountain is called the border country, while the area inside it is called the middle country.

This middle country has an oblong shape so that its length extends for 300 yojana, its width for 250 yojana, and its perimeter for 1,100 yojana.65 In the middle country there are sixteen large provinces. Brahmi or devata, when their life-span ends, generally come down to

THE CAKKAVĀ,LA AND THE JAMBU CONTINENT

be born in this middle country. And so, too, Lord Buddha, Lord Pāccekka Buddha, the Lords who are fully perfected saints whose minds have been freed from the intoxicants, royal Cakkavatti kings, brahmīns, hermits, wealthy men, and those who have merit also come to be born in this middle country.66

As for the Jambu continent, it extends 10,000 yojana. The eastern and the western sides are shaped like the shafts of an oxcart, and the people who are born in this land have faces whose shape is the same as that of the land.67 As for the Uttarakuru continent, it is four-sided, has a length and width that are equal, and extends for 8,000 yojana; and the people who are born in this land have faces whose shape is the same as that of the land. As for the Prabhāvadeha continent, its diameter is 7,000 yojana, it is round like the moon, and the people who are born there have faces whose shape is the same as that of the land.

These lands, rivers, these mountains, and these trees that grow with trunks and in clumps are the kind that are large, tall, and beautiful as has been described; but all of these, which have no consciousness, are inanimate and have only the eight kinds of indistinct material factors (that is, earth, water, fire, wind, object-of-sight, odor, taste, and bodily nutriment), will still come to a point where there is perishing and where they cannot remain firm or endure any further without fluctuating. Thus it is not only the beings who have consciousness who cannot remain firm or endure without fluctuating.

62In all of the manuscripts and editions there are, following this sentence, short references to the Cittakura and Kelasa mountains. Since the material does not really fit into this context, we have incorporated it into the passage where these mountains are described (see n. 44 and 45).
63The middle country refers very loosely to the heartland of northern India and the border region to the adjacent areas.
64In the classical tradition the Mahāsala (Great Sal tree) to the east of Kajangala is a town; however, in the Thai the reference is clearly to a tree, and more specifically to a rang tree.
65The various manuscripts and editions give the three figures as 3,000, 25, and 11,000. On the basis of the classical figures given in the Saṅgāgalaśālā (300, 250, and 900) and a reasonable sense of proportion we have chosen to emend the text by adjusting the decimal points.
66At this point it is interesting to note that the illustrated Tripitaka manuscripts (see n. 36) extend the range of geographical focus by depicting other portions of the area where human beings dwell, including especially Thailand, which, in their conception, is located to the south of the "middle country." These manuscripts also depict the coastline with ports, sailing ships, and the like (see, for example, illustration No. 11, pp. 66–67 in Klaus Wenk, Thailändische Miniaturenmalereien (Wiesbaden: Franz Steiner, 1965), pp. 20–22.
67This sentence is problematic since it seems to imply that the Jambu continent and the planes of its inhabitants have a triangular shape rather than the round shape that is clearly affirmed in two previous references (see Chapter 5 and n. 35 above). However, since the triangular shape is affirmed by other Theravāda texts (for example, see R. Spence Hardy, A Manual of Buddhism, 2d ed. (London: Williams and Norgate, 1880), p. 4, we have translated this passage as it is given in the Damrong edition and have left the discrepancy unresolved.
THREE WORLDS ACCORDING TO KING RUANG

Look, you worthy people, hasten to consider and understand the impermanent condition of things. Think about this, keep it in mind, and be attentive to it; and hasten to act in making merit, giving alms, observing the moral precepts, practicing the meditation concerning loving kindness, and taking oneself to that great immortal city of Nibbāna, which is without suffering, sadness, and danger from disease and does not have illness, pain, aging, senility, and death. Comfort and safety from all this is attained when one arrives at the place of Nibbāna, which is enjoyable, happy, peaceful, permanent, and endures without fluctuation; this place of Nibbāna provides a certainty that is constant.9

Here ends the brief account of those with indistinct material factors, which constitutes chapter nine.

9The phrase, "place of Nibbāna," is a translation of the Thai satham Nibbāna.

CHAPTER 10

The Destruction of the Mahākappa

COSMIC DESTRUCTION

Animate beings who have consciousness and are born in the thirty-one realms are impermanent and perish because the king of death brings them to an end. In addition, everything that has only material factors and no consciousness in the twenty lower realms (but not in the realm of the beings who receive a great reward, in the realm of those who are beyond perception, or in realms above those)—that is, in the places that are lower than the realm of those who are beyond perception and of those who receive a great reward including our realm (for example, the royal Sumeru mountain)—perish because of fire, water, and wind.1

When the fire comes to destroy the kappa, what will it be like?

1This sentence is very problematic and has been significantly emended in order to arrive at the reading given in the translation. First, the number of realms is given as twelve, whereas either twenty or twenty-one seems to be required by the context. Twenty-one is the more obvious choice, and is the one suggested by the fact that in all of the manuscripts and editions the realm referred to in the two subsequent clauses of the sentence is that of those who are beyond perception (the twenty-second of the thirty-one realms). However, both the discussion in the Path of Purification (pp. 458, 461, and 462) and internal evidence (see the discussion in the paragraphs that follow) suggest that in this kind of context, when the highest of a set of realms is referred to (in this instance the set is constituted by the two realms above the realm of the third jhāna and below the five pure abodes) the whole set is intended. The application of this principle suggests, as does the testimony of the Path of Purification (Colombo: R. Semage, 1960) and the subsequent statements of Phya Lithai, that twenty is the correct number, and that it is necessary to change the subsequent references to the realm of the brahma who are without perception so that they become references to the realm of those who are without perception (the twenty-second of the thirty-one realms) and also to the realm of those who receive a great reward (the twenty-first of the thirty-one realms).
THREE WORLDS ACCORDING TO KING RUANG

THREE WORLDS AND THIRTY-ONE REALMS

World of Desire (11 realms)

Various hells
Realm of animals
Realm of suffering ghosts
Realm of asura
Realm of men
Realm of the four guardian deities
Realm of the thirty-three devātā
Realm of the yānā
Realm full of joy
Realm of those who delight in their own creations
Realm of those who delight in the creations of others

World with only a Remnant of Material Factors (16 realms)

Realm of brahman attendants
Realm of brahman ministers
Realm of great brahman
Realm of brahman with limited lustre
Realm of brahman with infinite lustre
Realm of radiant brahman
Realm of brahman with limited aura
Realm of brahman with infinite aura
Realm of brahman whose aura is steady
Realm of brahman who receive great reward
Realm of brahman who are without perception
Realm of brahman who do not fall from prosperity
Realm of brahman who are serene
Realm of brahman who are beautiful
Realm of brahman who are clear-sighted
Realm of brahman who are supreme

World without Material Factors (4 realms)

Realm of the infinity of space
Realm of infinite mental process
Realm of nothingness
Realm of neither perception nor non-perception

Early Tradition

Path of Purification and Compendium

Trai Phum: Lithai

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THREE WORLDS ACCORDING TO KING RUANG

Diagrams of the Sumeru Cosmography

I. The Astral Paths

Uttarakuru Side

Path of the Goat

Mid-February

Cakraya Wall

4th M

5th M

6th M

433, 735 Yojanas

7th M

Middle Circle

8th M

Path of the Naga

Pubbavideha Side

Pubbavideha Side

Path of the Ox

2nd M

1st M

3rd M

Mid-December

12th M

11th M

10th M

2nd M

1st M

3rd M

Path of the Naga

Mid-October

Uttarakuru Side

Path of the Cow

Mid-February

Cakraya Wall

4th M

5th M

6th M

433, 735 Yojanas

7th M

Middle Circle

8th M

Path of the Naga

Pubbavideha Side

Pubbavideha Side

Path of the Ox

2nd M

1st M

3rd M

Mid-December

12th M

11th M

10th M

2nd M

1st M

3rd M

Path of the Naga

Mid-October

Jambu Side

Mount Sumeru (North)

Yugandhara peak

Mountain range

Yearly course of the sun (2,700,000 yojanas)

360

360° Barrier

Uttarakuru (dusk)

Sun shining over

Pubbavideha (noon)

Aparagoyana (midnight)

Shadow

Jambu (dawn)

360° Barrier

Uttarakuru (midnight)

Sun shining over

Jambu (noon)

Aparagoyana (dawn)

Shadow

Jambu (dusk)

360° Barrier

Uttarakuru (dawn)

Sun shining over

Aparagoyana (noon)

Pubbavideha (midnight)

Jambu (dusk)

360° Barrier

Uttarakuru (noon)

Pubbavideha (dusk)

Aparagoyana (midnight)

Jambu (midnight)

CHARTS AND DIAGRAMS

II. The Progress of the Sun and the Time of Day in the Four Continents
GLOSSARY OF SELECTED TERMS

The glossary contains selected terms from the translated text with the equivalent that, in most cases, corresponds to it in the original. The letters in parentheses (P., S., Th.) indicate whether the term concerned is given in a Pali, Sanskrit, or Thai form.

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-A-

abode
absorption (concentration)
access (concentration)
adaptability
aggregates, five
aging
agreement, common
anger
anguish
attainment
attention, arising of
attention
avarice

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-B-

birth
bliss

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-C-

calm
castle
cause proximate
cessation
characteristic, salient
circle (or listeners or disciples)

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THREE WORLDS ACCORDING TO KING RUANG

cognition, full
compassion
comprehension
concentration
concentration, preliminary
concentration, absorption
concentration, access
condition, moral
condition, causal
confession, of monks
conformity
consciousness
consciousness, unification of
consciousness, focused contact
contemplate
continuity
continuum, life
 craving
create

javana (P.)
karanā (P.)
kamkot (Th.)
samādhi (P.)
parikamma samādhi (P.)
appanā samādhi (P.)
upacāra samādhi (P.)
hetu (P.)
paccaya (P.)
pāṭimokkha (P.)
anuloma (P.)
citta (P.)
ekkatā (P.)
somruti (Th.)
phassa (P.)
rampung tung, rampung (Th.)
santati (P.)
bhavanga (P.)
tāṭā (P.) trṣṭā (Sk) damrisna (Th.)
imittā (P.)

—D—
kamma (P.)
—good—kusala (P.)
—bad—akusala (P.)
—meritorious—boon (Th.)
from puñña (P.)
—evil—bap (Th.)
from pāpa (P.)

kilesa (P.)
pariccheda (P.)
moha (P.)
sakkāyaṭṭhi (P.)

kāma taṭṭā (P.)
appaññā (P.)

—destiny
—destroy
determination
devatā
doubt, escaping from

ear, celestial
go
empty
equanimity
essence, nutritive
evil
exalted
examination, investigation
exertion
experience
eye, celestial

factors, material
—mental
factors, psychic
faculties of senses
feature
flightlessness
formation
junction, preliminary

gateways, five, to the mind

gem

ghosts, suffering
ghosts, suffering, who also
experience paradise

gati (P.)—(evil destiny, dugati;
happy destiny, sugati)
bambat (Th.)
adhimokkha, voṭṭhapana
divine beings in kāmahāmi
kankhā vitarāna

—E—
dibba sota (P.)
ton (Th.)
plaw (Th.), suñña (P.)
upakkhā (P.)
ojāra (P.)
ákusala (P.)
pāṇidhāna
santirāna (P.)
viriya (P.)
rampung (Th.)
dibba cakkhu (P.)

—F—
rūpa (P.)
nāma (P.)
cetasika (P.)
indriya (P.)
lakkhana (P.)
uddhacca (P.)
sankhāra (P.)
pubbakicca (P.)

—G—
pañcadāvāra (P.)
maṁ (P.) kaew (Th.)
peta (P.)
vimāna peta (P.)
THREE WORLDS ACCORDING TO KING RUANG

glad, gladness

greed

grief, mental

growth

guardians, in the realms of woe

guardians, of the world

happiness

hate

heart

heaven, the realms of devāti

and brahma

hell

hermit

ignorance

influences, dominant

intuition of body

intuition of language

intoxicates

irritated

investigation

jealousy

jewel

joy

kamma, destructive

kamma, destructive

kamma results

kappa, good

kappa, excellent

yindi (Th.)
lobha (P.)
domanassa (P.)
upacaya (P.)
yamapāla (P.)
cātułokapāla

sukkha (P.)
klīat (Th.)
chāi (Th.)
sawan (Th.)
naraka (P.) narok (Th.)
ṛṣi (sk.)
avijjā (P.)
adhipati (P.)
kāya-vāniññati (P.)
vaci-vāniññati (P.)
āsava (P.)
khungkhiat (Th.)
vīcāraṇa (P.)
issā (P.)
ratana (P.)
piti (P.)
upaccheda kamma (P.)
upaghāta kamma (P.)
kammavipāka (P.)
sārakappa (P.)
manḍakappa (P.)

varakappa (P.)
sāranaṃḍa kamma (P.)
bhaddakappa (P.)
suññakappa (P.)
asankheyya kamma (P.)
mahākappa (P.)
antarakaṇṇa (P.)
endu (Th.)
mettā (P.)
cātułokapāla (P.)
ñāna (P.)
pāṭisambhidāñāna (P.)
iddhi-vijjā (P.)
paccavekkhānañāna (P.)
anulomañāṇa (P.)

life

life continuum

lightness

lion

lion, grass

lion, black

lion, yellow

lion, beautifully maned

loss and woe

lust

malavolence

mastery

material factor

material factors, world with

only a remnant

material factors, world without

vyāpāda (P.)
vasī (P.)
rūpa (P.)
rūpabhūmi (P.)

GLOS SARY

kappa, splendid

kappa, good and excellent

kappa, most fortunate

kappa, void

kappa of immense duration

kappa, great

kappa, intermediary

kindness

kindness, loving

kings, four great

knowledge

knowledge, discriminating

knowledge, practical,

involving psychic powers

knowledge, retrospective

knowledge which conforms
THREE WORLDS ACCORDING TO KING RUANG

material factors, eight basic
meditation
meditation, preliminary
meditational practice
meditation subject
mental process
merit
mind
mind, state of
mind, balance of
mindfulness
morals
musicians, heavenly

pleasure
pliancy
ponder
power, magical
practice
practice, by concentration
precept, moral
preliminary
pride
properties or functions
pure
purification, purity
quietness
rapture
realm of misery
realm of happiness
rebirth consciousness
rebirth linkage
reception
reckless
reflect
remember
repugnant
retention
rice
rice, growing of itself
rice, white
righteous

saint, fully perfected
science, mental

GLOSSARY

somanassa (P.) sanuk (Th.)
mudutti (P.)
damri (Th.)
trī (Th.)
iddhi (P.)
pātīpatī (P.)
pātīpatī (P.)
sīla (P.)
pārikamma (P.)
māna (P.)
rasa, kīccarasa or sampattirasa (P.)
pārisuddhi (P.)
visuddhi (P.)

-Q-
sangat (Th.)

-R-
chun (Th.)
dugati (P.)
sugati (P.)
pūtisandhi citta (P.)
pātīsandhi (P.)
sampatīcchana (P.)
kolahon, klahon (1) (Th.)
khamnun (Th.)
khamnun (Th.)
pattigha (P.)
tadāramma (P.)
sāli (P.)
sājātī sāli (P.)
sāra sājātī sāli (P.)
choptham (Th.)

-S-
arahant (P.)
abhiññā (P.)

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THREE WORLDS ACCORDING TO KING RUANG

scrupulousness  kukkucca (P.)
sensation  vedanā (P.)
sensation, mental  viññāna (P.)
sense  saññā (P.)
sensuality  kamachanda (P.)
shame, sense of  hiri (P.)
shame, lack of regarding evil  ahiri (P.)
sign  nimmīta (P.)
sign, preliminary  parakamma nimmīta (P.)
sign, external  nimmīta (P.)
sign, acquired  uggaha (P.)
sign, equivalent  paṭibhāga (P.)
signless  animitta (P.)
sloth  thina (P.)
sluggishness  middha (P.)
space, infinity of  ākāsānāśca (P.)
supra worldly  lokuttara (P.)
swan, kingly  rāja haṁsa (P.)
sympathy, sympathetic joy  muditā (P.)

—T—
think  rampung (Th.)
think about  raluk (Th.)
thought  rampung (Th.)
thought, initial application of  vitakka (P.), rampung doo (Th.)
thought, sustained  vicāra (P.), phicharaṇa doo (Th.)
thought, volitional  cetanā (P.)
tranquility  kasem (Th.)
transform  niramit (Th.), niramāti (Sk.), nimmīta (P.)

—V—
veneration  pūjā (P.)
views  diṭṭhi (P.)
—false  micchā diṭṭhi (P.)
—concerning the future  anāgateto tiṣṭhi (P.)
—concerning causation  hetudiṭṭhi (P.)
—that the world and self are eternal  sassatadiṭṭhi (P.)
—concerning what is dangerous  bhayadiṭṭhi
virtue  guṇa (P.)
vision  dassana (P.)
vitality, psychic  jivilā, jvīṣṭiṣṭhī (P.)
woe, loss and  apāya (P.)
worry  kukkucca (P.)
worship  namassakāra (P.)
zealousness  —X, Y, Z—
chanda (P.)