

## APPENDIX A

## HYMNS INSCRIBED ON RELIEF NUMBER 20

Captions under the Ten Kings

The captions appearing under the Ten Kings at Baodingshan are among the thirty-four hymns included in The Scripture on the Ten Kings, as translated by Stephen Teiser.<sup>1</sup> Differing from Teiser's translation, however, the ten hymns at Baodingshan do not correspond to the same ten kings, even though each of the kings is specifically mentioned in the scripture and accorded a hymn. Where the hymns were originally positioned within The Scripture on the Ten Kings will be referred to in the footnotes. This author has taken care to note when sections of Teiser's translations have been used on a line-by-line basis.

Officer of Immediate Retribution<sup>2</sup>

If one desires peace and happiness and to reside amongst men and gods,  
 one must immediately stop taking money belonging to the  
 Three Jewels.<sup>3</sup>

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<sup>1</sup>Stephen Teiser, The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism (Honolulu : University of Hawaii Press, 1994).

<sup>2</sup>Xianbao Siguan, an intermediary between the world of the living and that of the dead. In Teiser's translation, this hymn is connected to Dushi Dawang. There is no mention of this particular personage in Teiser's translation. There is, however, an "Officer of Records" or Si Lu.

<sup>3</sup>The Buddha, the Sangha, and the Law.

Once you fall into the dark regions and every hell of the  
underworld,  
there, amongst the clamor, you will receive punishment for untold  
years.

#### Magnanimous King of Qin<sup>4</sup>

The various kings [of hell] dispatch messengers to inspect the  
deceased,<sup>5</sup>  
to see what merit these men and women have cultivated.<sup>6</sup>

Depending on one's name, one can be released from the hells of  
the three paths,<sup>7</sup>  
and escape passing through the dark regions, and there  
encountering suffering and grief.

#### King of the First River<sup>8</sup>

Wrongdoings are like a mountain peak as numerous as the sands of  
the Ganges,<sup>9</sup>  
but blessings number not so much as a little fine dust.

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<sup>4</sup>Qinguang Dawang. In Teiser's translation, 211, this hymn is related to King Yama's address to the Buddha in which he discusses the duties of the Ten Kings.

<sup>5</sup>Ibid.

<sup>6</sup>Teiser here translates the passage to read "sons and daughters" as opposed to men and women.

<sup>7</sup>Teiser, 211.

<sup>8</sup>Chujiang Dawang. In the Teiser translation, this hymn is part of a continuing interchange between King Yama and the Buddha. At Baodingshan, the mirror of karmic deeds is positioned between Dushih Dawang and Pingzheng Dawang .

<sup>9</sup>Soothill, 302.

Yet the good spirits protect you,  
so you can be reborn into a powerful, rich and devout family.<sup>10</sup>

### Sovereign King of Song<sup>11</sup>

Actions of sin and suffering within the three paths<sup>12</sup> are  
completed with ease;  
they are all conditioned by killing living beings in order to  
sacrifice to the gods.

You should aspire to wield the diamond sword of true wisdom,  
using it to cut off all of Mara's clan,  
and to awaken the sentient beings.

### King of the Five Offices<sup>13</sup>

Breaking the fast and damaging the precepts, slaughtering  
chickens and pigs,  
these are reflected clearly in the mirror of actions.<sup>14</sup>

If one commissions this scripture together with the painting of  
images,  
King Yama will issue an imperial order to dispel all blame.

### King Yama<sup>15</sup>

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<sup>10</sup>Teiser, 208.

<sup>11</sup>Song Di Dawang. As with the hymn attached to Chujiang Dawang, this hymn is part of an ongoing exchange between King Yama and the Buddha.

<sup>12</sup>Soothill, 62. The three roads, the three unhappy ways - the six gati.

<sup>13</sup>Wu Guan Dawang. According to Teiser, King of the Five Offices, although others say "King of the Five Officials." In Teiser's translation, this hymn is part of a monologue given by the Buddha regarding the roles of the Ten Kings and how individuals come to be sent to them. It is preceded by a discussion specific to King Yama.

<sup>14</sup>Teiser, 203.

Compassionate toward the hated,<sup>16</sup> he transforms all, such is  
his awe-inspiring majesty;<sup>17</sup>  
the wheel of the six paths [of incarnation] turns round unceasingly.

Teaching and edifying, he detests suffering, contemplating  
contentment and joy;  
hence, he manifests himself in the form of Yama-raja, Son of  
Heaven.<sup>18</sup>

#### King of Transformations<sup>19</sup>

If a person believes in the Law and does not doubt it,  
and copies the scripture, obeys it, receiving and retaining it,

upon giving up one's life, he will release himself from the  
three evil paths,  
and in this body he will always avoid entering Avici Hell.<sup>20</sup>

#### King of Mount Tai<sup>21</sup>

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<sup>15</sup>Yanluo Tianzi. In the Teiser work, this hymn appears near the beginning, under a passage describing King Yama.

<sup>16</sup>Prabhara. Soothill, 299.

<sup>17</sup>Teiser, 201.

<sup>18</sup>*Ibid.*

<sup>19</sup>Biancheng Dawang. He is the king of the sixth hell and is seated to the right of the central Bodhisattva figure. Here DeVisser states that the guilty are tortured by beating and being placed in the cangue. This hymn appears early on. It also is related to how a sentient being arrives in Yama's domain, and how one can successfully avoid such a fate.

<sup>20</sup>*Ibid.*

A single life is fragile like a lantern in the wind;  
 two rats creep up, gnawing at a vine in the well.  
 If one does not cultivate a precious raft to ferry one over the  
 bitter sea of life,  
 then what can you depend on to attain deliverance?<sup>22</sup>

### Impartial King<sup>23</sup>

At that time the Buddha extended a ray of light that filled the  
 Great Thousand,<sup>24</sup>  
 dragons and ghosts assembled with man and gods.

Indra, Brahma, the various gods, and the multitude of heaven  
 and hell's living creatures  
 all came to prostrate themselves in front of the World-honored One.

### King of the Capital<sup>25</sup>

Each birth on the Six Paths contains suffering without limit;  
 the Ten Evils and the Three Paths are not easy to bear.

If all efforts are put forth to establish the feasts completing  
 meritorious deeds,

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<sup>21</sup>Taishan Dawang. The second to last hymn, it appears after the final invocation of the Scripture on the Ten Kings.

<sup>22</sup>Teiser, 218.

<sup>23</sup>Pingzheng Dawang, also sometimes called Pingdeng Dawang. This hymn appears as the second hymn in Teiser's translation. It is related to King Yama, but moreso to the gathering together of the myriad beings to hear the Buddha preach the Scripture on the Ten Kings.

<sup>24</sup>Teiser, 199.

<sup>25</sup>Dushi Dawang. According to Teiser, this hymn makes up part of the final remarks of King Yama on the celebration of the ten feasts for the ten kings.

then sins as numerous as the sands of the Ganges will disappear of themselves.

### King who Turns the Wheel of Dharma<sup>26</sup>

For the last three,<sup>27</sup> where they pass is an important crossing.  
Good and evil depend only on felicitous actions as a cause.

If you don't perform good, there will be still more grief, and within a thousand days,  
they will be reborn into a womb only to die in birth,  
or to die at a young age.<sup>28</sup>

### Officer of Rapid Recompense<sup>29</sup>

Not constructing a boat or bridge is man's folly;  
meeting with danger, troubled men begin to understand.

If enlightened, one hundred years will pass like a snap of the fingers;  
thus, one must not delay in observing days of fast and listening to the Law.<sup>30</sup>

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<sup>26</sup>Zhuanlun Sheng Wang. His Sanskrit name is Cakravartinraja. This is the only hymn to actually hold a corresponding position within Teiser's translation of the scripture.

<sup>27</sup>The last three here refers to the last three periods in the cycle of the 10 feasts required of family of the deceased in order to insure their safe passage - i.e. seven times seven or forty-nine days, the 100 day feast and the 1000 day or three-year feast. According to Teiser, precedence for the 'seven-seven' practice can be found in the fifth-century Consecration Scripture [Guanding jing]. Teiser, "The Growth of Purgatory," 118.

<sup>28</sup>Teiser, 215.

<sup>29</sup>Subao Siguan. He helps to record the rulings of the Ten Kings and keeps track of the future rebirths of each individual. There is no personage of this name in Teiser's translation, but instead Si Ming, the "Officer of Lifespans." The last hymn read in the Scripture on the Ten Kings. According to Teiser, it is not connected to any one personage.

### Mid-Level Inscriptions

As there are so many inscriptions scattered among the hell scenes at Baodingshan, a chart of the various hells has been prepared [fig. 16]. For expediency, the inscriptions have been lettered where space did not allow placement of their respective names. Reference letters found in the chart will be noted in the footnote text accompanying the translation. Words in brackets have been added where the text was no longer extant, yet followed preset literary constructs; “[xxx]” indicates words that are no longer extant in the inscriptions and for which educated guesses were not really possible.

#### Sword Mountain Hell

If once a month one chants the name of the Brilliant Buddha<sup>31</sup> 1,000 times,  
one will not fall into the Sword Mountain Hell.

The hymn says:  
Hearing tell of Sword Mountain yet unable to climb it,  
the outlines of its rocky hills, lofty and precipitous,  
causing sickness at heart.

By observing both a day of fast and industriously cultivating blessings,  
one avoids suffering from the drag of evil karma on the path ahead.<sup>32</sup>

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<sup>30</sup>Teiser, 219.

<sup>31</sup>I here give a translation of the name given, Dingguangfo, as I have found no appropriate Sanskrit equivalent.

<sup>32</sup>The format of this, and many of the hymns to follow, mirrors those described by Soymié in Les dix jours de jeûne de Kstigarbha, 137.

### Boiling Cauldron Hell

If daily one chants the name of the Buddha of Medicine<sup>33</sup> 1000 times,  
one will not fall into Boiling Cauldron Hell.

The hymn says:

Exhort the ruler to industriously honor the Buddha of Medicine,  
and escape from enduring the suffering of the boiling cauldron.

Fallen into the waves, wondering when one will get out,  
early cultivation of the Pure Land helps to renounce perishing.

### Freezing Hell<sup>34</sup>

If daily one chants the names of the One Thousand Buddhas of the  
Present Kalpa<sup>35</sup> 1,000 times,  
one will not fall into the Freezing Hell.

The hymn says:

Amidst the suffering, it is most freezing cold,  
with eyes covered, naked and exposed to the gods.

Merely chant to the various Buddhas seeking merit,  
and bad karma will be removed, thus one will be reborn.

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<sup>33</sup>Bhaisajya-guru-vaidurya-prabhasa. Soothill, 472.

<sup>34</sup>Eberhard, 25, notes that fear of freezing, to the point that it is devoted its own hell, was more common to Tibetan and Mongolian systems of hell than to those of the Chinese.

<sup>35</sup>Soothill, 444.



Swordtree Hell<sup>36</sup>

[If daily one chants the name of \_\_\_\_ ] 1,000 times,  
one will not fall into Swordtree Hell.

The hymn says :  
[xxx] within speak violently, [xxx] altogether by the swordtrees  
destroyed.

Receiving the penalty for one's own sins,  
not acquiring [xxx] the opportunity [xxx] [xxx].

## Tongue-Extraction Hell

If daily one chants the name of Tathagatha Buddha<sup>37</sup> 1,000  
times,  
one will not fall into the Tongue-Extraction Hell.

The hymn says :  
The hell of tongue-extraction is caused by sending the ox<sup>38</sup>  
out with the iron plow,  
all types of grasping does not still it for even one moment.

If one desires to beseech King Yama to look into the matter  
personally,  
keep chanting the name of Ti-tsang 1,000 times.

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<sup>36</sup>Large portions of this hymn are missing due to what appears to be a shifting of the earth, possibly an earthquake. Whatever happened caused the destruction of most of the Swordtrees Hell, which is now blocked up, probably to provide additional support for the level above it.

<sup>37</sup>It must be noted that "Tathagatha Buddha" is a redundancy often found in Chinese texts. Original Indic sources would have either "Tathagatha" or "Buddha," both being seen as representing the same individual. The Chinese, perhaps in their ignorance of the true meanings of the terms, tended to attach "Buddha" [fo] to a variety of names, regardless of whether it was warranted or not.

<sup>38</sup>Teiser, The Scripture on the Ten Kings, 136, translates a colophon in which the commissioner asks to have the scripture copied for his plowing ox's merit.

### Hell of Poisonous Snakes

If daily one chants the name of the Buddha of Mighty Power<sup>39</sup> 1,000 times,  
one will not fall into the Hell of Poisonous Snakes .

The hymn says :  
Bodhisattvas of vast compassion and mercy,  
save sufferers through constant instruction on how to  
emerge from the river of desire.<sup>40</sup>

The nine grades of being<sup>41</sup> each have a share in the dew of the lotus,  
what can cause one to be sent through the poisonous snakes?

### Hell of Cutting and Grinding

If daily one chants the name of the Bodhisattva who Regards the  
World's Cries<sup>42</sup> 1,000 times,  
one will not fall into the Hell of Cutting and Grinding.<sup>43</sup>

The hymn says :  
Chopping up the body, cutting and grinding, no time for  
repose;  
all here performed evil deeds, not cultivating and maintaining good.

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<sup>39</sup>Mahasthama. Soothill, 85.

<sup>40</sup>Ibid., 401.

<sup>41</sup>Ibid., 16. The nine grades of incarnation, i.e. everyone.

<sup>42</sup>Avalokitesvara. Soothill, 489.

<sup>43</sup>In Liu, Dazu shike yan jiu, 487, it is noted that, on the pestle being used to grind the poor souls, the phrase "Thus the Buddha of the Great Repository spoke" is inscribed. From photos, it would appear that a two-line inscription runs the length of the pestle, along with words being engraved on the pestle's crossbar. Time has not allowed for further work on this area. It must be noted that the transcriptions provided by the compilers of the Dazu shike yan jiu, while helpful, are not entirely accurate nor are they complete. Care should be taken when using this text as a source as numerous discrepancies and omissions occur.

Avalokitesvara grieves for the suffering of all sentient beings,  
revealing her<sup>44</sup> mercy and compassion, she aids all to escape  
from hell.

### Hell of Being Sawn into Pieces

If daily one chants the name of Vairocana Buddha<sup>45</sup> 1,000 times,  
one will not fall into the Hell of Being Sawn into Pieces.

The hymn says :

The Tathagata's power is great, all perfect his knowledge,<sup>46</sup>  
which follows like a bright moon  
coming out among the myriad stars.

Chanting alone can do away with numerous sins;  
only a sovereign presumes to saw into pieces without cause.

### Hell of the Iron Bed

If daily one chants the names of the Bodhisattvas of Healing and  
Medicine<sup>47</sup> 1,000 times,  
one will not fall into the Hell of the Iron Bed .

The hymn says :

The Bodhisattvas true names are those of "Healing Kings;"  
and they can dissolve the flames of the iron bed.

Having mercy on those who created evil karma as heavy as a  
mountain,  
by merely chanting their true names all living creatures can  
avoid such calamities.

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<sup>44</sup>I have chosen to refer to Avalokitesvara in the feminine here, as this deity appears mainly in female form at the sites within Dazu county.

<sup>45</sup>Soothill, 449.

<sup>46</sup>Soothill, 262. The Sanskrit term is vidya.

<sup>47</sup>Bhaisajyasamudgata and Bhaisajya-rajā. Soothill, 472.

## Hell of Darkness

If daily one chants the name of Sakyamuni<sup>48</sup> Buddha 1,000 times,  
one will not fall into the Hell of Darkness.

The hymn says :  
Keeping the feastsdays, serving the Buddha, and reading the scriptures,  
one accumulates virtue and controls the darkness of existence.

Repeatedly reciting the name of Amitabha<sup>49</sup> 1,000 times,  
naturally the darkness will manifest brightness.

### Lower-Level Inscriptions

#### Admonition Against Alcohol<sup>50</sup>

The Buddha of the Great Repository<sup>51</sup> preached the “Brilliant Fresh”  
sutra.

At that time Buddha announced to Kasyapa, . . . .<sup>52</sup>

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<sup>48</sup>Soothill, 482.

<sup>49</sup>Soothill, 457.

<sup>50</sup>Images here include that of the father not recognizing his son, the husband not recognizing his wife, the older brother failing to recognize his younger brother, and the older sister not knowing her younger sister. Unlike the accompanying works, this section of the tableau, along with the Alcohol Sellers, the Admonition against Raising Animals, and the Admonition against Speaking Falsehoods, is not given the title of “hell”.

<sup>51</sup>Professor Kyoko Tokuno, written suggestion, March 1995, University of Oregon, Eugene, Oregon. The term here is dazang which can be either translated as “Tripitaka,” which is used primarily in reference to Hinayana Pali canon, or as “Great Repository.” I have chosen to use “Great Repository” as it has a less specific meaning.

<sup>52</sup>The text breaks here as a large portion of the actual inscription has been broken away.

Those who drink alcohol do not know their own families.

Among those who drink, fathers do not recognize their sons,  
and sons do not recognize their fathers.

Elder brothers do not recognize younger brothers,  
and younger brothers do not recognize elder brothers.

Husbands do not recognize their wives,  
and wives do not recognize their husbands.

Elder sisters do not recognize younger sisters,  
and younger sisters do not recognize elder sisters.

Good men and children then respect all  
sentient beings, and do not eat meat or drink alcohol.

In this way, they achieve a Buddha heart.

### The Alcohol Sellers

The sutras of the Great Repository say:

At that time, the World-honored One informed all Buddhist monks,  
“If you receive the Five Precepts<sup>53</sup> and the 250 Rules of Conduct,<sup>54</sup>  
then the rules of proper deportment are complete if you comply  
with not drinking alcohol, and do not violate the  
250 Commandments<sup>55</sup> with regard to right conduct.

If you transgress, you will accordingly enter hell.”

Kasyapa addressed the Buddha saying,

“No alcohol throughout life? Tathagatha, for what reason do the  
precepts equate alcohol with suffering?”

The Buddha replied to Kasyapa,

“You like to examine what you hear!

In the kingdom of Sravasti, there was Angulimala;<sup>56</sup>

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<sup>53</sup> The first five of ten total commandments. Soothill, 118.

<sup>54</sup> Soothill, 239. Referring to the rules of the vinaya.

<sup>55</sup> The Sanskrit term is pratimoksa. Soothill, 266.

his action of drinking alcohol caused stupidity and confusion,  
causing this son to violate his own mother and  
to kill his own father.

The mother accordingly took a lover,  
carrying a knife to do harm to others.

This is the reason why today the precepts say alcohol causes suffering.

A person such as the girl who buys and sells alcohol,<sup>57</sup>  
will die and fall into hell,  
there enduring her final dharma form,

a body three feet high,  
two ears blocked shut,  
a face without two eyes,  
likewise without nostrils,  
underneath the lips, a gaping mouth,  
hands without ten fingers,  
legs without two feet,

entirely because of buying and selling alcohol.

In addition to people who drink,  
those who press alcohol on a monk,  
will fall into the Hell of Being Cut in Two at the Knees.”

#### Hell of Being Cut in Two at the Knees<sup>58</sup>

Not believing in the Buddha’s words, the ruler repents without  
benefit.

The three actions are not keeping the feastsdays combined with  
violating the precepts,

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<sup>56</sup>Chizen Akanuma, Indo Bukkyo koyu meishi jiten (1931, n.p.), 39-41.  
Much like the Christian saint Paul, Angulimala was a murderer who eventually  
converted to Buddhism.

<sup>57</sup>This girl is specified by name in the inscriptions, but does not appear to  
be linked to any one Buddhist personage.

<sup>58</sup>The inscriptions for this hell are actually split between a small stele  
placed behind the demon wielding the sword and the cangue worn by the  
prisoner to his right. They are notated as letters “A” and “B” on the diagram.

the four actions are the five deadly sins<sup>59</sup> toward father and mother.

### Avici Hell - Mountain Enclosed by Iron

A scripture in the Great Repository states:

The Buddha told Kasyapa,

“If a mendicant here puts on my dharma robe,<sup>60</sup>  
first, he must abstain from drinking alcohol;  
second, abstain from eating meat;  
third, abstain from envying the good at heart;  
and fourth, abstain from engaging in ignoble or impure deeds.<sup>61</sup>  
Those who eat meat fall into Avici Hell . . . .”<sup>62</sup>

### Hungry Ghost Hell

A scripture in the Great Repository states:

Kasyapa Bodhisattva then addressed the Buddha saying:

“Those who do not honor the days of fast fall into which hell?”

The Buddha informed Kasyapa,

“Those who do not honor the days of fast fall into Hungry Ghost  
hell . . . .”<sup>63</sup>

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<sup>59</sup>The Sanskrit term is pancanantarya. Soothill, 128.

<sup>60</sup>Soothill, 270.

<sup>61</sup>Soothill, 107.

<sup>62</sup>The inscription continues with a physical description of Avici Hell. This apparently was not transcribed in Liu, Dazu shike yan jiu, by those doing the work at Baodingshan.

<sup>63</sup>This inscription also continues but was not entirely transcribed in Liu, Dazu shike yan jiu, and is not legible in photographs.

Knife Boat Hell<sup>64</sup>

Receiving the penalty for one's own sins, no heaven is given them.  
Admonition Against Raising Animals

A scripture in the Great Repository states:

The Buddha told Kasyapa,  
"All sentient beings who raise chickens, enter into hell . . . ."<sup>65</sup>

Inscriptions Flanking the Pagoda<sup>66</sup>

Heaven's halls are vast and broad, yet hell is also vast;  
not believing in the Buddha's word, then how the heart suffers!

To resist the Way is to seek suffering amidst joy;  
all living creatures born amidst happiness seek suffering.

The Buddha of the Great Repository expounded the "Brilliant Fresh"  
Scripture.<sup>67</sup>

"If one is sent to the hell of the hot iron wheel to proceed up  
and down the mountainside,  
throughout this suffering, he will never lose the great Bodhi."<sup>68</sup>

Admonition against Speaking Falsehoods<sup>69</sup>


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<sup>64</sup>The inscription for this scene can be found on a small stele placed above the souls in the boat. It is letter "C" in the diagram.

<sup>65</sup>This inscription continues but was not transcribed in Liu, Dazu shike yan jiu, in its entirety. It is not clear from photographs due to discoloration of the stone.

<sup>66</sup>These inscriptions are letters "D" and "E" in the diagram.

<sup>67</sup>This inscription is letter "F" in the diagram.

<sup>68</sup>"Great Bodhi" is equated with Mahayana enlightenment. Soothill, 94.



[In the Great] Repository, the Buddha spoke of protecting one's "mouth," saying,

"In the dark regions, there was one hungry ghost on whose repulsive body appeared fire. Maggots came out of his mouth, pus, and blood throughout his [xxx], and his foul breath reached penetratingly everywhere. From his limbs and joints, arose fire. [xxx] [xxx] crying.

Yama<sup>70</sup> asked the ghost,

"Do you know what sinful act [you have committed] in the past to endure such suffering today?"

The ghost replied, "I was fond of [xxx] [xxx]. [xxx] born [xxx]."

To grow old not to die, having constructed immeasurable evil. . . .<sup>71</sup>

His tongue which from kalpa to kalpa was evil, now endures unspeakable suffering.

Be good on account of my form, [I] admonish all sentient beings. Honor goodness with careful speech.<sup>72</sup> Those who mistake their speech endure the hungry ghost body. [xxx] [xxx] return to enter into hell.

To lie [xxx] to speak falsehoods is evil. Goodness is rewarded with good; evil is rewarded with evil. [xxx] [xxx]"

### Iron Wheel Hell

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<sup>69</sup>The title of this inscription is for the most part eroded. I have chosen to refer to it as an admonition rather than a hell as it seems more appropriate given the subject matter. Although prominently placed at the right-hand of the Zhao Zhifeng statue, this inscription is not transcribed in Liu's Dazu shike yan jiu. This inscription is letter "G" in the diagram.

<sup>70</sup>The only readable character here is luo, which I take to refer to Yanluo, or King Yama.

<sup>71</sup>These two lines suffer from serious water damage and are no longer legible. The word zang or repository occurs at the end of this line, but does not aid in the translation, and therefore, has not been included here.

<sup>72</sup>The character used here is ko.

The Buddha of the Great Repository said,  
 “[xxx] eat [xxx] eat or [xxx] eat medicine for father and  
 mother [xxx]. . . .<sup>73</sup>

Stop friends, wife, children, and family,  
 while not yet separate from the world, from falling into  
 Iron Wheel Hell.

There the armpit on the right side [xxx],  
 [xxx] copper is poured [xxx], suffer for eating during  
 the days of fast [xxx], likewise it is thus.

People who do not believe in hell, death, and rebirth,  
 wait for the ruler to order their return.”

The Buddha of the Great Repository informed Kasyapa,

“People who seize upon others fall into Iron Wheel Hell;  
 those who boil meat fall into Boiling Cauldron Hell.  
 In the middle there is water, below there is fire, they wait for the  
 fire to burn out,  
 rushing to and fro yet still burning.

People who boil meat enter into [Boiling Cauldron] Hell, there  
 enduring their own great suffering;  
 people who broil meat fall into the Hell of the Iron Bed.

People who cut and chop meat fall into the Hell of Cutting and  
 Grinding.

People who kill living creatures fall into Halberd Hell;  
 consequently to expound the dharma is to explain it  
 to all living creatures.”

### Boiling Cauldron Hell

The Buddha of the Great Repository spoke,

“[xxx] [xxx] [xxx] [xxx] create bad karma,  
 the Buddha is all compassionate.

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<sup>73</sup>Large portions of this inscription are no longer legible due to weathering. I present what has been transcribed in Liu, Dazu shike yan jiu.

The body which falls into the Three Paths meets with pain and suffering;  
those who believe in one thought bring together ones' own knowledge."

#### Halberd Hell<sup>74</sup>

#### Hell of Feces and Filth

A scripture in the Great Repository states:  
Kasyapa asked the Buddha,

"Those who eat meat fall into which hell?"

The Buddha informed Kasyapa,  
"Those who eat meat fall into the Hell of Feces and Filth  
There among feces and filth 10,000 'feet' deep . . . ."<sup>75</sup>

#### Mother and Father Feeding Child<sup>76</sup>

The Buddha told Kasyapa,  
"[xxx] if a person has come to the end of 80 years,  
poor and poverty-stricken, forlorn, and the ruler has born one son,  
with the utmost pity and compassion,  
  
one hand gripping gold, one hand gripping food,  
both around the entire [xxx],  
knowing to pass it on to his ignorant infant son,  
who does not recognize his own gold, but grasps his own meal.

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<sup>74</sup>No inscription is given with this hell.

<sup>75</sup>The rest of this inscription was not transcribed in Liu, Dazu shike yan jiu, and was not legible from photos due to growth of moss and lichens on the substrate.

<sup>76</sup>This last portion titled does not seem to have any real connection to the hell scenes, other than to have the text carved next to that of the Hell of Feces and Filth. This could have been done for purposes of expediency, or for lack of a better flat surface. My impression is that it is a vignette unto itself, not necessarily combined with either of the two flanking sculptural works.

For all sentient beings, even rulers, it is so;  
I wish that all living creatures be just as kind as that father.

All sentient beings must but know to give up the body,  
making obeisance and reverently practicing  
the Way of the Buddha.”