

[The following selections are from *The Great Book on the Steps of the Teaching (bsTan-rim chen-mo)*, by Kadampa Geshe Drolungpa (c. 1100 AD), folios 83b-86a.]

### **The Lives of Craving Spirits**

,YI DVAGS DANG DUD 'GRO'I YANG LAS NI MI DGE BA BCU PO NYID KYI  
'BRING DANG CHUNG NGU DAG YIN PAR BSHAD ZIN TO, , 'ON KYANG  
'DI DAG NYID KYI KHYAD PAR DANG BCAS PA BSTAN PAR BYA STE,

I have already explained how the deeds which lead to a life as a craving spirit or an animal are precisely medium or lesser instances of the ten wrong actions. Now I will describe these two kinds of beings themselves, from the point of view of specific characteristics.

` ,YI DVAGS KYI RGYU'I KHYAD PAR BRJOD PA,

Now I will address the lives of craving spirits from the point of view of what causes them to be.

,LAS LAM BCU PO'I CHA DANG CHA DAG DANG , ,GTZO CHER CHAGS  
PAS SER SNA PHRAG DOG GIS, ,BSLUS TE SBYIN PA RNAM GSUM MA  
BTANG ZHING , ,SBYIN GNAS SOGS LA BGO BSHA' MA BYAS DANG ,  
,SBYIN PAR BSNAGS NAS PHRI'AM MI SBYIN DANG , ,GZHAN DU BSGYUR  
DANG SBYIN PA'I GEGS BYED SOGS, ,BLO NGAN 'JUNGS LAS SMAD PA'I  
LAS RNAMS NI, ,RAB 'JIGS MANG BSAGS YI DVAGS 'GRO BAR LTUNG ,

It comes from a part or parts of the ten paths of deeds,  
But mostly because the person's misled by his cheapness  
Or jealousy and forgets the three kinds of giving.  
He neglects to share with all who were offered a thing,  
Reduces what was earmarked, or never gives it at all,  
Redirects it, prevents it, or anything of the like.  
A mind full of this dirt collects a mass of loathsome deeds;  
Awesome strong, they drag him down to the life of a craving spirit.

,MI DGE BA BCU PO 'BRING DU SPYAD BA'I CHA DANG CHEN PO DAG GI  
LHAG MAR GYUR PA'I CHA DANG , CHA'AM CHA DAG DANG , GZHAN  
YANG DRAN PA NYER GZHAG LAS,

Here a "part" of the ten bad deeds can refer to performing them to a medium

extent, or else to a "part" in the sense of some residual karmic energy from having performed them to a greater extent. A part or parts like this lead to this particular rebirth, as do the following deeds described in the text called *Constant Awareness*:

GTZO CHER SER SNAS BSLUS SHING LONGS SPYOD NGAN PA 'DOD LA,  
RNYED PA NGAN PAS ZIL GYIS NON PA RNAMS SBYIN PA MA BYIN TE,  
DGE SBYONG DANG BRAM ZE DANG PHONGS PA DANG LONG BA  
DANG BKREN PA SLONG MO BA LA MA BYIN, BSOD NAMS MA BYAS, 'JIG  
RTEN 'DI DANG PHA ROL TU RGYA MTSO LTA BU'I TSUL KHRIMS MA  
SRUNG , BU DANG CHUNG MA DANG BRAN PHO MO DANG ZHO SHAD  
'TSO BA RNAMS LA'ANG MA BYIN PA DANG , SER SNAS 'JIG RTEN 'DI  
DANG PHA ROL BSLUS PA DANG , 'THAB MO DANG PHRAG DOG GI DRI  
MAS BSLUS PA RNAMS NI YI DVAGS SU SKYE BAR 'GYUR TE, PHAL CHER  
YI DVAGS MO RNAMS SU'O, , ZHES GSUNGS SO,

Most of these are people who were misled by their own cheapness, or by their desire for the miserable possessions of this world, or who were overwhelmed by a hope for the miserable offerings that are all someone here can present you with. And because of this they found they could not give to others. They could not give to any of those who might come to ask: they gave neither to practitioners of the Dharma, nor to Brahmins, nor the poor, nor needy, nor destitute. They did no good deeds. They observed nothing of that great sea of ethical living, neither for this life, nor for the life beyond. They provided nothing for their children, or for their wives, or to the men and women who served them, or to all the others whom it was their responsibility to sustain with meat and bread. Their cheapness swindled them out of all they could hope for, in this world and the next. They are people too who were swindled by their quarreling, or by jealousy. These for the most part then are the kinds of people who take birth as craving spirits; and most of them turn into those craving spirits who are witches.

,DE BZHIN DU BSNGOS NAS MA BYIN PA LA SOGS PA LAS NGAN PA  
MANG PO DAG GIS KYANG NGO ,

In addition to these kinds of actions there is failing to hand over offerings that were earmarked for a certain virtuous purpose, and all the rest: a whole mass of different bad deeds that can lead you to this kind of birth.

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` , GNAS KYI KHYAD PAR NI,

Here next is some detail from the point of view of where it is that craving spirits live.

, 'JIG RTEN KUN RGYU YUL NA GNAS PA STE, , YUL NI SA 'OG DPAG TSAD LNGA BRGYA DAG, 'DI NAS SUM STONG DRUG BRGYA'I MTHA' NA GNAS,

One place they stay is the world of our daily life,  
And the other is their land, 500 yojana under the ground,  
And 3600 from the borders of our place.

, GNAS NI GNYIS TE, 'JIG RTEN RGYU BA DANG , YUL NA GNAS PA'O, , DANG PO NI MTSAN MO MI DAG GIS KYANG MTHONG SRID PA'O, , YUL NI SA 'OG DPAG TSAD LNGA BRGYA NA STE, RKYEN GYI DBANG MA GTOGS PAR 'DZAM BU GLING GI MTHA' NAS DPAG TSAD SUM STONG DRUG BRGYA NA YOD DO, , 'DI DANG THAG NYE RING NI NGES PA MED DO, , ZHES GSUNGS SO,

Cravings spirits live in two different places, described as follows:

There are those who roam about our world, and then there are those who stay in their own land. It is sometimes possible for human beings to catch sight of the first kind, at night. Their own land is 500 yojana under the ground; except for extraordinary circumstances, this land is located 3600 yojana from the borders of Dzambu Continent. This distance though is variable.

### **The Suffering of Craving Spirits**

` , SDUG BSNGAL GYI KHYAD PAR NI,

Here is some detail about the suffering experienced by these beings.

, LONGS SPYOD DAG LA PHYI DANG NANG DANG NI, , ZAS SKOM SGRIB PA CAN GYI BYE BRAG GIS, , RNAM GSUM KUN KYANG BKRES SKOM

LHAG PA YI, ,ME YIS RAB GDUNG SDUG BSNGAL BGRANG LAS 'DAS,

They're of three types,

distinguished by the obstacles to what

They live on: outer problems and inner, problems with food

Or drink. All of them share though the infinite pain

Of hunger and thirst, intense as the flames of a fire.

, 'DI LA SDUG BSNGAL GYI KHYAD PAR MDOR BSDU NA GSUM LAS  
LONGS SPYOD DAG LA PHYI' I SGRIB PA CAN NI CHU MIG DANG MTSE'U  
DANG CHU KLUNG LA SOGS PAR BZA' BA DANG , BTUNG BA DAG  
MTHONG ZHING DE DANG DER BRGYUG PA NA LAG NA RAL GRI DANG  
DBYUG PA LA SOGS PA THOGS PAS 'GOG PA DANG , CHU LA SOGS  
PA'ANG RNAG LA SOGS PAR MTHONG BAS SPYAD DU MED PA'O,

The sufferings of these craving spirits can all be reduced to three different kinds. First are those with outer obstacles to what they need to live on. People like this approach a place like a mountain spring, or a pond or stream, and catch sight of something that they could eat or drink. They race ahead to get it, only to be forced back by beings cutting them with knives, or beating them with clubs and such. Or else they come to the side of some water and find themselves unable to drink of it, for then it looks to them like blood and pus or the like.

,NANG GI SGRIB PA CAN NI KHA KHAB KYI MIG TZAM LA ME 'BAR BA  
DANG , MGRIN PA JENG GI RGYUD TZAM LA GSUS PO CHE DAG STE,  
GEGS BYED PA MED CING ZAS SKOM RNYED DU ZIN KYANG BZA'  
BTUNG BYED MI NUS PA'O,

Those craving spirits with inner obstacles have mouths no bigger than the eye of a needle, spouting with flame. Their throats are the size of a guitar string, but their bellies are huge. Even where there is no one to stop them, and even when they can locate something to eat or drink, they find themselves unable to get it down.

,ZAS SKOM GYI SGRIB PA CAN LA YI DVAGS ME LCE'I PHRENG BA ZHES  
BYA BA NI ZOS SO COG DANG 'THUNGS SO COG GIS TSIG PA STE BKRES  
SKOM YANG ZHI BAR MI 'GYUR BA'O,

Next are the craving spirits with obstacles to what they can eat or drink. An

example would be the spirit whose name was "The Necklace of Flame." Every single thing this spirit tried to eat, and every single thing it tried to drink as well, would burn it instead; and whatever went down would anyway never relieve those feelings of hunger and thirst.

,LJAN LJIN ZA BA ZHES BYA BA NI, PHYI SA ZA ZHING GCIN 'THUNG BA  
STE, BTZOG PA MNAM PA GNOD PA SMAD PA DE TZAM SPYOD PAR NUS  
PA'O, , KHA CIG NI RANG GI SHA BCAD CING BCAD CING ZA LA,  
GTZANG BA'AM BSOD PA LA NI SPYOD PAR MI NUS PA'O,

Some of these spirits are referred to as the "ones who eat filth." This refers to the fact that they are forced to eat feces, and drink urine; they are completely unable to partake of anything other than putrid, poisonous, disgusting excrement. Others are constantly cutting off pieces of their own flesh to get something to eat; they can never find anything which is clean, or fresh.

,THAMS CAD KYANG BKRES PA DANG SKOM PAS GDUNGS PAS LPAGS  
PA DANG SHA DANG KHRAG KUN BSKAMS NAS SDONG DUM TSIG PA  
'DRA LA, GDONG SKRAS KHEBS SHING BKRES SKOM GYIS NYEN PA'I  
BZHIN DANG KHA SHIN TU BSKAMS PA LCES BLDAG PA, BZHIN 'GYUR  
TE GAR BAB BRGYUG PA 'JIGS SU RUNG BA DAG

All of them have the look of a scorched piece of wood; the searing pain of hunger and thirst have dried up all their skin and flesh and blood. Their entire look has changed: their faces are covered with hair; their visage is gaunt, from hunger and thirst; their tongues pass over their lips, dry, and parched. They run from place to place, terrified, and aimless.

GO', DBYE BA NI,

Next we cover all the different types of craving spirits.

,MDOR BSDUS RIGS KYIS DBYE BA SUM CU DRUG, ,LTO GUG DANG  
NI KHAB LTAR PHRA BA'I KHA, ,BSHANG ZA KUN BSTEN DRI ZA  
LA SOGS PA'O, ,RGYA CHER LAS KYI DBYE BAS MTHA' LAS 'DAS,

In brief, they can be divided into thirty-six different types:

The "pot-bellies," "needle-throats," "eaters of shit,"

"Take-anythings," "smell-eaters," and the rest. More broadly,

The types are endless, according to the kinds of karma.

,RIGS KYI DBYE BA SPYIR BSDU BA SUM CU RTZA DRUG STE, LTO GUG DANG , KHA KHAB LTAR PHRA BA DANG , BSHANG ZA DANG , DRI ZA DANG , CHOS ZA BA DANG , SBYIN PA ZA BA DANG , CHU 'THUNG BA DANG , BSAM PAS 'TSO BA DANG , MCHIL MA ZA BA DANG , PHRENG BA ZA BA DANG , KHRAG ZA BA DANG , SHA ZA BA DANG , DUD PA ZA BA DANG , DRAG SHUL SPYOD PA DANG , GLAGS LTA BA DANG , SA 'OG NA GNAS PA DANG , MTHU BO CHE DANG , MTSAN MO LUS 'BAR BA DANG , MI LA GLAGS LTA BA DAG 'DOD PA'I GZUGS CAN DANG , GLING BAR NA GNAS PA DANG , GSHIN RJE'I DBYUG PA DANG , BYIS PA ZA BA DANG , TSANGS PA'I SRIN MO DANG , 'BRU DRUS PA'I SHUN PA ZA BA DANG , MI GTZANG BA ZA BA DANG , LAM CHEN GNAS DANG MANG DU ZA BA DANG , ME MDAG ZA BA DANG , DUG ZA BA DANG , DGON PA NA GNAS PA DANG , DUR KHROD NA GNAS PA DANG , SHING LA GNAS PA DANG , BZHI MDOR GNAS PA DANG , BDUD KYI SDE ZHES BYA BA RNAMS SO,

In a brief way, these craving spirits can be divided into thirty-six different types, with the following names: (1) pot-bellies, (2) needle-throats, (3) eaters of shit, [from Chim Jampey Yang: (4) show-anythings, for above "take-anythings"] (5) smell-eaters, (6) thing-eaters, (7) offering-eaters, (8) water-drinkers, (9) the ones who live off thoughts, (10) spit-eaters, (11) bead-eaters, (12) blood- drinkers, (13) flesh-eaters, (14) smoke-eaters, (15) the savage, (16) the opportunity-takers, (17) the undergrounders, (18) the power spirits, (19) the night-shiners, (20) those who await their chance for a person, (21) the enticers, (22) the ones who stay around islands, (23) the bludgeons of the Lord of Death, (24) the baby-eaters, (25) the Brahma-witches, (26) the husk-eaters, (27) the scum-eaters, (28) those who stay on well-traveled roads, (29) the voracious ones, (30) the flame-eaters, (31) the poison-eaters, (32) the spirits who stay in monasteries, (33) the spirits who stay in cemeteries, (34) the spirits who stay in trees, (35) the spirits who stay at crossroads, and (36) the devil legions.

, 'DI RNAMS KYI'ANG LAS DANG SDUG BSNGAL GYI KHYAD PAR CI 'DRA BA NI MDO LAS RGYAS PAR BLTO'O, , RGYA CHER DBYE BA NI BSAM PA SNA TSOGS CAN GYI SEMS KYI CHA'I LAS KYI BYE BRAG SNA TSOGS KYIS BSKYED PAS, SDUG BSNGAL DANG SEMS PA DANG G-YO BA DANG GNAS SNA TSOGS CAN DPAG TU MED PAR BLTA'O,

For more detail on the karma and suffering of these spirits, you should study further the sutras themselves. The further divisions of the spirits into a multitude

of different types all come from particulars of the karma involved in creating them, which comes itself from the great variety of motivations present in their past deeds. As such, the full range of different kinds of suffering, and thoughts, and migrations, and locations of these craving spirits is simply beyond all reckoning.

,DE DAG KYANG PHAL CHER SER SNA DANG PHRAG DOG GIS NYAMS  
PA STE, RGYA CHER LUS DANG NGAG DANG YID KYI LAS MI DGE BA  
BCU SKYE BA'O, , RGYU DE LA SROG CHAGS THAMS CAD RAG LAS, DE  
LA SPYOD, DE LAS SKYE ZHING 'BYUNG , DE'I PHYI BZHIN 'BRANG STE,  
NGAN SONG RNAMS SU KUN TU 'KHOR YANG SKYO BA MED DO,

The great majority of these beings have fallen to their current state because of cheapness and jealousy; they have created the karmic power of the ten bad deeds, in their actions and speech and thoughts, to an overwhelming degree. What was the cause of these deeds? All of them are performed relative to other living beings; it is towards them that we act; and the karma we collect comes through the way we relate to them, flows from our interaction with others. We may be wandering again and again through births of misery, but it seems that still we are not tired of it.

,SEMS SPRE'U LTA BU THOG MA MED PA NAS 'KHOR BAR ZHUGS SHING  
SDUG BSNGAL GZINGS GZINGS PA'I NANG NA GNAS PA LA GOMS PA,  
LUS SNA TSOGS CAN GYI DRA BA NA GNAS SHING SDOM PAS 'KHOR  
BA'I RI LA 'DZEG PA, SEMS GZINGS PA'I BAG CHAGS KYIS RTOGS PA'AM  
SHES PAR SLA BA MA YIN LA, DE LTAR SEMS 'GRO MYUR DU 'GRO BA  
SPRE'U LTA BU 'DI THOG MA NYID DU GDUL TE, DE LTA MA YIN NA  
NGAN SONG MI BZAD PAS SHIN TU SDUG BSNGAL ZHING 'KHOR BAR  
SEMS KYI DGRAS ZIN PAS BDE BA MI 'THOB BO,

Our minds, like restless monkeys, have lived in the circle of suffering life for time with no beginning. We have grown accustomed to staying out in a rain of all kinds of suffering. Weighted down in the shackles of a whole variety of different bodies, we drag ourselves again and again up the great mountain of the wheel of rebirth. But still this is something we find hard to realize, to recognize, for our minds are filled with the habits of our suffering past. We must seek, from the beginning, to control this restless monkey--the mind flitting constantly from one thing to another. If we fail in this task we will only come to the unstoppable torment of the lower realms; locked in the circle of birth by the enemy of our own minds, we will forever lose any kind of happiness.

,DES NA GTZO BOR SBYIN PA RNAM GSUM NI MA BYIN LA, SER SNA  
DANG PHRAG DOG GI ZIL GYIS NON PA DAG YI DVAGS SU SKYE BA'O,

If you want to know then what it is that brings a person to the birth of a craving spirit, it is primarily the failure to perform the three kinds of giving, and being overcome by the emotions of cheapness, and jealousy. [The three kinds of giving are: giving material needs, giving freedom from fear, and giving the Dharma.]

,STOBS DANG LDAN PA'I LAS DAG GIS, ,ZHAGS PA YIS NI KHRID PA  
DANG , ,BSHES GNYEN BU DANG CHUNG MA DAG,RTZA LAG GIS NI  
SKYOB MI NUS, ,LUS DANG TSE TSAD PHAL CHER MA NGES TE, ,MTHAR  
THUG ZLA NYE ZHAG GIS LNGA BRGYA'O,

Their heads are caught in the noose of incredibly  
Powerful karma, which drags them helplessly on;  
Neither spiritual guides, nor their children or wife,  
Nor other loved ones can help them in the least.  
On the whole, their size and lifespan are nothing fixed;  
The longest is five hundred days that are made of months.

,LUS NI NGAN SONG GSUM CHAR GYIS MA NGES TE, LAS JI LTA BAR  
SDUG BSNGAL GYI RTEN LUS KYANG CHE BAR 'GYUR RO, , TSE NI YI  
DVAGS PHAL CHER GYI MA NGES PA STE, MCHOG TU RING BA'I NI MI'I  
ZLA BA LA NYIN ZHAG TU BRTZIS PA'I LO NI LNGA BRGYA,

The bodily dimensions of beings in all three of the lower realms are nothing that are fixed; the size of the body they possess, and the suffering that they can therefore feel, increase according to the power of the karma they have collected previously. On the whole, the lifespans of craving spirits are nothing which is fixed; the very longest they can live is five hundred days which each last as long as a month among human beings.

, DUD 'GRO'I SKYE GNAS KYI RGYU DANG SDUG BSNGAL GYI KHYAD  
PAR NI,

Next we will describe the lives of animals, first from the point of view of what causes this type of birth, and what types of suffering they have.

,GZHAN YANG MI DGE'I CHA DANG CHA SHAS DANG , ,GRTZO CHER



BLUN PAS PHRA BA'I LAS RNAMS NI, ,KHYAD DU BSAD SOGS LAS NGAN  
NYER BSAGS PAS, ,DUD 'GRO PHAN TSUN GSOD CING ZA BA DANG ,  
,LHA DANG MI YIS SPYAD BYAR GYUR PA YIS, ,DBANG MED GSOD CING  
BKOL SPYOD BYED PAR LTUNG ,

Next is what comes from a part or parts of bad deeds,  
And mainly from lesser forms of the acts of fools,  
Collecting bad karma from disregarding, and such.  
You fall to an animal birth, killing and eating each other,  
Or becoming the property of pleasure beings or men,  
Helplessly slaughtered, or forced to do their bidding.

,RGYU NI MI DGE BA BCU'I PHRA BAR GTOGS PA'I CHA DAG DANG ,  
KHYAD PAR DU'ANG RMONGS PA SHES CHE BA DAG GIS BSLAB PA  
PHRA MO PHRA BA MANG PO KHYAD DU BSAD PA DANG GUS PAR BYA  
BAR 'OS PA RNAMS LA MA GUS PA LA SOGS PA'I NYES PAR SPYOD PA  
MANG PO BSAGS PA'O,

What causes a person to be born as an animal are the parts of the ten bad deeds  
which are considered lesser forms of these deeds. In particular are cases where  
especially ignorant people disregard minor rules of morality, and do so on a  
continual basis; or else where they collect a great number of wrong deeds such as  
failing to act with respect towards those who are worthy of such respect.

,SDUG BSNGAL NI DUD 'GRO NYID PHAN TSUN LUS DANG STOBS LA  
SOGS PA LHAG PA DAG GIS DMAN PA RNAMS GSON MID BYED PA LA  
SOGS PAS ZA ZHING GSOD PA DANG , RNAM PAR 'TSE BA SNA TSOGS  
KYIS GNOD PA BYED PA DANG , KHA CIG NI MI LA SOGS PA'I LONGS  
SPYAD BYAR GYUR PAS KYANG SHA DANG LPAGS PA DANG RUS PA LA  
SOGS PA'I PHYIR GSOD PA DANG , BRTZE BA BOR TE RANG DBANG MED  
PAR 'BAL BA DANG , BZHO BA DANG , BDA' BA DANG , RMED PA DANG ,  
DRANGS PA LA SOGS PAS, BKOL SPYAD SNA TSOGS BYED PA'O,

How is it that these animals suffer? They kill each other, and use each other for  
food: the ones that are bigger, or more powerful, slay and devour the others,  
swallowing them even before they have stopped breathing, and such. Or else  
they hurt each other, in every imaginable way. Some kinds of animals become  
possessions of humans or other types of beings, and are slaughtered for their  
meat, or skins, or bones and the rest. Or else they are forced to do the bidding of  
their masters; mercilessly and helplessly they are sheared or milked or herded or

saddled or dragged along--whatever their owners wish.

` , DBYE BA NI,

Here next are the different types of animals.

,RIGS KYI DBYE BA BYE BA SUM CU DRUG,GZUGS DANG KHA DOG SKYE  
GNAS SNA TSOGS TE, ,MTHUN DANG MI MTHUN 'DAB BCAS 'DAB MED  
SOGS, ,LAS DANG SEMS KYI DBYE BAS MTHA' YAS SO,

Three hundred and sixty million kinds of animals;  
Their forms, and colors, and the ways they're born are various.  
They get along, or not; have wings, or not; and so on,  
Endless different types, from deeds and motivation.

,RIGS LAS SPYIR DBYE BA NI BYE BA PHRAG SUM CU RTZA DRUG STE,  
MI'I LUS NYID LA YANG STONG PHRAG BRGYAD CU YOD PAR GSUNGS  
PA LA SOGS PAS SO, , BYE BRAG TU NI CHA BYAD SNA TSOGS 'CHANG  
BA DANG , GZUGS SNA TSOGS DANG LDAN PA DANG , SKYE GNAS BZHI  
SKYE BA DANG , ZAS BZHI LA BRTEN PA DANG , MTHUN DANG MI  
MTHUN PA DANG , SDANG BA DANG MI SDANG BA DANG , BSHES PA  
DANG MI BSHES PA DANG , LHAN CIG SPYOD PA DANG MI SPYOD PA  
DANG , 'DAB MA YOD PA DANG MED PA LA SOGS PA SNA TSOGS MTHA'  
YAS PA STE, SEMS SNA TSOGS DANG LAS SNA TSOGS KYI BYE BRAG GIS  
SO,

Generally speaking, there are some three hundred and sixty million kinds of animals: it is stated in scripture, for example, that the human body is itself home to eighty thousand different animal forms. They come in all different kinds of appearances; they have all different kinds of bodies; they are born in all four different ways; they use all four kinds of sustenance; they may get along with each other, or fight; they may rage, or be peaceful; they might be friendly, or dangerous; they live in communities, or alone; they have wings, or have no wings, and so on--there are endless different types, all depending on the different types of deeds they committed, and the motivations they had.

` , GNAS KYI KHYAD PAR NI,

Here are the places where animals are located.

,BYINGS KYI GNAS NI RGYA MTSO CHEN PO STE, ,GZHAN DAG SA STENG  
MKHA' SOGS KUN NA GNAS, ,DI YANG LUS DANG TSE TSAD NGES MED  
DE, ,TSE NI MCHOOG RING BSKAL PAR GNAS PA'O,

The "place in the depths" is the ocean, immense, while others  
Live above ground, in the sky, and the rest--they're found everywhere.  
The size of their bodies, and span of life, are not fixed either;  
Those with the very longest lives remain for an eon.

,DUD 'GRO BYINGS NA GNAS PA'I GNAS NI RGYA MTSO CHEN PO YIN  
LA, KHA 'THOR DAG GI GNAS NI NGES PA MED PAS SA STENG DANG SA  
'OG DANG NAM MKHA' DANG CHU DANG SEMS CAN GYI LUS LA SOGS  
PA THAMS CAD NA'ANG YOD DO,

The location of animals known as the "place in the depths" refers to the immense  
ocean. The "place of the scattered" is nothing fixed, and so we find animals living  
above ground, below ground, in the sky, in water, on the bodies of other  
creatures, and the rest--they're found virtually everywhere.

,GANG DU DROD SHER LAS SKYES PA'I, ,SKYE BO SKYE BAR MI 'GYUR  
BA'I, ,SA SOGS CHA DE 'GA' NA'ANG MED, CES GSUNGS LA, DUD 'GRO NI  
PHAL CHER YANG DROD GSHER LAS SKYE BA'I PHYIR RO, , LUS KYI  
TSAD NI NGES PA MED LA, TSE'ANG PHAL CHER NI MA NGES TE  
MCHOOG TU RING BA DAG NI BSKAL PAR GNAS PA'O,

It is stated that—

There is no piece of land or the like  
Where those who are born from warmth  
And moisture cannot be born.

This is true because the vast majority of animals as well are born from warmth  
and moisture. As for the size of their bodies, there is no fixed size. Their lifespans  
too are for the most part indefinite; those with the very longest lives remain for  
an eon.

,DI LA'ANG RGYA MTSO LA SOGS PA 'OG NA GNAS PA RNAMS KYI GNAS  
DANG LUS DANG LONGS SPYOD LA SOGS PA DANG , SPYIR LAS KYI BYE  
BRAG GIS BDE SDUG JI LTA BU MYONG BA'I KHYAD PAR NI RGYAS PAR  
MDO LAS LTA'O, , 'DIR NI 'JIG RTEN PA DAG LTAS KYI RNAM PA PHYIN

CI LOG 'CHAD PA DGAG PA'I PHYOGS CUNG ZAD BRJOD PAR BYA'O,

You must consult the sutras if you wish to know more about the places, or the bodies, or the things they use, or other details about the animals that live in the depths of the sea, and so on. There too you will find all about the details of the pleasures and pains these beings undergo, all according to the specific types of karma they have collected. My intention here is to present a refutation, something to challenge the mistaken viewpoint of those worldly people who say the world is some glorious, wonderful place.